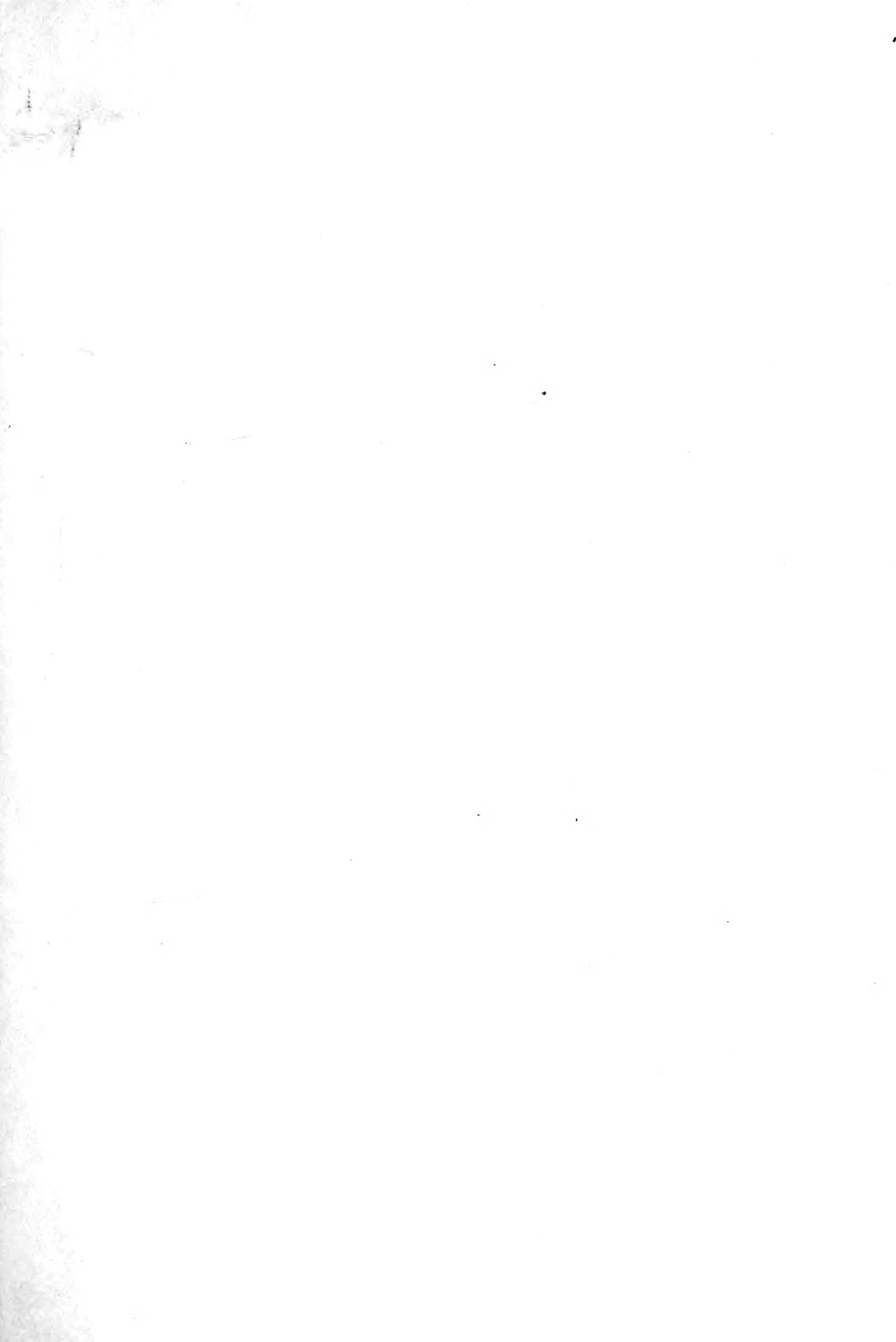


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HERMANN ETHÉ, PH.D., M.A.

PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF WALES, UNIVERSITY COLLEGE, ABERTSTWYTH
LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

VOLUME I

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PREFACE

THE present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (a) index of titles of books; (b) index of proper names of persons, authors, rulers, scribes, owners, &c.; (c) index of geographical names and unsab; (d) general index of subjects; (e) index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alkâsim Muḥammad bin al-Ḥasan (see *Safinat-alanliya*, No. 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانکشای for جهانکشای.

No. 190: read 'Abd-alsattâr *bin* Kâsim for 'Abd-alsattâr Kâsim, see No. 619.

No. 214: the Turki Wâq'ât-i-Bâbari, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turki Text of Bâbar's Memoirs' in *J. R. A. S.*, 1900, pp. 439-475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the *Akbarnâma*.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in *Rieu* ii. p. 838^b.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A. H. 1137-1167, given as Shâhjahân's reign, must of course be 1037-1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldin Muḥammad bin Sâm Ghûri for Mu'izz-aldin bin Muḥammad Sâm Ghûri.

No. 445: read دلکشا for دلکشا.

No. 508: read A. D. (1819-1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معراج النبوة for معراج النبوة.

No. 614: the author of the Arabic original is not Suhrawardi, who is mentioned himself as the last philosopher in the book, but Shahrazûrî, comp. H. Beveridge in *J. R. A. S.*, 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بيواسطه مرد for بيواسطه مرد.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabi Amir 'Âbid, 'Âlim,' comp. *ib.* faṣl x, c. 2.

No. 647, 174 : read Abû Turâb Nakhshabi for Abû Turâb Bakhshi ; *ib.*, 307, and No. 724, 1017 : read Miyânaji for Miyânji.

No. 667 (col. 344, l. 7) : read 'mystical love' for 'mystical lore.'

No. 724, 485 : Al-Âmir biahkâm-illâh reigned twenty-nine years, not nine ; *ib.*, 997 : read Shâh Isma'il II for Ibrâhim II.

No. 828 : read 'translated from Hindi' for 'translated from Hindûstâni.'

No. 1241 (col. 717, l. 10) : read صفای for صغوی.

No. 1821 (col. 998, l. 3) : read 1650 for 650.

No. 1850 (col. 1021, l. 35) : read p. 17, No. 5, for p. 7, No. 5.

No. 2093 : read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9 : read Harisah and حریسه for Harisah and حریسه.

Incomplete or incorrect Press-marks are :

No. 275 : 8. J. 6. = 3476. No. 276 : 8. J. 3. = 3475. No. 279 : 8. J. 5. = 2473. No. 283 : 8. J. 8. = 3491. No. 286 : 8. J. 9. = 2503. No. 357 : 14. J. 11. = 3486. No. 511 : 14. J. 23. = 3501. No. 848 : 1481, read 481. No. 1000 : 381, read 384. No. 1063 : 2875, read 2815. No. 1236 : 3124, read 3214. No. 1295 : 3514, now 3535. No. 1462 : 3514, read 3542. No. 1527 : 3374, olim 13. J. 10, read 3474. No. 1730 : 2148, now 3444. No. 2505 : 10. J. 12. = 3305. Duplicate Press-marks are 3112 in Nos. 668 and 2833 ; 3520 in Nos. 942 and 2765.

The system of transliteration is the same as in my Bodleian Catalogue, viz. :

ا = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

ب = b	پ = p	ت = t	ث = th		
ج = j	چ = ç	ح = h	خ = kh		
د = d	ذ = dh	ر = r	ز = z	ژ = zh	
س = s	ش = sh	ص = s	ض = d	ط = t	ظ = z
ع = '	غ = gh	ف = f	ق = k		
ك = k	گ = g	ل = l	م = m	ن = n	
و = w (occasionally v)		ه = h	ی = y		

In transcribing Persian and Arabic words (also Turkish, Hindûstâni and Pushtû) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524-1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548-1580) have been given in full in their proper place, on account of their detailed subdivisions.

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CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. GENERAL HISTORY.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Îrân, Tûrân, and Hindûstân (تواریخ پادشاهان ایران و توران و هندوستان و غیره), see the colophon on fol. 19^b), beginning with Gayûmarth (see fol. 6^b, l. 1: *اول تخت نشین جهان کیومرث از فرزندان بهلائیل بن قینان بود اورا سیاه نیز اول تخت نشین جهان*), and concluding the list of the emperors of Dihli with Muḥammadshâh (on fol. 14^a). The remainder of this short tract contains the rulers of the *Dakhan* on fol. 14^a, of *Bijâpûr* on fol. 15^a, of *Gujarât* on fol. 15^b, of *Mâlwah* on fol. 16^a, of *Bangâlah* and *Lakhanau* on fol. 17^b, of *Jaupûr*, *Multân*, and *Kashmîr* on fol. 18^b.

Dated in the month Âsin, in the year 1196 of the Bangâlî era.

No. 3058, ff. 6-19, ll. 14-15; Nasta'liq; size, 8½ in. by 6½ in.

2

Ta'rikh-i-Ṭabari (تاریخ طبری).

Old copy of the Persian translation of Abû Ja'far Muḥammad bin Jarir bin Yazid al-Ṭabari's general history, made at the request of the Sâmanide prince Abû Šâliḥ Maṣûr bin Nûḥ (A. H. 350-366=A. D. 961-976) by Abû 'Alî Muḥammad bin Muḥammad al-Bal'amî in A. H. 352 (A. D. 963), comp. Bodleian Cat., Nos. 2-13; Rieu i. p. 68 sq.; W. Morley, p. 17 sq.; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867-1874. Beginning:

سپاس و آفرین مر خدایا که کامگار کامگاران و آفریننده زمین و آسمان و روزی دهنده انس و جان آنکش نه همتا و نه انباز و نه دستورو نه یار و نه زن و نه فرزند است الخ

Author's and translator's names on fol. 1^b, ll. 8 and 9. A detailed index with the chronological tables on ff. 2^a-4^b. Creation of the world on fol. 4^b, l. 5. This copy goes down to the reign of the Khalif Almu'tasim-billâh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalifs down to Alnâsir-billâh, with whose accession, A. H. 575

IND. OFF.

(A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13-129, 131-164, and 166-314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhi. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 2669, ff. 353, ll. 33; excellent Naskhi; ff. 1-12, 130, 165, and 315-353 supplied by a later hand; size, 11¼ in. by 8¼ in.

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: سپاس و آفرین مر خدای را که کامگار کامگاران الخ

The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Alnâsir-billâh, A. H. 575.

No. 738, ff. 401, ll. 29; very clear and equal Nasta'liq; size, 15½ in. by 9½ in.

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz. سپاس و آفرین مر خدای را که کامگار کامگاران و آفریننده زمان و زمین را آنکس کسی است که نه همتا بود و نه دستور الخ

The names of author and translator in the preface on fol. 1^b; also the full chronological tables. The copy goes down to the reign of Khalif Almustazhir-billâh (who reigned A. H. 487-512=A. D. 1094-1118).

Dated the 9th of Dhû-alhijjah, A. H. 1025 (A. D. 1616, Dec. 18).

No. 125, ff. 617, ll. 21; written partly in Naskhi, partly in Nasta'liq; illuminated frontispiece; size, 13½ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. سپاس و آفرین مر خدای را که کامگار و بنده پروراست و آفریننده زمین و زمان الخ

The preface contains, as in the preceding copies, the names both of author and translator, and the full

B

chronological tables. The copy ends likewise with Almustāẓhir-billāh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20^b, l. 17—fol. 22^a, l. 6. Fol. 411^b is left blank.

Copied in the twenty-first year of (? probably 'Ālam-gir's reign = A. H. 1089 = A. D. 1678).

No. 318, ff. 608, ll. 21; unequal Nasta'liq, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskhi; many water-spots; size, 13 in. by 9 $\frac{3}{8}$ in.

6

The same.

The beginning runs here thus: سیاس و آفرینش مر خدای کامگار و کامرانرا و آفریننده زمین و آسمان را الخ (read آفرین).

The names both of author and translator appear on fol. 1^b, ll. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2^b. The copy goes down to the death of Ma'mūn only, A. H. 218 (A. D. 833).

No date.

No. 2527, ff. 452, ll. 25 on ff. 1-333, ll. 26 on ff. 334-452; Nasta'liq by two different hands, the second, resembling Shikasta, on ff. 334-452; all the Arabic quotations in Naskhi; illuminated frontispiece; size, 15 $\frac{1}{2}$ in. by 10 $\frac{1}{2}$ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: سیاس و ستایش مر خدای کامگار و کامرانرا و آفریننده زمین و سمان الخ (زمان or آسمان).

Author's and translator's names on fol. 1^b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4^a. This copy breaks off in the story of Bābak (who first appeared A. H. 201 = A. D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabari's work on the fly-leaves. Among various entries on fol. 1^a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careless and not seldom very incorrect Nasta'liq; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{8}$ in.

8

The same.

Another redaction of Bal'ami's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلی الاعلی: الولی مر اولی الوفی ذی الاسماء الحسنی والصفات الخ.

Comp. H. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabari's name occurs in the preface, prince Manšūr's too, but not the translator's. It goes down to Almu'tasim's death in A. H. 227 (on fol. 703^a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 651 a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 725, ll. 21; Naskhi, the last twenty-four leaves supplied by another hand; injured in many places; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabari's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1^b-309^a (نصف اول), comprising the whole historia-anteislamica (including Muḥammad's birth, etc., on fol. 268^a sq.), the second (on ff. 310^b-718^b) beginning with Muḥammad's genealogy and life and going down to the Khalif Almustāẓhir-billāh. The names of the author, Ṭabari, and of the Persian translator, Bal'ami, appear on fol. 1^b, ll. 8-10, and in the subscription at the end on fol. 718^a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1^b: سیاس و آفرین مر خدای جهانیمان و آفریننده زمین و زمان الخ.

Beginning of the second portion, on fol. 310^b: الحمد لله... فصل در ذکر آغاز اخبار پیغامبر ما صلی الله علیه وسلم و یاران (او رضی الله عنهم الخ).

On fol. 1^a various entries from A. H. 1192 (A. D. 1778). Lacunas after ff. 15 and 21.

No. 1938, ff. 718, ll. 21; small but distinct Nasta'liq; small and very effaced frontispiece on fol. 1^b; worn-eaten; the first five and some of the last leaves considerably damaged; size, 10 $\frac{5}{8}$ in. by 5 $\frac{3}{8}$ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1^b-3^b (فهرست تاریخ). The work itself opens on fol. 4^b in this manner: آفریننده زمین و آسمان را و آنچه بدو اندرست و پیدا کننده شب و روز را سیاس داریم برآن نیکوئیها که بندگان خویش را مخصوص فرمود الخ.

A few lines of a preface follow in which the names of the author, the translator, and the Sāmānide prince are quoted, and immediately on the same page the history itself, which is styled here تاریخ نامه بزرگ, begins with the آغاز سخن. It is divided into *two* portions, the *first* of which, on ff. 4^b-180^a, contains the pre-Muḥammadan history. The *second* begins on fol. 181^b with Muḥammad's birth: خبر ولادت پیغامبر ما محمد مصطفی... قال النبی صلی الله علیه وسلم وُلِدْتُ فِي زمن الملك العادل انوشروان الخ, and goes down, as in most copies, to Almustāẓhir-billāh.

Fol. 1^b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwākhān Amīnkhān bin 'Azīzkhān, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhi; size, 12 in. by 7 $\frac{3}{8}$ in.

11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8^a): از آدم تا نوح واز
نوح تا ابراهيم واز ابراهيم الخ
(2 in this Cat.), fol. 3^b, last line.

Account of the creation on fol. 8^b. The copy goes down to the reign of the Khalif Alkâhir (A. H. 320-322 = A. D. 932-934). The proper order of ff. 1-9 is: 8, 7-2 (turned upside down), 1, 9; of ff. 195-202: 195, 200, 201, 198, 196, 197, 202; of ff. 610-613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2870, ff. 613, ll. 21; Nasta'lik; size, 11½ in. by 7½ in.

12

A still more defective copy of the same.

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2^b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710^b agree with No. 2669, fol. 351^a, l. 4 ab infra. The account of the world's creation begins on fol. 17^a, Muḥammad's life on fol. 331^a. The proper order of the leaves is this: 1-678, 711-732, 757-762, 679-685, 733-756, 686-710.

No. 1888, ff. 762, ll. 21; clear and distinct Nasta'lik; size, 12½ in. by 7½ in.

13

A large fragment of the same.

This copy contains only the second half of the work, from Muḥammad to the reign of Almustaẓhir-billâh, beginning abruptly thus: و حربهاى او بسياراست و . . .
اندر خلافت عمر گفته شد و تا بدان وقت الخ
corresponding to No. 738 (3 in this Cat.), fol. 178^a, l. 11. The first heading which occurs here, in l. 4, is: آغاز بيغامبر ما
محمد مصطفي صلوات الله وسلامه عليه و الخلفاء و السلاطين
و الملوك, agreeing with No. 738, fol. 178^a, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 340, ff. 396, ll. 25; distinct Nasta'lik; size, 11½ in. by 6½ in.

14

Tabakât-i-Nâsirî (طبقات ناصرى).

General history of the world, from the oldest times to A. H. 658 (A. D. 1259, 1260), beginning: الحمد لله الاول
الذى لا ابتداء لوجوده الاخر الذى لا انتهاء لوجوده الخ

The author's name is partly destroyed by worms; the remaining portion runs here thus: Abû 'Amr
(عمر), instead of the usual 'Umar) . . . ân ('Uthmân)
bin . . . (Sirâj-aldin) alminhâj aljûzjâni; comp. Bodleian
Cat., No. 16; Rien i. p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq.,

etc. The work was completed A. H. 658, see fol. 338^a, ll. 11 and 12. The twenty-three ṭabaḳât are found here as follows:

I. The prophets, on fol. 3^a.

II is not marked here; the first four Khalifs and the Imâms follow without interruption at the close of Muḥammad's life, on fol. 42^b.

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53^a.

IV. Correctly styled الطبقة الرابع (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58^b.

V. Not numbered as ṭabaḳah, but simply styled ذكر: the kings of Persia down to Yazdajird III, subdivided into five ṭabaḳât, on fol. 75^a.

VI. The Tubba's and kings of Yaman, on fol. 100^b.

VII. The Tâhirides, on fol. 110^a.

VIII. The Şaffârides, on fol. 113^b.

IX. The Sâmânides, on fol. 116^a.

X. The Bâyides or Dailamis, on fol. 127^a.

XI. The Ghaznawides, on fol. 130^b.

XII. The Saljûks, on fol. 141^b.

XIII. The Sanjariyyah kings, on fol. 156^a.

XIV. The kings of Nimrûz and Sijistân, on fol. 160^a.

XV. The Kurdish kings, on fol. 167^a.

XVI. The Khwârizmshâhs, on fol. 174^a.

XVII. The Shansabânîs and kings of Ghûr, on fol. 187^b.

XVIII. The Shansabâniyyah kings of Tûkhâristân, on fol. 225^b.

XIX. The Shansabâniyyah Sultâns of Ghazna, on fol. 230^b.

XX. The Mu'izzi Sultâns of Hindûstân, on fol. 243^a.

XXI. The Shamsiyyah Sultâns of Hindûstân, on fol. 257^a.

XXII. The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 289^a.

XXIII. On the inroads of the infidels, C'ingizkhân and his descendants, on fol. 337^b.

Dated at Sûrat the 8th of Sha'bân, A. H. 1113 (A. D. 1702, Jan. 8), by Hâjî Muḥammad Sharif ibn Mullâ Muḥammad Sharif ibn Mullâ Muḥammad Tâhir Hişârî. The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. ṭabaḳas XI, XVII-XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica), London, 1873-1881.

No. 2553, ff. 402, ll. 19; Nasta'lik; size, 9½ in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû 'Umar 'Uthmân bin Muḥammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljûzjâni. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

A. H. 650, is apparently a mistake for A. H. 658, comp. fol. 449^a, l. 10: در تاریخ سنه ثمان و خمسين و ستمائه و طبقات است، که اتمام آن تاریخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341-348 and 436 are also added by later hands. An entry from Rabi'alawwal, A. H. 1157 (A. D. 1744, April-May), on fol. 1^a.

No. 1952, ff. 450, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

16

Nizâm-altawârikh (نظام التواريخ).

An abridgment of general history from the beginning to A. H. 674 (see the date of the preface, viz. 21st of Muḥarram, 674 = A. D. 1275, July 17, on fol. 2^b, last line but two), by the Kâdi-alkudât Nâsir-almillah wa-aldin Abû Sa'id 'Abdallâh bin almaulâ kâdi-alkudât Abi-alkâsim 'Umar bin al-Imâm al'allâmah Fakhr-alkhaḡ wa-aldin Muḥammad bin 'Ali al-Baidâwi, the famous commentator of the Kurân (see fol. 2^a, l. 8 sq.), and entitled نظام التواريخ (see fol. 2^b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18-22; Rien ii. p. 823; Notices et Extraits iv. pp. 672-699; G. Flügel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; H. Khalfa vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بی نهایت و شکر بی غایت مبدعی را که بیک امرکن عالم ارواح و اشباح را پدید کرد الخ.

The work is divided into four kîsms. Index on fol. 3^a.

Kîsm I on fol. 3^b: God's prophets and elects, from Âdam to Noah.

Kîsm II on fol. 6^a: Old Persian kings, in four ṭabaḡât (Pishdadians, Kayâniâns, Ashkâniâns, and Sâ-sâniâns). This kîsm breaks off in the fourth ṭabaḡah with Nâshirwân bin Kubâd, on fol. 24^b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this kîsm, but also the greater portion of the first ṭabaḡah of

Kîsm III (History of Muḥammad, the first four Khalîfs, the Umayyades, and the 'Abbâsides, in three ṭabaḡât); it opens here on fol. 25^a with the end of 'Alî's reign.

Kîsm IV on fol. 36^b: Minor dynasties (read قسم instead of طبقه چهارم), in nine ṭâ'ifas, viz. 1. Šaffârîdes, on fol. 37^a; 2. Sâmânîdes, on fol. 38^a; 3. Ghaznawîdes, on fol. 39^b; 4. Dailamis, on fol. 42^b; 5. Saljûqs, on fol. 47^b; 6. Isma'îlis or kings of Kûhîstân, on fol. 52^b; 7. Salgharîdes, on fol. 54^b; 8. Khwârizmshâhs, on fol. 60^a; 9. Moghuls, on fol. 62^b.

No date. On fol. 1^a there are seals of former owners, with the dates A. H. 1051 (A. D. 1641, 1642), 1122 (A. D. 1710, 1711), and 1182 (A. D. 1768, 1769).

No. 1346, ff. 63, ll. 12; clear and distinct Nasta'liq; illuminated frontispiece; size, 7¾ in. by 4½ in.

17

Jâmi'-altawârikh (جامع التواريخ).

The first volume of the general history of Rashîd-aldin Faḡl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffiḡ-aldaulah 'Alî, usually called Rashîd Ṭabib, who was born at Hamadân, A. H. 645 (A. D. 1247), and executed A. H. 718 (A. D. 1318). The common title of the work is Jâmi'-altawârikh, but it is also styled Ta'rikh-i-Mubârakghâzâni (see fol. 4^b, l. 11), in honour of Sulṭân Mahmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâitû's reign, A. H. 710 (A. D. 1310, 1311). The history is brought down to A. H. 703 (A. D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rien i. p. 74 sq.; G. Flügel ii. pp. 179-181; Elliot, Bibliogr. Index, pp. 1-47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11-41, and vii. pp. 267-272.

This first volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in two books the origin and history of the Turkish tribes and the history of Čingizkhân, his ancestors and descendants, to the end of Ghâzânkhân's reign. The preface begins here thus: حمد و ثناء فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون و مبدع صنائع کن فیکون را جل جلاله الخ.

First book, on the Turkish tribes, on fol. 6^a (باب اول) از مجلد اول از کتاب جامع التواريخ در بیان حکایات ظهور اقوام اتراک و کیفیت انشعاب ایشان بقبائل مختلفه (و شرح حال آبا و اجداد هر قوم بر سبیل کلی into a dibâca and four chapters.

Second book, on the history of Čingizkhân, etc. (باب دوم از مجلد اول از کتاب جامع التواريخ در بیان داستانهای اقوام مغول و اتراک و غیرهم), subdivided into two faḡls: 1. Čingizkhân's predecessors and ancestors, on fol. 56^a; 2. History of Čingizkhân, on fol. 73^a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Îrân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâḡ, Ghazna, Transoxania, etc.; comp. ff. 85^a, 100^b, and 140^a.

On fol. 157^a begins the history of Čingizkhân's sons and successors, viz. Uktâikhân on fol. 157^a, Jûjikhân on fol. 177^a, Čaghataikhân on fol. 188^b, Tûlûikhân on fol. 194^a, Kuyûkkhân on fol. 198^a, Mungghâkhân on fol. 203^a, Kûbilâikhân on fol. 215^a, Timûrkhân on fol. 238^a, Hûlâgûkhân on fol. 242^b, Abâkâkhân on fol. 265^a, Sulṭân Aḡmad, i. e. Tâkûdâr bin Hûlâgûkhân, on fol. 283^a, Arghûkhân on fol. 289^b, Kaikhâtûkhân on fol. 298^b, Ghâzânkhân on fol. 302^a. The history of each of these sovereigns is divided into three kîsms; the third kîsm of Ghâzânkhân's history consists of the forty حکایات on the virtues and prominent qualities of that monarch, which are quoted by Rien and Anmer, loc. cit., and begins on fol. 336^a. An abridgment of this kîsm is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171-226). The same W. Kirkpatrick presented this copy to the library, May 30, 1804.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'liq; size, 11 $\frac{5}{8}$ in. by 7 in.

18

Ta'rikh-i-Banâkittî (تاریخ بناکتی).

General history, abridged from the Jâmi'-altawârikh of Rashid-al-din, by Abû Sulaimân Dâ'ûd bin Abî-alfâdî Muḥammad albanâkittî, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sultân Abû Sa'îd bin Sultân Muḥammad Uljâitûkhân bin Arghûnkhân bin Abâkâ-khân bin Hâlâgûkhân bin Tâluikhân bin C'ingizkhân (see ff. 1^b, ll. 4 and 5, and 2^a, ll. 9-12). Its full title is given here as: *روضة لاولی الالباب فی معرفة التوارخ*; و الانساب; see fol. 2^a, ll. 13 and 14. It is divided into nine kîsm (an index of which is given on ff. 2^a-3^a):

First kîsm: History of the prophets from Âdam to Abraham, on fol. 3^a.

Second kîsm: Ancient history of Persia from Gayû-marth to Yazdajird III, on fol. 13^b.

Third kîsm: History of the Arabs from Muḥammad to Almusta'sim-billâh, the last 'Abbâsîde Khalîf, on fol. 37^b.

Fourth kîsm: History of the dynasties of Îrân, contemporary with the 'Abbâsîde Khalîfa, on fol. 116^b.

Fifth kîsm: History of the Jews from Moses to Zedekiah, on fol. 232^a.

Sixth kîsm: History of the Christians and Europeans from Christ to the author's time, on fol. 150^a.

Seventh kîsm: History of the Hindûs to Sultân 'Alâ-aldin Muḥammad Shâh Khiljî, on fol. 170^b.

Eighth kîsm: History of the Chinese, on fol. 182^a.

Ninth kîsm: History of the Moghuls from C'ingiz-khân to Abû Sa'îd, on fol. 193^a.

For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25-28; Rieu i. p. 79 sq.; G. Flügel ii. p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth kîsm was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد لله حق حمده و الصلوة علی خیر خلقه محمد و آله اجمعین اما بعد چون حق جل و علا توفیق رفیق این ضعیف گردانید الخ

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; close Nasta'liq; size, 9 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$ in.

19

Ta'rikh-i-Guzida (تاریخ گزیده).

General history, by Hamd-allâh bin Abî Bakr bin Ahmad bin Naṣr Mustaufî of Kazwin, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazir Ghiyâth-al-din Muḥammad, the son of Rashid-al-din;

comp. Bodleian Cat., Nos. 26-30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; H. Khalifa v. p. 177.

Contents:

Preface, on fol. 1^b, beginning: سپاس و ستایش پادشاهی را که ملک او بی زوالست و مملکت او بی انتقال الخ

Fâtihah or introduction, on the creation, on fol. 7^a.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8^a (in two faṣls).

Bâb II, on the ancient kings of Persia, on fol. 32^a (in four faṣls).

Bâb III, on Muḥammad, the Imâms, and prophets, on fol. 50^a (in six faṣls).

Bâb IV, on the minor Muḥammadan dynasties, on fol. 132^a (in twelve faṣls).

Bâb V, on saints and other famous wise men, on fol. 215^b (in six faṣls).

Bâb VI, account of Kazwin and its celebrated men, on fol. 242^b (in eight faṣls).

Khâtimah or genealogical tables, on fol. 262^b.

Between the eleventh and twelfth faṣls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 26), by Muḥammad Hâshim bin Mir Muḥammad Šâlih alkhwâfi.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

20

Another copy of the same.

Fâtihah on fol. 6^b, *Bâb I* on fol. 7^b, *II* on fol. 31^a, *III* on fol. 48^b, *IV* on fol. 136^b, *V* on fol. 217^b, *VI* on fol. 241^b. The *khâtimah* is entirely missing in this copy.

No date.

No. 180, ff. 262, ll. 20; Nasta'liq; illuminated frontispiece; size, 11 $\frac{5}{8}$ in. by 6 $\frac{7}{8}$ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sultân Abû Sa'îd, A. H. 736 (A. D. 1335), by Muḥammad bin 'Ali bin Shaikh Muḥammad bin-al-Ḥasan bin Abî Bakr (see this full name on fol. 7^b, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2^b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazir Ghiyâth-al-din Muḥammad, comp. the two dibâcas at the beginning of this work, the second of which begins on fol. 6^a. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28-30.

Contents:

Mufattiḥ or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13^a.

Kîsm I: Âdam and the other prophets, on fol. 42^b.

Kism II: The various dynasties of the world, on fol. 47^a.

A detailed index of this second *kism*, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abū Sa'id, A. H. 736, after which there follows the same enumeration of the Atābegs of Lūristān down to Nuṣrat-al-dīn Pīr Aḥmad, as in Morley's copy.

Beginning: الحمد لله الذي جعل الحمد مفتاحًا لذكره سيقًا للمزيد من فضله الخ

No date.

No. 2385, ff. 127, ll. 17; Nasta'liq; size, 8½ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17^a; *kism I* on fol. 55^b, but only a short fragment of this part, down to Noah, is found here; *kism II* on fol. 61^b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Čingizkhān and his successors. The account of the Atābegs of Lūristān begins on fol. 130^a.

Dated the 14th of Rajab, A. H. 1127 (A. D. 1715, July 16).

No. 827, ff. 133, ll. 15-17; Nasta'liq; small frontispiece; size, 8¾ in. by 5¾ in.

23

Manāhij-altālibin (مناهج الطالبين).

A general history down to Shāh Shujā' Muẓaffarī (who reigned A. H. 760-786, A. D. 1359-1384), entitled *مناهج الطالبين في معارف الصادقين*. The last date, which occurs on fol. 653^a, is A. H. 777 (A. D. 1375, 1376). The author's name seems not to be mentioned anywhere. This *منتخب*, or abridged compendium as it is styled on fol. 3^a sq., is chiefly devoted to the history of the prophets, Khalifs, and Imāms, which fills the *second kism*, or the greater portion of the whole work. It is divided into the following *three kisms* (dealing respectively with the creation, the ancient prophets, Muḥammad and the Umayyade and 'Abbāside Khalifs, and the dynasties contemporary with and posterior to the 'Abbāsides):

قسم اول در ابتدای آفرینش عالم و کیفیت آن in four bābs: 1. در بدو فطرت و کیفیت خلقت عالم, on fol. 4^b; 2. در کیفیت آفرینش آسمان و شمس و قمر و در کیفیت آفرینش کواکب ثوابت و سیاره الخ, on fol. 7^a; 3. در کیفیت آفرینش زمین و طبقات آن و اعداد بحار الخ, on fol. 18^b; 4. در قصه جابلقا و جابلسا الخ, on fol. 28^b.

قسم دوم در احوال انبیا و اولیا و خلفا و ملوک و وقایع در کیفیت آن, in twenty-two bābs: 1. در کیفیت آفرینش آدم, on fol. 31^a; 2. در نبوت و احوال ادریس, on fol. 47^b; 3. در نبوت نوح, on fol. 52^b; 4. در نبوت و

در بعثت ابراهیم خلیل, on fol. 61^a; 5. قضایاء هود و صالح, on fol. 76^a; 6. در نبوت یعقوب و یوسف, on fol. 102^a; 7. در نبوت و صبر ایوب, on fol. 140^b; 8. در نبوت شعیب, on fol. 151^b; 9. در بعثت کلیم الله موسی, on fol. 154^a; 10. در نبوت یوشع بن نون, on fol. 222^a; 11. در نبوت داود, on fol. 232^a; 12. در نبوت داود, on fol. 241^b; 13. در نبوت و مملکت سلیمان, on fol. 254^a; 14. در نبوت یونس, on fol. 282^b; 15. در نبوت الیاس و الیسع, on fol. 292^b; 16. در نبوت ارمیا بن خلقیا, on fol. 298^b; 17. در بعثت عیسی و وعزیر بن شرحبیا, on fol. 311^a; 18. در بعثت سید المرسلین الخ محمد, on fol. 363^a; 19. در خلافت خلفاء الراشدين, on fol. 447^a; 20. در اسامی خلفاء بنی امیه و بنی مروان و بنی عباس, on fol. 517^a; 21. در مقامات و مراتب اولیا الخ, on fol. 527^a; 22. در فوائد و امثال و حکایات متفرقه الخ, on fol. 589^a.

قسم سوم در ذکر ملوک و سلاطین in four bābs: 1. در ذکر ملوک فرس, on fol. 621^a (down to Yazdajird III); 2. در تواریخ ملوک و سلاطین که از عهد خلافت آل عباس الی یومنا هذا, on fol. 633^a (in seven *ḥā'ifas*, the last of which contains Čingizkhān and his successors); 3. در سلطنت و خلافت و ایام مملکت پادشاه اسلام, (that is, (Abū al-fuwaris shah shajac), on fol. 642^a).

Beginning: شکر و سپاس و حمد و ثنا باختصاص پادشاهی را تقدست اسماء و تعظمت آلاؤه که مقرران الخ

Dated the 12th of Dhū-alkā'dah, A. H. 1025 (A. D. 1616, Nov. 21), at Gujārāt.

No. 1660, ff. 657, ll. 17; large and distinct Nasta'liq; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudat-alṣafā (روضه الصفا).

A complete copy of all the eight volumes of Mir-khwānd's (died A. H. 903=A. D. 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mir 'Alishir, we refer to Bodleian Cat., Nos. 36-69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mir-khwānd's (or Mirkhond's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, Vol. I. From the creation to Yazdajird III, beginning, on fol. 1^b: زب فهرست نسخه مفاخر انبیاء عالی مکان الخ

No date. Various readings and additions on the margin. The first two pages richly embellished.

No. 1506, *Vol. II*. From Muḥammad to 'Alī, beginning, on fol. 5^b: عنوان صحیفه مرادات و فهرست الخ.

A full index of its contents, on ff. 1^a-4^b.

Moderu copy, finished the first Jumādā-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mir Abū 'Alīkhān Bahādūr, at Farrukhābād, by فقیر حقیر سراپا تقصیر جان عالم شیرین, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III*. The Imāms and Khalīfs to Almusta'sim, beginning, on fol. 1^b: حمد و ثنای که مستبحان ملاء اعلی از ادای شمه الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV*. Minor dynasties till Timūr, beginning, on fol. 1^b: فهرست نسخه سعادات ابدی الخ.

No date. A former owner of this MS. was Zain-al'ābidīn ibn Muḥammad 'Alī alḥusainī, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12-20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20; of ff. 33-38: 33, 35, 34, 37, 36, 38; and of ff. 79-87: 79, 86, 80-85, 87.

No. 1509, *Vol. V*. Čingizkhān and successors, beginning, on fol. 1^b: آرایش دیباجه مناقب و مآثر سلاطین رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195^b. Title: حاتمہ در بیان بدائع صنائع ملک صانع و آنچه نگاشته کلك قدرت حضرت است الخ.

Beginning: بررای ارباب خبرت واصحاب بصیرت الخ.

Both volumes are copied by the same transcriber, Muḥammad 'Aziz Wāhidbeg, at Shāhjahānābād. *Vol. V* was finished A. H. 1203 (A. D. 1788, 1789), *vol. VIII* the 7th of Sha'bān, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VI*. Timūr and successors to the death of Abū Sa'īd and the accession of Sulṭān Ḥusain, A. H. 873 (A. D. 1468), beginning, on fol. 1^b: جواهر حمد و سپاس و لآلی شکر بی قیاس الخ.

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII*. History of Sulṭān Ḥusain, beginning, on fol. 1^b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی - ذرات جهان از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1^b, 121-123, 128, 129, and 142-165 supplied later by different hands, partly in Nasta'lik, partly in Shikasta.

Nos. 1505-1511. No. 1505, ff. 242, ll. 29; clear Nasta'lik; size, 13½ in. by 7½ in. No. 1506, ff. 410, ll. 21; Nasta'lik, sometimes like Shikasta; size, 12¾ in. by 7¼ in. No. 1507, ff. 183, ll. 29; clear Nasta'lik; size, 13¼ in. by 7¾ in. No. 1508, ff. 169, ll. 31; small Nasta'lik; size, 12¾ in. by 8¾ in. No. 1509, ff. 256,

ll. 25; large Nasta'lik; size, 13½ in. by 7¾ in. No. 1510, ff. 314, ll. 25; Nasta'lik; size, 13¼ in. by 7¾ in. No. 1511, ff. 165, ll. 21-24; large Nasta'lik; size, 12¾ in. by 7¾ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The first six volumes and the eighth volume of the Raudat-alṣafā; the seventh volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632^a).

Vol. I on fol. 1^b, *II* on fol. 100^b, *III* on fol. 241^b, *IV* on fol. 318^b, *V* on fol. 412^b, *VI* on fol. 496^b, *VIII* on fol. 632^b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the fourth volume there appears as date of transcription A. H. 976, end of Ramaḍān (A. D. 1569, middle of March); the transcriber's name is Kamāl-al-dīn bin 'Alā-al-dīn. According to a statement at the end of the third volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No. 3290, olim 15. J. 10, ff. 651, ll. 51; extremely small Naskhī; size 11½ in. by 6¼ in.

26

The same.

The same seven volumes (1-6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, *Vol. I*. The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, *Vol. II*. No date. A few corrections on the margin.

No. 375, *Vol. III*. A few additions on the margin. Copied A. H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV*. The right order of ff. 16-49 is: 16, 41-48, 17-40, 49. No date.

No. 377, *Vol. V* on fol. 1^b, *Vol. VI* on fol. 110^b. Both written by the same 'Abd-allatīf bin Farīdūn Dā'ūd bin Mu'īn-al-dīn of Shīrāz, *vol. V* finished the 27th of Šafar, A. H. 1011 (A. D. 1602, August 16), *vol. VI* the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Šafar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1^a.

Nos. 373-378. No. 373, ff. 272, ll. 25; clear Nasta'lik; No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 6¼ in. No. 375, ff. 325, ll. 19; large and clear Nasta'lik; size, 11 in. by 7¼ in. No. 376, ff. 269, ll. 17; Nasta'lik; size, 9¼ in. by 5½ in. No. 377, ff. 264, ll. 33; small and close Nasta'lik; size, 11¼ in. by 8¾ in. No. 378, ff. 136, ll. 14-15; careless Nasta'lik; size, 9¼ in. by 5½ in. No ornaments anywhere.

27

The same.

The same seven volumes (1-6 and 8).

No. 1118, *Vol. I*. Beginning: ترتیب فهرست
نسخة الخ

No. 1119, *Vol. II*.

No. 1120, *Vol. III*.

No. 1121, *Vol. IV*. The right order of ff. 22-25 is: 22, 24, 23, 25; and of ff. 162-167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V*. Dated by Muḥammad the father of Sayyidkhān of Bukhārā, the 22nd of Dhū-alka'dah, in the 41st year of (? probably) 'Ālamgir's reign, A. H. 1108 (A. D. 1697, June 12).

No. 1123, *Vol. VI*. Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118-1124. No. 1118, ff. 307, ll. 20-27; No. 1119, ff. 380, ll. 27-28; both written for the greater part by the same hand in Nasta'liq; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304-307 of the *first* vol., as well as ff. 329-379 of the *second* vol., supplied later by different hands in a more careless style; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in. No. 1120, ff. 296, ll. 17-19; clear Nasta'liq; ff. 274-296 supplied by another hand in a larger Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in. No. 1121, ff. 167, ll. 33; small but clear Nasta'liq; size the same as in the *first* and *second* vols. No. 1122, ff. 424, ll. 21; Nasta'liq; ff. 1-3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'liq; ff. 1-8 and 544-552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'liq; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

28

The same.

An excellent copy of the first *six* volumes of the *Raḍat-alsafā*.

No. 306, *Vol. I*. Beginning, on fol. 1^b: زب فهرست
نسخة مفاخر انبياء عالي مكان وزينت الخ

The original last page of this volume is found on fol. 1^a of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II*. The original last page of this volume is likewise found on fol. 1^a of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III*. This volume is dated the 4th of Dhū-alhijjah, A. H. 972 (A. D. 1565, July 3), by Muḥammad Shams Ḥusain bin Muḥammad 'Abdallāh Faḳīh جهرمي.

No. 309, *Vol. IV*.

No. 310, *Vol. V*. Dated by the same Muḥammad bin Ḥusain Muḥammad bin 'Abdallāh جهرمي the 20th of Rabi'-alākhar, A. H. 978 (A. D. 1570, Sept. 21).

No. 311, *Vol. VI*. At the end: تمت هذا الكتاب الخ

Nos. 306-311, *first* vol. ff. 197, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 150, *sixth* vol. ff. 233, ll. 30-31; clear and equal Nasta'liq, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1^b, the *second* on fol. 291^b. The latter goes down to the ذکر غزوة حنين (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120^a, l. 18.

The *first* volume was finished the 12th of Dhū-alhijjah, A. H. 1030 (A. D. 1621, Oct. 28).

Bought at Allahābād for 150 rupees by *Alii Doue*, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'liq; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves. Copied A. H. 1002 (A. D. 1593, 1594), by Diyā-aldin Muḥammad bin Ḥāji Mir Ibrāhīm alḥusaini allaskani (اللسكني). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20-21; distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

31

The same *first* volume.

Beginning: بسم الله الرحمن الرحيم و به نستعين و
اعن يا كريم، زب فهرست نسخة مفاخر الخ

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwāl, A. H. 1087 (A. D. 1676, Dec. 19).

No. 1110, ff. 435, ll. 17; unequal Nasta'liq by different hands; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اول از تواريخ جلد اول روضة الصفا تمام شد در ماه جمادى الاول سنة اليه (?)

The last page a little injured.

No. 1111, ff. 481, ll. 17-21; unequal Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بكمال استغنا, agreeing with the preceding copy, fol. 1^b, last line but two, and breaks off with the words: متعارف يقينيه, corresponding to the same copy, fol. 480^b, last line but two. Ff. 11-18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1109, ff. 542, ll. 21; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Ḍalīḥāk with these words: . . . برون برد و بگرفت سچاک تخت . . . No. 306 (28 in this Cat.), fol. 125^b, l. 3.

No. 1112, ff. 480, ll. 14; large and clear Nasta'lik, written on paper of different colours; size, 11 in. by 6½ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92^b, l. 5 down to fol. 234^b, l. 6. The text begins in the first vignette on fol. 1^b, thus تعلیل فهرست نسخه و دیباچه مجموعه کرامات سردی سعادات ابدی, is continued in the second vignette on fol. 2^a, and having been interrupted by an illuminated frontispiece on fol. 2^b, bearing the title جلد اول روضة الصفا, goes on قهرمان ارادت الخ, agreeing with No. 3411, fol. 1^b, l. 7 sq. No date.

No. 3272, olim 16. J. 1, ff. 135, ll. 25; clear and distinct Nasta'lik; two splendidly gilded vignettes on ff. 1^b and 2^a, an illuminated frontispiece on fol. 2^b; a little worm-eaten and slightly injured here and there; size, 11½ in. by 7½ in.

36

Another copy of the *second* volume.

Beginning as usual. Dated the middle of Muḥarram, A. H. 1031 (A. D. 1621, beginning of December), at Kurrah, by Maṣūr ibn Shaikh Ilahdād. Collated. Haileybury MS.

No. 3412, olim 16. J. 9, ff. 508, ll. 23; Nasta'lik; fol. 351 supplied by another hand; size, 11¾ in. by 7¾ in.

37

The same *second* volume.

This copy was finished the last of Rabi'-althâni, A. H. 1050 (A. D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306, ll. 25; clear and large Nasta'lik; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14¾ in. by 9½ in.

38

The same *second* volume.

Beginning: عنوان این صحیفه مرادات و فهرست مجموعه سعادات الخ.

This copy was finished in the month Ṣafar, A. H. 1075 (A. D. 1664, August-September).

No. 1785, ff. 787, ll. 19; very large Nasta'lik; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1^a; size, 11¾ in. by 7¾ in.

IND. OFF.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nasta'lik; ff. 206-214 supplied by another hand in smaller Nasta'lik, ll. 28-30; illuminated frontispiece; size, 13¾ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275-279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16. J. 2, ff. 302, ll. 25; small but clear Nasta'lik; illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning: عنوان صحیفه مرادات الخ.

It breaks off on fol. 499^b in the middle of 'Ali's khilâfat; last words: روی بمصر نهاد چون بآن سرزمین رسید بتقریری خوش . . . corresponding to the preceding copy, fol. 260^b, lin. penult.

A lacuna on ff. 471^a and ^b. No date.

No. 2412, ff. 180-499, ll. 22-23; written for the greater part in Naskhi; size, 12¾ in. by 8¾ in.

42

Another copy of the *second* and *third* volumes.

Second vol. on fol. 1^b, *third* vol. on fol. 261^b. Written by at least three different hands, and dated the 20th of Muḥarram, A. H. 987 (A. D. 1579, March 19). A second handwriting appears on ff. 97^a-116^a, a third (perhaps a fourth already) on ff. 222-364.

No. 555, ff. 364, ll. 21-29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nasta'lik by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, 14¾ in. by 9¾ in.

43

Another copy of the *third* volume.

Beginning: حمد و ثنای که مستحان الخ. Dated by 'Ali bin 'Abdallâh Alḥusainî, the 16th of Dhû-alka'dah, A. H. 1015 (A. D. 1607, March 15).

No. 3274, olim 16. J. 3, ff. 224, ll. 19; distinct Nasta'lik; size, 11¾ in. by 6¾ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A. H. 1065 (A. D. 1655, May 23).

No. 987, ff. 248, ll. 20-21; Nasta'lik; plain frontispiece; size, 9½ in. by 5¾ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumâdâ-alawwal,

A. H. 1081 (A. D. 1670, Oct. 12), by Muḥammad Sharif ibn Mirzā Ḥusain of Iṣfahān at Jahānpūr.

No. 1680, ff. 609, ll. 15; very large and distinct Nasta'liq; size, 11 in. by 6½ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bān, A. H. 1151 (A. D. 1738, Dec. 10).

No. 1143, ff. 384, ll. 17; Nasta'liq; size, 10½ in. by 5½ in.

47

The same *third* volume.

No date. Copied by Naṣir-aldaulah.

No. 2897, ff. 264, ll. 19; very irregular and careless Nasta'liq; size, 12½ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muḥarram, A. H. 996 (A. D. 1587, December 9), by Ghulām-i-Shāh-i-Wilāyāt Kamāl ibn Ghiyāth. Beginning: فهرست نسخه سعادات الخ. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught . . . (the name is partly crased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskh; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A. H. 1073 (A. D. 1663, March 10), by Ḥājī Muḥammad bin Nūr-al-dīn Muḥammad Dasht-bayādi.

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'liq; size, 11½ in. by 7½ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramaḍān, A. H. 1081 (A. D. 1671, January–February), by Muḥammad Ṣādiq; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'liq; size, 10½ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'liq; illuminated frontispiece; ff. 1^b and 4^b ornamented; splendid Eastern binding; size, 10¾ in. by 6¾ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'liq; size, 10½ in. by 6¾ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'liq; size, 11¼ in. by 6½ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو علی بامرا واعیان حضرت سایه الخ, corresponding to fol. 22^a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon: چهارم جلد سیوم instead of چهارم. No date. Copied by Muḥammad Ibrāhīm at Multān.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'liq; size, 11½ in. by 6½ in.

55

Another copy of the *fifth*, *sixth*, and *seventh* volumes. Excellent and correct copy, not dated.

Fifth vol. on fol. 1^b, *sixth* vol. on fol. 126^b, *seventh* vol. on fol. 273^b. Beginning of the *seventh* vol. in this copy: ذکر مجمعی از اوصاف واحوال خاقان منصور مظفر لواء نصر السلطنة للخلافة ابو الغازی سلطان حسین میرزا، مشاط اباکار سخن و پیرایندة عنار حکایات نو و کهن جواهر مآثر خاقان الخ.

No. 553, ff. 327, ll. 41–43; Nasta'liq; size, 16¼ in. by 9½ in.

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol. on ff. 1^b–251^b, dated the 10th of Shawwāl, A. H. 1063 (A. D. 1653, Sept. 3), by 'Abd-alrasūl bin 'Abd-alrahīm bin 'Abdallāh bin Mullā Sayyidī.

Sixth vol. on ff. 252^b–581^a, dated by the same the 15th of Muḥarram, A. H. 1065 (A. D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No. 1108, ff. 581, ll. 22; very careless Nasta'liq; size, 12¾ in. by 6¾ in.

57

Another copy of the *fifth* volume.

Beginning: آرایش دیباجة مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumādā-althānī, A. H. 1097 (A. D. 1686, May 18), by Muḥammad Badī' bin Muḥammad Kāzīm of Iṣfahān. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'liq; many injuries mended and supplied by a later hand; size, 10½ in. by 6¼ in.

59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: مگر امیر عادل مؤید، agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lik; no ornaments; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

60

The same *fifth* volume.

Beginning here: آرایش دیباچه مناقب و مآثر سلاطین و آل الخ.

No date. Some pages, severely damaged, have been carefully mended.

No. 3415, olim 16. J. 12, ff. 288, ll. 22-23; Nasta'lik; some pages written by other hands; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

61

The same *fifth* volume.

Beginning as in the preceding copy: آرایش دیباچه مناقب الخ.

Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.

No. 2412, ff. 1-179, ll. 25-41; Shikasta; collated; size, 12 $\frac{5}{8}$ in. by 8 $\frac{1}{4}$ in.

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).

Beginning: دیباچه مناقب و مآثر (torn away) . . . رفیع تعداد و نمایش و روزنامه خصاص و مفاخر الخ.

The author styles himself on fol. 1^b, l. 11; محمد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Naskhi; size, 9 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد و سپاس و لائے شکر بقیاس الخ.

The proper order of ff. 126-131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumâdâ-alâkhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzâ Kulibeg Turkmân.

No. 3277, olim 16. J. 6, ff. 560, ll. 18-20; unequal Naskhi; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112-134 is: 112, 120-133, 113-119, 134.

No. 989, ff. 559, ll. 19-24; written by at least three different hands in unequal Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{8}$ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559^b, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No. 2854, ff. 384, ll. 22; careless Nasta'lik; size, 13 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Ali Yazdi's Zafarnâma: حمداً كثيراً توتی الملك الخ. مبارکاً لمن توتی الملك الخ goes down without interruption to fol. 56^b, last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65^a, l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Raudat-alsafâ, opening with the chapter: ذکر فرستان صاحب قران گردون توان علقه (علقمه) تواچی و مولانا جلال الدین بجانب خوارزم و توجه آن حضرت بر عقب ایشان بعزم corresponding to No. 3277, fol. 60^a, l. 10.

Ff. 52-65 are misplaced, the proper order is: 52, 57-64, 53-56, 65.

No date.

No. 985, ff. 478, ll. 20; Nasta'lik; written by two different hands (the first of which is found on ff. 1-66); size, 11 $\frac{1}{2}$ in. by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Timûr only, in A. H. 807, and the immediately following events (see fol. 233^b sq.). The last words correspond to No. 3277, fol. 296^b, l. 8. Bibliotheca Leydeniana.

No. 2627, ff. 236, ll. 21; small but clear Nasta'lik; the first two pages illuminated; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

68

A fragment of the *sixth* volume.

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 377 (26 in this Cat.), fol. 140^a, l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lik, partly in Shikasta; many pages badly injured; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.
No date.

Sixth vol. on fol. 1^b; *seventh* vol. on fol. 264^b, beginning: حمد پروردگاریست که ابو البشر را از قبضه خاک آفریده الخ.

Eighth vol. or geographical appendix on fol. 360^b, styled: در بیان خاتمه تاریخ روضة الصفا, and beginning: بدائع و صنائع ملک صانعی و آنچه الخ.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'liq, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

70

Another copy of the *sixth* and *eighth* volumes.

The *sixth* vol. begins on fol. 1^b, and is dated on fol. 300^a the 2nd of Jumâdâ-althâni, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol. 301^b: خاتمه در بدائع صنائع و آنچه گماشته بکلك قدرت اوست الخ.

No date. The real *seventh* volume of the Raudat-alsafâ is not found in this copy.

No. 1522, ff. 338, ll. 25; Nasta'liq; partly collated; illuminated frontispiece at the beginning of each volume; size, 12 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.

71

Another copy of the *seventh* and *eighth* volumes.

Beginning of the *seventh* volume on fol. 1^b: حصول سعادت دارین حمد پروردگاریست که ابو البشر را از قبضه تیر خاک الخ.

Beginning of the *eighth* volume or the geographical appendix on fol. 121^b: خاتمه تاریخ روضة الصفا فی سیر الانبیاء؛ در بیان بدائع و صنائع ممالک ملک صناعی و آنچه نگاشته کلك قدوة اوست الخ برای ارباب خیرت واصحاب بصیرت الخ.

No date. Richard Johnson, 1778. On fol. 121^a is stated that this copy of the eighth vol. was once in the possession of Hâjî Muḥammad Ridâ of Iṣfahân.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'liq; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.

Beginning: برای ارباب خیرت الخ. Dated the 12th of Dhû-alka'dah, A. H. 1126 (A. D. 1714, Nov. 19). Slight injuries. On fol. 1^a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'liq; size, 12 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$ in.

73

The same *eighth* volume.

No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

74

The same *eighth* volume.

Beginning: خاتمه تاریخ روضة الصفا در بیان بدائع و صنائع ملک صانع الخ. It is incorrectly styled جلد هفتم on fol. 1^a.

No. 990, ff. 33, ll. 19; careless Nasta'liq, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

75

The same *eighth* volume.

Another excellent copy of the geographical appendix, beginning: برای ارباب خیرت و اصحاب بصیرت پوشیده بر برای از علمای تاریخ الخ. On the fly-leaf it is styled سیر البلاد.

No date.

No. 2540, ff. 48, ll. 25; Nasta'liq; size, 13 $\frac{3}{4}$ in. by 8 in.

76

Khulâṣat-alakhbâr (خلاصة الاخبار).

The quintessence of chronicles, an abridgement of the Raudat-alsafâ, made A. H. 905 (A. D. 1499, 1500), by Ghiyâth-aldin bin Humâm-aldin Khwândamîr, Mir-khwând's grandson, who was born at Harât about A. H. 880=A. D. 1475, and died A. H. 941=A. D. 1534, 1535. Comp. Bodleian Cat., Nos. 83-86; Rieu i. p. 96 sq.; W. Morley, p. 38 sq.; H. Khalfa iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.

Contents:

Introduction about the creation, on fol. 2^b.

First maḳâlah, the prophets, on fol. 3^b.

Second maḳâlah, the Greek sages, on fol. 38^a.

Third maḳâlah, the kings of Persia, Arabia, etc., on fol. 41^a.

Fourth maḳâlah, history of Muḥammad, on fol. 69^a.

Fifth maḳâlah, the first four Khalîfs and the Imâms, on fol. 90^b.

Sixth maḳâlah, the Umayyade Khalîfs, on fol. 108^b.

Seventh maḳâlah, the 'Abbâsîde Khalîfs, on fol. 126^b.

Eighth maḳâlah, minor dynasties contemporary with or subsequent to the 'Abbâsîdes, on fol. 153^b.

Ninth maḳâlah, Čingîzkhân and the origin of his race, on fol. 212^b, first line.

Tenth maḳâlah, Tîmûr and his descendants, on fol. 234^a.

Conclusion about Harât and its celebrated men, on fol. 279^a.

Beginning: خلاصة کلمات راویان اخبار انبیاء عالیقدر: و نقاوة منشآت واقغان آثار سلاطین الخ.

This copy was finished the 14th of Jumâdâ-althâni, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40-55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhî; size, 9 $\frac{3}{8}$ in. by 6 in.

77

Another copy of the same.

Introduction on fol. 3^b; maḳālah I on fol. 4^b, II on fol. 40^a, III on fol. 42^b, IV on fol. 70^b, V on fol. 95^a, VI on fol. 114^b, VII on fol. 132^b, VIII on fol. 158^a, IX on fol. 221^b, X on fol. 243^a; conclusion on fol. 293^a.

This excellent copy was finished the 4th of Dhū-alhijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'liq; the first two pages luxuriously illuminated; gilt headings from the third maḳālah to the conclusion; size, 14 $\frac{1}{8}$ in. by 9 in.

78

The same.

Introduction on fol. 3^a; maḳālah I on fol. 4^b, II on fol. 54^a, III on fol. 57^b, IV on fol. 97^a, V on fol. 130^b, VI on fol. 156^b, VII on fol. 181^a, VIII on fol. 215^a, IX on fol. 305^b, X on fol. 336^a; conclusion on fol. 404^a.

No. 1995, ff. 424, ll. 21; small but clear Nasta'liq; small illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

79

Habib-alsiyar (حبيب السير).

The *first* volume of the well-known general history, called حبيب السير, by the same Khwādamir, who was engaged in this work from A. H. 927 to 930 (A. D. 1521-1524); comp. Bodleian Cat., Nos. 70-82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106-110, and 121-127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc.

Edited Taharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلد), each volume comprising four chapters (جزء).

This copy opens with a complete index on ff. 1^b and 381^a-383^b (the leaves being misplaced), beginning:

بيان نام این نامه نامی و تفصیل اقسام این صحیفه گرامی

The first volume itself begins on fol. 2^b: لطائف اخبار لائی نثار انبیاء عالمقدار و شرافت آثار معالی الخ.

Ifitâh or introduction about the creation, Iblis, the Jinns, etc., on fol. 9^a.

Chapter I, on the old prophets and philosophers, on fol. 12^a.

Chapter II, on the ante-Muḥammadan kings, on fol. 115^a.

Chapter III, on Muḥammad's life and exploits, on fol. 185^b.

Chapter IV, on the first four Khalifs, on fol. 280^b.

The volume concludes on fol. 380^b. Copied by Mu'min 'Alibeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'liq; illuminated frontispieces on ff. 1^b and 2^b; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

80

Another copy of the same *first* volume.

Ifitâh on fol. 9^b; chapter I on fol. 13^a, II on fol. 136^b, III on fol. 178^b, IV on fol. 310^b. Dated the 11th

of Ramadân, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'liq; ff. 145-425 written by a second hand on much whiter paper; size, 11 in. by 6 $\frac{1}{2}$ in.

81

The same *first* volume.

Ifitâh on fol. 7^a; chapter I on fol. 10^a, II on fol. 100^a, III on fol. 161^a, and IV on fol. 258^b.

Dated the 1st of Rabî'althâni, A. H. 1123 (fifth year of Bahâdurshâh's reign)=A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'liq, mixed here and there with Shikasta; ff. 2-6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

82

The same *first* volume.

Ifitâh on fol. 9^b; chapter I on fol. 13^a, II on fol. 133^a, III on fol. 216^b, IV on fol. 352^a. Copied by Maulânâ Nûr-allâh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1^a.

No. 1927, ff. 472, ll. 21; distinct Nasta'liq; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 in.

83

The same *first* volume.

No date. *Ifitâh* on fol. 9^a; chapter I on fol. 13^a, II on fol. 138^a, III on fol. 227^a (heading omitted), IV on fol. 367^b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'liq; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 in.

84

The same *first* volume.

No date. *Ifitâh* on fol. 11^a; chapter I on fol. 15^a, last line but one; II on fol. 163^b; III on fol. 265^b; IV on fol. 422^b, first line. Various readings and additions on the margin.

No. 1786, ff. 560, ll. 19; Nasta'liq; ff. 1-17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231-234, 288, 353, 360, 559, and 560 supplied by another hand; size, 11 in. by 6 $\frac{3}{8}$ in.

85

The same *first* volume.

No date. *Ifitâh* on fol. 8^a; chapter I on fol. 11^a, II on fol. 104^b, III on fol. 172^b, IV on fol. 278^b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104^b, l. 16, to fol. 115^a, l. 18.

No. 417, ff. 361, ll. 23; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

86

Habib-alsiyar.

The *second* volume of the same work, beginning: الحمد لله الذى جعل للنبيين لسان صدق عليا وبعث للمدلى رسول الخ. Chapter I, history of the twelve

Imâms, on fol. 1^b; chapter II, history of the Umayyade Khalifs, on fol. 83^a; chapter III, history of the 'Abbâside Khalifs, on fol. 149^b; chapter IV, history of the contemporary dynasties from the Tâhirides to the kings of Khwârizm, on fol. 244^b.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lik; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10½ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, اتّ الانسان ليطفى, correspond to the preceding copy, fol. 447^b, l. 3. Chapter I on fol. 1^b, II on fol. 93^a, III on fol. 165^b, IV on fol. 275^a. Slightly injured. A blank on fol. 427^b.

No. 1787, ff. 518, ll. 21; Nasta'lik; size, 11¼ in. by 7½ in.

88

Hâbib-alsiyar.

The *third* volume of the same work, beginning: يارب
بشای خود سخن سازم کن - در گلشن حمد نغمه پردازم
کن الخ.

Chapter I, history of the Khâns of Turkistân, of C'ingizkhân and his descendants, on fol. 1^b; chapter II, history of the dynasties contemporary with the C'ingizkhânians, on fol. 94^b; chapter III, history of Timûr and his descendants, on fol. 146^b; chapter IV, history of the Şafawi dynasty down to Shâh Isma'il's death, A. H. 930 (A. D. 1524), on fol. 410^b.

Biographical appendix, on fol. 493^b.

Conclusion (اختتام), on geography and cosmography, on fol. 500^a.

No date. A note (from the 2nd of Jumâdâ II, A. H. 1153 = A. D. 1740, August 25) on fol. 1^a: جلد سوم حبيب
السير باخاتمه دوم جمادى الثانى سنة 1103 هجرى.

No. 1788, ff. 536, ll. 29-30; partly in Nasta'lik, partly in Naskhi; written by three different hands on different paper (ff. 1-286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12½ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1^b, II on fol. 47^a, III on fol. 79^b (here called by mistake مجلد چهارم), IV on fol. 209^b. Biographical appendix, on fol. 249^b. Conclusion, or geographical and cosmographical part (here entitled: جلد آخر تاريخ حبيب السير كة مشهور
(ومعروفست بعجائب المخلوقات), on fol. 253^a. This part breaks off, on fol. 268^a, with these words: وچون روز بآخر
ميرسد آن طيوران مرغان ضعيف را
... corresponding to the preceding copy, fol. 535^a, l. 2.

According to the colophon, on fol. 78^a, the second

chapter of this volume was finished by 'Abd-almalik ibn 'Imâd-aldin of Kirmân, the 7th of Jumâdâ-althâni, A. H. 1012 (A. D. 1603, November 12).

No. 1384, ff. 268, ll. 35-38; small Nasta'lik; a few pages supplied by another hand; size, 14 in. by 9½ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1^b, II on fol. 69^b, III on fol. 112^b, IV on fol. 382^b. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lik; size, 12 in. by 6½ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1^b, II on fol. 225^a, III on fol. 353^a. No date.

No. 846, ff. 606, ll. 19; very large and distinct Nasta'lik; some pages a little injured; size, 12½ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: اى نام تو زيب نامه الخ.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3420, olim 16. J. 15, ff. 273, ll. 25; clear and distinct Nasta'lik; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter.

Heading: جزو سيوم از مجلد ثالث در ذكر صادرات
افعال و واردات اقوال حضرت صاحب قران مير تيمور
گورگان الخ. Beginning as usual. It breaks off with
the words: ملاقات فرمود و ابواب انعام و احسان
... corresponding to fol. 409^b, first line, in No. 1788 (88
in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lik; size, 10¼ in. by 5¾ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Timûr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzâ (or Sultân) Abû-alkâsim Bâbar, the son of Mirzâ Baisunghar, and grandson of Shâhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260^b, l. 19), runs thus: ذكر توجة ميرزا ابو القاسم بابر بجانب بلخ
و بدخشان و بيان عصيان اويس بيگ بدار الملك خراسان
'account of Sultân Bâbar's conquest of Khurâsân and Badakhshân.' The date of completion, given on fol. 367^a, l. 11, is exactly the same as in Ouseley 289 in

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhū-alka'dah, A. H. 929 (بمآه ذی قعدة سنة تسع و عشرين) = A. D. 1523, September-October.

This copy was finished the 8th of Rabi'-alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55-60 is: 55, 59^b, 59^a (ff. 59 and 56 being turned upside down), 57, 58, 56^b, 56^a, 60; and of ff. 251-280: 251, 257, 258, 253-256, 252, 259, 261-268, 260, 269, 270, 278, 272-277, 271, 279, 280.

No. 3019, ff. 368, ll. 19-21; very careless and unequal Nasta'liq; size, 9½ in. by 5¼ in.

95

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

Beginning: جزو چهارم از مجلد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اختصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیر ای یافته از منزل مه تا ماهی - ذرات جهان از کرم آگاهی الخ. Biographical appendix, on fol. 192^b; conclusion, on fol. 208^a, first line.

No date.

No. 758, ff. 290, ll. 21; Nasta'liq, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9½ in. by 5½ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100^a; the اختتام, or geographical conclusion, on fol. 108^a margin.

The copy, which is undated (11th-12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'liq; size, 8½ in. by 5¼ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: بادشاه کشور عقبی, corresponding to No. 758 (95 in this Cat.), fol. 1^b, last line. Biographical appendix, on fol. 152^a; conclusion, on fol. 164^b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 864, ff. 219, ll. 19; Nasta'liq; ff. 7-9 and 206-211 supplied by another hand, ll. 35-42; size, 9½ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321^b; conclusion, on fol. 345^a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349^b, with these words: که سنگ اسفل آن متحرک است و سنگ اعلی

. . . . سنگ و از زیر سنگ, corresponding to No. 1788 (88 in this Cat.), fol. 501^b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'liq; size, 10½ in. by 6½ in.

99

Extracts from the *Ḥabib-alsiyar*.

Two large extracts from the *second* volume of Khwādamir's work; the *first*, on ff. 1^b-69^b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbāsīde Khalīfs, from the Tāhirīdes down to the kings of Ṭabaristān, beginning:

بعد از تمهید قواعد محمد پادشاهی الخ. on ff. 73^a-245^a, contains the whole third chapter of the same volume, or the history of the 'Abbāsīde Khalīfs, beginning: اصناف حمد و سپاس بیقیاس مالک الملکی الخ. comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbāsīde Khalīfs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabi'-alawwal, A. H. 1210 (A. D. 1795, September-October).

No. 414, ff. 245, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

100

Khulāṣa-i-Ḥabib-alsiyar (خلاصه حبیب السیر).

The biographies of eminent Shaikhs, Amīrs, 'Ulamas, and poets, which are found in different parts of Khwādamir's *Ḥabib-alsiyar*, collected into one volume and entitled: خلاصه تاریخ حبیب السیر.

These are extracts, not from the *second* volume of that work (از جلد دوم), as is stated on fol. 1^a and in the first heading on fol. 1^b, but exclusively from the *third*. They begin with the time of Timūr, and go down to that of the Āk-koynlū dynasty.

1. خلاصه تواریخ حبیب السیر از مجلد دوم (!!) در ذکر بعضی از سادات و مشایخ و علما و اکابر که معاصر بودند با صاحب قرآن ستوده مآثر, on fol. 1^b.

Beginning: بر ضمائر ارباب اخبر ظاهر و آشکار خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاتمان عابد عادل, on fol. 10^b.

3. ذکر شمه از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29^b.

4. ذکر بعضی از اعظام سادات و مشایخ و علما که معاصر بودند با سلطان سعید, on fol. 34^b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معتز السلطنة و الخلفاء سلطان حسین میرزا, on fol. 43^a.

6. ذکر طائفة از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوک (!) معاصر بوده و زمرة در

ایام دولت ابد بیوند شاهی اکتساب فضل و کمال بوده اند
on fol. 76^b.

On fol. 91^a-104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمه از صفات دار السلطنة) هراة و عمارات و باغات آن بلدة جنت آیات و ذکر بعضی از اهل فضل دهر که در ایام دولت جناب امیر علیشیر عالی گهر درین دیار بوده اند و در ظل تربیت و عنایتش (آسوده اند).

Beginning: بر رای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lik; size, 12½ in. by 6¾ in.

101

Lubb-altawârikh (لب التواریک).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-allatîf Kazwîni, who died A. H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88-95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India, iv. p. 293 sq. H. Khalifa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Büsching's 'Magazin für die neue Historie und Geographie,' vol. xvii, Halle, 1783. It is divided into four *ķisms*.

Beginning: حمد و سپاس مر خدای را که سلاطین جهان بر آستانه عظمتش الخ.

Index on ff. 2^a-3^a, in which, on fol. 2^a, l. 4 ab infra, قسم دوم must be read instead of قسم اول, and l. 3 ab infra, فصل اول instead of قسم دوم. The *third* *ķism* has here as well as in the text only *two* *makālas* instead of the usual three, corresponding to the *second* and *third* in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shi'ite, felt conscientious scruples about mentioning these enemies of 'Alî.

ķism I in two *faşls*: *faşl I*, Muḥammad, on fol. 3^a; *faşl II*, the twelve Imâms, on fol. 9^a.

ķism II: The ante-Muḥammadan kings in four *faşls*: 1. Pishdâdians, on fol. 19^b; 2. Kayâniâns, on fol. 23^a; 3. Mulûk-altawâ'if, on fol. 29^a; 4. Sâsâniâns, on fol. 30^b.

ķism III: The post-Muḥammadan rulers in two *makālas*: 1. Banû Umayyah, on fol. 40^b; 2. Banû 'Abbâs, on fol. 44^a; and six *bâbs*, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven *faşls*, from the Tâhirides to the Karâkhitâ'is of Kirmân, on fol. 53^a; 2. Moghuls, from C'ingizkhân to Abû Sa'id, on fol. 92^b (here *باب دوم* to be read instead of *باب اول*); 3. Successors of Abû Sa'id in Îrân, in five *faşls*, from the Cûpâniâns to the Sarbadârs, on fol. 106^b (on fol. 109^a, *فصل دوم* to be read instead of *فصل چهارم*, and *فصل دوم* instead of *فصل ششم* on fol. 128^a; the third *faşl*, not marked, begins on fol. 111^b); 4. Tîmûr and his successors in Îrân, on fol. 132^b; 5. Karâ-ķoyunlû and

Āķ-ķoyunlû Sultâns, on fol. 156^a, without heading, in two *faşls*; 6. Uzbeqs of Transoxania and Khurâsân, on fol. 172^a (*باب چهارم* to be read instead of *باب ششم*).

ķism IV: Şafawîs, on fol. 174^a. Accession of Tahmâsp, on fol. 191^a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramaḍân, A. H. 1031 (A. D. 1622, July-August).

No. 1986, ff. 192, ll. 15; Nasta'lik; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8¾ in. by 4¾ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2^b-3^b.

ķism I in two *faşls*, on ff. 3^b and 10^a.

ķism II in four *faşls*, on ff. 22^a, 25^b, 31^a, last line, and 33^a.

ķism III, here in three *makālas*, as in Rieu i. p. 105, on ff. 43^b (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), 44^b (Banû Umayyah), and 49^b (Banû 'Abbâs); and six *bâbs*, on ff. 57^a (read here *باب اول* instead of *فصل اول* in l. 4), 90^a, 101^b, 125^a, 145^b, and 160^b.

ķism IV on fol. 162^a. Beginning of Tahmâsp's reign, on fol. 181^a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1-51, ll. 17 on ff. 52-184; Nasta'lik by different hands, as it seems; worm-eaten throughout; size, 7 in. by 4¼ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالا که سنهٔ) (سبع و سبعین و تسعمائة است), on fol. 225^b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

ķism I on fol. 4^b, *II* on fol. 26^a, *III* on fol. 51^b (where *دوم* must be read instead of *سوم*), *IV* on fol. 225^b. Dated the 25th of Shawwâl, A. H. 1053 (سنهٔ) = A. D. 1644, Jan. 6, at Jahângirnagar by Khwâjah Muḥammad bin 'Abd-alrasûl bin Khwâjah Ḥamid-alkhâlidî. The last three leaves of this MS., from fol. 262^b to 264^b, are filled with a *ķasidah* on the bow and arrow, *تیر و کمان*, by Tâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را به تیر زده یا نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

104

Ta'rikh-i-Ibrâhîmî (تاریخ ابراهیمی).

A general history of the world, of a rather desultory character, from Âdam to A. H. 956 (A. D. 1549), see this date on fol. 206^b, l. 7 (compare the following copy, fol. 218^b, l. 13), or even to A. H. 957 (A. D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213-217, and Rieu iii. pp. 1013^a and 1046^a, A. H. 952 (A. D. 1545, 1546) is given as final date of the composition of this work, because the history of Humâyûn's reign is brought down to that year, see fol. 238^b, l. 5. Another title of this history is تاریخ همایونی, because it was compiled in Humâyûn's reign. The author's name is given on fol. 1^a of the following copy as Ibrâhîm bin Harîr (probably *Jarîr*, since on fol. 1^b the great Tabari is likewise called Muḥammad bin Harîr instead of Jarîr). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrâhîm bin Harîrî, and the work is said to have been dedicated to Bâbar (!).

The preface, which begins on fol. 1^b: بعد از حمد الهی و نعت حضرت رسالت پناهی نموده میشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muḥammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Âdam, on fol. 3^a; Jesus, on fol. 22^b; Seven Sleepers, on fol. 25^a.

Old philosophers (شمه از احوال حکما), from Luḡmân to Buzurjmîr, on fol. 27^b.

Old Persian kings, from Gayûmarth to Yazdajird III, on fol. 32^a.

History of Muḥammad, his family, children, companions, the first four Khalîfs and the twelve Imâms, on fol. 53^b.

Umayyade Khalîfs, on fol. 103^b.

'Abbâside Khalîfs, on fol. 118^b (interspersed with short biographical accounts of contemporary shaikhs, poets, etc.; for instance, Abû-alḥasan Kharakâni, on fol. 135^b; Abû Sa'îd bin Abû-alkhair, on fol. 138^b).

Minor dynasties: Tâhirides and Šaffârîdes, on fol. 158^b; Sâmanîdes, on fol. 159^a; Ghaznawîdes, on fol. 162^b; Khwârîzmshâhs, on fol. 165^b; Atâbegs, on fol. 167^b; Ghûrîdes, on fol. 170^a; Kurt kings, on fol. 174^a; notices of renowned shaikhs, etc., on fol. 176^b.

Çingîzkhân, his ancestors, children, and successors, going down to A. H. 956, on fol. 178^b; Karâ-koynulû, on fol. 195^a; Âk-koynulû, on fol. 199^a; Šafawîs, on fol. 202^b.

History of India, beginning with a general survey of the kings of Dihlî (ملوک هند) from the time of Kutb-aldîn Aibak, on fol. 206^b. Kings of Gujarât, beginning with Muẓaffarshâh, and other minor dynasties, on fol. 211^b.

History of Timûr and his successors, with notices of shaikhs and poets of the same time, on fol. 213^a.

IND. OFF.

Sultân Bâbar, on fol. 234^b, last line. Birth of Humâyûn, and account of his reign to A. H. 952, on fol. 235^b. Dated the 4th of Šafar, A. H. 1096 (A. D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'lik; size, 10½ in. by 6¼ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238^b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122^b, l. 1, to fol. 126^a, l. 9; the second to fol. 129^a, l. 3, to fol. 129^b, last line, chiefly comprising the biographical account of Bâyezîd Bisṭâmî). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3^a.

Old philosophers, on fol. 31^a.

Old Persian kings, on fol. 36^a.

Muḥammad, etc., on fol. 60^a.

Umayyade Khalîfs, on fol. 114^a.

'Abbâside Khalîfs, on fol. 130^b (Kharakâni, on fol. 144^b; Abû Sa'îd bin Abû-alkhair, on fol. 147^b).

Minor dynasties: Tâhirides and Šaffârîdes, on fol. 169^a; Sâmanîdes, on fol. 170^a; Ghaznawîdes, on fol. 173^b; Khwârîzmshâhs, on fol. 177^a; Atâbegs, on fol. 178^b, last line; Ghûrîdes, on fol. 181^b; Kurt kings, on fol. 185^b. Notices of renowned shaikhs, etc., on fol. 188^b.

Çingîzkhân, etc., on fol. 190^b; Karâ-koynulû, on fol. 207^b, l. 3; Âk-koynulû, on fol. 211^a, l. 2; Šafawîs, on fol. 215^a, l. 4 (the latter three without headings).

History of India, etc., on fol. 218^b; kings of Gujarât, etc., on fol. 223^b.

Timûr, etc., on fol. 224^b; Bâbar, on fol. 247^b; Humâyûn, on fol. 248^a.

No date. An entry from A. H. 1069 (A. D. 1658, 1659), on fol. 1^a.

No. 428, ff. 251, ll. 19; Nasta'lik; ff. 240-251 are written by another hand; size, 9 in. by 4¾ in.

106

Nusakh-i-Jahânârâ (نسخ جهان آرا).

General history of the world from the oldest times to A. H. 972 (A. D. 1564, 1565), commenced A. H. 971 (A. D. 1563, 1564) by Kâdi Ahmad bin Muḥammad Alghafârî of Rai (who died A. H. 975=A. D. 1567, 1568). The title of the book is a chronogram, see fol. 3^a, l. 5; author's name on fol. 2^a, l. 11. It is dedicated to Abû-almuẓaffar Shâh Tahmâsp Šafawî, and divided into one *عنوان* and three *نسخه*; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; H. Khalifa ii. p. 658, etc.

Contents:

Preface, on fol. 1^b, beginning: شده نامورز نامت نسخ جهان آرا الخ.

D

Index, on ff. 3^a-4^b.

'*Unwân* or introduction, on fol. 4^b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskhah: God's prophets and elects (در احوال در انبیا و اوصیا), subdivided into two آیت: 1. prophets before Muḥammad, beginning with Âdam (ذکر انبیا), on fol. 5^a; 2. Muḥammad and the Imâms (احوال حضرت خاتم الانبیا صلی الله علیه و حضرت), on fol. 13^a, in two [احضرات] اوصیا عليهم التحيّة والثنا: (a) Muḥammad's life; (b) the twelve Imâms.

Second Nuskhah: the kings of the world down to the Karâ-koynulû and Âk-koynulû (در احوال سلاطين), on fol. 22^a, in two صفحه. (عالم و حکام بنی آدم)

Sahifah I (در فرقه قبل از اسلام), in two صفحه: 1. Persian kings from Gayûmarth to Yazdajird III (در ملوک عجم), on fol. 22^a, in four سطر; 2. from the kings of Babylon to the Khâkâns of the Turks (در سلاطين), on fol. 26^a, in six سطر (غير عجم).

Sahifah II (در ملوک بعد از اسلام), in twenty صفحه: 1. the Umayyade Khalifs (در بنی امیّه), on fol. 31^a, in two حرف; 2. the 'Abbâside Khalifs (در بنی عباس), on fol. 34^a, in two سطر, with an offshoot (فروع عباسیّه), containing the vassals of the 'Abbâsides, in five حرف, viz. the Tâhirides, Banû Aghlab, Tâlfûnis, Ikshidîs, and Âl-i-Hamdân; 3. the Sayyids (ولات), on fol. 42^a, last line, in six سطر, viz. the Sultâns of Spain, the Sultâns of Yaman, the Sharifs of Makkah, the Isma'îlis of Egypt, with offshoots, the Sultâns of Gilân and Mâzandarân, with offshoots, viz. Âl-i-Ziyâr, Âl-i-Buwaih, and Kâkûyah, etc., and the Musha'sha's of Khûzistân, with offshoots; 4. the Şaf-fârîdes (صقاریّه), on fol. 65^b; 5. the Sâmanîdes (در آل سامان و سبکتگین), on fol. 68^b, with their offshoots, in four سطر, viz. Alptigîns, Sabuktigîns, Khwârizmshâhs, and Banû Ilyâs; 6. the Saljûks of Îrân, Tûrân, Syria, and Kirmân (در آل سلجوق), on fol. 74^b, in four سطر; offshoots of the Saljûks in two حرف; (a) Mawâlî or Freedmen, in seven کلمه; (b) A'âlî or Amîrs, in four کلمه; 7. the Âl-i-Ayyûb of Egypt, Syria, and Yaman (در آل ایوب), on fol. 95^b, in two سطر; 8. the Ghûrides (در ملوک غور), on fol. 100^b, in two سطر; offshoots in two حرف; (a) Ghulâmân or slaves of Sultân Shihâb-aldin; (b) A'âlî or Amîrs, in two کلمه; 9. the Sultâns of Maghrib (در سلاطين مغرب), on fol. 107^a, in four سطر; 10. the 'Arab Amîrs (در امرای عرب), on fol. 109^b, in three سطر; 11. the Greek emperors (در قیاصره روم), on fol. 112^b; 12. the rulers of Turkistân and Transoxania (در حکام ترکستان و ماوراء النهر), on fol. 115^b, in two سطر; 13. the rulers of the Kurds and Lûrs (الوار), on fol. 118^b, in two سطر; 14. the kings of Tabaristân and Rustamdâr (در ملوک طبرستان و رستم‌دار), on fol. 123^b, in two سطر; 15. the kings of the borders (در سلاطين

اطراف), on fol. 132^b, in four سطر; 16. the Moghul Sultâns (در سلاطين مغول), i. e. Çingîzkhân and successors, on fol. 137^b, in four سطر; 17. the Gûrgânîs (در سلاطين گورگانیّه), i. e. Timûr, his ancestors and his sons, on fol. 160^a; descendants in four سطر; (a) descendants of Mirzâ Jahângîr; (b) Shâhrukh and descendants; (c) descendants of 'Umar Shaikh; (d) Mirân-shâh and descendants; 18. race of 'Uthmân (در سلاطين عثمان), on fol. 175^a; 19. the Karâ-koynulû (در سلاطين قرا قوینلو), on fol. 180^a; 20. the Âk-koynulû (در سلاطين آق قوینلو), on fol. 183^b.

Third Nuskhah: the Şafawî dynasty (در سلاطين), especially from A. H. 906 to 972 (A. D. 1500-1564), on fol. 190^b.

No date. Worm-eaten throughout.

No. 28, ff. 226, ll. 19; Nasta'liq; size, 9½ in. by 5¼ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author's name appears on fol. 1^b, l. 3: Aḥmad bin Muḥammad al-kâḏî Ghaffâri; the dedication to Abû-almuẓaffar Shâh Tahmâsp Bahâdurkhân on fol. 2^a, last line; and the title on fol. 2^b, l. 6. Index on ff. 2^b-4^b.

'*Unwân* or introduction, on fol. 4^b, in two harfs.

First Nuskhah, in two âyas, on fol. 5^a. The larger portion of the *first* âyah is missing, as well as the beginning of the *first* naṣṣ of the *second* (comprising the life of Muḥammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5^b-13^b, and the following copy, No. 101, ff. 10-16. The *second* naṣṣ of the *second* âyah begins on fol. 8^a.

Second Nuskhah: *Sahifah I*, in two saffhas, on ff. 14^b and 18^b. *Sahifah II*, in twenty saffhas: 1. on fol. 24^a; 2. on fol. 27^b; 3. on fol. 36^b; 4. on fol. 65^a; 5. on fol. 68^a; 6. on fol. 75^b; 7. on fol. 104^b (read here هفتم instead of هفدهم); 8. on fol. 110^a; the end of the first and the beginning of the second kalimah of the second harf of the offshoots (A'âlî or Amîrs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110^b, l. 8, to fol. 111^b, last line; 9. on fol. 116^b; 10. on fol. 119^a; the larger portion of the third saṭar (Banû Asad) is missing, as there is again a lacuna after fol. 121, corresponding to No. 101, fol. 118^b, l. 9, to fol. 120^b, middle of l. 3 ab infra; 11. on fol. 122^a; beginning missing in consequence of the same lacuna; 12. on fol. 124^a; again a lacuna after fol. 127, which comprises the few concluding words of the second saṭar and the beginning of the thirteenth saffah, corresponding to No. 101, fol. 127^a, l. 3 ab infra, to fol. 128^a, lin. penult.; 13. on fol. 128^a; beginning missing, second saṭar on fol. 128^b; 14. on fol. 132^b; again a lacuna after fol. 135, comprising a portion of the first saṭar, corresponding to No. 101, fol. 138^a, l. 8, to fol. 139^a, l. 7; the second saṭar begins on fol. 136^a;

a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth saḥḥah, corresponding to No. 101, fol. 145^a, l. 11, to fol. 147^b, l. 8, middle; 15. beginning missing; 16. on fol. 145^a; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth saḥḥah, corresponding to No. 101, fol. 153^a, l. 9, middle, to fol. 178^b, first line; 17. opens abruptly in the history of Timūr's ancestors, on fol. 148^a; the first saṭar of the descendants, which begins on fol. 153^a, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183^b, l. 10, to fol. 184^a, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168^b; 19. on fol. 174^a, breaking off on fol. 177^b; a large lacuna after fol. 177, corresponding to No. 101, fol. 196^b, l. 3, to fol. 210^b, l. 3, comprises the end of the nineteenth saḥḥah, the whole of the twentieth (the *Āḳ-ḳoyunlū*), and the beginning of the

Third Nuskhah, which opens abruptly, on fol. 178^a, in the reign of Shāh Isma'il. The record of events from A. H. 906 to 972 begins here on fol. 179^a. The copy breaks off on fol. 234^b, in A. H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235^a-259^b, contains a fragment of Amir Yaḥyâ bin 'Abd-allatîf al-Ḥusainî al-Kazwinî's *Lubb-altawâriḳh* (compiled A. H. 948, see above, 101-103 in this Cat.), beginning with the *fifth bâb* of the *third ḳism* (the *Ḳarâ-* and *Āḳ-ḳoyunlū*), and breaking off in the reign of Shāh Isma'il Ṣafawî; the *sixth* and *last bâb* of the *third ḳism* (the *Uzbegs*) is found here on fol. 247^a, the beginning of the *fourth ḳism* (the *Ṣafawî dynasty*) on fol. 248^b.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, ll. 19; clear and distinct Nasta'lik; ff. 235-259 written by several other hands; size, 9 in. by 4½ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3^a in the preface. First words: *ملاّل زدوده و بایة قدر النّح*, corresponding to the preceding copy, fol. 1^a, middle of l. 2.

Author's name on fol. 3^b, l. 1; dedication to Ṭahmâsp on fol. 4^b, l. 3 sq.; title on fol. 4^b, ll. 7 and 8. Index on ff. 4^b-7^a, first line.

'Unwân on fol. 7^a.

Nuskhah I, first âyah, on fol. 7^b, last line; a lacuna after fol. 9, comprising one leaf (Yâfeth to Ishâḳ). *Second âyah*, first naṣṣ, on fol. 14^b; this part breaks off on fol. 16^b, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first naṣṣ* and almost the whole *second naṣṣ*, together with the *first Saḥîfah* of *Nuskhah II*, except a short portion of the *second naṣṣ*, the beginning of the *first Saḥîfah* of *Nuskhah II* (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second saḥḥah to the end of the sixth saṭar of the same (on ff. 17^a-20^a). These small remnants, which are preserved here, cor-

respond to the preceding copy, fol. 13^b, l. 7, to fol. 15^b, l. 3, and fol. 21^a, l. 1, to fol. 24^a, l. 14.

The *second Saḥîfah* of *Nuskhah II*, in twenty saḥḥas, is found here: 1. on fol. 20^a; 2. on fol. 23^b; 3. on fol. 33^b; 4. on fol. 60^b; 5. on fol. 63^b, l. 6 (heading omitted); 6. on fol. 70^b; 7. on fol. 98^a; 8. on fol. 103^b (read *قورب* instead of *ششم*, and *غورب* instead of *قورب*); 9. on fol. 113^a; 10. on fol. 115^b, last line; 11. on fol. 119^b, first line; 12. on fol. 123^a; 13. on fol. 127^a; 14. on fol. 133^a; 15. on fol. 145^b, first line; 16. on fol. 151^a; 17. on ff. 177^a-187^b and 223-231^a; 18. on ff. 231^a, 231^b, 188^a-193^a (read *هزدهم* instead of *سيزدهم*); 19. on fol. 193^a; 20. on fol. 196^b.

Nuskhah III, on ff. 204^b-222^b and 232^a-244^b. There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190^a, last line, to fol. 191^b, l. 2. On fol. 244^b this *Nuskhah* breaks off in A. H. 936, corresponding to No. 61, fol. 207^b, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208-234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed this, corresponding to No. 61, fol. 205^a, lin. penult., to fol. 207^a, lin. penult. A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

The proper order of the leaves is: 3-16, lacuna, 1, 2, lacuna, 17-187, 223-231, 188-222, lacuna, 232-244, lacuna.

No. 101, ff. 244, ll. 15; Nasta'lik; greatly injured and part totally destroyed by the worms; size, 8¾ in. by 4½ in.

109

Mirât-aladwâr (مرآت الادوار).

General history, from Âdam to A. H. 974 (A. D. 1566, 1567), by Muḥammad Muṣliḥ-aldin al-Lâri al-Anṣârî, who died at Âmid in Diyârbakr, A. H. 979 (A. D. 1571, 1572); see Rieu i. pp. 116 and 117; H. Khalfâ i. p. 241; G. Flügel ii. p. 74 (where it is wrongly styled *مختصر تاریخ لاری*, etc. As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bâbs, viz.

1. Âdam and the first prophets, imperfect at the beginning.
2. The Pishdâdians of Persia and the prophets and holy men of their time, on fol. 4^b.
3. The Kayâniâns and their contemporaries, on fol. 27^b.
4. The Sâsâniâns and their contemporaries, on fol. 47^b.
5. Origin and rise of the Islâm, history of Muḥammad, the first four Khalîfs, the Imâms, the Umayyades, and the 'Abbâsides, on fol. 65^b.
6. The other dynasties contemporary with and posterior to the 'Abbâsides, on fol. 216^b, in eight ṭabaḳas, viz. (a) the Ṣaffârîdes, on fol. 216^b; (b) the Sâmânîdes, on fol. 219^a; (c) the Dailamîs, on fol. 223^a; (d) the Ghaznawîdes, on fol. 230^b; (e) the Saljûḳs, on fol. 246^a; (f) the Khwârizmshâhs, on fol. 280^b; (g and h) the Isma'ilîs of Maghrib and Irân, on fol. 287^b.
7. Çingizkhân and his successors, on fol. 300^a.
8. Timūr and his successors in Irân, on fol. 354^b.
9. Hasanbeg and his successors (the *Āḳ-ḳoyunlū*), beginning not marked. The brief mention of the Ṣafawî rulers, Shāh Isma'il and Shāh

Tahmâsp, is found on ff. 426^b and 427^a. 10. The first 'Uthmâni or Turkish Sultâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salim II, on fol. 428^b.

No date.

The abrupt beginning runs thus: قابيل رسم نکاح را ترک کردند و شقوق فجور و فسوق بظهور آوردند الخ

No. 166, ff. 451, ll. 21; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

110

Ta'rikh-i-Alfi (تاریخ الفی).

The *first half*, or about the *first two volumes* of the very rare and valuable general history, which is known as the Ta'rikh-i-Alfi, and gives a detailed account of the millennium after Muḥammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Aḥmad Tatawî, and continued, after his assassination on the 15th of Şafar, A. H. 996 (A. D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2^a, l. 9 sq., by Âsafkhân. The final revision of the first two volumes was undertaken by Badâ'ûni in A. H. 1000 (A. D. 1591, 1592), that of the third by Âsafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150-176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first volume*, on fol. 1^b: آغاز کتاب در بیان اموری که واقع شده بود در سال اول از رحلت خاتم النبیین که چون خاتم النبیین رحلت فرمودند اهل بیت آغازگریه و زاری کردند الخ

The *second volume* begins here, on fol. 254^b, with the 135th year of the Riḥlat or death of Muḥammad (=A. H. 145): و از جمله وقائع این سال آنکه ابراهیم عبد الله الخ

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27-32; very unequally written in different kinds of careless Nasta'liq and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, 13 $\frac{3}{8}$ in. by 8 in.

111

The same.

Another copy of the *second volume*, beginning exactly like the preceding copy with the 135th year of the Riḥlat, but going down to the middle of the 506th year of the same era (A. H. 145-516), that is, six years further than No. 836. It comes to an abrupt end with the words: قرار بان داد که روز نهم The 500th year of the Riḥlat (the end of the *second volume* in the preceding copy) concludes here on fol. 253^b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'liq; size, 14 in. by 8 $\frac{5}{8}$ in.

112

The same.

The *second, third, and fourth volumes* of the Ta'rikh-i-Alfi.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muḥammad Amin bin Hârûn-alrashid, in the year of the Riḥlat, 183 (=A. H. 193), and goes down to that of Al-Muḥtafi (Abû 'Abdallâh bin almustazhir) in the year of the Riḥlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Riḥlat, 521 (=A. H. 531), and breaks off in the year of the Riḥlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Âsafkhân, with the end of the year of the Riḥlat, 684 (=A. H. 694), and goes down to the year of the Riḥlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabi'-althâni, A. H. 1015 (A. D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'liq; size, 12-12 $\frac{1}{2}$ in. by 8-8 $\frac{1}{4}$ in.

113

The same.

The *second half* or the *third and fourth volumes* of the Ta'rikh-i-Alfi, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Riḥlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ 10 (111 in this Cat.), fol. 221^a, first line, and goes down to the beginning of the 975th year of the Riḥlat (=A. H. 985). The *second half* (or the 501st year of the Riḥlat = A. H. 511) begins on fol. 33^b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542-549 are severely damaged. The right order of ff. 141-149 is this: 141, 143-148, 142, 149; and of ff. 183-187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'liq; size, 14 $\frac{1}{8}$ in. by 8 $\frac{3}{8}$ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Riḥlat (=A. H. 555): و مابعد از چند روز زين الدين الخ: (555): و يكهزار دويست كس و ازيشان بقتل آوردند مجملأ درين روز corresponding to No. 3293 (112 in this Cat.), fol. 493^a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'liq; size, 14 $\frac{1}{2}$ in. by 8 $\frac{3}{8}$ in.

115

The same.

Another portion of the *second half* of the Ta'rikh-i-Alfi, beginning in the midst of the 585th year of the Rihlat (=A. H. 595): *متوجه قطع و قطع مادّة ملاحده*: *اسمعيلىه الخ*, corresponding to No. 312 (113 in this Cat.), fol. 127^a, l. 26, and going down to the midst of the 974th year of the Rihlat (=A. H. 984). It breaks off with the words: . . . *يازده كس از نسل شاه اسمعيل*, corresponding to No. 312, fol. 548^b, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29-30; written in good and distinct Nasta'liq by at least three different hands; size, 13 $\frac{3}{4}$ in. by 8 $\frac{3}{8}$ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Rihlat (=A. H. 563): *ذكر وقائع سال پانصد و پنجاه و سيوم از رحلت سيّد البشر و آله التحية من الملك الخ*, and going down to the end of the 932nd year of the Rihlat (=A. H. 942). It breaks off with these words: *محمد سلطان و سلطان جنيد برلاس ضبط خزائن دهلي مأمور شدند و آنحضرت*, corresponding to No. 3293 (112 in this Cat.), fol. 388^b, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'liq; illuminated frontispiece; slightly worm-eaten throughout; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rikh-i-Alfi, beginning with the 501st year of the Rihlat (=A. H. 511): *ذكر وقائع سال پانصد و يكم از رحلت سيّد بشر . . . در اوائل اين سال سلطان سنجر الخ*, and going down to the middle of the 679th year of the Rihlat (=A. H. 689). It breaks off with the words: . . . *بجانب روم فرستادند و پادشاه*, corresponding to No. 316 (115 in this Cat.), fol. 147^b, l. 5. Blanks on ff. 186^b, 196^a, 196^b, 199^a, 199^b (entirely blank), 200^a, and 215^a.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'liq; illuminated frontispiece; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

118

Muntakhab-i-Ta'rikh-i-Alfi (منتخب تاريخ الفى).

Extracts from the Ta'rikh-i-Alfi, comprising:

1. Account of the Russians, on fol. 1^b.
2. Extract from the history of Shâhrukh and account of Khotan and Khotâ, in the years 806 and 812, on fol. 9^b.
3. Extract from the history of Sultân Sa'idkhân and account of Tibet, in the year 929, on fol. 22^b.
4. Account of Kashmir, on fol. 27^b.

5. Account of the fortress of Kangra and its capture in 1029, on fol. 33^a.

6. Account of Mâlwah, Gujarât, Fathpûr, etc., on fol. 35^b sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

119

Majâmi'-alakhbâr (مجموع الاخبار).

A compendium of general history, from the beginning to A. H. 1000 (A. D. 1591, 1592), by Muhammad Sharif alhusaini, known as Wuqû'î, who entered a second time the service of the emperor Akbar in A. H. 998 = A. D. 1590 (see fol. 3^b, l. 3 ab infra). The title, written here incorrectly as *مجامع الاخبار*, appears on fol. 4^a, l. 5. On fol. 1^a the work is simply called: *تاريخ محمد شريف وقوى*.

Beginning: *ستایش سعادت اساس مالکی را سز که ملک قدیمش بیزوالست الخ*.

There is no proper subdivision to be found in this copy; we only learn from fol. 64^b and other occasional headings, that it comprises two makâlas of very unequal proportion, the first comprising the ante-Muhammadan, the second the post-Muhammadan history.

First makâlah (not marked) begins with a short sketch of the usefulness of historiography (*بیان فوائد علم تاریخ*), on fol. 4^a, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4^b, beginning with Âdam and ending with Khâlid bin Sinân (Jesus on fol. 21^a, Seven Sleepers on fol. 23^a, St. George on fol. 23^b, Simeon on fol. 24^b).

Old philosophers and sages, on fol. 25^a, ending with Buzurjmîhr.

Old Persian kings, on fol. 29^a, in four *ṭabaqât*, from Gayûmarth to Yazdajird III.

Banû Lakhm in the Arabian 'Irâq, on fol. 56^a.

The Ghassânians in Syria, on fol. 57^b.

The Tubba's in Yaman, on fol. 58^b.

Second makâlah, on fol. 64^b, beginning with the history of Muhammad's life, his genealogy, wives, children, etc.; the first four Khalifs, the twelve Imâms, the Aṣḥâb, etc. (Abû Bakr on fol. 74^a, 'Umar on fol. 76^a, 'Uthmân on fol. 78^b, 'Ali on fol. 83^a, the Imâms on fol. 90^b).

The Umayyade Khalifs, on fol. 92^b.

The 'Abbâside Khalifs, on fol. 114^a.

Minor dynasties, contemporary with the 'Abbâsides: Tâhirides, on fol. 204^a; Ṣaffârides, on fol. 205^a; Sâmanides, on fol. 206^a; Dailamis, on fol. 209^a; Ghaznawides, on fol. 214^a; Ghûrides, on fol. 217^a; Kurt kings, on fol. 219^b; Saljûks, on fol. 221^a (Saljûks of Kirmân, on fol. 229^b; Saljûks of Rûm, on fol. 230^a); Khwârizmshâhs, on fol. 230^b; Isma'îlis, on fol. 237^b (this part is curiously styled *باب از مقاله اول*); Ḥasan Ṣabah, on fol. 240^b; Karâkhitâ'is of Kirmân, on fol. 242^b; Atâbegs of Fârs, Diyârbakr, and Adharbaijân, in three *shu'balis*, on fol. 243^a; Atâbegs of Lûristân, on fol. 246^a.

Moghuls, on fol. 246^b, to Tuḡhâtîmûrkhân.

(History of Čingizkhân begins on fol. 249^a; a short

chapter on the Sultāns of Egypt, on fol. 255^a; reign of Sultān Abū Sa'īdkhān, on fol. 260^b.)

Sultāns who ruled after the Moghuls in some of the Bilād-i-jibāl, that is, the local dynasties of the Čingiz-khānis, in five ṭā'ifas, of which however only four are distinctly marked, viz. Čūpānis, on fol. 263^b; Īlkānis, on fol. 264^a; Muẓaffaris, on fol. 266^a (preceded on fol. 265^a by the history of Amir Shaikh Abū Ishāq, the last Īnjūking, which is probably reckoned as third ṭā'ifah); and Sarbadārs, on fol. 268^b.

The Timūrides in Īrān and Tūrān, beginning with Timūr himself, on fol. 271^a, and ending with a short sketch of the Čaghataīkhāns of Tūrān, on fol. 304^b.

History of India, *first part*, beginning on fol. 306^a with Sabuktagin; Kutb-aldin Aibak, and the following kings of Dihlī, on fol. 306^b, down to Sultān 'Alā-aldin Maḥmūdshāh bin Sultān Muḥammadshāh, the last of the Sayyids, and the rise of the house of Lūdi.

Kings of Gujarāt, from the early Rājās to A. H. 999, on fol. 334^b.

Bahmanī kings of the Dakhan, on fol. 336^b.

Kings of Bangālah, on fol. 338^a.

Rulers of Mālwah, on fol. 340^a.

Rulers of Jaunpūr, on fol. 342^b.

History of India, *second part*, from Bahlūl Lūdi to Ibrāhīm Lūdi, on fol. 343^b.

Sketch of the reign of the Karā-koynlū, on fol. 344^b; of the Āk-koynlū, on fol. 352^a; of the Uzbegs, on fol. 360^a; of the Šafawis, on fol. 364^b (accession of Shāh 'Abbās, on fol. 383^a); and of the 'Uthmānī Sultāns, on fol. 385^a.

History of India, *third part*, beginning with Bābar, on fol. 389^b (a portion of his history has been told already in the chapter of the Šafawis, on fol. 369^b sq.); first reign of Humāyūn, on fol. 391^a; Shirkhān, etc., on fol. 393^a; second reign of Humāyūn, on fol. 398^a; Akbar, on fol. 398^b. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1^a is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other seals from A. H. 1169, 1192, 1198, etc.

No. 1758, ff. 410, ll. 23; very small Nasta'lik; worm-eaten and occasionally damaged besides, particularly on fol. 55; size, 10 in. by 5½ in.

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537^b), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 2 and fol. 2.

Part of the history of the Khalif 'Uthmān, on fol. 3^a (the story of his death appears on fol. 533^b l). Again a lacuna after fol. 5.

Part of the history of 'Alī, on fol. 6^a (the beginning of 'Alī's Khilāfat appears on fol. 532^b in the middle of the page!).

History of Ḥasan, on fol. 15^b; of Ḥusain, on fol. 18^a; of 'Alī ibn Al-Ḥusain and the following Imāms, on fol. 19^b sq.

Khilāfat of Mu'āwiyah, on fol. 27^a; of Yazīd, on fol. 29^b. History of the martyrs of Karbalā, on fol. 32^a.

The other Umayyade Khalifs, on fol. 32^b.

Abū Muslim, on fol. 56^b.

'Abbāsīde Khalifs in Asia, on fol. 58^a sq.

'Abbāsīdes in Egypt, on fol. 83^b.

Kings of Yaman, on fol. 90^a.

Ghassānians in Syria, on fol. 100^b.

Banū Umayyah in Maghrib, on fol. 103^a.

Banū Aghlab in Afrika, on fol. 103^b.

Mulaththamīn, on fol. 106^b.

The Ṭālūnis, on fol. 108^a.

The Īkhshidīs, on fol. 108^b.

The Ḥamdānis, on fol. 109^a.

The Ṭughtiginīs, on fol. 110^b.

The Dānishmandīs, on fol. 111^a.

The Urtukīs, on fol. 111^b.

The Salikīs, on fol. 112^a.

The Isma'īlis in Afrika, Egypt, and Syria, on fol. 112^a.

Sharifs of Makkah, on fol. 116^b.

The Banū Kilāb of Ḥalab, on fol. 118^a; the Banū 'Ukail, on fol. 118^b; the Banū Asad, on fol. 119^b.

The Musha'sha' Sayyids, on fol. 120^a.

The Atābegs, on fol. 121^a.

The Ayyūbites, on fol. 128^b. History of Šalāḥ-aldin Yūsuf and his successors, on fol. 129^a.

Mamlūk kings of Egypt, etc., on fol. 145^b.

Old Persian kings, on fol. 175^a sq.

Mulūk-altawā'if, on fol. 192^b.

Kings of Ṭabaristān, on fol. 205^b; Ḥusām-aldanlah and successors in Māzandarān, on fol. 207^b. Rulers of Gilān, on fol. 211^b; of Rustamdār, on fol. 212^b. Kings of Dailam or Būwaihides, on fol. 216^a.

Washmgir and his successors, on fol. 222^b.

The Ṭāhirīdes in Khurāsān, on fol. 224^a.

The Šaffārides, on fol. 226^a.

The Ghaznawīdes, on fol. 228^a (the Sāmānīdes follow on fol. 382^b, between the Āl-i-Jūjī and the Āl-i-Afrāsiyāb!).

The Saljūks, on fol. 235^a.

Rulers of Khwārizm, on fol. 245^a.

The Ghūrīdes, on fol. 255^a.

Rulers of Kurdistān, on fol. 268^b; of Lār, on fol. 269^b; of Hurmuz, on fol. 273^b; of Shīrwān, on fol. 274^b.

Atābegs of Adharbaijān, on fol. 275^b.

Salgharīdes, on fol. 276^a.

Rulers of Kirmān, on fol. 280^a.

Karākhitā'i rulers in Kirmān, on fol. 281^b.

Muẓaffarīdes in Fārs, on fol. 283^a.

Sarbadārs in Khurāsān, on fol. 295^a.

Kurt kings in Harāt, on fol. 297^a.

Shāhrukḥ, on fol. 300^a.

The Āk-koynlū, on fol. 314^a; the Karā-koynlū, on fol. 315^b.

Shaikh Şaif-aldin and successors, on fol. 318^b.
 Shâh Isma'îl, on fol. 320^a.
 Shâh Tahmâsp, on fol. 331^b.
 Rulers of Khatâ or China in thirty-six *ṭabaqât*, but arranged in a very queer and incomprehensible manner; it begins with a ninth *ṭabaqah* on fol. 339^b; after the twenty-first suddenly a new series of *ṭabaqât* sets in on fol. 346^a, and a third series again on fol. 347^b.
 The descendants of Yâfeth bin Nûh, on fol. 352^b (immediately after the thirty-sixth *ṭabaqah* of the Chinese rulers).
 The emperor Humâyûn, on fol. 354^b.
 Çingizkhân, on fol. 364^a.
 Sultâns of Transoxania after Muḥammadkhân, on fol. 369^b.
 Âl-i-Jûji in Khwârizm, on fol. 372^b.
 The Sâmânides (see above), on fol. 382^b.
 Âl-i-Afrâsiyâb, on fol. 389^a.
 Sultâns of Transoxania before Timûr, on fol. 391^b.
 Timûr, on fol. 392^a, last line sq.; his death, on fol. 410^a; his successors in Transoxania, on fol. 410^b sq.
 The emperor Bâbar, on fol. 415^a.
 History of the Israelites after Joshua, on fol. 424^b.
 History of the Ptolemies in Egypt, on fol. 430^a.
 Âdam and the patriarchs (Âdam's history pretends to be the European version, according to the people of Frangistân; the author says, God created Âdam in Frangistân (sic!), and brought him then to the paradise), on fol. 431^a.
 Jesus' birth and life, on fol. 433^a.
 Roman emperors, on fol. 433^b.
 Saljûks in Rûm, on fol. 449^b.
 The 'Uthmânî dynasty, on fol. 452^b.
 Ante-Muḥammadan rulers of India, on fol. 470^b.
 Shâkmûnî, on fol. 473^b.
 Post-Muḥammadan rulers of India, on fol. 479^b.
 Khiljî dynasty, on fol. 482^b; Tughluqshâhs, on fol. 489^b; the Sayyids, on fol. 496^b; house of Lûdi, on fol. 502^b; Shirkhân Afghân and his successors, on fol. 506^a.
 Sultâns of Gujarât, beginning with Muẓaffarshâh, on fol. 509^a.
 After fol. 512 a large lacuna; rulers of Rûm appear again on fol. 513^a, beginning with منجائيل; on fol. 514^a the history of Iskandar bin Karâ Yûsuf begins; on fol. 415^a the history of Gujarât continues, and goes down to the abdication of Muẓaffar III, A. H. 980.
 Rulers of Mâlwah, on fol. 523^a.
 Lacuna after fol. 527. Portion of the history of the Râjâhs of Kashmir, on fol. 528^a.
 Again the emperor Bâbar, on fol. 530^b.
 On fol. 532^b suddenly appears the Khilâfat of 'Ali (see above); on fol. 533^b the death of 'Uthmân; on fol. 534^a an account of Ṭalḥah and Zubair.
 On fol. 535^a continuation of Indian history. On fol. 537^b the last date, A. H. 1001, and a short statement about the conquest of the Dakhan.
 The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184^b, 185^a, 190^b, 191^a, 192^b, 193^a, 257, 258, 282^b, 283^a, 323, 324^a, 341, 342^b, 343, 344^a, 368, 370^a, 380, 381, 386-388, 397^b, 398, 399, 403, 404, 408^b, 409, 446^b, 447^a, 513, and 537.

The upper half of fol. 105 is glued together with fol. 106. Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

121

Ma'din-i-akhbâr-i-Aḥmadi (معدن اخبار احمدی).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamâl Kamgû, commonly known as Kanbû, who compiled it in Jahângir's reign, about A. H. 1023 (A. D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrâhîm Lûdi, is described. This *second* volume comprises the history of the Çaghatai dynasty and the rulers of India from Timûr to Jahângir, see the beginning of our copy, on fol. 1^b: تاریخ معدن اخبار احمدی در بیان خلافت سلسله شریفه چغتیه و بعضی از سلاطین دیار هند تا عهد خلافت ظل الله نور الدین محمد جهانگیر پادشاه غازی الخ. It is divided into many *ḏakar*, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol. 115^b, the forty-first on fol. 127^a, the forty-second on fol. 128^a, and the forty-third on fol. 146^b, where a new section begins.

Contents:

Reign of Timûr, on fol. 2^a; Timûr's descendants, on fol. 27^a; beginning, on fol. 27^b, with 'Umar Shaikh Mirzâ; Bâbar, on fol. 31^b; *first* reign of Humâyûn, on fol. 49^a; Akbar's birth in A. H. 949, on fol. 63^b; Shir Shâh Sûr, on fol. 95^a, Islâmshâh bin Shirshâh, on fol. 115^b; Firûzshâh bin Islâmshâh, on fol. 129^a; Muḥammad 'Adil Sûr, Ibrâhîm Sûr, and Sikandar Sûr, on fol. 128^b; *second* reign of Humâyûn, on fol. 139^a; Akbar, on fol. 146^b.

This copy breaks off in the thirty-seventh year of Akbar's reign, A. H. 999 (A. D. 1590, 1591).

The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14; large and very distinct Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

122

Tirâz-alakhbâr (طرز الاخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldin Aḥmad bin Faḍl-allâh of Khûzistân, called Aḥmadbegkhân aliş-fahânî, and dedicated to the emperor Aurangzib (see fol. 2^a, ll. 17 and 18, and fol. 2^b, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A. H. 1052 (A. D. 1642, 1643); see fol. 2^b, l. 14, and comp. Rieu iii. p. 1056^a.

This first volume contains:

1. A large cosmographical introduction, styled افتتاح and beginning, on fol. 3^b, last line: افتتاح در معرفت علم و بیان معنی وجود و اثبات واجب الوجود و آگاهی دادن از اولین مخلوق در سلسله ممکن الوجود و تحقیق موجودات روحانی و جسمانی و تفصیل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kāzwinī's cosmography. Beginning, on fol. 1^b:

طرز کارنامه اخبار عوالم ابداع بنام اقدس حتى قدیم رواست که بقیومیت ذات کامله قوام انتظام اجناس جواهر موجودات الخ

2. The first bāb of the whole work, styled آغاز باب (see fol. 60^a), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Ādam and Eve, on fol. 57^b ذکر خلق بنی جان و احوال ایشان).

و تخمیر طینت ابو البشر تاهبوط آنحضرت از روضات لخت (جنان). The first bāb itself is divided into two parts, the first of which comprises the whole biblical history in four چمن: (1) from Ādam to Jacob, on fol. 60^a; (2) from Joseph to Khidr, on fol. 81^a; (3) from Joshua, the son of Nūn, to David, including an account of Luqmān, on fol. 104^b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113^a. The second لخت comprises the old Persian dynasties, the Pishdādians, the Kayānians, the Mulūk-alṭawā'if, the Sāsānians, etc., together with short accounts of contemporary ante-Muhammadan rulers; likewise in four چمن: (1) on fol. 142^a, (2) on fol. 150^a, (3) on fol. 157^b, (4) on fol. 159^a, introduced by an ethical chapter on the duties and qualities of a Pādishāh. Beginning of this first bāb, on fol. 57^b: سرآغاز هرنامه نامی اسم سامی واجب الاعظامی زبید که قولش از شائبه صوت و حرف مبراست الخ

No. 733, ff. 195, ll. 23; Nasta'liq; size, 15½ in. by 9½ in.

123

Intikhāb-i-Muntakhab (انتخاب منتخب).

An abridgment of Muḥammad Yūsuf bin Shaikh Raḥmat-allāh al-Ataki al-Kan'āni's general history, entitled منتخب التواریخ, and completed A. H. 1056, 15th of Dhū-alḥijjah (A. D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122-124. This extract, which is styled انتخاب منتخب تواریخ, or simply انتخاب منتخب (see fol. 2^b, l. 9), was made, as far as the bad handwriting allows us to decipher, by 'Abd-alshakūr (see fol. 2^a, l. 8), and finished under 'Ālamgīr, A. H. 1084 (A. D. 1673, 1674). It goes down, like the original, to the accession of Shāhjahān, A. H. 1037, and is divided into the same five kīsims.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصه مقاصد و مرام سلاطین ذی الاحترام الخ

Dated the 25th of Rajab, in the twenty-fourth year of Muḥammadshāh's reign (=A. H. 1155, not 1149, as here is written, A. D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, 10½ in. by 5½ in.

124

Mirāt-al'alam (مرآت العالم).

General history, from the oldest times to A. H. 1078

(A. D. 1667, 1668), usually ascribed to Bakhtāwarkhān (who died A. H. 1096 = A. D. 1685), but composed in fact by Shaikh Muḥammad Bakā; see below in the Mirāt-i-Jahānumā. For further details we refer to Bodleian Cat., Nos. 114-116; Rieu i. pp. 125-127 and iii. pp. 890 and 1080^a; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a mukaddimah and seven Ārāyish (see the index on ff. 3^a-5^a), viz.:

Mukaddimah, on the creation, on fol. 5^a.

Ārāyish I, on ante-Muhammadan history, on fol. 35^a, in four numāyish.

Ārāyish II, history of Muḥammad, the first four Khalifs, etc., on fol. 54^b, in twelve numāyish.

Ārāyish III, history of the Umayyade and 'Abbāsīde Khalifs, as well as of the other contemporary and succeeding dynasties to Timūr, on fol. 141^a, in eight numāyish.

Ārāyish IV, history of Timūr and his descendants, of the Turks in Asia Minor, and the Ṣafawī dynasty, on fol. 215^a, in five numāyish.

Ārāyish V, history of India to the accession of Bābar, on fol. 235^b, in nine numāyish.

Ārāyish VI, history of Bābar, Humāyūn, Akbar, Jahāngīr, and Shāhjahān, on fol. 298^a, in five numāyish.

Ārāyish VII, history of Aurangzib and his contemporaries, probably beginning on fol. 459^a (the heading is missing), in three pairāyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خاتمه

بیرایش نمود of the third کتاپ, forms here the fourth نمود of the seventh Ārāyish. At the end is a short addition by another author, fixing the death of Bakhtāwarkhān in A. H. 1096.

Beginning of this copy: الحمد لله الذى من على المؤمنین اذ بعث فيهم رسولا منهم يتلو عليهم آياته و اوضح لهم الخ

Copied by Ghulām Muḥammad, but not dated. Collected throughout. Ff. 130^b, 151^b, 152^a, 156^b, 380^b, and 435^b a little injured.

No. 986, ff. 613, ll. 21; Nasta'liq; illuminated frontispiece; size, 11½ in. by 7 in.

125

A fragment of the same Mirāt-al'alam.

Beginning: برترین گوهری که تاجداران کشور فصاحت و نخت نشینان خطه بلاغت را پیرایه افتخار باشد حمد و ثنای یگانه ایست الخ

Detailed index, on ff. 4^a-7^a.

This fragment consists of two incoherent portions, written by two different hands, and contains:

The preface, on fol. 1^b.

The index, on fol. 4^a.

The mukaddimah or introduction, on fol. 8^a.

The beginning of the first Ārāyish, on fol. 9^b, which breaks off already on fol. 11^a.

An index of the 250 poets, whose short biographies are given in the khātimah of this work, on ff. 12^b-16^b.

The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgir's reign from A. H. 1068-1078 (A. D. 1658-1668), that of the contemporary rulers, amirs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17^a-153^b, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154^a.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II-VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or *tadhkirah* of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17-154, was written by Muḥammad Mansûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4^a tells us that the muḥaddimah and first six Ârâyish formed *one* volume, and the rest the *second*; therefore ff. 1-12 (or 1-16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24-25; Nasta'liq, by two different hands; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

126

Mirât-i-Jahânumâ (مرآت جهانناما).

An almost complete copy of the extremely rare Mirât-i-Jahânumâ or general history of the world, an enlarged edition of the Mirât-al-'alam, which is due, like the shorter work, to the authorship of Shaikh Muḥammad Bakâ (born A. H. 1037 = A. D. 1627, 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâwarkhân, as Rieu has proved in his *Cat.*, iii. pp. 890 sq. and 1018^a; see also Elliot, *History of India*, vii. pp. 145-165. The usual edition of this work is that by the author's nephew Muḥammad Shafî, A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muḥammad Bakâ's younger brother Ridâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1^a-5^a) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Muḥaddimah, on fol. 5^a, on creation, in five Guftâr.

Ârâyish I, ante-Muḥammadan history, in three Pairâyish: 1. On fol. 1^a, old prophets, in forty-nine Numâyish, from Adam to the Seven Sleepers, St. George, the monk Jarîh, and Khâlid bin Sinân. 2. On fol. 63^a, old philosophers, in sixteen Numâyish, from Luḳmân to Democritus and Buzurjmîhr. 3. In two Numâyish: (a) on fol. 66^a, old Persian kings, from Gayûmarth to Yazdajird III; (b) on fol. 71^b, kings of Yaman and Syria before the Islâm.

Ârâyish II, history of Muḥammad, the first four Khalîfs, and the Imâms, in nine Pairâyish: 1. On fol.

72^b, Muḥammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88^a, Muḥammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133^b, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138^b, the first four Khalîfs, in four Numâyish. 5. On fol. 161^a, the Imâms, in twelve Numâyish. 6. On fol. 166^b, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173^b, the Tâbi'in and the four Mujtahidin, beginning with Abû Ḥanîfah, in two Numâyish. 8. On fol. 176^a, the seven readers of the Kurân and the traditionists, in two Numâyish. 9. On fol. 178^a, renowned Shaikhs, Saints, Ḥakîms, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâsîde Khalîfs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230^a, the Umayyades. 2. On fol. 234^a, the 'Abbâsîdes. 3. On fol. 239^b, minor dynasties, from the Tâhirîdes to the Karâkhitâ'is of Kirmân, in eleven Numâyish. 4. On fol. 251^b, kings of Rûm, from the Caesars to the Osmanlis, in eight Numâyish. 5. On fol. 256^b, Sharîfs of Makkah and Madinah. 6. On fol. 257^a, Khâns of the Turks, in four Numâyish. 7. On fol. 258^b, Çingîzkhân and his descendants, in seven Numâyish. 8. On fol. 266^b, Sulṭâns who ruled in Îrân after Abû Sa'îd Bahâdurkhân, from the Çûpânîs to the Sarhadârs, in five Numâyish.

Ârâyish IV, Timûr and his successors in Îrân and Tûrân, the Karâ-koyunlû and Âk-koyunlû, and the Şafawîs, down to Sulaimanushâh bin 'Abbâs II, on fol. 269^b, in five Pairâyish.

Ârâyish V, history of India, in ten Pairâyish: 1. Early Râjâhs, on fol. 277^b. 2. Emperors of Dihli from Shihâbaldin Ghûri to Ibrâhîm Lûdî, on fol. 282^a. 3. Sulṭâns of the Dakhan, on fol. 294^b, in six Numâyish. 4. Kings of Gujarât, on fol. 299^b. 5. Rulers of Sind, on fol. 302^a, in two Numâyish. 6. Kings of Bangâlah, on fol. 304^b. 7. Sulṭâns of Mâlwah, on fol. 306^a; 8. Rulers of Khândîs, on fol. 309^a. 9. Rulers of Jaunpûr, on fol. 310^a. 10. Kings of Kashmir, on fol. 310^b.

Ârâyish VI, from Bâbar to Shâhjahân, in five Pairâyish: 1. Bâbar, on fol. 313^b. 2. Humâyûn, on fol. 315^b. 3. Akbar, on fol. 324^a. 4. Jahângir, on fol. 327^b. 5. Shâhjahân, on fol. 335^b.

Ârâyish VII, Aurangzib 'Âlamgir, in five Pairâyish: 1. His early life and the first ten years of his reign, on fol. 345^b. 2. His eminent qualities, on fol. 375^b. 3. His children, on fol. 377^b. 4. Extent of his empire, on fol. 378^a. 5. Contemporary Sulṭâns, on fol. 379^a.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazirs from the first four Khalîfs to the time of 'Âlamgir, on fol. 379^b, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgir's time, on fol. 391^b.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395^a. 2. Strange occurrences, on fol. 399^b.

This *Ārāyish* corresponds to the second and third *Numûds* of the third *Pairāyish* of the seventh *Ārāyish* in Rieu's copy.

Ārāyish X, on fol. 409^a, account of the author's ancestors, beginning with Khwājah Dīyā-aldin, who came from Harāt to India A. H. 754 (A. D. 1353) and became governor of Multān, corresponding to the fourth *Numûd* of the third *Pairāyish* of the seventh *Ārāyish* in Rieu's copy.

Ārāyish XI, on fol. 414^b, notices of Persian poets, arranged alphabetically in twenty-eight *Pairāyish*, beginning with Abū Sa'īd bin Abū-alkhair and Abū 'Alī Ibn Sinā. This corresponds to the *first* section of the *khâtimah* in Rieu's copy.

Khâtimah, on fol. 515^a, life of the author, Shaikh Muḥammad Baḳā, corresponding to the *second* section of the *khâtimah* in Rieu's copy.

Dated the 19th of Dhū-alka'dah, A. H. 1148 (the seventeenth year of Muḥammadshāh's reign) = A. D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzā Murshid Kulibeg Khānshāh Tabrizi (or as he is styled on the fly-leaf, Murshid Kulikhān Bahādur Tabrizi, governor of Oudh). One of the copyists (probably the last) was Muḥammad Husainbeg Khwājū Gilāni, living in Bangālah. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No. 1497, ff. 519, ll. 25; Naskhi on ff. 1-277, parts of 299 and 301, 304-331, and 340-348; the rest in Nasta'liq by various other hands; worm-eaten; size, 14½ in. by 10¼ in.

127

Tanqīḥ-alakhbār (تنقیح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A. H. 1125 (A. D. 1713) in Farrukhsiyar's reign (see fol. 409^a, lin. penult., and the following copy, No. 1648, fol. 335^b, l. 3), by Mullā Muḥammad Māh (so the name is written on the fly-leaf and on fol. 1^a, in the text we have not succeeded in finding it), who began this work A. H. 1117 (A. D. 1705, 1706), see fol. 3^b, ll. 10 and 11. The title occurs on fol. 4^a, l. 7. It begins: سبحان ربی الاعلیٰ این چه استحقاق سجدۀ مطلق وعبادت علی الاطلاق است الخ on the origin of the world and mankind, on fol. 5^b, seven *tahrirs* (تحریر), and a *khâtimah*.

The seven *tahrirs* treat of the following subjects:

1. History of the old prophets and sages, the ante-Muḥammadan kings of Persia down to the last of the Sāsānians, the rulers of Yaman, the Greek emperors, and the Mulūk-alṭawā'if, on fol. 8^b.

2. History of Muḥammad, his companions and followers, the Imāms, the first four Khalīfs, and other famous men of the same time, partly in alphabetical order, on fol. 51^b.

3. History of the Umayyade and 'Abbāsīde Khalīfs and all the contemporary and posterior dynasties down to the successors of Čingizkhān, the Muẓaffarides, Sarbadārs, and Kurt kings, on fol. 115^b.

4. History of Timūr and his successors, the Karā-ḳoyunlū and Āḳ-ḳoyunlū, and the Şafawis, on fol. 207^b.

5. The minor Indian dynasties of the Dakhan, Gujarāt, Sind, Multān, Bangālah, Mālwah, Khāndīs, Kashmir, etc., and the kings of Dihli down to Ibrāhīm Lūdi, on fol. 219^b.

6. History of the five emperors, Bābar, Humāyūn, Akbar, Jahāngir, and Shāhjahān, on fol. 258^b.

7. *First section*, history of the first ten years of 'Ālamgir's reign (taken from the 'Ālamgirnāma), to which are added noteworthy dates of the later years of the same emperor's life, of Bahādurshāh's reign, and the first year of Farrukhsiyar, on fol. 383^b.

Second section, tadhkīrah of the most famous Shaikhs (on fol. 410^a), Ḥakims (on fol. 434^a), 'Ulamās (on fol. 436^b), and poets (on fol. 459^a) of the Islām, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḳal, and finished the third of Jumādā-alākhar, A. H. 1108 (so is here written, but as the work itself goes down to A. H. 1125, it is undoubtedly a clerical error for A. H. 1128, which is rightly styled the *fourth* year of Farrukhsāh's reign, that is, of Muḥammad Farrukhsiyar) = A. D. 1716, May 25. Sayyid Khair-allāh finished the perusal of this copy the 9th of Rabī'alawwal, A. H. 1132 (A. D. 1720, January 20).

No. 579, ff. 516, ll. 15; collated; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the *first tahrir* with these words:

بنابر تصرّفش در ممالک الخ . . . corresponding to the preceding copy, fol. 35^a, l. 8. *Tahrir II*, on fol. 15^b; *III*, on fol. 66^b; *IV*, on fol. 151^b; *V*, on fol. 163^b; *VI*, on fol. 202^a; *VII*, first section, on fol. 313^b. The *second* section begins on fol. 336^a and breaks off in the beginning of the short tadhkīrah of *poets* (چهارم بیان احوال شعرا), corresponding to the preceding copy, fol. 459^b, first line. Collated throughout.

No. 1648, ff. 376, ll. 17; Nasta'liq; slightly damaged in many pages, especially towards the end; size, 12½ in. by 7 in.

129

Mihakk-alsulūk u mişḳalat-alnufūs (محک السلوك و مصقلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'azzam, that is, the emperor Bahādurshāh, A. H. 1133 (A. D. 1721), see fol. 6^b. After the usual praises of the prophet, the *معراج*, the first four Khalīfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the *نفس* معرفت گروه, فضیلت خلفا, شکر, معرفت, توبه, امارة مبداء, اقسام گروه بدعتیان, امت چون خوارچ وروافض

خلقت و قدر، معنى قضا و قدر، and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen maḳālas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Maḳālah I: The oldest prophets, from Ādam to Nūh, on fol. 72^a.

Maḳālah II: Old Persian kings down to Jamshîd (including the story of Hūd, Šālih, etc.), on fol. 87^a.

Maḳālah III: From Daḥḥāk to Farîdūn (including Nimrūd, Ibrāhîm, Lūt, Ya'kūb, and Yūsuf), on fol. 94^a.

Maḳālah IV: From Minūcihr to Alexander the Great (Shu'āib, Mūsā, Khidr, Ilyās, Samuel, David, Luḳmān, Solomon, Daniel), on fol. 102^a.

Maḳālah V: Mulūk-alfawā'if and contemporary prophets (Zechariah, Yaḥyā, the Seven Sleepers, Jesus, Jonah), on fol. 142^a.

Maḳālah VI: The Sāsānian kings down to Nūshirvān, on fol. 162^b.

Maḳālah VII: History of Muḥammad and the first four Khalîfs, on fol. 189^a.

Maḳālah VIII: The Umayyade Khalîfs, on fol. 256^a.

Maḳālah IX: The 'Abbāsîde Khalîfs, on fol. 291^a.

Maḳālah X: Rise of Islām in India, and first Muḥammadan rulers in that country (Maḥmūd of Ghazna, etc.), on fol. 360^a.

Maḳālah XI: Emperors of Dihli down to Ibrāhîm Lūdi (slave kings, fol. 381^a; house of Khiljî, fol. 390^a; house of Tughluḳ, fol. 399^a; Khidrkhān, fol. 405^a; house of Lūdi, fol. 407^b), on fol. 377^b.

Maḳālah XII: From Bābar to Shāhjahān, on fol. 410^a.

Maḳālah XIII: 'Ālamgîr and Bahādurshāh, on fol. 438^a.

Maḳālah XIV: Jahāndārshāh and Farrukhsiyar, on fol. 496^b.

Maḳālah XV: Rites and duties of Islām (واجبات اسلام), on fol. 542^b.

Khâtimah: Conclusion of the history of Farrukhsiyar, Rafî'-aldarajāt, Rafî'-aldaulah, and accession of Muḥammadshāh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalāl-aldîn Rûmî, Sanā'î, Farîd 'Attār, Firdausî, Anwari, Sa'dî, Khākānî, Nizāmî, Amîr Ḥusainî, Ḥāfiẓ, Ni'mat-allāh Wali, Jāmî, etc., on fol. 649^a. It is incomplete at the end; one or two leaves missing.

Beginning: ممت و سپاس حضرت بیچون لا یزالى راست
اوجب که ایجاد موجودات بکن فیکون الخ

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624-649 is: 624, 641-648, 625-640, 649.

No. 1012, ff. 704, ll. 17; very careless and inelegant Nasta'liq; size, 9½ in. by 5½ in.

130

Mirāt-alsafā (مرآت الصفا).

The second volume (دفتر دوم) of Muḥammad 'Alî bin Muḥammad Šādîḳ alḥusainî's work on general history, from the rise of Timūr to A. H. 1169 (A. D. 1755,

1756). The present copy is the author's autograph (see the colophon: محمد علی الحسینی مؤلف و کتاب کلام), finished in the same year 1169, the second of Ramaḍān (A. D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A. H. 1179 (A. D. 1765, 1766), as the copy in Ricu i. pp. 129-131 proves. The dedication therefore to Šamsām-aldaulah Shāhna-wāzkhān Bahādur Šamsānjang (the author of the Maāthir-alumarā, who was put to death A. H. 1171 = A. D. 1758), which in Ricu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two bābs:

First bāb, on fol. 3^b: Timūrides of Irān and Tūrān, from Timūr to Muḥammad Zamān (A. H. 920).

Second bāb, on fol. 24^a: Timūrides of India from Timūr and Mirzā Mirānshāh (born A. H. 769) to A. H. 1169, the third year of 'Ālamgîr II's reign. The latter part of this bāb is very detailed, and narrates the events in full from year to year. Bābar, on fol. 25^a; Humāyūn, on fol. 27^a; Akbar, on fol. 32^b; Jahāngîr, on fol. 38^b; Shāhjahān, on fol. 40^b; 'Ālamgîr Aurangzīb, on fol. 44^b; Bahādurshāh, on fol. 50^b; Mu'izz-aldîn Jahāndārshāh, on fol. 56^b; Muḥammad Farrukhsiyar, on fol. 60^b; Rafî'-aldarajāt, on fol. 66^b; Rafî'-aldaulah, on fol. 67^a; Muḥammadshāh, on fol. 67^b; Aḥmadshāh, on fol. 136^b; 'Ālamgîr II, on fol. 168^b.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3^a, ll. 1 and 2, مرآت الصفا, by writing over it رقعات عالمگیری (Letters of 'Ālamgîr), and the same nonsensical description appears on fol. 1^a.

Beginning: مبتدای مرشی حمد و ثنای یگانه ایست
بی ابتدا و منتهای الخ

No. 3038, ff. 175, ll. 14; Nasta'liq; size, 8½ in. by 5½ in.

II. HISTORY OF MUḤAMMAD, THE KHALĪFS, AND IMĀMS.

131

Kitāb-i-Futūḥ (کتاب فتوح).

Persian translation of the Arabic work فتوح ابن اعثم, or history of Islām from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazîd in A. H. 60 and 61 (A. D. 680), by Khwājah Abū Muḥammad Aḥmad bin A'tham al-Kūfi, who died about A. H. 314 (A. D. 926). The translation was undertaken in or soon after A. H. 596 (A. D. 1199, 1200) by Muḥammad bin Aḥmad al-Musta'fi al-Harawi, chiefly encouraged and supported by a nobleman from Khwārizm and Khurāsān, see ff. 1^b, l. 6 and 2^a, l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abū Bakr's Khilāfat, and was succeeded by Muḥammad bin Aḥmad bin Abi Bakr al-Kātib al-Mābarnābādî, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124-126; Ri'eu i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المتان الكريم الرؤف الرحيم هو الاول والآخرو الظاهر والباطن الخ

The right order of ff. 1-54 is: 1-44, 53, 45-52, 54. Dated the 16th of Rabî'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (كول), by one of the sons of Shaikh Jamâl, called Shams-al'arifin, who was himself an offspring of Khwâjah Abû 'Uбайдah ibn aljarrâh Khalil ibn Shaikh Râzi.

No. 1311, ff. 345, ll. 25; Naskhi; size, 10 in. by 5 $\frac{3}{4}$ in.

132

The same.

Beginning: الحمد لله المتان الكريم الرؤف الرحيم هو الاول والآخرو الظاهر والباطن الخ

Dated the 9th of Rabî'-althâni, in the thirtieth (or thirty-first) year of, probably, 'Âlamgir's reign (=A. H. 1098 or 1099), A. D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

133

The same.

Beginning: الحمد لله الملك القديم المتان الرؤف الرحيم هو الاول والآخرو الخ

This copy was finished the 17th of Sha'bân, A. H. 1103 (thirty-fifth year of 'Âlamgir's reign)=A. D. 1692, May 4.

No. 921, ff. 438, ll. 12-15; very careless and irregular Nasta'liq, written, as it seems, by different hands; illuminated frontispiece; size, 9 in. by 5 $\frac{3}{4}$ in.

134

Ta'rikh-i-Futûh-i-Shâm (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muḥammad bin 'Umar al-Wâkidi's (died about A. H. 207, A. D. 822) فتوح الشام or rather Pseudo-Wâkidi's فتوح المغازي, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abû Bakr and ends under 'Umar, comprising altogether forty-two غزوات or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1^a, تأريخ فتوح شام and تأريخ فتح شام.

Beginning: بعد حمد مر خدای معطى جزيل بر غزا و صلوة مصطفى مستخلف خلفای گوید بنده اميدوار برحمت پروردگار چون حق تعالى خواست الخ

No date.

No. 248, ff. 244, ll. 17; Nasta'liq; small illuminated frontispiece; size, 8 $\frac{5}{8}$ in. by 5 in.

135

Tarjuma-i-Siyar-alnabi (ترجمة سير النبي).

A Persian translation of Muḥammad ibn Ishâk Almutṭalibî's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Kâḍi امام حسن ركن الدين ابن حسان (in the copy of the Bodleian Library, Walker 96: زكى الدين ابن حيان, see Bodleian Cat., No. 127) and Kâḍi امام ابن محلى (see fol. 2^b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atâbeg Sa'd bin Zangi, Sa'di's patron, A. H. 620 (در شهور سنة 620 = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bâbs:

1. در نسب پیغامبر ما علیه السلام تا آدم, on fol. 8^b, l. 1.
2. در تفصیل نسب پیغامبر ما از اسمعیل تا عبد الله, in seven bâbs, on fol. 8^b.
3. در تعاقب ولایت بخانه کعبه و ترتیب ولایت ایشان, on fol. 53^b (in the Bodleian copy the first and second bâbs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
4. در ظاهر شدن چاه زمزم دیگر بار بر دست عبد المطلب, on fol. 59^a.
5. در ذبح عبد الله پدر پیغامبر الخ, on fol. 62^a.
6. در مولد پیغامبر ما, on fol. 64^b.
7. در رضاع پیغامبر ما, on fol. 65^a.
8. در کفالت ابو طالب سید را, on fol. 68^a.
9. در اوصاف و اخلاق پیغامبر ما پیش از حد بلوغ, on fol. 69^b.
10. در تقدیم قریش پیغامبر ما پیش از مبعث, on fol. 72^b.
11. در خبر دادن اخبار یهود و رهبانیه عرب و نصاری, از مبعث پیغامبر, on fol. 73^b.
12. در مبعث پیغامبر ما, on fol. 81^a.
13. در اسلام حمزه رضی الله عنه, on fol. 95^a.
14. در ماجراها که میان پیغامبر و رؤساء قریش گذشته, on fol. 96^b.
15. در هجرت صحابه رضی الله عنهم بجانب حبشه باذن سید, on fol. 107^b.
16. در معراج پیغامبر ما, on fol. 123^a.
17. در وفات خدیجه رضی الله عنها و وفات ابو طالب الخ, on fol. 126^b.
18. در رفتن پیغامبر بطرف طائف و نصرت طلبیدن از قوم, on fol. 128^a.
19. در عرض دادن سید علیه السلام خود را در موسم حاج (حج) بر قبائل عرب, on fol. 129^b.
20. در بیعت انصار با پیغامبر و احوال آن faşls, on fol. 130^b.
21. در هجرت سید علیه السلام بمدینه, on fol. 135^b.

22. در هجرت صحابه رضی الله عنهم اجمعین بمدینه، on fol. 136^b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن یهود عداوة سید علیه السلام، on fol. 144^a.

24. در مناظره سید علیه السلام والتحیة با یهود، on fol. 145^b.

25. در مناظره نصاری بحران (نجران) با سید، on fol. 147^b.

26. در مغازی پیغامبر ما علی التفصیل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149^b (this is the twenty-fourth bâb in the Bodleian copy).

27. در ذکر وفود عرب که بطوع و رغبت باسلام آمدند، on fol. 216^a.

28. در حج الوداع، on fol. 217^b.

29. در فرستادن سید علیه السلام لشکر باطراف بلاد، on fol. 219^a.

30. در وفات پیغامبر، on fol. 220^b (this is the twenty-eighth bâb in the Bodleian copy; bâbs twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

Beginning: حمد و ستایش آفریدگاری را که کسوت وجود در تن عالم از آثار قدرت الخ

Dated the twenty-second of Dhû-alka'dah, A. H. 1030 (A. D. 1621, October 8).

No. 1581, ff. 225, ll. 15; distinct Nasta'lik; size, 9 in. by 4 $\frac{1}{2}$ in.

136

Siyar-alnabi (سیر النبی).

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty fasls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty fasls are as follows:

1. در سبب ایراد موجودات، on fol. 1^a.

2. در بیان اسماء مبارک کرامی رسول امی و فضیله همه، on fol. 11^b.

3. در ذکر بشارات رسل سالفة و اشارات کتب سابقه، on fol. 14^b.

4. در ذکر اخبار متقدمان و کاهنان و جتیمان و خوابها، on fol. 24^b.

5. در بیان انتقال نور فائض السرور وجود مودود الخ، on fol. 30^b.

6. در امارات حمل حبیب الله و وفات پدرش عبد الله، on fol. 46^b.

7. در بیان کیفیت ولادت آن صاحب هدایه، on fol. 49^a.

8. در ذکر حوادثی که در شب ولادت آن افتخار برج، on fol. 56^b.

9. در بیان ارضاع و کیفیت احوال مرضعه او، on fol. 60^a.

10. در بیان شق صدر شریف و شرح سینہ با سکینه، on fol. 67^b.

11. در وفات آمنه و کفاله عبد المطلب آن حضرت الخ، on fol. 70^b.

12. در وفات عبد المطلب و کفاله کردن ابو طالب الخ، on fol. 74^a.

13. در بیان تجاره آن حضرت ببضاعه خدیجه و مزاجه، on fol. 78^a.

14. در بیان تعمیر کعبه و کیفیت بناء آن، on fol. 83^a.

15. در زمان بعث آنحضرت و کیفیت بنیاد وحی بر آن، on fol. 95^b.

16. در بیان کیفیت نزول وحی، on fol. 102^a.

17. در بیان اخبار احبار اهل کتاب و هواتف و جتیمان و وحوش بیابان بظهور آن حضرت و طلوع نور نبوت او، on fol. 103^b.

18. در بیان حوادثی که در زمان بعثه وقوع یافته، on fol. 110^b.

19. در اجهار دعوه خیر البریه الخ، on fol. 115^a.

20. در بیان هجره عصابه صحابه بحبشه، on fol. 125^b.

21. در بیان محاوره قریش با آنحضرت و اقتراحات ایشان الخ، on fol. 129^a.

22. در بیان وقائع سال هفتم از نبوت و غالب آمدن الخ، on fol. 135^a.

23. در بیان وفات ابو طالب و خدیجه و توجه آن حضرت بطائف و دعوه جن و کیفیت آن و مزاجه سوده الخ، on fol. 139^a.

24. در بیان معراج آن سراج و تاج الخ، on fol. 146^b.

25. در ذکر بیعة با اهل مدینه، on fol. 165^b.

26. در بیان مشاوره قریشیان در شان آنحضرت و ذکر کیفیت هجره آنجناب بمدینه میمونہ با خیر اصحاب، on fol. 168^a.

27. در بیان کیفیت نزول حضرت با سکینه بمدینه، on fol. 176^a.

28. در ذکر واقعات سال دوم از هجره و تزویج فاطمه الخ، on fol. 188^a.

29. در بیان جهاد و مراتب او و اعداد مغازی حضرت، on fol. 192^a.

30. در بیان سال سیوم هجره از غزاه سویق و قتل، on fol. 206^b.

With the third year of the Hijrah this work ends.

The chief authorities quoted are: کتاب و کتاب وفا; کتاب فصل خطاب; جواهر.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta'lik; size, 9 in. by 5 $\frac{1}{2}$ in.

137

Siyar-alnabî (سير النبي).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises fašls 32-45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last fašl of which deals with A. H. 3. It goes down to Muḥammad's death.

Beginning: الحمد لله رب العالمين و الصلوة والسلام (!) الاتمان الاكملان الامجدان على خير خلق الله محمد رسول الله اللهم صلّي و سلم و بارك على سيدنا محمد صاحب النبوة . . . فصل سى دوم در ذكر وقائع سال پنجم از غزوات الخ. The 6th year of the Hijrah begins on fol. 18^b, the 7th on fol. 35^b, the 8th on fol. 40^b, the 9th on fol. 54^a, the 10th on fol. 68^b, the 11th on fol. 103^b. The story of Muḥammad's illness and death begins on fol. 123^b, the chapter about his companions and successors on fol. 153^a, the khâtimah on fol. 222^a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No. 1337, ff. 226, ll. 21; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

138

Ma'arîj-alnubuwwah (معارج النبوة).

The detailed biography of the prophet, composed by Mu'in almiskin, who died A. H. 907 (A. D. 1501, 1502), and divided into a muḥaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128-130; Rieu i. p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: ربنا آتنا من لدنك رحمة وهى لنا من امرنا رشدا حمدى كه صحائف لطائف الخ.

Muḥaddimah, on the praise of God, invocations, prayers, etc., in five fašls (فصل اول در تحميدات فصل دوم) در مناجات فصل سيوم در نعت و مناقب ذات و صفات حضرت سيد المرسلين فصل چهارم در فضائل خصائص حضرت رسالت پناهى فصل پنجم در فضيلت و ثواب صلوات الخ (و محمد و مناجات الخ), on ff. 6^b, 16^b, 29^b, 44^a, and 64^b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alî Ibn Mîrkâ of Samarkand.

Rukn I, on the former prophets, Âdam, Sheth, Idrîs, Nûh, Hûd, Ibrâhîm, on 'Abd-almuttâlib and 'Abdallâh, Muḥammad's father, through all of whom the prophetic light has transmigrated into Muḥammad himself, in eight bâbs, on ff. 77^b, 83^a, 104^a, 111^b, 113^a, 121^a, 124^b,

and 160^a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text . . . v, 1007, which seems to be a mistake for 1008) = A. D. 1599, December 23.

Rukn II, on Muḥammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171^b, 188^b, 191^a, 207^a, 211^a, 216^b, and 222^b. Dated by the same, end of Muḥarram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muḥammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227^b, 244^b, 257^a, 272^a, and 340^a. Dated by the same the 1st of Rabi'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muḥammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345^b, 354^a, 360^b, 366^b (correctly styled (باب چهارم), 388^a, 391^b (correctly styled (باب ششم), 407^b, 414^b, 433^b, 448^a, 458^a (correctly styled (باب يازدهم), 483^a (correctly styled (باب چهاردهم), 499^a, and 507^a (correctly styled (باب چهاردهم). Dated by the same the 9th of Šafar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muḥammad's miracles and marvellous deeds, on fol. 529^b.

The whole copy was finished by the same at Samarkand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constant. A. H. 1257, under the title: دلائل نبوت محمدى.

No. 122, ff. 564, ll. 27; excellent Nasta'liq; many additions on the margin; illuminated frontispiece at the beginning of the muḥaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1^a; ff. 1^b and 2^a splendidly adorned; size, 14 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of two parts, the first comprising the muḥaddimah and the first two rukns, the second the last two rukns and the khâtimah.

Muḥaddimah, in five fašls, on ff. 10^a, 27^a, 49^a, 71^b, and 102^b.

Rukn I, in eight bâbs, on ff. 120^a, 129^b, 165^b, 178^b, 181^b, 195^b, 201^a, and 261^a. Title: ركن اول در ذكر خلقت وجود باجود محمدى صلى الله عليه و سلم از حين خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278^a, 306^a, 309^b, 333^a, 338^b, 346^b, and 355^a. Title: ركن دوم در ذكر ولادت حضرت صلى الله عليه و سلم و مقدمات آن از دلائل و شواهد نبوت و واقعاتى كه در حين ولادت حضرت رساله بوقوع پيوسته و ارضاع و وقائعى (!) تا بحين نزول وحى.

Rukn III, in five bâbs, on ff. 361^b, 389^b, 411^a, 438^b, and 561^a (the last bâb is not marked). Title: ركن سيوم

در وقائعی که از سال چهارم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدینه،

Rukn IV, here only in twelve bâbs, on ff. 566^a, 577^b, 588^b, 640^a, 645^a, 678^a, 711^a, 739^a, 757^a, 798^a, 823^b, and 835^a. Title: رکن چهارم در ذکر هجرت آن حضرت از مکه بمدینه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته.

Khâtimah, on fol. 864^a. Title: خاتمة الكتاب فی المعجزات (!) النبی.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No. 1259, ff. 928, ll. 19-21; Nasta'liq, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Muḳaddimah, in five faṣls, on ff. 6^a, 16^a, 28^b, 40^b, and 59^a.

Rukn I, in eight bâbs, on ff. 70^b, 76^a, 96^a (heading of the bâb omitted), 101^b (called by mistake فصل), 103^a (again فصل instead of باب), 111^a, 114^a (on fol. 141^b فصل هفدهم must be read instead of پنجم, and on fol. 142^a فصل هژدهم instead of ششم, being the last two of the eighteen faṣls of the seventh bâb), and 145^b. Title of this rukn here: رکن اول در بیان ايجاد نور حضرت محمدی صلعم از حین خلقت الخ.

Rukn II, in seven bâbs, on ff. 154^b, 169^b, 171^a, 184^a, 187^a, 191^b, and 196^b. Title here: رکن دوم این کتاب معارج النبوت در ذکر ولادت حضرت رسالت صلعم شواهد نبوت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقایع دیگر تا حین نزول وحی.

Rukn III, in five bâbs, on ff. 199^b, 213^b, 224^a, 236^a, and 294^a (here the number of the bâb is omitted). Title here: رکن سیم در وقائعی که از سال چهارم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدینه سکینه.

Rukn IV, in fourteen bâbs, on ff. 297^b, 304^b, 310^b, 315^b (no number of the bâb), 322^b, last line, 335^b, 348^a, 352^b, 366^b, 378^b (no number), 386^b (no number), 406^b (here called دهم, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419^b (10th year of the Hijrah, called the eleventh bâb), and 425^b (11th year of the Hijrah, called the twelfth bâb). Title here: رکن چهارم در ذکر هجرت آنحضرت صلعم از مکه متبرکه بمدینه سکینه و درین رکن واقعات که از هجرت تا ایام وفات آنحضرت صلعم بوقوع رسید مبین گردد. The fourth bâb of this rukn has here seven faṣls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442^b. Title here: خاتم (!) الكتاب فی المعجزات (!) النبی صلعم.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465^a, l. 13.

Copied by Muḳammad Ṣâlih bin Bâbâ bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff. 471, ll. 25; Nasta'liq; illuminated frontispieces on ff. 1^b, 70^b, 154^b, 199^b, 297^b, and 442^b; size, 15½ in. by 9½ in.

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the muḳaddimah and the four rukns.

Muḳaddimah, on fol. 5^b, in five faṣls, on ff. 6^a, 16^a, 28^a, 41^a, and 59^a.

Rukn I, in eight bâbs, on ff. 70^a, 76^a, 98^a, 106^b, 108^b, 117^a, 120^b, and 157^a.

Rukn II, in seven bâbs, on ff. 167^a, 177^a, 181^a, 186^a, 188^a, 191^b, and 195^b.

Rukn III, in five bâbs, on ff. 246^b, 261^a, 271^b, 198^a, and 243^a (by mistake ff. 198-245 are placed before ff. 246-283).

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284^b, 290^a, 295^b, 301^a, 320^a, 323^a, 337^a, 342^b, 358^b, 372^a, 375^b, 377^b, 393^b, 408^b, and 415^a.

Copied A. H. 1022 (A. D. 1613) by Muḳammad Ḥusain bin Khâkrâh bin Khâkpâi bin Naurûz Muḳammad bin 'Abd Muḳammad bin Naẓar Muḳammad بقلانی.

No. 566, ff. 434, ll. 27; Nasta'liq; illuminated frontispiece at the beginning of the preface and of every rukn; size, 14½ in. by 9 in.

142

The same without the muḳaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 7^a, 26^b, 33^b, 35^b, 43^a, 46^b, and 79^a.

Rukn II, in seven bâbs, on ff. 89^b, 103^b, 105^b, 118^a, 120^a, 125^a, and 130^a.

Rukn III, in five bâbs, on ff. 133^b, 146^b (no heading), 156^a, 169^a, and 217^a.

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220^b, 227^a, 232^b, 237^b, 254^b (styled by mistake باب چهارم, instead of باب پنجم), 257^b, 270^a, 275^b, 289^b, 302^a, 310^a, 329^a (comprising the events of the 9th year of the Hijrah, and wrongly styled باب دهم, although the immediately preceding bâb is rightly called باب سیزدهم, and the immediately following باب یازدهم), 341^b, and 347^b.

Khâtimah, without a heading, on fol. 363^b, beginning: باب در بیان معجزات و واقعه معجزات آنحضرت صلعم. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442^b-445^b,

l. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâlik, with the date A. H. 1162 (A. D. 1749), on fol. 1^a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1^b, 6^b, 26^b, 34^a, 35^b, 43^a (heading omitted), 46^a, and 82^b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93^b, 110^a, 112^b (heading added on the margin), 127^a, 130^b, 136^a, and 142^a.

Rukn III, in five bâbs, on ff. 146^b, 164^a, 177^a, 193^a, and 268^b.

Rukn IV, in twelve bâbs, on ff. 272^b, 281^a, 288^a, 294^b, 317^a, 320^b (with four fašls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth fašl is missing), 335^a (wrongly called بنجم), 341^a (wrongly called ششم), 359^b (wrongly called هفتم), 405^a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415^a (eleventh bâb), and 428^a (twelfth bâb).

The *khatimah* begins (without any heading), on fol. 439^a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the *khâtimah* there follow here, on ff. 467^b-469^a, eulogiums on the prophet, في بهترین نعت النبی صلعم الخ، the first of which begins: نغمه نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst 'Ali ibn Maulânâ 'Ali Muhammad is mentioned as scribe on fol. 467^a, margin. Various seals of a former owner, Diyâ-aldin bin Kâdi Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lik, Arabic quotations in Naskhi; size, 15½ in. by 9½ in.

144

The *first half* of the same.

This copy contains only the mukaddimah and the first two rukns, preceded by a detailed index of the whole work, on ff. 1^b-10^b (without, however, any mention of the *khâtimah*). Beginning of the preface on fol. 11^b.

Mukaddimah, in five fašls, on ff. 18^a, 30^a, 45^a, 61^b, and 87^b. This part is dated the last of Muḥarram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102^b, 110^b, 141^a, 151^a, 153^b, 164^a, 168^b, and 216^b.

Rukn II, in seven bâbs, on ff. 230^b, 250^b, 253^a, 271^a, 276^a, 282^a, and 289^b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lik; a splendid vignette on fol. 11^a; ff. 11^b and 12^a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102^b and 230^b, and a similar illumination at the end of the first rukn, on fol. 230^a; size, 15 in. by 9½ in.

145

Raudat-alahbâb (روضه الاحباب).

Amir 'Atâ-allâh bin Faḍl-allâh Jamâl al-Ḥusainî's famous history of Muḥammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alḥijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maḥṣad on ff. 287^a, last line, and 287^b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rien i. p. 148^a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mir 'Alishir. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131-133; Rieu i. p. 147 sq., and iii. p. 1081^b; W. Morley, p. 15; Cat. des MSS. et. Xyll. p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; H. Khalfa iii. p. 495, etc. It is divided into three books or maḥṣads.

Contents:

Maḥṣad I, beginning on fol. 1^b: الحمد لله الذى منّ على المؤمنين اذ بعث رسولا منهم يتلو عليهم آياته و اوضح لهم مناهج الصدق الخ. It contains the history of Muḥammad's life and exploits, and is subdivided into a *mukaddimah* (در بيان ابتداء آفرينش و آنکه اول مخلوقات) on fol. 3^a, and three *bâbs*, the first (در بيان نسب اطهر پيغمبر) on fol. 4^a, the second (در ذکر تاريخ ولادت آن سرور و بيان مکان ولادت و كيفيت آن و ذکر شمه از غرائب که در حين تولد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذة از احوال و وقائع که در مدت سرور آنحضرت روی نموده) on fol. 28^a, the third (در (حيوة آنحضرت) on fol. 230^b, in eight fašls. A part of fol. 271^a, and the whole of fol. 271^b, left blank. Dated by Abû-almafâkhir Nasim-aldin Muḥammad bin Jamâl-aldin Husainî, known as Mirak-shâh, in Jumâdâ-alâkhar, A. H. 954 (A. D. 1547, July-August).

Maḥṣad II, beginning on fol. 288^b: لك الحمد يا مستبب الاسباب و لك الشكر يا مفتاح الابواب على التوفيق للشروع فى تأليف دفتر الثانى الخ. It contains the history of the first three Khalifs, or the first three *maḥṣads*. According to the preface in the first *maḥṣad*, it is subdivided into two bâbs (باب اول در معرفت رجال; باب دوم در معرفت نساء صحابه و صحابه); but here, as in fact in most copies extant, only the *first bâb* is

found, beginning on fol. 293^a and going down to the death of 'Uthmān, A. H. 35 (A. D. 655); the *second bâb* seems not to have been completed by the author.

Maḳṣad III contains the history of 'Ali, the twelve Imāms, and all the other famous followers of the prophet, and is subdivided, according to the preface in the first maḳṣad, into *three bâbs* (باب اول در ذکر تابعین) باب دوم در ذکر تبع باب سيموم در ذکر جماعتی که بعد (از تبع بوده اند لله الذي جعل فوق فرق الفرقدين اقدار اهل البيت و مطلب اول در ذکر فضائل و مناقب و احوال سيد سادات عالم و منبع سعادات دمام سرور اولاد آدم رهبر جميع طوائف امم الخ مطلب دوم در ذکر مناقب نساء الجنة التي حرها وحب اولادها من احسن و قايه و جنة الملقبة التي حرها البتول الخ) and the first maḳṣad is subdivided again into a muḳaddimah (در بيان امتنان خداوند تعالی) برين امت بوجود بار جود پيغمبر خویش و بعث وى در قسم اول) (ميان ايشان و برداشتن الخ) در ذکر فضائل و مناقب و احوال سيد المرسلين قسم دوم (در ذکر فضائل و مناقب و احوال امير المؤمنين). This fragment contains only a part of the muḳaddimah, and breaks off on fol. 441^b. Then follows, on ff. 444^b-473^a, a portion of the *third book* of the Raudat-alahbâb, beginning: کلام در بيعت انام با امير المؤمنين على بن ابى طالب, and corresponding to ff. 10^b, l. 22-47^a, l. 20, in No. 557 (157 in this Cat.), the only complete copy of this *third maḳṣad*. Many various readings and additions on the margin. An index of the whole contents of this copy on the four fly-leaves. A Turkish translation of the Raudat-alahbâb has been published in Constantinople, A. H. 1268.

No. 1703, ff. 473, ll. 29-30; Nasta'liq; illuminated frontispieces on ff. 1^b, 288^b, and 406^b; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

146

Another copy of the same.

Maḳṣad I:

Muḳaddimah on fol. 4^b.

Bâb I on fol. 7^b, II on fol. 56^a, III on fol. 424^b.

Maḳṣad II:

Muḳaddimah on fol. 586^b.

Bâb I on fol. 592^a.

The second bâb is wanting, see the preceding copy.

Maḳṣad III on fol. 728^b. No subdivision.

Beginning of all the three maḳṣads the same as in the preceding copy. The *third maḳṣad* is nearly as incomplete here as there.

Dated the 19th of Jumâdâ-alâkhar, A. H. 1121 (A. D. 1709, August 26).

No. 1656, ff. 780, ll. 19; Naskhi, by different hands; size, 11 $\frac{1}{4}$ in. by 7 in.

IND. OFF.

147

Another copy of the *first maḳṣad* of the same work.

Good old copy, written A. H. 984 (A. D. 1576, 1577). Muḳaddimah on fol. 4^b, *first bâb* on fol. 7^b, *second* on fol. 51^a, *third* on fol. 388^b. Large waterspots; many pages slightly injured at the corners.

No. 1150, ff. 480, ll. 19; Naskhi; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

148

The same *first maḳṣad*.

Good copy, finished the 3rd of Sha'bân, A. H. 1044 (A. D. 1635, January 22), by 'Abd-alrahmân bin almarhûm Tayyib bin almaghûr 'Abdallâh bin Ya'qûb bin 'Abd-alrahmân.

Muḳaddimah on fol. 3^b, *first bâb* on fol. 6^a, *second* on fol. 42^a, *third* on fol. 332^a. The proper order of ff. 65-72 is: 65, 71, 67-70, 66, 72. A blank on fol. 388^a. A few notes and additions on the margin.

No. 562, ff. 412, ll. 25; Naskhi; size, 11 $\frac{1}{8}$ in. by 7 $\frac{1}{8}$ in.

149

The same.

Muḳaddimah on fol. 5^a, *first bâb* on fol. 8^a, *second* on fol. 56^b, *third* on fol. 397^b. It has no date of its own, but reproduces in the colophon the date of the original composition of this maḳṣad, viz. the 11th of Dhû-alhijjah, A. H. 888; see No. 1703 (145 in this Cat.).

No. 1674, ff. 496, ll. 24-25; written in Nasta'liq by three or four different hands; illuminated frontispiece; size, 10 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

150

The same.

Muḳaddimah on fol. 3^a, *first bâb* on fol. 5^a, *second* on fol. 37^b, *third* on fol. 234^b. An index on the fly-leaves, written very carelessly by another hand.

No date.

No. 1390, ff. 293, ll. 25; large, unequal Nasta'liq; size, 13 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

151

A defective copy of the same.

The greater part of fol. 247^a and the whole of fol. 247^b are left blank; there are also blanks on ff. 249^b and 250^a. At the end about half a page is wanting; the last words here, ترا دريای رحمت پيش از آنست, agree with No. 1703 (145 in this Cat.), fol. 287^a, l. 7.

Muḳaddimah on fol. 3^a, *first bâb* on fol. 4^b, *second* on fol. 26^b, *third* on fol. 210^b.

No date.

No. 1513, ff. 261, ll. 23; excellent Nasta'liq; size, 13 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

152

A still more defective copy of the same.

There are two lacunas in this copy, a larger one after fol. 195, corresponding to No. 1703, fol. 200^a, last line, to fol. 236^b, l. 16; and a smaller one, comprising about

half a page, in the middle of the text on fol. 31^b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27^b, l. 23, to fol. 28^a, l. 15. Fol. 181^a is left blank, but the text is uninterrupted; ff. 227^b, 228^a, and a part of fol. 227^a are also left blank.

Muḳaddimah on fol. 3^b, first line; the *first* bâb on fol. 5^a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lik; slight injuries in many places; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

153

Another copy of the *second maḳṣad* of the same work. Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Muḳaddimah on fol. 1^b; *first* bâb on fol. 7^b.

Dated the 4th of Rabî'al-awwal, A. H. 1094 (A. D. 1683, March 3).

No. 1266, ff. 264, ll. 24; Nasta'lik; size, 11 $\frac{5}{8}$ in. by 7 $\frac{7}{8}$ in.

154

The same *second maḳṣad*.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313-319 is: 313, 318, 314-317, 319. The *first* bâb begins on fol. 13^a.

No date.

No. 1462, ff. 323, ll. 15; ff. 168-175 supplied later; clear and distinct Nasta'lik; illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

155

The same.

The right order of ff. 1-7 is: 1, 2, 4-6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289^b, l. 11, to fol. 290^a, last line but two. Ff. 49-54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the *second maḳṣad*. It begins abruptly: من الصلوة انتهت ومن التسليمات اعتمها, agreeing with No. 1703, fol. 288^b, l. 11. The *first* bâb begins on fol. 8^b. It concludes on fol. 211^b in the usual manner, and then follows immediately a part of the *third maḳṣad*, beginning like No. 1703, fol. 444^b, with كلام در بيعت انام, and breaking off, on fol. 246^b, with these words: گفتند که ما ازین اتفاق. This fragment of the *third maḳṣad* corresponds to the following copy, No. 557, fol. 10^b, l. 22, to fol. 36^a, l. 20. Fol. 247 does not belong at all to the preceding or following

pages, ff. 248 and 249^a are left blank, and ff. 249^b-273^b contain again a fragment of the *first maḳṣad* of this work, with the usual beginning: الحمد لله الذى من الخ; it comprises the *muḳaddimah* (on fol. 252^a), and the greater part of the *first* bâb (on fol. 254^b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lik, sometimes quite like Shikasta; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

157

Another copy of the *third maḳṣad* of the same work.

This copy, the only complete one of the *third maḳṣad*, begins, without any heading or introduction, immediately with the history of 'Ali's life and exploits: ارباب سير رحمة الله آورده اند که حضرت امام المتقين و امير المؤمنين اسد الله الغالب على ابن ابيطالب عليه التحية و الشنا امام اول است الخ. After 'Ali, who represents the first Imâm, follow the other eleven: Abû Muḳammad al-Ḥasan (on fol. 100^b), Abû 'Abdallâh Ḥusain (on fol. 108^b), Abû-alḥasan 'Ali Zain-al-'âbidîn (on fol. 197^a), Abû Ja'far Muḳammad al-bâkir (on fol. 200^b), Ja'far bin Muḳammad bin 'Ali bin alḥusain (on fol. 202^a), Abû-alḥasan Mûsâ al-Kâzim (on fol. 205^a), 'Ali ibn Mûsâ al-Ridâ (on fol. 207^a), Muḳammad ibn 'Ali al-Ridâ (on fol. 212^a), 'Ali ibn Muḳammad bin al-Ridâ (on fol. 213^b), Ḥasan ibn al-'askari (on fol. 215^b), and Abû-alḥâsim Muḳammad bin al-Ḥasan (on fol. 216^b). To these is added as thirteenth, Imâm Mahdî, who is styled آخر الزمان (on fol. 222^b). This maḳṣad is concluded by an alphabetical list of famous companions and followers of Muḳammad, beginning on fol. 224^a with Ḥamzah ibn 'Abd-almuṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the *first maḳṣad*, are not found.

Dated the 5th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'lik; ff. 80-88 supplied by another hand in Shikasta, ll. 24-26; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

158

Rauḍat-alshuhadâ (روضه الشهداء).

A detailed history of the martyrdom of 'Ali and his family, especially of Ḥasan and Ḥusain, composed by Ḥusain bin 'Ali alwâ'iz alkâshifi, the author of the Anwâr-i-Suḥail, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 134-137; Rieu i. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: اى شربت درد تو دواى دل ما - آشوب بلاى تو عطاى دل ما - از نامه حمد تو شفاى دل ما - و زنام حبيب تو صفاى دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اول در ابتلاى جمعى از انبيا

باب دوم در جفاى قريش با سيد ابرار و افضل ملك الجبار و شهادت حمزه و جعفر طيار, on fol. 62^b.

باب سیوم در وفات حضرت سرور کائنات
 on fol. 92^a.
 باب چهارم در مناقب حضرت فاطمه زهرا از وقت ولادت
 تا زمان وفات, on fol. 115^b.

باب پنجم در اخبارات قاتل کفار شیر الملك لیبار صاحب
 دلداز ذو الفقار اسد الله الغالب علی ابن ابیطالب از
 ولادت تا وقت شهادت, on fol. 143^b.

باب ششم در احوال امیر المؤمنین امام حسن بن علی
 ابن ابیطالب از ابتدای ولادت تا وقت شهادت, on fol. 172^b.

باب هفتم در احوال امیر المؤمنین امام حسین از
 ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش,
 on fol. 188^a.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب
 و قتل بعضی از فرزندان او, on fol. 207^a.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب
 کوفه و رسیدن بدشت کربلا, on fol. 236^b.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل
 بیت واقع شده, on fol. 345^a.

This last bâb contains two faşls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muḥammad bin Sulaimân albaghdâdî with the takhalluṣ Fndûli, and entitled, *حديقة السعدا*; comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; Flügel ii. p. 378, etc.

No. 482, ff. 391, ll. 15; Nasta'liq, unequally written; size, 8½ in. by 5½ in.

159

Another copy of the same.

Beginning as in the preceding copy. Of the *ten* bâbs there are marked here only the sixth: *باب ششم* در شهادت امام حسن, on fol. 77^b; the seventh (corresponding to the eighth in the preceding copy): *باب هفتم* در شهادت مسلم بن عقیل و فرزندان *باب دهم* در وقائعی که اهل بیت را بعد از واقعه کربلا واقع شد, on fol. 201^a. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: *قصه حضرت آدم*, on fol. 4^a; *قصه نوح پیغمبر*, on fol. 13^b; *قصه ذبح اسمعیل*, on fol. 14^b; *قصه یوسف*, on fol. 21^a; *قصه ایوب*, on fol. 33^a; *زکریا و یحیی*, on fol. 34^b; *وفات سرور حضرت*, on fol. 43^a; *وفات حضرت علی*, on fol. 58^b; *وفات حضرت فاطمه*, on fol. 63^b; and *حکایت عباس بن علی*, on fol. 184^b.

The *khâtimah*, in two مقصد, begins on fol. 238^b (on fol. 245^b).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'liq; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10¼ in. by 6¼ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهداء).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Ali's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: *بسم الله الرحمن الرحيم و: عليك الاعتماد يا كريم رباعي* ای شربت دردی (!) تو دواى دل ما - اندوه بلايتو عطای دل ما الخ

It is probably divided into ten majlis, like the *ده مجلس*, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the same, and the first three in the Bodleian copy); the *second* deals with Fâtimah: *در وفات حضرت خیر السفا فاطمه*; *زهرا*, on fol. 19^b; the *third* with 'Ali: *در بعضی از اخبار* امیر المؤمنین و امام المتقین... علی بن ابی طالب, on fol. 31^b; the *fourth* with Ḥasan: *در وفات حضرت* امام حسن, on fol. 46^a; the *fifth* and *sixth* with Husain and Muslim bin 'Aqil: *در مناقب امام حسین و بعضی* از احوالش و شهادت مسلم بن عقیل, on fol. 58^b, and *سرقصه مسلم بن عقیل و حضرت امام حسین*, on fol. 70^a; the *seventh* with the children of Muslim bin 'Aqil: *در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان*, on fol. 83^b; and the *eighth* with some other martyrs of Karbalâ: *در بعضی احوال شهدای کربلا که بعد از قتل* خرد برادر و پسرش و غلام (غلمان?) واقع شده, on fol. 111^b. No further subdivision appears.

This copy was written in A. H. 996 (A. D. 1588). College of Fort William, 1809.

No. 2267, ff. 158, ll. 12-17; clear Nasta'liq; size, 8½ in. by 4½ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the *ده مجلس* of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: *مذکر وفات حضرت سید* (اللذان علیه التحية والسلام), on fol. 1^b (there is no preface whatever).

Majlis II: *مذکر حضرت فاطمه علیها السلام* ((!)), on fol. 23^b.

Majlis III: *در بعضی اخبار از شهادت حضرت* (امیر المؤمنین و امام المتقین... علی ابن ابی طالب الخ), on fol. 38^a.

Majlis IV: *مذکر شهادت* (حضرت امام حسن و احوال اولادش), on fol. 56^a.

Majlis V: *مناقب سبط بنی الثقلین ابی عبد* (Muslim bin 'Aqil's martyrdom)

الله للمسلمين و بعضى از شرح حالات آن حضرت و شهادت
برادر (مسلم بن عقيل بعد از وفات برادر

Majlis VI: Muslim bin 'Akīl's children (در شهادت
فرزندان مسلم بن عقيل), on fol. 103^a.

Majlis VII: Husain's history (شمه از قصه پرغصه
(امير المؤمنين حسين الخ), on fol. 117^b.

Majlis VIII: The martyrs of Karbalā (در بعضى
احوال شهدای كربلا), on fol. 143^b.

Majlis IX: Continuation of the same, and death of
Husain (در تتمه اخبار اولاد حضرت امام حسين و سائر
شهداء و شهادت امام حسين), on fol. 164^a.

Majlis X: Events subsequent to Husain's martyr-
dom (آنچه بعد از قتل امام شهيد مظلوم واقع شده
(شده), on fol. 187^b. This chapter breaks off on fol. 195^b,
corresponding to the preceding copy, fol. 152^b, l. 2; consequently 6-7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'liq, mixed in some pages with
Shikasta; size, 7 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

162

Raudat-alshuhadā (روضه الشهداء).

A poetical paraphrase of the same in Dakhnī verses,
by a poet with the takhalluṣ Wali, as it appears, begin-
ning:

کرون نا ميکون بسم الله سون آغاز
اجيون تا مين فصاحت مين سر فراز

The subdivisions are called majlis, as in the Persian
original, but their number is rather uncertain; there
seem to be eleven. The arrangement of the subjects
less resembles that in the Raudat-alshuhadā than that
in the Muntakhab-i-Raudat-alshuhadā; see the two
preceding copies, or Rieu's *Dah Majlis* (i. p. 155). The
eight majlis, which are indicated in the text itself, deal
with the following members of Muḥammad's and 'Alī's
families: I, on fol. 2^b, Muḥammad; II, on fol. 10^b,
Fāṭimah; III, on fol. 19^a, 'Alī; IV, on fol. 30^a (not
numbered), Ḥasan; V, on fol. 38^b, and VI, on fol. 58^b,
Husain and Muslim bin 'Akīl; VII, on fol. 67^b, and
VIII, on fol. 88^b, Muslim's children and other martyrs
of Karbalā. After these eight, there follow at least
three chapters without heading and number, viz. on
ff. 111^b, 150^b, and 165^b, comprising the materials of
the last two majlis and the khātimah of the Raudat-
alshuhadā, together with a great number of marthiyyas
and similar lyrical poetry, in mournful remembrance of
'Alī's family and the later Imāms. Part of fol. 183^b
and the whole of fol. 184 are left blank. A laeuna
after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyān-Ṣāhib, the
25th of Sha'bān, A. H. 1216 (A. D. 1801, December 31).

No. 2380, ff. 1-186, two columns, each ll. 13 (on ff. 1-8), ll. 15
(on ff. 9-114 and 177-186), ll. 11 (on ff. 115-176); written by
various hands in Nasta'liq and Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

163

Maṭāli'-alanwār (مطالع الانوار).

A history of Muḥammad and his four immediate
successors, together with a short sketch of the Umay-
yade Khilāfat, and a long dogmatic treatise on eschato-
logy, by 'Afif Nūr-i-Kāshāni (see fol. 7^b, l. 3; Rieu iii.
p. 1037^a, calls him 'Afif Nawā Kāshāni, and Ouseley
260 in the Bodleian Library, 'Afifah Nūr-i-Kāshāni),
who became a Hanafite lawyer in his twenty-first year,
and applied himself to the study of the history of
Muḥammad; comp. Bodleian Cat., Nos. 141 and 142.
The work is divided into twenty-one fasls, nineteen of
which belong to the historical, and two to the dog-
matical part, viz.: 1. در ولادت سيّد المرسلين, on fol.
10^a; 2. از ابتدای نزول وحی و بيعت ياران, on
fol. 13^b; 3. در اظهار دعوت و جفاى اهل قريش, on fol.
22^b; 4. در ذکر هجرت حبشى, on fol. 28^b; 5. در معراج
در بيان سيّد المرسلين و هجرت مدينه
در بيان آمدن ياران از حبشه در مدينه
(the index on fol. 9^a adds:
در بيان معجزات سيّد (ونكاح ام حبيبه
on fol. 40^b; 7. در جنگ بدر, on fol. 48^b;
8. در جنگ احد, on fol. 52^b; 9. در جنگ احزاب, on
fol. 54^b; 10. در هرب (حرب بنى قريظه, on fol.
56^a; 11. در فتح خيبر, on fol. 58^b; 12. در فتح
مکه, on fol. 60^a; 13. در فتح
طائف, on fol. 66^a; 14. در كيفيت حجّ و وفات سيّد المرسلين, on fol. 69^a;
15. در خلافت خلفاء الراشدين, on fol. 73^a; 16. در
خلافت معاويه و خلفاء ديگر
(down to the beginning of the 'Abbāsīde dynasty); 17. در
بناء خانه, on fol. 81^a; 18. در احوال آخرت, on fol. 86^b.
The chief subdivisions of this last and longest chapter
are: ذکر نزول مهتر, on fol. 90^b; ذکر دجال و خروج او,
on fol. 93^b; ذکر خروج ياجوج,
on fol. 94^a; ذکر قيام قيامت,
on fol. 95^a; ذکر معاتبه و مجادله و امتياز مؤمنان از
کافران الخ, on fol. 100^a; ذکر دوزخ و پل صراط الخ,
on fol. 104^b; ذکر تعذيب عرصات (? عرضات) مؤمنان الخ,
on fol. 109^a; ذکر دخول جنت الخ,
on fol. 116^a; khātimah, on fol. 124^b.

Beginning, on fol. 7^b: اّمّا ... الحمد لله ربّ العالمين
بعد ضعيف ترين بندگان حضرت ربّانى عفيف نورکاشانى
بلّغه الله الخ.

The book ends on fol. 126^a, and is dated the 6th of
Jumādā-althāni, A. H. 1088 (A. D. 1677, August 6), by
Kulibeg.

Ff. 1-6 are filled with Arabic prayers and invoca-
tions, beginning with the کلمه طيب شهادت, کلمه
توحيد, etc. Ff. 127-131 contain some traditions

of the prophet, and short extracts from Persian poetry, ghazals, and rubâ'is; on fol. 131^a there is found a longer *kitâh*, styled *مناجات کاکي*.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 in.

164

Another copy of the same.

The same *Maṭâli'-alanwâr*, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بیان ولادت حضرت سید المرسلین, on fol. 2^a.
2. در اظهار, ابتدای وحی و بیعت یاران, on fol. 7^a.
3. در ذکر هجرت, دعوت و جفا اهل قریش, on fol. 13^b.
4. در بیان باز آمدن یاران از حبشه و نکاح امّ, on fol. 22^b.
5. در بیان معجزات, on fol. 27^a.
6. در جنگ بدر, on fol. 32^a.
7. در جنگ اعدا (instead of اعدا the index has the more correct reading احد), on fol. 34^b; this chapter is moreover wrongly called فصل هشتم instead of فصل نهم.
8. در جنگ خیبر, on fol. 38^b.
9. در فتح حنین, on fol. 39^b.
10. در فتح مکه, on fol. 43^b.
11. در جنگ طائف, on fol. 44^b.
12. در بیان خانۀ, معاویه و خلفای دیگر, on fol. 52^b.
13. در بیان آخرت, on fol. 57^a.
14. در وفات سید المرسلین, on fol. 45^b.
15. در خلافت خلفای راشدین, on fol. 48^b.
16. در خلافت معاویه و خلفای دیگر, on fol. 52^b.
17. در بیان آخرت, on fol. 57^a.

Subdivisions marked here: ذکر دجال, on fol. 59^a; ذکر خروج یاجوج و, on fol. 60^b; ذکر نزل مهتر عیسی, on fol. 61^a; ذکر قام قیامت and ذکر وفات عیسی, on fol. 61^b; ذکر عرصات (? عرصات), on fol. 65^b; ذکر کتاب, on fol. 69^b; etc. *Khâtimah*, on fol. 80^a.

Beginning (different from that in the preceding copy): کثرت مطالع کلام در بار نبوی و حجّت خاندان مصطفوی صلی الله علیه و سلم و علی آله الخ.

Copied A. H. 1206 (A. D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15-17; partly Nasta'lik, partly Shikasta; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

165

Siyar-i-'afifi (سیر عفیفی).

A detailed biography of the prophet Muhammad, translated from the Arabic work of Sa'id-aldin Muhammad bin Mas'ud Kazaruni, divided into four *kisms* and a *khâtimah*; see the index on fol. 8^a sq.

قسم اول در بیان آنچه از اول خلق آفریده نور نبوت, تا زمان ولادت حضرت رسالت بوده, on fol. 9^b, last line.

قسم دوم در بیان آنچه از اول ولادت تا زمان نبوت, او جاری شده, in nine bâbs, on fol. 60^b.

قسم سوم در بیان آنچه در زمان نبوت و مدت اقامت, او در مکه بوده, in nine bâbs, on fol. 92^b.

قسم چهارم در بیان آنچه در مدت سالهای هجرت, حضرت رسالت جاری شده, in eleven bâbs, on fol. 144^a. In the sixth bâb of this *kism* our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بی قیاس خدای را که نور محمد علیه الصلوة والسلام الخ.

Ff. 32 and 33 a little injured. In Rien iii. p. 1026^a this work is styled *Târîkh Husaynî*, and even *منتخب* like the following history, which is, however, quite distinct from this.

No. 67, ff. 268, ll. 15; clear Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

166

Muntakhab-alkhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muhammad and his companions, the first four Khalifs, and the martyrdom of 'Ali, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ-aldin bin Sa'd-aldin, beginning: الحمد لله على آلائه والصلوة والسلام على سيد انبيائه و على آله الهدات واصحاب الثقات اما بعد ميگويد فقير مسكين بهاء الدين بن سعد الدين الخ. It opens with the creation of the world, the creation of the Jinns and Adam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of Muhammad begins on fol. 58^a, of *Abû Bakr* on fol. 132^a, of *Umar* on fol. 135^b, of *Uthmân* on fol. 139^b, of *Ali* on fol. 140^b, of *Hasan* on fol. 153^b, of *Husain*, his family, and companions on fol. 159^b, of the *Imâms* on fol. 214^b. At the end a complement and continuation of *Jewish and Christian history*.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muhammadshâh's reign = A. H. 1148 (A. D. 1735, December 28).

No. 783, ff. 234, ll. 15; large inelegant Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of Muhammad begins here on fol. 80^b, of *Abû Bakr* on fol. 182^a, of *Umar* on fol. 189^a, of *Uthmân* on fol. 195^a, of *Ali* on fol. 196^a, of *Hasan* on fol. 212^b, of *Husain*, etc., on fol. 225^a, of the *Imâms* on fol. 310^a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lik, on European paper; size, 7 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

168

Kitâb dar bayân-i-ansâb-i-Tâlîbiu (کتاب در بیان انساب طالبین).

A detailed genealogical account of the descendants

of Abū Ṭālib through his three sons, 'Alī (the fourth Khalīf), Ja'far Ṭayyār, and 'Aqīl, translated into Persian from an Arabic work, styled بحر الانساب (see fol. 4^b, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alī and his descendants, viz. one by Alfakhr-alrāzī (see H. Khalfa ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwājah Mir bin 'Imād-aldīn Muḥammad bin Amir Sayyid 'Alī alḥusainī (see fol. 5^a, ll. 5 and 6).

Beginning: الحمد لله الذى نسب المتقين الى نبيه صلى الله عليه وآله وسلم اشرف الانساب و شرف اهل بيت النبي.

On the back of the binding the work is simply styled Kitāb-alansāb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bābs, according to the three sons of Abū Ṭālib, viz.:

Bāb I, on fol. 5^b, 'Alī's offspring (در بيان نسب اولاد), in five fasls: 1. Ḥasan and his descendants, on fol. 6^b; 2. Ḥusain and his descendants, on fol. 54^b; 3. Abū-alkāsim Muḥammad Akbar Shujā' (that is, Muḥammad Ḥanīf or Ḥanīfah, styled on fol. 141^b, l. 7, also 'Ibn Ḥanīfah!') and his descendants, on fol. 141^b; 4. Abū-alfadl al-'Abbās, called سقاء أكبر, and his descendants, on fol. 144^a; 5. Abū Ṭālib 'Umar al-aṭraf and his descendants, on fol. 148^b.

Bāb II, on fol. 157^b, Ja'far Ṭayyār's offspring (در بيان نسب اولاد جعفر الطيار بن ابى طالب رضى الله عنه).

Bāb III, on fol. 165^a, Abū Zaid 'Aqīl's offspring (در بيان نسب اولاد عقيل بن ابى طالب).

This genealogy ends on fol. 165^a, and is dated Dhū-alka'dah, A. H. 1081 (A. D. 1671, March-April), by Ibn Ṣafī-aldīn Muḥammad alḥusainī alkhwārizmī Muḥammad Sa'īd alḥusainī. The few remaining pages are filled by another hand with some مکتوبات by 'Abdallāh, that is, Muḥammad Marwārid (who had the takhalluṣ Bayānī, and died A. H. 922=A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K. C. S. I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'liq; the MS. is carefully mended; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnāma of the prophet, addressed to Mahdī Farūḥ bin Shakhsāu, the brother of the well-known Salmān the Persian (مهدى فروح بن شخسان), written by 'Alī bin Abū Ṭālib, on a red skin, headed: نسخة منشورة بخط امير المؤمنين على تناسلو: ابن ابى طالب النبي. من اسلم منهم او قام على دينه النبي.

2. A letter of the Amīr-almu'minīn 'Alī to the Parsee high-priest Bahrāmshāh (بهرامشاه بن خير ادناس), written by 'Alī's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413^b: ائى قد امتنكم على دمائكم و اموالكم النبي.

3. The letter of emancipation by which the prophet Muḥammad declared Salmān the Persian, whom he had bought from a Jew with the name 'Uthmān bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alī, in the very year of the Hijrah. Beginning, on fol. 420^b: هذا ما اقر محمد بن عبد الله النبي.

On ff. 418^a-419^b is an interesting account of the discovery of these documents according to the تاریخ بر نانا بها ولد پونجيا ولد بيان گزیده, in a library at Sārat, A. H. 1064 (A. D. 1654), by the Persian (Parsee) Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403-428, ll. 9; Nasta'liq, the Arabic text in Naskhī; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

III. HISTORY OF THE MOGHULS, C'INGIZKHÂN, TĪMŪR, AND THEIR DESCENDANTS.

170

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

History of the Moghul emperor C'ingizkhân and his successors, beginning with C'ingizkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A. H. 655 (A. D. 1257); see this date on fol. 234^b, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alā-aldīn 'Atāmalik bin Bahā-aldīn Muḥammad al-Juwainī, who died A. H. 681, the 4th of Dhū-alhijjah (A. D. 1283, 5th of March). H. Khalfa fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; H. Khalfa ii. p. 685, No. 4353; Cat. Codd. Or. Lugd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Extr. ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxxvii and 169, note 39; etc. etc. The usual division into three books (مجلد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس و ثنا معبودى را که واجب الوديت (الوجودست read مسجودى را که وجود او النبي).

Dated the 15th of Shawwāl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229-233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6 $\frac{1}{2}$ in.

171

Ta'rikh-i-Shāhrukh (تاریخ شاهرخ).

Portion of the history of Sultān Shāhrukh's reign, who succeeded his father Tīmūr in A. H. 807 (A. D.

1405), down to A. H. 816 (A. D. 1413), see fol. 182^a, with a short introduction on Timûr himself, by Nûr-aldîn Luţf-allâh bin 'Abdallâh (as he is correctly styled on fol. 1^a, whereas in the text itself, fol. 2^b, ll. 4 and 5, his name is given in this peculiar form: Nûr-allâh Kâtib al'abd 'Abd Luţf-allâh), better known as Hâfiz-i-Abrû, the great historian, who died at Zanjan in Shawwâl, A. H. 834 (A. D. 1431, June-July); see Rosen, Persian MSS., p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, Das Asiatische Museum, p. 374; Elliot, History of India, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1^b: حمد و سپاس مبدعى را كه بيك اشارت كن ابداع موجودات و اختراع مصنوعات كرد الخ. and of the history itself, on fol. 10^b: آغاز كتاب بسم الله الرحمن الرحيم، پيش از ذكر واقعات و حالات الخ.

Whether this history is a portion of the rare *بدء التواريخ*, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424^b), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shâh-rukh, and not to prince Baisunghar, and a similar treatise on chronology (*تعريف تاريخ و فوائد آن*) is found here, on ff. 4^a-10^b, as in the geographical work (Bodleian copy, Elliott 357, fol. 15^b sq.).

No date.

No. 173, ff. 183, ll. 19; clear and distinct Nasta'liq; size, 10½ in. by 6½ in.

172

Ulus-i-arba'ah-i-ġingizi (الوس اربعة چنگيزي).

A history of the Moghul race, Ċingizkhân, his ancestors from the time of Yâfeth, son of Nûh, and his descendants down to the time of Timûr, styled *الوس اربعة چنگيزي*, and taken from the *ذکر خانان الوس اربعة* of Sultân alsa'id Ulughbeg Mirzâ (see fol. 226^b); comp. Rieu i. p. 164. The last date, mentioned on fol. 226^a, before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D. 1427, 1428), appears on fol. 160^b, the year of the accession of the thirty-ninth and last successor of Jûjikhân, Muḥammadkhân bin Timûrkhân bin Timûr Kutlûkhân bin Timûrbeg Oghlan (comp. the marginal note on fol. 160^a). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: *كتاب شجرة الاتراك*, without any justification in the text itself.

Beginning: الحمد لله خير و هو على كل شي قدير
والصلوة والسلام على خير خلقه الخ.

Contents:

History of the old patriarchs from Âdam to Nûh and

his three sons, Sâm (on fol. 13^a), Hâm (on fol. 14^a), and Yâfeth (on fol. 14^b). The eldest of Yâfeth's sons was Turk, the ancestor of the Turks and Tatars. Reign of Turk, on fol. 17^a. Line of the Tatars, on fol. 20^a (*ذکر طيقت تاتار*); line of the Moghuls, on fol. 20^b (*ذکر طيقت مغول*), beginning with Moghulkhân, Karâkhân, Aghûzkhân, Ruknkhân, etc.; line of the 'Uthmâni Sultâns, on fol. 31^b.

Birth of Ċingizkhân (or as he is called here, Timûcin Kâ'an) on the 9th of Dhû-alhijjah, A. H. 549, on fol. 46^a. Ċingizkhân's reign begins on fol. 52^b.

Uktâi Kâ'an and his line, on fol. 138^a.

Jûjikhân and his line, on fol. 148^a.

Hulâgûkhân, son of Tûlikhân, and the Îlkânis, on fol. 161^a.

Ċaghatâikhân and his line, on fol. 205^a.

Copied A. H. 1204 (A. D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.

No. 167, ff. 226, ll. 19; clear and distinct Nasta'liq; size, 10½ in. by 6½ in.

173

Ĥafarnâma (ظفرنامه).

The only copy of Sharaf-aldîn 'Ali Yazdi's (died A. H. 858 = A. D. 1454) history of Timûr from his birth to his death (A. H. 736-807 = A. D. 1336-1405) in this collection, which contains the rare Introduction or *Iftitâh* on the genealogy of the Turkish Khâns (to the death of Amîr Turâghâ, Timûr's father, in A. H. 762), and on the history of Ċingizkhân and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii. p. 189. It was written before the *Ĥafarnâma*, and commenced A. H. 822 (A. D. 1419). The *Ĥafarnâma* itself was completed A. H. 828 (A. D. 1424, 1425); comp. Bodleian Cat., Nos. 153-159; Rieu i. p. 173 sq.; W. Morley, pp. 94 and 95; Elliot, History of India, iii. p. 478; J. Aumer, p. 86; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; English version by J. Darby, London, 1723. An extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

Beginning of the Introduction, on fol. 1^b: افتتاح تاريخ جهانداري و ابتداء نامه ظفرو بختيارى حمد و سپاس حضرت پادشاهى تواند بود الخ.

Beginning of the *Ĥafarnâma* itself, on fol. 73^b: حمداً كثيراً مباركاً لمن يوتى الملك من يشاء الخ.

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the *Ĥafarnâma* by the same hand three years before, A. H. 1051, the 20th of Ramadân (A. D. 1641, December 23). The copyist's name is Naşr-allâh the Kâtib of Tattah, son of Shaikh Tâhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1^a.

No. 984, ff. 470, ll. 21; splendid Nasta'liq; large illuminated frontispieces of the most gorgeous kind on ff. 1^b and 73^b; arabesques in gold and other colours on the margin of ff. 1^b, 2^a, 73^b, and 74^a; size, 12½ in. by 7½ in.

174

The same without the Iftitâh.

The oldest of all the copies of the *Ẓafarnâma* in this collection *without* the Introduction, dated the 18th of Ramadân, A. H. 901 (A. D. 1496, May 31), by Sayyidi 'Alî bin Kamâl الكريالى. It is incorrectly styled in the frontispiece: 'كتاب تأريخ تيمورى شرفى'.

Beginning: **حمداً كثيراً طيباً مباركاً فيه توتى الملك من تشاء وتنزع الملك ممن تشاء** الخ.

No. 31, ff. 307, ll. 23; good Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramadân, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kâtib of Shirâz.

Beginning: **حمداً كثيراً مباركاً لمن توتى الخ**. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: **فهرست ظفرنامه**: حضرت تيمور. The work is styled on the first page: **تأريخ جهان كشای تيمور که ظفرنامه هم خوانند**.

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'liq; large illuminated frontispiece; thirty fine pictures on ff. 6^a, 20^a, 34^b, 50^a, 71^b, 86^a, 102^b, 120^a, 139^b, 161^a, 176^b, 190^a, 199^b, 217^a, 230^b, 248^a, 254^b, 268^a, 284^b, 298^a, 307^b, 326^a, 351^b, 358^a, 368^b, 380^a, 404^b, 418^a, 438^b, and 450^a; some pages rather effaced, a few others damaged; size, 12 in. by 7 $\frac{1}{2}$ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramadân, A. H. 970 (A. D. 1563, May 18), by Pir Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhī; illuminated frontispiece; small illuminated headings throughout; size, 9 $\frac{1}{2}$ in. by 7 in.

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Ḥâjî Khidr bin Sulaimân bin Ḥâjî Khidr Kuraishî. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): **حمداً كثيراً طيباً الخ**.

No. 2432, ff. 375, ll. 23; clear Naskhī; ff. 1-9, 13, and 352-375 are put into a modern margin; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

178

The same.

Dated Jumâdâ-alâkhar, A. H. 997 (A. D. 1589, April-May).

Beginning: **حمداً كثيراً مباركاً لمن توتى الملك من تشاء الخ**.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 7 in.

179

The same.

Finished in the month Jumâdâ-alâkhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkâtib, in the province of Bâkharz, in the village of رز. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'liq; illuminated frontispiece; size, 12 $\frac{5}{8}$ in. by 8 $\frac{1}{2}$ in.

180

The same.

This copy of the *Ẓafarnâma*, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1^b-10^b, dated the 24th of Sha'bân, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the *Ẓafarnâma*, noticed below in Nos. 190 and 191, and styled **فتوح نامه صاحبقرانى**, on ff. 11^b-16^b. The latter portion goes down (see fol. 16^a, last line but two) to the **گفتار در فهرست کتاب**. Both pieces are written by another and more modern hand than the *Ẓafarnâma* itself, which begins here, on fol. 17^b: **حمداً كثيراً طيباً مباركاً الخ**.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, olim 14. J. 4, ff. 334, ll. 23; small and clear Nasta'liq; ff. 17^b and 18^a splendidly adorned; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

181

The same.

Another very clear and correct copy, beginning as usual. No date.

No. 2859, ff. 617, ll. 16-17; Nasta'liq; size, 11 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll. 27; clear and distinct Nasta'liq; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13 $\frac{1}{2}$ in. by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19-21; Nasta'liq, written by different hands; splendid binding; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427^b, towards the

end of the mathnawī, in praise of Ibrāhīm Sultān (see Rieu i. p. 174^a), with the bait:

سعادت مغتبی بشارت سرود - صدایش گذشته زجرخ کبود

corresponding to No. 1315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawī is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1^a we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhi; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

185

A defective copy of the same.

This copy opens, on fol. 1^a, with the following chapter: ذکر غدر علی بیگ جونی قربانی با امیر حسین و: حضرت صاحب قرانی, corresponding to the preceding copy, fol. 21^a, l. 4 ab infra, where جانی appears instead of جونی.

No. 3318, olim 14. J. 5, ff. 318, ll. 25; written by different hands in Nasta'liq and Naskhi; size 10 in. by 5 $\frac{1}{2}$ in.

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabī' alākhar, A. H. 1007 (A. D. 1598, November 7; chronogram: (درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No. 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173^a, l. 12 (where sixty-three and a half pages are said to be missing), and on fol. 386^a, last line (where three and a half pages are left out).

No. 851, ff. 458, ll. 21; clear Nasta'liq; size, 11 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

187

Iftitāh-i-Zafarnāma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Zafarnāma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1^b. Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85^a, in another handwriting, bears the date A. H. 1012, 5th of Jumādā-althānī (A. D. 1603, November 10); another entry, dated A. H. 1139 (A. D. 1726, 1727), on fol. 1^a.

No. 1985, ff. 85, ll. 25; Nasta'liq; worm-eaten; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

188

The same.

Dated by Malik Muḥammad bīn Hājī Jumādā-althānī, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Zafarnāma and the ninth makālah of Khwāndamir's Khulāṣat-alakhbār (see Nos. 76-78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol.

IND. OFF.

1^a, which states that this MS. contains the third volume of the Ḥabīb-alsiyar.

No. 3033, ff. 1-112, ll. 20; Nasta'liq; size, 10 in. by 5 $\frac{3}{8}$ in.

189

The same.

Dated the 10th of Jumādā-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

190

Fathnāma-i-Ṣāhibqirānī (فتح نامه صاحبقرانی).

A more plain and simplified edition of 'Alī Yazdī's Zafarnāma, compiled, like the original, for Abū-alfath Ibrāhīm Sultān (see ff. 4^b, l. 19, and 5^b, l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1^b: ربّ كما افضيت نعمة الشروع فتمتها: بتوفيق التميميم حمد و سپاس بيقيناس که از فتح نامه الخ. Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattār Kāsim (made A. H. 1024=A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 180 in this Cat.

The Zafarnāma itself begins, on fol. 5^b, in the same words as usual: حمداً كثيراً مبارکاً لمن توتى الملك الخ.

On fol. 1^a both فتح نامه and ظفر نامه are given as title to this work.

Dated the 6th of Dhū-alhijjah, A. H. 982 (A. D. 1575, March 19).

No. 1141, ff. 335, ll. 20; Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Zafarnāma, beginning: حمد و سپاس بی قیاس که از فتح نامه الخ. The preface of the abbreviator goes down to fol. 8^b, last line; ff. 9^a-26^b, which are included here in the introductory part, contain a portion of the Zafarnāma, beginning abruptly, on fol. 9^a, l. 1: ارجمند مجید بمعذرت برکشادند که الحمد لله تعالی الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10^b: گفتار در لشکر کشیدن حضرت صاحبقرانی بجانب بغداد گفتار در بیان رسیدن: 25^a; the last, on fol. 25^a: امیر زاده سلطان حسین و سید خواجه شیخ علی بهادر. On fol. 21^a the capture of the fortress of Firūzkūh is narrated (comp. Petis de la Croix, iv. p. 153).

The Zafarnāma itself begins, in the usual way, on fol. 27^a, and breaks off with the death of prince 'Umar

Shaikh, on fol. 318^a, and the end of the campaign against Mârdîn, on fol. 320^a. The last words of this chapter are written by quite a different and altogether modern hand the 19th of Dhû-alkâ'dah, A. H. 1211 (A. D. 1797, May 16).

No. 2940, ff. 321, ll. 17; clear and distinct Nasta'lik; size, 11 in. by 8½ in.

192

Matla'-alsa'dain wa majma'-albahrain (مطلع السعدين
و مجمع البحرين).

The *first* volume of 'Abd-alrazzâk bin Ishâk al-Samarqandî's history of the Timûrides, from A. H. 704 to A. H. 875 (A. D. 1304-1470). The author was born at Harât, A. H. 816 (A. D. 1413), and died there A. H. 887 (A. D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1-514; comp. also Bodleian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96-98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 286-288; G. Flügel ii. p. 190; J. Aumer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muhammadanische Quellen, iv, Auszüge, pp. 104-235. This *first* volume or *first half* of the work goes from A. H. 704 (the date of Abû Sa'id Bahâdurkhân's birth) to A. H. 807 (the year of Timûr's death and Khalil Sultân's accession); see the beginning of the last chapter here on fol. 440^b. The death of Sultân Abû Sa'id in A. H. 736 (A. D. 1335) is related here on fol. 38^b, Timûr's birth on fol. 39^b.

Beginning, without the usual preface: ... الحمد لله
داستان سلطان سعید علاء الدنيا والدين سلطان ابو
سعید الخ.

Dated the 10th of Jumâdâ-alawwal, A. H. 1000 or 1024 (الف, but above in figures ۲۴)=A. D. 1592, February 23, or 1615, June 7. Bibliotheca Leydeniana.

No. 2704, ff. 449, ll. 19; small, but clear Nasta'lik; collated; size, 10½ in. by 5½ in.

193

Matla'-alsa'dain wa majma'-albahrain.

The *second* volume or latter half of the same work, containing the history of Timûr's successors from A. H. 807 to A. H. 875. Beginning: کلام حمد و ثنای
فاتحه کلام حمد و ثنای ستایش از ضمیر منیر خورشید
ملك علامی باید که ثنای ستایش از ضمیر منیر خورشید
جهانگیر الخ.

Dated the 4th of Dhû-alhijjah, A. H. 992 (A. D. 1584, December 7). Fol. 268^b and part of fol. 269^a left blank.

No. 1580, ff. 463, ll. 19; clear and distinct Nasta'lik; size, 9 in. by 6½ in.

194

Another copy of the same *second* volume.

Beginning as in the preceding copy. This copy, written A. H. 1010 (A. D. 1601, 1602), about four years before Akbar's death, was presented to the Library by

Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 11th of November, 1868, on fol. 1^a, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacings and lacunas are carefully marked on the margin. Evident lacunas are after ff. 39 and 313. The greater portion of fol. 208^b is left blank.

No. 297, ff. 353, ll. 21; large and distinct Nasta'lik; the first two pages richly illuminated; full-page pictures on ff. 20^a, 49^a, 56^a, 88^a, 118^a, 147^a, 177^b, 226^a, 258^a, and 353^b; size, 15 in. by 9½ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1185, ff. 376, ll. 23; written by different hands, partly in Naskhî, partly in Nasta'lik; size, 10½ in. by 6½ in.

196

Malfûzât-i-Timûri (ملفوظات تیموری).

Timûr's alleged autobiographical memoirs, in the Persian translation of Abû Tâlib alhusainî al'arîdî, beginning with a preface of the translator, on ff. 1^b-2^b; comp. Bodleian Cat., No. 150; Rien i. p. 177 sq.; W. Morley, pp. 95 and 96; Elliot, History of India, iii. p. 389 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shâhjahân probably a short time before A. H. 1047 (A. D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان بن
السلطان والخاصان بن الخاصان پادشاه جم جاه خلائق پناه
قطب السلاطين عالی جاه امیر تیمور گورگان صاحب قران
حمد بلیغ سمحانی را که
خلد الله تعالی ملکه و سلطانہ
بمقتضای آیه کریمه إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ الْخَالِقِ.

The memoirs begin, on fol. 4^b, with the usual account of Timûr's omens of a great future: فرزندان سعادتسلیغ
و امرای دولتسلیغ و وزرای کفایتسلیغ معلوم نمایند که
تکری تعالی مرا بسبب دوازده چیز که شعار خود ساختم
تکری تعالی مرا بسبب دوازده چیز که شعار خود ساختم
بزرگی داد الخ
1381), the twelfth year of his reign, which year begins
on fol. 226^b. They conclude, on fol. 236^b, with these
چنانچه جمیع راههای که گرفتن قلعه از آن طرفها
words: ممکن بود مسدود ساخت. The transcriber adds:
معلوم باد که ازین مجلس تا مجلس وصیت و وصایا که
امیر در دست انداز صحرای خطا نموده اند تا برلیغ توزوک
قریب بچهل هزار بیت (!) دیگر خواهد بود که از سواد به
بیاض رفته انشاء الله تعالی اگر دل و دماغ یاری دهد
باتمام خواهد رسید والسلام. On ff. 237^b-320^a there

are added the *تزوکات تیمور*, or 'Institutes, designs, and enterprises' of Timûr (comp. Institutes, political and military, written originally in the Moghul language, etc., first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end: *سوانح نصاب که آئینهٔ احوال ملوک پیشین و گلدستهٔ محافل هوشمندان خبرت گزین است* (mirror of the lives and deeds of ancient kings, and a handful of roses from the assemblies of wise men), headed at the top of fol. 237^b: *راستی رستی تیمور ابو: المنصور تیمور سوزومیز فرزندان ملک گیر کامگار و نبائر ذوی* and beginning with a few Turkish words: *القدر ملک داره معلوم اولسون کیم یتمش الخ*.

The transcriber was Muḥammad Ashraf. According to a note on fol. 1^a this copy was finished the 4th of Shawwâl, A. H. 1196 (A. D. 1782, September 12).

No. 1943, ff. 320, ll. 15; clear Nasta'lik; size, 9½ in. by 5½ in.

197

The same.

Another copy of the *Malfûzât*, in a somewhat shorter redaction, as it seems. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^b; end of the memoirs, on fol. 214^b; beginning of the Institutes, designs, and enterprises, on fol. 215^a.

Dated Jumâdâ-althânî, A. H. 1077 (A. D. 1666, December), by Mullâ Muḥammad 'Alî Khûshânî.

No. 722, ff. 277, ll. 14; Nasta'lik; worm-eaten; size, 7 in. by 3½ in.

198

The same.

The same *Malfûzât*, in the shorter redaction, as in the preceding copy. Preface, on fol. 1^b; beginning of the memoirs, on fol. 3^a; beginning of the Institutes, designs, and enterprises, on fol. 224^a.

Dated the 15th of Jumâdâ-althânî, in the twenty-fourth year of (Âlamgir probably, =A. H. 1092, A. D. 1681, July 2). This copy was made at the request of Nawwâb Haidar Kûlikhân.

No. 1714, ff. 299, ll. 11; large and distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in.

199

Another copy of the *Tuzûkât-i-Timûr*.

The Institutes, designs, and enterprises, in the shorter redaction, beginning: *فرزندان ملک گیر کامگار و نبائر ذوی: القدر جهاندارا معلوم باد که چون از درگاه تینکری تعالی توزک جهاندارا معلوم باد که چون از درگاه تینکری تعالی امیدوارم الخ*. It is styled in the colophon: *توزک تیموری*.

Dated the 7th of Şafar, A. H. 1229 (A. D. 1814, January 29). Bibliotheca Leydeniana.

No. 2435, ff. 50, ll. 15; Nasta'lik; size, 10½ in. by 7½ in.

200

The same.

Many blanks left. No date.

No. 1538, ff. 1-64, ll. 9; large Nasta'lik; size, 10½ in. by 7½ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon *توزک تیموریه*, and dated the 15th of the month Aghan, in the year 1196 of the Bangâli era. Beginning as usual.

No. 3058, ff. 20-46, ll. 13-15; Nasta'lik; size, 8½ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus: *درین وقت پیر من بمن گفت که بو المنصور تیمور آمده الله و توزک تیموریه تعالی را معلوم باد الخ*, corresponding to fol. 248^b, l. 10, in No. 1943 (196 in this Cat.), and breaks off on fol. 55^b. As far as fol. 55^a, l. 6, it agrees upon the whole with the wording in No. 1943 (down to fol. 307^a, l. 10). The remainder of the copy contains the introductory portion of the *Malfûzât-i-Şâhibkîrân* (see the following copy), the preface of which begins here on fol. 56^a, l. 3 sq.

On fol. 1^a the following note: *این چند جزء از کتاب تیمور نامه در شهر دار الخلافت شاهجهان آباد گرفت و در این کتاب داخل نموده*, 'these few pieces from the *Timûrnâma* (!) he (the owner) found in the town of *Shâhjahanâbâd*, and inserted them in this volume.'

No date.

No. 1606, ff. 1-69, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

203

Malfûzât-i-Şâhibkîrân (ملفوظات صاحبقران).

The revised and enlarged edition of the same *Malfûzât* or autobiographical memoirs of Timûr, made at the request of the emperor *Shâhjahan*, A. H. 1047, by Muḥammad Afḍal of Bukbârâ (see fol. 3^b, ll. 1, 9, and 10; the title occurs on fol. 2^a, last line but one); comp. Bodleian Cat., Nos. 151 and 152; Rieu i. p. 179; Elliot, *History of India*, iii. p. 392. It comprises the whole life of Timûr from his seventh year to his death.

Beginning: *حمد افزون از شمار نثار بارگاه علی و الاطلاقی سزده سر رشتهٔ امور عالم و عالمیان را بعدالت و سیاست الخ*.

Ff. 565, 566, and 567^a are left blank.

No date. English references occasionally on the margin. A portion of these memoirs, down to A. H. 777, has been translated by Major C. Stewart, *Oriental Translation Fund*, London, 1830.

No. 455, ff. 587, ll. 15; Nasta'lik; size, 8½ in. by 7½ in.

IV. HISTORY OF INDIA.

a. *History of the early Rājās and the Emperors of Dihlī, and general history of India.*

204

Aḥwāl-i-Rājāhāi-Hindūstān (احوال راجهای هندوستان).

A short tract, dealing with the early Rājās of India down to Shihāb-aldīn Ghūrī, who, A. H. 588=A. D. 1192 (see fol. 414^a, ll. 1-3), defeated and killed رای پتهوری (otherwise called پرتھی), that is, Rājāh Pithaurā, or Prithwī, as he is called by Elphinstone, *History of India*, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرین.

Beginning: *مجملی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقه اول سورج بنش پوشیده نماند که الخ*

Bibliotheca Leydeniana.

No. 2484, ff. 399-414, ll. 13; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

205

Risāla-i-Rājāwali (رساله راجوالی).

Another short account of the rulers of India, from the early Rājās down to 'Ālamgir II (پادشاه عالمگیر), (ثانی پسر معز الدین جهاندارشاه ابن بهادرشاه), who reigned from A. H. 1167 to A. H. 1173 (A. D. 1754-1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Rājā Wali, whose real name, according to Rieu ii. p. 855, and iii. p. 916, was Banwālidās, a munshī of prince Dārā Shukūh, and continued by a later editor, but see the following copy.

Beginning:

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

206

Another copy of the Rājāwali.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshāh's reign, and ends on fol. 23^a middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fāḍil-khān (see fol. 47^a), and pieces of ornate prose (see, for instance, fol. 48^a, رقعۀ جواب طوی; fol. 55^b, رقعۀ جواب; fol. 57^b, انتخاب نسخه عشقیه, etc.), compiled or collected A. H. 1103=A. D. 1691, 1692 (see this date twice on ff. 28^a and 28^b) in 'Ālamgir's reign. This collection begins: شرح غم دل در غم جانان سوخت الخ.

The author's name does not appear, as far as we can

see; but as there is scarcely any separation between the راجوالی and this portion, we suppose that both are due to the same, viz. to Rājā Wali. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Rājā Wali would be (contrary to Rieu's statement, loc. cit.) Ranjit Singh, munshī to the celebrated Āsafjāh, Šūbadār of the Dakhan, Ranjit Singh had sometime a jāgir in the country of Adone from Āsafjāh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No. 3105, ff. 61, written in diagonal lines; Nasta'liq; size, 7 $\frac{1}{4}$ in. by 3 $\frac{1}{2}$ in.

207

Tables, giving the names of all the Hindū Rājās and Muḥammadan rulers of Dihlī, with a short remark about the duration of their respective reigns, beginning with Rājāh Judishtir (راجہ جدشتر), who reigned 122 years and 8 months, and ending with Shāh 'Ālam (who ascended the throne in A. H. 1173=A. D. 1759).

Title: *نام راجہای ہنود و پادشاہان اسلام کہ از شروع اوان و زمان کلجک تا این زمان سریر آرای سلطنت دار الخلافت دہلی بودند و آنچه از روی کتب ہندی و تواریخ فارسی بنظر در آمدہ و بگوش رسیدہ ہمگی نوشتہ میشود کہ از راجہ جدشتر تا راجہ پرتھی یکصد و بیست نفر راجہ بودند و از سلطان شہاب الدین غوری تا شاہ عالم کہ اکنون در دہلی اند شصت و یک کسر پادشاہ شدند،*

No. 3058, ff. 1-5, 4 coll.; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

208

Rāja Sohāwali (راج سواوالی).

A history of the Hindū Rājās and the Muḥammadan rulers of India, together with statistical tables of the Šūbahs of Hindūstān, compiled from various Sanskrit (for instance, the Mahābhārata) and Persian sources, by Munshī Hīrām (or Hanīrām), son of Dhanīrām, son of Dhanrāja, the Registrar of the Pargana of Aunām in the Sarkār of Lakhnan in the Šūbah of Aḥmadnagar Oudh (منشی ہیرام (ہنیرام) ولد دہنی رام ابن دھنراج قانونگوی پرکنہ اونام سرکار لکھنؤ بمضاف صوبہ احمدنگر after A. H. 1207=A. D. 1192 (see fol. 7^a, ll. 8 and 9), for Colonel Robert Frith (فریط) (see fol. 2^a, l. 6, and fol. 6^b, l. 10), and entitled راج سواوالی, in five ṭabaḳāt (see fol. 8^a, l. 1 sq.), the first three of which deal with the Hindū Rājās, the fourth with the Muḥammadan rulers down to Shāh 'Ālam (the last date mentioned in that chapter is A. H. 1194=A. D. 1780, the time of the occupation of Aḥmadābād in Gujarāt by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the first and second ṭabaḳah, viz.

(1) در بیان احوال بزرگان و آبادی وطن مصتّف کتاب (on fol. 8^a, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ستجک بغایت دوایر (from the Sati Yuga to the Dwâpara), on fol. 15^b. The only other subdivision, marked, is on the ten *Avatârs*, on fol. 19^b: احوال ظهور یافتن ده اوتار. The rise of Islâm is narrated about fol. 231 sq. The statistical tables of the *Sûbahs* of India, with descriptive text, begin on fol. 462^a.

Beginning: حمد وافر و سپاس متکاتر شهنشاهی را سزد که هفت طبق زمین را بموالید ثلاثه الخ

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14-15; written by various hands in different kinds of Nasta'liq and Shikasta; size, 10 in. by 7 $\frac{3}{8}$ in.

209

Tâj-almaâthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihli from A. H. 587 to 614 (A. D. 1191-1217), by Ḥasan Nizâmî, or al-Ḥasan al-Nizâmî alnîshâpûrî (see the author's name on ff. 8^b, l. 14, and 305^b, l. 5). A fuller name of the author is given in the Raudat-alsafâ, viz. Ṣadr-aldin Muḥammad bin Ḥasan al-Nizâmî; see H. Khalifa ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-aldin (who was assassinated A. H. 602), the whole reign of Kuṭb-aldin Aibak (A. H. 602 to 607), and the first seven years of that of Shams-aldin Iltatmish.

Beginning of the very long and tedious preface, on fol. 1^b: حمد و سپاس بی قیاس که قدم شهسوار عقل دو: اسپه بسر حدّ عدّ و احصاء آن نرسد الخ

Beginning of the history itself, on fol. 33^a, with the conquest of Ajmir in A. H. 587. Last chapter, on fol. 248^a, account of the appointment of prince Naṣir-aldin Mahmûd as governor of Lâhûr in A. H. 614. The work apparently ends on fol. 260^a. Compare for further details Elliot, History of India, ii. p. 204 sq.; see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296; W. Pertsch, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261^a-301^b, repetitions of certain parts of the Tâj-almaâthir, viz. ff. 261^a-271^b correspond to ff. 105^a, l. 5 ab infra, to 115^a, last line; and ff. 280^a, l. 6 ab infra-301^b to ff. 125^b, l. 11-146^b, l. 11. The intervening piece, ff. 272^a-280^a, l. 6 ab infra, we have not been able to trace.

2. On ff. 302^a-304^b, part of an epilogue to the Tâj-almaâthir, chiefly consisting of a فصل فی محاسن هذا الکتاب (see fol. 302^b).

3. On ff. 305^a-307^b, a panegyric of Ḥasan Nizâmî, written by the transcriber of the original copy of this work, Muḥammad bin Muḥammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'liq; small illuminated frontispiece; ff. 209-216 and 289-298 turned upside down; size, 6 $\frac{3}{8}$ in. by 3 $\frac{1}{2}$ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'liq; size, 11 $\frac{1}{4}$ in. by 7 in.

211

Ta'rikh-i-Firûzshâhî (تاریخ فیروزشاهی).

The history of Firûzshâh and his predecessors, giving a full account of the kings of Dihli from the accession of Ghiyâth-aldin Balban, A. H. 664 (A. D. 1266), to the sixth year of Firûzshâh's reign, A. H. 758 (A. D. 1357), composed by Diyâ-aldin Baranî; comp. Bodleian Cat., Nos. 172-174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441-446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181-220; vol. xxxix. pp. 1-51; and vol. xl. pp. 185-247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860-1862.

Beginning: حمد و ثنای مرخدای را که اخبار و آثار انبیا و سلاطین را بوحی آسمانی الخ

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sultân Ghiyâth-aldin Balban, on fol. 16^b; Sultân Mu'izz-aldin Kaikubâd, on fol. 80^b; Sultân Jalâl-aldin Firûz Khiljî, on fol. 112^b; Sultân 'Alâ-aldin Khiljî, on fol. 158^b; Sultân Kuṭb-aldin, on fol. 246^b; Sultân Ghiyâth-aldin Tughlukshâh, on fol. 274^b; Sultân Muḥammad bin Tughluk, on fol. 289^b; Sultân Abû-almuẓaffar Firûzshâh, on fol. 328^a. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramadân, A. H. 1007 (A. D. 1599, April 8), by Maulânâ Ya'kûb, inhabitant of سودر.

No. 177, ff. 360, ll. 11-19; Shikasta; ff. 67-70, 328, 329, 331-339, two-thirds of ff. 340-356 and ff. 357-360 later supplied in Nasta'liq by two different hands; size, 11 $\frac{1}{4}$ in. by 6 in.

212

Tawârikh-i-Firûzshâhî (تواریخ فیروزشاهی).

History of Firûzshâh, king of Dihli's reign, compiled by Shams-i-Sirâj 'Afif (see fol. 11^b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351-1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding تاریخ فیروزشاهی by Diyâ-aldin Baranî. Shams-i-Sirâj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Firûzshâh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267-373; Nassau Lees, Materials, pp. 441-446.

It is divided into five kîsm, each subdivided into eighteen مقدمه. Kîsm I (containing Firûzshâh's life from his birth to his accession) begins on fol. 21^a, II on fol. 59^a, III on fol. 103^a, IV on fol. 141^b, V on fol. 203^b. The last kîsm is not complete, it breaks off in the fifteenth muḥaddimah.

Copied in the twenty-fourth year of (probably 'Ālam-

gir's reign, A. H. 1092=A. D. 1681), by Shaikh Fâdil. Index on ff. 18^a-21^a.

Beginning: قال الله تعالى وما يعلم تأويله إلا الله والراسخون في العلم الآية قال النبي صلى الله عليه وسلم قلوب الملوك ملهون الخ

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57^a, l. 14, to fol. 58^a, l. 5; in the middle of fol. 162^a two lines are wanting in l. 7 (corresponding to the following copy, fol. 97^b, ll. 14-16).

This copy was acquired A. D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lik; many small damages throughout; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37^a, l. 3, to fol. 69^b, l. 8), from the middle of the eighth mukaddimah in kism I to the middle of the fifth in kism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162^a, l. 9, to fol. 163^b, l. 8), and a third large one on fol. 166^b in the third line (comprising the whole of the rest of the preceding copy, fol. 251^a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13^a-14^b. Kism I, on fol. 14^b (heading of II missing); III, on fol. 52^a; IV, on fol. 82^a, first line; V, on fol. 128^b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

214

Wâkî'ât-i-Bâbari (واقعات بابری).

A complete copy of the rare Caghatâi or Turki original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramadân, A. H. 899 (A. D. 1494, June), to Muḥarram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان ای بتاریخ سیکیز یوز تو قسان توقوز دا فرغانه ولایتکنده اون ایکی الخ

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2538, ff. 234, ll. 13; large Naskhî; size, 10 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

215

Wâkî'ât-i-Bâbari.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A. H. 994 (A. D. 1586), at the request of Bih-rûzkhân, by Mirzâ Pâyanda Ḥasan Ghazawî, and continued by Muḥammad Kuli Moghul Hîsârî; see the preface of the latter on fol. 74^b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: برضمائارباب بصائر مخفی و مستور نماند که حضرت پادشاه فردوس مکان جنت آشیان المغفور بعنايت الملك اله ظهير الدين محمد بابر پادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند که بتاریخ شهر رمضان هشتصد الخ

The usual blanks are marked here distinctly after ff. 72^b, 177^b, in the middle of fol. 199^b, and on fol. 207^a. This copy ends with A. H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1^a, is *توزک بابری*. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-aldin Khwâfi (who died A. H. 940=A. D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff. 236, ll. 15; clear and distinct Nasta'lik; size, 8 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

216

Wâkî'ât-i-Bâbari.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A. H. 998 (A. D. 1590), by Mirzâ Khân 'Abd-arahîm bin Bairâmkhân, who died under Jahângîr, A. H. 1036 (A. D. 1626, 1627); see Bodleian Cat., Nos. 180-183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp. 218-287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the Caghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنه هشتصد ونود و نه در ولایت فرغانه در دوازده سالگی پادشاه شدم الخ It goes down, like the original, to the 3rd of Muḥarram, A. H. 936, and breaks off with the words: فرستاده شد که گوالیار را بایشان سپرده . . .

Not dated.

No. 2654, ff. 184, ll. 21; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

217

Another copy of the same.

Beginning: در ماه مبارك رمضان سنه هشتصد الخ

Last words: که گوالیار را بایشان سپرده شده بود

No date.

No. 30, ff. 263, ll. 19; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

218

The same.

Beginning as in the preceding copy. End: بایشان سپرده بیاید. Many pages slightly injured. Additions and short remarks on the margin. Two entries at the

end from A. H. 1051 and 1054 (A. D. 1641 and 1644), the first of which runs thus: چهارم شهر صفر سنه ۱۰۵۱ خوانده آمده شد

No. 29, ff. 33r, ll. 17; unequal Nasta'liq, written, as it seems, by different hands; size, 10½ in. by 6¾ in.

219

Ta'rikh-i-Shirshâhi (تاریخ شیرشاهی).

The same slightly abridged redaction of 'Abbâs Khân bin Shaikh 'Alī Sarwânī's history of the life and reign of Sultân Shīrshâh Sūr of Dihlī (who assumed the title of king about A. H. 946, and died A. H. 952, A. D. 1539-1545) and his immediate successors, which is noticed in Rieu ii. p. 827^b, and iii. p. 921. The original title of 'Abbâs Sarwânī's work was تحفة اکبرشاهی, composed at the emperor Akbar's request soon after A. H. 987 (A. D. 1579); see Bodleian Cat., Nos. 176-178; Rieu i. pp. 242 and 243; Elliot, History of India, iv. pp. 301-433, etc.

The present redaction is called, just as in two copies of the British Museum, the *third book* (طبقه سوم) (در ذکر احوال سلطنت قبیله سور از قوم لودی افغان), so that there must have been two previous *ṭabaḡas*, and begins in a similar way: جنس حمد و ائنیہ خالق برتہ را سزد کہ سرسبز ریاض ممالک در میغ تیغ آبدار سلاطین الخ.

It is divided into the following three bābs:

باب اول در ذکر احوال سلطنت شیرخان سور
باب دوم در ذکر احوال سلطنت اسلامخان بن شیرخان سور

باب سوم در ذکر احوال ملوکی که از خویشان و متعلقان شیرخان بودند و بعد از اسلامخان دعوی سلطنت نمودند و سکه و خطبه بنام خود فرمودند

This copy was finished the 20th of Šafar, A. H. 1030 (A. D. 1621, January 14), by Mullā Šālīḡ Badakhshī.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

220

Ta'rikh-i-Shirshâhi.

A Hindūstānī translation of 'Abbâs Sarwânī's history of Shīrshâh's life and reign, which was completed the 5th of Jumādā-alawwal, A. H. 1220=A. D. 1805, August 1 (see fol. 122^a, last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 12^a, last line, and fol. 2^b, first line). A lacuna after fol. 12.

Beginning of the translator's preface, on fol. 1^b: شکر ہی اُس شاهنشاه برترکا کہ وہ واجب الوجود الخ

Beginning of the history itself, on fol. 3^a: حمد و ثنا: اُس خالق خلق کی لئی لائق ہی الخ

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhī; size, 10½ in. by 7¼ in.

221

Tadhkirat-alwāḡi'āt (تذکره الواقات).

Private memoirs of the emperor Humāyūn (who reigned A. H. 937-963=A. D. 1530-1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both تذکره الواقات and تاریخات, and even جوامعشاهی (as, for instance, here on the top of fol. 1^a, and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136-149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40^a, the whole of fol. 40^b, and fol. 41^a are left blank.

Dated the last of Šafar, in the forty-first year (no doubt of 'Ālamgir's reign)=A. H. 1109 (A. D. 1697, September 16).

No. 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta; size, 9 in. by 5 in.

222

Ta'rikh-i-Humāyūnshâhi (تاریخ همایونشاهی).

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilāhdād Faiḡi Sirhindī, the author of a Persian dictionary مدار الافاضل (compiled A. H. 1001=A. D. 1592, 1593), and of a history of Akbar to A. H. 1010 (A. D. 1601, 1602), styled اکبرنامه; see below, No. 289 in this Cat., and Rieu iii. p. 927, and i. p. 253. It begins: همایون گوهری که در سلك تحریر و عقد تقریر منسلک و معتقد گردد حمد و ثنای شاهنشاهی

است که نوع انسانرا الخ، and is divided into five bābs, viz.

1. Humāyūn's accession, and history of his reign to the year of Akbar's birth, A. H. 949=A. D. 1542 (در جلوس فرمودن بر سریر سلطنت نصیر الدین محمد همایون (پادشاه غازی الخ), on fol. 3^b.

2. Humāyūn's journey to Khurāsān (متوجه شدن آن (شاه جهانیان بقصد ملاقات شاه طهماسب بولایت خراسان), on fol. 49^a.

3. Humāyūn's return from 'Irāk to Ḳandahār (مراجعت نمودن آن شاه عالم از ولایت عراق بجانب (دیار قندهار), on fol. 63^a.

4. Humāyūn's war-council and invasion of India, to his death (مجلس آراستن شاه عالمیان به سپه داران (کشورستان بجهت عزیمت ملک هندوستان الخ), on fol. 96^b.

5. Akbar's accession (جلوس فرمودن جلال الدین محمد) and editor's epilogue.

Many remarks in English on the margin throughout. No date.

No. 788, ff. 114, ll. 15; Nasta'liq; size, 8½ in. by 7¼ in.

223

Ta'rikh-i-Humâyûn (تاریخ همایون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazîr Abû-alfadl bin Mubâarak, beginning: چون جم جہ از جہ جلال الدین محمد اکبر پادشاه فرمودہ بودند کہ از بندہای درگاہ ہر یک آلیخ

Bâyazîd begins his story with A. H. 949 = A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four fasls: 1. from A. H. 949 to A. H. 953, on fol. 1^b; 2. from A. H. 953 to A. H. 959, on fol. 22^a; 3. from A. H. 959 to A. H. 961, on fol. 50^a; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfadl's own library.

It was finished, so far as we can guess from the ta'rikh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80-105 is: 80, 97-104, 89-96, 81-88, 105.

No. 216, ff. 160, ll. 17; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Kandahâr.

1. Firmân of Shâh Tahmâsp ibn Shâh Isma'il Şafawî to the governor of Harât, Muhammadkhân ibn Sharafaldin Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humâyûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1^b.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Tahmâsp, on fol. 6^b.

3. Names of all the royal Amirs and the other distinguished attendants who accompanied prince Muhammad Murâd, third son of Tahmâsp, in his march against and his capture of Kandahâr (A. D. 1545), on fol. 11^a.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463-466.

This copy (dated the first of Dhû-alka'dah, A. H. 1194 = A. D. 1780, October 29) was made for Mr. Richard Johnson by Muhammad Bakhsh, with the takhallus Âshûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

225

Ṭabaqât-i-Akbarî (طبقات اکبری).

A complete copy of the general history of India from the time of Sabuktagin of Ghazna, A. H. 367 (A. D. 977),

to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Niẓâm-aldin Ahmad bin Muhammad Muḳim of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اکبری or طبقات اکبرشاهی and تاریخ نظامی; comp. Bodleian Cat., Nos. 184-191; Rieu i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177-476; J. Aumer, p. 83, etc.

Beginning: سیاس رفعت اساس پادشاه حقیقی راست (را سزد وعقد نظام عالم آلیخ

It is divided into a muḳaddimah, nine ṭabaqât, and a khâtimah, viz.

Muḳaddimah, on fol. 3^a: History of the Ghaznawides (در ذکر غزنویان).

Ṭabaqah I, on fol. 16^a: Sultâns of Dihli (طبقه سلاطین دهلی) from Mu'izz-aldin Ghûrî to A. H. 1002.

Ṭabaqah II, on fol. 365^b: Kings of the Dakhan (طبقه دکنیہ) to A. H. 1002.

Ṭabaqah III, on fol. 398^a: Kings of Gujarât (طبقه سلاطین گجرات) to A. H. 980 (A. D. 1572).

Ṭabaqah IV, on fol. 466^b: Kings of Mâlwah (طبقه مالمو) to A. H. 977 (A. D. 1569).

Ṭabaqah V, on fol. 523^b: Kings of Bangâlah (طبقه بنگالہ) to A. H. 984 (A. D. 1576).

Ṭabaqah VI, on fol. 527^b: Sharḳî kings of Jaunpûr, etc. (طبقه سلاطین شرقیہ کہ در جونپور و آحدود فرمان) (روائی کردہ اند

Ṭabaqah VII, on fol. 533^a: Rulers of Kashmir (طبقه حکام کشمیر) to A. H. 995 (A. D. 1587).

Ṭabaqah VIII, on fol. 565^b: Rulers of Sind (طبقه حکام سند) to A. H. 1001 (A. D. 1592).

Ṭabaqah IX, on fol. 571^a: Rulers of Multân (طبقه حکام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579^b: Short geographical sketch of the Indian empire (در بیان حدود و ممالک ہندوستان).

Dated the 11th of Rabi'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولی بیک کابلی. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38-41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6, ff. 579, ll. 21; large, but unequal Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 in.

226

Another complete copy of the Ṭabaqât-i-Akbarî. Beginning as usual. The arrangement of the Ṭabaqât the same as in the preceding copy.

Muḳaddimah, on fol. 3^a.

Ṭabaqah I, on fol. 15^b, first line; II, on fol. 320^a, first line; III, on fol. 352^b; IV, on fol. 422^b; V, on fol. 476^a; VI, on fol. 480^b; VII, on fol. 485^b; VIII, on fol. 516^a; IX, on fol. 521^a.

Khâtimah (not marked), on fol. 530^a.

Copied in Dhû-al-hijjah, A. H. 1069 (A. D. 1659, August–September). The right order of ff. 215–225 is: 215, 224, 216–223, 225.

No. 2943, ff. 530, ll. 19; clear Nasta'liq; illuminated frontispiece; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

227

The same.

The arrangement of the *Ṭabaḳât* in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mâlwah forms here the sixth *ṭabaḳah* instead of the fourth, and consequently the kings of Bangâlah and Jaunpûr represent the fourth and fifth *ṭabaḳât* respectively. The usual ninth *ṭabaḳah* is styled here *حاتمه*, and the real *حاتمه* is not marked.

Muḳaddimah, on fol. 3^a, in No. 997.

Ṭabaḳah I, on fol. 14^a, in No. 997; II, on fol. 1^b, in No. 998; III, on fol. 27^b, in No. 998; IV (kings of Bangâlah), on fol. 81^a, in No. 998; V (Sharḳi kings of Jaunpûr), on fol. 83^b, last line, in No. 998; VI (kings of Mâlwah), on fol. 87^b, in No. 998; VII, on fol. 126^b, last line, in No. 998; VIII, on fol. 150^b, last line, in No. 998.

Khâtimah (rulers of Multân), on fol. 154^b, in No. 998.

Copied in Muḥammadshâh's reign (A. H. 1131–1161). Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No. 997, ff. 280; No. 998, ff. 162, ll. 19; good and clear Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

228

The same.

Another copy with the same arrangement of the *Ṭabaḳât* as in the preceding one, viz.

Muḳaddimah, on fol. 2^a.

Ṭabaḳah I, on fol. 8^a; II, on fol. 151^a; III, on fol. 164^a; IV (Bangâlah), on fol. 192^a; V (Jaunpûr), on fol. 194^a; VI (Mâlwah), on fol. 196^a; VII, on fol. 218^b; VIII, on fol. 230^b; IX, on fol. 233^a.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No. 731, ff. 236, ll. 25; careless Nasta'liq; some leaves injured; size, 15 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.

229

The same.

This copy of the *Ṭabaḳât-i-Akbari* is incomplete at the end, the ninth *ṭabaḳah* and the khâtimah being wanting, in spite of the usual words at the end: *تمت تمام شد*.

Muḳaddimah, on fol. 2^b.

Ṭabaḳah I, on fol. 12^b; II, on fol. 260^a; III, on fol. 283^b, last line; IV, on fol. 335^a; V, on fol. 338^a; VI, on fol. 342^a; VII, on fol. 383^a; VIII, on fol. 406^a.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lâhûr in

IND. OFF.

Shahân, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nasta'liq; illuminated frontispiece; size, 14 in. by 6 $\frac{3}{4}$ in.

230

A part of the same work.

This copy contains only the *muḳaddimah*, on fol. 3^b, and the *first ṭabaḳah* (the history of the kings of Dihli down to A. H. 1002), on fol. 19^a.

Dated the 9th of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, March 5), by 'Abdallâh ibn 'Aziz Muḥammad. Fol. 37^b is left blank; fol. 253 is turned upside down.

No. 3289, olim'15. J. 5, ff. 415, ll. 21; unequally written in careless Nasta'liq and Shikasta; size, 12 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

231

An incomplete copy of the same part.

Muḳaddimah, on fol. 3^a, last line; *first ṭabaḳah*, on fol. 20^b. It goes down only to the sixteenth year of Akbar's reign; all the rest is wanting.

Dated the 15th of Muḥarram in the thirty-fifth year of 'Âlamgir's reign = A. H. 1103 (A. D. 1691, October 8).

No. 3419, olim 16. J. 16, ff. 282, ll. 16; Nasta'liq; size, 11 in. by 6 $\frac{3}{4}$ in.

232

A still smaller portion of the same.

This copy bears, on fol. 1^a, the titles of *تواريخ نامه* ذكر احوال شيرخان كه بشيرشاه مشهور شيرشاه است, whilst on the fly-leaf it is styled simply: *تاريخ شيرشاهي*; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the *Ṭabaḳât-i-Akbari*, containing that portion of the first *ṭabaḳah* which relates the history of Shirkhân Sûr, commonly called Shîrshâh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539–1545); see above, Nos. 219 and 220. The history of Dihli is brought down moreover in this fragment to A. H. 963 = A. D. 1556, the year of Humâyûn's death and Akbar's accession (see fol. 104^b).

Beginning: *ذكر احوال شيرخان كه در السنه وافواه بشيرشاه مذکور است الخ*.

Dated the 21st of Rabi'-alâkhar, A. H. 1046 (A. D. 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nasta'liq; worm-eaten throughout; size, 9 in. by 5 $\frac{1}{4}$ in.

233

Muntakhab-altawâriḳh (منتخب التواريخ).

A complete copy of 'Abd-alkâdir bin Mulûkshâh Badâ'ûni's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

reign, completed A. H. 1004, the 23rd of Jumâdâ-althâni (A. D. 1596, February 23); see Bodleian Cat., Nos. 192-194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawi Ahmad 'Ali, 3 vols., Calcutta, 1868-1869.

The *first* part, from Nâsir-al-din Sabuktâgîn to Humâyûn's death, begins on fol. 9^b: *ای یافته نامها ز نام تو*.
رواج - شاهان بدرت چو ما بدیشان محتاج الخ

The *second* part (comprising the first forty years of Akbar's reign, and a *tadhkirah* of all the contemporary Amirs, Mullâs, Kâdis, Shaikhs, and poets) begins here on fol. 208^b. The biographies of Shaikhs, Kâdis, etc., on fol. 388^a sq.; those of the poets, in alphabetical order, on fol. 454^b sq. Comp. A. Sprenger, Cat. Oudh, pp. 55-65. An alphabetical index of all the biographies contained in this work, is added on ff. 1^b-7^a. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lik; size, 10½ in. by 6½ in.

234

The first part of the Muntakhab-altawârikh.

This copy contains only the *first part* of Badâ'ûni's work, from Sabuktâgîn to Akbar's accession. Beginning as in the preceding copy, on fol. 19^b. The first sixteen leaves are filled with a detailed index, dated the 14th of Şafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muharram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lik; splendid binding in green and gold; size, 11½ in. by 6½ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abû-alfadl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'hân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200-212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89-91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1-102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1^b. Beginning: *ذکر بعضی بشارات غیبی و اشارات قدسی که پیش از سعادت ولادت الخ*.

First part of the first book, on fol. 5^b, containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: *الله اکبر این چه دریافتی است و شناختی الخ*.

Second part of the first book, on fol. 201^a, the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: *سلسله انتظام کارگا: آفرینش که مظاهر حقیقت الخ*.

Khâtimah of the first book, on fol. 392^a, beginning: *المته لله الخ*.

Second book, on fol. 401^b, the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: *سخن تازه سازن بنام خدای الخ*.

Muḥammad Şâlih's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632^b, first line, to fol. 640^b, l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392^a, last line but one, to fol. 402^b, l. 12.

The *first book* is dated the 27th of Rabî'-alawwal, A. H. 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fath Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Kuraish Kuraishi.

Various readings on the margin.

No. 4, ff. 765, ll. 21-23; Nasta'lik, written by two different hands; illuminated frontispieces on ff. 1^b, 5^b, and 401^b; size, 13½ in. by 6½ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1^b, beginning: *سبحان الله این چه دریافتی است الخ*.

Second part of the first book, on fol. 118^b, beginning as in the preceding copy.

Khâtimah, on fol. 212^b.

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214-217, 213, 212, 220.

Second book, on fol. 226^b, beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497^a): *بنامیزد ای فکر تیز رو الخ*.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b, 118^b, and 226^b; size, 13½ in. by 8½ in.

237

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 1^b, beginning: *الله اکبر این چه دریافتی است الخ*.

Second part of the first book, on fol. 235^b. This part is rather incomplete at the end. It breaks off on fol. 531^a in the *khâtimah* (which begins on fol. 527^a) with the words: مرا زندگی, corresponding to fol. 222^b, l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1^b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555^a). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527-531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720)!

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lik; size, 14½ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1^b, beginning:

الله أكبر این الخ

The *second part of the first book*, on fol. 250^b. It concludes, on fol. 520^a, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520^b, l. 3, immediately with the words: وازسوانحی که درین هنگام الخ, corresponding to No. 564 (236 in this Cat.), fol. 227^b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589^b, last line, with these words: بآن بادیه ادبار گشت, corresponding to No. 564, fol. 263^b, l. 6. All the rest is wanting.

Small blanks on ff. 17^b, 20^a, 23^a, 277^a, 277^b, and 284^b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombell, Esq., April 10, 1804.

No. 849, ff. 589, ll. 19; careless Nasta'lik; ff. 250^b-330^b written by another hand in Shikasta; illuminated frontispieces on ff. 1^b and 250^b; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1^b, beginning: الله أكبر الخ.

Second part, on fol. 206^b, beginning: سلسله انتظام الخ.

The *first part* is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by ادنمل بن پراکداس بن سامیداس عرب سونی کهتری, at Lâhûr; the *second*, the 13th of Rabi'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418^b, last line: المتة لله الخ.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lik; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 64-85, 142-146, and one half in each page of ff. 172-195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390^b, 394^a, and 404^a; size, 10¾ in. by 6¾ in.

240

The same *first book*.

First part, on fol. 1^b, beginning: الله أكبر این چه دریافتیست الخ.

Second part, on fol. 170^b, beginning: سلسله انتظام الخ.

It is complete: the *khâtimah* begins, on fol. 371^b, l. 4: المتة لله الخ.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344^a, 347^b, and 357^a.

Dated the 29th of Muḥarram, A. H. 1101 (A. D. 1689, November 12).

No. 3287, olim 15. J. 2, ff. 380, ll. 23; Nasta'lik; size, 11½ in. by 6¾ in.

241

The same.

First part, on fol. 1^b, beginning: الله أكبر الخ. Dated the 21st of Muḥarram, A. H. 1111 (forty-third year of 'Alamgir's reign) = A. D. 1699, July 19.

Second part, on fol. 159^b, beginning: سلسله انتظام الخ.

Khâtimah (here styled انجم این اقبال نامه), on fol. 342^a. Dated the 24th of Muḥarram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20-27; very unequally written, partly in Nasta'lik, partly in Shikasta, partly even in Naskhi, see ff. 199 and 200; size, 11½ in. by 7 in.

242

The same.

Index, on ff. 1^b-5^a (فهرست جلد اول أكبر نامه).

First part, on fol. 6^b.

Second part, on fol. 144^b.

Khâtimah, on fol. 307^a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lik by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8½ in.

243

The same.

First part, on fol. 1^b.

Second part (not separated from the first), on fol. 187^b, beginning in the sixth line.

The *khâtimah* begins on fol. 367^b, l. 3.

The last three lines of this book are missing; it

breaks off with : *که خدمت او پسند شاهنشاه افتد و*, agreeing with No. 564 (236 in this Cat.), fol. 225^b, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 134, ff. 375, ll. 17; clear Nasta'lik; size, 13 $\frac{3}{8}$ in. by 10 $\frac{1}{2}$ in.

244

A slightly defective copy of the same.

First part, on fol. 1^b; *second*, on fol. 136^b. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271^b. The *first part* is dated the 12th of Šafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll. 23; Nasta'lik; illuminated frontispiece at the beginning of each part; size, 13 in. by 8 $\frac{5}{8}$ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alka'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No. 3297, olim 17. J. 8, ff. 236, ll. 23-25; Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25^b, 29^b, 33^b, and 41^a are omitted.

No date. Modern copy, presented by J. Wombell, Esq., April 10, 1804.

No. 232, ff. 446, ll. 15; written by two different hands in Nasta'lik, the first on ff. 1-104, the second on ff. 105-446; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J. 2, ff. 289, ll. 17; Nasta'lik, written by at least three different hands; size, 10 $\frac{3}{8}$ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Alî the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1-174, ll. 21; clear Nasta'lik; large illuminated frontispiece; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256-259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174^b, with the words: . . . از دیگر جمعی جلاير و جمعی دیگر از . . . corresponding to No. 3330 (247 in this Cat.), fol. 228^b, l. 6. On the following and last page, fol. 175^a, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No. 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425^a. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17. J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10 $\frac{3}{8}$ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: *سلسله انتظام الخ*.

This copy was finished the 29th of Muharram, A. H. 1098, that is, the thirtieth year of 'Alamgir's reign (= A. D. 1686, December 15).

The *khâtimah* begins on fol. 281^b, l. 9.

No. 168, ff. 294, ll. 19; Nasta'lik; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

253

The same *second part*.

No date. The *khâtimah* begins on fol. 125^a, l. 12. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 8, ff. 1-129, ll. 31-32; Nasta'lik; slightly injured at many places; size, 13 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

254

The same.

Beginning: *جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانبانی سلسله انتظام الخ*

It ends with the beginning of the seventeenth year. The horoscope and the *khâtimah* are entirely wanting. No date.

No. 169, ff. 168, ll. 19; Nasta'lik; some slight injuries; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The *second book* is not separated from the first, and the usual beginning of the latter, *سخن تازه سازم الخ*, is quite missing in this copy; the *seventeenth year* of Akbar's reign begins here on fol. 167^a, the *eighteenth*

on fol. 170^a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494^b, l. 18: **بنامیزد ای فکرت الخ**.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Ālamglr's reign=A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lik; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

256

Another copy of the *second book* of the same.

The *second book* of the Akbarnâma, without Muḥammad Ṣâliḥ's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339^b, lin. penult. The *khâtimah* begins, on fol. 340^a, l. 3: **بنامیزد ای فکرت الخ**.

Beginning of this second book, on fol. 1^b: **سخن تازه: سازم بنام خدای الخ**.

Dated the 24th of Ramadân, A. H. 1048 (A. D. 1639, January 29). The proper order of the leaves is: ff. 1-144, 153-160, 145-152, 161-343.

No. 2408, ff. 343, ll. 21; distinct Nasta'lik; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 13 $\frac{1}{4}$ in. by 9 $\frac{3}{8}$ in.

257

The same *second book*.

It begins, on fol. 8^b: **سخن تازه سازم الخ**. Ff. 1^a-3^b are filled with letters of Mullâ Ṭughrâ and others; ff. 4^b-7^a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443^b, and the last five pages, on ff. 444^a-446^a, contain a prose-essay, intermixed with verse, entitled: **تعریف آئینه**, and beginning: **دل صاحب‌دلان آئینه**: **معنی‌نما باشد الخ**.

This copy is dated the 29th of Dhû-alḥijjah, A. H. 1159 (the twenty-ninth year of Muḥammadshâh's reign) = A. D. 1747, January 12, by **راى اودوت**, who is at the same time the author of the **تعریف آئینه**.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lik; size, 12 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff. 267^a, 290, and 309^a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lik; a few pages a little effaced; size, 14 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19^a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muḥammad Ṣâkî at Lâhûr; date incomplete.

No. 3296, olim 17. J. 7, ff. 419, ll. 19; very careless Nasta'lik; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

260

The same.

The *second book*, with the complete continuation of Muḥammad Ṣâliḥ, beginning, on fol. 502^b: **حکم اشرف اعلى حضرت الخ**.

Beginning of the *khâtimah*, on fol. 532^b, l. 9 (headed: **خاتمة دفتر دوم تصنیف شیخ ابو الفاضل**).

Collated. Dated by Sayyid Bahâdur 'Alî the 2nd of Rabi'-althâni, A. H. 1225 (A. D. 1810, May 7).

No. 2853, ff. 175-536, ll. 21; clear Nasta'lik; illuminated frontispieces on ff. 175^b and 502^b; size, 12 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

261

The same.

The same *second book*, with Muḥammad Ṣâliḥ's continuation, incomplete at the end. The continuation begins, on fol. 259^a, as in the preceding copy: **حکم اشرف اعلى حضرت الخ**; the forty-ninth year of Akbar's reign on fol. 266^a (heading omitted), the fiftieth on fol. 269^a (here headed by mistake **و نهم**); but on fol. 270^a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530^a, l. 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual: **بنام ایزدی الخ** (corresponding to the preceding copy, fol. 532^b, l. 9), so that fol. 530^a, l. 4 ab infra, to fol. 532^b, l. 8, of No. 2853 are missing here.

No date. The colophon gives the 12th of Ṣafar, but no year. Ff. 114-132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117-129, 132.

No. 2867, ff. 274, ll. 23; large Nasta'lik; size, 12 $\frac{1}{2}$ in. by 8 in.

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: **و گران ارزی** و **آزوق باز گردیدن**, corresponding to No. 564 (236 in this Cat.), fol. 400^a, l. 10.

No. 1324, ff. 279, ll. 15-22; very unequally written by different hands, partly in Nasta'lik, partly in Shikasta; the first leaf is supplied later; size, 9 $\frac{1}{4}$ in. by 5 in.

263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271^b, last line, correspond to No. 564, fol. 322^a, l. 2.

No. 8, ff. 130^b-272, ll. 21; Nasta'lik, written by two different hands, the first on ff. 130-177, the second on ff. 178-272; size, 13½ in. by 7½ in.

264

Ā'in-i-Akbarī (آئین اکبری).

The *third book* or supplement of the Akbarnāma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abū-alfadl bin Mubārak; comp. Bodleian Cat., Nos. 213-216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning, on fol. 13^b: ای همه در پرده نهان راز تو آید.

Ff. 1^b-12^b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783-1786; reprinted in two volumes, London, 1800.

Ff. 51^b, 52^a, 241^b, 332^a, and 332^b are left blank.

Copied by Muḥammad Husain Kāshī, and finished the 17th of Dhū-alka'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lik; size, 13½ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Ā'in-i-Akbarī in this collection which is dated, viz. 14th of Šafar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1^b. The text of the work itself begins already on fol. 2^a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lik; ff. 2, 3, and 101-107 supplied by another hand in Shikasta; ll. 24-27; fol. 104^a left blank; size, 13½ in. by 8½ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

267

The same.

No date.

No. 3142, ff. 482, ll. 19; careless and unequal Nasta'lik; illuminated frontispiece; splendid binding; size, 11 in. by 6½ in.

268

The same.

Some tables are left blank, for instance, on ff. 20^b,

21^a, 116^a, 116^b, 231^a, 232^a, and 243^a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lik; size, 12½ in. by 6½ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97^b, 98^a, 124^b, 155^b, 170^b, 171^a, 198^a, and 294^b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lik, by two different hands; ff. 388-391 are later added on different (white) paper; illuminated frontispiece; size, 13½ in. by 8½ in.

270

Muntakhab-i-Ā'in-i-Akbarī (منتخب آئین اکبری).

An abridgment of the Ā'in-i-Akbarī, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451^b-454^b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8½ in. by 4½ in.

271

Mukātabāt-i-'allāmī (مکاتبات علامی).

The official letters and refined prose-writings of the same Abū-alfadl, which were collected between A. H. 1011 and 1015 (A. D. 1602-1606, 1607), by 'Abd-alsamad bin Afdal Muḥammad; comp. Bodleian Cat., Nos. 1378-1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc.

This collection is sometimes called *مکاتبات ابو الفضل* or *انشاء ابو الفضل*, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (دفتر), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1^a, beginning: گوناگون نیایش مرداوریراکه وجود بشر را از کارخانه عنایت کسوت حیات الخ.

Second daftar (letters, written by Abū-alfadl himself to Akbar and to Amirs), beginning here on ff. 96^b, last line, and 97^a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخه علامی، بموقف عرض حضرت مخدومی قبله گاهی الخ. The usual beginning of the second book, viz. حضرت بمحضرت، is found here on fol. 99^a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233^b. Beginning:

خطبه تفسیر بعضی از آیات سورۃ فتح بسم الله الخ.

At the end of the first book is given as date the 4th of Šafar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lik, often like Shikasta; size, 9½ in. by 6 in.

272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70^b; the *third* (also without a heading), on fol. 191^b.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lik; size, 9½ in. by 5½ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12-16; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9½ in. by 5½ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual. *Second daftar* on fol. 40^a, l. 9; *third daftar* on fol. 126^b, l. 3. The last page is missing; the copy breaks off with the words: . . . دو سه حرفی رقم کنیم, corresponding to the following copy, fol. 189^a, l. 1.

No. 3334, olim 8. J. 4, ff. 228, ll. 17; unequal Nasta'lik, written by three different hands, the first on ff. 1-39, the second on ff. 40-95, the third on ff. 96-228; size, 10¾ in. by 6 in.

275

A somewhat more defective copy of the same.

Beginning as usual; *second daftar*, on fol. 50^a, l. 10: بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116^b, l. 13: خطبة تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53^b, l. 1, to fol. 54^b, l. 15. Another lacuna in the midst of the text, on fol. 43^a, last line but one, corresponding to the following copy, fol. 58^b, l. 13, to fol. 61^a, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lik; some pages in a much larger handwriting; size, 10 in. by 4½ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71^b. Dated the 17th of Rabi'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lik; size, 10 in. by 6½ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althâni, A. H. 1204 (= March 15,

A. D. 1790), at Dânapûr, by Bâbar 'Alî. Collated throughout.

The *second daftar* begins here on fol. 68^a.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lik; size, 9¾ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57^b.

No. 807, ff. 165, ll. 15; Nasta'lik; size, 8¾ in. by 5½ in.

279

The same.

A defective copy of the first two *daftars*, the *second* of which begins on fol. 49^a. It breaks off, on fol. 110^b, with the words: . . . نمی باشد زیادت, corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107^b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J. 5, ff. 110, ll. 17-19; Nasta'lik; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسَمِ اَوَّلِ از مکتوباتِ علّامی ابو الغضل, and dated the first of Jumâdâ-althâni, A. H. 1161 (A. D. 1748, May 29).

No. 2327, ff. 52; written by different hands in Shikasta; partly in diagonal lines; size, 7¾ in. by 4¾ in.

281

The same.

Dated in the month Rabi'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign=A. H. 1176 (A. D. 1762, October-November). Interlinear glosses on the first pages.

No. 3269, olim 9. J. 2, ff. 67, ll. 12-17; very unequal and careless Nasta'lik; size, 11¼ in. by 7 in.

282

The same.

A modern transcript of the *first daftar* by Muḥammad Kâzîm. No date.

No. 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lik; size, 8¾ in. by 6¾ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabi'-alawwal, A. H. 1204 (12.4)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الغضل or glossary to Abû-alfadl's letters.

No. 8. J. 8, ff. 73, ll. 13-23; Shikasta; ff. 1, 2, 9-14, and 73 supplied by other hands; size, 8¾ in. by 4¾ in.

284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: عنایات گوناگون باشد, corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69^a, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48^a, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48^b, with the words: غبار آلوده گردید اگرچه معراج (272 in this Cat.), fol. 40^a, l. 4 ab infra.

No. 1898, ff. 48, ll. 13; Nasta'lik; size, 9¼ in. by 6½ in.

286

Another copy of the *second and third daftars*.

Beginning of the *second daftar*, on fol. 1^b: عرضه داشت الخ; beginning of the *third*, on fol. 108^a, last line: خطیة تفسیر بعضی از آیات الخ. The *second daftar* concludes on fol. 104^b, and is dated the 26th of Dhû-alhijjah, A. H. 1097 (A. D. 1686, November 13); ff. 105^a–108^a, last line, contain repetitions of some parts of the *second daftar*, viz. ff. 105^a–107^b are identical with ff. 100^b, l. 10 to 102^b, l. 12, and fol. 108^a, ll. 1–15 with fol. 104^a, l. 8 to 104^b, l. 3. The *third daftar* is dated the 1st of Muḥarram, A. H. 1089 (A. D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskhi; size, 9¼ in. by 5 in.

287

Ruḡa'ât-i-Shaikh Abû-alfadl (رقعات شیخ ابو الفضل).

Private letters, addressed by Abû-alfadl to his friends and contemporaries, and collected by Nûr Muḥammad (see fol. 1^b, ll. 6 and 7); this collection, never met with before and quite distinct from the usual Mukâtabât-i-'Allâmî, is perhaps that fourth book, of which the Sawâniḥ-i-Akbarî speak; comp. Rieu i. p. 396.

Beginning: بعد از انشای و ثنای حضرت خداوند واهب العطايا که بخشنده روزی انسان و حیوان الخ.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faidi (برادر عزیز). Copied in the reign of Muḥammad-shâh by 'Atâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'lik, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muḥammad Ma'mûri alḥusainî alḥasanî, with the takhalluṣ Fanâ'î, a contemporary of Abû-alfadl, and beginning: فرخنده انشای که مترسلان بلاغت آئین دیباجه هر مقصود رساند الخ.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfadl are found on ff. 41^a and 43^a. The date, A. H. 996 (A. D. 1588), appears on fol. 37^a; the date, A. H. 1019 (A. D. 1610, 1611), on fol. 73^a.

The copy is not dated.

No. 1895, ff. 77, ll. 15; large and distinct Nasta'lik; small illuminated frontispiece; size, 10 in. by 5½ in.

289

Tawârîkh-i-Akbarnâma (تواریخ اکبرنامه).

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A. H. 963=A. D. 1556 (see fol. 3^b), to A. H. 1010=A. D. 1601, 1602 (see fol. 250^a sq.), composed by Shaikh Ilâhdâd Faidi Sirhindi (see the author's name on fol. 3^a, l. 13: فقیر حقیر الهداد فیضی سرهندی بنام حضرت دادار اکبر—که کنه او زفهم ماست برتر—کنم آغاز در ذکر کرامی—که از نامش شود این نامه نامی، سپاس بیقیاس شاهنشاهی را که صیت بسیط توتی الملك من تشاء الخ. p. 253; Elliot, History of India, vi. pp. 116–146.

Copied by Muḥammad Ḥusain, and finished the 14th of Dhû-alka'dah, A. H. 1104 (A. D. 1693, July 17). Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 192, ff. 252, ll. 15; clear Nasta'lik; illuminated frontispiece; size, 9¼ in. by 5 in.

290

Zubdat-altawârîkh (زبدۃ التواریخ).

General history of India from Mu'izz-al-din bin Sâm to the accession of Jahângir, A. H. 1014 (A. D. 1605), being a revised and greatly enlarged edition of the Ta'rikh-i-Haḡḡi by 'Abd-alḥaḡḡ (see fol. 2^b, last line, sq.), made by the son of that author, Nûr-alḥaḡḡ almasḥriki aldiḥlawî albukhârî (see fol. 3^b, lin. penult.), who died A. H. 1073 (A. D. 1662, 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the Ta'rikh-i-Haḡḡi, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195–198.

Beginning of this work: خطبة کبریا و جلال بنام پادشاهی سزد که عالم و هر چه در عالم است الخ.

The title appears on fol. 4^a, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Muḡaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنی: لفظ) (پادشاه و فائده علم تأریخ), on fol. 4^a.

Kings of Dihli, on fol. 5^b, beginning with Mu'izz-aldin bin Sâm, on fol. 6^a.

Bâbar, on fol. 61^b; Humâyûn, on fol. 68^a; Shirshâh (or as he is called here, Shirkhân), on fol. 81^a. On fol. 94^a, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shirshâh and his successors as well as of the second reign of Humâyûn.

Akbar, on fol. 95^b.

Accession of Jahângîr, on fol. 203^a.

Kings of Málwah, on fol. 203^b.

Kings of Gujarât, on fol. 235^a.

Kings of the Dakhan, on fol. 261^a (the Nizâm-almulkis, on fol. 271^a; the 'Âdilshâhs, on fol. 275^a; the Kutb-almulkis, on fol. 275^a).

Rulers of Kashmir, on fol. 276^b; of Tattah and Sind, on fol. 290^a; of Multân, on fol. 295^b; of Bangálah, on fol. 296^a; of Jaunpûr, on fol. 307^a.

No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1805, ff. 310, ll. 17-19; unequal Nasta'liq; worm-eaten; size, 10½ in. by 6½ in.

291

Gulshan-i-Ibrâhîmî (گلشن ابراهیمی).

General history of India, from the oldest times to A. H. 1015 (A. D. 1606, 1607), composed by Muḥammad Kâsim Hindûshâh of Astarâbâd, commonly called Firishta, and dedicated by him to his patron Naṣir-aldin Ibrâhîm 'Âdilshâh, who ruled over Bijâpûr from A. H. 988 to A. H. 1037 (A. D. 1580-1627); see Rieu i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63-68; Elliot, Bibliogr. Index, p. 310 sq.; History of India, vi. pp. 207-236 and 532-569. The work is also styled *تاریخ نورس نامہ فرشته*, and commonly *تاریخ فرشته*.

It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A. H. 1281. The whole has been translated into English by J. Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768; Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a mukaddimah, twelve makâlas, and a khâtimah. Beginning: *پیش وجود همه آیدگان پیش بقای همه بایندگان الیغ*.

Mukaddimah, on fol. 5^a, first line: Tenets of the Hindûs and early Râjahs of Hindûstân down to the rise of Islâm.

Makâlah I, on fol. 24^a: Ghaznawide Sulṭâns of Lâhûr.

Makâlah II, on fol. 68^a: Sulṭâns of Dihli.

Makâlah III, on fol. 288^b: Sulṭâns of the Dakhan in six raudas, viz.

1. Bahmanî kings of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Ahmadnagar; 4. Kutbshâhs

of Tiling; 5. 'Imâdshâhs of Barâr; 6. Bardiyyah Shâhs of Bidar.

Makâlah IV, on fol. 541^b: Sulṭâns of Gujarât.

Makâlah V, on fol. 592^b: Rulers of Málwah and Mandû.

Makâlah VI, on fol. 626^a: Fârûkî Sulṭâns of Burhânpûr.

Makâlah VII, on fol. 636^a: Sulṭâns of Bangálah and Sharkî rulers of Jaunpûr.

Makâlah VIII, on fol. 643^b: Rulers of Sind, Tattah, and Multân.

Makâlah IX, on fol. 649^a: Sulṭâns of Multân.

Makâlah X, on fol. 663^a: Kings of Kashmir.

Makâlah XI, on fol. 693^b: Kings of Malabar (heading is here forgotten).

Makâlah XII, on fol. 699^b: Saints of India.

Khâtimah, on fol. 742^b: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwâl, A. H. 1058 (A. D. 1648, November 9).

No. 1251, ff. 743, ll. 15-26; very unequally written, partly in Nasta'liq, partly in Shikasta; size, 18¼ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve makâlas in the index (on fol. 3^b) is the usual one, but in the book itself the seventh makâlah of the original is split into two, the Sharkî kings of Jaunpûr forming a special makâlah, viz. the eighth; therefore the twelfth makâlah here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever.

Vol. I (comprising the mukaddimah, the first two makâlas, and the first raudah of the third):

Mukaddimah, on fol. 3^b.

Makâlah I, on fol. 19^b.

Makâlah II, on fol. 64^a.

Makâlah III, on fol. 250^a (*first raudah*).

Vol. II (comprising the rest):

Second raudah of the third makâlah, on fol. 1^b.

Third raudah of the third makâlah, on fol. 108^b.

Fourth raudah of the third makâlah, on fol. 172^b.

Fifth raudah of the third makâlah, on fol. 180^a.

Sixth raudah of the third makâlah, on fol. 181^b.

Makâlah IV, on fol. 182^b.

Makâlah V, on fol. 238^b.

Makâlah VI, on fol. 278^a.

Makâlah VII, on fol. 291^b.

Makâlah VIII (Sharkî Sulṭâns of Jaunpûr), on fol. 296^a.

Makâlah IX (Rulers of Sind and Tattah), on fol. 302^a.

Makâlah X (Sulṭâns of Multân), on fol. 312^b.

Makâlah XI (Rulers of Kashmir), on fol. 319^a.

Makâlah XII (Rulers of Malabar), on fol. 347^a.

The Shaikhs of India, on fol. 351^b.

Khâtimah, on fol. 401^a.

The *first* volume is dated A. H. 1141 (tenth year of Muḥammadshâh's reign) = A. D. 1728, 1729; the *second*

the 27th of Ramadân, A. H. 1163 (third year of Almad-shâh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shâhjahânâbâd.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lik; illuminated frontispiece; large waterspots; size, $11\frac{3}{4}$ in. by $7\frac{5}{8}$ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrâhîmî in three volumes.

Vol. I: Mukaddimah, on fol. 4^b; Maqâlah I (Lâhûr), on fol. 7^a; II (Dihli), on fol. 50^a.

Vol. II: Maqâlah III (Dakhan): *first* raḍah, on fol. 1^a; *second*, on fol. 129^b; *third*, on fol. 265^b; *fourth*, on fol. 348^a; *fifth*, on fol. 357^b; *sixth*, on fol. 359^b.

Vol. III: Maqâlah IV (Gujarât), on fol. 1^b; V (Mâlwah and Mandû), on fol. 79^a; VI (Burhân-pûr), on fol. 127^b; VII (Bangâlah), on fol. 143^a; VIII (Sind and Tattah), on fol. 157^b; IX (Multân), on fol. 170^a; X (Kashmîr), on fol. 180^a; XI (Malabar), on fol. 219^b; XII (Shaikhs, etc.), on fol. 226^a. Khâtimah, on fol. 273^b.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos. 2887, 2886, and 2885, *first* vol. ff. 304, *second* vol. ff. 361, *third* vol. ff. 276; ll. 21; Nasta'lik; collated; written by the same hand, except some portions at the beginning and end of the *third* vol.; size, 12 in. by $7\frac{3}{4}$ in.

294

The same.

A fourth complete copy of the same, with a detailed index on ff. 1^b-11^a, beginning: *مجلد تاریخ فرشته* *مستوی بنورسنامه الخ*.

On the back of the binding of the book is also styled Naurasnâma.

The history begins on fol. 12^b.

Mukaddimah, on fol. 16^a.

Maqâlah I, on fol. 21^b; II, on fol. 55^a; III, on fol. 232^a; IV, on fol. 461^a; V, on fol. 506^b; VI, on fol. 539^a; VII, on fol. 549^a; VIII, on fol. 558^b; IX, on fol. 566^b; X, on fol. 573^a; XI, on fol. 596^b; XII, on fol. 601^a.

Khâtimah, on fol. 641^b. No date.

No. 2035*, ff. 642, ll. 23; clear and distinct Nasta'lik; beautifully illuminated on ff. 12^b and 13^a; size, $13\frac{5}{8}$ in. by $8\frac{5}{8}$ in.

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.); it contains thirteen instead of twelve maqâlas (the seventh being split into two), in the following order:

First volume (جلد اول), on ff. 1^b-366^b, beginning as usual.

Mukaddimah, on fol. 4^b. Maqâlah I, on fol. 20^a; II, on fol. 62^a; III in six raḍas, *first* on fol. 268^b.

Second volume (جلد دوم), on fol. 367^b, beginning:

حمد و ثنا قادری را که از درر الفاظ چهره الخ

Second raḍah, on fol. 368^a; *third*, on fol. 433^b; *fourth*, on fol. 498^a; *fifth*, on fol. 505^b; *sixth*, on fol. 507^a.

Maqâlah IV, on fol. 508^b; V, on fol. 568^a; VI, on fol. 610^a; VII (Bangâlah), on fol. 624^b; VIII (Jaunpûr), on fol. 631^a; IX (Sind, etc.), on fol. 638^a; X (Multân), on fol. 649^a; XI (Kashmîr), on fol. 656^b; XII (Malabar), on fol. 686^a; XIII (Shaikhs, etc.), on fol. 691^a.

Khâtimah begins on fol. 734^a (no heading).

No date.

No. 2647, ff. 736, ll. 21; large and distinct Nasta'lik; size, 13 in. by $7\frac{5}{8}$ in.

296

An incomplete copy of the same.

This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted.

Beginning, on fol. 1^b: *نورس بستان کلام قدیم پیش وجود همه الخ*.

Mukaddimah, on fol. 4^b.

Maqâlah I, on fol. 11^b; II, on fol. 49^a; III, on fol. 243^a; IV, not marked; V, on fol. 571^b; VI, on fol. 610^b; VII, on fol. 622^b; VIII, on fol. 641^a; IX, on fol. 651^b; X, on fol. 658^a; XI, not marked; XII, on fol. 694^a.

Khâtimah, not marked, seems to begin on fol. 740^b.

Dated A. H. 1042, 20th of Dhû-al-hijjah (= A. D. 1633, June 28), by Mir Fakhrâ, commonly called Shâh Pasandkhân. An index on the fly-leaves. Blanks on ff. 361^a, 395^b, and 467^a. Many English notes in pencil on the margin.

No. 3280, olim 15. J. 1, ff. 741, ll. 25; Nasta'lik, by different hands; size, $12\frac{3}{4}$ in. by $5\frac{1}{4}$ in.

297

Another incomplete copy of the same.

A large portion of the Gulshan-i-Ibrâhîmî, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 322^b, viz. A. H. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226^a. It opens in the second raḍah of the third maqâlah, the history of the 'Âdilshâhs of Bijâpûr, with an account of Yûsuf 'Âdilshâh, whose death is fixed on fol. 13^b, l. 7, in A. H. 916 (ta'rikh: *نمانده شهنشاه عادل*); the third raḍah of the same maqâlah begins on fol. 130^b, the fourth on fol. 199^a, the fifth on fol. 207^b, the sixth on fol. 209^a.

Maqâlah IV, on fol. 211^a, without any heading; V, on fol. 275^a; VI, on fol. 322^b; VII, on fol. 337^a, without any heading; VIII, on fol. 351^b; IX, on fol. 364^b, without a heading; X, on fol. 373^b; XI, on fol. 410^b; XII, on fol. 416^b, breaking off in the biography of Sayyid Jalâl-aldin Husain. The last two pages are partly torn away.

Beginning: سلطان مراد شخمی ظهور کرده دعوی
نمود که مصطفی الخ

Bibliotheca Leydeniana.

No. 2431, ff. 462, ll. 16-20; many pages in diagonal lines; Nasta'lik and Shikasta, by different hands; size, 12 in. by 7 $\frac{1}{2}$ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third maḳālah*, the *Ḳuṭbshāhs* of Tiling, on fol. 14^b; *fifth raudah*, on fol. 26^b; *sixth raudah*, on fol. 29^b.

Maḳālah IV, on fol. 31^b; V, on fol. 126^b; VI, on fol. 192^b; VII, on fol. 214^a; VIII, on fol. 233^b; IX, on fol. 250^a; X, on fol. 262^a; XI, on fol. 310^a; XII, on fol. 318^a. Khâtimah, on fol. 388^b.

A detailed index of this volume on ff. 1^b-13^b, dated the 2nd of Sha'bân, A. H. 1155 (A. D. 1742, October 2), at Aurangâbâd. No date at the end.

No. 136, ff. 392, ll. 17; large and clear Nasta'lik; size, 12 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

299

The first volume of the same.

This copy, called the first volume of the *Gulshan-i-Ibrâhîmî*, comprises the *mukaddimah*, the *first* and *second maḳālas*, and the *first raudah* of the *third maḳālah*.

Mukaddimah, on fol. 5^a.

Maḳālah I, on fol. 8^a; II, on fol. 61^a; III, on fol. 338^a; first raudah, on fol. 338^b. With the heading of the second raudah of the same maḳālah the copy concludes on fol. 461^a: روضه دویم در ذکر سلاطین بیجاپور.

Beginning: بسم الله الرحمن الرحيم نورس بستان
کلام قدیم پیش وجود الخ

No. 1128, ff. 461, ll. 21; very legible Shikasta; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second raudah* of the *third maḳālah*, breaking off with the words: جنازه شاهزاده کرده بی تحسین. Beginning as usual.

Mukaddimah, on fol. 6^a. Maḳālah I, on fol. 10^a; II, on fol. 72^a; III, on fol. 400^b; first raudah, on fol. 401^b; second, on fol. 569^a.

No. 3294, olim 16. J. 14, ff. 570, ll. 19; large Nasta'lik; written by two hands (the second on ff. 440-570); size, 12 in. by 6 $\frac{1}{2}$ in.

301

The same.

This copy contains only the *mukaddimah*, on fol. 8^a, and the first *two maḳālas*, on ff. 25^a and 72^b respectively. A full index of this volume on ff. 1^b-3^a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4^b. As

date is given only the 15th of Rabi'-althâni, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1-3, ll. 18); large Nasta'lik; size, 11 $\frac{1}{8}$ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second maḳālah* with the words: چون شنیده بود که رامدیوارچه; corresponding to No. 3294 (300 in this Cat.), fol. 123^b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15-23; very unequal Nasta'lik, from a large and distinct one to a small and very careless one; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

303

Ta'riḳh-i-Râjahâi-hindi (تاریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol. 36^b, l. 6: تا حال که ثمان عشر والف است = A. D. 1609, 1610, by an anonymous author, and beginning: در معتقدات اهل هند و ذکر راجان و بیان کیفیت ظهور اسلام در آن بلاد، ذکر فرزندان سام بن نوح علیه السلام الخ

The preface gives a short account of the ante-muḥammadan Râjahs of India; the book itself is divided, like Firishta's, into twelve maḳālas, viz. 1. سلاطین لاهور, on fol. 4^a; 2. سلاطین دهلی, on fol. 7^a; 3. سلاطین دکن, on fol. 23^b; 4. سلاطین گجرات, on fol. 36^b; 5. حکام سلاطین فاروقیة, on fol. 41^a; 6. مملکت مالوه الخ برهانپور, on fol. 44^a; 7. سلاطین بنگاله, on fol. 46^a; 8. سلاطین ملتان, on fol. 49^b; 9. حکام مملکت سند الخ, on fol. 50^b; 10. حکام کشمیر, on fol. 51^a; 11. احوال مللیار, on fol. 53^b; 12. حالات مشایخ هندوستان, on fol. 54^a.

Dated the 19th of Rabi'-althâni, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14-15; careless Nasta'lik; size, 9 $\frac{5}{8}$ in. by 5 $\frac{7}{8}$ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1^b, تاریخ حاکمان هند. Maḳālah I, on fol. 3^a; II, on fol. 6^b (down to Akbar's death, A. H. 1014); III, on fol. 21^a, in six raudas; IV, on fol. 32^a; V, on fol. 36^a; VI, on fol. 38^b; VII, on fol. 41^a; VIII, on fol. 44^a; IX, on fol. 45^a; X, on fol. 45^b; XI, on fol. 47^b; XII (Saints of India), on fol. 48^b, in two sections: a. Cîshti order, on fol. 48^b; b. Suhrawardi order of Multân, on fol. 50^b. No date.

No. 3006, ff. 1-53, ll. 15; large Nasta'lik; size, 10 in. by 5 $\frac{1}{2}$ in.

305

Jahângirnâma (جهانگیرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahângir (who reigned A. H. 1014-1037 = A. D. 1605-1627), beginning: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری گذشته الخ.

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219-220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Anmer, p. 93 sq.; etc. A second or revised edition by Mir Muḥammad Hâdi, who brought the history down to the end of Jahângir's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Aḥmad, 1864, at Ally Gurh, under the title *توزک جهانگیری*, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15-21; written by many different hands in very unequal Nasta'lik and in Shikasta (so on ff. 265-272); size, 10½ in. by 6¼ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahângir's reign (see fol. 215^a, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lient.-Col. William Kirkpatrick, May 30, 1804.

No. 181, ff. 216, ll. 23; good Nasta'lik; illuminated frontispiece, size, 10½ in. by 6¼ in.

307

The same.

This copy is incomplete, and goes down only to A. H. 1024, the tenth year of the emperor's reign. Muḥarram, A. H. 1024, appears on fol. 168^a, ll. 9 and 10. The last words agree with the preceding copy, fol. 86^a, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lik; size, 8¾ in. by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banâras, and finished the 25th of October, 1835=2nd Rajab, A. H. 1251=Samvat, 1892, 4th of the month Kâtik or Kârtik. In the colophon these memoirs are styled *واقعات جهانگیری*. Purchased of General Cunningham, July, 1870.

No. 3181^b, ff. 227, ll. 11; Nasta'lik; size, 9 in. by 5½ in.

309

Tûzkn-i-Jahângiri (توزک جهانگیری).

The shorter redaction of the spurious memoirs of Jahângir, agreeing completely with No. 259 in J. Anmer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1^b, thus: حمد بی غایت و شکر بی نهایت مبدعی را الخ.

In the last line of the first page the memoirs themselves begin: اما بعد یادگار سرگذشت احوال خود را الخ.

Jahângir's accession is fixed here (as in the Bodleian copy and partly in Anmer too) on the 20th (بیستم, probably a mistake for هشتم, the 8th) of Jumâdâ-alawwal (!), A. H. 1014.

Dated the 25th of Jumâdâ-alawwal, A. H. 1194 (A. D. 1780, May 29).

No. 546, ff. 56, ll. 15; Shikasta; size, 7¾ in. by 4¼ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahângir, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangneir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80^a, on the fly-leaves, and on the top of fol. 1^a: جهانگیر نامه; in the various later entries on the margin of fol. 80^a and on fol. 1^a: مقالات جهانگیری. Beginning: ای نام تو سر دفتر اسرار وجود الخ.

In the *second* line the usual beginning appears: حمد بی غایت و شکر بی نهایت الخ; see Rieu i. p. 254.

With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy.

This copy was written for Mirzâ Muḥammad by 'Aṭâ-allâh bin Isma'il Kâdiri and finished the 17th (هفدهم, but above is written 19, 19th) of Dhû-alhijjah, in the twenty-fourth year of Muḥammadshâh's reign, A. H. 1154=A. D. 1742, February 23.

Collated throughout. Various later entries on fol. 1^a, and on the margin of fol. 80^a. On the fly-leaf some hadith with Persian translation, taken from the *سراج* (من کتاب سراج الهدایة بعضی احادیث و ترجمه آن الهدایة).

No. 3393, ff. 80, ll. 17; careless Nasta'lik, very near Shikasta; size, 8¼ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled *تاریخ جهانگیرنامه*.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127-370, ll. 11; large Nasta'lik; size, 8¾ in. by 5¾ in.

312

Iḳbālnāma-i-Jahāngiri (اقبالنامه جهانگیری).

The first two volumes of the history of Sultān Akbar and Sultān Jahāngir, composed A. H. 1029=A. D. 1620 (see fol. 4^b, last line but two), by Muḥammad Sharif, called Mu'tamadkhān (see fol. 4^a, l. 9), who died A. H. 1049=A. D. 1639, 1640; comp. Rieu iil. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The first volume, on ff. 1^b-154^b, comprises the history of Akbar's ancestors;

The second volume, on ff. 155^b-592^b, the history of Sultān Akbar's reign, from his accession to his death.

The third volume (containing Jahāngir's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314-323); therefore this copy is styled both on fol. 1^a and in the colophon: اکبرنامه معتمد خان.

Beginning of the first volume here: تعالی الله این چه ارتفاع شان و اعتلای مکان واجب است که ممکن را ارتفاع آن در امکان نکنند الخ.

Beginning of the second volume (agreeing verbatim with the beginning of the second part of the first book of the Akbar-nāma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.): سلسله انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد الخ.

The first volume is dated the 10th of Rabi'-alawwal, in the nineteenth year (probably of 'Ālamgir's reign, A. H. 1087=A. D. 1676, May 23). Ff. 17-23 are misplaced, the right order is 17, 22, 18-21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13-19; very unequally written, partly in Shikasta, partly in Nasta'liq; size, 10½ in. by 6½ in.

313

Another copy of the second part of the second volume of the same.

This part of the Iḳbālnāma-i-Jahāngiri, styled دفتر رزم آرائی, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: میرزا خان با سلطان مظفر گجراتی و ارتفاع ریایات فتح و ظفر بعون ملک دادگر الخ, corresponding to fol. 442^a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روزنهم الخ, is found here on fol. 232^a, l. 9.

Dated the 19th of Rajab, A. H. 1064 (A. D. 1654, June 5), at Aḥmadābād.

No. 1325, ff. 233, ll. 14-15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'liq; size, 9½ in. by 5½ in.

314

Iḳbālnāma-i-Jahāngiri.

The third volume of the same work, containing the

history of Jahāngir's reign from his accession to his death; comp. Bodleian Cat., Nos. 224-230, and Rien i. p. 255. Beginning: شایسته سریر سلطنت و فرمانروائی و زبندۀ افسر خلافت و کشور کشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Šafar, A. H. 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

315

The same third volume of the Iḳbālnāma-i-Jahāngiri.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Šafar, in the third year of Bahādurshāh's reign, A. H. 1122 (A. D. 1710, April 10), by Muḥammad 'Āli.

No. 2007, ff. 192, ll. 15; large Nasta'liq; size, 9½ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumādā-alawwal, in the eleventh year of Muḥammadshāh's reign, A. H. 1142 (A. D. 1729, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'liq, on ff. 1-115^a, ll. 16-17; the second Shikasta, on ff. 115^a-158, ll. 23; splendid binding in brown and gold; size, 9½ in. by 5½ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muḥammadshāh's reign, A. H. 1153 (A. D. 1740, 1741), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11-14; mostly written in Shikasta; ff. 74-108 by another hand in diagonal lines in Nasta'liq; size, 10½ in. by 6½ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahāngir's death.

Dated the 9th of Jumādā-alawwal, in the twenty-fifth year of Muḥammadshāh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17; Nasta'liq, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10½ in. by 6½ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading:

ذکر شعرا که معاصر آنحضرت بودند
ملا حیاتی گیلانی (Mullā Ḥayātī of Gilān, the first of the contemporary poets).

No date. The proper order of ff. 26-31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'liq, comprises ff. 4-34 and 43-120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

320

The same.

Dated by Ahsan-allâh ibn Shaikh Hidâyat-allâh the 20th of Rajab, in the twenty-ninth year of Shâh 'Âlam's reign, A. H. 1201 (A. D. 1787, May 8). The right order of ff. 61-68 is: 61, 62, 64, 63, 66, 65, 67, 68.

No. 1965, ff. 200, ll. 13; large and distinct Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

321

The same.

No date. This copy was purchased at Seringapatam, A. D. 1802, presented by J. H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, olim 14. J. 25, ff. 185; the first seventy-nine leaves written in Nasta'liq, 13-14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll. 12-13; size, 8 $\frac{1}{4}$ in. by 6 in.

322

The same.

Dated the 25th of Rabi'-alawwal, A. H. 1231 (A. D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold; size, 10 $\frac{3}{8}$ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141^b in the middle of the nineteenth year of Jahângir's reign, A. H. 1033, which begins on fol. 139^a. Last words: تا سر راه برآن فوج گرفته نگذارند که از آب corresponding to fol. 117^b, l. 4 in No. 3285 (318 in this Cat.).

No. 3322, ff. 141, ll. 12; modern Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

324

Maâthir-i-Jahângirî (مآثر جهانگیری).

A large fragment of Kâmgâr Husainî's (died A. H. 1050=A. D. 1640, 1641) history of the early life and reign of the emperor Jahângir, which was completed A. H. 1040 (A. D. 1630, 1631); comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16^a, with the death of Akbar and Jahângir's accession: رشک هشت بهشت شود و بدستگیری آنج The events are narrated from year to year, viz.: first year of his reign, on fol. 19^b;

second, on fol. 28^b; third, on fol. 36^a; fourth, on fol. 38^b; fifth, on fol. 41^a; sixth, on fol. 48^b; seventh, on fol. 55^a; eighth, on fol. 59^b; ninth, on fol. 63^a; tenth, on fol. 67^b; eleventh, on fol. 73^b; twelfth, on fol. 82^b; thirteenth, on fol. 90^a; fourteenth, on fol. 100^a; fifteenth, on fol. 108^b; sixteenth, on fol. 136^a; seventeenth, on fol. 145^b; eighteenth, on fol. 153^b; nineteenth, on fol. 165^a; twentieth, on fol. 183^b; twenty-first, on fol. 191^a; twenty-second, on fol. 218^a. In the middle of this year, the last but one of Jahângir's reign, the copy breaks off on fol. 222^b. A later portion of the MS., viz. the events between Jahângir's death and Shâhjahân's accession, going from the 19th of Rabi'-alawwal, A. H. 1037, to the 26th of Jumâdâ-alawwal in the same year (Shâhjahân's accession took place on the 7th of Jumâdâ II), on ff. 10^a-15^b, likewise incomplete both at beginning and end.

Besides the main portion, the Maâthir-i-Jahângirî, or as it is styled on the back of the binding, the 'Jahângirnâma,' by which more general term it is, for instance, designated by Khâfikhân too, this copy contains two other fragmentary pieces, viz.

1. Ff. 1-9^b, the first part of the *third book* of the Maktûbât-i-Abû-alfadl or Mukâtabât-i-'allâmi, the collection of Abû-alfadl's letters (comp. Nos. 271-286 in this Cat.), beginning: يَا فَاتِحَ ابْوَابِ عِلْمٍ وَ حَكْمِ الْوَحْيِ Abû-alfadl's name appears on fol. 2^a, l. 2.

2. Ff. 223^a-229^b, the last portion of the Ma'dan-aljawâhir, by Mullâ Tarzî (composed A. H. 1025=A. D. 1616), comprising part of the sixteenth bâb, the whole of the seventeenth bâb, and the khâtimah of the shorter redaction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038^b). Bâb XVII begins on fol. 224^b: در پاداش اندیشه تباه آنج This portion is dated the 11th of Jumâdâ II, A. H. 1180 (A. D. 1766, November 14).

No. 3098, ff. 229, ll. 10-15; Shikasta, by at least three different hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in. (the last seven leaves 4 $\frac{1}{2}$ in.).

325

Pâdishâhnâma (پادشاهنامه).

The *first* volume of 'Abd-alhamîd Lâhûrî's (died A. H. 1065=A. D. 1655) history of the emperor Shâhjahân, comprising the first ten years of his reign, A. H. 1037-1047 (A. D. 1627-1638), beginning: نگارین کلامی که گندارش آن دامن سامعه را جواهر آگین کند آنج Bodleian Cat., Nos. 232-235; Rieu i. p. 260 sq.; W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Timûr, on fol. 23^b; Bâbar, on fol. 25^a; Humâyûn, on fol. 25^b; Akbar, on fol. 26^a; Jahângir, on fol. 27^a.

The first year of Shâhjahân's reign, on fol. 33^b; the second, on fol. 123^b; the third, on fol. 145^b; the fourth, on fol. 170^a; the fifth, on fol. 208^b; the sixth, on fol. 230^a; the seventh, on fol. 284^b; the eighth, on fol. 316^b; the ninth, on fol. 348^a; the tenth, on fol. 402^b. The appendix, containing an account of the con-

temporary Shaikhs, Mullás, Hakims, and poets, on fol. 440^a.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lik; all the pages sprinkled with gold; illuminated frontispiece; size, 12½ in. by 8 in.

326

Another copy of the *first* volume of the Pádisháhnâma.

Beginning as in the preceding copy. Timúr, on fol. 22^b; Bábar, on fol. 24^b; Humâyûn, on fol. 32^a; Akbar, on fol. 33^b; Jahângir, on fol. 34^b; the history of Shâhjahân's reign begins on fol. 41^b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 128, ff. 384, ll. 16-17; large Nasta'lik; size, 12½ in. by 6½ in.

327

The same.

This copy which begins, on fol. 5^b, thus: رنگین کلامی در شناسختن جلوس اشرف النج، که گذارش النج، contains, on ff. 1^b-4^b, a short introductory chapter on Shâhjahân's life before his accession, styled ذكر احوال خجسته مال ايام شاهزادگی، and beginning: در شناختن جلوس اشرف النج. See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Timúr, on fol. 15^a; the history of Shâhjahân's reign, on fol. 24^a.

Dated the 24th of Rabî'-'althâni, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166^a, but there is no heading marked.

No. 1495, ff. 171, ll. 27; inelegant and careless Nasta'lik; size, 15½ in. by 8½ in.

328

Pádisháhnâma.

The *second* volume of the Pádisháhnâma, comprising the years A. H. 1047-1057 (A. D. 1638-1647).

Beginning, on fol. 4^b: سياس والا اساس دادار كارساز و كردگار بى انباز را كه النج.

A complete index, on ff. 1^b-3^b, beginning: آغاز سال اول از دويم دور.

These first two volumes of the Pádisháhnâma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulânâ Shaikh Naṣr-allâh of Sûdhân in the month Rajab, A. H. 1109, that is, the forty-first year of 'Alamgir's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

329

Pádisháhnâma.

The *third* volume of the Pádisháhnâma, supplied, after 'Abd-alḥamid's death, by Muḥammad Wârith

(killed A. H. 1091 = A. D. 1680), and comprising the history of Shâhjahân's reign from the twentieth to the thirtieth year, A. H. 1057-1067 (A. D. 1647-1657).

It begins, on fol. 7^b:

بر سر هر نامه دبیر قلم - آنچه کند بهر تیمن رقم

An index, on ff. 3^b-4^b, beginning: افتتاح بخشمیش سال سیوم دور غرة جمادى الثانى سنة هزار پنجاه هفت، آغاز سال اول دور سیوم النج. Short statistical reports on ff. 1^b, 2^a, and 275^a-276^b.

The *third* volume itself concludes on fol. 273^b, and is copied by the same Shaikh Naṣr-allâh of Sûdhân as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled شاهجهان نامه in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lik; size, 13½ in. by 6½ in.

330

An incomplete copy of the *second* and *third* volumes of the Pádisháhnâma.

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1^a: ... مبلغ ريان عمدة الملك برساند ... corresponding to No. 1388 (328 in this Cat.), fol. 23^b, l. 9.

The twelfth year of Shâhjahân's reign (the second of the second decade) begins on fol. 11^b. A short appendix on Shaikhs, learned men, etc., on fol. 90^a.

Third volume, on fol. 91^b, beginning: بر سر هر نامه دبیر قلم النج. The literary appendix to this volume is found on fol. 178^a. On fol. 178^b the work concludes.

Ff. 179^b-186^b are filled with an interesting piece of Ṣūfîc debate between a devout monk (زاهد) and a false anchoret (رند), beginning: ای بر تو سجد زاهدان وقت: نماز النج.

No date.

No. 1494, ff. 186, ll. 32-38, different Nasta'lik, in many parts nearly equal to Shikasta, by various hands; size, 16 in. by 8½ in.

331

Shâhjahânâma (شاهجهاننامه).

Another history of the emperor Shâhjahân's reign to the close of the thirtieth year, by Muḥammad Tâhir, with the takhalluṣ Āshnâ, commonly called 'Inâyatkhân bin Zafar-khân bin Khwâjah Abû-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pádisháhnâma; comp. Bodleian Cat., No. 237: Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is مُلْتَمَس.

Beginning:

بنام پادشاه پادشاهان
سرافرازی ده صاحب کلاهان
حمدی که در خورشان النج

At the end, on fol. 235^b sq., an account of the revenues of Hindūstān and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muḥammadshāh's reign (=A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lik; size, 11½ in. by 6½ in.

332

'Amal-i-Šālih (عمل صالح).

A very large and detailed history of Shāhjahān's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahāngir, and of the first three years of 'Ālamgir's reign, completed by Muḥammad Šālih Kanbū, A. H. 1070 (A. D. 1659, 1660; see the chronogram, (لطيفة فيض الهى); comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21; Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shāhjahān's reign (which begins here on fol. 99^b), the *second* the remaining portion of his reign and the beginning of that of 'Ālamgir. The biographical appendix on famous Shaikhs, Mullās, Ḥakims, poets, etc., begins on fol. 271^a in No. 857.

Beginning of the whole work: شگفته روئی چمن بیان
و خنده ریزی گلبن سخن از حمد بهار پیرای الی

An index on the fly-leaves of the *first* volume (No. 856), which is dated the 11th of Rajab, A. H. 1112 (A. D. 1700, December 22).

The *second* volume was finished the 25th of Dhū-alhijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, ll. 23; Nasta'lik; size, 12½ in. by 8½ in.

333

Another copy of the same.

The first year of Shāhjahān's reign, on fol. 103^a; the second, on fol. 119^b; the third, on fol. 133^b; the fourth, on fol. 151^b; the fifth, on fol. 167^a; the sixth, on fol. 190^b; the seventh, on fol. 218^a; the eighth, on fol. 248^a; the ninth, on fol. 270^a; the tenth, on fol. 291^a; the eleventh, on fol. 305^b; the twelfth, on fol. 316^a; the thirteenth, on fol. 320^b; the fourteenth, on fol. 327^b; the fifteenth, on fol. 331^b; the sixteenth, on fol. 340^a; the seventeenth, on fol. 345^b; the eighteenth, on fol. 352^a; the nineteenth, on fol. 359^a; the twentieth, on fol. 375^a; the twenty-first, on fol. 395^b; the twenty-second, on fol. 415^b; the twenty-third, on fol. 426^a; the twenty-fourth, on fol. 430^b; the twenty-fifth, on fol. 434^b; the twenty-sixth, on fol. 442^a; the twenty-seventh, on fol. 446^b; the twenty-eighth, on fol. 454^b; the twenty-ninth, on fol. 459^a; the thirtieth, on fol. 462^a; the thirty-first, on fol. 469^a.

The first year of 'Ālamgir's reign, on fol. 493^b.

Biographical appendix, on ff. 505^b-530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1^a this work is incorrectly styled شاهجهاننامه.

No. 44, ff. 530, ll. 23-25, a few pages with less lines; very careless and unequal Nasta'lik, written by different hands; size, 11 in. by 6½ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies:

ذکری که حسن آغاز یابد و بیانی که پیرایه انجام الی

The history of Shāhjahān's ancestors appears to be much shorter here. The story of Shāhjahān's accession begins here already, in No. 3132, on fol. 28^b; the second year of his reign, on fol. 107^a; the third, on fol. 129^b; the fourth, on fol. 154^a; the fifth, on fol. 190^b; the sixth, on fol. 211^b; the seventh, on fol. 262^b; the eighth, on fol. 293^a; the ninth, on fol. 323^a; the tenth, on fol. 378^b; the eleventh, in No. 3133, on fol. 1^b; the twelfth, on fol. 24^a; the thirteenth, on fol. 33^b; the fourteenth, on fol. 48^a; the fifteenth, on fol. 57^b; the sixteenth, on fol. 76^b; the seventeenth, on fol. 89^b; the eighteenth, on fol. 106^a; the nineteenth, on fol. 122^b; the twentieth, on fol. 161^b; the twenty-first, on fol. 216^b; the twenty-second, in No. 3134, on fol. 1^b; the twenty-third, on fol. 29^a; the twenty-fourth, on fol. 40^a; the twenty-fifth, on fol. 50^a; the twenty-sixth, on fol. 66^b; the twenty-seventh, on fol. 78^b; the twenty-eighth, on fol. 100^b; the twenty-ninth, on fol. 113^b; the thirtieth, on fol. 121^b; the thirty-first, on fol. 141^b.

The biographical index, on fol. 235^a, in No. 3134.

An index of the contents of the *second* volume is found on ff. 269^a-271^b, in No. 3133.

The *first* volume is dated the 1st of Sha'bān, A. H. 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامه. The author's name does not occur here in the preface; only in the colophon Muḥammad Šālih is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, ll. 17; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, 12½ in. by 6½ in.; of Nos. 3133 and 3134, 10½ in. by 6½ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Šālih, without any date. The main work ends on fol. 697^b (the biographical appendix beginning on fol. 663^b). There are added:

1. On the margin, frequent quotations from the پادشاهنامه (see above, Nos. 325-330 in this Cat.) in red ink.

2. On ff. 699^a-711^a, genealogical lists and a general index of famous personages appearing in the book: تفصیل مناصب پادشاهزادهای والا مقدار و سلاطین عالی تبار و امرایان عظام اخلاص شعار و دیگر بندهای عقیدت آثار تا پانصدی.

3. On ff. 712^a-736, some other historical documents, especially letters, relating to Shāhjahān's time, probably taken from the پادشاهنامه too, if not belonging to the عمل صالح itself.

The first heading is: نقل نامه اعلیحضرت از منشآت

علامی سعد الله خان کہ بسطان محمد خان فرمانروای
روم مصحوب حاجی احمد سعید در سال بیست و پنجم
از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11¼ in. by 6½ in.

336

Extracts from the 'Amal-i-Şālih.

Short extracts from the second book of Muḥammad Şālih Kanbū's 'Amal-i-Şālih, or Pādishāhnāma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دوم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابوالمظفر شهاب الدین محمد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون طول این مملکت بهشت نشان هندوستان, in this way: مملکت الخ.

These extracts were made by Muḥammad Bakhsh-khān, with the takhalluṣ *Āshab*, the author of a history of the reign of Muḥammadshāh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15; Shikasta; size, 8 in. by 4¼ in.

337

Tuḥfat-i-Shāhjahāni (تحفة شاهجهانی).

A concise history of the life and reign of the emperor Shāhjahān, from his birth in A. H. 1000=A. D. 1592 (fol. 3^a, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31^b, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2^b, ll. 6–10 in this work), by Sudhāri La'l (سدھاری لعل); see fol. 1^b, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله: اقبال الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta; size, 9½ in. by 8¼ in.

338

Laṭā'if-alakḥbār (لطائف الاخبار).

Journal of the expedition of Shāhjahān's eldest son, prince Dārā Shukūh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Kandahār, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badi'-alzamān Rashidkhān, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083^b).

Beginning: حمد بیحدی که ابواب فتح را بر روی: پادشاهان تواند کشاد مر آن خدایرا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on

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the previous expeditions under Murād and Aurangzib, and the army's outset from Lāhūr the 24th of the first Rabi', A. H. 1063. The journal itself begins with the 10th of Jumādā-althāni, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhū-alḥijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muḥarram, in the twenty-sixth year (probably of 'Ālangir's reign, A. H. 1094=A. D. 1683, January 24), at Shāhjahānābād, by Mir Ghulām 'Ali bin Mir 'Abd-alraḥim, an inhabitant of Dihli.

No. 2461, ff. 282, ll. 11; clear Nasta'lik, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6¾ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Kandahār to Multān, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nasta'lik; size, 10¼ in. by 5¾ in.

340

Ta'riḫ-i-Shāh Shujā'i (تاریخ شاه شجاعی).

A history of the life and exploits of Shāhjahān's second son, prince Muḥammad Shāh Shujā', who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Ma'sūm bin Hasan bin Şālih, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2^a, l. 7, and fol. 5^a, l. 10. The author was himself, as he states on fol. 5^b, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of 'Ālangir's reign, which was also completed A. H. 1070; see Rieu i. p. 270^a, and iii. p. 1049^a; Elliot, History of India, vii. p. 198.

Beginning: حمدیکه زبان همچو ما قاصدان را بیان دسترس است نثار کبریای مقدس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6½ in. by 3¾ in.

341

'Ajiba-i-gharībah (عجیبه غریبه).

Special history of the conquest of Kūcbahār and Āshām (or Assam, a rich country along the river Brahmaputra), by the Khānkhānān Mir Muḥammad Sa'id Ardastāni, otherwise styled Mir Jumlah, under the emperor 'Ālangir, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Wulī Aḥmad, commonly called Shihāb-aldin Tālīsh; see fol. 2^b, l. 5, and fol. 4^b, l. 7. Another and more common title of this book is فتحیه عبرتیه, or فتحیه عبرتیه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

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Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a muḳaddimah and two maḳālas, viz.:

مقدمه در بیان سبب توجه اعلام ظفر فرجام به تسخیر کوچ بهار و آشام, on fol. 4^b.

مقاله اول در ذکر توجه نواب مستغنی القاب باستیصال بسم نراین راجه کوچ بهار و فتح آن سرزمین بتایید آفریدگار, on fol. 7^a.

مقاله دوم در ذکر موکب عالی بجانب آشام و فتح آن ملک بعون ملک علام, on fol. 12^a.

The continuation, relating the immediately following events down to the month Sha'bān, A. H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwāl, A. H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwāl, A. H. 1073 (A. D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبه غریبه seems to be a mere mistake for فتحیه عبریه.

Beginning: جنود نا معدود حمد ملازم حضرت مالک الملك على الاطلاق است که صف آریان معرکه الخ

A Hindūstānī translation of this work, entitled تاریخ آشام, by Mir Bahādūr 'Alī Ḥusainī, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort William in Bengal, June 1, 1780.

No. 1724, ff. 108, ll. 15; clear and distinct Nasta'liq; size, 9 in. by 5 $\frac{3}{4}$ in.

342

Another copy of the same.

Most of the headings are omitted in this copy; beginning the same as in the preceding one. In the colophon this history is styled تواریخ آشام.

Copied at Murshidābād in the dominion of Nawwāb Mu'taman-almulk Mubārak-aldaulah Sayyid Mubārak 'Alīkhān Bahādūr Firūzjang; the date is the 19th of Dhū-alka'dah, in the twenty-second year (of whose reign is not stated).

No. 1453, ff. 92, ll. 17; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

343

The same.

Muḳaddimah, on fol. 5^a. Maḳālah I, on fol. 8^a; II, on fol. 14^a. The last chapter, relating the death of the Khānkhānān, begins on fol. 122^a. Date of composition: 20th of Shawwāl, A. H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

344

Historical extracts.

1. Extract from Firishta's Gulshan-i-Ibrāhīmī (see Nos. 291-304 in this Cat.), seventh maḳālah, on the Sharḳī rulers of Jaunpūr (از منتخب تاریخ فرشته مقاله) on the Sharḳī rulers of Jaunpūr (از منتخب تاریخ فرشته مقاله) (مقاله), on fol. 1^b.

2. Extracts from the preceding history of the conquest of Kūcbahār and Āshām (گفتار در فتح ولایت کوچ) و توجه عساکر گیتی کشا از آنجا بآهنگ تسخیر بهار و توجه عساکر گیتی کشا از آنجا بآهنگ تسخیر بهار (ملک آشام و کشایش آن ناحیت الخ), on fol. 10^b.

A short sketch of the capture of the fortress of چانکام is added on fol. 72^a.

No date.

No. 1572, ff. 79, ll. 17-18; careless and irregular Nasta'liq, mixed with Shikasta, by different hands; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

345

Wāḳi'ât-i-'Ālamgīrī (واقعات عالمگیری).

A history of the first five years of the reign of the emperor 'Ālamgīr (A. H. 1068-1118=A. D. 1658-1707), to A. H. 1073, Šafar (A. D. 1662, September, October), identical with the طفرنامه عالمگیری described in Rieu i. p. 265; comp. ii. p. 699^a, and iii. p. 1083^b. It concludes with a short notice on Shāhjahān's death, Rajab, A. H. 1076 (A. D. 1666, January).

The above title appears in the colophon, where (on fol. 141^a) the work is wrongly ascribed, just as in Rieu's first copy, to Mirkhān (i. e. Sayyid Mir, brother of Shaikh Mir Khwāfi, died A. H. 1080=A. D. 1669, 1670). The real author was 'Āḳilkhān Rāzī, better known by his diwān and several romantic mathnawīs (died A. H. 1108=A. D. 1696; see Rieu ii. loc. cit., and Bodleian Cat., Nos. 1148 and 1149). He is correctly mentioned in the colophon of the following copy.

Beginning: ابو الظفر محیی الدین محمد اورنگ زیب بهادر عالمگیر پادشاه غازی آن قطب فلك سلطنت و جهاندارى مركز دائره عظمت و بختيارى الخ

Dated the 9th of Jumādā-althānī, A. H. 1124 (first year of Jahāndārshāh's reign=A. D. 1712, July 14), at Allahābād.

No. 212, ff. 87-141, ll. 13-18; written by different hands, partly in careless Nasta'liq, partly in Shikasta; size, 9 $\frac{1}{2}$ in. by 6 in.

346

Another copy of the same.

Beginning: آن قطب فلك سلطنت و جهاندارى مركز دائره عظمت الخ

The title given to it in the colophon is the same as in the preceding copy: واقعات عالمگیری; on the fly-leaf it is styled وقائع عالمگیری. The author 'Āḳilkhān is mentioned on the last page, last line but two.

Written by Tabir 'Alī for Mir Muḥammadshāh, and finished the 7th of Jumādā-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

347

'Ālamgīrnāma (عالمگیرنامہ).

A history of the first ten years of the emperor 'Ālamgīr's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muḥammad Kāzīm bin Muḥammad Amir Munshī, who died, according to Rieu iii. p. 1083^b, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Lumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865-1868.

Beginning:

ای دادہ بعقل پرتو آگاہی
شاهان ز تو کامیاب شامنشاهی
آذرا کہ ز کائنات برتر خواهی الخ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21; Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwāl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shāh-jahānābād. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13-26; written for the greater part in bad Shikasta, a few leaves in Nasta'liq, by different hands; size varying from 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in. to 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11^a with ۲, it appears that the original copy opened immediately with 'Ālamgīr's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16-22; large and clear, but very unequal Nasta'liq, by different hands; size, 12 $\frac{1}{4}$ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bān, in the seventh year of Muḥammadshāh's reign (=A. H. 1138, A. D. 1726, April 23), by Muḥkam Singh. It is styled here, on

fol. 1^a: تاریخ عالمگیری, and in the colophon: تاریخ عالمگیر پادشاه.

A blank on fol. 274^a.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

351

The same.

Dated by Muḥammad Ḥusain Darwish the 8th of Rajab, in the first year of Ahmadshāh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384-389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, olim 14. J. 10, ff. 422, ll. 17; very careless Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

352

The same.

A very good copy, dated the 19th of Jumādā-alūlā, A. H. 1184 (Samvat, 1827 = A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18-21; small, but clear Nasta'liq; ff. 241-248 and 321-332 supplied by other hands; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shāh 'Ālam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1-8, 16, 22, 34-37, 40, 56-175, 234-237, 513-536, 545, 546, 551, and 577; Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلسخانہ جهت دولتخانہ, corresponding to No. 359 (352 in this Cat.), fol. 236^a, l. 3. Besides fol. 557 is torn away. The right order of ff. 46-56 is: 46, 54, 55, 47-53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'liq, written on white and brown paper; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Ālamgīr's reign, fol. 4^a, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276^a, l. 9. It is besides rather incorrect in many places.

The fourth year of 'Ālamgir's reign begins on fol. 56^b; the fifth, on fol. 151^b; the sixth, on fol. 213^b; the seventh, on fol. 245^b; the eighth, on fol. 265^a; the ninth, on fol. 329^a; and the tenth, on fol. 387^b.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lik; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Ālamgirnāma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4^b. The first three leaves, fol. 4^a, and the margin of ff. 4^b-45^b, as well as of ff. 143-147, and the whole of fol. 148 are filled by fragments from Muḥammad Mahdī Astarābādī's *تاریخ جهانکشای* or *تاریخ نادری*, the history of Nādirshāh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302-306), beginning: *بر دانایان رموز الخ*.

No. 14, J. 11, ff. 148, ll. 19; careless Nasta'lik; the fragments of Nādirshāh's history written by another still more careless hand; size, 9 $\frac{3}{4}$ in. by 6 in.

358

Lubb-altawāriḳh-i-Hind (لب التواریح هند).

General history of India, abridged from Firishta's famous work (see Nos. 291-304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Rāe Bindrāban, son of Rāe Bhārāmāl (see author's name and title, on fol. 1^a, l. 4, and fol. 2^a, l. 3). It begins with the reign of Shihāb-aldin Ghūrī (A. H. 572), and goes down to the thirty-third year of that of 'Ālamgir, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. *حالات ملک هندوستان* (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten faṣls:

1. Kings of Dihlī, on fol. 2^b, beginning with Shihāb-aldin Ghūrī.
2. Sultāns of the Dakhan, on fol. 129^b, in six shu'bas: (a) Bahmanīs of Gulbargah, on fol. 129^b; (b) 'Ādil-shāhs of Bijāpūr, on fol. 139^a; (c) Nizāmshāhs of Ahmadnagar and Daulatābād, on fol. 147^b; (d) Kuṭb-shāhs of Tiling, on fol. 158^b; (e) 'Imādshāhs of Barār, on fol. 161^b; (f) Baridshāhs of Bidar, on fol. 162^a.
3. Sultāns of Gujarāt, on fol. 163^a.
4. Rulers of Mālwah and Mandū, on fol. 173^a.
5. Fārūḳī-Sultāns of Burhānpūr and Āsir, or Khāndis, on fol. 180^b.
6. Sultāns of Bangālah, on fol. 184^b.
7. Sharkī-rulers of Jaunpūr, on fol. 188^b.
8. Rulers of Sind, on fol. 190^b.
9. Rulers of Multān, on fol. 192^a.

10. Rulers of Kashmir, on fol. 192^b.

Beginning: *بادشاهی بیزوال مرخدایراست جلّ جلاله* و عمّ نواله الخ.

Dated the 24th of Muḥarram, in the forty-second year of 'Ālamgir's reign, = A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14-17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, l. 4; date (A. H. 1101) on fol. 1^b, l. 5; title on fol. 2^a, l. 9. The chronogram at the end (fol. 160^b) appears here in a mutilated and consequently useless form, as *حالات هندوستان*.

Faṣl I, on fol. 2^b; II, in six shu'bas: (a) on fol. 100^a; (b) on fol. 107^b, last line; (c) on fol. 114^b; (d) on fol. 124^a; (e) on fol. 126^b; (f) on fol. 127^a; III, on fol. 128^a; IV, on fol. 137^a; V, on fol. 145^a; VI, on fol. 149^b; VII, on fol. 155^a; VIII, on fol. 157^a; IX, on fol. 158^b, last line; X, on fol. 159^b.

Dated by Muḥammad Jalāl-aldin, the 4th of Dhū-alhijjah, A. H. 1131 (the first year of Muḥammadshāh's reign) = A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshāh's reign = A. D. 1743, March 13), at Shāhjahānābād. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhū-alḳa'dah, A. H. 1195 (A. D. 1781, November 4), at Haidarābād in the Dakhan.

The ten faṣls are found here: 1. on fol. 71^b; 2. in six shu'bas, on fol. 192^a; 3. on fol. 226^b; 4. on fol. 236^a; 5. on fol. 243^a; 6. on fol. 247^b; 7. on fol. 251^b; 8. on fol. 253^a; 9. on fol. 255^a; 10. on fol. 255^b.

Author's name and title on fol. 70^b, ll. 3 and 4, and fol. 71^a, l. 7. The full chronogram, *حالات ملک هندوستان*, on the last page. As title to this work is given here, on fol. 70^a: *تواریح لبّ اللباب*, and in the colophon: *لبّ اللباب*.

No. 1606, ff. 70-257, ll. 14-18, many pages written in diagonal lines; Shikasta; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

361

An extract from the same.

A select portion of the *first faṣl* of the Lubb-altawāriḳh-i-Hind, comprising the history of the emperors of Dihlī from Bābar's birth in A. H. 888 = A. D. 1483 (so to be read instead of 988 on fol. 2^a, l. 9) to A. H. 1096 = A. D. 1685 (see fol. 80^a, last line), with a fragment of the history of Siwāi or Siwājī, the famous Marattah prince of the Bhoslah family, beginning on fol. 81^a.

Beginning of this extract, on fol. 1^b: از منتخب رای بندر ابن رای بهاره مل که از مفصل تاریخ فرشته مجمل برداشته مجملی از آن مجمل بطریق الیح.

Bābar's accession in A. H. 899 (A. D. 1494) is related on fol. 2^b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

362

Khulāṣat-altawārikh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dārā Shukūh and the accession of 'Ālamgir, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindū Sujān Singh Munshī (or, as his usual name runs, Sujān Rāi Munshī); comp. Rieu i. p. 230; Bodleian Cat., No. 246; W. Morley, pp. 69-71; Elliot, History of India, viii. p. 5 sq.; Garcin de Tassy, Hist. de la littérat. hind. etc. i. 31; Journal Asiat., 1854, tom. 3, p. 366; J. Aumer, p. 84.

Beginning: نقاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد الیح.

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindūs begins on fol. 6^a; after that follows a description of the different Śūbas or provinces of India on fol. 16^b, and a history of the Hindū Rājahs on fol. 57^a.

The history of the Muhammadan dynasties begins, on fol. 102^b, with Nāṣir-aldin Sabuktāgin of Ghazna, and goes down to 'Ālamgir. A short account of the emperor's death in A. H. 1118 (A. D. 1707) was added by the author many years afterwards.

On ff. 328^a-342^b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Rājahs to the forty-second year of 'Ālamgir's reign, A. H. 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhū-alhijjah, A. H. 1216 (A. D. 1802, April 13).

No. 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'lik, partly in Shikasta; size, 11 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

363

The same.

A still more modern copy of the Khulāṣat-altawārikh, by Munshī Sujān Rāi (so distinctly written here in the colophon), made by Nadhar Muḥammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibitiōn at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1^b, beginning as in the preceding copy.

Title, on fol. 4^b, l. 4.

Account of the Hindūs, on fol. 7^b.

Description of the Śūbas of Hindūstān, on fol. 18^a.

Hindū Rājahs, on fol. 61^a.

Muḥammadan dynasties, beginning with Sabuktāgin, on fol. 117^b; 'Ālamgir, on fol. 335^a.

Both the short account of 'Ālamgir's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'lik; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

364

A fragment of the same.

The first part of the Khulāṣat-altawārikh, comprising about a third of the whole, that is, the introduction, the account of the Hindūs (on fol. 55^b), the description of the Śūbas of India (on fol. 71^b), and the history of the Hindū Rājahs (on fol. 129^a). At the end a list of the Muhammadan dynasties down to 'Ālamgir. Beginning as in the preceding copies.

No date.

No. 3051, ff. 47-186, ll. 10-13; Shikasta; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

365

Maāthir-i-'Ālamgiri (مآثر عالمگیری).

A history of the full reign of the emperor 'Ālamgir, from A. H. 1067 to his death in A. H. 1118, completed by Muḥammad Sāki Musta'idklān (who died A. H. 1136 = A. D. 1724), A. H. 1122 (A. D. 1710); comp. Bodleian Cat., No. 247; Rieu i. p. 270, and iii. p. 1083^b; W. Morley, p. 127; A. F. Mehren, p. 22; Elliot, History of India, vii. p. 181 sq., etc.

It consists of two unequal parts, the first of which, on ff. 1^b-25^a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Kāzim's 'Ālamgirnāma (see Nos. 347-357 in this Cat.). The second part is Muḥammad Sāki's own work, and contains the history of the last forty years of 'Ālamgir's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870-1871.

Beginning of the first part, on fol. 1^b: انتخاب صحائف ایجاد انس و جان والتقاط لطائف انشاء کون و مکان الیح.

Beginning of the second part, on fol. 25^b: له الحمد فی الاولی والأخره خامه به پیرایش حمد جهان آفرینی الیح.

This copy was finished the 25th of Rabī'althānī, in the twenty-third year of Muḥammadshāh's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

366

Another copy of the same.

Beginning the same. The second part commences here on fol. 39^b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1^a this work is styled تاریخ عالمگیری.

No. 217, ff. 325, ll. 15; careless Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

367

The same.

Another quite modern copy of the same work, dated the 20th of Jumádâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1^b: انتخاب صحائف ایجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31^a: له الحمد في الاول و الآخر خامه به پيرایش الخ.

Bibliotheca Leydeniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'liq; size, 11¼ in. by 7¾ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1^b; of the *second*, on fol. 32^b: لله الحمد في الاولى و الاخرة الخ.

It breaks off in the middle of the forty-fifth year of 'Ālamgīr's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'liq, by different hands on various paper; size, 9 in. by 4¾ in.

369

Extracts from the same.

These extracts from the Maâthir-i-'Ālamgīrī contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع ذكهن وجهت اندائی بر آستان: عهد عالمگیری سپاس ادائی الخ.

Dated the 12th of Rabi'-alawwal, in the seventeenth year of Muḥammadshāh's reign, A. H. 1148 (A. D. 1735, August 2), at Aḥmadâbâd.

No. 1981, ff. 62, ll. 15-18; Shikasta; size, 8¾ in. by 4¾ in.

370

Letters.

Copies of official letters, all written in the thirty-ninth and fortieth years of 'Ālamgīr's reign (A. H. 1107 and 1108=A. D. 1695-1697), and received from Sûrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24^b-27^a and 35^b-38^b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12¾ in. by 7¾ in.

371

Ādâb-i-'Ālamgīrī (آداب عالمگیری).

State papers, documents, and letters written in 'Ālamgīr's name by the Munshī-almamâlik Shaikh Abū-alfath, with the honourable title of Kâbilkhân, and collected by Šâdiḳ Muṭṭalibī (died the first day of A. H. 1129=A. D. 1716, December 16) at the request of his son, Muḥammad Zamân. The date of this collection is A. H. 1115 (chronogram: گل از باغ جان=A. D. 1703,

1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzib's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخن وری ستایش کنم الخ.

Dated the 17th of Jumádâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muḥammadshāh's reign, at Shāhjahānâbâd.

No. 1675, ff. 408, ll. 21-23; written by many different hands in Nasta'liq and Shikasta; size, 11 in. by 6¼ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shāh 'Ālam's reign.

No. 2942, ff. 188, ll. 16-22, written in a very rough and unequal way by many different hands in Nasta'liq and Shikasta; size, 11½ in. by 7 in.

373

Kalimât-i-ṭayyibât (کلمات طیبات).

Another collection of notes and orders, issued by the emperor 'Ālamgīr and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Inâyat-allāh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248-251; Rieu i. p. 401, and iii. p. 1087^b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401^b this collection is contained in the رقعات عالمگیری, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruḳ'ât-i-'Ālamgīrī,' different from the Kalimât-i-ṭayyibât; see Bodleian Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of رموز و اشارهای عالمگیری); J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51-160, ll. 11; Nasta'liq; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39-87, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

375

Raḳ'âm-i-karâ'im (رقائم کرائم).

A third collection of letters by 'Ālamgīr, mostly written to Amīrkhân (who died soon after A. H. 1131=A. D. 1719), and collected after Amīrkhân's death by his son Sayyid Ashrafkhân Mir Muḥammad al-Ḥusainī; see

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amirkhân appear on fol. 1^b, last three lines.

This copy, which is the most extensive among those of the *رقائم کرائم* in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1-50^b, ll. 11; large and distinct Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwâl, A. H. 1154 (Samvat, 1798)=A. D. 1742, January 2. The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 41^b-68, ll. 15-16; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

برتر از خورشید شد کار سخن - شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhân Mir Muḥammad alḥusainî, appears on fol. 1^b, first line. The notes are called *ارشاد*.

No date.

No. 1761, ff. 1-38, 10 diagonal lines in a page; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 in.

379

Rnka'ât-i-Âlamgiri (رتعات عالمگیری).

A fourth collection of short notes and orders of 'Âlamgîr, different from those in J. Anmer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rien ii. p. 801.

Beginning: الحمد لله و الصلوة على عباده الذين اصطفى ورضا چند وصیت دارد اول آنکه این عاصی الخ.

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1-40, ll. 12; large Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی).

A fifth collection of notes and letters of 'Âlamgîr to his father Shâhjahân, his sons, officials, and servants,

collected A. H. 1156 (here wrongly called the twenty-ninth year of Muḥammadshâh's reign)=A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد رب العالمین و نعت خاتم المرسلین بر ضمیر صیرفیان سخن و جوهر شناسان این فن الخ.

The last of the collection is the well-known 'last will' (وصیت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon *رسالة دستور العمل*, or *مجموعه رتعات عالمگیر*, *اورنگزیب* *بفرزند زاده حافظ قرآن عظیم*, and beginning: *قرین عریضه کند بعضی کارهای ملکی الخ*.

No date.

No. 3301, olim 14. J. 12, ff. 1-32, ll. 11-18; Shikasta; size, 10 in. by 5 $\frac{1}{2}$ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon *کلمات اورنگزیب*, and beginning abruptly thus: *درینصورت تحلی عظیم در کار جهانداری راه مییابد روز قیامت الخ*.

No. 3301, olim 14. J. 12, ff. 33-60, ll. 12-16; Nasta'liq; size, 10 in. by 5 $\frac{1}{2}$ in.

383

Letters of 'Âlamgîr to his second son, prince Muḥammad A'zamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: *فرزند سعادت توأم شاه اعظم*; comp. Bodleian Cat., No. 254.

This collection is incomplete, and breaks off in the middle of a letter on fol. 32^b.

No. 3337, olim 14. J. 13, ff. 1-32, ll. 13; unequal Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgîr, chiefly to his son, prince A'zamshâh (see the preceding collection), to Dhû-alfakârkhân, and others, beginning, on fol. 4^a: *سدهای دستخط خاص*:

پادشاه عالم گیر به ذوققارخان الخ.

This portion comprises ff. 4-10, 3, and 11-56^a, and is dated the 23rd of Safar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56^a-68^b, by a short historical piece (from Mir Ghulâm Ḥusainkhân's *سیر المتأخرین*, as it seems; see below, Nos. 416-421 in this Cat.), entitled: *حقیقت نادرشاهی از غلام حسین خان*.

dated likewise A. H. 1193, the 5th of Rabi'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامه عمده خان الملك بهادر بنام حسين دوست خان (Umdat-almulk Anwar-aldinkhan Muhammad 'Ali was Nawwâb of the Carnatic A. H. 1162-1210 = A. D. 1749-1795); on ff. 69^a-84^a various miscellanies: 1. extracts from Amîr Khusrau's poetry; 2. a Hindûstânî mathnawî, styled نادرنامه (Nâdirnâma), on ff. 71^a-78^b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhauki (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82^b-84^a نامه حسين دوست خان بنوآب عمده الملك بهادر, again in mathnawî-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9-13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6½ in. by 3½ in.

385

Bahâdurshâhnâma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahâdurshâh, the second son of 'Âlamgîr (who reigned A. H. 1119-1124 = A. D. 1707-1712), by Mirzâ Nûr-aldin Muhammad, generally known as Nîmatkhân, with the takhallus 'Âli, and the honorary titles of Muḥarrabkhân and Dânishmandkhân, who died A. H. 1122 (A. D. 1710); see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049^b; Elliot, History of India, vii. p. 568; J. Aumer, p. 97.

Beginning: بسم الله الرحمن الرحيم، دست بر آورده بچود كريم، ناز و نعيم دو جهان در كفش، خلق ازل تا بابد مصرفش، افسر سلطان سخن حمد مالك المملكت كه سربر الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1^a. Most headings throughout the text are left blank.

No. 1942, ff. 196, ll. 17; Nasta'liq, written by different hands; size, 10½ in. by 5½ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملك الملكيست كه سربر: شهنشاهش بجواهر كلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muḥammad Ja'far Rifatî, in the army of the Nawwâb Bahâdur.

No. 3391, olim 14. J. 19, ff. 54-107, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

387

The same.

The same abridged edition of the Bahâdurshâhnâma as the previous copy, but beginning like No. 1942:

بسم الله الرحمن الرحيم - دست بر آورده بچود كريم - ناز و نعيم دو جهان در كفش - خلق ازل تا بابد مصرفش - افسر سلطان سخن حمد الخ

Dated the 10th of Shawwâl, A. H. 1217 (A. D. 1803, February 3), at Sarirangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'liq; size, 7½ in. by 5½ in.

388

Farrukh-nâma (فَرخ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahâdurshâh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahâdurshâh's sons, by Shaikh Muhammad Mun'im Ja'farâbâdi, who published this book at the special request of the Kuṭb-alaqtâb Shâh Shukr-allâh; see fol. 1^b, last line but one, and fol. 2^a, last line.

Beginning: سپاس بيقياس قادري را كه از آب سيوف شاهان كرام الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dâstân Bahâdurshâh's death is fixed in A. H. 1123 (!), 20th of Muḥarram.

Dated by Shaikh Khair-allâh 'Abbâsî, the 24th of Rabi'-alawwal, in the fourth year of Farrukhshâh's reign (A. H. 1128 = A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnâma, and ascribed to Mir Muḥammad Aḥsan Îjâd.

No. 1876, ff. 114, ll. 13-14; irregularly written in careless Nasta'liq and Shikasta; some of the last pages in diagonal lines; worn-eaten; size, 8½ in. by 4½ in.

389

Ta'rikh-i-Irâdatkhân (تاریخ ارادتخان).

The memoirs of Mirzâ Mubârak-allâh, with the takhallus Wâḍih, and the honorary title of Irâdatkhân, son of Kifâyatkhan Shikasta Nawis (مبارك الله متخلص بواضع), who also bore the title of Irâdatkhân (Irâdatkhân-i-Shâhjahânî, to distinguish him from his son Irâdatkhân-i-'Âlamgîrî), on the principal events during the seven years from 'Âlamgîr's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihli in Muḥarram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1^b, ll. 7 and 8, fol. 2^b, l. 6, and fol. 90^a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهيد نگارش يافتن اين سوانح و وقائع كه جامع آن ميرزا مبارك الله واضح تخلص مخاطب بارادتخان ولد كفايتخان شكسته نويس مشهوراست و آنچه ديده در تحرير كشيده، الحمد لمن يقول في حق كلامه فاتوا بسورة من مثله و الصلوة والسلام على من نطق بالنطق انا افصح الخ.

This work is wrongly styled, on fol. 1^a: واقعات

عالمگیری من تصنیف مبارک اللہ الخ

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 50, ff. 1-90, ll. 16; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

390

Another copy of the same.

Beginning: الحمد لمن يقول في حق كلامه الخ.

After the preface there follows here, on ff. 3^b-4^b, an index of the work, and on fol. 6^a the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تغییر صوبه دارى الخ, corresponding to fol. 3^a, l. 4 ab infra, in the preceding copy. The title given to it here is تواریخ بهادرشاه.

This copy (not dated) was transcribed from the original in the possession of the king of Delhi.

No. 3139, ff. 163, ll. 17; large Nasta'liq; two illuminated frontispieces on ff. 1^b and 6^a; binding red with gold; size, 11½ in. by 6¼ in.

391

Tbratnâma (عبرتنامہ).

The first volume (دفتر اول), or at least portions of the first volume, of the Tbratnâma, by Kâmrâj, son of Nain Singh of the Kâyath tribe, who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor A'zamshâh, of whose short-lived reign he wrote, as tribute of his gratitude, a detailed and circumstantial history, the *acظم الحرب* (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A. H. 1118 to 1131 (A. D. 1707-1719), that is, from the accession of the same A'zamshâh, who was defeated by Bahâdurshâh the 18th of Rabî'-'alawwal, A. H. 1119 (A. D. 1707, June 19), to the elevation of prince Rûshan Akhtar to the Imperial throne, under the title of Muḥammadshâh. There is no introduction; the book begins, on fol. 9^a, immediately with the story of A'zamshâh and his accession, the 18th of Dhû-'al-hijjah, A. H. 1118 (A. D. 1707, March 23).

First heading, on fol. 9^a: گفتار میمنت آثار سریر آرائی پادشاه سلیمان جاه آفتاب عالمتاب ہمای ظفر طرازی رونق افزای افسر سری وسر افزای ابو النصر قطب الدین شاہ عالم پادشاه غازی بر ممالک موروثی ہندوستان جنت نشان بکرم و فضل ایند متان.

A complete index, styled *مطالب عبرتنامہ*, on ff. 1^b-8^b.

Dated the 24th of Muḥarram, A. H. 1183 (A. D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shâh 'Ālam's reign, by Sayyid Fikr-allâh, who copied it by order of Maulawîshâhib Muḥammad Aslamshâhib.

No. 1534, ff. 71, ll. 19; Nasta'liq; size, 9¾ in. by 5¾ in.

IND. OFF.

392

Tbratnâma (عبرتنامہ).

Another history with the same title, dealing like the preceding one with the first successors of 'Ālamgir from A. H. 1118 down to the death of Farrukhsiyar, A. H. 1131, by Mirzâ Muḥammad bin Mu'tamadkhân bin Diyânatkhân, who was born, according to the preface on fol. 92^a, ll. 5 and 6, in Jalâlâbâd, the 21st of Jumâdâ I, in the thirtieth year of 'Ālamgir's reign, which is A. H. 1098 (A. D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895, where a larger work of his, the *تاریخ محمدی*, is described (completed A. H. 1190 = A. D. 1776). He entered the emperor's service A. H. 1115, the 25th of Jumâdâ II (A. D. 1703, November 5), and lost his father Mu'tamadkhân, sixty-nine years old, the 18th of Jumâdâ II, A. H. 1117 (A. D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Ālamgir's reign. On fol. 93^a he gives an account of the emperor's death, and on fol. 94^a he begins the history of Bahâdurshâh. A title does not occur, but the author calls himself very often *راقم این عبرتنامہ*.

Beginning: الحمد لله على الطافه و افضاله و صلى الله على محمد و على آله و اصحابه اجمعين، اما بعد چنین گوید بندۀ امیدوار رحمت پروردگار میرزا محمد الخ

No date.

No. 50, ff. 91-224, ll. 16; Nasta'liq; illuminated frontispiece; size, 9¼ in. by 5½ in.

393

A third history of the reigns of Bahâdurshâh and Farrukhsiyar, A. H. 1118-1131, with an account of subsequent events, from Muḥammadshâh's accession to the overthrow of the Sayyids in A. H. 1133 (A. D. 1721), by a native of Lâhûr, who in consequence of bad luck was obliged to leave his home and his business and to go to Delhi. But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazir Nawwâb Husain 'Ali Khân's dîwân, Śûrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol. 1^a, rather incorrectly, *تاریخ فتح سیر* (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10^b, with the death of the emperor 'Ālamgir. The author does not disclose his name.

Beginning: حمد بیعد و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

L

Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lik, by two different hands, the second beginning on fol. 145^a; size, 8 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muḥammad Hâdi Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihli and the Moghul emperors are very short, written by the author in A. H. 1136, and finished in the month Muḥarram of that year=A. D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13-16 (in both of which the fuller title, هفت گلشن محمد شاهی, is given), the date of this book's composition is fixed in A. H. 1132 (A. D. 1720), and to that year the history of Dihli is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the *three* works which he had undertaken to write, viz. گلدستة سعادت, a history of Muḥammad, the first Khalifs, Imâms, Saints, and Shaikhs, compiled A. H. 1133=A. D. 1720, 1721 (chronogram: گلدستة سعادت لايزال), هفت گلشن, which we have got here; and تذکرة السلاطين چغتای, a more detailed history of the Moghul emperors down to Muḥammadshâh, see the immediately following copy; this last work the author states here to have commenced in A. H. 1135 (A. D. 1722, 1723).

Contents:

First Gulshan, in three gulbuns: 1. Kings of Dihli, on fol. 12^b; 2. Sharḳi-kings of Jaunpûr, on fol. 164^a; 3. Kings of Mâlwah, on fol. 170^b.

Second Gulshan, in two gulbuns: 1. Kings of Gujarât, on fol. 193^a; 2. Kings of Khândîsh, on fol. 223^b.

Third Gulshan, in one gulbun: Kings of Bangâlah, on fol. 231^b.

Fourth Gulshan, in six gulbuns: 1. Bahmanî Sultâns in the Dakhan, on fol. 238^b; 2. 'Âdilshâhs of Bijâpûr, on fol. 277^b; 3. Nizâmshâhs of Aḥmadnagar, on fol. 306^a; 4. Kuṭshâhs of Haidarâbâd, on fol. 322^a; 5. 'Imâdshâhs of Barâr, on fol. 327^b; 6. Baridshâhs of Bidar, on fol. 329^b.

Fifth Gulshan, in two gulbuns: 1. Jâmis of Sind, on fol. 332^b; 2. Rulers of Multân, on fol. 335^a.

Sixth Gulshan, in one gulbun: Rulers of Kashmir, on fol. 339^a.

Seventh Gulshan, in one gulbun: History of Muḥammad, the first Khalifs, Imâms, and holy persons, on fol. 358^b. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستة سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahânâbâd by the author, A. H. 1136.

Beginning: آیات توحید و بیّنات تعجید او سبحانه
تعالی و تقدس از غایت وضوح محتاج الخ

No. 1548, ff. 359, ll. 15; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

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Tadhkirat-alsalâṭin-i-C'aghatâ (تذکرة السلاطين چغتای).

A large portion of the very scarce *second volume* of the same Muḥammad Hâdi Kâmwarkhân's later work, the general history of the Indian branch of the Timûrides down to the seventh year of Muḥammadshâh's reign (A. H. 1137, 1138=A. D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084^a; W. Morley, p. 99; Elliot, History of India, viii. pp. 17-20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahân's reign, A. H. 1039 (A. D. 1630), and breaks off with the second year of Muḥammadshâh's reign, A. H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdurshâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316^a, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذکرة چغتای (commenced, according to the preceding copy, A. H. 1135).

Beginning, on fol. 1^b: سال سیوم از جلوس علیحضرت
چون در ابتدای این سال فرخنده فال الخ

'Âlamgir's reign begins on fol. 79^b, but is incomplete; it breaks off in the twenty-first year (A. H. 1088, 1089=A. D. 1678), and is immediately followed (on fol. 154^b) by the account of A'zamshâh's accession (ذکر جلوس). The first year of Bahâdurshâh's reign begins on fol. 162^b; the first year of Muḥammadshâh's reign, on fol. 238^b. The right order of ff. 166-327 is: 166, 247-326, 167-246, and 327. This copy came from Farrukhâbâd, A. H. 1197 (A. D. 1783). On the back appears the title: 'Ma'âsir-i-Jahangiri,' by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: کتاب تأریخ کامگارخان حسینی. The author's name Kâmwâr had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Ḥusainî (who died A. H. 1050=A. D. 1640, 1641), is the author of the مآثر جهانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lik; splendid binding in red and gold; size, 9 $\frac{1}{4}$ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muḥammad Hâshim 'Alikhân, commonly called Khâfikhân or rather Khwâfikhân's Muntakhab-i-Lubâb, containing the history of the Timûrides in India from Bâbar to Muḥammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259-261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211-533. It was not completed before A. H. 1143 or 1144 (A. D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868-1874.

Contents:

Complete index, on ff. 4^b-11^b. Beginning of the preface, on fol. 12^b: جهان شکر و سپاس افزون از قیاس النخ.

Introduction (مقدمه) on the origin of the Timûrides, and the life of Timûr and his descendants, on fol. 12^b, l. 4 ab infra.

Bâbar, on fol. 15^b; Humâyûn, on fol. 25^b; Shîrshâh, on fol. 29^a; Salimshâh, on fol. 32^a; Firûzshâh, on fol. 32^b; Sikandarshâh, on fol. 34^a; Akbar, on fol. 38^a; Jahângir, on fol. 56^a; Shâhjahân, on fol. 83^a; 'Âlamgir, on fol. 157^b; Saints of the time of 'Âlamgir, on fol. 271^b; A'zamshâh, on fol. 274^b; Bahâdurshâh, on fol. 281^b; Jahândârshâh, on fol. 299^a, last line; Farrukhsiyar, on fol. 305^a; Rafî'-aldarajât, on fol. 339^a; Rafî'-aldaulah, on fol. 344^a; Muḥammadshâh, on fol. 346^b. Last chapter (seventh to thirteenth year of Muḥammadshâh's reign), on fol. 390^a.

No date. End of the twelfth century of the Hijrah. The larger portion of this MS. (ff. 4-298) is written by Hâjî Darwish 'Alî, who also wrote ff. 1^b-3^b of this copy, containing a short introduction into Persian lexicography, which deals with the deficiencies in the فرهنگ, فرهنگ رشیدی, برهان قاطع, فرهنگ جهانگیری and others, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of *Khvâfikhân* himself, as there are enumerated at the end, on fol. 3^b, a few other early works of the composer of this tract, which have been lost, viz. شرح اخلاق هاشمی در علم اخلاق, شرح مدخل (نیلاوتی (لیلاوتی) در علم حساب, مدخل منظوم (compare on the منظوم در علم نجوم, Rieu ii. p. 801^a). Part of fol. 94^a and the whole of fol. 94^b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nasta'lik, written by two different hands, the second on ff. 299-392; size, 14 $\frac{5}{8}$ in. by 9 in.

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:

Bâbar, on fol. 9^b; Humâyûn, on fol. 30^b; Akbar, on fol. 57^a; Jahângir, on fol. 94^b; Shâhjahân, on fol. 151^a; 'Âlamgir, on fol. 318^a; A'zamshâh, on fol. 574^b; Bahâdurshâh, probably on fol. 588^b (the headings are missing throughout the latter portion of the MS.); Jahândârshâh, on fol. 628^a; Farrukhsiyar, on fol. 647^a; Rafî'-aldarajât and Rafî'-aldaulah, on fol. 688^a; Muḥammadshâh, on fol. 698^b.

Dated the 23rd of Jumâdâ-alawwal, A. H. 1225 (A. D.

1810, June 26), by Kamar-al-din Bahra, an inhabitant of Haidarâbâd. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafikhân's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No. 2402, ff. 1-400, No. 2401, ff. 401-752, ll. 19; large and distinct Nasta'lik; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

398

The same.

A third complete copy of the *second* volume of the Muntakhab-i-Lubâb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1^b, 95^a, and 329^a.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 37^a; Jahângir, on fol. 63^a; Shâhjahân, on fol. 95^a (hero a new part begins); 'Âlamgir, on fol. 189^a; A'zamshâh, on fol. 324^b (this portion, viz. fol. 324^b, l. 10, to fol. 328^b, l. 3, where it breaks off, is repeated on fol. 329^a, where a new part begins, to fol. 333^a, l. 3); Bahâdurshâh, on fol. 339^a; Jahândârshâh, on fol. 359^a; Farrukhsiyar, on fol. 364^b; Rafî'-aldarajât, on fol. 391^a; Rafî'-aldaulah, on fol. 395^a; Muḥammadshâh, on fol. 397^a.

Beginning as usual. Dated the 7th of Rabi'-althâni, A. H. 1239 (A. D. 1823, December 11). Purchased for the library by Messrs. W. H. Allen and Co., April 7, 1859.

No. 3246, ff. 1-221, No. 3247, ff. 222-429, ll. 21; large and distinct Nasta'lik; size, 12 $\frac{3}{8}$ in. by 10 $\frac{1}{8}$ in.

399

The same.

A fourth complete copy of the same *second* volume.

Contents:

Bâbar, on fol. 5^a; Humâyûn, on fol. 17^a; Akbar, on fol. 30^a; Jahângir, on fol. 59^a; Shâhjahân, on fol. 95^b; 'Âlamgir, on fol. 189^b; A'zamshâh, on fol. 332^a; Bahâdurshâh (second year of his reign), on fol. 342^a; Jahândârshâh, on fol. 361^b; Farrukhsiyar, on fol. 367^a; Rafî'-aldarajât, on fol. 394^a; Rafî'-aldaulah, on fol. 397^b; Muḥammadshâh, on fol. 399^b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26-27; mostly in Shikasta, written by different hands; a few portions in Nasta'lik; size, 14 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

400

The same.

The *first half* of the same *second* volume, from Bâbar's conquest, A. H. 932, to the end of Shâhjahân's reign, A. H. 1067 (A. D. 1526-1657), divided into two sections, viz.

First section, on ff. 1^b-139^b, beginning in the usual way: جهان شکر النخ.

Bâbar, on fol. 6^b; Humâyûn, on fol. 22^b; Shîrshâh, on fol. 28^a; Salimshâh, on fol. 34^a; Firûzshâh, on fol. 35^a; Sikandarshâh, on fol. 37^a; Akbar, on fol. 41^a; Jahângir, on fol. 84^a.

Second section, on ff. 140^b-276^a, beginning: از چمن

اخبار سلاطین کامگار و گلشن آثار خواتین نامدار الخ
corresponding to the preceding copy, fol. 95^b, l. 16.

Shāhjahān's reign (A. H. 1137-1167). The end of this copy corresponds to fol. 189^b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'lik; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{8}$ in.

401

The same.

The *second* half of the same volume, from the accession of 'Ālamgir to the fourteenth year of Muḥammadshāh's reign. It consists of two sections; the *first*, on ff. 1^b-223^a, contains the history of 'Ālamgir, headed: ذکر سوانح ایام فرمانروائی: خلد آرامگاه حضرت عالمگیر پادشاه, and beginning: ذکر خلاصه دودمان سلاطین خلد مکان وزبده; ثمر شجر گلشن سلطنت امیر تیمور الخ corresponding to No. 3256 (399 in this Cat.), fol. 189^b, l. 15; the *second*, on ff. 224^b-378^a, contains the history of Muḥammad A'zamshāh (on fol. 224^b), Bahādurshāh (heading of his accession omitted), Jahāndārshāh (on fol. 267^b), Farrukhsiyar (on fol. 279^a), Rafi'-aldarajāt (on fol. 319^a), Rafi'-aldaulah (on fol. 323^b), and Muḥammadshāh (on fol. 326^b). The fourteenth year of Muḥammadshāh's reign begins on fol. 376^a. This section is headed: ذکر سکه و خطبه محمد اعظم شاه, and begins: محمد اعظم شاه که بصوداری مالوه از پادشاه محمد حاصل نموده الخ corresponding to No. 3256 (399 in this Cat.), fol. 332^a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff. 378, ll. 21; large and distinct Nasta'lik; parts of ff. 240 and 302 supplied by another hand; size, 13 $\frac{7}{8}$ in. by 8 $\frac{3}{8}$ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubāb, beginning abruptly in the fourth year of 'Ālamgir's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2^b, last line): ذکر مهم آسام بدانجام بسرداری عمده امرای خجسته: خان فرجام خانخانان عرف معظم خان corresponding to No. 3256, fol. 223^a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الخ correspond to No. 3256, fol. 222^b, l. 6; the last, جهان جمله در, گزردیم, to fol. 368^a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'lik; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession: برطالبان اخبار لیل و نهار روزگار مخفی نماند الخ corresponding to No. 3256, fol. 368^a, l. 17, and goes down to Muḥammadshāh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No. 305, ff. 79, ll. 21; Nasta'lik; part of fol. 79^a and the whole of fol. 79^b written by another hand in Shikasta; size, 12 in. by 6 $\frac{7}{8}$ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwāfikhān's history (مُنتخب انتخاب لباب), beginning in the usual way, on fol. 1^a: جهان جهان شکر و سپاس افزون از قیاس الخ A. H. 952, Rabī'-alawwal 12th (A. D. 1545, May 24), the date of Shīrshāh's death, see No. 3256 (399 in this Cat.), fol. 24^b, last two lines. It is divided into eleven small parts or جُزء (on ff. 1^a, 11^a, 25^a, 37^a, 45^a, 53^a, 67^a, 79^a, 89^a, 101^a, and 111^a).

Dated the 29th of August, A. D. 1806.

No. 3054, ff. 116, ll. 6-8; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

405

Selections from the *second volume* of the Muntakhab-i-Lubāb.

This copy contains select portions:

1. From what is called here, erroneously, the *first volume* (جلد اول), that is, the *first half* of the *second volume*, on ff. 1^b-99^a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shāhjahān's reign, A. H. 1068 (A. D. 1556-1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second volume*, on ff. 100^b-216^a, beginning with Aurangzib's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muḥammadshāh's reign (A. D. 1658-1719).

No. 2992, ff. 216, ll. 8-9; large Nasta'lik; size, 9 $\frac{3}{4}$ in. by 6 $\frac{3}{8}$ in.

406

Other selections from the same volume.

A few short extracts, all taken from 'Ālamgir's reign. Beginning: گویند در برهانپور زیب اقطاب حضرت شیخ برهان الخ

No. 246, ff. 16, ll. 14; Shikasta; size, 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfikhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بپحد و ثنای لاتعد پادشاهی را
سزاوارست که فرمان فرمایان هفت اقلیم الخ

This fragment contains only the principal part of the history of the Bahmani dynasty in the Dakhan; it begins, after a historical introduction, with Sultân 'Alâ-aldin Gângûi Bahmanî, called Hasan, who died A. H. 759 (A. D. 1358), on ff. 8^a-21^b; then follow:

Sultân Muḥammadshâh Bahmanî, died A. H. 777 (A. D. 1375), on fol. 21^b, last line.

Sultân Mujâhid bin Sultân Muḥammadshâh, died A. H. 779 (A. D. 1378), on fol. 34^b.

Sultân Dâ'ûdshâh bin 'Alâ-aldin, on fol. 37^b.

Sultân Maḥmûdshâh bin 'Alâ-aldin, died A. H. 799 (A. D. 1397), on fol. 38^b.

Sultân Ghiyâth-aldin bin Sultân Maḥmûd, on fol. 40^a.

Sultân Shams-aldin bin Sultân Maḥmûd, on fol. 42^b, last line.

Sultân Firûzshâh bin Dâ'ûdshâh, died A. H. 825 (A. D. 1422), on fol. 46^b, last line.

Sultân Aḥmadshâh, on fol. 63^a.

Sultân 'Alâ-aldin Aḥmad II, on fol. 69^b.

Sultân Humâyûn bin 'Alâ-aldin, on fol. 79^a.

Sultân Nizâm-aldinshâh bin Humâyûn, on fol. 84^a.

Here the copy breaks off.

No. 84, ff. 86, ll. 9; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muḥammad Kâzîm's *'Ālamgir-nâma*, see Nos. 347-357 in this Cat., on fol. 1^b, beginning: ای داده بعقل پرتو آگاهی الخ

2. Extracts from the *first book* of Abû-alfadl's *Akbarnâma*; see Nos. 235-263 in this Cat., on fol. 61^b, beginning: الله اکبر این چه الخ

3. Extracts from the *second book* of the same, on fol. 117^a, beginning: سخن تازه سازم الخ

4. Extracts from the letters and refined prose-writings of Abû-alfadl (انتخاب مکاتبات ابو الفضل), see Nos. 271-287 in this Cat., on fol. 150^a; of Mîr Muḥammad Hâshim (انتخاب رقعات میر محمد هاشم), i. e. Khwâfikhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153^b; of Nizâm-almulk (رقعات نظام الملك), i. e. Âsafjâh, who defeated Mubârîzkhân, A. H. 1137 (A. D. 1724), and died A. H. 1161 (A. D. 1748), see Rieu i. pp. 233^b and 402, on fol. 181^b, etc.

No date.

No. 852, ff. 185, ll. 19-23; unequally written in Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

409

Tadhkirat-almulûk (تذکرة الملوك).

A general history of India, from the Arab conquest to A. H. 1149=A. D. 1736, 1737 (see fol. 139^b, l. 8, and fol. 172^a, first line: حال که سنه یک هزار و یکصد و چهل (و نهم است), written, chiefly on the basis of the *Tabakât-i-Akbarî* (see Nos. 225-232 in this Cat.), at the request of some friends, by Yahyâkhân, who had been Mir Munshî of the emperor Farrukhsiyar (see fol. 1^b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2^a, l. 1).

Beginning: کشور کشائی اقلیم سخن بتایید محامد
شاهنشاهی است که جوهر فتح و ظفر الخ

A short introductory part deals with Nûshirwân and his successors, Muḥammad and the first four Khalîfs on fol. 2^a, the Umayyades on fol. 2^b, and the 'Abbâsides on fol. 4^a. The history of India begins, on fol. 9^a, with the *Ghaznawides* (Nâsir-aldin Sabuktagin on fol. 9^a, Sultân Maḥmûd on fol. 9^b, Mas'ûd and his successors to Khusrâu Malik bin Khusrâu Shâh, A. H. 555-583=A. D. 1160-1187, on ff. 13^b-17^a).

Sultâns of Dihli, from Mu'izz-aldin bin Muḥammad Sâm Ghûrî to the nineteenth year of Muḥammadshâh's reign, A. H. 1149, on fol. 17^a (Bâbar on fol. 60^a, Shirkhân on fol. 61^a, Salimkhân bin Shirkhân on fol. 64^a, Humâyûn on fol. 67^a, Akbar on fol. 69^b, Jahângir on fol. 89^b, Shâhjahân on fol. 99^a, 'Ālamgir on fol. 105^a, Bahâdurshâh on fol. 112^a, Jahândârshâh on fol. 112^a, Farrukhsiyar on fol. 122^a, Rafî'-aldarajât and Rafî'-aldaulah on fol. 125^b, Muḥammadshâh on fol. 130^b).

Sultâns of the Dakhan, from A. H. 748 (A. D. 1347) to the imprisonment of Abû al-Ḥasan by 'Ālamgir, on fol. 140^a (beginning with the Bahmanis; Nizâm-almulkis on fol. 147^a, 'Ādilkhâns on fol. 149^a, Kûṭb-almulkis on fol. 150^a).

Sultâns of Gujarât, from A. H. 793 to 983 (the usual date is 980 or 981)=A. D. 1391-1575, on fol. 150^b.

Sultâns of Mâlwah, from A. H. 809 to 970 (sic! the usual date is 977)=A. D. 1406-1563, that is, to Bâz Bahâdur's submission to Akbar after a reign of sixteen years, on fol. 160^a.

Sultâns of Bangâlah, from Fakhr-aldin (A. H. 741=A. D. 1340, the date is omitted here) to A. H. 982=A. D. 1574, on fol. 169^b.

Shar'î Sultâns of Jaunpâr, from A. H. 784 to 881 (A. D. 1382-1476), on fol. 172^a.

Rulers of Sînd, from the Arab conquest, A. H. 86 (A. D. 705), to the annexation by Akbar (here given as A. H. 993!), on fol. 173^b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175^b.

Sultâns of Kashmîr, from A. H. 747 to 995 (A. D. 1346-1587), on fol. 178^a.

Dated by Iḥsân-allâh the 12th of Jumâdâ-alawwal, A. H. 1212 (fortieth year of Shâh 'Ālam's reign)=A. D. 1797, November 2. On fol. 1^a this work is incorrectly styled: تاریخ هند.

No. 1147, ff. 187, ll. 19; Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

410

An anonymous history (or part of a history) of the last few years of Muḥammadshāh's reign, from the 18th of Dhû-alḳa'dah, A. H. 1159 (A. D. 1746, December 2), to the 11th of Jumâdâ-althâni, A. H. 1161 (A. D. 1748, June 8). The account of Aḥmadshâh's accession begins on fol. 94^b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار آنخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17-98, ll. 11-13; Shikasta; size, 8½ in. by 5½ in.

411

'Inâyatnâma (عنايتنامه).

A collection of famous letters and other interesting historical documents by Bâbar, Humâyûn, Akbar, Jahângir, 'Âlamgir, Dârâ Shukûh, Bahâdurshâh, and other eminent men of the Moghul empire, made by 'Inâyatkhân Râsikh, the son of Shams-aldaulah Lutf-allâhkhân, A. H. 1163 (A. D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed *رقعات عنایت خانی* in Rieu ii. pp. 876 and 877. The compiler was a brother of Shâkirkhân, the author of a history of Muḥammadshâh and his successors (تأريخ شاکر خانی) down to A. H. 1174, see Rieu i. p. 279.

Beginning: بسمله ششطاق بیت المعمور اسرار سواد و بیاض حمد مبدء فیاضی است که بعلم فیضش نسخه خاطر سرخوشان آنخ.

The first document in this collection is headed thus, on fol. 3^a: فتح نامه فردوس مکانی ظهیر الدین محمد: مرقوم فرمود.

No date.

No. 549, ff. 1-171, ll. 11; Shikasta; size, 8½ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلاطین دهلی or a series of short notes on the emperors of Dihli, from A. H. 602 to A. H. 968 (A. D. 1206-1561), begins on fol. 63^a.

A مجموعه میرزا مهدی خان or rather مجموعه میرزا مهدی خان (as the following copy reads more correctly), that is, a short outline of the history of the Timûrids in India, by Nizâm-aldin Muḥammad Hâdi alḥusainî alṣafawî, commonly called Shâh Mirzâ, with the honorary epithet Mirzâ Mahdikhân Şafawî (the author

of the تاریخ نادری or history of Nâdirshâh, completed A. H. 1171=A. D. 1757, 1758; comp. Bodleian Cat., Nos. 302-306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67^b. The main portion of this little historical outline was completed A. H. 1142 (the title in its correct form is a chronogram)=A. D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70^b, is A. H. 1173 (A. D. 1759, 1760).

Beginning of the سياس بيقياس سزاوار ملك: الملکيست که انتظام جهان آنخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

مجموعه میرزا مهدی (Majmû'a-i-Mirzâ Mahdikhânî خانى).

Another copy of the same historical outline by Mirzâ Mahdikhân Şafawî, beginning as in the preceding copy. The tables go down to Bahâdurshâh's death only; all the later dates are wanting.

No. 339, ff. 1-7; careless Nasta'liq; size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahâdurshâh's death, A. H. 1124=A. D. 1712. The date of composition appears on fol. 2^a, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعه مرزا مهدی خان, it would be A. H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خانى. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta'liq; size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Timûr to Shâh 'Âlam (ولادت و وفات پادشاهان), on fol. 1^b; the last date is A. H. 1185 (A. D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6^b; beginning with Shaikh 'Abd-alkâdir of Gilân (born A. H. 471, died A. H. 561=A. D. 1078-1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9^b, with the subdivisions علم هندی که علامی, on fol. 11^a, and علوم بموجب کتب عربی و فارسی, on fol. 12^a.

4. Statistical accounts (دستور العمل), on fol. 12^b: (a) Statistics of India, especially under 'Âlamgir and his successors, beginning with Dihli or Shâhjahânâbâd, on fol. 15^b; after which follow Âgra (Akbarâbâd),

Jāhūr, Kābul, Kashmīr, Multān, Gujarāt, Ajmir, Mālwah, the Dakhan, Bangālah, Allahābād, etc.; (L) Statistics of Persia (جمع ممالك ايران), on fol. 45^a.

5. Names and titles of 'Ālamgir's family, relations, and chief officials (لقاب و منصب عهد عالمگیر پادشاه), on fol. 49^b.

6. A portion of 'Ālamgir's writings, orders, and letters, beginning with the 'admonitions' of Shāhjahān, related by 'Ālamgir, on fol. 56^b (نصائح و پند علیحضرت شاهجهان پادشاه که اورنگ زیب عالمگیر پادشاه غازی (نقل فرموده و بعضی شقّه عالمگیر پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تفریق کارمخشیان عظام, that is, on the great military officials of the Moghul empire, on fol. 82^a.

No. 370, ff. 103; written in large Nasta'liq as far as fol. 81, and throughout interleaved with many English notes and translations; ff. 82-103 in smaller, careless Nasta'liq, by another hand; size, 10 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

416

Siyar-almuta'akhhirin (سیر المتأخرین).

History of the Indian empire, from A. H. 1118 (A. D. 1707), the year of 'Ālamgir's death, to A. H. 1195 (A. D. 1781), by Ghulām Husain bin Hidāyat 'Alikhān bin al-Sayyid 'Alim-allāh bin al-Sayyid Faiḍ-allāh alhusaini alṭabāṭabā'i, completed in Ramaḍān, A. H. 1195 (A. D. 1781, August, September); comp. Bodleian Cat., No. 265; Rieu i. pp. 280 and 281; W. Morley, p. 105 sq.; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat. iii. p. 14; Elliot, History of India, viii. pp. 194-198, etc. It is divided into two volumes, the *first* going down to A. H. 1152 (A. D. 1739, 1740), and beginning, on fol. 1^b:

سیاس بقیاس و ستایش سرمدی اساس نثار بارگاه
عظمت و جلال دادار الخ
حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس: 269^b
خالق انفس و آفاق الخ, with A. H. 1153 and closing
with A. H. 1195.

An English translation of this work (without the muḳaddimah) by Muṣṭafā, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A. H. 1283; the muḳaddimah was printed, Calcutta, 1836; an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bān, A. H. 1205 (A. D. 1791, April), by Nāsir 'Ali bin Sayyid Husain 'Ali. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1^b.

No. 1117, ff. 336, ll. 25; Nasta'liq, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, 12 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175^a, l. 10 to fol. 187^a, l. 6). *First* volume on fol. 1^b, *second* on fol. 357^b; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست کتاب), dated the 27th of Shawwāl, A. H. 1201=A. D. 1787, August 12. This copy belonged formerly to Sir Barry Close.

No. 3319, olim 15. J. 4, ff. 476, ll. 73; Nasta'liq, by different hands; size, 10 in. by 6 $\frac{3}{4}$ in.

418

The same.

First volume on fol. 1^b, *second* on fol. 383^b.
No date.

No. 1916, ff. 526, ll. 21; Nasta'liq, by at least three different hands (the first on ff. 1-224 and 252^b-380, the second on ff. 225-252^a, the third on ff. 383^b-526); size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

419

A fragment of the same.

A large portion of the *first* volume of the Siyar-almuta'akhhirin, beginning abruptly: . . . نمی گذشت . . . عند التکلیف الخ; corresponding to No. 3319 (417 in this Cat.), fol. 169^b, l. 6, and going down to the end of the first volume, which was completed according to the colophon the 26th of Muḥarram, A. H. 1195 (A. D. 1781, January 22), corresponding to No. 3319, fol. 354^b. The proper order of the leaves is: ff. 1-176, 180-203, 177-179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'liq, written in the most regular style; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

420

A smaller fragment of the same.

This portion of the *first* volume begins with ذکر رحلت نمودن نصیر الملك مهام الدولة سعید احمدخان بهادر صولتجنگ مرجوم از دار هستی, (Sa'īd Aḥmadkhān Bahādur Saulatjang's death in A. H. 1169=A. D. 1756); corresponding to the preceding copy, fol. 19^a, l. 13, and goes down to Mir Muḥammad Kāsimkhān's occupation of 'Azimābād (i. e. Patna), A. H. 1174=A. D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108^a, correspond to the preceding copy, fol. 94^a, l. 4 ab infra. Ff. 109^a-110^b (ll. 13 in large Nasta'liq) contain two short fragments of questions and answers on Hindūstāni grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17-19; Shikasta; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

421

Fihrist - i - Siyar - almuta'akhhirin (فهرست سیر المتأخرین).

An index to the Siyar-almuta'akhhirin, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825, ff. 17; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

422

A detailed history of Muḥammadshāh's reign (A. H. 1131-1161 = A. D. 1719-1748), composed at Mr. Jonathan Scott's request, A. H. 1196 (A. D. 1782), see No. 250, fol. 18^a, l. 10, by Mirzā Muḥammadbaksh, with the takhalluṣ *Āshāb*, see fol. 17^a, l. 8, and fol. 23^a, l. 12, in two volumes. The history is styled at the end of the second volume: تاریخ قرح سیر و جلوس محمد شاه; and a little more correctly on ff. 1^a and 175^a: تاریخ شهادت قرح سیر و جلوس محمد شاه پادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله اما بعد بر متجسسان (متجسسان و متفحصان ملوک و سلاطین اقلیم جهان خصوصاً ملوک و خواقین عالی شان الخ).

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bābar to Muḥammadshāh; the history itself begins with Muḥammadshāh's birth, on fol. 26^b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history محمد شاهی, otherwise styled رساله محمد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyākhān, A. H. 1158 (A. D. 1745), and of Nādirshāh, A. H. 1160 (A. D. 1747); see ff. 330^a and 327^a respectively.

Dated the 3rd of Rabi'-alawwal, A. H. 1200 = A. D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'liq, by two different hands; size of No. 250, 8 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.; of No. 251, 8 $\frac{1}{8}$ in. by 7 $\frac{3}{4}$ in.

423

Ta'rikh-i-Aḥmadshāhi (تاریخ احمدشاهی).

A short history of the reign of the emperor Abū-alnaṣr Muḥajhid-aldīn Aḥmadshāh, the son of the emperor Muḥammadshāh, composed by Muḥammad 'Alīkhān Anṣārī bin Hidāyat-allāhkhān (who began six years later, A. H. 1202, a very large general history of the Timūrides, styled تاریخ مظفری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A. H. 1196 (see ff. 1^b, l. 6, and 2^a, l. 8) = A. D. 1782. Aḥmadshāh ruled A. H. 1161-1167 (A. D. 1748-1754),

six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A. H. 1188 (A. D. 1775), in the sixteenth year of Shāh 'Ālam's reign.

Beginning: سپاس بی قیاس لائق صانعی که جسم انسان را از حویض ماء و طین بعلو مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

424

Ā'in-i-Ālamshāhi (آئین عالمشاهی).

The first volume of a history of Prince 'Āli Gauhar, who ascended the throne of Dīlī under the title of Shāh 'Ālam, A. H. 1173 (A. D. 1759), from Aḥmadshāh's deposition, A. H. 1167 (A. D. 1754), to about A. H. 1203 (A. D. 1788), by Ghulām 'Alīkhān bin Raushan-aldaulah Bhakhārīkhān Rustamjang; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, viii. p. 393. It is also styled شاه عالمنامه, تاریخ عالمنامه, and on fol. 1^a of this copy (see also fol. 1^b of the following copy) and (in the colophon) شرفنامه. This first volume corresponds to the second book of the Bodleian copy (the first book there is the مقدمه or history of 'Ālamgīr's successors down to the accession of 'Ālamgīr II, which is wanting here altogether), and goes down to about A. H. 1185 (A. D. 1771).

Beginning: حمد بیکد احدی را رسد که میزان ادراک هیچ فردی حقیقت ذاتش الخ.

Dated in the month Rajab, A. H. 1207 (A. D. 1793, February, March).

No. 398, ff. 290, ll. 15; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

425

The same.

The second volume of the Ā'in-i-Ālamshāhi (styled here تاریخ عالمشاهی جلد ثانی), comprising the next seventeen or eighteen years of Shāh 'Ālam's reign from A. H. 1185 to A. H. 1203, from Dābiṭakhān's defeat to the dethroning and blinding of Shāh 'Ālam, by Ghulām Kādirkhān, and corresponding to the third and fourth books in the Bodleian copy.

Beginning: الحمد لله الذي جعل السلاطين الاعظم (العظام in the Bodleian copy) والخواقین المکرم الخ.

This volume is divided here into two maḳālas, viz.:

1. در تبیین روگردانی و نافرمانی نمودن سران دکهن الخ, on fol. 2^a.
2. المال بآغاز مقاله ثانی پرداخته چهره عرائس افکار الخ, on fol. 31^b.

Dated in the month Jumádâ-alulá, A. H. 1206 (A. D. 1792, January).

No. 243, ff. 139, ll. 15; Nasta'liq, written by different hands; size, 9 in. by 5½ in.

426

Ḥaḳīqathâi-Hindûstân (حقیقتهای هندوستان).

History and topography of the Śūbahs of Hindûstân and the Dakhan, compiled A. H. 1204 = A. D. 1790 (the title is a chronogram, see fol. 3^b, l. 2; the date appears besides on fol. 1^b, l. 5 and at the end of the book) by Laḥmī Narāyan, with the takballuṣ Shafīk (see fol. 1^b, l. 3), the author of the Tanmīk-i-Shigarf, a history of the Dakhan, composed A. H. 1200 (see Nos. 447 and 448 below), the Bisât-alghanâ'im or history of the Marat-tahs, A. H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i. pp. 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرین خداوند
زمان و زمین جل جلاله و عم نواله و نعوت سید
کائنات خلاصه موجودات الخ

The book contains four maḳâlas:

Maḳâlah I (not marked here by special heading) begins on fol. 3^b, and deals with the old revenue returns, drawn up by his grandfather and signed by Nizâm-almulk, extending as far as the Faṣḷi year, 1139 (see fol. 2^a, l. 5), with further additions and supplements.

Maḳâlah II (beginning on fol. 35^b) gives an account of the following Śūbahs of Hindûstân: Shâhjahânâbâd (Dihli), on fol. 36^a; Akbarâbâd (Āgra), on fol. 41^b; Allahâbâd, on fol. 43^a; Oudh, on fol. 44^b; Bahâr, on fol. 46^a; Bangâlah, on fol. 47^b; Orissa (here wrongly spelt اوڈیسہ), on fol. 49^b; Mâlwah, on fol. 50^b; Ajmir, on fol. 51^a; Aḥmadâbâd-i-Gujarât, on fol. 52^a; Tattah, on fol. 55^b; Multân, on fol. 57^b; Lâhûr, on fol. 59^a; Kâbul, on fol. 72^a (Kashmir, which ought to be between the last two, is not marked at all in this copy).

Maḳâlah III (beginning on fol. 76^b) deals with the following Śūbahs of the Dakhan: Khândis, on fol. 81^b; Barâr, on fol. 93^b; Aurangâbâd, on fol. 107^b; Bidar, on fol. 120^b; Bijâpûr, on fol. 127^b; Ḥaidarâbâd, on fol. 143^a.

Maḳâlah IV (beginning on fol. 163^a) contains a short chronicle of the Muḥammadan rulers of India, from Sultân Mu'izz-aldin Sâm down to A. H. 1204 in the reign of Shâh 'Ālam. No date.

No. 3055, ff. 213, ll. 14 on ff. 1-84, ll. 16 on ff. 85-213; Shikasta; size, 8½ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Dihli, especially of Muḥammadshâh, Aḥmadshâh, 'Ālamgir II, and Shâh 'Ālam. The latest date that appears is A. H. 1213 = A. D. 1798, 1799 (on fol. 28^a); one of the earliest, even before the accession of Muḥammadshâh, A. H. 1127 = A. D. 1715 (on fol. 78^a). Even a few of 'Ālamgir Aurangzib's are found here and there.

IND. OFF.

Ff. 1-13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshâh, dated A. H. 1155, 1156, 1158, and 1153 (A. D. 1742, 1743, 1745, and 1740).

No. 2975, ff. 89; Shikasta, by various hands; size, 9 in. by 6½ in.

428

Ta'rikh-alsalâtin (تاریخ السلاطين).

A short chronicle of the successors of Timûr and of the Moghul emperors of India down to Shâh 'Ālam, by Şûfi Şan'an bin Mirzâ Bâbâ, beginning: لحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله محمد وآله واصحابه وازواجه وذريته واهليته اجمعين، أما پوشيده نماند فقير حقير سراپا الخ

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhû-alka'dah, A. H. 1220 (the forty-eighth year of Shâh 'Ālam's reign) = A. D. 1806, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, ll. 11; large Nasta'liq; splendid binding in green and gold; size, 6½ in. by 4½ in.

429

Dhikr-alsiyar (ذکر السیر).

A history of the last times of the Moghul empire in India from A. H. 1151 (A. D. 1738, 1739), and the massacre of the people of Dihli by order of Nâdirshâh, down to the end of Shâh 'Ālam's reign, completed by Ghulâm Ḥusainkhân, the son of Muḥammad Himmatkân of Shâhjahânâbâd, A. H. 1221 = A. D. 1806, 1807 (the title is a chronogram, see fol. 387^a, l. 2 sq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A. H. 1168 (A. D. 1754, 1755), from Muḥammad Farrukhsiyar's reign down to that of 'Ālamgir II (see fol. 3^a, l. 10 sq.).

Beginning: حمد خالقى که از خاک تیره آدم صلوات
الله على نبينا وعليه السلام را آفریده بنفخت فيه من
روحى کسوت حیات پوشانیده الخ

The title سیر متأخرین, given to it on the back of the binding and on fol. 1^a, is caused by a confusion of the name of the present author with the similar one of Ghulâm Ḥusain bin Hidāyat 'Alikhân; see Nos. 416-421 above.

No. 1501, ff. 388, ll. 16; large Nasta'liq; size, 13½ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwâb Wâlājâh 'Azimjâh Bahâdur, with the epithet of Sirâj-alumarâ (see fol. 2^b, l. 8 sq.), or as he is styled with

M

his full name on fol. 219^b, l. 10: Muḥammad 'Alikhân Bahâdur Dhû-alfakârjang Sirâj-alumarâ, who was installed by the British Government as Nawwâb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulânâ Muḥammad Şibghat-allâh (صیغة الله), with the epithet Maḥmadat-al'ulamâ Badr-aldaulah Mufti (see fol. 3^a, ll. 2 and 3), or as he is called on fol. 220^a, ll. 3 and 4: 'Azim Nawâzkhân Bahâdur Mu'tamadjang 'Umdat-al'ulamâ Mufti Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Ridâ Şâhib, known as Ḥakim Bâkir Ḥusainkhân Bahâdur (see fol. 4^a, l. 1, and fol. 220^a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allâkhân to Nawwâb Muḥammad 'Alikhân Bahâdur Wâlâjâh. After his death Sayyid Murtaḍâ (see fol. 4^b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muḥammad Badakhshânî, with whose style the Nawwâb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwâb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Şibghat-allâh, and the principal compiler, Sayyid Murtaḍâ, were still alive in 1859, the latter as teacher in the Madrasah.

First portion: Political history on ff. 1–217, styled, according to fol. 4^b, l. 3: عظیم التواریخ (for the general title, given in the English notice, viz. *Sirâj-altawârîkh*, no corroboration is found in the text), beginning: باعث ترتیب اورنگ ظهور عالم و انتظام مسند جلوه آدم حمد مر حضرت آفریدگار الٰہ

According to the index on fol. 4^b the original work was to contain seven maḳâlas and five muḳaddimas, the last three of which were to follow after the maḳâlas, viz.:

Maḳâlah I: The Ghaznawides.

Maḳâlah II: Rulers of Dihli, from the Ghûrides to the end of the Timûride Sulṭâns.

Maḳâlah III: Sulṭâns of the Dakhan, from the Bahmanshâhis to the Barîdshâhis.

Maḳâlah IV: Sulṭâns of Lâhûr, etc.

Maḳâlah V: Islamitic rulers, from the Arabian Khalîfs, beginning with Mu'âwiyah, to the end of Timûr's reign.

Maḳâlah VI: Persian kings, from Gayûmarth to Yazdajird III.

Maḳâlah VII: Rulers of the Carnatic, history of Nawwâb Ḥaidar 'Alikhân and Tipû Sulṭân, and the English conquest.

Muḳaddimas I and II: The Indian Râjâhs and the Hindû religion, together with a short account of the creation, etc.

Muḳaddimah III: Idol and sun worship in India.

Muḳaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindû and other religious creeds, etc., in India. Of

these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5^a, a general introduction on the value of historiography, the sources of Hindû history (Mahâbhârata, etc.), and a general outline of the pre-Islamitic history of India.

2. On fol. 11^a, history of the creation, of the first patriarchs and the Hindû Râjâhs in detail, with a concluding portion on the first rise of Islâm in India (on fol. 53^b). These two parts correspond upon the whole to the *first* and *second* muḳaddimas of the original plan.

3. On fol. 56^a, the Ghaznawides from Nâşir-al-dîn Sabuktagîn to Khusrau Malik bin Khusraushâh (here styled مقاله سیم, corresponding to the *first maḳâlah* of the original plan).

4. On fol. 78^b, the Sulṭâns of Dihli, from the Ghûrides to Sulṭân 'Alâ-al-dîn (here styled مقاله چهارم).

5. On fol. 106^b, continuation of the Sulṭâns of Dihli, from Bahlûl Afghân Lûdî to Timûr and Shâhrukh (here styled مقاله پنجم).

6. On fol. 140^a, the Timûrides of India: Bâbar, on fol. 143^a; Humâyûn, on fol. 149^b; Shirshâh and his successors, on fol. 154^b; second reign of Humâyûn, on fol. 158^b; Akbar, on fol. 161^a; conquest of Mâlwah and short history of that country, on fol. 163^a; conquest of Gujarât and condensed history of it, on fol. 164^b; Jahângir's birth, on fol. 171^a; conquest of Patna and Bangâlah and history of both, on fol. 172^a; conquest of Kashmir and history of that country, on fol. 176^a; conquest of Tattah and Sind and history of Sind, on fol. 180^b; Jahângir, on fol. 183^b; Shâhjahân, on fol. 191^b; 'Âlamgîr, on fol. 204^b, first line; Bahâdurshâh and Jahândârshâh, on fol. 215^b; Farrukhsiyar, on fol. 216^a; Rafî-al-darajât and Muḥammadshâh, on fol. 216^b (here styled مقاله ششم).

The *last three* parts correspond to the *second maḳâlah* and to portions of the *fourth* and *fifth* maḳâlas of the original plan.

Second portion: Natural history, on ff. 218^b–337^b, styled, according to fol. 220^b, last line: جامع الاشیا, with the additional title of هشت چمن, beginning:

بنام آنکه در بالا و پستی
زند اسم عظیمش کوس هستی

It is divided into the following eight bâbs:

1. Roses and other flowers (در ذکر اقسام گلہای خوشبو) (و خوشرنگ), on fol. 221^a.

2. Tobacco and other kinds of trees and fruits (در شرح حال بہمرسی تنباکو وغیرہ بعضی ادویات) (ہر درختی و ذکر اقسام اشجار و میوہا), on fol. 233^b.

3. Vegetables (در بیان بقولات), on fol. 273^b.

4. Cereals (در بیان انواع حبوبات), on fol. 281^a.

5. Birds and poultry in the Ghauts (در ذکر اقسام طیور و مرغان کہ در ملک پادان گہات و بالا گہات پیدا میشوند), on fol. 284^b.

6. Beasts of prey, beginning with the lion (در حیوانات) (مفترس), on fol. 299^b.

7. Waterfowls and fishes (در بیان مرغان و حیوانات آبی), on fol. 303^b.

8. Domestic animals, principally the horse (در بیان احوال حیوانات انعام), on fol. 313^a.

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3^b, first line sq., correctly.

No. 3216, ff. 337, ll. 19; Nasta'lik, by four different hands, the oldest (probably that of Sayyid Murtadâ himself) on ff. 1-10, another (the neatest and most distinct of the four) on ff. 11-217, a third on ff. 218-319 and 324-337, a fourth on ff. 320-323; size, 11 $\frac{1}{8}$ in. by 7 $\frac{1}{8}$ in.

431

Zafarnâma-i-wakâ'i-i-ghadr (ظفرنامه و قانع غد).

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - هست کلید در گنج حکیم، حَبْذَا حَكَمْتَ بِالغَةِ خَدَاوَنْدِ عَزَّ وَجَلَّ كِهْ آبَادَانِ كَنْدِ عَالَمِ رَا از عَهْدِ اَبُو الْبِشْرِ النَّخِ

This copy was completed the 21st of Dhū-al-ḥijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 5 in.

432

Dastūr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Rājah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51^a, where Shāh-jahānābād is mentioned, the new town of Dihli built in Shāh-jahān's reign, long after Todar Mal's death, and on fol. 74^b (see the remark on the margin). If the book is really Todar Mal's Dastūr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindū, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1^a, states, that it was copied by 'Rajah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالک محروسه (بر ورق سیوم) مسافت راه ممالک محروسه الخ

The first chapter, جمع ممالک, begins on fol. 3^b.

No. 1387, ff. 184; large and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{1}{8}$ in.

433

Fihrist-i-Şubajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانت), beginning with Shâh-jahānâbād. The first page contains an index of the whole.

No date.

No. 1131, ff. 131; Shikasta; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{8}$ in.

434

Jam'-i-kâmil baḳaid-i-gūshwâra-i-şubajât-i-Hindû Dakhan u tafsil-i-pargauât-i-şubajât-i-Dakhan (جمع کامل بقید گوشواره صوبجات هندو دکن وتفصیل پרגنات صوبجات دکن).

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جکیچون داس, sent from Haidarâbâd in A. H. 1200 (A. D. 1786).

It begins with the district of Shâh-jahānâbād.

No. 1799, ff. 51; Shikasta; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

b. *Minor Dynasties of India.*

Sind.

435

Ca'nuâma (چینامه).

The legendary history of the usurpation of Brahman Caé, the Rājah of Alor, and the Arab conquest of Sind, by Muḥammad bin Kâsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alî bin Ḥamid bin Abibakr Kûfi (see fol. 7^a, l. 3), who in the reign of Nâsir-aldin Kaba'ca (or Kubâ'ca)-alsalâtin (A. H. 607-625=A. D. 1210-1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled تاریخ هند و سند (here on fol. 1^a); منهاج الدین (here in the heading of fol. 1^b); منهاج (as frequently in the text itself); and فتح نامه (see Rieu iii. p. 949^a); منهاج المسالك (as in the Zubdat-altawârikh and the Tabakât-i-Akbari), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 131-211. It is dedicated to Nâsir-aldin's wazir, Ḥusain bin Abibakr bin Muḥammad al-Ash'ari, the same, to whom 'Auf presented his الالباب, see A. Sprenger, Catal., p. 1.

سپاس وستایش : (as in Rieu iii. p. 948) :
 مرآن خداوندی را که ذکر کرم او خلاصه ایمانست و شکر
 نعم او مقدم امان آن صانعی الخ

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (چچنامه از نسخه دیگر). It begins with: خریدن محمد قاسم مرزن داهر لادی را الخ. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

436

Ta'rikh-i-Sind (تاریخ سند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma'sûm bin Sayyid Safâ'i alhusaini alzandi (الزندى instead of the usual altirmidhi) alhakari, with the takhalluṣ Nâmi (see fol. 2^b, ll. 8 and 9), who died shortly after A.H. 1015 (A.D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212-252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kâsim and its history under the Umayyade and Abbâside Khalifs (partly abridged from the preceding Caenâma), on fol. 3^a.

2. History of Sind under the Ghaznawides and their successors on the throne of Dihli to A.H. 801 (A.D. 1399), and history of the Sûmarah and Sammah dynasties, to A.H. 916 (A.D. 1510), on fol. 20^a (the heading is here omitted).

3. History of the Arghûni dynasty to the death of Sultân Mahmûdkhân, A.H. 982 (A.D. 1574), and of some rulers of Tattah till A.H. 993 (A.D. 1585), on fol. 51^b.

4. History of Sind from A.H. 982 to the complete subjugation of the country by Akbar in A.H. 1001 (A.D. 1592, 1593), on fol. 164^a. The work ends here with the capitulation of Jânibeg, whose death is recorded in a few lines.

Beginning: بر ضمائر صافیة کار آگهان عالم بی اساس و خواطر زاکیه هوشمندان سخن شناس مخفی و مستور نخواهد بود الخ

Dated the 8th of Jumâdâ-alawwal, A.H. 1186 (A.D. 1772, Aug. 7), by Maẓhar-allâh بازیدپوری.

No. 43, ff. 174, ll. 17; Nasta'lik; size, 10½ in. by 7½ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I, on fol. 3^a; II (heading not marked), on fol. 22^b; III, on fol. 53^a; IV, on fol. 153^a. Copied by 'Abd-al'aziz for Colonel Mackenzie, and finished the 26th of Dhû-alhijjah, A.H. 1216 (A.D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10½ in. by 6½ in.

Gujarât.

438

Mirât-i-Sikandarî (مرآت سکندری).

History of Gujarât, from the foundation of the monarchy to the suicide of Sultân Muẓaffar III, the last king of Gujarât, A.H. 1000 (A.D. 1591, 1592), by Sikandar bin Muhammad, surnamed Manjhû (or Manjhû Akbar, as in other copies), who completed this work in A.H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A.H. 1022, 9th of Rabî'-alawwal (A.D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272-275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties. Gujarât,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A.H. 1246 (A.D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A.H. 1056 (A.D. 1646) on fol. 1^a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A.H. 1194 (A.D. 1780), is found on the inner side of the binding.

Beginning: الحمد لله الذى جعل فردًا من افراد البشر سلطانا بين الانام الخ

The work contains the reigns of the following twelve Shâhs, with the dates of their accession:

1. Zafarkhân, afterwards Muẓaffar Shâh I, A.H. 810 (A.D. 1407), on fol. 3^a (the date on fol. 12^b).

2. Sultân Aḥmad I, A.H. 813, 14th of Ramadân (A.D. 1411, Jan. 10), on fol. 14^b.

3. Sultân Muhammad bin Aḥmad, A.H. 845 (A.D. 1441), on fol. 31^b.

4. Sultân Kutb-aldin bin Muhammadshâh, known as Jalâlkhân, A.H. 855, 11th of Muḥarram (A.D. 1451, Febr. 13), on fol. 34^b.

5. Sultân Dâ'ud bin Aḥmadshâh, A.H. 863, 23rd of Rajab (A.D. 1459, May 26).

6. Sultân Mahmûd I, A.H. 863, first of Sha'hân (A.D. 1459, June 3), on fol. 50^a.

7. Sultân Muẓaffar II, A.H. 917, the 7th of Ramadân (A.H. 1511, Nov. 28), on fol. 103^a.

8. Sultân Sikandar bin Muẓaffar, A.H. 932, 22nd of Jumâdâ-alâkhar (A.D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146^b.

9. Sultân Bahâdurshâh, A.H. 932, 26th of Ramadân (A.D. 1526, July 6), on fol. 155^b (Bayley inserts between 8 and 9 the short reign of a certain Mahmûdshâh II, see p. 318 sq.).

10. Sultân Mahmûd II (styled Mahmûd III by Bayley, but called here distinctly سلطان محمود ثانی; there is moreover in Bayley another reign inserted between 9 and 10, that of Muhammadshâh Fârûki, see ib., p. 399), A.H. 943 (A.D. 1537), on fol. 203^b.

11. Sultân Aḥmadshâh II bin Latîfkhân, A.H. 961, 15th of Rabî'-alawwal (A.D. 1554, Febr. 18), on fol. 239^b.

12. Sultân Muẓaffar III, A. H. 968, Ramaḍân (A. D. 1561, May, June), on fol. 268^a (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasta'lik; illuminated frontispiece, the first two pages neatly embellished; size, 9 $\frac{3}{8}$ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alka'dah, A. H. 1046 (A. D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21-24; written by different hands, partly in Nasta'lik, partly in Shikasta; some portions collated; size, 14 $\frac{1}{4}$ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A. H. 1072 (A. D. 1662, May 24).

Beginning: الحمد لله الذى جعل فرسا (here جعل is omitted) من افراد النخ.

No. 3002, ff. 397, ll. 17-20; Naskhî, mixed with Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

441

The same.

Dated the 12th of Shawwâl, A. H. 1190 (1183 of the Bangâlî era=A. D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2^b, l. 12, to fol. 25^a, l. 13.

Dated the 27th of Rajab, A. H. 1049 (A. D. 1639, November 23), by 'Abd-al'aziz al-kuraishi. The author's name appears here on fol. 1^b, l. 6, in full: Sikandar bin Muhamad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14. J. 17, ff. 241, ll. 19 in the older part on ff. 3-16, 18-79, and 85-97; ll. 17 in the more modern part on ff. 1, 2, 17, 80-84, and 98-241; Nasta'lik, by two hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى جعل افراد (فرسا من افراد البشر سلطانا) النخ.

The author's name, on fol. 1^b, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6^a, l. 13, to fol. 42^b, l. 11. Fol. 6 opens in A. H. 855, the year of Kuṭb-al-din Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254^a, l. 9, to fol. 256^a, l. 14. The copy breaks off on fol. 240^b, corresponding to No. 1038, fol. 297^b, l. 14. On fol. 1^a

there appears in the same handwriting the end of a condensed prose-narrative of Firdausi's Shâhnâma, entitled مضمون شاهنامه فردوسى (argument of Firdausi's Shâhnâma). Bibliotheca Leydeniana.

No. 1621, ff. 240, ll. 19; Nasta'lik; large waterspots; size, 9 in. by 5 in.

444

Mirât-i-Aḥmadi (مرآت احمدى).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A. H. 1174 (A. D. 1760, 1761), composed by 'Alî Muḥammadkhân, who began the introduction of this work in A. H. 1170=A. D. 1756, 1757 (see fol. 8^b, l. 14), the fourth year of the reign of 'Ālamgir II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84-86; Cat. Codd. Or. Lugd. Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât,' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḥaddimah, on fol. 9^b; beginning of the ante-Muḥammadan period, on fol. 18^a; beginning of the Muḥammadan rulers, on fol. 23^a. A khâtimah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651^b-812^b.

Beginning: فهرس نسخة دفتر کمال حمد پادشاه مالک الملکی که نصب و عزل فرمانروایان ممالک هفت اقلیم و والیان تخت و دیهیم و اورنگ نشینان النخ.

Dated the 6th of Rabi'-alawwal, in the twenty-sixth year of Shâh 'Ālam's reign (A. H. 1199=A. D. 1785, January 17), by Luṭf-allâh. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarât, translated from the Persian of Alî Mohamud Khan,' London, 1835.

No. 222, ff. 812, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

The Dakhan.

a. General History.

445

Ta'rikh-i-Dilkushâ (تاریخ دلکشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Ālamgir, from about A. H. 1068 to A. H. 1120 (A. D. 1658-1708), by Bhimsen ibn Raghûmandandâs (بهیم سین ابن رگھونندن داس), entitled دلکشا (see author's name and title on fol. 3^b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A. H. 1059 (A. D. 1649). see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Ālamgir's reign, A. H. 1098 (A. D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3-123.

Beginning: ستایش و نیایش معبودی را سزد که قالب انسان را از کتم عدم بوجود آورده النخ.

No. 94, ff. 105, ll. 13; Nasta'lik; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

446

Kadâyâi-Salâtîn-i-Dakhan (قصایب سلاطین دکن).

A history of the Dakhan, compiled chiefly on the basis of Firishṭa's Gulshan-i-Ibrâhîmî (see Nos. 291-304 in this Cat.), by Mirzâ Mahdikhân, i. e. Nizâm-aldin Muḥammad Hâdi alḥusaini alṣafawî, the author of the تارخ نادری (Bodleian Cat., Nos. 302-306) and the مجموعه میرزا مهدی خانی (see above, Nos. 412-414), in A. H. 1156, A. D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâbs, viz.:

1. Bahmanî Sultâns of Gulbargah; 2. Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Kuṭbshâhs of Tiling; 5. Imâdshâhs of Barâr; 6. Bari-diyyah Shâhs of Bidar; 7. Fârûkî Sultâns of Khândîs, etc., with a khâtimah on the history of Malabar and Sarândîb and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bâb* (the Bahmanîs) from A. H. 748 to A. H. 934 (A. D. 1347-1528), and the greater part of the *second bâb* (the Âdilshâhs) to A. H. 1005 (A. D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس پادشاه از
و ابد بارگاہ بحکم کلّ یوم و هوفی شان الخ

The *second bâb* begins on fol. 70^a.

No. 339, ff. 9-109, ll. 25; careless Nasta'liq; size, 11¼ in. by 7 in.

447

Tanmîk-i-Shigarf (تنمیک شگرف).

History of the Dakhan, compiled by Laḥmî Narâyan, with the takhalluṣ Shafîk (comp. No. 426 above and No. 468 below), A. H. 1200 = A. D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238^b and ii. p. 860^a. It begins on fol. 2^a with a topographical and statistical account of the different şûbahs; on fol. 40^b follows the history of the conquest of the Dakhan under the kings of Dihli; on fol. 43^a that of the Bahmanî Sultâns, abridged from Firishṭa, and finally the ملوک الطوائف in several subdivisions, viz.:

1. Âdilshâhs of Bijâpûr, on fol. 51^b; 2. Nizâmshâhs of Aḥmadnagar, on fol. 54^b; 3. Imâdshâhs of Barâr, on fol. 58^a; 4. Kuṭbshâhs of Haidarâbâd, on fol. 58^b; 5. Fârûkî Sultâns of Khândîs, on fol. 61^a; 6. Bari-diyyah Sultâns of Bidar, on fol. 62^b.

On fol. 63^a begins the account of the Moghul emperors (ذکر سلاطین تیموریّه) down to A. H. 1200.

Beginning of the whole work:

یا رب ز تو یافت گفتگو خامّه من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2^a), received this copy in February, 1788 (A. H. 1202, Jumâdâ I), from Haidarâbâd.

No. 1732, ff. 203, ll. 15; Nasta'liq; size, 9¾ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2^b.

Conquest of the Dakhan, etc., on fol. 40^b.

Bahmanîs, on fol. 42^b; Âdilshâhs, on fol. 51^a; Nizâmshâhs, on fol. 53^a; Imâdshâhs, on fol. 59^a; Kuṭbshâhs, on fol. 59^b; Fârûkî Sultâns, on fol. 61^a; Bari-diyyah Sultâns, on fol. 63^a; Moghul emperors, on fol. 63^b.

No date.

No. 771, ff. 195, ll. 12-13; large Nasta'liq; size, 10¼ in. by 7¾ in.

b. Bahmanîs and Nizâmshâhs.

449

Burhân-i-Maâthir (برهان مآثر).

An excellent, but defective copy of 'Alî bin 'Aziz-allâh Ṭabâṭabâ's history of the Bahmanîs and Nizâmshâhs of Gulbargah, Bidar, and Aḥmadnagar, commenced A. H. 1000 = A. D. 1592 (the title is a chronogram), and completed in or shortly after A. H. 1004 (A. D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085^a. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first ṭabaqah* (Gulbargah), in the reign of Sultân 'Alâ-aldin Ḥasanshâh Bahmanî (A. H. 742-758 = A. D. 1342-1357), thus: وزیر صافی ضمیر مردم
وزیر صافی از فتنه و فساد ایمن الخ

The first heading appears on fol. 6^a: ذکر توچه رایات

فتح آیات سلطان بصوب گلبرگه بجهت دفع مفسدان

The following reigns (with the respective dates of accession) are these:

Sultân Muḥammadshâh I bin Sultân 'Alâ-aldin Ḥasanshâh Bahmanî (A. H. 758-775 = A. D. 1357-1373), on fol. 15^a.

Sultân Mujâhidshâh bin Sultân Muḥammadshâh Bahmanî (A. H. 775-779, 18th of Dhû-alḥijjah = A. D. 1373-1378, April 17), on fol. 16^b.

Sultân Dâ'ûdshâh I bin Maḥmûdkhân bin Sultân 'Alâ-aldin (A. H. 779-780, Muḥarram = A. D. 1378, April to May), on fol. 17^b.

Sultân Abû-almuẓaffar Muḥammadshâh II bin Maḥmûdkhân (A. H. 780-799, 26th of Rajab = A. D. 1378-1397, April 25), on fol. 18^a.

Sultân Abû-almuẓaffar Ghiyâth-aldin Bahmaushâh bin Sultân Muḥammadshâh II (A. H. 799, Rajab to 17th of Ramaḍân = A. D. 1397, April to June 14), on fol. 19^a.

Sultân Shams-aldin Dâ'ûdshâh II bin Sultân Muḥammadshâh II (A. H. 799-800, 23rd of Şafar = A. D. 1397, June to Nov. 15), on fol. 19^b.

Sultân Taj-aldin Abû-almuẓaffar Firûzshâh bin Aḥmadkhân bin Sultân 'Alâ-aldin Bahmanî (A. H. 800-825, 11th of Shawwâl = A. D. 1397-1422, September 28), on fol. 21^a.

Second ṭabaqah (Bidar).

Sultân Shihâb-aldin Abû-alghâzi Aḥmadshâh I bin Aḥmadkhân bin 'Alâ-aldin Bahmanî (A. H. 825-838 = A. D. 1422-1435), on fol. 29^a.

Sultân 'Alâ-aldin Abû-almuẓaffar Aḥmadshâh II bin Aḥmadshâh (A. H. 838, 22nd of Rajab, to 862, end of Jumâdâ-alawwal = A. D. 1435, February 21, to 1458, April), on fol. 46^a.

Sultân Humâyûnshâh bin 'Alâ-aldin Aḥmadshâh II (A. H. 862-865, 27th of Dhû-alka'dah = A. D. 1458-1461, September 3), on fol. 57^b.

Sultân Nizâmshâh bin Humâyûnshâh (A. H. 865-867, 13th of Dhû-alka'dah=A. D. 1461-1463, July 30), on fol. 64^b.

Sultân Muḥammadshâh bin Sultân Humâyûnshâh (A. H. 867-887, 5th of Şafar=A. D. 1463-1482, March 26), on fol. 75^a.

Sultân Maḥmûdshâh bin Muḥammadshâh (A. H. 887-924, 24th of Dhû-alhijjah=A. D. 1482-1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97^b.

Third tabaqah (Aḥmadnagar).

Sultân Aḥmad Barrî (A. H. 891-911=A. D. 1486-1505, see fol. 160^b sq.), on fol. 125^b.

Sultân Abû-almuzaḥḥar Burhân Nizâmshâh (A. H. 911-961, 24th of Muḥarram=A. D. 1505-1553, December 30, see fol. 312^a), on fol. 186^a.

Sultân Ḥusainshâh Nizâmshâh (A. H. 961-972, 7th of Dhû-alka'dah=A. D. 1553-1565, June 6, see fol. 376^a), on fol. 319^a.

Sultân Abû-aghâzî Murtaḍâ Nizâmshâh (A. H. 972-996, 18th of Rajab=A. D. 1565-1588, June 13, see fol. 521^b), on fol. 376^b.

Shâhzâda Mirânshâh Ḥusain bin Murtaḍâ (A. H. 996-997, Rajab=A. D. 1588-1589, May), on fol. 524^b.

The subsequent reigns and events from A. H. 997 to 1004 (A. D. 1589-1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Şalâbatkhân's escape from the fortress of Karlah (قلعة كره) is narrated on fol. 538^b sq., 'Âdilshâh's arrival and war with Jamâlkhân on fol. 543^a sq.; expedition against the Portuguese on fol. 548^b sq.; punishment of the traitors on fol. 552^b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557^a being left blank, and fol. 557^b beginning with a new *بسم الله الرحمن الرحيم*). Advance of the Moghuls into the Dakhan, on fol. 557^b sq.; night attack (شبخون) of Abhangkhân, on fol. 565^a sq.; breach made in the wall of the fortress of Aḥmadnagar, on fol. 574^a sq.; peace made with prince Murâd, on fol. 583^a sq.; departure of the Moghuls and submission of Ikhilâshkhân and others, 27th of Rajab, A. H. 1004 (A. D. 1596, March 27), on fol. 590^a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 in.

c. 'Âdilshâhs.

450

Ta'rikh-i-'Ali 'Âdilshâh (تاریخ علی عادلشاه).

The history of Sultân 'Ali 'Âdilshâh II of Bijâpûr (who reigned from A. H. 1067 to A. H. 1083 = A. D. 1656-1672), from his birth to A. H. 1076 (A. D. 1665, 1666), related in very flowery language at the order of the Sultân by Nûr-allâh ibn Kâdî Sayyid 'Ali Muḥammad al-Ḥusainî alkâdirî (see the author's name on fol. 62^b, l. 6). He completed this work in A. H. 1077 (chronogram, on fol. 172^b, ll. 8 and 9: روشن شده = (میزان عدل) = A. D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستایش خدای جان و تن آفرین و پادشاه و میراست الخ
ملك آسمان و زمین منزه و میراست الخ

Beginning of the history (birth of 'Ali 'Âdilshâh II), on fol. 63^a.

No date.

No. 3006, ff. 54-174, ll. 15; large Nasta'liq; size, 10 in. by 5 $\frac{7}{8}$ in.

451

Another copy of the same.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملك آسمان و زمین الخ

Beginning of the history, on fol. 10^a. Author's name, on fol. 9^b, l. 11. Chronogram, on fol. 121^b, first line.

No date. Bibliotheca Leydeniana. On ff. 22-35 the text of the first lines in each page is considerably damaged, likewise on ff. 107^b-110^a and 112^b-114^b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17-18; careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

452

A modern copy of the same.

Beginning: ستایش خدای جان و تن آفرین الخ

Author's name on fol. 9^a, last line. Beginning of the history, on fol. 10^a. Chronogram, on fol. 208^a, l. 10.

Dated the 1st of Jumâdâ-althâni, A. H. 1233 (A. D. 1818, April 8).

No. 3052, ff. 212, ll. 13; large and very distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستایش خدای جان و تن آفرین و پادشاه ملك آسمان و زمین الخ

Author's name, on fol. 9^a, ll. 11 and 12.

'Âdilshâh's birth, on fol. 9^b. Chronogram, on fol. 126^b, last line.

No. 3175, ff. 128, ll. 17; large and distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

454

Tawârikh-i-Haft Kursî (تواریخ هفت کرسی).

A short history of the 'Âdilshâhs of Bijâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bijâpûr, by 'Âlamgir, in A. H. 1097 (A. D. 1686), identical in its contents, its conciseness, and its richness of dates with the *احوال سلاطین بیجاپور*, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuḥammad

Shâhnawâzkhân, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bijâpûr, viz.: 1. Yûsuf 'Âdilshâh, died A. H. 925=A. D. 1519 (on fol. 3^a); 2. Isma'il 'Âdilshâh, died A. H. 931=A. D. 1524, 1525 (on fol. 10^a); 3. Ibrâhîm 'Âdilshâh I, died A. H. 965=A. D. 1558 (on fol. 11^a); 4. 'Alî 'Âdilshâh I, died A. H. 988=A. D. 1580 (on fol. 20^b); 5. Ibrâhîm 'Âdilshâh II, died A. H. 1036=A. D. 1626 (on fol. 24^b); 6. Muḥammad 'Âdilshâh, died A. H. 1067=A. D. 1656 (on fol. 27^a); 7. 'Alî 'Âdilshâh II, died A. H. 1083=A. D. 1672 (on fol. 31^b). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Âdilshâh, to A. H. 1097 (A. D. 1686).

Beginning: *اولاً تواریخ هفت کرسی نند آیان (?) و چند در چند روز الخ*

No. 3051, ff. 1-46, ll. 8-10; Shikasta; size, 8½ in. by 5½ in.

455

Basâtin-i-Salâṭîn (بساتین سلاطین).

A history of the 'Âdilshâhs of Bijâpûr, from the origin of the dynasty to its last representative, Sulṭân Sikandar, and its overthrow by 'Âlamgir, compiled by Muḥammad Ibrâhîm al-zubairi (see fol. 3^b, l. 11), and entitled بساتین السلاطین (ff. 3^b, l. 9, and 435^b, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240 = A. D. 1824, 1825 (see ff. 431^a, last line but one, and 433^b, l. 12, where the author states that it is the eighth year now since the conquest of Bijâpûr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 139 sq.

Beginning: *سپاس گوناگون و ستایش از حدّ افزون مر صانعی را سزد که بقدرت کامله خود الخ*

The authorities on which the author based his work are six, viz.:

1. Muḥammad Kâsîm Firishṭa's Naurasnâma (or Gulshan-i-Ibrâhîmî), composed A. H. 1015, see Nos. 291-304 in this Catalogue.

2. Mir Rafî'aldîn Shirâzî's Tadhkirat-almulûk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rieu i. p. 316.

3. Mullâ Zuhûr ibn Mullâ Zuhûrî Kâ'imî's Muḥammadnâma, composed in Sulṭân Muḥammad 'Âdilshâh's reign.

4. Sayyid Nûr-allâh ibn Kâdi Sayyid 'Alî Muḥammad Nûr-allâh's Inshâ-i-'Alî 'Âdilshâhiyyah, composed in 'Alî 'Âdilshâh II's reign, that is, the Ta'rikh-i-'Alî 'Âdilshâh, see Nos. 450-453 in this Catalogue.

5. Miẓân Nuṣratî, the king of poets in the Dakhan's versified 'Alinâma, composed in the same reign.

6. Shaikh Abû-alhasan ibn Kâḍî 'Abd-al'azîz's history of the 'Âdilshâh dynasty down to Sikandarshâh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The

work is divided into eight gardens (bûstân) and an appendix, viz.:

Bûstân I, on fol. 3^b: Reign of Yûsuf 'Âdilshâh, who founded Bijâpûr, A. H. 919=A. D. 1513 (see fol. 18^b, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17^b, last two lines).

Bûstân II, on fol. 19^a: Reign of Isma'il 'Âdilshâh, A. H. 925-941 (A. D. 1519-1534), see fol. 38^a, last line (not 931, as Rieu and the immediately preceding Haft Kursî state).

Bûstân III, on fol. 39^b: Reign of Ibrâhîm 'Âdilshâh I, A. H. 941-965, see fol. 61^b, l. 7.

Bûstân IV, on fol. 62^b: Reign of 'Alî 'Âdilshâh I, A. H. 965-988 (see the ta'rikh on his death, شاه جهان شد شهید, on fol. 142^b, l. 8).

Bûstân V, on fol. 143^a: Reign of Ibrâhîm 'Âdilshâh II, A. H. 988-1037 (1036 in the Haft Kursî), see fol. 240^b, first line.

Bûstân VI, on fol. 240^b: Reign of Muḥammad 'Âdilshâh, A. H. 1037-1067, see fol. 279^a, l. 7.

Bûstân VII, on fol. 286^b: Reign of 'Alî 'Âdilshâh II, A. H. 1067-1083, see fol. 318^a, first line (Rieu's copies fix his accession in A. H. 1048=A. D. 1638).

Bûstân VIII, on fol. 318^a: Reign of Sikandar 'Âdilshâh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413^a, first line.

A supplement, dealing with the last years of 'Âlamgir's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bijâpûr's conquest by the English, on fol. 417^a sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3406, ff. 435, written by a number of different hands; the main portion, ff. 25-270^a middle and 320-435, in very unequal Shikasta, ll. 11-20; another portion, ff. 1-24, in very clear and distinct Nasta'liq, ll. 15; and a third portion, ff. 270^a middle to 319, in another smaller Nasta'liq, ll. 21; size, 9½ in. by 5½ in.

d. Kuṭbshâhs.

456

Ta'rikh-i-Sulṭân Muḥammad Kuṭbshâhî (تاریخ سلطان محمد قطبشاهی).

History of the Kuṭbshâhî dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sulṭân Muḥammad Kuṭbshâh, see Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: *تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریای آن طیران نتواند نمود الخ*

Muḥaddimah, containing an account of Ḳarâ Yûsuf Turkmân and his family, on fol. 3^a.

Maḳâlah I: History of Sulṭân Ḳulî Kuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29^b.

Maḳâlah II: History of Sulṭân Jamshîd (died A. H. 957=A. D. 1550) and of Sulṭân Subḥân Kulî, on fol. 92^a.

Maḳâlah III: History of Sulṭân Ibrâhîm Kuṭbshâh, died A. H. 988 (A. D. 1580), on fol. 113^a.

Maḳâlah IV: History of Sulṭân Muḥammad Ḳulî Kuṭbshâh, died A. H. 1020 (A. D. 1612), on fol. 190^b.

Khâtimah: History of the first five years of Sulṭân

Muḥammad Kuṭbshāh's reign, from his accession, the 17th of Dhū-alka'dah, A. H. 1020 (see fol. 256^b, ll. 4 and 3 ab infra) = A. D. 1612, Jan. 21, to the end of A. H. 1025 (end of A. D. 1616), on fol. 254^a.

This work is interspersed with much poetry, and the khâtimah especially contains a long series of ghazals, rubâ'is, marthiyyas, kaşidas, etc., composed by Muḥammad Kuṭbshāh himself; all the ghazals bearing consequently the takhalluṣ *هَى ظَلَّ الهَى* or سلطان.

This copy was finished the 20th of Ramadân, A. H. 1078 (A. D. 1668, March 4), by Shaikh 'Abd-alkākim.

No. 179, ff. 280, ll. 15; Nasta'liq; size, 11½ in. by 6½ in.

457

Another copy of the same.

Muḥaddimah, on fol. 2^a.

Maḳâlah I, on fol. 24^b; II, on fol. 82^a; III, on fol. 100^a; IV, on fol. 169^a.

Khâtimah, on fol. 225^a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alkādir bin Shaikh 'Abd-allaṭif of Baghdād, the servant of 'Abdallāh alnaşiri alcishtî at Ḥaidarābād, from a MS. in the library of Mir Shams-aldin 'Alî Khānsāhib; the muḥaddimah is dated the 15th of Shawwāl, A. H. 1197 (A. D. 1783, September 13); the first maḳâlah, the 22nd of Şafar, A. H. 1198 (A. D. 1784, January 16), the second, the 1st of Rabî'alawwal, A. H. 1198 (A. D. 1784, January 24), the third, the 1st of Rabî'althāni, A. H. 1198 (A. D. 1784, February 23); the khâtimah, the 20th of Rabî'althāni, A. H. 1198 (A. D. 1784, March 13). Some leaves are supplied by Mir Faşih, a few others by Mir Ḥaidar 'Alî.

No. 1136, ff. 249, ll. 17; irregular Nasta'liq; size, 10½ in. by 6½ in.

458

The same.

Muḥaddimah, on fol. 2^a.

Maḳâlah I, on fol. 16^b; II, on fol. 50^a; III, on fol. 61^a; IV, on fol. 102^a. Khâtimah, on fol. 134^b.

Copied A. H. 1219 (A. D. 1804, 1805), from a MS., dated the 12th of Rajab, A. H. 1171 (A. D. 1758, March 22). Presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll., August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'liq, mixed with Shikasta; size, 12½ in. by 7½ in.

459

The same.

This copy is not dated. Muḥaddimah, on fol. 2^b.

Maḳâlah I, on fol. 26^b; II, on fol. 84^b; III, on fol. 107^a; IV, on fol. 180^b. Khâtimah, on fol. 238^a.

No. 37, ff. 263, ll. 17; Nasta'liq; size, 9¾ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muḥammad Kuṭbshāh's poetry are

IND. OFF.

missing, as well as the verses with which the other parts of the book are interspersed.

Muḥaddimah, on fol. 3^a.

Maḳâlah I, on fol. 34^b; II, on fol. 104^b; III, on fol. 128^a; IV, on fol. 231^a. Khâtimah, on fol. 303^a. It breaks off on fol. 314^b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269^b): بيان شمه از جامعيت ذات قدسى صفات و بعضى خصائل مرضيه حضرت ظل الله

Last words (corresponding to No. 179, fol. 270^a, l. 9): که مورخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

A portion, ff. 188^b and 189^a, is left blank, but the text is uninterrupted.

No. 2413, ff. 314, ll. 15; splendid Naskhi; size, 12½ in. by 7½ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third maḳâlah, on ff. 147^b and 148^a.

Muḥaddimah, on fol. 3^a.

Maḳâlah I, on fol. 31^a; II, on fol. 84^a; III, on fol. 102^a; IV, on fol. 180^a.

Khâtimah, on fol. 235^b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت

No date.

No. 2908, ff. 245, ll. 15; large Nasta'liq; size, 11¾ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the muḥaddimah and the four maḳâlas, but here the fourth maḳâlah is put before the third. The whole khâtimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḳâlah), corresponding to No. 179, 456 in this Catalogue, fol. 248^b, l. 4 ab infra to fol. 254^a.

Muḥaddimah, on fol. 2^b.

Maḳâlah I, on fol. 23^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 94^b.

No date.

No. 2976, ff. 207, ll. 19; Naskhi; size, 10¾ in. by 6½ in.

463

Ma'athir-i-Kuṭbshāhî Maḥmûdi (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sulṭān Muḥammad Kuṭbshāh (A. H. 1020-1035 = A. D. 1612-1626), together with a detailed account of all the contemporary events, especially in the Şafawî dynasty, with which

the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186^b), by Muḥammad bin 'Abdallāh of Nishāpūr, who entered the service of Sulṭān Muḥammad Kulī Kuṭbshāh, A. H. 995 (A. D. 1587), see fol. 3^b sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A. H. 1033 (A. D. 1624), on fol. 153^a, l. 22, but a later date, A. H. 1038 (A. D. 1629), the year of Shāh 'Abbās' death and Shāh Ṣafi's accession, appears on fol. 172^a. It begins, on fol. 5^a, with an account of the Ṣafawis, from Shaikh Ṣafi to Shāh 'Abbās, to whom the largest portion of this MS. is devoted (in twelve maḳālas, on the basis of Iskandar Munshi's *تاریخ عالم عباسی*, comp. Rieu i. p. 187^a). The account of the Kuṭbshāhi dynasty begins on fol. 86^a, but already on fol. 92^a the Persian history is continued.

The *تاریخ قطبشاه محمودی* is often quoted.

Beginning: *صد هزاران هزار جواهر حمد و سپاس و غرر درر ثناء بیقیاس نثار حضرت با جلالت آفریدگاری که مناشیر نافذ حکم ازلی الخ*

No. 841, ff. 180, ll. 25; distinct Nasta'liq; illuminated frontispiece; size, 14½ in. by 8½ in.

464

Hadikat-alsalāṭin (حدیقة السلاطین).

The history of Sulṭān 'Abdallāh Kuṭbshāh of Gulkundah, who was born A. H. 1023 = A. D. 1614 (chronograms for his birth, see on fol. 7^a, last line, *کام بخش خلد الله عمره ایدا*, etc.), and succeeded his father, Sulṭān Muḥammad, A. H. 1035 (A. D. 1626). The history goes down to the end of the sixteenth year of his reign, A. H. 1050 = A. D. 1640, 1641 (see the beginning of that year, on fol. 215^a, last line). The author's name is: Nizām-al-din Aḥmad bin 'Abdallāh alshirāzi alṣā'idi, see fol. 3^a, ll. 4 and 5. Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1^b: *تاریخ قطبشاهی جلد دوم*, with the addition of ۱۰۶۹ سنه (1069), as if it were the second volume of the 'Ta'rikh-i-Sulṭān Muḥammad Kuṭbshāhi' (see above, Nos. 456-462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4^a, l. 2.

Beginning: *شکر و سپاس و ستایش بیقیاس حضرت پادشاهی الخ*

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1-80 and 81-136, in Nasta'liq, the last two, ff. 137-213 and 214-224, in Shikasta; size, 10 in. by 6½ in.

465

Hadikat-al'ālam (حدیقة العالم).

The first maḳālah of the history of the Kuṭbshāhs and the Nizāms or Ḍafis of Haidarābād, by Nizām 'Alī Ḍafjah II's minister, Abū-alkāsim bin Radi-al-din almūsawī, with the epithet Mir 'Ālam (see title and

author's name, on fol. 6^a, l. 14, and fol. 5^b, ll. 2 and 3), who completed this work after A. H. 1218 (A. D. 1803, 1804), and died A. H. 1223 (A. D. 1808), see Rieu i. p. 323 sq. Lithographed in Haidarābād, A. H. 1265. This first maḳālah, dealing with the Kuṭbshāhs only, is subdivided into a muḳaddimah and seven bābs:

Muḳaddimah: Pedigree of Sulṭān Kulī Kuṭbshāh, on fol. 6^b.

Bāb I: Reign of Sulṭān Kulī Kuṭbshāh (who died after 44 years of independent sovereignty, A. H. 950 = A. D. 1543, 1544), on fol. 7^a, in three faṣls.

Bāb II: Reign of Sulṭān Jamshid Kuṭbshāh (who died A. H. 957 = A. D. 1550) and of prince Subḥān Kulī, his son, on fol. 44^b, likewise in three faṣls.

Bāb III: Reign of Sulṭān Ibrāhīm Kuṭbshāh (who died A. H. 988 = A. D. 1580), on fol. 59^a, again in three faṣls.

Bāb IV: Reign of Sulṭān Muḥammad Kulī Kuṭbshāh (who died A. H. 1020 = A. D. 1612), on fol. 108^b, in three faṣls.

Bāb V: Reign of Sulṭān Muḥammad Kuṭbshāh (who died A. H. 1035 = A. D. 1626), on fol. 143^a, in three faṣls.

Bāb VI: Reign of Sulṭān 'Abdallāh Kuṭbshāh (who died A. H. 1083 = A. D. 1672), on fol. 163^a, in three faṣls.

Bāb VII: Reign of Sulṭān Abū-alḥasan Kuṭbshāh, known as Tānāshāh (who was deposed by 'Ālamgir, in A. H. 1098 = A. D. 1687, and died as a prisoner in the fortress of Daulatābād, A. H. 1113 = A. D. 1701), on fol. 198^a, last line.

Beginning, on fol. 3^a: *نظام ملك سخنوری وانتظام قلمرو*

معنی گسترى وقف سالاری حمد شاهنشاهی الخ

The second maḳālah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Ḍafis of Haidarābād, in five bābs, the last of which is not extant; the same applies to the khātimah, which was to contain the author's life.

Prefixed to this first maḳālah of the *حدیقة العالم* is a preamble (on ff. 1^b-2^b) similar to that noticed by Rieu in the second maḳālah of this work (see i. p. 325), viz. by Mir Abū Turāb bin Sayyid Aḥmad alridawī, who states that at the request of the Nizāmshāh Mir Akbar 'Alikhān Bahādur Ḍafjah II, the minister Abū-alkāsim almūsawī Mir 'Ālam (i. e. the author of the *حدیقة العالم*) charged him, viz. Abū Turāb, to write a history of the Kuṭbshāhs who reigned almost 200 years in the Tilinga empire, on the basis of the *تاریخ قطبشاهی* and other ta'rikhāt, and that he compiled consequently a work, styled *قطب نمای عالم* (see fol. 2^a, ll. 6 and 7), in A. H. 1221 = A. D. 1806 (see fol. 2^a, lin. penult.). He divided it into a muḳaddimah, seven bābs, and a khātimah, the contents of which agree with the seven bābs in the *حدیقة*, whilst the khātimah pretends to give an account of Mir 'Ālam's life.

The beginning of the muḳaddimah, of which four lines only are found, agrees word for word with that in the *حدیقة*, viz.: *سپاس و ستایش گوناگون مر قادر بیچون را الخ*

No. 2428, ff. 223, ll. 21; large Nasta'liq; size, 12 in. by 7½ in.

e. *Āṣafīs or Nizāms.*

466

Short fragment of a history of the early life of Nizām 'Alikhān Āṣafjāh II, from his birth in A. H. 1146 (A. D. 1733, 1734), at Aurangābād (see fol. 18^b, l. 9 sq.), to A. H. 1171 (A. D. 1758; the 3rd of Ramadān of that year appears on fol. 39^a, ll. 5 and 6), by Abū-alkāsim almūsawī (see fol. 6^a, l. 2), the author of the *ḥadiqat al-'ālam*, the first *maqālah* of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first maqālah*, beginning: نظام ملك سخنوری وانتظام قلمرو معنی گستری وقف سالاری حمد شاهنشاهی که دبیر حکمت کامله اش الخ, is no doubt a part of the first original sketch, out of which the *second maqālah* of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A. H. 1199, Rabī' I), at Haidarābād, is a clear evidence of it. The following headings appear in the text:

1. تذهیب سرلوحه عنوان و تهذیب دیباچه صحیفه بیان, بذكر نسب همایون آصف سلیمان نشان, on fol. 13^b.
2. ضیا اندوزی مشرق سخن رانی و شعله افروزی صبح روشن بیانی بپرتو ذکر طلوع آفتاب بیت الشرف دولت و جهانبانی یعنی ولادت باسعادت جناب ثانی آصف و آصف ثانی, on fol. 17^a.
3. بیان آغاز طلوع انوار این دولت ابد بنیان و شروع شیوع میامن عدل و احسان داور جهان و ذکر توجّه موکب اقبال آن خدیو کامگار بجانب مملکت برار, on fol. 23^a.
4. نهضت موکب اقبال خدیو بیهمال از مملکت برار بجانب خجسته بنیاد و دیگر سوانح آن ایام سعادت بجانب, فرجام بتقدیر خانی عباد, on fol. 30^b.
5. ذکر کفران نعمت ورزیدن و فتنه اندیشیدن حیدر جنگ و کشته شدن او به تیغ سیاست جهان داور معدلت آهنک و انتهاض موکب منصور از سواد اورنگ آباد بجانب برهانپور, on fol. 32^b.

The death of Nizām-almulk Āṣafjāh, the father of Āṣafjāh II, is recorded on fol. 23^b, lin. penult. On fol. 40^a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

467

Tadhkira-i-Āṣafi (تذکره آصفی).

A history of the Āṣafīs or Nizāms of Haidarābād, from their origin to Shawwāl, A. H. 1206 (A. D. 1792, May, June; see the last date 1206 on fol. 310^a, last line), somewhat of the same character as the second part of the *ḥadiqat al-'ālam* (see the preceding copy), but

dealing in detail only with the reign of Āṣafjāh II (A. H. 1175-1217 = A. D. 1762-1802), by Tajalli 'Alī, called Tajalli Shāh. It is the same work which is noticed under the title of *توزک آصفی* in Rieu i. p. 327^b, and iii. p. 1037^a, where it is stated that the author's death in A. H. 1206 prevented the completion of the history.

Beginning: اشعه ستایش بی آرایش مر احدیرا سزد که از خلوتخانه غیب هویت خود را الخ

Previous history of the Amīrs of Haidarābād, on fol. 5^a.

Reign of Nizām-almulk Āṣafjāh I (born A. H. 1082 = A. D. 1671, 1672, died A. H. 1161 = A. D. 1748), on fol. 14^b sq.

Reign of Nawwāb Nizām-aldaulah Nāṣirjang (died A. H. 1164 = A. D. 1750), on fol. 19^a.

Reign of Ṣalābatjang (deposed A. H. 1175 = A. D. 1762), on fol. 26^a.

Reign of Nizām 'Alikhān Āṣafjāh II, on fol. 85^b.

Copied A. H. 1226 (A. D. 1811).

No. 2928, ff. 342, ll. 15; Nasta'liq; size, 10½ in. by 6½ in.

468

Maāthir-i-Āṣafi (مآثر آصفی).

A history of the Āṣafīs or Nizāms of Haidarābād, compiled between A. H. 1207 and 1208 (A. D. 1792, 1793), by Lachmi Narāyan, with the takhalluṣ Shafīk of Aurangābād, who was born as son of Rāe Mansārām, the diwān of Nawwāb Āṣafjāh, A. H. 1158 (A. D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039^a and 1083^a; Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmīk-i-Shigarf, a history of the Dakhan, A. H. 1200 (A. D. 1786); comp. Nos. 447 and 448 in this Catalogue.

2. Ḥaḳīkathāi-Hindūstān, a topographical account of the Ṣūbahs of Hindūstān and the Dakhan, A. H. 1204 (A. D. 1790); comp. No. 426 in this Catalogue.

3. Description of Haidarābād, A. H. 1214 (A. D. 1799, 1800).

4. Bisāṭ-alghanā'im, a history of the Marattahs, likewise A. H. 1214. In this book the author refers to his *Maāthir-i-Āṣafi* for further details about the Marattahs.

5 and 6. Two *tadhkiras*, viz. Gul-i-Ra'nā and Shām-i-Gharibān; comp. about the former, A. Sprenger, Catal., p. 145, No. 5.

Beginning: جواهر محامد نذر مالک الملکی که شاهان ذوی الاقتدار را الخ

The book begins with the grandfather of Nizām-almulk Āṣafjāh I, Khwājah 'Abid, on fol. 2^a (see A. Sprenger, Catal., p. 193).

History of Āṣafjāh I, on fol. 10^a; he was born A. H. 1082 (ta'rikh: نیکبخت), and died A. H. 1161.

History of Nāṣirjang, on fol. 82^b, lin. penult.

History of Ṣalābatjang, on fol. 85^b.

History of the Marattahs and their invasions of Hindūstān, on fol. 123^a, first line.

History of Nizām 'Alikhān Bahādur Āṣafjāh II

(A. H. 1175), on fol. 186^a, together with accounts of contemporary Amirs and Rājahs down to the beginning of A. H. 1208. The book was finished the first of Rabi' alākhar of that year (A. D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'liq and Naskhi; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذکره نرمل).

History of the fortress of Nirmal (in the district of Haidarābād) from its foundation to A. H. 1231 (Faṣḥī year 1225)=A. D. 1816, see fol. 96^a, last line, the end of the governorship of Nawwāb Ashraf-aldaulah Bahādūr (who was governor since the Faṣḥī year 1220, see fol. 93^b), compiled by 'Abd-alrazzāk ibn 'Abd-alnabi, an inhabitant of Nāndar (in the Ṣūbah of Muḥammadābād, see fol. 6^a, l. 5), and munshī to General Sir John Malcolm (جنرل سر جان ملکم), A. H. 1232 (A. D. 1817, see fol. 5^b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Pindaris in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A. H. 1198, Muḥarram (A. D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5^b: الحمد لله وحده وصلوا على النبي بعده برضيم نير صدر نشينان چارياش الخ.

This history ends on fol. 96^b, and is dated, by Mir Ghulām Husain, the 16th of June, A. D. 1851 (A. H. 1267, 15th of Sha'bān). The remaining portion of the MS. contains:

Extracts from the *Hadīkat-al'ālam* (منتخب کتاب حدیقه العالم), the history of the Nizāms of Haidarābād, see Nos. 465 and 466 in this Cat., on ff. 97-198. They are taken exclusively from the *first maqḍlah* of that work, the history of the Kṛtshāhs, viz.

The *third* faṣl of the *sixth* bāb (reign of 'Abdallāh Kṛtshāh, who died A. H. 1083=A. D. 1672), on fol. 97^b.

The *seventh* bāb, complete (reign of Abū-alḥasan Kṛtshāh, known as Tānāshāh, who was deposed A. H. 1098=A. D. 1687, and died as 'Ālamgīr's prisoner, A. H. 1113=A. D. 1701), on fol. 106^a, lin. penult.

Parts of the *first*, *third*, and *fourth* bābs promiscuously, on fol. 141^b sq. Events of the reign of Kūli Kṛtshāh (who died A. H. 950=A. D. 1543, 1544), on fol. 141^b; of that of Ibrāhīm Kṛtshāh (who died A. H. 988=A. D. 1580), on fol. 145^b, etc.

The most prominent dates which appear are A. H. 979 (A. D. 1571, 1572), on fol. 148^b; 1019 (A. D. 1610, 1611), on fol. 170^b; 972 (A. D. 1564, 1565), on fol. 188^b; and 980 (A. D. 1572, 1573), on fol. 194^b.

Ff. 1^b-3^a contain an index both of the Tadhkira-i-Nirmal and the extracts from the *Hadīkat-al'ālam* (the latter begins on fol. 2^a, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3180, ff. 198, ll. 11; clear Nasta'liq; size, 8½ in. by 7½ in.

f. *Statistical Accounts.*

470

The revenues of the Dakhan, according to the rent-roll (احوال صوبجات دکن بقید جمعیندی), containing full statistical tables of the assessment of all the various provinces, beginning with Khāndish, on fol. 1^b: خاندیش بتوجه عرش آستانی یعنی اکبر پادشاه چون قلعه آسیر مفتوح گشت الخ.

The two latest dates which occur in these statistics are A. H. 1144 (A. D. 1731, 1732), on fol. 31^a, and 1163 (A. D. 1750), on fol. 128^a.

On ff. 156^b-176^a a short account of the kings of Dihli is given, beginning with Sulṭān Shihāh-al-din Ghūri (A. H. 587=A. D. 1191), down to the sixth year of Akbar's reign (A. H. 968=A. D. 1561), comp. No. 412, fol. 63^a sq. above; the account of Bābar begins on fol. 167^a, of Humāyūn on fol. 168^b, of Akbar on fol. 173^a. On ff. 177^b-189^b follow the same chronological tables of the Moghul emperors from Timūr to the accession of Shāh 'Ālam, A. H. 1173 (A. D. 1759), entitled *مجموعه مرزا مهدیخان*, which have been noticed above in Nos. 412-414, compiled by Nizām-al-din Muḥammad Hādī alḥusainī alṣafawī, with the epithet Shāh Mirzā, usually called Mirzā Mahdī-khān, beginning: سپاس بیقیاس سزوار مالک الملکیست که انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'liq, partly Shikasta; size, 9¼ in. by 5¾ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84^b with Shihāb-al-din Ghūri, and going down to A. H. 1119 (A. D. 1707), Bahādūrshāh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73-77 are left blank.

No. 1374, ff. 142; Shikasta; size, 8 in. by 4¼ in.

472

Statistical tables of all the places and villages in the provinces of the *Dakhan* (تفصیل دیه بدیهی صوبجات دکن). Incomplete at the end.

No. 1608, ff. 120; Shikasta; size, 8½ in. by 4¼ in.

473

Statistical tables of all the villages, etc., in the province of *Khāndish* (تفصیل دیه بدیهی صوبه خاندیش).

No. 1632, ff. 63; Shikasta; size, 8½ in. by 4¼ in.

474

Statistical tables of the revenues of the province of *Barār* (جمع خرج صوبه بارار).

No. 1707, ff. 174; Shikasta; size, 8½ in. by 4¾ in.

475

Statistical tables of the province of *Bijâpûr*, written by Amrata Râi.

No date.

No. 227, ff. 118; Shikasta; size, 8½ in. by 4½ in.

476

Statistical tables of the province of *Muhammadâbâd Bidar*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.

No date.

No. 89, ff. 65; Shikasta; size, 8½ in. by 4½ in.

477

1. Statistical tables of *Haidarâbâd* down to the 7th of Shawwâl, A. H. 1197 (A. D. 1783, Sept. 5), styled: جمع كامل محالات صوبه فرخنده بنياد حيدرآباد بغايت آخر سال سنه 1197 فصلی مطابق هفتم شوال المكرم سنه 1197 هجري, beginning on fol. 1^b.

2. Statistical tables of the influential landowners in the Dakhan down to the last of Rabi'-alawwal, A. H. 1198 (A. D. 1784, Feb. 22), styled: جاگير داران وانعامداران صوبجات دکن بغايت آخر شهر ربيع الاول سنه 1198 فصلی مطابق سنه 1198 هجري with Asad-almulk 'Alijâh Bahâdur.

No. 1015, ff. 130; Shikasta; size, 9¼ in. by 6½ in.

Bangâlah.

478

Tawârikh-i-Bangâlah (تواریخ بنگالا).

The same history of the Nâzims of Bangâlah and the transactions in that province during the governorship of Ibrâhîmkhân, Ja'farkhân, Sarfirâzkhân, Shujâ'-aldaulah, and 'Ali Wirdikhân, from the rebellion of Sûbhâ Singh, A. H. 1107 (see fol. 4^b)=A. D. 1695, 1696, to 'Ali Wirdikhân's death in A. H. 1169 (A. D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760-1764), and begins: حمد نامعدود واجب الوجود بحريست بی ساحل و ثنای بی منتهای خالق کن فيكون الخ. The author's name, not given in the history itself, is Munshî Salim-allâh; see Rieu iii. p. 1085^a. The last date that appears in this copy is A. H. 1162 (probably a mistake for 1169, the year of 'Ali Wirdikhân's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1-131, ll. 12; Nasta'lik; size, 9¼ in. by 6¼ in.

479

Muzaffarnâma (مظفر نامه).

A very explicit and detailed history of the Nâzims

of Bangâlah, from the rise of Nawwâb 'Ali Wirdikhân Mahâbatjang to A. H. 1186, when Nawwâb Sayyid Muhammad Ridâkhân, commonly called Muẓaffarjang, fell a prisoner into the hands of the English, by Karam 'Ali (see fol. 1^b, last line), who was personally attached to the service of Muẓaffarjang and wrote this history in the same year 1186 (A. D. 1772, 1773), see fol. 2^a, ll. 1 and 2. The title appears on fol. 3^a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشكر نا معدود سزاوار صانعیست که بیک امرکن نسخه دوکون پرداخت الخ

Contents:

1. History of Nawwâb 'Ali Wirdikhân Mahâbatjang, on fol. 3^b, from his early life to his death, the 9th of Rajab, A. H. 1169 (A. D. 1756, April 9), see fol. 133^a, ll. 4 and 5.

2. Rule of Nawwâb Sirâj-aldaulah, on fol. 140^a, who was killed after a reign of fifteen months and two days, in Shawwâl, A. H. 1170 (A. D. 1757, June, July).

3. First rule of Mir Muhammad Ja'farkhân, on fol. 181^a, from the 14th of Shawwâl, A. H. 1170 (A. D. 1757, July 2), to his deposition in A. H. 1174, Rabi'-alawwal, after a reign of three years, four months, and some days.

4. Rule of Mir Muhammad Kâsimkhân, on fol. 217^b, from the 10th of Rabi'-alawwal, A. H. 1174 (A. D. 1760, Oct. 20), see fol. 218^a, l. 8, to A. H. 1177, exactly three years.

5. Second rule of Mir Muhammad Ja'farkhân, on fol. 275^a, from the 10th of Rabi'-alawwal, A. H. 1177 (A. D. 1763, Sept. 18), to his death, the 14th of Sha'bân, A. H. 1178 (A. D. 1765, Feb. 6), see fol. 286^a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6. Rule of Nawwâb Najm-aldaulah and the beginning of the deputy-governorship of Muẓaffarjang, on fol. 286^a, to Najm-aldaulah's death, A. H. 1179, last of Dhû-alka'dah (A. D. 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwâb Saif-aldaulah, on fol. 298^a, from the 9th of Dhû-alhijjah, A. H. 1179 (A. D. 1766, May 19), to his death, in A. H. 1183 (A. D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwâb Mubârak-aldaulah, on fol. 341^b, from A. H. 1183, Dhû-alka'dah (A. D. 1770, Feb., March), to A. H. 1185, Dhû-alka'dah (A. D. 1772, Feb.), when the Nizâmat was abolished.

Khâtimah, on fol. 353^b: Muẓaffarjang's arrest, A. H. 1186, 23rd of Muharram (not 29th, as here is stated on fol. 354^b, l. 2, بیست ونهم having been written by mistake for بیست وسیم, since immediately afterwards the 24th is mentioned)=A. D. 1772, April 26th, and the events of the following months, to the appointment of Mani Begam as caretaker of the Nizâmat, 1st of Jumâdâ-althâni in the same year (A. D. 1772, Aug. 30).

No date.

No. 201, ff. 358, ll. 11; clear Nasta'lik; size, 8½ in. by 4½ in.

480

Statistical accounts of the Šūbahs or provinces of Bangálah, mainly in the years 1172 and 1173 of the Bangáli era (= A.H. 1179 and 1180, A.D. 1765-1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March-April (چیت), on fol. 16^a.

February-March (بهاگن), on fol. 28^a.

January-February (ماگه), on fol. 46^a.

December-January (بوس), on fol. 64^a.

November-December (آگهن), on fol. 80^a.

October-November (كانك), on fol. 92^a.

September-October (آسن), on fol. 106^a.

August-September (بهادون), on fol. 119^a.

July-August (سراون), on fol. 134^a.

June-July (آساڙه), on fol. 149^a.

May-June (جمته), on fol. 161^a.

April-May (بساگه), on fol. 179^a.

Ff. 1-15 and 200-204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172-1177 of the Bangáli era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, 5 $\frac{1}{2}$ -6 in. by 3 $\frac{3}{4}$ -4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangálah, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidāyat Muhyi-aldinkhān to Nawwāb Sirāj-aldaulah, on fol. 26^a; some of the latest, viz. 1st of Shawwāl, 1187 (A.D. 1773, Dec. 16), and A.D. 1774, 29th of March, on fol. 49^b. The great bulk of letters, parwānas, and akhbār belongs to the first years of Shāh 'Ālam's reign, A.H. 1174-1177 (A.D. 1760-1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nāzīm Nawwāb Kāsim 'Alikhān (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nāzīm and Nawwāb Shams-aldaulah; between the Nāzīm Mir Muḥammad Ja'far 'Alikhān (see above, No. 479) and Shams-aldaulah, the emperor Shāh 'Ālam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharājah Shitāb Rāe, Muḥammad Írijkhān and the Wazir Shujā'-aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwāb Āsafjāh (who died A.H. 1161 = A.D. 1748) to the emperor Muḥammadshāh, on fol. 41^a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lik; worm-eaten; size, 9 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

482

Dastūr-al'amal (دستور العمل).

Statistical record of Bangálah and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1^a: دستور العمل صوبه بنكاله وغيره بموجب اظهار: بتاريخ بیست و چهارم ماه جامبر (جامبری or جامبری, January) 1775. It begins, on fol. 1^b: بتاریخ بیست و چهارم ماه جامبر (جامبری, January) 1775. It is styled, on fol. 1^a: دستور العمل صوبه بنكاله وغيره بموجب اظهار: بتاريخ بیست و چهارم ماه جامبر (جامبری or جامبری, January) 1775. It begins, on fol. 1^b: بتاریخ بیست و چهارم ماه جامبر (جامبری, January) 1775. It is styled, on fol. 1^a: دستور العمل صوبه بنكاله وغيره بموجب اظهار: بتاريخ بیست و چهارم ماه جامبر (جامبری or جامبری, January) 1775. It begins, on fol. 1^b: بتاریخ بیست و چهارم ماه جامبر (جامبری, January) 1775.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month Cīt (see No. 480 above) of the year 1182 of the Bangáli era = 15th of Šafar in the 17th year of Shāh 'Ālam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumādā I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408^a.

No. 1566, ff. 1-22, ll. 15; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

Banāras.

483

Tuhfa-i-tāza (تحفة تازة).

Tuhfa-i-tāza, also called Balwandnāma, a history of the Zamīndārs of Banāras, from Rājah Mansārām and his relatives to the deposition of Rājah Cait Singh in A.H. 1195 (A.D. 1781), by Khair-aldinkhān Muḥammad (see fol. 1^b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwālī-yārnāma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpūr (A.H. 1211 = A.D. 1796, 1797, see Rieu i. p. 311), and the 'Ibratnāma or history of Shāh 'Ālam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bābs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Rājah Mansārām and his relatives, on fol. 2^a. 2. History of Rājah Balwand Singh, A.H. 1162-1184 (A.D. 1749-1771), on fol. 17^a. 3. History of Rājah Cait Singh, A.H. 1185-1195 (A.D. 1771-1781), on fol. 48^a. The other two bābs, the histories of Rājah Mahīpat Narā'in and Rājah Ūdit Narā'in, which are enumerated in the index on fol. 2^a, were to form a second volume, beginning with A.H. 1196 = A.D. 1782 (see fol. 137^b, ll. 13-15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان ذاتش دربان (بزبان) دانش بسراج فکرت نتواند رسید الخ.

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lik; size, 12 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

Bundelkhand.

484

Farahbakhsh-i-Jân (فرح بخش جان).

An encomiastic account of the life and deeds of Rājah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abū-alfadl, from his birth to Samvat 1664 (= A. D. 1607, A. H. 1015-1016), translated from the Hindūstāni work, برسنگھ چتر, compiled by a follower of the Rājah, Gisūdās, at the request of Mr. Turner Macan (see fol. 6^a, lin. penult.), by Rāe Shih Parshād (see fol. 6^b, l. 6), in the years 1828 and 1829 (see fol. 5^b, l. 3 ab infra, and fol. 79^b, l. 7), and finished the 15th of Shawwāl, A. H. 1244 (= 20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76-80) two ذکر more, on the family of the Rājah and the date of this compilation.

Beginning, on fol. 4^b: هزاران ممت ایزد را که از خاک هویدا ساخت صورتها الخ. A complete index on ff. 1^a-3^a. The title is a chronogram for A. H. 1244. Dated, by Narāyan Dās of Shāhjahānābad, in the same year 1244, 4th of Dhū-alka'dah (A. D. 1829, May 8).

Presented to the library, October 17, 1842.

No. 2933, ff. 80, ll. 13; large Nasta'liq; size, 9½ in. by 6 in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Siwāji and the accession of Sanbhāji in A. H. 1091 (A. D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindū writer, based on Marattah traditions. At the end the same enumeration of Sanbhāji's successors down to the accession of Raghoji in Nāgpur, 1773, and of Rām Rājah in Satārah, 1750; as Rieu remarks, it must have been compiled before A. D. 1777 (A. H. 1191).

Beginning: هزاران شکر خدای بیچون را که بیک نقطه کن این همه چهارده طبقه الخ.

The full title *تفصیل احوال عروج و خروج راجه های و سرداران دکهن* is found here on fol. 1^a, ll. 4 and 5.

No date. From fol. 9^b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12-16; Shikasta; size, 10½ in. by 6¾ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Siwāji and his ancestors, to the operations against Rājah Rām after the capture of his capital (Rāighar) in A. H. 1101 or 1102 (A. D. 1690). The first mention of the year 1102 appears on fol. 39^b: در سنه سی و چهار جلوس مطابق سنه هزار و صد و دو هجری (34th year of 'Ālam-gir's reign). The author's name does not appear, but

he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیوائی (سیواجی) بدنهاد در جنگ دکهن آنچه از مردم معتبر دکهن و قوم مرتبه آن ملک در باب اصل و نسل سیوائی بد اصل الخ. The ta'rikh-i-Khwāfikhān, i. c. منتخب لباب (see above, Nos. 396-407), is quoted several times, see, for instance, fol. 39^b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیواجی بهوسله.

No. 2990, ff. 54, ll. 12-14; very legible Shikasta; size, 10 in. by 6½ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mālūji, whose son Sāhji, or Sāhūji I, married afterwards the daughter of the Rājput chieftain Jādū Rāo, and begat the great Siwāji (born in May, 1627=A. H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: ذکرست در بیان آنکه اما (!) این کتاب بزوع (!) خاندان ترقی راجه بهوسله الخ.

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58^b-65^a.

A second part, incomplete at the end, begins on fol. 69^b with the transactions between Sedāsheo Rāo Bhāo, Holkar, and Shujā'-aldaulah, leading up to the famous battle of Pānīpat in A. H. 1174 (A. D. 1761). This part breaks off on fol. 83^b. The proper order of ff. 1-23 seems to be this (most of the catch-words being wanting): 1, 2, 11, 3-8, 22, 9, 10, 13, 12, 14-21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15-17; written in a curious style of Naskhī; size, 8¾ in. by 5¾ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muḥammadshāh (who ascended the throne of Dihli in A. H. 1131=A. D. 1719) to the end of Shāh 'Ālam's reign (A. H. 1221=A. D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801^b. It begins with Sāhū Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satārah in the beginning of A. H. 1120 (A. D. 1708, March). At the end there are inserted some of Shāh 'Ālam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبیان و کیفیت اوج و حشمت آنها آنچه عند التحقيق دریافت شد، نوشته میشود که راجه کده ستاره الخ.

No author's name. No date.

No. 3322, ff. 142-159, ll. 12-16; careless Nasta'liq; size, 9¾ in. by 6½ in.

489

Tawârikh-i-Râjahâi-Nâgpûr (تواریخ راجہای ناگپور).

Annals of the Marattah Râjahs of Nâgpûr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1^b: **بندہ پرور** صاحب خداوند عالیشان رچارد جنکنس صاحب بہادر دام اقبالہ الخ.

The seven Persian authorities are:

خانیخان (that is, the Muntakhab-i-Lubâb, completed about A. H. 1143 or 1144 = A. D. 1731, comp. above, Nos. 396-407).

تواریخ آصفیاء (a history of the Nizâms down to A. H. 1218 = A. D. 1803, 1804, by Kâdirkhân Munshi, see Rieu iii. p. 1037^b).

سوانح دکن (account of the Sûbahs of the Dakhan and the Nizâms down to A. H. 1197 = A. D. 1783, by Mun'imkhân, see Rieu i. p. 322).

خزانة عامرة (the well-known tadhkirah of 'Alî Âzâd).

کتاب سوہامل در ذکر بنگلا (not known).

کتاب راحت افزا (not known).

مآثر الامرا (wrongly spelt for مآثر الامرا, the second edition of which was completed A. H. 1194 = A. D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1659 (Faşli year 1069¹) to 1818 (Faşli year 1228).

منتخب تواریخ خاندان ناگپور از روی مرئی، از بزرگان خاندان بہونسلا راجہای ناگپور از روی مرئی، از بزرگان خاندان بہونسلا الخ.

No. 3062, ff. 236, ll. 8-10; Nasta'liq and Shikasta; size, 8½ in. by 6 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulâm 'Alî Âzâd's famous tadhkirah, the *Khazâna-i-'Amirah* (compiled in A. H. 1176 and 1177 = A. D. 1763), see further below under 'Biography.'

(a) Fol. 1^a sq., corresponding to No. 2954, fol. 41^b, l. 8 sq. (beginning with A. H. 1076).

(b) Fol. 8^a sq., corresponding to No. 2954, fol. 63^a, l. 8 sq. (A. H. 1164, امیر الممالک, third son of Nawwâb Âsafjâh).

(c) Fol. 15^a sq., corresponding to No. 2954, fol. 99^a, l. 7 sq. (A. H. 1173, آمدن احمدشاه در ہند بار ششم).

¹ This statement is wrong; it ought to be either A. H. 1069 or Faşli 1063.

(d) Fol. 22^a sq., corresponding to No. 2954, fol. 87^b, last line, last word sq. (A. H. 1171, وزیر الممالک شجاع الدولہ بہادر).

(e) Fol. 23^b, corresponding to No. 2954, fol. 84^a, l. 3 ab infra (A. H. 1164, نواب وزیر الممالک ابو المنصور خان صفدرچنگ).

(f) Fol. 25^a sq., corresponding to No. 2954, fol. 53^b, lin. penult. (عماد الملک, ending with A. H. 1173).

2. Extracts from the 'Âlamgirnâma (by Munshi Muhammad Kâzim), or the history of the first ten years of 'Âlamgir's reign (see above, Nos. 347-357), beginning on fol. 28^b, last line, with the following chapter: فتح قلعة چاکنہ از ولایت کوکن بسعی امیر الامراء صوبدار دکن, corresponding in contents to the short sketch given in fol. 1^a sq. of the previous extracts.

3. Extracts from the Ta'rikh-i-Rohillah, probably the *Târîkh Fîyâz Bakhsh*, by Shîw Parshâd (see Rieu i. p. 306), beginning on fol. 52^a, and dealing chiefly with Aḥmadshâh Durrâni and his affairs with the Marattahs, shortly before and after the battle of Pânîpat (A. H. 1174 = A. D. 1761).

4. The same history of the Marattahs, from Râjah Bhîm and the origin of the Bhoslah family to the death of Siwâjî and the accession of his son Sanbhâjî, A. H. 1091 (A. D. 1680), which is described in No. 485 above. Beginning, on fol. 68^b: هزاران شکر خدای بیچون را کہ بیک نقطه کن این همه چہارہ طبعہ الخ.

At the end the same short enumeration of Sanbhâjî's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'liq; size, 12½ in. by 9½ in.

491

A large fragment of the history of the Marattahs in India, from A. H. 1171 to 1199, A. D. 1757-1785, compiled by 'Alî Ibrâhimkhân, who died as chief magistrate of Banâras, A. H. 1208 (A. D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1^b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller; see his printed version in Elliot's History of India, viii. pp. 257-297. Beginning, as in Rieu: الحمد لله علی نعمائہ والصلوة علی نبیہ واولیہ واطہرہ اجمعین. عبرت نامة اولو الابصار است کہ در عہد حکومت امیر والاجاء الخ. The last two sections of this fragment, on ff. 62^b and 63^b, deal with the Peshwâ Şâhib (i. e. Siwâi or Siwâjî Mâdhô Râo, son and successor of Narâyan Râo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff. 64, ll. 11; clear and distinct Nasta'liq; greatly injured by worms; size, 8½ in. by 5 in.

492

A *first* collection of *Akhbâr*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Râo Holkar, Daulat Râo Sindhiyah (the Mahârâjah of Gwâlî-yâr), Ranjit Singh (the Sikh ruler of the Panjâb), Rânâ Zâlim Singh, Mr. Archibald Seton (the Resident at the court of Dihli), of Akbarâbâd, Dihli, Ujain, etc. On ff. 1^a and 20^a the collection is styled: منتخب اخبار هندوستان وغيره; on fol. 60^a, اخبار منتخب هندوستان وغيره; and on the back of the binding, with reference to the chiefly Marattah news, اخبار ناگپور.

No. 2945, ff. 276, ll. 10; Shikasta; size, 10½ in. by 6¼ in.

493

A *second* collection of *Akhbâr*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (متمدى and هرکاره), chiefly of کوشت, that is (according to No. 2946 (496 below), fol. 49^b, l. 2: کوشت ناگپور), the city of Nâgpûr, the seat of the Bhoslah family (the agent's name there was Izhâr (اظهار); besides of Hûshangâbâd (agent: Mahâdû), Bitûl (agent: Bâpû), Malkâpûr (comptroller: Waukat Râo), Patna (comptroller: Narâyan Râo), Poona, etc. A certain number of *Akhbâr* is written by the same Pândûrang Râm, who is mentioned in Rieu i. p. 330^b, as translator of Marattî news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10-14; Nasta'lik, mixed with Shikasta; size, 10¼ in. by 6¾ in.

494

A *third* collection of *Akhbâr*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1^b sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihli, from 1811 to 1819, and from 1825 to 1827), Mahârâjah Malhâr Râo Holkar II (the illegitimate son and successor of Jaswant Râo Holkar), Ranjit Singh, Rânâ Zâlim Singh, Nawwâb Mir Khân (the Afghan general of Holkar), Daulat Râo Sindhiyah, of Burhânpûr, Dihli, Aurangâbâd, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): اخبار ناگپور.

No. 2947, ff. 192, ll. 10-12; written by different hands, partly in Nasta'lik, partly in Shikasta; size, 10¾ in. by 6¾ in.

495

A *fourth* collection of *Akhbâr*, relating to Marattah affairs in the second half of 1814, beginning with the

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24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nâgpûr, by the same agent Izhâr, besides letters of Mahâdû, Bâpû, etc., see No. 2949 (493 above), news of Bitûl, etc. Many of these are translations from Marattî, as the prefixed ترجمه shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305): اخبار ناگپور.

No. 2948, ff. 358, ll. 8-11; Nasta'lik, mixed with Shikasta; size, 10¼ in. by 6¼ in.

496

A *fifth* collection of *Akhbâr*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muhammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1-13, divided into 13 kîṭas; 2. ff. 14-84, in several unnumbered portions; 3. ff. 85-101, in 15 kîṭas; and 4. ff. 102-127, in 23 kîṭas. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nâgpûr, Burhânpûr, Ujain, etc.

No. 2946, ff. 127, ll. 10-11; Nasta'lik, mixed with Shikasta; size, 9¾ in. by 6¼ in.

497

A *sixth* collection of *Akhbâr*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Râo Sindhiyah; besides Ranjit Singh, Holkar Jaswant Râo Bhâo and various wakils and other officials have contributed letters. The collection is styled on ff. 78^a, 80^a top, and 136^a first line, اخبار سندهيه.

No. 2991, ff. 167, ll. 9-11; Nasta'lik, mixed with Shikasta; size, 9¾ in. by 6¼ in.

498

A *seventh* collection of *Akhbâr*, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of *Akhbâr* are by Izhâr, agent of Nâgpûr. The

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title on the back of the binding, on ff. 19, 93, and 248, and on the fly-leaf is the usual one: اخبار ناگپور.

No. 2993, ff. 267, ll. 7-11; partly Nasta'lik, partly Shikasta; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

Gwāliyār.

499

Aḥwāl-i-Kal'a-i-Gwāliyār (احوال قلعة گوالیار).

A short historical account of the fortress of Gwāliyār, from its foundation under the ancient Rājahs, down to the twenty-second year of Shāh 'Ālam's reign, A.H. 1194 (A. D. 1780), compiled at the request of Captain William Bruce (کپتان ولیم برس), from the dictation of two Hindūs of Gwāliyār, Motirām (موتی رام) and Khushḥāl (خوشحال); see another copy of the same work in Rieu i. p. 304^b. Beginning: احوال ابتدای بنای قلعة گوالیار. لغایت شانزدهم ماه شعبان سنه ۲۲ جلوس والا شاه عالم پادشاه غازی مطابق سنه ۱۱۹۴ هجری الخ Copied by 'Abd-alraḥīm.

No. 860, ff. 21, ll. 14; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Carnatic.

500

Sa'idnāma (سعیدنامه).

An account of the life and history of the ruler of the Carnatic, Sa'ādat-allākhān, who was born A.H. 1061 (see fol. 7^a, ll. 6 and 7), and died A.H. 1145 (A. D. 1651-1732). His real name was Muḥammad 'Alī bin Aḥmad bin Sa'id-aldin bin Muḥammad Sa'id bin Muḥammad, and he was honoured by the title of Muḥammad Sa'id (see fol. 7^a, ll. 2 and 3, and l. 9). This work is identical with the Sa'idnāma described in Rieu i. p. 331, although considerably shorter in extent; there is no mention of the real name of the author, viz. Jaswant Rāi bin Bhagwant Rāi bin Sundardās, only his takhalluṣ *Munshī* appears frequently, for instance, on ff. 37^b, l. 4, 40^b, lin. penult., 58^b, l. 5, 59^a, l. 3 ab infra, etc. etc. He is the same *Munshī* whose diwān is preserved in No. 1454. There is also in this copy no trace of the subdivision into three daftars, although the author speaks plainly of these three books on fol. 59^a, lin. penult. (سه دفتر سعیدنامه), and mentions at the same time two other works of his, viz. قصه سیف الملک و بدیع الجمال (probably a new redaction of the well-known, but much older story of 'Saif-almulk and Badī'al-jamāl') and قصه لال و هیرا (the story of 'Lāl and Hirā').

Beginning as in Rieu:

این نامه که از نام سعید است سعید
از چشم بد دهر بعید است بعید

The title of Sa'idnāma appears several times, for instance, fol. 1^b, l. 3, fol. 6^a, l. 7, etc.

This copy, which is towards the end greatly injured by worms, is dated the 12th of Dhū-alka'dah, A.H. 1229 (A. D. 1814, Oct. 26). It belonged to Narrain Row's Collections (No. 506).

No. 2934, ff. 61, ll. 13; Nasta'lik and Shikasta, partly on white, partly on brown paper; size, 9 $\frac{3}{4}$ -10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ -6 $\frac{1}{2}$ in.

501

Tūzuk-i-Wālājāhī (توزک والجاهی).

A history of the Carnatic, especially of the time of the Nawwāb Anwarkhān, who died A.H. 1162 (A. D. 1749), of his son and successor, Nawwāb Muḥammad 'Alī (with his full name: Amīr-alhind Wālājāh 'Umdat-almulk Āṣaf-aldaulah Muḥammad 'Alī Anwar-aldin-khān Bahādūr Zāfarjang, see fol. 13^a), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A. D. 1749-1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (چیناپتن) by the French under Lally, 1758, and the capture of Pondicherry (پهوچری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawī *Anornāma*, or the exploits of the Nawwāb Anwarkhān, by Mir Isma'ilkhān Abjadi, who completed his poem in A.H. 1174=A. D. 1760, 1761 (see Sprenger, Catal. pp. 307 and 308), and to whom a special chapter, the muḥaddimah (on ff. 14^a-17^a), is dedicated. The munshī Burhān (or Burhānkhān) bin Ḥasan, see fol. 13^b, l. 4 ab infra, was commissioned in A.H. 1195=A. D. 1781 (see fol. 13^b), by the Nawwāb, to compose on the basis of the Anwarnāma, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madinah, to his own time. The work was to be divided into a muḥaddimah, two daftars, and a khātimah, but our copy comprises only the muḥaddimah (on fol. 14^a sq.), containing the eulogium of Abjadi, and the first daftar, beginning on fol. 17^b with the ancestors of the Nawwābs, in fact with 'Umar ibn alkhattāb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A. D. 1786), see fol. 211^b in the *خاتمة دفتر اول توزک والجاهی*; the second daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the *khātimah*, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10^b: علم افرازى اقبال سخن حمد والجاهى که دبیرى نظیر سلطنت لایزالش تاریخ توزک والجاهى الخ. It ends on fol. 215^b. The remaining portions of this volume (ff. 19^a-9^a and ff. 216^a-219^a) contain:

1. A short summary of events in the Carnatic from the time of 'Ālamgir, on ff. 1^a-2^a.

2. A short history of the progress of English conquest in India (called: جزء اول دخول انگریز در اقلیم (هند), from about A. D. 1612 to the first four decades of the present century, on ff. 2^b-9^a).

3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven *kānūns* (واجبات مراسلات ادنا و اوسط و اعلى متضمن هفت قانون), on ff. 216^a-219^a.

No. 3174, ff. 219, ll. 17; clear and excellent Nasta'lik; size, 10 $\frac{3}{8}$ in. by 8 in.

502

Sawānīhāt-i-Mumtāz (سوانجات ممتاز).

A detailed history of the reign of the Nawwāb 'Umdat-alumarā, who ruled the Carnatic from the beginning of Rabī'althānī, A. H. 1210 (A. D. 1795, Oct.), to the month Rabī'alawwal, A. H. 1216 (A. D. 1801, July), with an account of the last year of the reign of his father, Muhammad 'Alīkhān, the son of Anwar-aldīn or Anwarkhān, a summary of the events under 'Umdat-alumarā's successors, his nephew 'Azīm-aldaulah, and 'Azīm's son 'Azīmjāh (who succeeded his father in A. H. 1235, A. D. 1820), and a full genealogy. The author is Khair-aldīn Hasan Ghulām-i-Dāmin bin Iftikhār-aldaulah Ḥāfiẓ Muḥammad Nāṣir-khān Bahādūr Ṣamsāmjang, who was born A. H. 1194 = A. D. 1780 (see fol. 160^b sq.), received the title of Ṣāhib-aldaulah Jalādatjang in A. H. 1210 (A. D. 1795, 1796), that of Khwushid-almulk in A. H. 1231 (A. D. 1816), and at his father's death in A. H. 1236 (A. D. 1820, 1821) that of Iftikhār-aldaulah Muḥammad Nāṣir-khān Bahādūr Ṣamsāmjang. In A. H. 1249, beginning of Rajab (A. D. 1833, Nov.), when living in Madras, he paid homage to 'Azīmjāh, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarā, as the poet Abjadī had done for Anwarkhān in his famous Anwarnāma. Khair-aldīn set to work and finished this history (see the title on fol. 162^b, l. 13) A. H. 1252, the 27th of Dhū-alḥijjah (see fol. 288^a, last two lines) = A. D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدسته), the *first*, comprising the years A. H. 1209 and 1210, on fol. 164^b, that is, the last year of Muḥammad 'Alīkhān's reign, his death the 29th of Rabī'alawwal, A. H. 1210 (A. D. 1795, Oct. 13), and 'Umdat-alumarā's accession; the *second*, A. H. 1211 and 1212, on fol. 188^b; the *third*, A. H. 1213 and 1214, on fol. 205^b; the *fourth*, A. H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhān, on fol. 221^a. *Khātimah*, on fol. 285^b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمداً متواضعاً وشکراً متکاثراً بخدای عز و جل: که هر نوع نکات جهانرا از کسوت رنگارنگ عمدۀ گوناگون نسخ. No other copy of this rare work is known. Copied A. H. 1266 (A. D. 1850).

No. 3176, ff. 159-288, ll. 17; very distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 8 in.

Panjāb.

503

Ta'rikh-i-Panjāb (تاریخ پنجاب).

History of the Panjāb, from the earliest times to A. D. 1840, completed A. H. 1264 (A. D. 1848), by Ghulām Muḥyi-aldīn, known as Bātī or Būtā (بوتی) in the text, بربا in the colophon) Shāh Lūdiyāni 'alawī ḳādirī, see fol. 2^a, ll. 2 and 3. The title is a chronogram for A. H. 1264, by elimination of the units, except the پ and ب

in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بیحد و ثنای بی منتهای مرادحیدر سزا است که کریمه رحمتی الخ.

It contains a muḳaddimah, five daftars, and a khātimah, viz.

Muḳaddimah, on fol. 2^b: Geography of the Panjāb, در بیان احوال حدود ملک پنجاب و وجه تسمیۀ آن و بیان ابهار و انهار مشهورۀ این ملک و اجناس و اثمار و دیگر (اشیای مشهورۀ آنها).

Daftar I, on fol. 43^b: Hindū Rājahs, from Sadūman to Pithaurā (در بیان احوال راجهای هندو از ابتدای راجه) سدومن که بقول شاستر هندو اولین راجهای روی زمین او بوده بغایت آخر رای پتهورا که آخرین فرمان فرمایان این (ملک یعنی هندوستان او گذشته).

Daftar II, on fol. 61^b: Muslim Sultāns, from Maḥmūd of Ghazna to A. H. 1183 (A. D. 1769, 1770), the date of Shāh Aḥmad Abdālī's death, see fol. 180^a, ll. 4 and 3 ab infra (در بیان احوال پادشاهان اهل اسلام من) سلطان محمود غزنوی غازی و اولاد امجدش و بیان سلطنت (پادشاهان غوریان و خلجیان و لودیان و چغتایان درینملک).

Daftar III, on fol. 180^b: Gurus of the Sikhs, from Nānak to Gowind Singh (در بیان احوال گوروهای فرقه) سکهان من ابتدای بابا نانک بغایت آخر گورو گویند سنگه (واحوال بیدیان و سودهیان که اولاد گوروان اند).

Daftar IV, on fol. 224^a: Sikh Sardārs and Rājahs in the last period of the Moghul empire of Dihlī (در بیان احوال سرداران و راجهای سکهان و غیره سرداران ملک پنجاب و احوال ملک گیری آنها از کنار دریای جمن تا پشاور و کشمیر و بیان کیفیت مثلهای و پتهای سکهان و دیگر رسوم آنها که بعد از اضمحلال سلطنت دهلی قابض و (متمصرف ملک پنجاب شدند).

Daftar V, on fol. 308^a: Ranjit Singh, the great Sikh Mahārājah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419^b, l. 2), the date of his death (در احوال ملک گیری) مهاراجه رنجیت سنگه بهادر که بر همگی ملک پنجاب و سوای آن بر ملکهای دیگر به نیروی اقبال قابض و متسلط گردید من ابتدای کیفیت آبادی و اجدادش (بغایت روز وفات او).

Khātimah, on fol. 420^a: History of the British conquests in India (در ذکر ملک گیری سرکار انگریزی بهادر در) (ملک هند); the account of the Rājahs of Kāngrah, Jamūn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khātimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21-22; careless and coarse Nasta'liq; size, 14 $\frac{1}{8}$ in. by 7 $\frac{1}{8}$ in.

504

'Ibratnâma (عبرتنامه).

Geography, statistics, and history of the Panjâb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Mufti 'Ali-aldin, son of Mufti Khair-aldin of Lâhûr (see fol. 1^b, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lâhûr, in 1823 (=A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lâdhâna (لودھانہ) Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lâhûr, he compiled this work (=A. H. 1270, Samvat 1911), see fol. 2^a, l. 4 sq., and fol. 2^b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (=20th of Dhû-al-hijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمدة التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:

(so pointed instead of *سیر* (سیر) الحمد لله الذى جعل سیر (سیر) الاولين عبرة (عبرة) (sic! instead of عبرة) للصلاة والسلام على رسوله و حبيبه محمد و اصحابه اجمعين، اما بعد ميگويد الخ.

The subdivisions are rather in a confused state, a *باب اول* and two *دفتر دويم*, but the meaning is clear—the author divided his work into three great portions, viz.:

1. Geography of the Panjâb, its flora, fauna, natural productions, etc., on fol. 4^a (*باب اول*).
2. History and topography of Lâhûr, from its foundation to the present day, on fol. 30^b (*دفتر دويم*).
3. History of the Sikhs in the Panjâb, from the birth of Bâbâ Nânak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81^a (again styled *دفتر دويم*).

To these three *bâbs* or *daftar*s there is added, on ff. 326^a–376^b, a kind of *khâtimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjâb, beginning with a sketch of the sect of the Kâdiris; among the numerous short chapters of this part are the most prominent ones: the great days of the Muḥammadan year (*در تشریح روزهای بزرگ*), on fol. 331^b, last line; the Fakirs of the three principal creeds, the Muḥammadans, Hindûs, and Sikhs, on fol. 333^a; manners and customs of the Muḥammadans, from the cradle to the grave, on fol. 334^b; of the Hindûs, on fol. 342^b; of the Sikhs, on fol. 352^a; scientific attainments (*علم*) of the same three creeds, on fol. 353^a; usages in eating, on fol. 356^b, last line; in dress, etc., on fol. 360^a; the court-officials under the Mahârâjah Ranjît Singh (*منشیان و حکیمان*), on fol. 364^b, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'liq; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2^b and 3^a; size, 12½ in. by 8½ in.

505

Shir Singh nâma (شیر سنگه نامه).

History of the Panjâb and the special events which took place in Lâhûr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muḥammad Nakî of Pashâwar, son of Mullâ Khwâjah Bakhsh, who wrote it at the request of Bakhshî Bhagatrâm (see ff. 4^b, ll. 5 and 6, and 6^a, l. 6). The above title of this work, which is described by Rieu iii. p. 952^b, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjît Singh in A. H. 1255, see fol. 7^a sq., and closes with the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259, see fol. 65^b sq.

Beginning: برهوشمندان خبیر و آگاہ دلان روشن ضمیر: که التبع.

Comp. 'History of the Panjab,' London, 1846, vol. ii. pp. 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507; and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'liq; illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff. 7^a, 8^b, 10^b, 24^a, 25^a, 34^b, 38^b, 42^b, 43^b, 53^b, 59^b, and 65^b; size, 10½ in. by 5½ in.

506

Tawârikh-i-Mulk-i-Hazâra (تواریخ ملک هزاره).

History of the state of Hazâra and the neighbouring states and districts in the Panjâb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119^b, last lines, and fol. 120^a, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtâb Singh of the Kâyath tribe (fol. 3^b, l. 1), who was five years recorder of the Pargana of *سامیوال بلوچان*, and occupied since Samvat 1881 the same office in the state of Hazâra (or *هزاره* *کارک* as it is called on fol. 4^a), which borders to the west on the state of *سریکوت* (which itself extends as far as the *سند ساگر*), and to the south on Khânpûr of the Gâkhars.

Beginning: قربان آن قادر بیچون که کرباس معلق افلاک: با اینهمه نقوش رنگارنگ الخ.

Geography and topography of Hazâra and the surrounding states, as *خانپور*, *کرلال*, *جدون*, *بہکلی*, *تنول*, etc., on fol. 4^a. Beginning of the real history with the Ghakkars (*گھکرن*) of Khânpûr (also called Gâkhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34^a. The style of the narrative is often very un-Persian, see, for instance, fol. 21^b, etc. Dated the 11th of August, A. D. 1854, by Pîrbakhsh, the Kânûngo of Râwal Pîndi, who copied this work at the request of the Assistant Commissioner

of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author (!).' It was sent, according to the same notice (signed by C. Raikes, Commissioner and Superintendent), 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle, July, 1856.

No. 3229, ff. 120, ll. 10-15; Nasta'liq; size, 10 in. by 6½ in.

Jamûn.

507

Tawârikh-i-Râjagân-i-Jamûn (تواریخ راجگان جمون).

A portion of the rare chronicle of the Râjâhs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D. 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title; the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muhammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31^b, where A. H. 391, the correct date of Sultân Mahmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places). It begins abruptly in the history of the early Râjâhs with

بوده بهشت آنجاست (آنجا آری که آری: ارچن نباشد - کسی را با کسی کاری نباشد' عاقبت الامر راجه بوده ارچن مدت هشتاد سن صاحب انجمن بوده الخ

Chapter-headings are very few and far between; the time of Muhammad begins on fol. 26^b; that of Sultân Mahmûd of Ghazna, on fol. 31^b; Akbar's reign, on fol. 78^a; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Âlamgir's death, A. H. 1118), on fol. 83^a; Gulâb Singh's obtaining possession of Kashmir in Samvat 1902 (A. D. 1846), on fol. 142^a.

Copied by Muhammad 'Alî.

No. 3181, ff. 144, ll. 15; Nasta'liq; illuminated frontispiece on fol. 1^a; size, 9½ in. by 6½ in.

Kashmir.

508

Râjatarangi (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kalhana's Râjataranginî or history of Kashmir, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1-92. The translator's name is not mentioned in this fragment, but he is undoubtedly

the same Mullâ Shâh Muhammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Badâ'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: کلہن پندت مؤلف کتاب اصل کہ حسب
الحکم الاشرف ترجمہ آن نموده میشود الخ

Last words: تمسک ظاهر ساخت کہ تفصیل خرج سوداگر
درآن مرقوم بوده برین وجہ کہ

Bibliotheca Leydeniana.

No. 2442, ff. 49^b-192^b, ll. 17; distinct Nasta'liq; size, 12½ in. by 8 in.

509

Bahâristân-i-Shâhî (بہارستان شاہی).

Another history of Kashmir, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângir's reign (see the chronogram at the end: نامہ مؤرخان اخبار سلاطین ممالک کشمیر کہ = A. D. 1614, and beginning, without introduction: جملہ حالات و واقعات ملوک و احکام و احوال اشرف انام را بقلم کشمیری نوشتند در دفاتر اخبار و صحائف آثار چنین ثبت نمودند کہ در کشمیر در زمان قدیم الخ

It ends on fol. 213^a; comp. Rieu i. p. 297. On ff. 214^b-221^a a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of *kit'as*, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawî, being all of the same metre; it begins thus:

خواہی ایمان مرد بشناسی
رو نظر کن بسوی ایمانش
کہ بود گر بقول خود ثابت
بس بود این دلیل ایمانش
آن برادر مدان کہ در راحت
روی خود سوده پیش تو بزمین
هر کہ در وقت سختیت یارست
آن برادر ترا بود بیقیم

No date. The right order of ff. 160-166 is: 160, 162-165, 161, 166.

No. 943, ff. 221, ll. 16; Nasta'liq; size, 8½ in. by 5 in.

510

Ta'rikh-i-Kashmir (تاریخ کشمیر).

A third history of Kashmir, from the earliest ages down to the twelfth year of the emperor Jahângir's reign, commenced on the base of the old Sanskrit work Râjataranginî and other authentic documents, by Haidar Malik bin Hasan Malik bin Kamâl-aldin Muhammad Nâji bin Malik Nuşrat of Cârwarah, commonly called *Ra'is almulkî* (see fol. 4^a), A. H. 1027 (A. D. 1618), see fol. 3^b, l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409-460. This copy begins in the usual way:

ای آنکه جهان بوحدت تست گواہ
کس را نبود در حرم کنه توراہ

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmîr*, on ff. 1^b-237^a, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238^a-387^b, contains a general history of all the *contemporary* dynasties in the different parts of Îrân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly: لشکر شد بعد از پسرش یعقوب الخ.

Bâb I comprises the history of the Tâhirides, Sâmânides, Ghaznawides, Ghûrides, Bûyides, the Saljûks, the Khwârizmshâhs, the Atâbegs, the Ismâîlis, and the Karâkhitâ'i Sultâns, on fol. 238^a.

Bâb II: The Moghul emperors, on fol. 281^b.

Bâb III: The kings who ruled after Sultân Abû Sa'îd in Îrân, from the Cûpânians to the Sarbadârs, on fol. 295^b.

Bâb IV (here wrongly styled فصل چهارم): Timûr and his successors, on fol. 322^b.

Bâb V: The Karâ-koynulû and Âk-koynulû Sultâns, on fol. 345^b.

Bâb VI: The Sultâns who ruled over Transoxania and Khurâsân after A. H. 906 (A. D. 1501), on fol. 363^a.

At the end of this *second portion* is written: تمام شد تاریخ کشمیری, consequently there is no doubt that this second portion really forms a part of that work. It is probably based on the لبّ التواريخ, Kism III, see above, Nos. 101-103.

No date. This copy belonged formerly to Mr. W. Chambers.

No. 1100, ff. 387, ll. 13; clear and distinct Nasta'liq; size, 13½ in. by 8½ in.

511

Ta'rikh-i-Kashmîr (تاریخ کشمیر).

A fourth history of Kashmîr, based on the same original Sanskrit work of Râjatarangini, by Narâyan Kûl, with the takhalluṣ 'Ajiz, a Hindû Brahman of Kashmîr, composed A. H. 1122 (A. D. 1710); comp. ff. 3^b, ll. 4 and 5, and 4^a, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's

Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabî'-'al-thâni (ربی الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Peile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'liq; size, 8¼ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5^a, l. 3, and 6^a, l. 3. Dated, by Makhdûm Sharif, the 27th of Rabî-'alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'liq; size, 8¾ in. by 6 in.

513

Wâkî'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmîr, from the oldest times down to A. H. 1160 (A. D. 1747), by Muhammad A'zam, son of Khair-i-Zamân Khân (see fol. 4^a, l. 12), who commenced this work A. H. 1148 = A. D. 1735 (fol. 4^a, last line), and dedicated it to the emperor Muhammadshâh (fol. 4^b, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmîr, which were entirely wanting in works previously written on Kashmîr, and being more or less mere translations from the old Hindû work Râjatarangini.

Beginning, on fol. 3^a: زینت صفحات دفتر ابداع و ایجاد و نزہت طبقات منظر عالم کون فساد الخ.

The book is divided into a muqaddimah, three kîsms, and a khâtimah, viz.:

Muqaddimah: Description of Kashmîr, on fol. 4^b (در بیان احوال و صفات این شهر).

Kism I: Hindû Râjahs, on fol. 8^a (در حالات ارباب) حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی (کردند).

Kism II: Muslim rulers, on fol. 22^a (در حالات) سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند (و از کشمیر برخاستند).

Kism III: Moghul emperors, from Akbar to Muhammadshâh, on fol. 75^a (در ذکر سلاطین دودمان علیّه) چغتائیّه که متصرف این شهر شدند تا زمان اختتام این (رساله).

The heading in the text runs here thus (the number of the kism being omitted): بیان آغاز تصرف سلاطین سلسله علیّه تیموریّه در صوبه کشمیر.

Khâtimah: Curiosities of Kashmir, on fol. 192^b (در بیان بعض عجائب و غرائب که خاصه این شهر است).

Dated the 12th of Šafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1^b and 2^a a short enumeration of the reigns of the Sharḳī Sulṭāns of Jaunpūr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12-17; very unequally written, both in Nasta'liq and Shikasta; size, 10½ in. by 8 in.

Maisūr.

514

Nasabnāma-i-Rājahāi-Maisūr (نسب نامه راجهای میسور). This is the same short account of the Rājahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: *احوال راجهای میسور و نگر*; it is styled here, in the short preface on fol. 1^b: *حقیقت راجهای میسور و نگر*.

The little work was originally written in the Carnataca language, and by order of Tipū Sulṭān two Persian translations were made of it, by Asad Anwar and Ghulām Ḥusain (see fol. 2^a, l. 2). One of these is represented here; as date appears, on fol. 1^b, ll. 2-4, A.H. 1212, 20th of Dhū-al-ḥijjah (A.D. 1798, June 5). It begins with Timmarāj and goes down to Ḥaidar 'Alī (about 266 years). Beginning of the preface: *از حضور لامع النور حضرت ظل الله الملك المتان تیبو الخ*.

Bibliotheca Leydeniana.

No. 2452, ff. 1-31, ll. 13; Nasta'liq; size, 8½ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: *فهرست راجهای میسور و نگر*. No date.

No. 1241, ff. 43, ll. 10; Shikasta; size, 7½ in. by 4¼ in.

516

Kiṣṣa-i-Ḥaidar 'Alikhān (قصه حیدر علیخان).

A biography of Nawwāb Ḥaidar 'Alikhān of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43^a, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshi Amir, who during the last two years of Ḥaidar 'Alī's reign was in the service of Captain John Kennaway (see fol. 42^b, ll. 1 and 2: *کپتن جان کنوی*), and returned to his native town of Ḥaidarābād the last of Dhū-al-ḥajjah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: *ستایش ناصری که بعدد گارای فوج لطفش کشور کشایان را الخ*.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

517

Aḥwāl-i-Ḥaidar 'Alikhān (احوال حیدر علی خان).

Another biography of Nawwāb Ḥaidar 'Alikhān of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3^a, l. 8. It is divided into nine bābs:

1. در حسب و نسب او, on fol. 4^a.
2. در چگونگی روزگار او, on fol. 6^b.
3. در ترقی دولت او و متصرف گشتن در اکثر امکنه, on fol. 8^b.
4. در سلوک او با رفقای خود در بنم و رزم دائم الاوقات, on fol. 45^b.
5. در جمع کردن او ز نهای بسیار و سلوک او با ازواج خود, on fol. 50^b, first line.
6. در رویه او با تعلقه داران و سوداگران, on fol. 52^a.
7. در اوقات خست و سخاوت و قوت حافظه او, on fol. 53^b.
8. در تقید و احتیاط او در ملک خود از مردم و طریقه او, on fol. 56^b.
9. در گذشتن او از دنیا, on fol. 58^b.

Beginning: *بر صورت نویسان معانی دقائق و معنی شناسان صور حقائق روشن و بر کاشفان امور غامضه ماضی و حال الخ*.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London, 1842, the translation of Mir Ḥusain 'Alī's Nishān-i-Ḥaidarī (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1-60, ll. 10; Shikasta; size, 9¼ in. by 5 in.

518

Tawārikh-i-Ḥaidarī (تواریخ حیدری).

A third, much more detailed history of Ḥaidar 'Alikhān, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802^a, he was born A.H. 1131 = A.D. 1719) to his death and the accession of his son Tipū Sulṭān in A.H. 1197, by Lāla Bud Singh, with the takhalluṣ Munshi (see fol. 14^a, l. 2), who spent three years in the compilation of this work (see fol. 19^a, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alī's death. The author is no doubt identical with Budh Singh of the Khatri caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled *رساله نانک شاه*, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alī's ancestors, on fol. 21^a; the story of Ḥaidar 'Alī's birth is found on fol. 29^a.

Beginning: *بدائع نگار صور بیچونی و صنائع طراز: اشباه بی نمونی الخ*.

Dated at Patna the first of Rabî'-'alākhar, A. H. 1217 (A. D. 1802, Aug. 1). The full title on the fly-leaf is: *تواریخ نواب حیدر علیخان بہادر*.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Haidar 'Ali, on fol. 10^a; of his birth, on fol. 13^a. Author's name on fol. 7^a, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48^a, where the advance to the fortress of Karnûl (Kannûl or Kurnool, *کرنول*, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102^a in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48^b-50^a a mathnawî in praise of the capture of the hill-fort of Gûti (Gutti or Gooty, *گوتی*, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A. H. 1187 (A. D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13-15; Shikasta; size, 8 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

521

Sultân-altawârikh (سلطان التواریخ).

A history of the Sultâns of Mysore, viz. Fath Nâik, Haidar 'Ali, and Tipû Sultân, by an anonymous author, dedicated to Tipû (see fol. 10^a, l. 5, and fol. 12^b, last line). It is divided into two daftars, the first dealing with the history of Tipû's father and grandfather, who are respectively called *فردوس آشیانی* and *جنت مکانی*; the second relating the events in the reign of Tipû himself, who is called *ظِلُّ الْهَى* (the shadow of God), down to the march on *کلیانور* (see fol. 154^b sq.). The *first* daftar begins on fol. 13^a, the second (without this heading) in eighteen guftârs on fol. 16^a. The third and fourth years of Tipû's reign (A. H. 1199-1200 = A. D. 1785 and 1786) commence on fol. 93^a, the narrative of his march on Calicut on the Malabar coast (fifteenth guftâr) on fol. 140^a. The eighteenth and last guftâr, beginning on fol. 160^b, contains a detailed genealogy of Tipû, but is apparently imperfect.

Beginning: سلطان نشاتین صوری ومعنوی الفاظ ومعانی ستایش و نیایش پادشاه علی الاطلاق است جل جلاله وعم نواله الخ.

On fol. 1^a this book is styled خداداد تاریخ.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

522

Nishân-i-Haidari (نشان حیدری).

Special history of the reigns of Haidar 'Ali and his son Tipû Sultân of Mysore, completed A. H. 1217 (A. D. 1802), see fol. 250^b, last line (in Rieu i. p. 331^b it is stated that the work was written at the close of A. H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sultâns, from A. H. 1167 to 1213 = A. D. 1754-1799 (see fol. 2^a, ll. 7-9), Mir Husain 'Alikhân Kirmâni, and entitled نشان حیدری, see fol. 3^a, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. نشان حیدری و خروج و نزول دولت تیپو سلطان.

The same author wrote in A. H. 1215 (A. D. 1800; 1801) the *تذکرۃ البلاد والحکم*, or history of some principalities of the Bâlaghât country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3^b, with an account of Haidar 'Ali's ancestors (*ذکر جدّ*) (وآبای حیدر علیخان بہادر در طریق اجمال) from A. H. 1163 = A. D. 1749, the year of Tipû's birth and the rise and progress of Haidar 'Ali's power (on fol. 13^a, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Haidar 'Ali's death and Tipû Sultân's accession (A. H. 1197) are related on fol. 157^b sq.

Tipû's death in A. H. 1213 (A. D. 1799), on fol. 241^a sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8^b: *زبور نام آوری شاهد قلم وزبان وزیب انجمن آریان حدیقه شرح و بیان حمد قادرست الخ*.

The first nine leaves are misplaced; their proper order is: ff. 8, 2-7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydur Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipû Sultân,' London, 1844. Copied by Sayyid Ibrâhim.

No. 2580, ff. 251, ll. 15; large and clear Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: *شیرازہ دفتر متفرق اخبار عالم و جامع مجموعه افراد اوضاع متباین کاٹہ امم حمد مالک ملکیت کہ الخ*, but in every other respect it agrees completely with the previous copy. The author's name, Mir Husain 'Ali, son of Sayyid 'Ali alkâdir alkirmâni, appears on fol. 2^b, l. 4; the title on fol. 2^b, l. 10. The chapter on Haidar 'Ali's ancestors begins on fol. 3^a; that of Tipû's birth, in A. H. 1163, on fol. 10^b; that of the events of A. H. 1213, and of Tipû's death, on fol. 209^b. The date of completion is given in full as 9th of Rajab, A. H. 1217 (A. D. 1802, Nov. 5), on fol. 220^a, l. 6.

No. 3179, ff. 220, ll. 17; Nasta'lik; size, 10 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

524

A fragment of the same.

A small portion of the Nishân-i-Haidarî, from the beginning to the reduction of the fort of Bâlapûr (commonly called Ballapoor, in Mysore), by Haidar 'Alikhân, in A. H. 1172 = A. D. 1758, 1759 (see the last chapter-heading on fol. 13^a, corresponding to No. 2580 (522 above), fol. 41^a).

The last words of this fragment, نواب ظفرمند گذاشته خود به پناه دامن correspond to No. 2580, fol. 45^a, l. 1). Beginning of the preface on fol. 10^b: زبور نام آوری شاهد قلم و زبان و زیب انجمن آریان الخ

The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 10, 2-9, 1, 17-36, 11-16.

No. 3081, ff. 36, ll. 15; careless Nasta'lik; size, 8 in. by 5½ in.

525

Letters of Tipû Sultân.

The first volume of a large collection of letters and notes, by the famous Sultân Tipû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A. H. 1198-1201 (A. D. 1784-86, 87). This volume brings the correspondence down to the end of the 12th month of the year 1201 = A. D. 1786-87, and consists of five parts, viz.: I. ff. 1-90, copied April 5th, 1800; II. ff. 91-152; III. ff. 153-241, copied 17th May, 1800; IV. ff. 242-293; V. ff. 294-356.

Address of the first letter, on fol. 1^a: هشتم ماه جعفری سال جلو بنام راجه رام چندر

No. 2100, ff. 356, ll. 15; Nasta'lik; size, 7½ in. by 4¾ in.

526

Copies of orders by Tipû Sultân.

No. 2102, ff. 6; Shikasta; size, 7½ in. by 4¾ in.

527

Historical miscellanies.

Chiefly relating to the Nizâms of Haidarâbâd, the rulers of Bijâpûr, Haidar 'Ali of Mysore, and the Marattah and Afghân invasions of India.

1. احوال نامۀ حیدر نائک, on ff. 1-8^b. A short biographical sketch of Haidar 'Ali; comp. No. 517 above.

2. احوال نامۀ نظام الملک بهادر آصف جاہ, on ff. 9^a-22^b. Account of Nizâm-almulk Âsafjâh I, who died A. H. 1161 (A. D. 1748); see above, Nos. 467 sq.

3. احوال نامۀ کرنول کہ جد ہمت خان بہادر افغان الخ, on ff. 23^a-38^a; comp. about Karnûl (or Kurnool), No. 520 above.

4. احوال رگھناتھ راو, in A. H. 1187 (A. D. 1773), after Narâyan Râo's assassination by Raghunâth Râo, on ff.

IND. OFF.

39^a-41^b, and کیفیت راکھو، این است کہ بعد مردن بالاجی راو پسران کہ مادھو راو باشد بجای پدر نشست الخ, on ff. 42 and 43. (The accession of the Marattah chief Bâlâji Râo took place in A. H. 1153 (A. D. 1740), that of Râgho or Raghôji in Nâgpûr, in A. H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. کیفیت بیجاپور, on ff. 44^a-45^a.

6. کیفیت دانستن احوال پونہ, on ff. 46^a-47^b (Poona under the Marattahs).

7. کیفیت احوال تیغ جنگ بہادر, on ff. 48^a-53^a.

8. احوال نامۀ پسران نظام الملک بہادر آصف جاہ, on ff. 54^a-64^b.

9. On ff. 65^a-72^a, without any heading: Generations of old Persian Pahlawâns and Indian Râjâhs.

10. کیفیت احوال ضابط جنگ مبارز الملک, on ff. 73^a-90^a (Dâbitjang, Amir under Nizâm 'Alikhân of Haidarâbâd, died A. H. 1195 (A. D. 1781); see Rieu i. p. 323).

11. کیفیت موسی بہوشی, on ff. 91^a-94^b.

12 and 13. Two copies of the same treatise: احوال بہاو مرہتہ و سبب آمدن او بہندوستان و کشتہ شدن او با تمام ہمرہیان در محاربتہ احمد شاہ ابدالی بہ حدود پانی پت (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pânipat took place in A. H. 1174 (A. D. 1761), see above, No. 487). The first copy on ff. 95^b-109^b, the second on ff. 110^b-123^a, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A. H. 1197 (A. D. 1783, April 27), at Calcutta.

14. احوال نواب برہان الملک وغیرہ, on ff. 124^b-135^a (Burhân-almulk Sa'âdatkhân, originally called Mir Muḥammad Amin, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A. H. 1151 (A. D. 1738), see Rieu i. p. 308^b).

15. کیفیت نواب حیدر جنگ بہادر مرحوم, on ff. 136^a-149^b.

16. احوال پادشاہان بیجاپور کہ از اولاد یوسف عادلشاہ, on ff. 150^a-155^b.

17. احوال سلاطین بیجاپور کہ مشہور بعادلشاہ است, on ff. 156^a-172^a; see for both items above, Nos. 454 and 455.

18. احوال راجہ سولاپور و راجہ سریرنگ پتن (Solapore in Bijâpûr and Seringapatan in Mysore), on ff. 173^a-184^a.

Those portions which are written in Shikasta are transcribed by Muḥammad 'Abdallâh; on fol. 38^a appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1543, ff. 184, written partly in Shikasta (viz. ff. 1-38, 44-94, and 136-184), ll. 13, partly in Nasta'lik (viz. ff. 39-43 and 95-135), ll. 15-17; size, 10½ in. by 6¾ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A. H. 1197 (A. D. 1783), the first year of Tipû Sultân's reign, on fol. 1^b.

2. Account of the events of A. H. 1198 (A. D. 1784),

Tipû's second year, on fol. 20^a (ff. 21^b and 22^a left blank, as well as the larger portion of fol. 21^a).

3. Account of the events of A. H. 1199-1200 (A. D. 1785 and 1786), etc., on fol. 24^b (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râginis, and an endless number of other small items, ghazals and rubâ'is, by Hasan 'Ali 'Izzat, Zain-al-'âbidin (the former author of the Mufarrih-alkulûb, a work on the music of Mysore, the latter of the Fath-almujâhidin), and others, on fol. 46^a sq. As dates for some of the statistical items appear the years of Muḥammad's birth (مولود محمد), 1224 and 1226, comp. ff. 47^a and 52^a.

Bibliotheca Leydeniana.

No. 2548, ff. 69, ll. 15 and less; Shikasta, by different bands; size, 11½ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ) and its Rājahs, their contests with Haidar 'Ali and Tipû Sulṭân of Mysore, and the final annexation of the district to the English territory, from A. H. 1144 to 1214 (A. D. 1731-1800). Beginning: کیفیت راجه سری رنگ پتھن و خانمان و لویان راجه مذکور و تاراجی ریاست آنها بممر دغای حیدر علی خان بہادر وغیرہ الخ.

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll. 13; Nasta'liq; size, 9¾ in. by 7½ in.

530

A similar account of Seringapatan, and the contest with Haidar 'Ali, beginning: کیفیت ریاست سری رنگ پتن و دغای حیدر علی خان بہادر الخ.

No date. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11-12; Shikasta; size, 9¼ in. by 7 in.

531

Another more detailed account of Seringapatan, and the contest of its rājahs, with Haidar 'Alikhân and Tipû Sulṭân, down to the latter Sulṭân's death, A. H. 1213 (A. D. 1799), and the annexation of the territory by the English.

Beginning: پس از حمد کردگار کارساز روزگار کہ خالق جملة مخلوقات جهانست الخ.

The full title (as given on ff. 57^b, last line, and 58^a, ll. 1 and 2) is: در ذکر ریاست راجہهای سیرنگ پتن و نواب حیدر علیخان بہادر جتت مکان و حضرت تیپو سلطان شہید پادشاہ غازی ملک کرناتک.

No date.

No. 3057, ff. 57-112, ll. 12; Nasta'liq; size, 8¾ in. by 5½ in.

Kurg.

532

Alḥwâl-i-Mulk-i-Kurg (احوال ملک کورگ).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A. H. 1187

(A. D. 1773, 1774), during Haidar 'Ali's reign in Mysore. The date is expressed in the following funny way (see fol. 62^a, ll. 3 and 4): از تصائد اثنا عشریة ہجرت در قصیدہ: دوازدم بیت ہشتاد و ہفتم. The author's name is not mentioned. A short additional piece is found on fol. 75^a. Beginning: قلم رقم سنج اخبار فتوحات ابواب: اظہار حقائق ملک کورگ الخ.

No date.

No. 1978, ff. 61-75^a, ll. 10; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

533

A comprehensive history of the Rājahs of Kurg, from A. H. 1047 (year of the Kali Yug 4734) to A. H. 1222 (A. D. 1637-1807), compiled by order of the late Rājah Wirājandar (or Wir Rājandar) Wadiyar, the son of Lan-krājandar Wadiyar, the son of Apājirājandar. This work was translated from Canarese sources (as Rieu states, by Ḥusainkhân Lūhâni, whose name we cannot detect in this copy), and commenced A. H. 1211 (year of the Kali Yug 4898)=A. D. 1796, 1797, see here fol. 1^a, last line, comp. Rieu i. p. 333. The story of the Rājah's ancestors begins on fol. 1^b, first line.

Beginning: بعد از حمد و ستایش ایزد متعال ذو الجلال و تخیات وافیات الخ.

This copy is dated the 4th of Jumâdâ-alawwal, A. H. 1240 (A. D. 1824, Dec. 25), by Munshî Fakhr-aldin.

No. 2848, ff. 109, ll. 19; Shikasta; size, 12 in. by 8¼ in.

V. HISTORY OF PERSIA.

534

Kitâb-almu'jam fi âthâr-i-mulûk al'ajam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayûmarth to Anûshirwân, by Faḍl-allâh al-Ḥusaini, who dedicated this work to Nuṣrat-aldin Aḥmad, the ruler of Lûristân (died A. H. 733=A. D. 1332, 1333), comp. Bodleian Cat., No. 285; Rieu ii. p. 811^b; H. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78; W. Pertsch, Berlin Cat., pp. 420 and 421. Edited at Taharân, 1843. It was translated into Turkish under the title of بلاغت نامه or ترجمان بلاغت, see Pertsch, loc. cit.

Contents: Introduction, on fol. 1^b. Beginning: بسم الله... تیمتاً بذکره الاعلی ان اول ما یفتح به الخ. Reign of Gayûmarth on fol. 11^b, of Hûshang on fol. 23^a, of Tahmûrath on fol. 34^a, of Jamshid on fol. 45^b, of Dahâk on fol. 52^b, of Faridûn on fol. 58^b, of Minûcihr on fol. 68^b, of Afrâsiyâb on fol. 78^b, of Kaiqubâd on fol. 82^b, of Kaikâ'ûs on fol. 86^a, of Kaikhusrau on fol. 88^b, of Luhrâsp on fol. 93^a, of Gushtâsp on fol. 95^a, of Bahman bin Isfandi'yâr on fol. 98^a, of Dârâ-i-Akbar on fol. 100^a, of Iskandar on fol. 102^a, of Ardashir bin Bâbak on fol. 110^a, of Shâpûr on fol. 113^a, of Hurmuz on fol. 116^a, of Narsi bin Bahrâm on fol. 117^a, of Hurmuz bin Narsi on fol. 117^b, of Shâpûr bin Shâpûr on fol. 121^a, of Yazdajird on fol. 121^b, of Bahrâm on fol. 122^b, of Yazdajird bin Bahrâm on fol. 130^a, of Anûshirwân on fol. 132^a.

Dated the 21st of Jumâdâ-althânî, A. H. 1021 (A. D.

1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mir Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13^b, Hûshang on fol. 28^a, Tahmûrath on fol. 40^b, Jamshid on fol. 54^b, Daḥḥâk on fol. 63^a, Faridûn on fol. 70^a, Minûcihr on fol. 82^a, Afrâsiyâb on fol. 94^b, Kâikubâd on fol. 98^b, Kaikâ'ûs on fol. 103^a, Kaikhusrau on fol. 106^a, Luhrâsp on fol. 111^b, Gushtâsp on fol. 114^a, Bahman bin Isfandi'yâr on fol. 117^b, Dârâ-i-Akbar on fol. 119^b, Iskandar on fol. 121^b, Ardashîr bin Bâbak on fol. 131^a, Shâpûr on fol. 134^b, Hurmuz on fol. 137^b, Narsi on fol. 138^b, Hurmuz bin Narsi on fol. 139^b, Shâpûr bin Shâpûr on fol. 143^a, Yazdajird on fol. 144^a, Bahrâm on fol. 145^b, Yazdajird bin Bahrâm on fol. 154^a, Kubâd on fol. 155^a, Anûshirwân on fol. 156^a.

Dated 23rd of Safar, A. H. 1028 (A. D. 1619, Feb. 9), by 'Abd-al'azîz bin 'Abd-al-kubâd. Index on ff. 161 and 162. Bibliotheca Leydeniana.

No. 2780, ff. 162, ll. 17; Nasta'liq; worm-eaten, but carefully mended; size, 9½ in. by 4½ in.

536

A very detailed history of the rise of the Şafawî dynasty, the origin of the priestly state in Ardabil and the ancestors of Shâh Isma'il, as well as the reign of that first king of the Şafawî dynasty (A. H. 909-930 = A. D. 1503-1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled: تاریخ

اسمعیل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the *أحسن التواريخ* (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the *حبيب السیر* (see No. 88 sq. in this Cat.). It ends on fol. 305^b with the accession of Shâh Tahmâsp, A. H. 930; last words: *... و حضرت شاه طهماسب* بهادر خان خلد الله ملكه را آوردند در دار السلطنة تبریز بر تخت نشاندند.

Ff. 306^a-312^b are filled with a kind of genealogical and chronological table of the Şafawî dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306^b, l. 4) = A. D. 1487, the year of Shâh Isma'il's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311^b, lin. penult., but according to the preliminary index on fol. 306^a, these lists were to go down to the reigns of Shâh Şafi II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'liq, by many different hands; size, 8½ in. by 5½ in.

537

Futûhât-i-Humâyûn (فتوح همایون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 111^b, l. 2), compiled by Siyâkî Nizâm (سیاکی نظام), see fol. 8^b, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عباس حیدری شاه consists itself of twelve letters. It is divided into a preface, styled کرامت, with seven اشارہ, see fol. 13^b, and twelve فتوح, but unfortunately this copy contains only the کرامت and the twelfth or last فتح دوازدهم در فتح کرامت and the twelfth or last فتح دوازدهم در فتح کرامت, which begins in the middle of Sha'bân, A. H. 1006 (A. D. 1598, March), on fol. 16^b. Between ff. 15^b and 16^b all the other eleven فتح are missing (fol. 16^a is left blank).

Beginning: لطیفترین گوهری که مؤرخان بلاغت نظام و منشیان فصاحت هر قسام در رشته عبارت انتظام دهند حمد و ثنای قادر لایزال یست آنخ.

Copied in Ramadân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'liq; size, 7¼ in. by 4½ in.

538

Ta'rikh-i-'âlamârâi-'abbâsi (تاریخ عالم آرای عباسی).

A complete copy of Iskandar Munshi's history of Shâh 'Abbâs the Great and his predecessors in the Şafawî line, originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Şafi in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289-299; Rien i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433-436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; H. Khalfa vi. p. 564, etc. According to the preface, Iskandar Munshi divided his work originally into a *mukaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and two *shahîfah*, the first containing 'Abbâs' life from his birth to his accession (A. H. 978-996 = A. D. 1571-1588), the second the first thirty years of his reign (A. H. 996-1025 = A. D. 1588-1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025-1038 = A. D. 1616-1629), and subdivided the second *shahîfah* into two *maqşûds*, the first to contain the first *karṇ* or generation, i. e. the first thirty years, to A. H. 1025, the second the remaining years to 1038. The latter is also styled in some Bodleian copies the *third shahîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محامد کبریای الهی که بیرون از دائره عقول و افهام است آنخ.

Muḳaddimah and *first ṣahîfah*, on fol. 1^b.

Second ṣahîfah, *first maḳṣad*, on fol. 157^b; *second maḳṣad*, on fol. 425^b.

Dated the 19th of Muḥarram, A. H. 1050 (A. D. 1640, May 11), by Dâ'ud Kâtib, at Lâhub.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 13½ in. by 7½ in.

539

Another complete copy of the same.

Muḳaddimah and *first ṣahîfah*, on fol. 1^b.

Second ṣahîfah, *first maḳṣad*, on fol. 300^b; *second maḳṣad*, on fol. 663^b. The first maḳṣad is dated the first of Jumâdâ-alâkhar, A. H. 1052 (A. D. 1642, Aug. 27), the second maḳṣad the 27th of Rajab in the same year (A. D. 1642, Oct. 21), by 'Abd-alrashid bin 'Abd-allaṭif Khushnawis.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each of the three parts; size, 11½ in. by 6¾ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدس نبوی و مناقب و مفاخر مرتضوی الخ preceding copy, fol. 1^b, last line.

Muḳaddimah, on fol. 3^b.

Ṣahîfah I, beginning with 'Abbâs' birth, on fol. 52^a; Amirs and Khâns previous to his reign, on fol. 60^a; 'Ulamâs and Shaikhs, on fol. 64^b; Ḥakims, on fol. 70^a; Calligraphers, on fol. 72^a; Painters, etc., on fol. 74^b; Poets, on fol. 77^a; Singers and Musicians, on fol. 80^a. The history continues on fol. 81^a.

Ṣahîfah II, *first maḳṣad*, on fol. 236^b; *second maḳṣad*, on fol. 629^b.

Beginning of the year 1037, on fol. 740^b. Death of 'Abbâs, on fol. 744^a. Amirs of his time, on fol. 749^b; Wazirs, on fol. 752^a. Epilogue, on fol. 755^b.

Dated the 22nd of Ramadân, A. H. 1099 (A. D. 1688, July 21), by Maḥmûd bin Muḥammad Ḥusain of Shûlistân. The first leaves are a little worm-eaten; on ff. 556^b-597^a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhi; size, 12¾ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726^a middle to 726^b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751^b, l. 18 middle to fol. 754^a, l. 2. Some leaves besides are worm-eaten.

Muḳaddimah and *first ṣahîfah*, on fol. 1^b.

Second ṣahîfah, *first maḳṣad*, on fol. 237^b; *second maḳṣad*, on fol. 618^b.

Not dated. Presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16. J. 17, ff. 753, ll. 19; clear and distinct Nasta'lik; size, 11 in. by 6¼ in.

542

Another copy of the *muḳaddimah* and the *first ṣahîfah* of the same work.

Beginning here: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، پرده کشای
در امید و بیم، چگونگی نشر محامد کبریای الهی الخ

Dated the 23rd of Muḥarram, A. H. 1076 (1717?) = A. D. 1665, Aug. 5; collated A. H. 1147 (A. D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lik; size, 10¾ in. by 6 in.

543

The same *muḳaddimah* and *first ṣahîfah*.

Beginning as usual: چون نشر محامد الخ

Copied A. H. 1091 (A. D. 1680), at Gwâliyâr, by Ṣafi Ḳuli bin Naurûz-almûr Turkmân.

No. 855, ff. 1-353, ll. 17; large and distinct Nasta'lik; size, 10¾ in. by 6 in.

544

The same.

Dated the 22nd of Dhû-alḥijjah, A. H. 1092 (A. D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19; clear and distinct Nasta'lik; size, 14 in. by 8¾ in.

545

The same.

The original portion of this copy, written in Naskhi, is a very correct one, but not dated. Beginning as usual. *Muḳaddimah*, on fol. 4^b; *Ṣahîfah I*, on fol. 41^a; Amirs and Khâns, on fol. 49^a; 'Ulamâs and Shaikhs, on fol. 53^a; Ḥakims, on fol. 58^b; Calligraphers, on fol. 60^a; Painters, etc., on fol. 62^b; Poets, on fol. 65^a; Singers and Musicians, on fol. 68^a. Continuation of the history, on fol. 69^a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhi in the older part; ff. 1-36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25; size, 11½ in. by 7 in.

546

Another copy of the *second ṣahîfah* of the same work.

First maḳṣad, on fol. 1^b, beginning: عنوان صحیفه

سلطنت و عالم آرای پادشاهان کامگار الخ

Second maḳṣad, on fol. 320^b, beginning: بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش دادار جهان آفرین الخ

The first maḳṣad was copied in the month Ramadân, A. H. 1063 (A. D. 1653, July, August), the second in the month Dhû-alḳa'dah of the same year (A. D. 1653, Sept., October), by Muḥammad Amin لواسانی.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each maḳṣad; size, 14½ in. by 9 in.

547

The same *second ṣahîfah*.

First maḳṣad, on fol. 1^b; *second*, on fol. 351^b. The first is dated the twelfth of Sha'bân, A. H. 1070 (A. D. 1660, April 23), the second the same year by the same hand.

Fol. 2 must be inserted between ff. 8 and 9; ff. 252-257 very severely injured.

No. 1441, ff. 462, ll. 23; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

548

The same.

First *maqṣad*, on fol. 1^b; second, on fol. 437^b. Good and correct copy, but not dated.

No. 1665, ff. 585, ll. 19; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each *maqṣad*; size, 11½ in. by 6½ in.

549

Another copy of the first *maqṣad* of the second *ṣahīfah*. Beginning as in the preceding copies. Dated the 25th of Rabi'-alawwal, A. H. 1058 (A. D. 1648, April 19).

No. 303, ff. 437, ll. 19; Nasta'lik; annotations and additions on the margin; illuminated frontispiece; size, 12¾ in. by 7¾ in.

550

The same first *maqṣad*.

Beginning: *صحيفة دويم از تاريخ عالم آرای عباسی*، عنوان صحيفه سلطنت الخ

No date; but on the first leaf there is an entry of a former owner from A. H. 1096 (A. D. 1685).

No. 1677, ff. 427, ll. 19; Nasta'lik; the last three leaves supplied by a more modern hand; worm-eaten throughout; size, 10¾ in. by 6½ in.

551

The same.

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A. H. 1072 (A. D. 1662, March 16), by Ḥāji Darwish 'Ali, but it is somewhat defective in consequence of a lacuna after fol. 7.

No. 299, ff. 242, ll. 27; clear and distinct Nasta'lik; size, 14¾ in. by 9½ in.

552

The same.

This copy has a different beginning, viz.: *حمد ومدح* پروردگار حمدی سپاس و ستایش 'Abbās' reign on fol. 3^a, the thirtieth on fol. 306^b.

No date. Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1^b: *تاریخ عالم آرا جلد اول*.

No. 2927, ff. 319, ll. 21; clear Nasta'lik; the first page supplied by a modern hand; size, 11¾ in. by 7¾ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No. 1493, ff. 199, ll. 27; Nasta'lik; size, 15¾ in. by 8¾ in.

554

Another copy of the second *maqṣad*.

Beginning as usual. Dated by Muḥammad Akram

Karam-allāh Shāmlū, the 9th of Dhū-alliḥjah, A. H. 1093, that is, the twenty-sixth year of 'Ālamgir's reign (A. D. 1682, December 9).

No. 855, ff. 354-563, ll. 17; large and distinct Nasta'lik; size, 10¾ in. by 6 in.

555

Ta'rikh-i-Shāh 'Abbās-i-thāni (تاریخ شاه عباس ثانی).

A history of Shāh 'Abbās II, who ruled over Persia A. H. 1052-1077 (A. D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imād-aldaulah Mirzā Muḥammad Ṭāhir Walīd of Kazwin, who was the historiographer of that king, and died nearly a hundred years old, A. H. 1110 (A. D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No. 301. Comp. also Catal. des MSS. et Xylogr., p. 292, and Mackenzie Coll. ii. p. 123. Shāh 'Abbās II's birth in A. H. 1041 (A. D. 1631, 1632) is related here on fol. 76^a, l. 7.

Beginning: *نیایش خالقی را سزاست که زبان محمدت*
سگال را از کلمات رنگین کسوت بال طاوسی الخ

No date.

No. 1538, ff. 65^b-277, ll. 9; large Nasta'lik; size, 10½ in. by 7¾ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3031, ff. 177, ll. 15; Shikasta; size, 9¾ in. by 4¾ in.

557

Another slightly defective copy of the same.

Ff. 1-5^a contain a complete index of the history of Shāh 'Abbās II; on fol. 6^a the work begins abruptly thus: *والتوکل . . . درین کارخانه سبب سازی بمقتضی الخ*, corresponding to No. 1538 (555 above), fol. 75^b, l. 1.

Dated the 12th of Jumādā-alūlā, A. H. 1155 (A. D. 1742, July 15), the twenty-fourth year of Muḥammad-shāh's reign, by Khâkpâi Khushhâl-râi Kâyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11-12; Shikasta; many headings left blank; size, 8¼ in. by 6 in.

558

Ta'rikh-i-Jahânkushâi (تاریخ جهانکشی).

The well-known history of Nâdirshâh, who ruled over Persia A. H. 1148-1160 (A. D. 1736-1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzā Muḥammad Mahdikhân Astarâbâdi, A. H. 1171 (A. D. 1757,

1758), and entitled *تاریخ جهانکشی*, or simply *تاریخ نادری*; comp. Bodleian Catal., Nos. 302-306; Rieu i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS. et Xylogr., p. 293; A. F. Mehren, p. 23; Rosen, MSS. Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadelbusch, Greifswalde, 1773. Lithographed at Taharân, A. H. 1260, and also at Bombay and Tabriz; published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: *بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و پریشان الخ*

This copy was finished at Calcutta the 23rd of Rajab, A. H. 1188 (A. D. 1744, September 29).

No. 17, ff. 306, ll. 13; large and distinct Nasta'liq; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A. H. 1192 (A. D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15; distinct Nasta'liq; size, 12 in. by 6½ in.

560

The same.

Dated the 2nd of Šafar, A. H. 1197 (A. D. 1783, Jan. 7), by Muḥammad Ḥasan bin Muḥammad Bâkir.

No. 372, ff. 238, ll. 14; large Nasta'liq; illuminated frontispiece; size, 10½ in. by 5½ in.

561

The same.

Dated the 18th of Rajab, A. H. 1197 (A. D. 1783, June 19).

No. 3156, ff. 335, ll. 13; Nasta'liq; illuminated frontispiece; splendid binding in red and gold; size, 8½ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A. H. 1200 (A. D. 1786, August 23).

No. 144, ff. 206, ll. 17; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'liq; size, 12½ in. by 8¼ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 7½ in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'liq on ff. 2-20, 85-92, and 123-126, in careless Nasta'liq mixed with Shikasta (with some resemblance to the first hand) on ff. 60-84, and in pure Shikasta on ff. 1^b, 21-68, 93-122; size, 12½ in. by 8¼ in.

566

Bayân-i-Wâqî' (بیان واقع).

A history of Nâdirshâh, from his invasion of India to his death in A. H. 1160 (A. D. 1747), and of subsequent events during the reigns of Muḥammadshâh and Aḥmadshâh, together with a narrative of the author's own travels to Persia and Arabia, by Khwâjah 'Abdalkarim bin Khwâjah 'Akibat Mahmûd bin Khwâjah Muḥammad, originally of Kashmîr, who came to Shâh-jahânâbâd and was an eye-witness of all the principal affairs which went on during Nâdirshâh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurreem,' Calcutta, 1788. According to the index, on fol. 3^a, it was originally divided into *four bâbs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bâbs*, the last of which brings the history down from the time of Nâdirshâh's death to A. H. 1199 (A. D. 1785), the year in which he completed this work; see the last page, l. 12: *الی الآن که سنه یکهزار و یکصد و نود و نه هجریست*. In the British Museum copies A. H. 1198 (A. H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2^b, last line but one, and fol. 3^a, l. 12. The author's name is mentioned on fol. 1^b, last line but one, and last line.

باب اول در ذکر عروج و خروج نادر السلطان و آمدن *او به سمت هندستان* (Nâdirshâh's march to India), on fol. 4^a.

باب دوم در بیان معاودت نادر السلطان بسوی ایران و رفتن بتوران و خوارزم درین میان (Nâdirshâh's return to Îrân and march to Tûrân, Khwârizm, etc.), on fol. 27^b.

باب سیوم متضمن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از بنادر متعلقه سلطنت (Events that occurred to the author in his travels from Kazwin through Persia and Arabia back to the port of Hûgli), on fol. 68^a.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کثیر المروت پادشاه درویش صفت محمد شاه فردوس *آرامگاه بظهور پیوسته* (Events that took place from the

author's return to Hûglî to the death of Muḥammad-shâh), on fol. 94^a.

باب پنجم در ذکر بعضی امور که در ایام سلطنت
احمد شاه بهادر بهست آمد (Events in the reign of
Alḥmadshâh), on fol. 138^b.

الهی محفل آردگر بذکر خود الحمد
لله الذی علم الانسان ما لم یعلم والصلوة والسلام الخ

No. 115, ff. 156, ll. 15; Shikasta; size, 8 in. by 4½ in.

567

Fawâ'id-i-Şafawiyyah (فوائد صفویة).

A history of the Şafawî dynasty from Shâh Isma'il (died A. H. 930 = A. D. 1524) to Sulţân Abû-alfatḥ Muḥammad Mirzâ Bahâdurkhân alşafawî almûsawî alḥusainî, who lived in exile in Lucknow as pensioner of the East India Company. The work is dedicated to him by the author, Abû-alḥasan bin Ibrâhîm of Kâzwin, A. H. 1211 = A. D. 1796, 1797 (the word تاریخ forms the chronogram), see fol. 2^a, l. 1, fol. 3^a, ll. 1-5; a more detailed account of this history is given in Rien i. p. 133 sq. and Morley, p. 137; comp. also W. Pertsch, Berlin Cat., p. 515 sq. The book is divided into two *muḥaddimas* and a *khâtimah*.

مقدمه اولی در ذکر احوال خجسته مآل سلاطین جنت
مکین سلسله علیة صفویة انار الله برهانهم
history of the Şafawîs from Shâh Isma'il to Muḥammad
Mirzâ, A. H. 1211. On fol. 84^a an additional chapter
begins, on subsequent events from A. H. 1212 to 1220
(A. D. 1797-1805), see the latter date on fol. 110^a; our
copy contains therefore more than those in Rieu and
Morley, which only go down to A. H. 1216.

مقدمه ثانیه در ذکر طوائف الملوك
dealing with the rulers who were in rebellion against
the Şafawîs, viz. the Afghâns of Ghilza, the Afshârs,
the Abdâlis, the Zandîs, and the Kâjârs, down to Fath
'Alî Shâh's accession, A. H. 1212 (the history of the
Kacâlâtîs forms no separate makâlah or section here,
as in Rieu's and Morley's copies).

مقاله اول در ذکر طبقه افغانه غلزه

مقاله دوم در ذکر طبقه افشاریه

مقاله سیوم در ذکر طبقه افغانه ابدالیة درانیة
153^b.

مقاله چهارم در ذکر طبقه زندیه

مقاله پنجم در ذکر طبقه قاجاریة قزلباشیه

خاتمه کتاب در ذکر اختتام و انجام این مختصر وشمه از
حالات مؤرخین, on fol. 200^a.

جهان پادشاهما خدائی تراست - ازل تا ابد
پادشاهی تراست - نکرانده آفرینش توئی - کشاینده چشم
بینش توئی الخ

No date. College of Fort William, 1825.

No. 2191, ff. 302, ll. 15-17; Nasta'liq, by different hands; size,
8½ in. by 5½ in.

VI. SPECIAL HISTORY OF ṬABARISTÂN, THE BARMAKÎS, HARÂT, TURKEY, THE KARĀ-ĶOYUNLÛS, THE SHAIBÂNÎS AND ASTARKHÂNÎS OF TRANSOXANIA, AND THE AFGHĀNS.

a. Ṭabaristân.

568

تاریخ طبری (Ta'riḥ-i-Ṭabarî).

Chronicle of Ṭabaristân, composed by Muḥammad bin al-Ḥasan bin Isfandiyâr in and after A. H. 613 (A. D. 1216, see fol. 39^b, ll. 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62-71; Sir W. Onseley, Travels, iii. p. 554, and B. Dorn, Sehir-eddins Geschichte von Tabaristan, etc. (preface, pp. 3-6). As his sources the author enumerates particularly the following three works: (1) عقود سحر و قلائد درر, by Abû-alḥasan Muḥammad alyazdâdî, fol. 3^b, l. 6 (comp. Dorn, p. 4); (2) a risâlah, translated for Dâ'ûd Yazdî, A. H. 197 (A. D. 812, 813), by a man of Sind, 'Alâ bin Sa'id, from Hindûi into Arabic; and (3) another risâlah, translated by Ibn al-Muḥaffâ' from Pahlawî into Arabic (styled جواب نامہ, according to the Bodleian copy), see fol. 5^a, ll. 4-7. Apparently, Muḥammad bin al-Ḥasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-aldaulah Ḥasan, A. H. 750 = A. D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A. H. 842 (A. D. 1438, 1439).

حمد و ثنا و مدح بی منتها آفریدگاری را
سزاست که واهب ارواح وخالق اشباح است الخ

The work is divided into four parts (قسم).

Ḳism I: در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz. 1. ابن المققع (The translation of Ibn al-Muḥaffâ'). 2. در ابتدای بنیاد طبرستان (First cultivation of Ṭabaristân and building of its cities, etc.). 3. در خصوصیات و عجائب طبرستان (Peculiarities and wonders of Ṭabaristân). 4. در ذکر ملوک و اکابر و علما و زهاد و کتاب (The kings, great and rich men, 'Ulamâs, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Ṭabaristân).

Ḳism II: در ابتدای دولت آل وشمگیر و آل بویه (Beginning of the dynasties of Washmgîr and Buwaih in Ṭabaristân).

Ḳism III: در نقل ملك طبرستان از آل وشمگیر که
آخرایشان نوشیروان بن منوچهر بن قابوس بود با سلاطین
محمودیان و سلجوقیان (Kings of Ṭabaristân to Nûshirwân bin Minûcîhr bin Kâhûs, etc.).

از ابتدای دولت آل باوند دوم نوبت تا آخر : Kism IV (Rule of the Bâwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamûak almâzandarânî.

No. 1134, ff. 184, ll. 21; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

b. *The Barmakis.*

569

Akhbâr-i-Barmakiyân (اخبار برمکیان).

Kitâb-i-akhbâr-i-Barmakiyân, styled on the fly-leaf and on fol. 1^a, تاریخ برمک and تاریخ برمک, a special history of the Barmakis or family of Barmak, the well-known ministers of the 'Abbâsides (the last of which was executed by order of Hârûn-alrashid), translated from the Arabic original of Abû Muḥammad 'Abd-allâh bin Lâbari,—see, for instance, fol. 55, l. 3 (چنین گوید ابو محمد عبد الله بن لبري مؤلف اول این کتاب در جمله مؤلف عربی ابو محمد عبد) and fol. 102, l. 9 (الله الخ)—and Abû-alkâsim Ṭâbiḳî (read Ṭâ'ifi), who seems to have been the co-editor of the work,—see fol. 3^b, l. 12 (چنین گوید ابو القاسم طابقی (? طائفی) که مؤلف اصلست) ff. 11^b, l. 7, and 31^a, l. 13 (ابو القاسم طابقی که مؤلف) ضیاء) into Persian, by Dīyâi Barani (کتب عربی است), the author of the تاریخ فیروز شاهی, see above, No. 211, and dedicated to Sulṭân Firūzshâh (A.H. 752–790, A.D. 1351–1388).

Beginning: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی به پارسی ترجمه کرده است و دیباجه را بخطاب همایون سلطان فیروزشاه مدد الله طلال جلاله زب و زینت داد حمد و ثنا مر خدایرا که بفضل خویش کرم و خلق و سخاوت را قبله بر اهل کرم و مقاصد بندگان ساخت الخ

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakis are enumerated.

In the preface the author mentions an old history from the time of Sulṭân Maḥmûd of Ghazna, مآثر محمودی, composed by a certain Imâm Kaḳfâl (so to be read here instead of فعال!).

This history concludes on fol. 102^a, and ff. 102^b–108^a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104^b) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با سرور سری (?) گوید: آنکه در مودت و فتوت الخ مأمون خلیفه یگروز مرا بخواند و گفت الخ

Dated the 7th of Rabî'alawwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالک و صاحبه احقر الانام و اضعف الاسلام محمد (the first owner of this book was Muḥammad 'Aziz-allâh, son of 'Ubaid-allâh Naḳshbandi).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'lik, by two different hands; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

c. *Harât.*

570

Raudât-aljannât (روضات الجنات).

A valuable special history and topography of the province and city of Harât, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492), by Mu'in alzamajî alasfizârî (comp. ff. 10^a, l. 10, and 11^a, l. 20), and dedicated to Shâh Sulṭân Ḥusain Mirzâ. Its full title is: روضات الجنات فی اوصاف الہرآة, and it consists of twenty-six Raudas, comp. Bodleian Cat., No. 310, and Rieu i. p. 206; see also Barbier de Meynard, in the Journal Asiatique, 5^e série, vols. xvi. p. 461 sq.; xvii. pp. 439 sq. and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 1^b–14^b, beginning:

بسم الله الكرم المجيب، عليه توكلت واليه انيب سپاس و ستایش مالک الملکی را سزاست که الخ

Raudah I (The building of Harât, without a heading, which may be supplied from the Bodleian copy: در کیفیت بنای بلدہ ہرآة, in seven وجہ, on ff. 15^b, 19^a, 19^b (two), and 20^b (three).

Raudah II (Topography of Harât), in two چمن: 1. در ذکر ارتفاع کیفیت این بلدہ فلك ارتفاع در بعضی مضافات, on fol. 21^b.

Raudah III (General excellence of Khurâsân and special pre-eminence of Harât, together with traditions, etc.), in two چمن: 1. در شرف خراسان عموماً و احادیثی, on fol. 23^b. 2. در فضیلت ہرآة, خصوصاً و روایات کہ در بارہ او منقولست, on fol. 25^b.

Raudah IV (Suburbs of Harât and neighbouring places, beginning with Harâtrûd): در ذکر قصبات و ولایات و توابع و مضافات این مدینة الاسلام, in four چمن: 1. ہراترود و شافلان, on fol. 28^a. 2. اسفزار, on fol. 29^b. 3. کوسویہ, شکیمدان, فوشنج, etc., on fol. 33^a. 4. کرخ, قلعة برتو, لنکر امیر غیاث, بادغیس, etc., on fol. 36^b.

Raudah V (Places, more distant from Harât, beginning with Balkh): در ذکر بعضی ولایات کہ از مدینة الاسلام ہرآة دورتر ازین ولایات است کہ مذکور شد از اقالیم اندخود, بلخ, in four چمن: 1. نسا, ابیورد, مرو, شامچان, شمرغان, etc., on fol. 42^a. 2. سبزوار, نیشاپور, جام, باخرز, خواف, مشهد, etc., on fol.

50b. 3. ترشیز, دامغان, استرآباد, اسفراین, بحرآباد, جوین, چمن, etc., on fol. 70b. 4. غور, سجستان, قهستان, etc., on fol. 76a.

Raudah VI (rulers of Harât since the beginning of Islâm): در ذکر سلاطین ایام و ولایة و حکام که از زمان اشاعت دین اسلام الی هذا الايام امر و عامل و والی و حاکم هراة بوده اند, چمن, on ff. 94b and 96a.

Raudah VII (the Ghûrides and Kurts): در ذکر چمن, on ff. 99a and 101a.

Raudah VIII (death of Malik Ghiyâth-aldin and history of his descendants): در ذکر وفات ملك غياث, چمن, on fol. 132b, in seven, on ff. 135a, 136b, 138a, 139b, 140b, 142a, and 143a.

Raudah IX (Timûr's conquest of Khurâsân): در توجّه حضرت صاحب قران بعزم تسخير ممالك خراسان, چمن, on fol. 143b.

Raudah X (Shâhrukh's appointment as governor of Khurâsân): در تفويض نمودن حضرت صاحب قرانی, چمن, on fol. 148a.

Raudah XI (ancient and modern events and occurrences in Harât): در بیان بعضی وقائع و حوادث که در هراة واقع شد از قدیم و حادث, چمن, on ff. 152b, 154a, 156a, and 158a.

Raudah XII (Bûijâi's attack upon Harât): در حادثه بوی جای بن دانشمند و ذکر خرابی او درین مدینه جنت مانند, چمن, on fol. 159a.

Raudah XIII (events under Shâhrukh's reign): در ذکر حوادث حضرت خاقان مغفور شاهرخ سلطان, چمن, on ff. 166b, 168a, and 169a.

Raudah XIV (renewed prosperity of Harât and Khurâsân after the devastation by Tûlkhân bin C'ingiz-khân): در بیان آبادانی بلده هراة و خراسان بعد از ویرانی لشکر تولی خان بن چنگیزخان, چمن, on ff. 176a, 177b, and 178b.

Raudah XV (events in Harât after Shâhrukh's death): در وقایعی که بعد از وفات شاهرخ سلطان در مدینه: در هراة حادث شد, چمن, on ff. 182b, 185b, and 186b.

Raudah XVI (Abû-alkâsim Bâbarkhân's accession to the throne of Khurâsân): در جلوس پادشاه عالی مکان, چمن, on ff. 194b and 196a.

Raudah XVII (second accession of Bâbar Mirzâ): در جلوس بابر مرزا کتت ثانی بر سریر سلطنت و جهانبانی, چمن, on ff. 199a, 200b, 204b, 206b, and 209b.

Raudah XVIII (Sultân Sa'id's or Abû Sa'id's usur-

pation of the throne): در توجّه سلطان سعید سلطان ابو سعید و تملک یافتن بر سریر ملک بتایید ملک مٹان, چمن, on fol. 213b.

Raudah XIX (accession of the Turkmân Sultân, i. e. Jahânsâh Mirzâ, son of Karâ Yûsuf, to the throne of Khurâsân): در جلوس پادشاه ترکمان بر سریر سلطنت مملکت خراسان, چمن, on fol. 214b.

Raudah XX (second accession of Sultân Sa'id): در جلوس سلطان سعید کتت ثانی بر سریر مملکت خراسان بتایید رتانی, چمن, on ff. 219a, 222a, and 225a.

Raudah XXI (Sultân Sa'id's march against 'Irâk): در توجّه سلطان سعید بجانب عراق و رحلت نمودن در همین سفر بجوار رحمت حضرت خلاق, چمن, on fol. 235a.

Raudah XXII (Sultân Sa'id's capture by the Turkmâns and his death): در گرفتار شدن سلطان سعید بدست لشکر ترکمان و بوسیله یافتن شهادت رسیدن بمسند دار الجنان, چمن, on fol. 239a, in one, on fol. 241a.

Raudah XXIII (Abû-althâzi Sultân Husain's accession): در جلوس همایون حضرت غازي معز السلطنة و الدنيا و الدین ابو الغازی سلطان حسین بهادر بر سریر سلطنة و سر افرازی, چمن, on ff. 245b, 246b, and 248a.

Raudah XXIV (events at the beginning of Sultân Husain's reign): در بیان بعضی وقائع که در مبادی جلوس همایون واقع شد, چمن, on ff. 250a and 251a.

Raudah XXV (accession of Yâdgâr Muḥammad Mirzâ, number wanting): در جلوس یادگار محمد مرزا بر سریر مسند سلطنت, چمن, on fol. 254b, in one, on fol. 256a.

Raudah XXVI (second accession of Sultân Husain, number also wanting and the whole heading injured): در ارتفاع آفتاب دولة حضرت سلطانی رافو بتاییدات رتانی, چمن, on fol. 259b.

Dated in the month Rabi'-alawwal, A. H. 920 (A. D. 1514, April-May).

No. 195, ff. 261, ll. 23, written by many different hands, partly in Naskhî, partly in Nasta'liq; many pages badly injured, especially by worms; size, 9½ in. by 6¾ in.

d. Turkey.

571

Ta'rikh-i-Hasht Bibisht (هشت بهشت).

The seventh book or section (کتبیه) of the very rare history of the first eight Turkish Sultâns from 'Uthmân Ghâzi (died A. H. 726 = A. D. 1326) to Bâyezid II (who reigned A. H. 886-918 = A. D. 1481-1512), composed A. H. 912 (A. D. 1506, 1507) by Idris bin Husâm-aldin Albidîsî, who died A. H. 926 (A. D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the

author's death, ib. p. 219^a, last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; H. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This seventh portion contains the history of the seventh Turkish Sultân Muḥammad II (reigned A. H. 855-886=A. D. 1451-1481), and begins after a long-winded heading with the following نظم:

برای فتح دین هر داستانی - کنم نقل از چنان کشورستانی

داستان اول Then follows immediately the

It breaks off in the *khâtimah* (which begins on fol. 214^b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'lik; size, 8½ in. by 5¼ in.

572

Fathnâma-i-Khûnkâr-i-Rûm (فتح نامه خونکار روم).

The campaign of Sultân Muḥammad III (who ascended the throne of Turkey A. H. 1003, and died A. H. 1012=A. D. 1595-1604) against Hungary in A. H. 1005 (A. D. 1596, 1597), see fol. 1^b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1^a the tract is styled نسخه فتح نامه

المحمد لمن لانصر الا من عنده والصلوة و: Beginning روم. السلام على حبيبه الخ

Quite modern handwriting, from A. H. 1217 (A. D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1-15, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

e. *Ķarâ-ḳoyunlûs.*

573

Ta'riḳh-i-Turkmâniyyah (تاریخ ترکمانیه).

A history of the Turkmân dynasty, that is to say of the *Ķarâ-ḳoyunlû* branch, with a detailed account of the reigns and warlike deeds of *Ķarâ Muḥammad*, the founder of the dynasty, and his son, *Ķarâ Yûsuf* (who died, according to the Cat. Codd. Or. Lugd. Bat. iii. p. 11, A. H. 823=A. D. 1420). This work, composed by Ibn 'Abd-allâh Mahmûd of Nîshâpûr (see fol. 6^a, last line) after A. H. 950 (A. D. 1543), is so much the more precious, as we have no other special history of this powerful Turkmân tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1^a and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A. H. 599=A. D. 1202, 1203, in the short chapter on *Ķarâ Muḥammad's* ancestors, on fol. 21^b, l. 2), and the apparent omission of a very

considerable portion of the history of *Ķarâ Yûsuf* and his successors on fol. 161^a; the last chapter, on fol. 160^b, relates prince Rustam, 'Umar Shaikh Mirzâ's son and Timûr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nîshâpûr, where he was besieged by his brother and escaped at last to *Ķarâ Yûsuf* at Tabriz. The immediately following chapter on fol. 161^a transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingâna in India, and deals after a preliminary account of the Râjahs of Tiling with the *Ḳuṭbshâhs* of Gulkundah, who conquered Tiling, especially with Sultân *Ḳulî Ḳuṭb-almulk*, the founder of the *Ḳuṭbshâhi* dynasty, whose reign as independent king of Tilingâna lasted thirty-two years, from A. H. 918-950 (A. D. 1512-1543). His death is mentioned on fol. 228^b in the *khâtimah*. Now, *Ḳulî Ḳuṭb-almulk* was, according to the تاریخ سلطان محمد

تاریخ سلطان محمد (see above, Nos. 456-462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of *Ķarâ Yûsuf*, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindû Râjahs of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of *Ķarâ Yûsuf*, and of the reigns of his son Sikandar Turkmân (who was slain by his own son *Ḳubâd*, A. H. 841=A. D. 1437), and Sikandar's brother, *Jahânshâh* (who was extirpated by *Ḥasanbeg*, the founder of the *Âḳ-ḳoyunlû* dynasty, in A. H. 872=A. D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9^b-10^b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be

Muḥammad, and as he is called further on خدايگان *خدايگان*, we suppose the *Ṣafawî* ruler Muḥammad *Khudâbanda*, surnamed Sultân Sikandar Shâh, the eldest son of Shâh Tahmâsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10^a, ll. 3 and 2 ab infra (= سکندر شکوهی که دین پرور است - صف لشکرش سد اسکندر است).

At what time the book was completed it is impossible to state; Muḥammad *Khudâbanda* ascended the throne in A. H. 985 (A. D. 1577), and reigned till A. H. 995 (A. D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are *Ḥumâyûn's* defeat by *Shirshâh*, A. H. 947 (A. D. 1540), and *Ḳulî Ḳuṭbshâh's* death in A. H. 950 (A. D. 1543); perhaps Muḥammad *Khudâbanda* was still prince when the book was written. That a history of the *Ķarâ-ḳoyunlû* and their descendants, the *Ḳuṭbshâhs* of Gulkundah, should have been dedicated to a

Şafawî prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shi'ah, and one of the introductory chapters contains an eulogium of 'Alî and the twelve Imâms (see fol. 5^a sq.).

Beginning: خداوند بیچون خدائی تراست - بر اقلیم جان پادشاهی تراست.

The history of Karâ Muhammad begins on fol. 10^b.

This copy was written in fifteen days by Munshî Mirzâ'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9-13; Shikasta; size, 9½ in. by 7¼ in.

f. *Shaibânîs and Astarkhânîs of Transoxania.*

574

'Abdallâhnâma (عبد الله نامه).

A copy of the extremely rare history of the Shaibânî Khâns of Transoxania, and especially of 'Abdallahkhân, who was born A. H. 940 (A. D. 1533), became absolute ruler of Transoxania in A. H. 986 (A. D. 1578, 1579), succeeded his father Iskandarshâh in Samarqand A. H. 990 (A. D. 1582), and died A. H. 1006 (A. D. 1597, 1598)¹; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the Bulletin historico-philol. de l'Académie de St. Pétersbourg, xv. pp. 172-175, and Mélanges Asiatiques, iii. pp. 258-263. It was composed by Tanîsh bin Mir Muhammad al-Bukhârî, see fol. 3^a, l. 3 ab infra, and contains an *introduction* (partly after Rashîd-aldîn, see No. 17 in this Catal.) on the genealogy of 'Abdallâh and details on the Islâm in Central Asia, *two parts* (مقاله), the life of 'Abdallâh-khân, and a *khâtimah* (praise of 'Abdallâh and his wazîrs). The *muqaddimah* begins here on fol. 10^a; the beginning of the *first part* is not marked; the *second* begins on fol. 399^a. Between ff. 398 and 399 is a lacuna comprising the end of the first makâlah, the last chapter of which ('Abdallâh's accession) begins on fol. 392^a. The *khâtimah* is entirely missing.

Beginning of the preface, on fol. 1^b: زواهر جواهر بیغایت نثار کریاس والا اساس مالک الملکی سزاست که صدای ملکوتش آید.

Beginning of the second makâlah, on fol. 399^a: الحمد لله المتوحد بالعظمة والكبرياء والمنزلة الخ.

No date. An entry from A. H. 1119 (A. D. 1707, 1708), on fol. 1^a.

No. 3, ff. 499, ll. 23; Naskhî; illuminated frontispiece on fol. 1^b; size, 14 in. by 8½ in.

575

Bahr-alsarâr fi manâkib-alakhyâr (بحر الاسرار فی مناقب الاخيار).

A very rare and detailed history of the Uzbekhâns

¹ In Bayle's Oriental Biograph. Dictionary, p. 5^b, a chronogram of his death is quoted: قیامت قایم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

of Transoxania, especially of the Astarkhânî Sulţâns, from the accession of Dîn Muḥammadkhân in A. H. 1006 (A. D. 1597, 1598), after the assassination of 'Abd-almu'minkhân, to A. H. 1050 (A. D. 1640, 1641), in the reign of Nadhr Muḥammadkhân (the years A. H. 1047-1050, on ff. 235^a-274^a), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Čingîzkhân and the Kipčâk rulers, by Maḥmûd bin Amîr Walî (see the colophon on fol. 409^a). A large portion of the work, viz. ff. 275^a-389^a, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amîrs, 'Ulamâs, Kâdîs, Shaikhs, and poets of Transoxania, and particularly of Balkh. Ff. 389^a-409^a contain in the form of an appendix a relation of the author's extensive travels from A. H. 1034 (A. D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواكب كواكب احتشام خوانین تقای تیموری در ساحت آسمان ربیب طارم الخ.

Copied from the author's autograph by Shâh Kâsîm in Nadhr Muḥammadkhân's library, soon after the composition of the work itself, as the phrase added to the Sulţân's name خلد الله ملكه وسلطانه الى يوم الدين shews, that Nadhr Muḥammadkhân (who died A. H. 1059 = A. D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'lik; illuminated frontispiece, the first two pages embellished with gold stripes between the lines; size, 14¼ in. by 9¼ in.

g. *Afghâns.*

576

Ta'rikh-i-Khânjahânî u Makhîzan-ala-fghânî (تاریخ خانجهانی و مخزن الافغانی).

The fuller redaction of Khwâjah Ni'mat-allâh bin Khwâjah Ḥabîb-allâh Harawî's history of the Afghâns, which was completed the 10th of Dhû-alhijjah, A. H. 1021 (A. D. 1613, February 1), and dedicated to Khânjahân, in whose service the author was at that time, comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829-1836.

Beginning: حمدی که مؤرخان وقائع نگار و مستخبران بدائع الخ.

The work is divided into a *muqaddimah*, seven bâbs, and a *khâtimah*.

Muqaddimah on Jacob, his offspring, etc. (در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این طائفه که بان پیغمبر عالی مقام منتهی (میشود), on fol. 3^a).

Bâb I: History of king Saul (Tâlût), the Ark, etc., and the migration of the Afghâns to Ghûr, Kûh-i-Sulaimân, and Rûh (در بیان احوال ملک طالوت و تابوت و سکنه و در رسیدن او بامارت و ایالت بنی اسرائیل).

وقتل نمودن مهتر داؤد جالوت الخ وبشهادت رسیدن ملک (طالوت و تعداد فرزندان او الخ), on fol. 19^a.

Bâb II: History of Khâlid bin Walid, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûk (بيان و وليد بن خالد حضرت خالد بن وليد و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امير المؤمنين عمر (فاروق الخ), on fol. 48^b.

Bâb III: History of Sulţân Bahlûl Lûdi and his successors down to the end of Sulţân Ibrâhim bin Sikandar bin Bahlûl's reign, A. H. 932 = A. D. 1526 (در بيان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهيم (بن) سلطان سکندر بن سلطان بهلول الخ), on fol. 75^a.

Bâb IV: History of Shir Shâh Sûr and his successors down to A. H. 1021 = A. D. 1612 (در ذکر پادشاهي شيرشاهي سور الخ تا در آمدن حضرت جنت آسياني محمد همايون پادشاه مرتبه دوم در هندوستان و بانجام رسيدن دولت از سلسله سور و منتقل شدن بدودمان عاليشان (چغتیه), on fol. 134^a, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdi and his ancestors (در احوال و کماهي حقائق آباء واجداد) seems to begin on fol. 217^a (no heading).

Bâb VI: Genealogy of the Afghâns (در بيان تعداد (سلسله افغان), on fol. 318^b.

Bâb VII: History of Jahângir's reign (در ذکر خلافت خديو زمان و خاقان دوران بندگان حضرت ابو (المظفر نور الدين محمد جهانگیر پادشاه), on fol. 261^b.

Khâtimah: Lives of Afghân Shaikhs (در بيان احوال (بعضی مشايخ اين طائفه الخ), on fol. 297^b.

From the *fifth* bâb onwards the copy is in hopeless confusion; the above headings are taken from the index on ff. 7^b, 8, and 3^a. The proper order of the first seventeen leaves is as follows: 1, 2, 4-8, 9-11, 15, 16, 12-14, 17. One leaf is missing after fol. 144. Copied A. H. 1063 (A. D. 1653).

No. 1705, ff. 355, ll. 15; Nasta'liq; the first pages and some in the middle greatly damaged; waterspots throughout; size, 9 in. by 5½ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211^b (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index on fol. 2^a. (2) Bâb V, containing the history of Khânjahân, is altogether omitted.

Contents:

Mukaddimah (called here کتاب), on fol. 3^a; Bâb I, on fol. 8^b; Bâb II, on fol. 25^a; Bâb III, on fol. 42^a; Bâb IV, on fol. 74^a; Bâb VI, on fol. 119^a; Bâb VII, on fol. 150^a; Khâtimah, on fol. 171^a. The work ends on

fol. 220^a, dated the 26th of Jumâdâ-alawwal, A. H. 1090 (A. D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salimkhân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220^a-223^a (see Dorn's History of the Afghans, vol. ii. pp. iv-viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yahyâ Kabîr and Hadrat Makhdûm-i-Jahâniyân (that is, Jalâl-aldin Bukhârî, who died, according to Rieu i. p. 354^b, A. H. 785 = A. D. 1383, 1384), on ff. 223^a-226^b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end کنز الافغانی.

Beginning of the whole work, on fol. 1^b: حمدی که مورخان وقائع نگار و مستخبران بدائع افکار بلسان گوهریار الخ.

No. 2649, ff. 226, ll. 17; Nasta'liq; size, 12½ in. by 8½ in.

578

Makhzan-i-Afghâni (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftar, and a khâtimah.

Bâb I, on fol. 4^a, history of Jacob, etc.

Bâb II, on fol. 9^b, history of king Saul, the Ark, etc.

Bâb III, on fol. 24^a, history of Khâlid bin Walid, etc.

Daftar I, on fol. 40^b, history of Sulţâns Bahlûl, Sikandar, and Ibrâhim Lûdi.

Daftar II, on fol. 75^b, history of Shirshâh, Islâmshâh, and some Afghân chiefs.

Daftar III, on fol. 171^a, history of the Afghân dervishes.

Khâtimah, on fol. 210^a, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhim Batnî, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A. H. 18. (1180? = A. D. 1766, Dec. 10). As title appears in the colophon: مجلس آرای و تاریخ مجلس آرای.

Bibliotheca Leydeniana.

No. 2706, ff. 230, ll. 17, except ff. 193-230, which contain only fifteen lines in a page, and bear a slightly different handwriting; Nasta'liq; size, 10½ in. by 5½ in.

579

Risâla-i-Afghânân (رساله افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت).

It is similar in its contents to the رساله انساب افغانه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Aḥmad Mustaufi (i. e. Muḥammad bin Aḥmad al-Mustaufi, we suppose, the translator of the کتاب فتوح, see above, Nos. 131-133), Junaid ibn Ḥâmid, and Khwâjah Ja'far.

Beginning: رساله افغانان در کیفیت نسل افغانان

بدانکه از پشت ملک طالوت اند و ملک طالوت از پشت یهودا که پسر کلان مهتری یعقوب بود الخ

Dated the 3rd of Muḥarram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274-277, ll. 15; large Nasta'liq; size, 12½ in. by 8½ in.

580

Two other short tracts on the origin of the Afghāns (در بیان تحقیق اصل و نسل مردم افغان) تأریخ by 'Abbās Sarwānī (that is no doubt the شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18^b: ... الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ

Beginning of the second tract, on fol. 25^b, last line: رساله تحقیق اصل و نسل افغانان تأریخ افغانی عباس سروانی مینماید که چون آواز طلوع آفتاب جمال محمدی الخ

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18^b-27^b, ll. 15; large and clear Nasta'liq; size, 7½ in. by 4½ in.

581

Tawārikh-i-Raḥmatkhānī (تواریخ رحمتخانی).

A history of the Khabānī and Ghūri tribes of the Afghāns, and especially of Yūsuf Zi (i. e. Bāyazīd Anṣārī ibn 'Abdallāh, the founder of the Rūshānīan sect; comp. Ākhund Darwīza's مخزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363-428) and his people, by Pīr Mu'azzamshāh, son of Pīr Muḥammad Fādīl, who was in the service of the famous Rohillāh chief Hāfīz Raḥmatkhān (who died A. H. 1188=A. D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtū history (written about A. H. 1031=A. D. 1622) with the title of تواریخ افغانه (see fol. 2^b, l. 7 sq.), dealing in particular with Yūsuf Zi's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تواریخ حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtū also, with a Persian preface, and divided into the following seven makāmāt (completed, according to the colophon, A. H. 1181=A. D. 1767, 1768):

1. در ذکر اوطان اصلی اقوام خبنی و غوری خصوصاً قوم یوسف زی وغیرهم من توابع ایشان و سبب ارتحال ایشان از آنجا و آمدن بمضافات دار السلطنت کابل

و مخالفت مرزا الغ بیک شاهزاده با قوم یوسف زی و کشته شدن سرداران یوسف زی از دست او و آمدن ایشان از آنجا بمضافات شهر پشاور وغیره که بالفعل در آن متوطن اند، on fol. 3^b.

2. در ذکر رسیدن یوسف زی به پشاور و یافتن ملک دوابه الخ، on fol. 15^b.

3. در بیان متوجه شدن یوسف زی بملک سوات و آمدن ظهیرالدین محمد بابر پادشاه بتسخیر مردم یوسف زی، on fol. 33^a, last line.

4. در بیان آمدن ککیانی بملک دوابه و آمدن محمد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلزاک الخ، on fol. 58^a.

5. در بیان جنگ مردم ککیانی و مردم دلزاک پشاور در ملک دوابه، on fol. 66^b.

6. در بیان قسمت کردن شیخ ملّی ممالک مأخوذه و بلاد مغنومه در میان اقوام شیخیّه و وفات شیخ ملّی و مردم احمد الخ، on fol. 77^b.

7. در بیان عبور شدن یوسف زی از دریا لنکی و جنگ کردن ایشان با غورّه خیل و غیر آن، on fol. 91^b.

Copied by Ghulām Muslim Ṣadiqī. Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19; Naskhi; size, 10 in. by 6½ in.

582

Tawārikh-i-Raḥmatkhānī (تواریخ رحمتخانی).

Another work of the same title and the same contents, compiled for the same Hāfīz Raḥmatkhān, by Hāfīz Muḥammad Ṣadiq, in seven majlis, A. H. 1184 (A. D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv. p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat., p. 461.

Beginning: بعد از حمد صلوة بر بصائر صافیة الو الالباب واضح ولائح باد که چون تمامی همت ظاهری الخ

No date. Ff. 20^b (partly), 21, 22^a, 51^a (partly), 51^b, and 52^a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 5 in.

583

Khulāṣat-alansāb (خلاصة الانساب).

A genealogy of the Afghāns, by Hāfīz Raḥmat bin Shāh 'Ālam of the Kūta-khail tribe (see fol. 6^b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Ṣafar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazīr of Oudh, Shujā'aldaulah; see Bodlician Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمين حمد بيمحمد مرخالقى را كه جميع مكونات را جهت اظهار ربوبيت الخ

The work itself begins, on fol. 9^a, with the chapter در بيان احوال شيخ كوته عليه الرحمة

The last chapter is devoted to a refutation of the doctrines of the Rāfidis: بيان تفصيل شيخين ورد روافض, beginning on fol. 39^b.

The work ends on fol. 59^b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab = A.D. 1770, October, Nov.). On ff. 60^a-62^b the Arabic hymn with Pushtū translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled لك الحمد يا ذا الجود, and begins مناجات حضرت علي و المجد و العلى الخ

No. 1577, ff. 62, ll. 15; large Nasta'liq; size, 10 in. by 6 in.

584

Ta'rikh-i-Faiḍbakhsh (تاریخ فیض بخش).

A history of the Robillah Afghāns, their rise, independence, and dissolution, from the first foundation of their power by 'Alī Muhammad, the grandson of Shāh 'Ālam the Afghān, who came, A.H. 1084 (A.D. 1673), together with Husainkhān (or Ḥasankhān) to Kather or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshi Shih Parshād, the wakil of Nawwāb Faiḍ-allākhān Bahādūr, in the month of Muḥarram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6^b, ll. 8 and 9; fol. 7^b, ll. 9-11, and the colophon; comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175-179. The story opens, after a long-winded introduction, with a retrospect to former Afghān rulers, beginning with Shirshāh.

Beginning: فیض آفرینی را هزاران ستایش و نیایش سازگار است که طراوت الخ

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14-16; Nasta'liq; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shirshāh: در ایام فرمانروائی و حکومت محمد فرید مخاطب بشیرشاه بن حسن افغان سور که مجمل احوالش اینست الخ, corresponding to the preceding copy, fol. 8^a, l. 2.

The work concludes on fol. 54^b. Ff. 55-75 contain chiefly Rekhta poetry, intermixed with a few Hindūs-tāni prose-pieces (on ff. 67^a-68^a); the chief headings are: نامه جرات سلمه, on fol. 55^a (in mathnawī-baits), beginning: هجو خارش از دُر یکتای بحر محبوبی الخ; جرات, on fol. 59^b (also in mathnawī-baits), beginning: جوش خارش هوا هی اس آئین الخ, etc. Ghazals, on fol. 63^b sq. and fol. 68^b; marthiyyas or elegies (all in Rekhta), on ff. 69^a-75^b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1-54, the rest in diagonal lines); Nasta'liq; size, 8½ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771); Najib-aldaula's death is related on fol. 94^a (A.H. 1184); Shāh 'Ālam's return from Ilāhābād to Dihlī, on fol. 95^a (A.H. 1185). The last chapter, found here on fol. 96^a, relates the death of Mullā Sardārkhān Bakhshī.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39^b-97^a, ll. 13; Nasta'liq; size, 8¼ in. by 5½ in.

587

Gulistān-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwāb Muḥammad Mustajābkhān, chiefly of his own father, Hāfiẓ-almulk Hāfiẓ Raḥmatkhān, after whom the book has been named, together with many details about his great-great-grandfather, Shaikh Shihāb-aldin, known as Shaikh Kūfī Bābā; his grandfather, Shāh 'Ālamkhān bin Maḥmūdkhān, known as Shaikh Mūtī, and the history of Dā'ūdkhān, 'Alī Muḥammadkhān and other great Afghān noblemen and Amīrs, as well as a general account of the last times of the Moghal empire, from Bahādurshāh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shāh 'Ālam, A.H. 1197-1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four چمن, that is, into a muḥaddimah, two faṣls, and a khātimah:

مقدمه در بیان حالات شیخ الشیوخ شیخ شهاب الدین شیخ کوئی بابا و اولاد امجاد ایشان, on fol. 4^a.

فصل اول در ولادت آنحضرت و تشریف آوردن از ولایت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار دیگر باستدعای علی محمدخان تا رحلت خان موصوف, on fol. 10^b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت در عروج آنحضرت بر مدارج امارت و سلطنت, on fol. 32^a.

خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که
بعد آن حضرت بوقوع آمده، on fol. 213^a.

Shaikh Shihâb-aldin Kûti Bâbâ is referred to in the
book as حضرت جد اعلیٰ مرقوم، Shâh 'Âlamkhân as
آنحضرت، and Rahmatkhân as خان شهادت نشان.

Beginning: جواهر زواهر حمد بیحد و لآلی متلائی
ثنای بیعد نثار بارگاه مالک الملکی که مملکتش الخ

This copy is the fourth made from the author's
autograph, and was finished the 14th of Dhû-alka'dah,
A. H. 1218 (A. D. 1804, February 25). It was presented
by the author himself to A. Willand, A. D. 1804.

No. 1417, ff. 239, ll. 15; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

588

Husain Shâhi (حسین شاهی).

A detailed history of the dynasty of the Durrâni
Afghâns, comprising the reigns of Ahmad Shâh Durr-i-
Durrâni and his successors Timûrshâh and Shâh
Zamân, to the fifth or sixth year of the latter Sulţân's
reign, A. H. 1212 (A. D. 1798), composed by Imâm-aldin
Husainî (حسینی), so here and in the following copy,
Rieu reads چشتی and dedicated to his spiritual guide
Khwâjah Abû Muhsin Husainî alhasanî (Rieu
has again alcishti) almaudûdî alkumhârî (see fol. 1^b,
l. 4, and fol. 2^a, ll. 5 and 6), A. H. 1213=A. D. 1798
(سال یک هزار و دو صد و سیزده هجری), so distinctly on
fol. 2^a, last line; fol. 32^a, l. 9, and fol. 56^a, ll. 9 and 10;
not 1216 as is stated by W. Morley, p. 76; comp.
Rieu iii. pp. 904 and 905. It is the same history
which Morley describes under the title of تاریخ نسب

تاریخ نسب درانی; نامۀ احمد شاه درانی,
appears here immediately after the date on fol. 2^a, last
line.

Beginning: حمد بیحد و ثنای بیعد پادشاهی را
سزاست که لمن الملك اليوم لله الواحد الخ

Genealogy of Sulţân Ahmadshâh, his rise to power,
etc., on fol. 2^b; his death, on fol. 32^b; accession of
Timûrshâh, on fol. 34^b; his death in A. H. 1207 (A. D.
1792, 1793), on fol. 56^a; accession of Shâh Zamân in
the same year, on fol. 57^b; account of Amirs and
great state-officials, on fol. 80^b; geographical appendix,
giving the various stages in the Panjâb and the
distances from Peshâwur to Kâbul and Kandahâr, etc.,
on fol. 88^a; genealogy and family of Khwâjah Abû
Muhsin, the author's patron and Pir, on fol. 98^b, con-
cluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lik, mixed with Shi-
kasta; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and begin-
ning exactly as in the preceding copy; see ff. 1^b, l. 4 sq.;
and 2^a, ll. 6 and 16; genealogy, etc. of Ahmadshâh, on

fol. 2^b; his accession, on fol. 6^b; his death, on fol. 31^a;
accession of Timûrshâh, on fol. 33^a; his death, on fol.
52^a, last line; accession of Shâh Zamân, on fol. 53^a, last
line; account of Amirs, etc., on fol. 74^b; geographical
appendix, etc., on fol. 81^b; genealogy, ancestors, family,
etc. of Khwâjah Abû Muhsin, on fol. 91^b.

No date. This copy was presented to the library
by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lik; gilt edges; size, 9 $\frac{1}{4}$ in.
by 6 in.

VII. COLLECTIONS OF HISTORICAL CONTENTS.

590

Kişaş-alanbiyâ (قصص الانبياء).

Undoubtedly the oldest of all the various works with
the same or a similar title, identical with that in Cat. Codd.
Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin
Cat., p. 978; G. Flügel ii. p. 370; H. Khalfa iv. p. 518,
etc. It is a fabulous history of the prophets from
Âdam to Muḥammad, based on the Kurân and the
traditions, with an appendix on the early khalifs down
to the death of Mu'awiyah, and an account of Ḥajjâj
bin Yûsuf. The author (distinctly introduced, on fol. 1^b,
last line but one) gives his name as Ishâk bin Ibrâhm
bin Mansûr bin Khalaf of Nishâpûr, and traces the
chain of his traditions through Abû Muḥammad bin
alhasan bin Ahmad alkaşâr almufassir alnishâpûrî—
Maimûn bin Bahrâm—Ma'mûn bin Ahmad alsullamî
alharawî—Ali bin Ishâk—Sâlih bin 'Abd-alrahmân—
Muḥammad bin Marwân alkufî, and Muḥammad bin
Sâ'il alkalbî (Rieu: Sâ'ib alkalbî, died A. H. 146=A. D.
763, 764) back to Ibn 'Abbâs. Rieu therefore places
the author's lifetime at the end of the fifth century of
the Hijrah.

Beginning: الحمد لله للمجد المبداء و صلى الله على
محمد خاتم النبيين و آله الطيبين الطاهرين پس از
ثنای خدای عز و جل الخ

The last two leaves are greatly damaged, a consider-
able portion of each being torn away.

Dated the 14th of Şafar, A. H. 1125 (A. D. 1713,
March 12), by Muḥammad Mu'azzam bin Muḥammad
(the latter is called حاکم کنبو دملى), College of Fort
William, 1825. Arabic works of the same title and
contents are mentioned in Loth, Arabic MSS. of the
India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lik, mixed with Shi-
kasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

591

Tâj-alkişaş (تاج القصص).

A large collection of biographies and legends of the
prophets from Âdam to Muḥammad, by an anonymous
author (an incomplete note on the first page of Ouseley
193, in the Bodleian Library, calls him . . . Ibn Naşr
albukhârî), beginning with a short Arabic introduction,

الحمد لله الذى توخّد بالملكوت وتعزّز بالجبروت: *on fol. 4^b* وهو الذى لا يموت و ربّ الازل الخ.

Then follows in the middle of the same page a Persian introduction, beginning: *سپاس و ستایش و براستی و آفرین* بتمامی مر خداوند جهان آفرین الخ *comp. Bodleian Cat., No. 342.*

The legends of the ante-muhammadan prophets open with Adam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. *On fol. 215^a* begins the history of Muhammad. The work ends with Husain's death and the events which followed it. A complete index of the whole book is found on ff. 1^b-3^b.

Dated the 10th of Ramadân, A. H. 1104 (thirty-sixth year of 'Alamgir's reign)=A. D. 1693, May 15, by Mullâ Muhammad Yûsuf bin Shaikh Bahâ-aldîn. *On fol. 1^a* two other titles are given to this work, viz. *تأریخ انبیا* and *قصص الانبیا*, but the latter belongs to a smaller work of the same kind; see the following MSS., and *Bodleian Cat., No. 343.* *On fol. 6^a, l. 1,* occurs the genuine title *تاج القصص*. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'lik; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9¾ in.

592

A fragment of the same.

This incomplete copy of the *تاج القصص* breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: *و بیاروندن پیرامن خون چکان و گفتند و یوسف . . .* corresponding to the preceding copy, fol. 84^a, ll. 9 and 10.

No. 992, ff. 160^b-320^b, ll. 19; large and distinct Nasta'lik; size, 10½ in. by 6¾ in.

593

Majma'-alḥasanât (مجمع الحسنات).

A second work to which the title of the *انبیا* is assigned, but which, according to W. Pertsch, Berlin *Cat.*, p. 522, should bear the above designation: *مجمع الحسنات*, based, as the first words prove, for the greater part on the twenty-seventh book of the *Ṣaḥih* of Muhammad bin Isma'il bin Ibrâhîm *al-Bukhârî* (died A. H. 256=A. D. 870), which contains the legends of the prophets; *comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq.* The real author's or translator's name is not mentioned. It begins, *on fol. 3^b*, thus: . . . الحمد لله . . . اما بعد روایت میکند محمد بن اسمعیل بن ابراهیم البخاری باسنادی که اورا بود از امام المتقین جعفر صادق رضی الله عنه و او از پدر خویش محمد بن علی الخ.

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1^a-2^a. It begins with the fallen angel, عززبل, *on fol. 8^a*; then follow آدم, *on fol. 10^b*; شیت, *on fol. 22^b*; ادريس, *on fol. 23^b*; آدم, *on fol. 25^a*; هود, *on fol. 29^b*; عاد, *on*

fol. 32^b; صالح, *on fol. 34^a*; ابراهیم, *on fol. 35^b*; لوط, *on fol. 56^a*; اسمعیل, *on fol. 59^a*; یعقوب, *on fol. 59^b*; شعيب, *on fol. 61^b*; اصحاب اخدود, *on fol. 96^b*; یوسف, *on fol. 97^a*; یونس, *on fol. 98^b*; ایوب, *on fol. 103^a*; ذوالقرنین, *on fol. 108^a*; اصحاب كهف, *on fol. 116^a*; فرعون, *on fol. 120^b*; موسی, *on fol. 135^a*; عامل (in the following copy, مقاتل عامیل), *on fol. 153^a*; عوج بن خضر و موسی, *on fol. 157^b*; بلعم, *on fol. 155^a*; عنق, *on fol. 159^b*; یوشع ابن نون, *on fol. 163^b*; حنظله, *on fol. 164^a*; اشموئیل, *on fol. 166^b*; داؤد, *on fol. 169^b*; یحیی, *on fol. 192^a*; زکریّا, *on fol. 178^a*; سلیمان, *on fol. 193^b*; خضر و الیاس, *on fol. 194^a*; مریم و عیسی, *on fol. 207^a*; جرجیس, *on fol. 208^a*; شمعون, *on fol. 212^b*; محمد, *on fol. 214^b*. With Muhammad's life and death this copy concludes; *comp. Bodl. Cat., No. 343.*

Dated by Ghulâm 'Umar bin Ghulâm Ḥasan, who lived in Nânûtah in the district of Shâhjahânâbâd, the 17th of the month Sha'bân in the twenty-fifth year (of whose reign is not stated).

No. 1017, ff. 257, ll. 19; written for the greater part in Nasta'lik; some portions in Shikasta by another hand; size, 10 in. by 5½ in.

594

Another copy of the *Majma'-alḥasanât*.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the *قصّة عززبل*, *on fol. 198^b*, after which follow exactly the same *kişâş* as in No. 1017, and it also concludes with Muhammad, whose biography begins *on fol. 391^a*, after those of شمعون, خضر و الیاس, جرجیس, etc. The initial words of this copy are: *اللهم صلّ علی محمد و علی آل محمد و بارک و سلّم و كان ذلك النور بالطوف بالقدرة الخ*. The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus: *روایة . . . محمد بن سهیل (!) بن ابراهیم البخاری الفارسیّة روایت کرد محمد بن عبد الله بن ابراهیم البخاری رحمهم الله بسا استادی (!) که اورا بود بالجعفر بن محمد صادق از پدر وی محمد بن علی الخ*.

Copied by Mullâ 'Abd-alkâdir ibn Shaikh 'Abdallâh, known as Raji, for Ḥâjî Thanâ-allâh bin Muhammad Muḳîm Fâḍil bin Muhammad Ghâzî of Kançanpûr (کنچن پور) in Bangâlah, and dated the 23rd of Dhû-alḥijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193^b-432^a, ll. 17; large Nasta'lik; size, 12¾ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the *Majma'-alḥasanât* or *Kiṣâş-alanbiyâ*, with some additions however, particularly at the end.

الحمد لله رب العالمين و العاقبة للمتقين و
الصلوة و السلام على محمد و آله اجمعين روايت كرد
از ابراهيم اسحاقى (!) از استاد خود از جعفر
صادق الخ.

The following prophets are mentioned: آدم, on fol. 8^b;
شيث, on fol. 22^a; ادريس, on fol. 23^a; نوح, on fol. 25^a;
هود, on fol. 29^b; شداد بن عاد, on fol. 32^a; صالح, on
fol. 33^a; يعقوب, on fol. 35^a; لوط, on fol. 54^b; يعقوب,
on fol. 57^b; يوسف, on fol. 59^b; شعيب, on fol. 87^b;
ذو القرنين, on fol. 92^b; ايوب, on fol. 96^b; يونس,
on fol. 102^a; قارون, on fol. 132^a; يوشع,
on fol. 138^a; اشمويل, on fol. 140^b; سليمان,
on fol. 147^a; زكريا, on fol. 155^b; يحيى, on fol. 157^a;
شمعون, on fol. 161^b; جرجيس, on fol. 164^a; عيسى,
on fol. 165^a; محمد, on fol. 188^b; علي,
on fol. 207^b.

Dated the 4th of Jumâdâ-alâkhar, A. H. 1076 (A. D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: برفت تا بدرى سرای.

No. 3489, olim 14. J. 26, ff. 209, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

596

Ta'rikh-i-Anbiyâ (تاريخ انبيا).

Another very detailed work on the prophets and holy men before the Islâm. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muhammadan saints, leaving out Muhammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1^a.

It is divided into forty-one majâlis, viz.:

1. در نقل خلق کردن زمین, on fol. 1^a, in seven bâbs.
2. در خلق آسمانها و آنچه متصل است بان, on fol. 4^b, in seven bâbs.
3. در ذکر خلق آفتاب و ماهتاب و صفت حرکت آنها, on fol. 9^a.
4. در قصه آدم, on fol. 11^b, in eleven bâbs.
One leaf is missing after fol. 22.
5. در ذکر ادریس نبی, on fol. 24^a.
6. در قصه هاروت و ماروت, on fol. 24^b.
7. در قصه نوح, on fol. 26^a.
8. در قصه هود, on fol. 29^a.
9. در ذکر عاد, on fol. 31^a.
10. در ذکر صالح, on fol. 33^b.
11. قصه اصحاب الرس (i.e. the Thamûdites), on fol. 35^b.
12. قصه ابراهيم خليل الرحمن, on fol. 38^a, in eight bâbs.

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13. در بعضی اخبار اسمعیل و اسحق, on fol. 50^b.
14. در قصه لوط, on fol. 51^b.
15. در احوال یوسف, on fol. 53^b.
16. در ذکر موسی بن میثا بن یوسف (the first Moses, grandson of Joseph), on fol. 70^b.
17. در قصه ایوب, on fol. 70^b.
18. در قصه ذا (i.e. Bishr, Job's son), on fol. 75^b.
19. در قصه شعيب پیغامبر, on fol. 76^b.
20. در قصه موسی بن عمران (the real Moses), on fol. 77^b, in twenty-seven bâbs.
21. اربحا و فتح اربحا (i.e. Jericho), on fol. 121^a.
22. در بیان انبیا و پادشاهان که تدبیر امور بنی اسرائیل بعد از یوشع میگردند الخ, on fol. 122^a.
23. در قصه حزقیل ابن بوزی, on fol. 122^a.
24. در قصه الیاس, on fol. 123^a.
25. در احوال الیسع بن اخطوب, on fol. 125^b.
26. در احوال عیلا (الیلا) و اشمویل و صفت تالوت (usually), on fol. 127^a, in five bâbs.
27. در خلاف (خلافه) داود, on fol. 134^a, in seven bâbs.
28. در احوال سلیمان بن داود, on fol. 142^a, in four bâbs.

در احوال شعیا (اشعیا) و ارمیا و دانیال, on fol. 159^b, in five bâbs.

30. در ذکر لقمان, on fol. 166^a.
31. در احوال بلوقیا, on fol. 167^b.
32. در ذکر ذو القرنین, on fol. 170^a, in five bâbs.
33. در قصه ذکر زکریا و یحیی و مریم و عیسی, on fol. 176^a, in thirteen bâbs.
34. در قصه رسل ملیه که عیسی آنها را بانطاکیه فرستاده بود, on fol. 193^b.
35. در قصه یونس, on fol. 195^a.
36. در قصه اهل کهف, on fol. 197^b.
37. در قصه جرجیس, on fol. 202^b.
38. در قصه اصحاب الاخدود, on fol. 206^b.
39. Heading missing. The majlis deals apparently with the monk Baršišâ (برصیصا), on fol. 208^b, last line.
40. در قصه اصحاب فیل, on fol. 211^a.
41. در بیان غروه (غروه) (غروه), on fol. 230^b.

Dated the 21st of Dhû-alhijjah in the third year of (probably 'Ālamgir's) reign, A. H. 1070 (A. D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'lik; size, 10½ in. by 6½ in.

597

'Ajâ'ib-alkišas (عجائب القصص).

Biographies of the prophets from Ādam to Muḥammad, based on commentaries of the Qurân (for instance, the کشف الاسرار, the کشاف, the مواهب علیّه, etc.) and works of historical and dogmatical character (like the معارج النبوة, the شواهد النبوة and others), by

R

'Abd-alwâhid bin Muḥammad Muftî, who compiled this book at the request of some الوفا و خُلان الصفا و اخوان (see fol. 2^b; the title appears on fol. 3^a, l. 8). It is divided into the following twenty bâbs (see the detailed index on ff. 3^a-6^b):

1. در بیان خلقت نور مایه سرور سرور عالم محمد مصطفی, on fol. 7^a.
2. در بیان خلقت بنی الجان یعنی جتیان و ذکر عزازیل یعنی شیطان, on fol. 14^a.
3. در بیان احوال حضرت ابوالبشر و اولاد او, on fol. 17^a.
4. در ذکر احوال حضرت ادریس, on fol. 47^a.
5. در بیان قصه حضرت نوح و فرزندانش, on fol. 52^b.
6. در بیان احوال حضرت هود, on fol. 64^a.
7. در قصه حضرت صالح, on fol. 69^a.
8. در بیان احوال حضرت ابراهیم و بعضی اولاد امجاد او, on fol. 72^a.
9. قصه حضرت لوط و پاره احوال ابراهیم و اسماعیل و اسحاق ابنین (!) ابراهیم, on fol. 87^b.
10. در قصه حضرت یعقوب مکروب و یوسف و سائر فرزندان, on fol. 90^a.
11. در بیان احوال حضرت ایوب, on fol. 115^a.
12. در بیان قصه شعیب, on fol. 119^a.
13. در بیان احوال موسی, on fol. 120^b.
14. در قصه حضرت الیاس, on fol. 158^b.
15. در بیان قصه حضرت یونس, on fol. 165^a.
16. در بیان احوال حضرت داود, on fol. 167^b.
17. در بیان قصه حضرت سلیمان, on fol. 175^a.
18. در بیان احوال حضرت زکریا و یحیی, on fol. 187^a.
19. در بیان احوال حضرت عیسی بن مریم, on fol. 189^b.
20. در ذکر بعضی احوال حضرت خاتم النبیین و

الحمد لله الذى بعث النبیین مبعثرین
و مندرین وارسل الرسل الى الاسلام و الدين هادين الخ

Dated the 17th of Jumâdâ-alawwal, A. H. 1148 (seventeenth year—not eleventh, as is stated here—of Muḥammadshâh's reign) = A. D. 1735, October 5, by Muḥammad Yûsufbeg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'lik, ff. 1-7 written by another hand, ll. 17; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

598

Majma'-alhudâ (مجمع الهدى).

Legends and biographies of the prophets, Imâms, and other holy men, by 'Alî bin Ḥasan alzawwârî (على بن حسن الزوارى), incorrectly styled on fol. 1^a, and in the frontispiece on fol. 1^b, قصص الانبياء, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2^a, l. 3.

It is divided into forty bâbs, viz.:

1. History of Creation, on fol. 2^b.
2. Creation of the Jinns and account of Satan, on fol. 3^b.

3. Âdam, on fol. 4^a.
4. Seth (سيث), on fol. 12^b.
5. Idris, on fol. 12^b.
6. Noah (نوح), on fol. 14^a.
7. Hûd, on fol. 17^b.
8. Şâlih, on fol. 19^a.
9. Abraham (ابراهيم), on fol. 20^a.
10. Lot (لوط), on fol. 34^b.
11. Jacob (يعقوب), on fol. 36^b.
12. Joseph (يوسف), on fol. 37^a.
13. Shu'aib, on fol. 61^b.
14. Moses (موسى كلیم), on fol. 63^a.
15. Jonah (يونس), on fol. 92^b.
16. Job (ايوب), on fol. 93^b, last line.
17. Joshua, Samuel, and Goliath's death (يشع و اشموئيل), on fol. 96^a.
18. David (داود), on fol. 98^b.
19. Solomon (سليمان), on fol. 105^b.
20. Story of Sabâ (Sheba) and the dispatch of prophets thither, on fol. 113^b.
21. Zacharias and John the Baptist (زكريا و يحيى), on fol. 114^b.
22. Mary (مريم), on fol. 117^b.
23. Jesus (عيسى), on fol. 118^a.
24. Ezra (عزرا), on fol. 126^a.
25. Alexander (اسكندر ذو القرنين), on fol. 127^a.
26. Khidr and Elias, on fol. 131^b.
27. The seven sleepers (اصحاب كهف), on fol. 135^a.
28. Muḥammad, on fol. 139^a.
29. 'Alî, on fol. 232^a.
30. Imâm Hasan, on fol. 239^a.
31. Imâm Ḥusain, on fol. 242^b.
32. Imâm Zain-al'âbidin, on fol. 245^b.
33. Imâm Muḥammad Bâkir, on fol. 246^b.
34. Imâm Ja'far Şâdiq, on fol. 247^b.
35. Imâm Mûsâ Kâzim, on fol. 248^b.
36. Imâm 'Alî bin Mûsâ alriḍâ, on fol. 249^b.
37. Imâm Muḥammad Taqi, on fol. 250^b.
38. Imâm Abû-alhasan 'Alî Naki, on fol. 251^a.
39. Imâm Hasan 'Askari, on fol. 252^a.
40. Imâm Muḥammad Mahdi, on fol. 252^b. An index on ff. 2^a and b.

Beginning: حمد و سپاس بيمقياس مر خالقى را عز و جلاله و عظم شانہ کہ بقدرت کامله خود عالم و آدم را بيان فريد الخ

No date. A seal of 'Âlamgîr's, from A. H. 1079 (A. D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50^a, 58^a, and 74^b.

No. 1405, ff. 255, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

599

Tafsîr-i-tadhkirat-alanbiyâ wa alumam (تفسیر تذکره الانبياء و الامم).

A dogmatic history of the prophets from Âdam to Muḥammad, based especially on verses of the Qurân

and traditions, entitled *تفسير تذكرة الانبياء و الامم* (see fol. 5^a, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwājah Hasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

ديباچه در فائده ذکر قصص انبيا و فائده حکايات از اوليا و بيان بعضی از اجرام علوی و علویات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر اینها و در ذکر بعضی از چیزهای غریب که در تحت فلک ممر است

مقصد اول در بیان تفسیر آیات موعود

مقصد دوم در بیان سیرت سرور عالمیان و صفوت خلاصه انسان ماه فلک اهتدا شاه سریر اصطفای تیر اعظم فلک رسالت اختر انور برج جلالت رسالت پناه رسول الله

خاتمه در مذمت دنیا و اهل دنیا و در بیان احوال خلفاء راشدين

The *dibāca*, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6^b. The *first maḥṣad* is not marked, but it seems to begin on fol. 41^b, where is written:

رکن سیوم در تفسیر آیاتی که در قصص انبیا علیهم الصلوات واقع شد

and contains a detailed account of all the ante-Muhammadan prophets, beginning with Ādam. The *second maḥṣad*, containing Muḥammad's life, begins on fol. 300^b. The *khātimah* is not found.

Beginning: *رب اشرح لی صدی و یسر لی امری و احلل عقدة من لسان یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ*

Dated in the month Sha'bān, A. H. 1013 (A. D. 1604, December 23, to 1605, January 20), by Ādīna of Bukhārā. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

No. 319, ff. 413, ll. 24-26; Nasta'liq; size, 14 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

600

Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt (جوامع الحکایات و لوامع الروایات)

A complete copy of the famous collection of stories and anecdotes, compiled, A. H. 625 (A. D. 1228), at the court of Sulṭān Abū-almuẓaffar Altamish (who reigned A. H. 607-633 = A. D. 1211-1236) of Dihli, by Maulānā Nūr-aldīn Muḥammad 'Afi, the well-known author of the oldest *tadhkirah*, *Lubāb-alalbāb*, and divided into *four kimsa*, each of which contains twenty-five chapters; comp. Bodleian Cat., Nos. 324-331; Rieu ii. p. 749 sq.; G. Flügel i. p. 410; J. Aumer, pp. 56 and 57; Elliot, *History of India*, ii. pp. 155-203; H. Khalifa ii. p. 510, etc.

First kism (treating of the knowledge of God), on fol. 5^a.

Second kism (treating of good morals), on fol. 276^a.

Third kism (treating of blamable conduct), on fol. 374^b.

Fourth kism (treating of cosmographical matters), on fol. 448^b.

حمد و ثنا مر مبدعی را که از بدایت صباح وجود بنهایت روح عدم هرچه هست در حد بادشاهی الخ

No date.

No. 595, ff. 546, ll. 27; Nasta'liq, ff. 405-447 supplied by another hand; collated; size, 11 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

601

A fragmentary copy of the *first kism* of the *Jawāmi'-alḥikāyāt*.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff. 96^a (96^b being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88^b agrees with the beginning of fol. 91^a.

Beginning of the preface, on fol. 1^b: *ثنا و حمد مبدعی را که از بدایت صباح وجود الخ*

Title and index, on ff. 5^b-7^a. Beginning of the *first bāb* of *kism I*, on fol. 7^a; the following *bābs* are not marked, but the second seems to begin on fol. 17^b, the third on fol. 34^a, the fourth on fol. 47^a; this breaks off on fol. 96^a; fol. 97^a opens apparently in the seventh *bāb*, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol. 163^a. The sixteenth seems to begin on fol. 172^a, the seventeenth on fol. 182^b, the eighteenth on fol. 189^a, and the nineteenth on fol. 197^a, breaking off on fol. 199^b. *Bābs* 20-25 are entirely missing. Fol. 200^a opens abruptly in the fifth *bāb*, and the beginning of the sixth is marked on fol. 240^b. The latter breaks off on fol. 247^b (the last page of the MS.).

No. 1385, ff. 247, ll. 19; Nasta'liq, written on paper of different colour and size; size, 13-14 $\frac{3}{4}$ in. by 8-8 $\frac{1}{4}$ in.

602

Fragments of the same *Jawāmi'-alḥikāyāt wa lawāmi'-alriwāyāt*.

This copy contains:

1. On ff. 1^b-38^b, *bābs* 1-6 and a portion of *bāb* 7 of the *third kism*.

2. On ff. 39^a-77^b and 143 the larger portion of the second half of the *first kism*, from the middle of *bāb* 15 to the end of *bāb* 25.

3. On ff. 78^a-142^b the end of *bāb* 6, *bābs* 7-11, and the larger portion of *bāb* 12 of the *first kism*.

Bibl. Leydeniana. A former possessor was Claud Martin. The first fragment begins thus:

قسم سیوم از کتاب جوامع الحکایات و لوامع الروایات در بیان اخلاق مذموم الخ

No date.

No. 3046, ff. 143, ll. 10; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth kims* of the same work, styled (!) *منتخب الحکایات از جامع*

از قسم دویم، و الحکایات در حزم و اندیشه و حکایات متعلقه بدان، حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26^b and are followed by another short tale in a different handwriting, beginning:

یکی از بزرگان دین و پیشوایان یقین نقل کرده که سالی عزیزت حج اسلام داشتیم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufi's *جوامع الحکایات* comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first kism*. 20th bâb, on fol. 2^a (physicians and philosophers); 21st bâb, on fol. 4^a (interpreters of dreams); 22nd bâb, on fol. 9^a (astrologers); 23rd bâb, on fol. 11^a (poets); 24th bâb, on fol. 13^b (singers).

No. 1502, ff. 14, ll. 19; large and distinct Nasta'liq; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

605

Ta'rikh-i-Mûsawî (تاریخ موسوی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'in-almiskin, that is, Mu'in-aldin Muhammad Amin Al-Farâhi alharawi, called Mu'in Miskin (who died A. H. 907 = A. D. 1501, 1502); comp. H. Khalifa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: *روضة الواعظین*; *معراج النبوة* (see above, Nos. 138-144); *تفسیر حدائق*; *تفسیر سورة فاتحة الكتاب*; *احسن القصص*; *الحقائق فی كشف اسرار الدقائق* (see Bodl. Cat., No. 453), and many others. This story of Moses, also called *قصّة موسوی*, *قصّة حضرت موسی*, and *معجزات موسوی*, was finished A. H. 904 (A. D. 1498, 1499).

Beginning: *رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَادًا الخ.*

Dated the 23rd of Ramadân, A. H. 906 (A. D. 1501, April 12). It ends on fol. 180^a, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhi; much worm-eaten and damaged throughout; size, 10 in. by 6 $\frac{1}{2}$ in.

606

Nigârîstân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muhammad (see fol. 3^b, ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Ahmad bin Muhammad bin 'Abd-alghafûr Alghaffârî alqazwîni, the author of the *جهان*

آرا or *جهان آرا* نسخ (see above, Nos. 106-108), in A. H. 959 = A. D. 1552 (see the chronogram *واقع نگارستان* at the end on fol. 169^b).

Beginning: *ای طرازندۀ بهارستان - وی (وای) نگارندۀ ای نگارستان - از کرم تازه کن بهارم را الخ.*

Compare on the contents of this work, Bodleian Cat., Nos. 337-340; Rieu i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504-506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Anszüge, pp. 423-425. Edited Bombay, A. H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'liq; worm-eaten; size, 12 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 4 $\frac{7}{8}$ in.

608

The same.

Copied by Muhammad Şâlih of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'liq; size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18; Nasta'liq, ff. 1 and 255-289 apparently written by another hand; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5^b, middle of l. 4 ab infra to fol. 11^a, middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 395, ll. 19; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

611

A modern copy of the same.

Dated Dhû-ahjijjah, A. H. 12 (1200 = A. D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'liq and Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393^a, last line.

No. 1817, ff. 194, ll. 23; Naskhi; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the *Nigârîstân*; for instance, the story, beginning on fol. 37^b: *گویند در ایام الخ*, is found in No. 1992 (607 above), on fol. 22^a; the story, beginning on fol. 39^a: *درین ایام غریب*; *انجام الخ*, on fol. 50^a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lik; very worm-eaten throughout; size, 9½ in. by 5 in.

614

Tarjuma-i-Ta'rikh-alḥukamâ (ترجمه تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams-aldin Muḥammad Suhrawardî's biographies of ancient philosophers and wise men, entitled *تأریخ الحکما*, made at the request of Sulṭân Salimshâh (who assumed afterwards as emperor the title of Jahângir) in Akbar's reign, A. H. 1011 (A. D. 1602, 1603), by Maḥṣûd 'Alî of Tabriz (see fol. 2^a, ll. 10 and 11; fol. 3^a, ll. 1, 6, and 13). The translator's preface begins, on fol. 1^b: *ای حکیمی علی الاطلاق وای دانای باسحقاق الخ*.

The work itself opens thus: *آغاز کتاب سپاس و ستایش خدای را که اول بی اول است الخ* and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc., besides the wise Luḡmân and others. The main portion of the work, dealing with these ante-Muḥammadan Hakims, ends here on fol. 136^b and is dated the 26th of Rajab, A. H. 1019 (A. D. 1610, October 14), at Âgra by Muḥammad Ḥusain bin Khwâjah Muḥammad of Samarḳand.

On fol. 137^b begins the appendix, which adds to these biographies those of celebrated Muḥammadan philosophers and wise men of the Islâm, beginning: *خواستیم که بتأریخ حکمای پیشین تأریخ حکمای متأخرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ*.

No date at the end of this part, which is written by an entirely different hand.

No. 1579, ff. 191, ll. 19; Nasta'lik, by two different hands; size, 8¾ in. by 5½ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A. H. 1039 (A. D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A. D. 1654), at Akbarâbâd. The appendix on the Muḥammadan Hakims begins on fol. 161^b, equal in length and wording to the preceding copy. Beginning the same as in No. 1579.

No. 1762, ff. 213, ll. 17; Nasta'lik; size, 8¾ in. by 5½ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muḥammad Ṣâliḥ of Kashmîr; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180^a.

No. 63, ff. 219, ll. 17; Nasta'lik; size, 8¾ in. by 5 in.

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: *خیر افلاطون و آداب او معنی افلاطون بزبان یونان باشد بسیار علم الخ*.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol. 42^b, l. 6. At the end of this appendix there is added an *ethical* treatise *در انتخاب اخلاق* (styled *باب منت خدایرا که وجود بشر را بخلفت خوش و خوی نیکو خلعت زیبائی داد الخ*).

First fâ'idah: *در بیان تعریف حکمت علی الاطلاق* و بیان اقسام آن اجمالا.

The little treatise is styled in the context simply: *منتخب Muntakhab*. It concludes on fol. 92^a. The last page (92^b) contains a tract on *opium*: *در توصیف افیون حالات معجون*.

No date. On the fly-leaves as well as at the top of fol. 1^a the author is styled *محقق الطوسی*.

No. 1423, ff. 92, ll. 26-29; small Nasta'lik, sometimes without any diacritical points; size, 11¾ in. by 5¾ in.

618

انتخاب تأریخ الحکما (Intikhâb-i-Ta'rikh-alḥukamâ).

An abridgment or extract from the preceding work, made by Munshi Mir Sayyid Ṣadr-aldin bin Mir Muḥammad Ṣâdiḳ bin Mir Muḥammad Amin, beginning: *سپاس و ستایش حکیمی را که اول بی اولست الخ*.

Another title given to it, on fol. 1^a, is *قول الحکما*. On the same first page Mr. Richard Johnson states that he has received this little book from Munshi Ṣadr-aldin (that is, from the compiler himself), being an extract from his common-place book, A. D. 1778.

No. 665, ff. 108, ll. 11; Nasta'lik; size, 8¾ in. by 5½ in.

VIII. BIOGRAPHY.

a. Christ and St. Peter.

619

Mirât-alkuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Kâsim Lâhûrî at Âgra, A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p. 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1^a, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1^b: راهنمونی و هدایت صاحب ترجمه برای خوانندگان ای عزیزان و محبوبان من این داستان مسیح را پادری ژرونیمو شویر بما کینزگی الخ.

The preface ends on fol. 5^a, first line, and the whole space from there to fol. 9^a is left blank.

Beginning of the life of Christ, on fol. 9^b, with the first *bâb* (Christ's childhood): در طفولیت مسیح و ولادت مریم و پرورش یافتن، چون مسیح بواسطهٔ مرد از مریم مقدس زاده شد الخ.

Second bâb (Christ's miracles and teaching): در معجزها و تعلیم.

Third bâb (Christ's sufferings and death): در جفاها و مکنتها و مرگ مسیح، on fol. 151^a.

Fourth bâb (Christ's resurrection and ascension to heaven): در برخاستن مسیح از قبر و رفتن او بر آسمان، on fol. 171^b.

Conclusion, on fol. 186^a.

As title is given on the fly-leaves, ترجمهٔ قصهٔ حضرت عیسی; the proper title, مرآت القدس, only appears in the preface.

No. 940, ff. 186, ll. 13; Nasta'liq; worm-eaten throughout; size, 8½ in. by 5½ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پیترا عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سن پیدرو or سن بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete

biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sultân Husain Mirzâ, who ascended the throne in A. H. 873 (A. D. 1469), by Saif-aldin Hâji bin Nizâm alfadli, and dedicated to the Wazîr Khwâjah Kiwâm-aldin Nizâm-almulk alkhwâfi, who was appointed to his office A. H. 875 (A. D. 1470, 1471; comp. ff. 3^b, l. 12, 3^a, last line, and 176^a). As date of composition is given on fol. 170^b, last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 883 (A. D. 1478, 1479). The work is divided into two *maqâlah*, the first dealing with the prominent wazîrs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Kiwâm-aldin. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p. 969.

First maqâlah (مقالهٔ اول در ذکر آثار و اخبار وزرای) (سابق), in twelve *bâbs*:

1. Wazîrs of the companions of the prophet and the Imâms (در ذکر وزرای صحابهٔ عظام و ائمهٔ مهديين), on fol. 6^b (this *bâb* is in the Bodleian and British Museum copies the *second*).

2. Wazîrs of the ancient kings, i. e. the Persian and Greek (در ذکر وزرای سلاطین ما تقدم), on fol. 7^a (in the Bodleian and British Museum copies the *first*).

3. Wazîrs of the Umayyades (در ذکر وزرای بنی امیّه), on fol. 12^b.

4. Wazîrs of the 'Abbâsides (بنی خلفای بنی عباس), on fol. 17^a.

5. Wazîrs of the Sâmanides (در ذکر وزرای آل سامان), on fol. 85^b.

6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویان), on fol. 87^b.

7. Wazîrs of the Bûyides (در ذکر وزرای آل بویه), on fol. 115^a.

8. Wazîrs of the Saljûks (در ذکر وزرای آل سلجوق), on fol. 118^a.

9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی), on fol. 146^a.

10. Wazîrs of Cingizkhân and his descendants (در ذکر وزرای چنگیزخان و اولاد و احفاد او), on fol. 148^a.

11. Wazîrs of the Muẓaffarides and Ghûrides (در ذکر وزرای آل مظفر و ملوک غور), on fol. 159^b.

12. Wazîrs of Timûr and his successors (در ذکر وزرای حضرت صاحبقران امیر تیمور گورگان الخ), on fol. 162^a.

Second maqâlah (. . . در ذکر آن دادبخش دردمندان (خواجه قوام الملّه و الدنيا و الدين نظام الملك الخ), in four *bâbs*:

1. Nizâm-almulk's fine qualities and superiority over all other wazîrs (در اخلاق و اطوار آنحضرت و ترجم او بر), on fol. 171^a.

2. His life and actions before he became wazîr (در حالات و کیفیت مهمات آن حضرت قبل از وزارت), on fol. 175^a.

3. His actions as wazîr (در حالات زمان وزارت), on fol. 176^b.

This bâb breaks off on fol. 183^a; the fourth (which was to contain an enumeration of the distinctions gained from the Sultân) is not found at all (comp. the Bodleian and British Museum copies, where the whole second maqâlah comprises only 9-10 pages!). The author probably never finished his task.

Beginning: شرافت بادشاهی را در حضرت پادشاهی را در
ایجاد کائنات بشریک و وزیر الخ.

No date.

No. 1569, ff. 183, ll. 15-16; Nasta'lik, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

622

Maâthir-alumarâ (مآثر الامرا).

The *first edition* of the great biographical dictionary of the famous Amîrs, Nawwâbs, and other noblemen who lived during the reign of the Timûrides in India, alphabetically arranged. The author of this work was Nawwâb Şamsâm-aldaulâh Shâhnawâzkhân Shahîd Khwâfi Aurangâbâdi, with his original name Mîr 'Abd-alrazzâk (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first edition* was Fakîr Ghulâm 'Alî Husainî Wâsiṭi Balgrâmî, with the takhalluṣ Azâd, the author of the Khazâna-i-'âmirâlî and other famous tadhkiras, see below, Nos. 682-690; born A. H. 1116 (A. D. 1704), died A. H. 1200 (A. D. 1786); comp. Bodleian Cat., Nos. 166 and 167; Rieu i. p. 339 sq.; Elliot, History of India, viii. p. 187 sq.; W. Morley, pp. 101-105.

Contents:

The *editor's* preface, on fol. 1^b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را زبته والای جهانبانی کرامت الخ.

The *author's* life, on fol. 2^b.

The *author's* original preface, on fol. 9^a, beginning: الحمد لله وسلام علی عباده الذین اصطفى اما بعد عرض میدارد فقیر عبد الرزاق الحسینی الخوافی الوردگانبادی الخ.

The dictionary itself begins with Adhamkhân Kûka, on fol. 10^b, and concludes with Yâkûtkhân (in the Bodleian copy, Yûsufkhân) Ḥabashî. This copy, which is written in Haidarâbâd, was commenced the 25th of Sha'bân, A. H. 1199 (A. D. 1785, July 3), and finished

¹ According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

the 22nd of Dhû-alka'dah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20-25; very irregularly written in Nasta'lik and Shikasta; ff. 78-83 added on white paper; size, 15 in. by 8 $\frac{1}{2}$ in.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bân, A. H. 1203 (A. D. 1789, May 6), by Muḥammad Yûsuf of Aurangâbâd, contains:

A complete index of all the biographies found in this work, on fol. 1^b.

The *editor's* preface, on fol. 5^b, beginning as in the preceding copy.

The *author's* life, on fol. 6^b.

The *author's* original preface, on fol. 14^a, beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15^b.

Many English notes on the margin.

No. 2443, ff. 403, ll. 21; clear and distinct Nasta'lik; size, 12 in. by 7 $\frac{1}{8}$ in.

624

The same.

Another excellent but undated copy of the *first edition* of the Maâthir-alumarâ, styled here (by an inference drawn from the words: اما بعد این کتابیست ممتاز و کارنامه in fol. 1^b, l. 5) on the fly-leaf: Montanz-namah, i. e. ممتازنامه.

Editor's preface, on fol. 1^b.

Life of the *author*, on fol. 2^b.

The *author's* original preface, on fol. 10^a.

Beginning of the *dictionary*, on fol. 11^a.

No. 2847, ff. 366, ll. 21; very clear and distinct Nasta'lik; size, 12 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

625

The same.

Complete index, on ff. 1-6.

Editor's preface, on fol. 7^b.

Author's original preface, on fol. 20^a.

Beginning of the *dictionary*, on fol. 22^a.

No date.

No. 2910, ff. 672, ll. 15; Nasta'lik; size, 11 $\frac{3}{8}$ in. by 7 in.

626

An addition to the same.

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'ilbeg Dûldi and concludes with Yalankûshkhân Bahâdur. No preface or khâtimah. No date. Mr. Richard Johnson received it from Mîr Muḥammad Husain in Haidarâbâd, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lik; written, as it seems, by the same copyist who transcribed No. 622; size, 15 $\frac{1}{8}$ in. by 8 $\frac{3}{8}$ in.

627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition* of Samsâm-aldaulah's biographical dictionary, by the author's son, Mir 'Abd-alhayy (born A. H. 1142 = A. D. 1729, 1730, died A. H. 1196 = A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the *second* editor, 'Abd-alhayy, on fol. 1^b, beginning: ستادش بيكران و نيایش بی اندازه مالك الملکی را سزد كه آثار الخ.

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rikh: زهی ادیب مصاحب: مآثر الامرا).

The author's original preface, on fol. 3^b (the first line, beginning الحمد لله و سلام على عباده الخ is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The *first* part is missing; the *second*, on fol. 5^a, contains twenty-two biographies, beginning with Amin-aldaulah Amin-aldinkhân, who died A. H. 1152 (A. D. 1739, 1740), and ending with Mukarrabkhân, the son of Aminkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5^a.

The *third* part begins on fol. 35^a and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big م = محو in the table of contents). *First* biography: Ibrâhîmhhân Aurang, under Humâyûn, who died A. H. 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmir, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98^a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography; Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Ya'kûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132^a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Aḥsankhân Sulṭân Ḥasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this

brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimah, giving the editor's short account of his own life, is found on fol. 203^b; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, ll. 21-23; Shikasta; size, 12½ in. by 6½ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1^b with the *second* editor's preface: ستایش بيكران و نيایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Faḳîr Ghulâm 'Alî, on fol. 3^b, beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4^a, and a detailed index of the whole work, on ff. 9^b-12^b.

Beginning of the dictionary with Isma'îl beg Dûldî (see No. 626), on fol. 12^b.

The right order of ff. 206-221 is: 206, 208, 207, 209-212, 214, 213, 215-218, 220, 219, 221; of ff. 272-287: 272, 274, 273, 275-278, 280, 279, 281-284, 286, 285, 287; and of ff. 522-592: 522, 526, 525, 524, 523, 527-541, 543, 542, 544-547, 549, 548, 550-559, 561, 560, 562-565, 567, 566, 568-571, 573, 572, 574-589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221 = A. D. 1807, January 2.

Nos. 837, 838, ff. 597, ll. 27; clear and distinct Nasta'liq; size, 14½ in. by 8½ in.

629

Tadhkirat-alumarâ (تذکره الامرا).

The biographical dictionary of famous Amîrs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and 'Âlamgir, compiled by Kiwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No. 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2^b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amîrs beyond 'Âlamgir's reign).

The work is divided into two bâhs, the *first* containing the Muḥammadan, the *second* the Hindû Amîrs, both in alphabetical order.

Each *bâb* is subdivided into two *faşls*, viz.:

First bâb: فصل اول در ذکر امیرانی که بخطاب خانی، وغیره سرفراز شده اند، on fol. 2^b; with an appendix, در ذکر وصل فصل اول، on fol. 197^a.

فصل دوم در ذکر امیرانی که خطاب نیافته اند، on fol. 204^a.

Second bâb: فصل اول در ذکر آنهای که خطاب راجه و مهارجه و رانا و راو و رای ووت (وروات) و رای و مهارجه و رانا و راو و رای ووت (وروات) و رای و مهارجه و رانا و راو و رای ووت، on fol. 231^a.

فصل دوم در ذکر احوال راجپوتان و غیره که خطاب راجگی و غیره نیافته اند، on fol. 263^b.

بعد حمد قادری که بیک امر کن هژده هزار عالم را موجود فرمود و پس از نعت پیغمبری الخ.

Copied from a MS. in the possession of Captain Roebuck, by Munshi Mirzâibeg. No date.

No. 2685, ff. 294, ll. 15-17; Shikasta; size, 10³/₄ in. by 7⁵/₈ in.

c. *Shaikhs.*

630

Manâqib-al-'arifin (مناقب العارفين).

Biographies and detailed traditions of the principal mystical Shaikhs of the seventh century of the Hijrah, that is, of Jalâl-aldin Rûmî, his father, son, and descendants, as well as his friends and spiritual successors, composed by Maulânâ Shams-aldin Ahmad Afâki al-'arifi; comp. Rieu i. p. 344; G. Flügel ii. p. 371; W. Pertsch, Berlin Cat., p. 553; Hammer, in Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 5; H. Khalfa vi. p. 154, etc. Numerous portions of this work have been translated into English by J. W. Redhouse in the Introduction to his translation of 'The Mesnevi, Book the First,' Trübner's Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 2^a, lin. penult., A. H. 710 = A. D. 1310, 1311 (perhaps a clerical error for A. H. 718 = A. D. 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A. H. 754 (A. D. 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus: تاریخ تصنیف افضل الفضلا مولانا شمس الدین احمد افلاکی العارفی رحمه الله سنة اربع و خمسين و سبعمائه.

The work is divided into ten *faşls*, the first nine of which contain, each, one biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalâl-aldin Rûmî's father, of Jalâl-aldin himself, and of his son, Sulţân Walad.

Faşl I: Bahâ-ahakḡ wa-aldin Walad Muḡammad bin al-Husain bin Ahmad alkhafîbi albalkhi, the father of Jalâl-aldin Rûmî, who died A. H. 628 (A. D. 1231), on fol. 3^a.

Faşl II: Burhân-alhaxḡ wa-aldin almuhaxḡik wa

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almudaxḡik altirmidhi alhusaini, the spiritual guide of Jalâl-aldin Rûmî, on fol. 17^b.

Faşl III: Maulânâ Jalâl-aldin Rûmî, the great mystic poet, born A. H. 604, the 6th of Rabî'-alawwal (A. D. 1207, September 30), in Balkh, died the 5th of Jumâdâ-alâkhar, A. H. 672 (A. D. 1273, December 17), in Kûniyah (Iconium), seems to begin on fol. 22^b (no heading marked in the text).

Faşl IV: Maulânâ Shams-alhaxḡ wa-aldin Muḡammad bin 'Ali bin Mahkdâd altabrizi, Jalâl-aldin's friend and guide, on fol. 177^a.

Faşl V: Shaikh Şalâh-alhaxḡ wa-aldin Faridûn, known as Zarkûb-i-Kûnawî (القونوی), more correctly Kûniyawî, (القونوی), the gold-beater of Iconium, friend and one of the spiritual successors of Jalâl-aldin Rûmî, on fol. 200^b.

Faşl VI: Husâm-alhaxḡ wa-aldin Hasan bin Muḡammad bin al-Hasan Ibn Akhî Turk, also one of Jalâl-aldin's spiritual successors and chief collaborator in the Mathnawî, on fol. 211^a.

Faşl VII: Bahâ-ahaxḡ wa-aldin Sulţân Walad, Jalâl-aldin's son, died A. H. 712 (A. D. 1312), on fol. 225^a.

Faşl VIII: Jalâl-alhaxḡ wa-aldin Faridûn, known as Calabi Amir 'Arif albalkhi, son of Sulţân Walad, born the 8th of Dhû-alka'dah, A. H. 670 (A. D. 1272, June 6), died the 24th of Dhû-ahjijah, A. H. 719 (A. D. 1320, February 5), on fol. 238^a.

Faşl IX: Calabi Shams-aldin Amir 'Âbid, brother of Amir 'Arif, died the 5th of Muḡarram, A. H. 739 (A. D. 1338, July 24). His brother and spiritual successor, Husâm-almillah wa-aldin Amir Wâhid, died the last of Sha'bân, A. H. 742 (A. D. 1342, February 7), and was succeeded by his younger son Calabi Amir 'Âbid (according to Rieu, loc. cit.: 'Alim), on fol. 283^b.

Faşl X: Full list of the descendants of the foregoing Shaikhs, on fol. 288^b.

(a) Issue of Jalâl-aldin Rûmî's father, Bahâ-aldin (Faşl I): 1. 'Alâ-aldin Muḡammad; 2. Jalâl-aldin Muḡammad (i. e. Jalâl-aldin Rûmî); 3. Fâṭimah Khâtûn.

(b) Issue of Jalâl-aldin Rûmî (Faşl III): 1. Bahâ-aldin Walad, i. e. Sulţân Walad; 2. 'Alâ-aldin Muḡammad, killed in the affray of Shams-aldin Tabrizi; 3. Muẓaffar-aldin Amir 'Âlim; 4. Malikah Khâtûn.

(c) Issue of Jalâl-aldin's son, Sulţân Walad (Faşl VII): 1. Calabi Jalâl-aldin Amir 'Arif; 2. Muṭahharah Khâtûn, with the epithet Ḥaḡrat Maulânâ 'Âbidah; 3. Sharaf Khâtûn, with the epithet 'Arifah,—these three were by his wife Fâṭimah, daughter of Shaikh Şalâh-aldin; 4. Calabi Shams-aldin Amir 'Âbid; 5. Calabi Şalâh-aldin Amir Zâhid (died in Sha'bân, A. H. 734 = A. D. 1334, April); 6. Husâm-aldin Amir Wâhid,—these latter three were by two concubines, viz. Nuşrat Khâtûn and Sunbulah Khâtûn.

(d) Issue of Calabi Jalâl-aldin Amir 'Arif (Faşl VIII and No. 1 in X, c): 1. Amir 'Âlim; 2. Amir 'Âdil; 3. Malikah Khâtûn,—all three by his wife Daulat Khâtûn, daughter of Amir Kaishar Tabrizi.

(e) Issue of Calabi Shams-aldin 'Âbid (Faşl IX and No. 4 in X, c): 1. Calabi Muḡammad; 2. Calabi Amir 'Âlim; 3. Calabi Shâh Malik.

(f) Issue of Muṭahharah, Sulţân Walad's daughter (Faşl X, c, 2): Burhân-aldin Amir Shâh.

Beginning of the whole work: **لحمد لله الذي نور** قلب اوليائه بانوار المعاني و البيان و اجري من فيض فضله على لسان الانسان الخ

Dated the beginning of Rabi'-alawwal, A. H. 1027 (A. D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287^b is immediately followed by fol. 289^b. A Turkish translation of the Manâkib-al'ârifin, styled **هشت بهشت** or the eight paradises (containing only the first eight fašls of the original), probably by Darwish Maḥmūd, who died A. H. 998 (A. D. 1590), is noticed by G. Flügel ii. p. 372, and H. Khalifa vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhī; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

631

Thawâkib-almanâkib-i-auliyâi-allâh (ثواقب المناقب (اولياء الله

A modern edition of Shaikh Ahmad 'Arifi Afîkî's Manâkib-al'ârifin, by 'Abd-alwahhâb bin Jalâl-aldin Muḥammad al-Hamadâni (see fol. 2^b, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A. H. 947 = A. D. 1540, 1541 (see fol. 234^a, last two lines), is divided into a muḥaddimah, nine dhikrs or biographies, and a khâtimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine fašls of the original work, viz.:

1. Bahâ-alḥaḳḳ wa-alḥaḳīkah wa-aldunyâ wa-aldin Walad Balkhī, styled Sulṭân-al'ulamâ, the father of Jalâl-aldin Rûmî, on fol. 5^b, in six bâbs. His death is fixed here in A. H. 618 (clearly a mistake for A. H. 628), the 18th of Rabi'-alâkhar (see fol. 19^b, ll. 8 and 9).

2. Sayyid Burhân-aldin Muḥaḳḳīk, teacher of Jalâl-aldin Rûmî and disciple of the preceding Shaikh (مرتبي), (مولانا و مرتبای سلطان العلماء), on fol. 20^b.

3. Maulânâ Jalâl-aldin albalkhî alrûmî, on fol. 24^a, in ten bâbs, each subdivided into two fašls.

4. Shaikh Shams-aldin Tabrizî, on fol. 169^b, in eight bâbs. His death is fixed here in A. H. 643 = A. D. 1245, 1246 (see fol. 185^a, l. 4). The usual (and probably more correct) date is A. H. 645 (A. D. 1247, 1248).

5. Shaikh Şalâh-aldin Faridûn Kûnawî (قونوی, read قونوی Kûniyawî), on fol. 186^a. He died the 1st of Muḥarram, A. H. 657 = A. D. 1258, December 29 (see fol. 190^a, l. 3).

6. Hadrat 'Alabî Ḥusâm-aldin, on fol. 190^a. He died the 22nd of Sha'ban, A. H. 683 = A. D. 1284, November 3 (see fol. 194^b, ll. 7 and 8).

7. Sulṭân Bahâ-aldin Walad, Jalâl-aldin Rûmî's son, on fol. 194^b. He died the 10th of Rajab, A. H. 712 = A. D. 1312, November 11 (see fol. 200^a, ll. 13 and 14).

8. Jalâl-aldin Faridûn, known as 'Alabî 'Arif, son of the preceding Shaikh, in six fašls, on fol. 200^b. His death is fixed here on the 24th of Dhû-alḥijjah, A. H. 729, instead of 719, as in the original work (see fol. 232^a, l. 3 ab infra).

9. 'Alabî Shams-aldin Amir 'Âbid, brother of the preceding Shaikh, on fol. 232^b.

Khâtimah, on fol. 233^b, giving the ta'rîkh of the work and a munâjât.

The tenth bâb of the original work is altogether omitted in this revised edition.

Beginning: **نیر اعظم حمدی که صد هزاران هزار** شمس فلک چهارم یکدتره از اشعات جمال الخ

No date. Eleventh century of the Hijrah. A former owner was Nawwâb 'Abd-alḥamid Miyanâ.

No. 1164, ff. 235, ll. 16; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

632

Raudat-alsâlikin (روضة السالكين).

Biographies of prominent Şûfic Shaikhs of the Naqshbandî order, principally of the great Shaikh Maulânâ 'Alâ-aldin alâbizi (الأبزی, so distinctly on fol. 31^b, last line, and fol. 170^b, l. 5; in the immediately following first copy of the Rashaḥât, No. 705, the word is spelt, on fol. 152^b, first line, **الأبیزی** alâbizi, with the distinct marginal gloss: **كسر بيا و كسر بيا**; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as **آبسير** Âbsir; in all the three different forms of spelling it is the name of a village in Kûhistân) alâbizi, compiled by 'Alî bin Maḥmūd alâbiwardî alkûrânî (الكوراني), and beginning:

آنجا که کمال کبریای تو بود

عالم نم از بحر عطای تو بود

مارا چه حمد و ثنای تو بود

هم حمد و ثنای تو سزای تو بود

قال الفقير الى رحمة الله الغنى علي بن محمود الخ

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafahât-aluns, are:

1. Khwâjah 'Abd-alkhâliq Ghujdawânî (غجدوانی), died A. H. 575 (A. D. 1179, 1180), on fol. 2^a.

2. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسی), one of the spiritual successors of the preceding Shaikh, on fol. 4^a.

3. Sayyid Amir Kulâl, spiritual successor of the preceding Shaikh, died A. H. 772 (A. D. 1370), on fol. 5^b.

4. Khwâjah Bahâ-aldin Naqshband, with his real name: Muḥammad bin Muḥammad albukhârî, died the third of Rabi'-alawwal, A. H. 791 (A. D. 1389, March 2), on fol. 6^b.

5. Khwâjah 'Alâ-aldin 'Attâr, friend and pupil of Bahâ-aldin, died the 20th of Rajab, A. H. 802 (A. D. 1400, March 17), on fol. 10^b.

6. Khwâjah Muḥammad Pârsâ, likewise friend and pupil of Bahâ-aldin, died end of A. H. 822 (A. D. 1420, January), on fol. 13^a.

7. Maulânâ Nizâm-aldin Khâmûsh, friend and pupil of 'Alâ-aldin (No. 5), on fol. 17^a.

8. Khwâjah 'Abdallâh Imâmi Işfahânî, likewise a pupil of 'Alâ-aldin, on fol. 19^b.

9. Maulânâ Sa'd-aldin alkâshghari, friend and pupil of Nizâm-aldin (No. 7), died the 7th of Jumâdâ-alâkhar, A. H. 860 (A. D. 1456, May 13), on fol. 20^a.

10. Khlwâjah 'Ubaid-allâh, died A. H. 895 (A. D. 1490), on fol. 29^b (see his full biography in the immediately following work, the Rashahât).

On fol. 31^b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldin alâbizhi al-kûhistâni, with his real name, Muḥammad bin Muḥammad bin Mu'min, who died A. H. 892, in the month Jumâdâ-alawwal (A. D. 1487, April-May); see fol. 170^b. Ta'rîkh of his death: رفت پیر. He was the pupil of Sa'd-aldin Kâshghari (No. 9).

A concluding chapter on the pre-eminence of the Nakshbandi order over the other Ṭarîqas and Silsilas (در بیان فضیلت این سلسله شریفه بر سایر طرق وسلاسل) begins on fol. 170^b, but is incomplete at the end. It breaks off on fol. 174^b, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 698, ff. 174, ll. 15; Nasta'liq; size, 6 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

633

Rashahât-i-'ain-alḥayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaid-allâh Aḥrâr, the spiritual guide of the author of this work, by 'Alî bin al-Ḥusain al-Wâ'iz al-kâshifi, known as Ṣafî, who began to compile it A. H. 893 (A. D. 1488), and finished it after sixteen years' labour, A. H. 909 (A. D. 1503, 1504), see ff. 1^b, last line; 2^a, first line; 3^a, ll. 6 and 7, and the last lines of the last page of this copy. The title رشحات forms a chronogram.

Other copies are noticed in Bodleian Cat., No. 360; Rieu i. p. 353; W. Pertsch, p. 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. des MSS. et Xylogr. p. 299; H. Khalfa iii. p. 461, etc. A somewhat later date than 909, viz. A. H. 912 (A. D. 1506, 1507), appears on fol. 150^a, l. 7, in the chronogram: یکشنبه پنجم زشعبان. The author died A. H. 939 (A. D. 1532, 1533). The Rashahât are divided into a *makâlah* (containing the biographies of the former great Nakshbandi Shaikhs), three *maqṣads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramaḍân, A. H. 806=A. D. 1404, March, April, died the 29th of Rabî'-alawwal, A. H. 895, عثمانمائه, خمس وتسعين وثمانمائه, A. D. 1490, February 20, see fol. 307^b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقاله در ذکر طبقات خواجگان سلسله نقشبندیه قدس
الله تعالی ارواحهم العلیه من اولها الی آخرها هم بوجه
'اجمال وهم بطریق تفصیل', on fol. 3^b.

مقصد اول در ذکر آباء واجداد واقربای حضرت ایشان
وتاریخ ولادت آن حضرت واحوال ایام صبا وشمه از شمائل
واخلاق واطوار حضرت ایشان وابتدای سفر و دیدن مشایخ
'زمان چیه در ماوراء النهر وچه در خراسان', on fol. 180^b.

مقصد دوم در ذکر بعضی از حقائق و معارف ودقائق
ولطائف و حکایات و امثال که در خلال احوال از حضرت
ایشان بی واسطه استماع افتاده', on fol. 209^b.

مقصد سیم در ذکر بعضی از تصرفات و امور غریبه که
بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل
ثقات و عدول در آن بصحت پیوسته', on fol. 242^a.

خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت
انتقال و ارتحال آنحضرت از دار دنیا بدار آخرت', on fol. 307^b.

الحمد لمن رش
رشحات الحقائق والحکم علی قلوب العارفين بفیضه الاقدس
و الصلوة علی المظهر الاتم الی

This copy is dated the 17th of Dhû-alḥijjah, A. H. 984 (A. D. 1577, March 7), by Muḥammad Ḥusain bin Maulânâ Abû-alkâsim of Harât. Collated throughout. A Turkish translation of the work by Muḥammad Ma'rûf bin Muḥammad Sharîf al-'Abbâsi, made A. H. 993 (A. D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A. H. 1236, and Bûlâk A. H. 1256. A small portion of another Turkish translation of the same, by 'Arif 'Alabî, is noticed in W. Pertsch, Berlin Turkish Cat., p. 31.

No. 705, ff. 331, ll. 17; Nasta'liq; illuminated frontispiece; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

634

Another excellent copy of the same.

Beginning as in the preceding copy. *Makâlah*, on fol. 3^b; *Maqṣad* I, on fol. 189^b; II, on fol. 225^b; III, on fol. 269^a; *Khâtimah*, on fol. 342^a. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mir Aḥmad bin Mir 'Abd-alrazzâk, with the original in Rajab, A. H. 1041 (A. D. 1632, January-February). College of Fort William, 1809.

No. 2225, ff. 346, ll. 16; very distinct and correct Nasta'liq; size, 11 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ in.

635

The same.

Makâlah, on fol. 3^b; *Maqṣad* I, on fol. 177^a; II, on fol. 210^b; III, on fol. 259^b; *Khâtimah*, on fol. 319^b.

Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 322^a, last line-322^b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

636

A very similar work on the Nakshbandi order, compiled A. H. 947=A. D. 1540, 1541 (see fol. 1^b, last line), by Abû al-muḥsin Muḥammad Bâkir bin Muḥammad 'Alî, without any special title (on fol. 1^a it is styled (تاریخ غریبه, in a muḥaddimah, four maqṣads, and a khâ-

timab. It differs from the *Rashaḥāt* only in so far, as the biography of the founder of the order, Bahā-aldīn Muḥammad bin Muḥammad Naqshband, occupies here the same space as that of 'Ubaid-allāh Aḥrār, whose life is the principal theme of the *Rashaḥāt*.

Beginning: الحمد لله رب العالمين الذي رفع اعلام
الشريعة بميامن النخ

Muqaddimah. Introduction to the history of the Naqshbandī order, on fol. 2^b.

Maqṣad I. Shaikhs prior to Bahā-aldīn, from the prophet and 'Alī to Naqshband himself, on fol. 9^a.

Maqṣad II, in three kīsm. Life, deeds, sayings, and miracles of Bahā-aldīn Naqshband (A. H. 718-791 = A. D. 1318-1389), on fol. 35^a.

Maqṣad III. Shaikhs who lived from Bahā-aldīn's time to that of 'Ubaid-allāh Aḥrār, on fol. 119^b.

Maqṣad IV. Life, deeds, sayings, and miracles of Khwājah 'Ubaid-allāh (A. H. 806-895 = A. D. 1404-1490), on fol. 196^a, in three maṣṣads and a khātimah, the subdivisions quite identical with that in the *Rashaḥāt*.

No date. Tenth century.

No. 1426, ff. 277, ll. 19; good Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

637

Siyar-al'ārifin (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Cīṣṭī order, compiled by Ḥāmid bin Faḍl-allāh, known as Darwīsh (or Mullā) Jamālī, see fol. 2^b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A. Sprenger's Cat. Oudh, p. 446, the poet Jamālī of Dihlī died A. H. 922 or 925, the author of the *Safinah* also fixes his death in 925 (A. D. 1519), and refutes the statement of the author of the *Ṭabaqāt-i-Shāhjahānī*, that he had lived until A. H. 942 (comp. Bodleian Cat., No. 376, 43). According to the same *Safinah*, Jamālī was born near Dihlī, went to Khurāsān under Sultān Ḥusain Mirzā, made the acquaintance of the poet Jāmī, undertook extensive journeys, returned afterwards to India and was in high favour with Sultān Sikandar Lūdī and also with the emperor Bābar. This book is dedicated on fol. 4^b, last line, to Humāyūn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A. H. 937 = A. D. 1530 (the date of Humāyūn's accession to the throne), and the poet cannot have died already, A. H. 925. A. H. 942 (A. D. 1535, 1536) seems therefore, after all, the more correct date of Jamālī's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rūm, Syria, the two 'Irāks, Adharbajjān, Gilān, Māzandarān, and Khurāsān, and tells us, that after his return to Dihlī his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sultān-almashāyikh Mu'in-aldīn Ḥasan bin Ghiyāth-aldīn alḥusainī alḥasanī Sijzī (سجزي), as explained in a marginal gloss: بكسر سين مهملة و سكون جيم (و كسر زاي معجمة), on fol. 5^a. He died, A. H. 633 (A. D. 1236), in Ajmīr, see further down in the *Safinat-alauliyā*, No. 110.

2. Ḥaḍrat Shaikh-almashāyikh Badr-almillat wa-aldīn Maḥmūd Mū'inadūz (the furrier) Khujandī, on fol. 18^b.

3. Ḥaḍrat Shaikh-alislām Bahā-almillat wa-aldīn Zakariyyā, on fol. 20^b (see the *Safinat-alauliyā*, No. 152).

4. Ḥaḍrat Sultān-al'āshikhīn Burhān-alwāḥidīn Kuṭb-aldīn Bakhtiyār Ūshī, on fol. 54^b (see the *Safinat-alauliyā*, No. 112).

5. Ḥaḍrat Shaikh-almashāyikh wa-alauliyā Farīd-almillat wa-aldīn Mas'ūd (i. e. the well-known Ganj-i-Shakar, see the *Safinat-alauliyā*, No. 113), on fol. 74^a.

6. Ḥaḍrat Sultān-almashāyikh Ṣadr-aldīn 'Arif, on fol. 111^b (see the *Safinat-alauliyā*, No. 155).

7. Ḥaḍrat Sultān-almashāyikh Nizām-aldīn Muḥammad Badā'ūnī (i. e. Shaikh Auliyyā, see the *Safinat-alauliyā*, No. 114), on fol. 128^b. He died A. H. 725 (A. D. 1325).

8. Ḥaḍrat Malik-almashāyikh wa-alauliyā Rukn-aldīn Abū-alkāsim Abū-alfath, on fol. 168^b. He was the son of Ṣadr-aldīn 'Arif (see the *Safinat-alauliyā*, No. 156).

9. Ḥaḍrat Malik-almashāyikh Shaikh Hamīd-aldīn Nāgūri, on fol. 178^b (see the *Safinat-alauliyā*, No. 111).

10. Ḥaḍrat Malik-almashāyikh Shaikh Najīb Mutawakkil, on fol. 189^b.

11. Ḥaḍrat Sultān-almashāyikh Shaikh Jalāl-aldīn Abū-alkāsim Tabrizī, on fol. 197^a.

12. Ḥaḍrat Shaikh-almashāyikh Naṣir-almillat wa-aldīn Maḥmūd Audhī (i. e. Cīrāgh of Dihlī, see the *Safinat-alauliyā*, No. 116), on fol. 207^b.

13. Ḥaḍrat Malik-almashāyikh Ma'rīfat-shi'ārī Siyādat-dithārī Sayyid Jalāl-almillat wa-aldīn Makhdūm-i-Jahāniyān Bukhārī, on fol. 214^a (see the *Safinat-alauliyā*, No. 157). He died A. H. 785 (A. D. 1384).

14. Ḥaḍrat Samā almillat wa-aldīn Sultān-almuḥaḥ-ḥikīn u Burhān-al'ārifīn Sultān-almashāyikh Samā-almillat wa-aldīn, the author's spiritual guide, on fol. 226^b. He received the investiture from Shaikh Kabīr-aldīn Isma'īl, and died A. H. 901, the 17th of Jumādā-alawwal = A. D. 1496, February 2 (see fol. 243^a, ll. 6-10, where the following ta'riḥ is given by Jamālī: هشت

خلد آمد بنام او اگر پرسد کسی - سال تأريخش بگو
سعدت بر ارباب عبادت مفتوح گردانید و سپاسی النخ
i. e. هشت = 705, came upon (was added) to his name, viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1^b: حمدی که ابواب سعادت بر ارباب عبادت مفتوح گردانید و سپاسی النخ

An index on the fly-leaf. Copied in Shawwāl, A. H. 1043 (A. D. 1634, April), at Lāhūr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rien's copy, viz. 1. on fol. 3^b; 2. wanting; 3. on fol. 13^a; 4. on fol. 33^b; 5. on fol. 43^b; 6. on fol. 65^a; 7. on fol. 74^b; 8. on fol. 98^b; 9. on fol. 104^a; 10. on fol. 110^b; 11. on fol. 115^a; 12. on fol. 121^b; 13. on fol. 125^b; 14. on fol. 132^b.

The work ends on fol. 142^b; the remaining pages (ff. 142^b-164^a) are filled with various traditions and tales of Khalifs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'liq; waterspots; size, 8½ in. by 5½ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwâl, A. H. 1123 (fifth year of Bahâdurshâh's reign = A. D. 1711, Nov. 18), by Muḥammad Murâd Sulṭân Shâhi Kâdiri.

No. 939, ff. 88, ll. 17; Shikasta, some pages supplied by another hand in careless Nasta'liq; worm-eaten and slightly damaged throughout; size, 8¼ in. by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخير).

Biographies of the most renowned Shaikhs and holy men of *India*, from the Muhammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-allaḥ bin Saif-aldin alturk aldihlawî albukhârî (see fol. 5^b, ll. 10 and 11), the well-known author of the *Ḥaqqi* (see Bodleian Cat., Nos. 195-198; Rieu i. p. 223, and No. 290 in this Cat.), the *جذب القلوب الى دار المحبوب*, a history of Madinah (see further below in the next chapter 'Geography, etc.'). and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Hijâz, whither he had gone, A. H. 996 (A. D. 1588), see fol. 269^a, in A. H. 999 (A. D. 1591), according to the chronogram on fol. 268^b:

نام و تاريخ اين كتاب عزيز-گر کنی ذکر الاوليا احسن
which gives us at the same time *ذکر الاوليا* as an additional title of this work, other copies of which are described in Bodleian Cat., No. 363, and Rieu i. p. 355, where as final date of completion, A. H. 1028 (A. D. 1619) is given, in consequence of an incidental remark in Jahângir's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Sûfi Shaikh 'Abd-alkâdir aljilânî, on fol. 9^b, after which follows immediately that of Khwâjah Mu'in-allaḥ wa-aldin Sijzi, the founder of the C'ishti order (who died A. H. 633 = A. D. 1236, see No. 637, 1), his contemporaries

and disciples, on fol. 22^b (طبقة اول); it goes then over to Shaikh Farid-allaḥ wa-aldin Ganj-i-Shakar (who died A. H. 664 = A. D. 1265), his followers and pupils, on fol. 49^a (طبقة دوم); enumerates all the Shaikhs from the time of Nasir-aldin Maḥmûd C'irâgh of Dihlî (died A. H. 757 = A. D. 1356) down to the author's own epoch, on fol. 73^b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذکر بعضی مجاذب), on fol. 240^a; with female saints (ذکر بعضی از نساء صالحات), on fol. 245^a; and the author's ancestors, family, and own life (here styled *تکمله*, in the index on fol. 9^a *خاتمه*), on fol. 248^a.

Beginning: شکر حضرت و اہب العظیبات را کہ عطای
اورا پایان نیست الخ

The margin of ff. 2-87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Nasta'liq; the first page supplied later; size, 10 in. by 5½ in.

641

Akhbâr-alaşfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in *India*, compiled by 'Abd-alaşamad bin Afđal Muḥammad bin Yûsuf Anşâri, a nephew of the famous Abû-alfadl and editor of his official letters, the *مکاتبات علامی*, see above, Nos. 271-286 in this Cat., compare also Rieu iii. p. 1087^a, where as title of the present work is given: اخبارات الاصفيا. It was completed A. H. 1014 (A. D. 1605, 1606) and dedicated to the emperor Jahângir, see fol. 1^b, fol. 6^b, last line, fol. 7^a, ll. 15 and 16, and fol. 7^b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghauth alaşamadâni Kuṭb-i-rabbânî Shaikh Muḥyi-aldin Abû Muḥammad 'Abd-alkâdir alhasanî alḥsanî aljilânî (born A. H. 471 = A. D. 1079, died A. H. 561 = A. D. 1166), see fol. 8^b, and ends with Fâṭimah Sâlimah, on fol. 70^a. A complete index on ff. 1^b-5^a; the work itself begins thus, on fol. 6^b:

جهان جهان آفرين مر جان و جهان آفرين را کہ جهان
دانش و جان سخن بصاحب فطرتان الخ
on fol. 70^b. Ff. 71^b-74^b are filled by another hand with a story of Shaikh Sharaf-aldin Abû 'Ali Ḥalandar of Pânîpat (who died A. H. 724 = A. D. 1324, see Rieu ii. p. 668, and iii. p. 1090^b sq.). Copied by Bâkir Sâmanî, in the thirty-first year of 'Alamgir's reign (A. H. 1098, 1099 = A. D. 1687, 1688).

No. 868, ff. 74, ll. 19-28; very irregularly and unequally written in Shikasta; size, 10½ in. by 6½ in.

642

Tarjuma-i-Raudat-alriyâlin (ترجمه روضة الرياحين).
Biography of Saints and great Shaikhs, translated

from the Arabic work (or more correctly *روضه* (روض) *روضة* *الرياحين في حكايات الصالحين*, by 'Abdallāh bin As'ad alyāfi' alyamanī, or with his fuller name: Abū-alsā'ādāt or alsā'ādāt (in the Cat. Codd. Or. Lugd. Bat. once: Abū-alsiyādāt) 'Afif-aldīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī alyāfi' alyamanī, who died A. H. 768, the 20th or 21st of Jumādā-alākhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; H. Khalfā iii. p. 488; the Safinat-alauliyā, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh 'Abd-alkādir Jilāni and the Kādirī Saints, viz. *التطريز*, *ارشاد و التطريز*, *اسنى المفاخر*, in praise of the Shaikh 'Abd-alkādir (H. Kh. i. p. 254); *اطراف التواريخ* (ib. i. p. 344); *خلاصة المفاخر*, also a history of that Shaikh (ib. iii. p. 167; comp. Bodleian Cat., No. 332); *در رضى*; *كفاية المعتقد*; *مدح سيد البشر* (ib. v. p. 226); *مرآة الجنان و عبرة اليقظان*, a history from the Hijrah down to A. H. 750 (ib. v. p. 481; comp. O. Loth, Arabic MSS., p. 201, and G. Flügel ii. p. 43); *مناقب الامام مايه* (ib. v. p. 501); *مرهم العلل المعطلة*, in praise of Imām Māyah of the Ash'ariyyah sect (ib. vi. p. 151); *نشر الریحان* (ib. vi. p. 225); *منهل المفهوم* (ib. vi. p. 342); *نشر المحاسن العالیة* (ib. vi. p. 344); *نوادير المعانی* (ib. vi. p. 387); *نقشات الازهار*; *نهاية المحيا*, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); *المرهم في الاصول الدينية* and the epitome of the same, styled *شاش المعلم شاووش* (Cat. Codd. Or. Lugd. Bat. ii. p. 315); *فوائد جلیلة عظيمة النفع جدًا مجموعة من مواضع متفرقة* (ib. iv. p. 341; comp. H. Khalfā iii. p. 197), etc. etc. The present work is also styled: *نزهة العيون النواظر و تحفة القلوب الخواصر في حكايات الصالحين و الاولياء الاكابر*.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Fadl-Allāh bin Asad-allāh alḥusaini alarābi alsimnāni, with the takhalluṣ Jahānī (see fol. 3^b, last line but two), under Sulṭān Muḥammad Kutbshāh (who reigned A. H. 1020-1035=A. D. 1612-1626); see fol. 5^b, l. 1. It contains 500 hikāyāt in two fasls: 1. *در اثبات کرامات اولیای عظام و اصفیای کرام و ظهور*, on fol. 24^a. The first story begins on fol. 31^a with a legend of Abū-alfaid Dhū-alnūn Miṣrī (who died in Sha'bān, A. H. 240=A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khātimah, treating especially of the life and miracles of the great Shaikh 'Abd-alkādir Jilāni, in three fasls, viz.:

1. *در شرح احوال بعضی مشایخ*, on fol. 371^a; 2. *در جواب شبهاتی که بعضی از فقها مثل ابن جوزی و غیره*

در حکایات ابن طائفة علیه آورده اند on fol. 404^a; 3. *در بیان برخی از عقائد مشایخ و علمای ربّانین*. *در حدّ پادشاهی اوست الخ* بطریق اختصار, on fol. 410^b.

Beginning of the preface: *جمد و ثنا مبدعی را که از بدایت صباح وجود تا نهایت روح عدم هرچه هست در حدّ پادشاهی اوست الخ*.

A lacuna after fol. 7. Fol. 200 and several of the last leaves injured. The title *جامع الحکایات*, given to this book on fol. 1^a, is a mistake, probably caused by the initial words, which are identical with those of Muḥammad 'Anfi's well-known work of the same title; see Nos. 600-604 in this Catalogue.

Dated the 10th of Jumādā-alawwal, A. H. 1026 (A. D. 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll. 19; Nasta'liq; size, 12 in. by 7½ in.

643

Tarjuma-i-Khulūṣat-almafākhir (ترجمه خلاصة المفاخر).

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of *تکملة*; see fol. 2^a, l. 4, and fol. 228^b, last line; the author of the Arabic original is the same 'Abdallāh bin As'ad alyāfi' alyamanī; comp. O. Loth, loc. cit., and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the *روضه الرياحين*, most of which refer to the great Shaikh 'Abd-alkādir (see above). The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalāl-aldīn Makhdūm-i-Jahāniyān, who died A. H. 785 (A. D. 1384), the translation of this *تکملة* must have been made at least 200 years before that of the *روضه الرياحين*. The Persian poet 'Abdī made a poetical version of the same *تکملة* in A. H. 1051 (A. D. 1641, 1642), entitled *ترجمه تکملة*; see A. Sprenger, Catal., p. 307.

Beginning: *الممد لله رب العالمين ميگويد*: *اضعف العباد اُصلح الله شأنه که چون کتاب خلاصة المفاخر في مناقب غوث الملکوت قطب الصمد الخ*.

Dated the 14th of Ṣafar, A. H. 1089 (A. D. 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhi, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8½ in. by 5½ in.

644

Maḳāmāt-i-Sayyid Atā'i (مقامات سيد اتاي).

The life, miracles, and spiritual teachings of the great Saint of the Yasawi order, Jamāl-aldīn Khwājah Diwāna Sayyid Atā'i of Khwārizm and Khaiwaq, who

was born in the reign of Sháh Isma'íl Šafawí (the exact date is given on fol. 14^b, last line, and fol. 15^a, first line: چون حضرت ایشان چهار ماهه شدند فتنه شاه اسمعیل واقع گردید حضرت ایشان در هنگام شیر خوارگی و بودند که فترات غریبه نمود و بسبب هجوم تزلزلش و فتنه شاه اسمعیل کار اکثر آخوند بقتل انجامید الخ), and died A. H. 1016 = A. D. 1607, 1608 (see fol. 118^a, ll. 1 and 2, and fol. 123^a, first line; chronogram: تاج سر زهی خواجه خواجهان خواجه ما - : 9. 1. 122^b, last line), 100 or even 103 years old (see fol. 122^b, l. 9: - که صد سال هادی راه هدا شد خواجه خواجهان جمال الدین آن نماینده طریق هدا مرشد سالکان خفیه و جهر هادی طالبان راه خدا صد و (سی سه) سال در جهان میزد الخ, which would fix his birth either in A. H. 916 (A. D. 1510, 1511) or in A. H. 913 (A. D. 1507, 1508). His father was Sayyid Pádisháh Khwájah Pardapúsh (پرده پوش), of the Yasawí order, and he traces his descent to Sultán Khwájah Ahmad Yasawí, called Atá (father), the founder of the Yasawí order and third Khalifah of Abú Ya'kúb Yúsuf bin Ayyúb of Hamadán (see the Safinat-alauliyá, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muhammad Kásim bin Khwájah Diwána Sayyid Atá'i, with the takhalluṣ Riḍwán (see fol. 2^b, ll. 8 and 9, and fol. 123^a, l. 10), on the basis of some previous works on the same subject, one by Ákhrund Mauláná Darwish Tāshkandí, the other by Kaḍi Jān Muhammad bin Kaḍi Khān Bukhārī (بخاری, probably a mistake for بخاری), styled مقامات العارفین (see ff. 4^a, ll. 7 and 12-13, and 4^b, l. 3 sq.), at the suggestion of his brother Khwájah Abú-alhasan (see fol. 4^b, last line sq.), and completed the first of Muḥarram, A. H. 1036 = A. D. 1626, September 22 (see fol. 124^b, ll. 8 and 9). It is divided into a muḥaddimah, four maḳáms, and a khátimah.

Muḥaddimah, on fol. 6^b: Explanation of the Šúfic terms (در تحقیق) ولی, ولایت, کرامت, خوارق عادات, etc. معنی ولایت ولی و طبقات اولیاء الله و اثبات کرامات (و اقسام خوارق عادات الخ).

Maḳám I, on fol. 14^b: Genealogy and pedigree of the great Saint Jamál-aldín Diwána and the ramification of his family with the Yasawí, Kuhrawí, and Naḳshbandí orders (در ذکر شجره نسبی و سلسله حسبی) (حضرت ایشان).

Maḳám II: Life and travels of the Saint, on fol. 30^b (در ذکر مبادی احوال و سیاحات حضرت ایشان).

Maḳám III: Miracles of the Saint, on fol. 47^a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳám IV: Spiritual sayings of the Saint, on fol. 102^a (در ذکر بعضی از کلمات قدسیه حضرت ایشان).

Khátimah: Last illness and death of the Saint, on fol. 116^a (در مرض موت حضرت ایشان و کیفیت انتقال) (آنحضرت الخ).

Beginning: سر نامه مقامات اولیاء هستی سپاس قدیری سزد که بقدرت کامله لوای رفعت آدمی بر کافه مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ll. 15; Nasta'liq; size, 7½ in. by 4¾ in.

645

Majma'-alauliyá (مجمع الاولیا).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title: محفل الاصفیا و مجمع الاولیا, usually styled مجمع فیض or even مجمع الاولیا, the latter title being a chronogram, fixing the date of the composition of this work in A. H. 1043 (A. D. 1633, 1634); see fol. 3^b, l. 3 sq. Only one leaf is missing in the beginning, the initial words لمعه ایست از لمعات حقیقت corresponding to fol. 2^a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'Alí Akbar Husaini Ardastáni, see fol. 1^a, l. 7 sq., and dedicated to the emperor Sháh-jahán; see fol. 2^b, first line sq. It is divided into a muḥaddimah, twelve bábs (each preceded by a complete index), and a khátimah, viz.:

مقدمه محتوی بر بیان اصطلاحات صوفیه و مقامات عشره و بیان طوائف اقطاب و اوتاد و ابدال و ما یناسب ذلك (On Šúfic terminology, the ten maḳámát or stations, and the classes of Akṭáb or 'poles,' of Autád or 'props,' of Abdál or 'lieutenants,' etc.), on fol. 3^b.

باب اول در ذکر خلفاء راشدین و ائمه اثنا عشر و صحابه مهاجر و انصار و تابعین و تبع تابعین و برخی از اولاد حضرت سید کائنات (The first four Khalifs, the Imáms, the companions of the Prophet, the Tábí'in or successors of the companions, the Tubba' Tábí'in or successors of the Tábí'in, etc., beginning with Abúbakr and ending with Abú Táhír Muhammad bin Yahyá bin Zafar, who was born A. H. 466 = A. D. 1073, 1074, altogether 304 biographies), on fol. 18^a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب الیه من المشایخ (Khwájah Hasan Bašri, whose death is fixed here in A. H. 120, or according to others in A. H. 106 (A. D. 738 or 724), and the leading Saints of his order, ending with Muhammad bin Fádhal, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146^b.

باب سیوم در ذکر سلطان ابراهیم ادم و من ینتسب الیه من المشایخ (Sultán Ibráhim Adham, whose death

is fixed here in A. H. 166 or 162 = A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abūbakr Yazdāniyār Urmawī, the originally last Shaikh Abū Ishāq Shāmī having been cancelled, altogether sixty-three biographies), on fol. 240^a.

باب چهارم در ذکر شیخ معروف کرخی ومن ینتسب
المشایخ (Shaikh Ma'rūf Karkhī, whose death is fixed here in A. H. 261 = A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrāhīm Khūzistānī, altogether seventy-four biographies), on fol. 273^b.

باب پنجم در ذکر سلطان بایزید بسطامی ومن ینتسب
المشایخ (Sultān Bāyazīd Bistāmī, who died A. H. 261 = A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Haidar bin 'Alī Āmulī, altogether fifty-four biographies), on fol. 305^a.

باب ششم در ذکر سید الطائفة شیخ جنید بغدادی
ومن ینتسب الیه من المشایخ (Shaikh Juna'īd Baghdādī, who died A. H. 297 = A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abū 'Abdallāh Tāki, altogether ninety biographies), on fol. 335^a.

باب هفتم در ذکر سلسله حضرت خواجه و مشایخ ترکی
 (Shaikhs of the Naqshbandī order and Turkish Shaikhs, from Khwājah Yūsuf Hamadānī, whose death is fixed here in A. H. 555 = A. D. 1160, to Shaikh Muḥammad Ma'sūm, who was born A. H. 1007 = A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374^b.

باب هشتم در ذکر مشایخ عصر غوث اعظم شاه محیی
الدین شیخ عبد القادر جیلانی (Shaikh Ghauth-i-a'zam Muhyi-aldin 'Abd-alkādir Jilānī, died A. H. 561 = A. D. 1166, his contemporaries and followers down to Shaikh Mūsā bin Māhūn, altogether sixty-five biographies), on fol. 453^b.

باب نهم در ذکر مشایخ سهروردیه و کبرویه و چشتیه
 (Shaikhs of the Suhrawardī, Kubrawī, and C'ishtī orders, from Shaikh Shihāb-aldin Suhrawardī, who died A. H. 632 = A. D. 1234, 1235, to Khwājah Muḥammad bin Aḥmad bin Muḥammad bin Yūsuf C'ishtī, whose birth is fixed here in A. H. 507, and his death in A. H. 597 = A. D. 1113-1201, altogether sixty-four biographies), on fol. 508^b.

باب دهم در ذکر مشایخ دهلی و گجرات و غیر آن از
ممالک هندوستان (Shaikhs of Dihli, Gujarāt, and other parts of India, from Khwājah Mu'in-aldin Hasan Sijzi, who died A. H. 633, 6th of Rajab or, less correctly, Dhū-alhijjah, A. D. 1236, March 16 or August 11, to Shaikh Jauhar Sirhindī, who died A. H. 1027 = A. D. 1618, altogether 277 biographies), on fol. 592^a.

باب یازدهم در ذکر شعرا (Poets, beginning with Amīr Kāsim-i-Anwār, who died A. H. 837 = A. D. 1433, 1434, and ending with Bāhā Kamāl Khujandī; the last date is

A. H. 835 = A. D. 1431, 1432, that of the death of Shaikh Abū-alwafā, one of Khujandī's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756^b.

باب دوازدهم در ذکر نساء عارفات (Female Saints, from Rābi'ah 'adawiyyah of Baḡrah to Bibi Auliya, a contemporary of Sultān Muḥammad Tughluq, buried in Dihli, altogether thirty-eight biographies), on fol. 814^a.

خاتمه در ذکر فضائل و مناقب اهل بیت طاهرين و
خلفاء راشدين و شمه از احوال خضر و الیاس (On the excellent qualities and virtues of the house of 'Alī and the first four Khalīfs, together with some discourses on Khidr and Ilyās), on fol. 833^a.

The list of authorities, used by the author, is as follows (see fol. 3^a, compared with and supplemented by the following copy, fol. 5^a):

- فتوحات مکّیه
 فصوص الحکم
 نصوص اصابه فی معرفه الصحابه
 نقش نصوص
 عوارف
 طبقات سلمی
 کشف المحجوب
 فصل الخطاب
 نفحات الانس
 حاشیه مولانا عبد الغفور لاری بر نفحات
 رشحات
 شرح لمعات
 تذکره الاولیا
 تأریخ امام یافعی
 ملفوظات خواجه عبد الخالق عجمدوانی
 مقامات حضرت خواجه بهاء الدین نقشبند
 ملفوظات مخدوم جهانیان
 سلسله العارفين و تذکره الصّدیقین
 جواهر الاسرار
 رساله امیریه
 رساله عبرتیه
 مناقب مرتضوی
 ملفوظات شیخ شرف یحیی منیری
 اسرار المشایخ
 اسرار الاولیا
 جامع التواریخ
 تأریخ آئینه سکندری
 اصطلاحات صوفیه (left out in the following copy)
 مکتوبات حضرت شیخ احمد کابلی سرهندي
 اخبار الاخيار (also left out in the following copy)

(again left out in the following copy) كلمات الصادقين
ترجمة عوارف
ترجمة فتوح الغيب
رسالة امام قشيري
in the following copy : رسالة اعلام الهدى (رسالة امام
الهدى)

(in the following copy : (الوصول

جامع الاصول (الوصول)
كشف ثعلبي
عين المعاني
اربعين خدابادي
شرح گلشن راز
شرح تعرف
حلية الاوليا
معجمة الكبير
كشاف
صحيح مسلم
صحيح بخاري
حقائق سلمى

تفسير قاضي بياضاي
كتاب الانساب
حدائق الحقائق
تاريخ امام بخاري
تأريخ مشايخ صوفية

(left out in the following copy) مناقب السادات
شرف النبوة

(left out in the following copy) مشارق الانوار

سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالة خواجه گرگن
عيون المجالس
كتاب الجواهر
آثار نسرین

(left out in the following copy) درجة العلما

روضة العلما
قصص بخاري
غرب السير
مناهج

تهذيب الكامل
كفاية شعبي
دلائل النبوة
شواهد النبوة
دستور الحقائق

تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية

This copy, which exhibits at the end as date only the 2nd of Rabi'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3^a, first line, the author states that he intends to enumerate 1000 and — biographies (هنزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647, ff. 939, ll. 19; Nasta'liq, by different hands; size, 12 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$ in.

646

Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Muqaddimah, on fol. 5^b; Bâb I, on fol. 27^a; II, on fol. 230^a; III, on fol. 366^a; IV, on fol. 406^b; V, on fol. 453^b; VI, on fol. 496^a; VII (containing the index only), on fol. 553^b. There is besides a large lacuna after fol. 382 in the *third bâb*, corresponding to ff. 251^b, last line—257^a, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1^b: سپاس و ستایش مصوربرا که لوح عدم را به نگارش عکوس صفاتی خود بیاراست و عرصه وجود را بمجال اسمای ذاتی خویش مزین ساخت الخ.

The proper order of ff. 112—117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'liq; size, 10 in. by 5 $\frac{1}{2}$ in.

647

Safinat-alauliyâ (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

beginning of Islâm to the author's time, compiled by prince Dârâ Shukûh (the author of the *مجمع نادر النكات*, *حسنات العارفين*, and the *البحرين*; comp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc.), and finished the 27th of Ramadân, A. H. 1049 (A. D. 1640, Jan. 21), in the author's twenty-fifth year; comp. fol. 134^b, last line; see also fol. 79^a, l. 13, and fol. 86^a, l. 4. A complete index of all the persons quoted in this work is found on ff. 1-13^a (the right order of which is 1, 7-12, 6, 2-5, 13). The work itself begins, on fol. 13^b: *الحمد لله رب العالمين و الصلوٰة و السلام على محمد سيد المرسلين و على آله و اصحابه اجمعين الطيبين الطاهرين اما بعد اكرجه احوال و معجزات حضرت سيد انام الخ*.

Lithographed in Lucknow, A. D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

1. *Muhammad, the first four Khalifs, the twelve Imams, some Ashâb and Tabi'in, and the four great legal authorities.*

1. The prophet Muhammad, died A. H. 11, the 12th of Rabi' I, on fol. 16^b.

2. The first Khalif Abûbâkr Siddîk, with his real name: 'Abdallâh, son of Abû Kūhâfah (bin) 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmâ, died A. H. 13, the 22nd or, according to others, the 23rd of Jumâdâ II, 63 or 65 years old, on fol. 18^a.

3. The second Khalif 'Umar Fârûk ibn al-Khaţfâb, with the Kunya Abû Hâfs, died A. H. 23, the 28th of Dhû-alhijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19^a.

4. The third Khalif 'Uthmân bin 'Affân Dhû-almûrain, with the Kunya Abû 'Umar, or Abû Lailâ or Abû 'Abdallâh, died A. H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhû-alhijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19^b.

5. The fourth Khalif and first Imâm 'Alî Murtađâ Asad-allâh bin Abî Tâlib, with the Knyas Abû-alhasan and Abû-alturâb, died A. H. 40, the 21st of Ramadân (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20^a.

6. Hasan bin 'Alî bin Abî Tâlib, the second Imâm, with the Kunya Abû Muhammad and the Lakabs Takî and Sayyid, born in Madinah in the middle of Ramadân, A. H. 3, died 48 (in the following copy 47) years old, A. H. 50, the 11th of Rabi' I, on fol. 21^a.

7. Husain bin 'Alî bin Abî Tâlib, the third Imâm, with the Kunya Abû 'Abdallâh and the Lakabs Shahîd and Sayyid, born in Madinah, the 4th of Sha'bân, A. H. 4, killed at Karbalâ, 57 years and 5 months old, A. H. 61, on the day 'Ashûrâ, i. e. the 10th of Muharram, on fol. 21^a.

8. 'Alî bin Husain bin 'Alî almurtađâ, the fourth Imâm, with the Knyas Abû Muhammad, Abû-alhasan, and Abûbâkr, and the Lakabs Sejjâd and Zain-al'âbidîn, born in Madinah, A. H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muharram, A. H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21^b.

9. Muḥammad bin 'Alî bin Ḥusain, the fifth Imâm, with the Kunya Abû Ja'far and the Laḳab Bâkir, born in Madinah, A. H. 57, the 3rd of Şafar, died 57 (according to others 58, 63, or 73) years old, A. H. 114 (according to others 117 or 118); his mother was Faţimah, a daughter of Imâm Ḥasan bin 'Alî, on fol. 22^a.

10. Ja'far bin Muḥammad bin 'Alî bin Husain, the sixth Imâm, with the Kunya Abû 'Abdallâh or Abû Isma'il, and the Laḳab Şâdik, born in Madinah, A. H. 80 (or according to others 83), the 17th of Rabi' I, died 68 (or 65) years old, at Madinah, the 15th of Rajab, A. H. 148; his mother was a daughter of Kâsim bin Muḥammad bin Abîbâkr Şiddîk, on fol. 22^a.

11. Mûsâ bin Ja'far alşâdik, the seventh Imâm, with the Knyas Abû-alhasan and Abû Ibrâhim, and the Laḳab Kâzim, born at Abûh (ابوه), between Makkah and Madinah, the 7th of Şafar, A. H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A. H. 183, in the prison of Hârûn-alrashîd; his mother was a slave-girl, bought by Imâm Muḥammad Bâkir and given to Imâm Ja'far Şâdik, on fol. 22^b.

12. 'Alî bin Mûsâ Kâzim bin Ja'far, the eighth Imâm, with the Kunya Abû-alhasan and the Laḳab Ridâ, born at Madinah the 11th of Rabi' II (or according to others the 6th, 7th, or 8th of Shawwâl), A. H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Tus, the 21st or 29th of Ramadân, A. H. 208, on fol. 23^a.

13. Muḥammad bin 'Alî bin Mûsâ bin Ja'far Şâdik, the ninth Imâm, with the Kunya Abû Ja'far (usually called Abû Ja'far the second) and the Lakabs Takî and Jawâd, born in Madinah the 10th of Rajab, A. H. 195, died 25 years old, A. H. 220, the 6th of Dhû-alhijjah, under the Khalif Mu'tasim, on fol. 23^b.

14. 'Alî bin Muḥammad bin 'Alî bin Mûsâ bin Ja'far Şâdik, the tenth Imâm, with the Kunya Abû-alhasan (usually called Abû-alhasan the third) and the Lakabs Hâdi, Zaki 'Askari, and Naqi, born in Madinah the 13th of Rajab (according to others on the day 'Arafah, i. e. the 9th of Dhû-alhijjah), A. H. 214, so to be read instead of the date *چهار هجری* in the text both of this and the following copy (others say A. H. 213), died 40 or 41 years old, near Baghdâd, end of Jumâdâ I (according to others the 13th of Jumâdâ II), A. H. 254; under the Khalif Muntasir-billâh (read Almu'tazz-billâh, since Muntasir had died six years before that date), on fol. 24^a.

15. Hasan bin 'Alî bin Muḥammad bin 'Alî Ridâ, the eleventh Imâm, with the Kunya Abû Muḥammad and the Lakabs Zakî, Khâlis, Sirâj, and 'Askari, born at Madinah, A. H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabi' alawwal, A. H. 260, on fol. 24^b.

16. Muḥammad Mahdi bin Ḥasan bin 'Alî bin Muḥammad bin 'Alî Ridâ, the twelfth Imâm, with the Knyas Abû-alkâsim, born A. H. 258, the 23rd of Ramadân; in A. H. 265 or 266 he disappeared, according to Shi'ite belief, to turn up again at the end of time; according to Sunnite doctrine he died in one of these two years, on fol. 25^a.

17. Salmân the Persian, with the Kunya Abû 'Abdallâh, died A. H. 33 at Madâ'in, one of the com-

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (كشفت المحجوب (واين قول اصح است)!!, on fol. 25^b).

18. Uwais Kārni, of Najd, one of the Tābi'in, was killed, according to some authorities (see the كشف المحجوب and the تذكرة الاوليا), in the battle of Šiffin (A. H. 37), according to others (see the شواهد النبوة), he died A. H. 22, the 3rd of Rajab, on fol. 25^b.

19. Ḥasan Baṣri, with the Kunyah Abū Sa'id, another of the Tābi'in, born A. H. 21, died 89 years old, the 5th of Rajab, A. H. 110; buried at Baṣrah, on fol. 26^a.

20. Kāsim bin Muḥammad bin Abibakr alšiddīk, also one of the Tābi'in and one of the seven theologians (فقيهة) of Madīnah, was brought up in the house of his aunt 'Ā'ishah; he died A. H. 107, 108, 112, or even 102, on fol. 26^a.

21. Imām-i-a'zam Abū Hanifah of Kūfah, the first great legal Imām, with his real name Nu'mān bin Thābit, one of the Tābi'in and friend of Imām Ja'far Ṣādiq (No. 10), born A. H. 80, died at Baghdād, the 15th of Rajab, A. H. 150, 70 years old, on fol. 26^b.

22. Mālik bin Anas bin Mālik, the second great legal Imām, with the Kunyah Abū 'Abdallāh, born A. H. 95 (according to others 94 or 97), died the 7th of Rabī'alākhar, A. H. 179, on fol. 27^a.

23. Muḥammad bin Idris Šāfi'i, the third great legal Imām, with the Kunyah Abū 'Abdallāh, of the Kuraish, a pupil of Imām Mālik, born A. H. 150, died in Miṣr, 54 years old, the last of Rajab, A. H. 204; his mother was Umm-alḥasan, daughter of Ḥamzah bin al-Kāsim bin Zaid bin Ḥasan bin 'Alī bin Abī Tālib; from his father's side he was a descendant of 'Abd-almuṭṭalib bin Hāshim, the prophet's grandfather; after his studies under Mālik he went to 'Irāk and associated with Imām Muḥammad bin Ḥasan, a pupil of Abū Ḥanifah (No. 26), on fol. 27^a.

24. Aḥmad Hanbal, or with his full name: Aḥmad bin Muḥammad bin Hanbal, the fourth great legal Imām, Šāfi'i's pupil, with the Kunyah Abū Muḥammad or Abū 'Abdallāh, born in Baghdād, A. H. 164, died 77 years old, in his native town, the 12th of Rabī'alawwal, A. H. 241, on fol. 27^b.

25. Imām Abū Yūsuf (in the following copy wrongly: Muḥammad Yūsuf) Ya'qūb bin Ibrāhīm of Kūfah, a pupil of Abū Hanifah, the first who ever got the title of Kādi-alkuḍāt, born A. H. 112, died 70 years old, the 27th of Rajab, A. H. 182, on fol. 28^a.

26. Imām Muḥammad Šaibāni, whose father Ḥasan came from Syria to the 'Irāk; he was brought up in Kūfah and became a pupil of Abū Ḥanifah, died the 14th of Jumādā II, A. H. 189, on fol. 28^a.

II. *Shaikhs of the Kādiri order* (which was styled *Junaidi* before the time of Shaikh 'Abd-alkādir Jilāni).

27. Shaikh Ma'rūf Karkhī, son of Firūz or Firūzān (according to others of 'Alī), with the Kunyah Abū Maḥfūz, originally a Christian, but converted to Muḥammadanism by the Imām 'Alī Ridā bin Mūsā (No. 12); he became a pupil of Abū Ḥanifah and was instructed in Šūfi lore by Ḥabīb Rā'i, who was himself a pupil of

Salmān the Persian (No. 17), he died A. H. 200, the 2nd of Muḥarram, on fol. 28^b.

28. Shaikh Sarī alsaḳāṭi, with the Kunyah Abū-alḥasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramaḍān, A. H. 253 (in the following copy A. H. 250), on fol. 29^b.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdād, with the Kunyah Abū-alkāsim and the Laḳabs Sayyid alṭā'ifah (because the order was called after him Junaidi), Tā'ūs-afūlamā, Kawāriri, Zajjāj (the last two on account of the trade of his father, who was a glass-blower in Nahāwand), and Kharrāz; he was born and brought up at Baghdād and followed the doctrines of Sufyān Thaurī (No. 162); he was also the principal pupil and nephew of Shaikh Sarī Saḳāṭi (No. 28), and died the 27th of Rajab, A. H. 297; others, but incorrectly, fix his death in A. H. 299, on fol. 29^b.

30. Shaikh Abūbakr Šibli, with his real name, Ja'far bin Yūnus, pupil of the preceding Shaikh, born, according to some, in Baghdād, according to others in Sāmīrah, died 87 years old, the 27th (in the following copy the 7th) of Dhū-alḥijjah, A. H. 334; he was a follower of the Mālikite school, on fol. 31^a.

31. Shaikh 'Abd-alwāhid Tamīmi (in the following copy, Yamāni) bin 'Abd-al'aziz bin Ḥarith bin Asad, with the Kunyah Abū-alfadl, a pupil of Šibli, died in Jumādā II, A. H. 425, on fol. 32^a.

32. Shaikh Abū-alfarah Ṭarṭūsī, a pupil of the preceding Shaikh, on fol. 32^a.

33. Shaikh Abū-alḥasan Hakkāri, with his real name, 'Alī bin Muḥammad bin Yūsuf bin Ja'far alḳuraishī alhakkāri, pupil of the preceding Shaikh, died in Muḥarram, A. H. 486, on fol. 32^a.

34. Shaikh Abū Sa'id Mubārak bin 'Alī bin Ḥusain al-maḥrūmī (المحرومي), in other places makhzūmī مخزومي and maḥzūmī محزومي), a follower of the Ḥanbalite school, pupil of the preceding Shaikh and spiritual Pir of 'Abd-alkādir Jilāni (the famous غوث الثقلين; see below, No. 36), died in Muḥarram, A. H. 513, on fol. 32^b.

35. Shaikh Ḥammād bin Muslim, with the Kunyah Abū 'Abdallāh and the epithet Dabbās (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alkādir Jilāni, died in Ramaḍān, A. H. 520 (A. H. 525 in the following copy), on fol. 33^a.

36. Ghauth-althakalain or Ghauth-ala'zam Šāh Muḥyi-aldin Sayyid 'Abd-alkādir aljili alḥasanī alḥusainī, the real founder of the Kādiri order, and the son of Abū Šāliḥ Mūsā Jangidūst bin Abī 'Abdallāh bin Yahyā (al-)Zāhid bin Muḥammad bin Dā'ūd bin Mūsā-aljūn bin 'Abdallāh Maḥd bin Ḥasan Muthannā bin Imām Ḥasan bin 'Alī Murtaḍā, who consequently traced his genealogy back to 'Abdallāh Maḥd, whose father Ḥasan was the son of 'Alī's son Ḥasan, and whose mother Fāṭimah was the daughter of 'Alī's son Ḥusain; he was born in Jil (i. e. Jilān or Gilān, but according to others a village distant one day's journey from Baghdād), the 1st of Ramaḍān, A. H. 470 (or according to others 471), went, 18 years old, A. H. 488, to Baghdād, to apply himself to the study of the Kūrān, the traditions, law, and other sciences, and entered upon his preaching and teaching career A. H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabī-

alākhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdād the 17th, but the author of this work himself (Dârâ Shukûh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alkâdir Jilânî's numerous works are mentioned غنية الطالبين (styled غنية لطالبي طريق الحق in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also H. Khalifa iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Sûfic essays are described, see below in No. 40, and a genealogy of 'Abd-alkâdir, similar to the above, is given) and فتوح الغيب (see ib. iv. p. 317; H. Khalifa iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33^a.

37. Shaikh Saif-aldin 'Abd-alwahhâb, the eldest son of 'Abd-alkâdir Jilânî and his successor in the spiritual office, born in Sha'bân, A. H. 512, died at Baghdâd, the 25th of Shawwâl, A. H. 603; he left two sons, Shaikh Abû Mansûr 'Abd-alsalâm and Shaikh Abû-alfath Salmân (but see No. 63 further down), on fol. 43^a.

38. Shaikh Sharaf-aldin 'Îsâ, with the Kunyah Abû 'Abd-arahmân, 'Abd-alkâdir Jilânî's second son, for whom his father composed his فتوح الغيب; he is himself the author of a Sûfic work: جواهر الاسرار, and died A. H. 573 in Miṣr, on fol. 43^b.

39. Shaikh Shams-aldin 'Abd-'alaziz, with the Kunyah Abûbâkr, third son of 'Abd-alkâdir Jilânî, on fol. 43^b.

40. Shaikh Sirâj-aldin 'Abd-aljabbâr, with the Kunyas Abû 'Abd-arahmân and Abû-alfarah, fourth son of 'Abd-alkâdir Jilânî, was mufti of Irâk; the author of this work (Dârâ Shukûh) possessed 'Abd-alkâdir's collection of sermons, styled جلاء الخاطر (see O. Loth, Arabic MSS., p. 169, and H. Khalifa ii. p. 605 sq.), in Sirâj-aldin's own handwriting, on fol. 43^b.

41. Shaikh Tâj-aldin Abûbâkr 'Abd-alrazzâk, 'Abd-alkâdir's fifth son, born A. H. 528, died 6th of Shawwâl, A. H. 623; he left five sons: Shaikh Abû Sâlih Nasir (in the following copy, Nasr), Shaikh Abû-alkâsim 'Abd-arahîm, Shaikh Abû Muḥammad Isma'îl, Shaikh Abû-almahâsin Faḍl-allâh, and Shaikh Janâl-allâh, on fol. 44^a.

42. Shaikh Abû Ishâk Ibrâhîm, sixth son of 'Abd-alkâdir, died the 25th of Dhû-alka'dah, A. H. 600, on fol. 44^b.

43. Shaikh Abû-alfadl Muḥammad, seventh son of 'Abd-alkâdir, died at Baghdâd the 5th (in the following copy again the 25th) of Dhû-alka'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44^b.

44. Shaikh Abû 'Abd-arahmân 'Abdallâh, eighth son of 'Abd-alkâdir, died the 27th of Şafar, A. H. 587; he left two sons: Shaikh Abû Muḥammad 'Abd-arahmân and Shaikh Abû Muḥammad 'Abd-alkâdir, on fol. 44^b.

45. Shaikh Abû Zakariyyâ. (so correct in the index and in the following copy; the text here has Abûbâkr Zakariyyâ) Yahyâ, ninth son of 'Abd-alkâdir, born the 6th of Rabî'-alawwal, A. H. 550, died the 14th of Sha'bân (شب برات), A. H. 600, in Baghdâd, on fol. 44^b.

46. Shaikh Abûnaṣr Mûsâ, the tenth and last son of 'Abd-alkâdir, born the last of Rabî'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumâdâ-alâkhar, A. H. 618, on fol. 45^a.

47. Shaikh 'Alî bin Hai'atî, a pupil of Shaikh Tâj-al'arifin Abû-al'urafâ (correctly in the following copy: Abû-alwafâ), and both friend and disciple of 'Abd-alkâdir Jilânî, died 120 years old, A. H. 564, on fol. 45^a.

48. Shaikh Abû 'Umar (or 'Amr) 'Uthmân Yaḳînî (so in the text here; the index and the following copy have instead of يقينى some very indistinct word, which must be read, according to the Nafahât-aluns, Şarîghînî or Şarîfinî), pupil of 'Abd-alkâdir, without date, on fol. 45^b.

49. Shaikh Abû Sa'id Kîlû'î (قيلونى), so in the index, from قيلويه, as on fol. 46^b, l. 9, is distinctly written, the name of a place in Irâk; in the heading he is called (فيلونى), got his investiture from 'Abd-alkâdir, died A. H. 557, on fol. 46^b.

50. Shaikh Kaḍîb-albân (the following copy has the silly reading: قضيب البيان) of Mauṣil, with the Kunyah Abû 'Abdallâh, a pupil of 'Abd-alkâdir, died A. H. 570, on fol. 46^b.

51. Shaikh Aḥmad bin Mubârak, a pupil of 'Abd-alkâdir, died A. H. 570, on fol. 47^a.

52. Shaikh Şadaḳah bin Ḥusain of Baghdâd, with the Kunyah Abû-alfarah, a friend and disciple of 'Abd-alkâdir, died A. H. 573, on fol. 47^a.

53. Shaikh Baḳâi bin Buṭṭû (بطور), in the following copy بطور Buṭṭûr, but the former is confirmed by the Nafahât-aluns, No. 1412, fol. 248^a), a pupil of Shaikh Abû-alwafâ (No. 313), and disciple of 'Abd-alkâdir, died about A. H. 553 (the following copy has 550), on fol. 47^a.

54. Shaikh Muḥammad alawânî (الاونانى), known as Ibn-alkâ'id (ابن القائد), so in the index, the text on fol. 47^b, last line, and in the following copy; in the heading here he is styled Ibn-alfâ'iz, (ابن الفائز), a pupil of 'Abd-alkâdir, on fol. 47^b.

55. Shaikh Abû-alsu'ûd bin al-Shibli, a pupil of 'Abd-alkâdir, on fol. 48^a.

56. Shaikh Abû 'Umar Kuraishî, with his real name: 'Uthmân bin Marzûk bin Ḥamîd bin Salâḳah (in the following copy: Salâm), one of the great Shaikhs of Egypt, was a Ḥanbalite and pupil of 'Abd-alkâdir, died more than 70 years old, A. H. 564, and was buried by the side of Imâm Şâfi'î's tomb in Miṣr, on fol. 48^a.

57. Shaikh Muwaffîk-aldin almaḳdisî, with his real name: 'Abdallâh bin Muḥammad bin Aḥmad bin Kudâmah al-Ḥanbali, a pupil of 'Abd-alkâdir and author of many works, maḳâmas, etc., died A. H. 620, on fol. 48^a.

58. Shaikh Muḥammad bin Aḥmad aljuwainî (الجوينى), read للجوينى), a pupil of Shaikh 'Abdallâh Yahyâ (Batâ'iḥ, بطائى, in the following copy), who was himself a pupil of 'Abd-alkâdir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48^a.

59. Shaikh Abû-Madin Maghribî, with his real name: Shu'aib bin Ḥusain (or Ḥasan), a pupil of Shaikh Abû-alghazâlî Maghribî and spiritual guide of the immediately following Shaikh Muhyi-aldin Ibn

'Arabi, one of the great Shaikhs of Maghrib, died A. H. 590, on fol. 48^b.

60. Shaikh Muhyi-aldin Ibn 'Arabi, with his real name: Muḥammad bin 'Ali bin 'Arabi, got his investiture, according to the best traditions, from Shaikh Abū Muḥammad Yūnus alqaṣṣār alhāshimī, 'Abd-alkādir's pupil; he was initiated into Ṣūfism, according to his own statement in his work, كتاب الجلاس (in the following copy, كتاب الملايس), by Abū-alḥasan 'Alī bin 'Abdallāh bin Jāmi, and was a friend of Shihāb-aldin Suhrawardī (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍān, A. H. 560 (a Monday), died in the night before Friday, the 22nd of Rabī'-alākhar, A. H. 638, at Damascus, on fol. 48^b.

61. Shaikh Ṣadr-aldin Muḥammad bin Ishāk Kūnawī (or Kūniyawi, i. e. of Konia or Iconium), with the Kunyah Abū-almā'ālī, the greatest of Muhyi-aldin Ibn 'Arabi's pupils, and the teacher of Maulānā Ḳuṭb-aldin 'Allāmah in the science of tradition; he was a special friend of Jalāl-aldin Rūmī, the great mystic poet, who died before him, on fol. 49^a.

62. Imām 'Abdallāh bin As'ad Yāfi'i, with the Kunyah Abū-alsā'ādāt and the Laqab 'Afif-aldin; he was originally of Yaman and dwelt always in the two holy cities, was a Shāfi'ite and a disciple of 'Abd-alkādir in the second or third line; his investiture he got first from Shaikh Mas'ūd Hāwi (in the following copy: Jādīb, جادب), and later on from Shaikh Abū-alḥasan Nūr-aldin 'Alī bin 'Abdallāh Yamani Ṭawāshī (طواشي). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تأريخ يافعي (i. e. the روض الجنان), the تكمله, the روض الريحانين (read روض الريحانين), and the نشر المحاسن, he relates episodes from 'Abd-alkādir Jilāni's life and miracles worked by him. He died the 21st of Jumādā'-alākhar, A. H. 768 (in the following copy: 760), on fol. 49^a.

63. Makhdūm Shaikh 'Abd-alkādir II, a descendant of the great 'Abd-alkādir Jilāni in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sāmīr (سامير, in the following copy: Shāh Mir شاه مير) bin Sayyid 'Alī bin Sayyid Mas'ūd bin Sayyid Aḥmad bin Sayyid Saif-aldin 'Abd-alwahrāb bin Sayyid alsādāt Sayyid 'Abd-alkādir Jilāni (comp. No. 37 above, where, however, no son of Sayyid Saif-aldin 'Abd-alwalihāb with the name of Aḥmad is mentioned; in the following copy there is inserted between Sayyid Aḥmad and Sayyid Saif-aldin a Sayyid Ṣafar-aldin, which might be the honorary epithet of one of Saif-aldin's sons). He lived at last at Uch or Uch in Multān and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabī'-alawwal, A. H. 940, and left two sons, Shaikh 'Abd-alrazzāk (died the 5th of Jumādā'-alākhar, A. H. 942) and Sayyid Zain-al'ābidin; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzāk's son, Shaikh Hāmid (in the following copy: چاند), was his father's successor in the headship of the order, and Shaikh Hāmid's son, Shaikh Jamāl-aldin Abū-alḥasan, died the 29th of Dhū-alkā'dah, A. H. 978, on fol. 49^b.

64. Shaikh 'Abdallāh بنتهي, or, according to the following copy, بهتهي (from بتهه or بهته a place in the district of Dihli), a descendant of 'Abd-alkādir Jilāni in the 13th generation; and son of Sayyid 'Umar bin Sayyid Hasan (or Husain) Hanbali; he came in his 15th year from Baghdād to India, and died more than 100 years old, the 10th of Rabī'-alawwal, A. H. 1037, on fol. 49^b.

65. Hadrat Shaikh Mir Muḥammad, known as Miyān Mir or Miyānjiw, a descendant of the Khalif 'Umar, born at Siwastān (سيوستان), A. H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lāhūr, and died there, 88 years old, A. H. 1045, the 7th of Rabī'-alawwal. Dārā Shukūh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سكينه اوليا (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Hāji Nī'mat-allāh Sirhindi, Shaikh Tanhā, Shaikh Isma'il, Mullā Khwājah Kulān, Miyān Hāmid, Mullā 'Abd-alghafūr Dānishmand, Hāji Ṣāliḥ (all deceased at the time of this book's composition), Mullā Shāh, Mullā Khwājah Bihāri, Shaikh Muḥammad Lāhūrī, Shaikh Aḥmad Sunāmi, Shaikh Aḥmad Dihlawī, etc., on fol. 50^a.

III. Shaikhs of the Naqshbandī order (formerly Ṭaifūrī, see fol. 52^b, l. 3, and fol. 59^b, l. 3 ab infra; both in the heading and index simply styled *Salsala-i-sharifā-i-Khwājagān*).

66. Shaikh Abū Yazid (commonly called Bāyazid) Bisṭāmī with the honorary title of Sulṭān-al'arifīn, whose real name was Ṭaifūr bin 'Isā bin Ādam bin Sarūshān (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Ṭaifūrī order died the 15th of Sha'bān, A. H. 261 (according to others 264; the date given by Jāmi, viz. 204, or 234 as the following copy has, see the Majma'-alauliyā, fifth bāb, is a clerical error), on fol. 52^b.

67. Shaikh Abū-alḥasan Kharakāni (Kharakān is a place near Kāzwin), with his real name: 'Alī bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bāyazid's death. He died the 10th of Muḥarram, A. H. 425, on fol. 52^b.

68. Shaikh Abū 'Alī Rūdbārī (Rūdbār is in the province of Ṭās), whose father was Muḥammad bin Ḳāsim bin Manṣūr, a descendant of the old Sāsānian kings; he was a pupil of Shaikh Junaid Baghdādi (see No. 29) and died A. H. 322 in Miṣr, on fol. 52^b.

69. Shaikh Abū 'Alī Kātib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A. H. 346 (according to others 356), on fol. 53^a.

70. Shaikh Abū 'Uthmān Maghribī, with his real name: Sa'id bin Salām (Islām in the following copy), pupil of Abū-alḥusain Ṣāni'-i-dunyawi (Ṣāliḥ Dinawari in the following copy) and disciple of the preceding Shaikh; he died in Nishāpūr, A. H. 373, on fol. 53^a.

71. Shaikh Abū-alkāsim 'Alī Gurgāni, was connected through one spiritual guide, Abū 'Uthmān Maghribī (No. 70), with the Junaidī order, through another, Abū-alḥasan Kharakāni (No. 67), with that of Bāyazid Bisṭāmī; he was a friend of Abū Sa'id bin Abū-alkhair (No. 294), and of the author of the كشف المحجوب (No. 298) in his younger years; he died A. H. 450, on fol. 53^a.

72. Shaikh Abū 'Alī of Fārmad (or Fārmadh near Tūs), with his real name: Fuḍail (Faṣl in the following copy) bin Muḥammad, the Shaikh-alshuyūkh of Khurāsān, a disciple of Imām Abū-alkāsim Kūshairī (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abū Sa'īd bin Abū-alkhair and died A. H. 477, on fol. 53^a.

73. Khwājah Yūsuf bin Ayyūb of Hamadān, with the Kunyah Abū Ya'qūb, a pupil of the preceding Shaikh as well as of Shaikh Abū Ishāq Shirāzī; he was acquainted with Shaikh 'Abdallāh Juwainī, Shaikh Hasan Simnānī, and also with the great 'Abd-alkādir Jilānī. He was born A. H. 440 and died on the way to Marw, A. H. 535, on fol. 53^b.

74. Khwājah Hasan of Andāk (near Bukhārā), with his real name: Ḥasan bin Ḥusain, and the Kunyah Abū Muḥammad, born somewhat after A. H. 460, died A. H. 552, on fol. 53^b.

75. Khwājah Aḥmad Yasawī (Yasī, یسی, being a well-known town in Turkistān), a pupil of Yūsuf Hamadānī (No. 73), died A. H. 562, on fol. 53^b.

76. Khwājah 'Abd-alkhālik of Ghujdawān (six farsangs from Bukhārā), son of Imām 'Abd-aljalīl (in the following copy: 'Abd-aljamil), a descendant of the kings of Rūm and an ancestor of Bahā-aldīn Naqshband (see below, No. 82); he got his investiture from Khwājah Yūsuf of Hamadān, and died A. H. 575, on fol. 54^a.

77. Khwājah 'Arif of Riwgar (ریوگر in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 715 (?), on fol. 54^a.

78. Khwājah Maḥmūd, born in a village near Bukhārā (with the name of انجیر فغنوی, in the following copy he is called Abū-alkhair Faghnavī ابو الخیر فغنوی), pupil and successor of the preceding Shaikh, died A. H. 715, on fol. 54^a.

79. Khwājah 'Alī Rāmtinī (of رامتین in the district of Bukhārā), pupil and successor of the preceding Shaikh, died A. H. 721, 130 years old, on fol. 54^a.

80. Khwājah Muḥammad Bābā-i-Samāsī (سماسی, one of the villages near Rāmtin), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahā-aldīn Naqshband (No. 82), on fol. 54^b.

81. Sayyid Amir Kulāl, one of the best pupils and successors of the preceding Shaikh, born in Sūkhār (سوخار), died the 8th of Jumādā-alawwal, A. H. 772, on fol. 54^b.

82. Khwājah Bahā-aldīn Naqshband, with his real name: Muḥammad bin Muḥammad albukhārī, pupil of the preceding Shaikh, born in Muḥarram, A. H. 718, died 3rd of Rabī'alawwal, A. H. 791, 73 years old, on fol. 54^b.

83. Khwājah Pārsā, with his real name: Muḥammad bin Muḥammad bin Maḥmūd alḥāfiẓī albukhārī, a famous pupil of Bahā-aldīn Naqshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A. H. 822; the 23rd of Dhū-alḥijjah of the same year he entered Madinah, and died there the 24th of the same month, 73 years old, on fol. 55^b.

84. Khwājah Abū-alnaṣr Pārsā, with the epithets Burhān-aldīn and Ḥāfiẓ-aldīn, son and pupil of the

preceding Shaikh; he accompanied his father on his last pilgrimage; died A. H. 865, on fol. 55^b.

85. Khwājah 'Alā-aldīn 'Aṭṭār, with his real name: Muḥammad bin Muḥammad albukhārī; he was originally of Khwārizm, pupil of Bahā-aldīn Naqshband, died 20th of Rajab, A. H. 802; his eldest son Khwājah Ḥasan 'Aṭṭār died A. H. 826, on fol. 56^a.

86. Maulānā Ya'qūb Carkhī (Carkh is a village between Kābul and Ghazna), another famous pupil of Bahā-aldīn Naqshband, on fol. 56^a.

87. Khwājah 'Ubaid-allāh (in the index and in the following copy: 'Abdallāh) Ghujdawānī Ahrār, with the epithet Nāṣir-aldīn, son of Khwājah Maḥmūd bin Shihāb-aldīn Suhrawardī (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jāmī's, born in Ramaḍān, A. H. 806, in Bāgh-istān, near Tāshkand, died 90 years and a few months old, 29th of Rabī'alawwal, A. H. 895, and was buried in Samarḳand, on fol. 56^b.

88. Maulānā Nizām-aldīn Khāmūsh, pupil and successor of Khwājah 'Alā-aldīn 'Aṭṭār, died more than 90 years old, in Samarḳand, on fol. 57^a.

89. Maulānā Sa'd-aldīn of Kāshghar, pupil and successor of the preceding Shaikh, died 7th of Jumādā-alākhar, A. H. 860, on fol. 57^a.

90. Maulānā 'Abd-almān Jāmī, the renowned poet, with the epithets of 'Imād-aldīn and Nūr-aldīn, son of Aḥmad bin Muḥammad of Dasht (a place near Iṣfahān), pupil of Maulānā Sa'd-aldīn Kāshghar, and belonging, according to some to the Ḥanafite, according to others to the Shāfi'ite school; he was born in Jām, the 22nd of Sha'bān, A. H. 817, and died, 3 years after his contemporary, the great Shaikh Khwājah Ahrār, the 18th of Muḥarram, A. H. 898, 81 years old, on fol. 57^b.

91. Maulānā 'Abd-alghafūr Lārī, with the epithet Raḍī-aldīn, a pupil of Jāmī, wrote glosses (حاشیه) on Jāmī's نفحات الانس; he died the 5th of Sha'bān, A. H. 912, and is buried at Harāt, on fol. 58^b.

92. Khwājah 'Abd-alshahīd (in the following copy: 'Abd-alrashīd), a grandson of Khwājah 'Ubaid-allāh Ahrār, lived 18 years in India, and died in Samarḳand, A. H. 982, on fol. 59^a.

93. Khwājah Bāqī, died 40 years old, in Dihlī, A. H. 1012, on fol. 59^b.

94. *a* and *b*. Ḥāshim Khwājah and Ṣāliḥ Khwājah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Ḥāshim, died near Samarḳand, the 5th of Rabī'alawwal, A. H. 1046, and the younger, Ṣāliḥ, in Muḥarram, A. H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59^b.

IV. Shaikhs of the *Čishtī* order.

95. Khwājah 'Abd-alwāḥid (bin) Zaid, originally of Baṣrah, and pupil of Ḥasan Baṣrī (No. 19); he got his investiture from the Imām-i-a'ẓam, i. e. Abū Ḥanīfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A. H. 1177, on fol. 59^b.

96. Fuḍail bin 'Iyād, with the Kunyah Abū 'Alī, originally of Kūfah (according to others of Marw in Khurāsān, of Samarḳand, or even of Bukhārā), a pupil of the preceding Shaikh and contemporary with Ibrāhim Adham (No. 97), Sufyān Thaurī (No. 162), and others; he was a follower of Abū Ḥanīfah, and died in

Muḥarram, A. H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60^a.

97. Sulṭān Ibrāhīm Adham, with the Kunyah Abū Ishāk, son of Sulaimān bin Mansūr Balkhī, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abū Ḥanīfah and got his investiture from Fuḍail bin 'Iyād; he died the 16th of Jumādā-alawwal, A. H. 162 (or according to others A. H. 161, in the following copy A. H. 160), on fol. 60^b.

98. Khwājah Hudhaifah of Mar'ash, a pupil of the preceding Shaikh, died the 14th of Shawwāl (year omitted), on fol. 61^b.

99. Khwājah Hubairah of Basrah, a pupil of the preceding Shaikh, died the 18th of Shawwāl (year omitted), on fol. 61^b.

100. Shaikh 'Ulū Dinawarī, pupil of the preceding Shaikh, different from Shaikh Mamshād Dinawarī (who appears further down, in No. 140), died the 14th of Muḥarram (year omitted), on fol. 61^b.

101. Khwājah Abū Ishāk Shāmī, pupil of the preceding Shaikh, died the 14th of Rabī'alākhar (year omitted), on fol. 62^a.

102. Khwājah Abū Aḥmad Abdāl C'ishtī, the real founder of the C'ishtī order, who, like Ibrāhīm Adham, renounced a princely position and became a follower of Abū Ishāk Shāmī, born A. H. 260, died the 10th of Jumādā-alawwal or Jumādā-alākhar, A. H. 355 (350 in the following copy), and was buried in C'isht, on fol. 62^a.

103. Khwājah Muḥammad C'ishtī, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sūmanāt by Maḥmūd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A. H. 411, and was buried in C'isht, on fol. 62^b.

104. Khwājah Yūsuf bin Muḥammad Sim'ān (سمعان, in the heading سمون) the Syrian, with the Laḳab Nāṣir-aldin, a nephew of the preceding Shaikh by sister's side, born in C'isht, died the 4th of Rabī'alākhar, A. H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwājah Kuṭb-aldin Maudūd (see the following Shaikh), on fol. 62^b.

105. Khwājah Kuṭb-aldin Maudūd C'ishtī, who knew in his seventh year the whole Qurān by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislām Shaikh Aḥmad-i-Jām (No. 308) in Harāt; he died the 1st of Rajab, A. H. 527, on fol. 62^b.

106. Khwājah Aḥmad bin Maudūd bin Yūsuf C'ishtī, pupil of his father, made the pilgrimage and lived six months in Madīnah as Jār-allāh; after his return he went to Baghdād and visited Shaikh Shihāb-aldin Suhrawardī (No. 148); he was born A. H. 500, and died A. H. 577 (so correctly according to the following copy), on fol. 63^a.

107. Shāh-i-Sanjān, with the epithet Rukn-aldin and his real name Maḥmūd, originally of Sanjān near Khwāf, a pupil of Khwājah Maudūd C'ishtī, died A. H. 597, on fol. 63^b.

108. Khwājah Ḥājī Sharīf Zandani, a pupil of the same Maudūd, between whom and the subordinate order or silsilah of Khwājah Mu'in-aldin C'ishtī he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63^b.

109. Shaikh 'Uthmān of Ḥārūn (near Nishāpūr), pupil of the preceding Shaikh, died the 16th of Shawwāl (year omitted), on fol. 63^b.

110. Khwājah Mu'in-aldin Sijzī C'ishtī, born in Sijstān, but brought up in Khurāsān, son of Khwājah Ghiyāth-aldin Ḥasan (Ḥusain in the following copy), pupil of the preceding Shaikh, and head of the C'ishtī order in Hindūstān; when he had renounced worldly aspirations, he travelled to Samarkand and Bukhārā, and thence to the 'Irāk-i-'Arab; in Ḥārūn he put himself under Shaikh 'Uthmān's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alkādir Jilānī (No. 36), Shaikh Najm-aldin Kubrā (No. 124), Khwājah Yūsuf Hamadānī (No. 73), Shaikh Abū Sa'īd Tabrizī and Shaikh Ifusain Zanjānī in Lāhūr; from Lāhūr he went to Dihli and at last to Ajmīr, where he settled for the remainder of his life. He was born A. H. 537 and died in Ajmīr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhū-alḥijjah), A. H. 633. The statement therefore, made here on fol. 65^a, first line, and in the following copy too, that he lived 104 years (یکصد و چهارسال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dārā Shukūh, remarks incidentally at the end of Mu'in-aldin's biography, that he himself was born in Ajmīr, the last of Ṣafar, in the middle of the night, A. H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64^a.

111. Shaikh Hamīd-aldin alṣūfi alsa'id alnāgūrī, with the Kunyah Abū Aḥmad and the epithet Sulṭān-altārikīn (or, according to the following copy, Sulṭān-alsālikīn), one of the great spiritual successors of the preceding Shaikh. He exchanged a series of letters (مراسلات) on the Ṣūfī topics of فقر and غنا with Shaikh Bahā-aldin Zakariyyā Multānī (No. 152), and died the 29th of Rabī'alākhar, A. H. 673, in Nāgūr, on fol. 65^a.

112. Khwājah Kuṭb-aldin Ūshī Kākī, with his real name: Bakhtiyār bin Aḥmad bin Mūsā, born in Ūsh, near Farghāna; he was a pupil of Khwājah Mu'in-aldin C'ishtī (No. 110), went later on to Baghdād, to enjoy Shaikh Shihāb-aldin Suhrawardī's (No. 148) tuition, and proceeded at last to Multān, where he became attached to Shaikh Bahā-aldin Zakariyyā Multānī. Shaikh Farīd-aldin Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihli and in Ajmīr in intimate friendship with Mu'in-aldin C'ishtī, and died in the same year as his spiritual teacher and friend, viz. A. H. 633, the 14th of Rabī'alawwal; he was buried in Dihli; on fol. 65^a.

113. Shaikh Farīd-aldin Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Maṣūd bin 'Aziz-aldin ('Izz-aldin in the following copy) Maḥmūd, a descendant of the Khalīf 'Umar on his father's side; his mother was the daughter of Maulānā Wajih-aldin Khujaudī; he was born in كحول وال, a village near Multān, and died 95 years old, A. H. 664, the 5th of Muḥarram; he was buried in

Patan (i. e. Pákpatan or Ajwadhan, see Rieu i. p. 41^b, footnote), half-way between Multán and Láhúr, on fol. 66^b.

114. Shaikh Nizám-aldin Auliyá, with his real name: Muḥammad bin Aḥmad bin Dániyál Badá'úni and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A. H. 636, and died the 18th of Rabí'-alákhār, A. H. 725. The most renowned of his disciples are the following four: Amír Khusrau (No. 115), Shaikh Naṣir-aldin Ārāgh (No. 116), Shaikh Burhán-aldin Gharīb (No. 117), and Shaikh Ḥasan Dihlawi, on fol. 67^a.

115. Amír Khusrau of Dihli, of the princely family of Hazárah and of Turkish descent, the greatest Persian poet of India, born in Mu'minábad, died A. H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67^b.

116. Shaikh Naṣir (in the text Naṣr)-aldin Ārāgh of Dihli, with his real name: Maḥmúd (in the following copy: Muḥammad); he became Nizám-aldin Auliyá's pupil when he was 40 years old, and died the 18th of Ramaḍán, A. H. 757, on fol. 68^b.

117. Shaikh Burhán-aldin Gharīb, the third disciple of Nizám-aldin Auliyá, without date of birth or death, on fol. 69^a.

118. Shaikh 'Abd-alkuddús (or alkaddús, see the Bodleian Cat., No. 1275) of Gangú, near Dihli, a pupil of Shaikh Muḥammad bin Shaikh 'Árif bin Shaikh Aḥmad 'Abd-alḥaḳḳ (Shaikh Muḥammad was the pupil of his father 'Árif, 'Árif that of his father Aḥmad 'Abd-alḥaḳḳ; the last mentioned was the pupil of Shaikh Jalál of Pánipat, the pupil of Shaikh Shams-aldin Turk of Pánipat, the pupil of Shaikh 'Áli Šábir, the pupil of Faríd-aldin Ganj-i-shakar, No. 113, see fol. 69^b); he had many sons, among whom Shaikh Ruku-aldin gained the highest reputation as derwish, and died A. H. 945, in Gangú, on fol. 69^a.

119. Shaikh Jalál Thánisari, son of Kādi Maḥmúd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhú-alḥijjah, A. H. 989, on fol. 69^b.

V. Shaikhs of the Kubrawi order.

120. Shaikh Abúbakr bin 'Abdalláh Nassáj (نَسَاج), originally of Tús, a pupil of Shaikh Abú-alkásim Gurgáni (see No. 71), and a contemporary and friend of Abúbakr Dinawarí, on fol. 70^a.

121. Shaikh Aḥmad Ghazáli, originally of Tús, pupil of the preceding Shaikh and brother of the famous Ḥajjat-alislám Imám Muḥammad Ghazáli, died A. H. 517, and was buried at Kazwin, on fol. 70^a.

122. Shaikh Abú-almajīb Suhrawardi, with his real name 'Abd-alkáhir (in the following copy: 'Aḍud-alkáhir) and the honorary title of Diyá-aldin, a descendant of the Khalif Abúbakr in the 13th generation, and disciple both of Aḥmad Ghazáli and of his uncle Shaikh Wajíb-aldin (No. 147); he died in the night of the 12th of Jumádá-alákhār, A. H. 563, and was buried at Baghdád, on fol. 70^a.

123. Shaikh 'Ammár-i-Yásir (ياسر, or Yásir ياسير), as he is styled on fol. 71^a, line 7), a pupil of the preceding Shaikh, on fol. 70^b.

124. Shaikh Najm-aldin Kubrá, with his real name: Aḥmad bin 'Umar alkhíwaḳi, and the Kunyah Abú-aljanáb (in the following copy: جنان), disciple both of 'Ammár-i-Yásir, who traced his doctrines back to Abú-alkásim Gurgáni, and of Shaikh Isma'il Kaṣri. The latter got his investiture from Muḥammad bin Málkil (here مَانَكِيل, but مالَكِيل is confirmed by a marginal gloss in the Nafahát-aluns, No. 1412, fol. 198^a, line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dá'úd, Abú-al-'abbás Idris, Abú-alkásim bin Ramaḍán, Abú Ya'kúb (Tabari, as the Nafahát-aluns add), Abú 'Abdalláh bin 'Uthmán, Abú Ya'kúb (Ya'kúb in the Nafahát-aluns) Nahrjári, Abú Ya'kúb Súsí, 'Abd-alwáhid bin Zaid, Kumail bin Ziyád, 'Ali bin Abú Tálíb, the fourth Khalif. Shaikh Najm-aldin died the 10th of Jumádá-alawwal, A. H. 618, the year when Húlághú entered Khwárizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Babá Kamál Khuḳandi (or according to the Nafahát-aluns, Jandí), Shaikh Jamál-aldin Kili (كيلي), and according to some, also Maulaná Bahá-aldin Walad, the father of Jalál-aldin Rúmí (No. 136), on fol. 70^b.

125. Shaikh Majd-aldin (in the following copy: Majid-aldin) Baghdádi, with his real name: Sharaf (in the following copy: Sharif) bin al-Mu'ayyad bin Abú-alfath, and the Kunyah Abú Sa'id, pupil of the preceding Najm-aldin Kubrá, died A. H. 607 or, according to others, 616, and was buried in Asfará'in, on fol. 71^b.

126. Shaikh Sa'd-aldin Hummú'i, with his real name: Muḥammad bin Mu'ayyad bin Abibakr bin alḥasan (Abi-alḥasan according to the Nafahát-aluns), another pupil of Najm-aldin Kubrá, died 63 years old, A. H. 650, the 10th of Dhú-alḥijjah (عيد الفصحى), and was buried in Bahrábád in Khurásán, on fol. 71^b.

127. Shaikh Saif-aldin Bákharzi, also pupil of Najm-aldin Kubrá, died 73 (in the following copy 70) years old, A. H. 658, and was buried in Bukhárá, on fol. 71^b.

128. Shaikh Najm-aldin Rázi, known as Dáya, pupil of the same Najm-aldin Kubrá, and author of many works, for instance, the تفسير بحر الدقائق, died A. H. 654, and was buried at Baghdád, on fol. 72^a.

129. Shaikh Raḍi-aldin 'Ali Lálá, with his real name: 'Ali bin Sa'id bin 'Abd-aljalil Lálá of Ghazna, pupil of Najm-aldin Kubrá; he made among other journeys one to India, and died the 3rd of Rabí'-alawwal, A. H. 642, and was buried at Ghazna, on fol. 72^a.

130. Shaikh Jamál-aldin Aḥmad Júrání (جوراني), so further down and in the following copy as well as in the Nafahát-aluns, No. 1412, fol. 207^a, l. 6; here Jír-káni, (جورقاني), a pupil of the preceding Shaikh, died end of Rabí'-alákhār, A. H. 669, on fol. 72^b.

131. Shaikh Núr-aldin 'Abd-alrahmán of Asfará'in or rather of Kasirḳ (كَسِرَق), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwál, A. H. 639, died the 14th of Jumádá-alawwal, A. H. 700, buried in Baghdád, on fol. 72^b.

132. Shaikh Rukn-aldin 'Alá-aldaulah Simnání, with his real name: Aḥmad bin Muḥammad bin Abánki

(ابانكى, in the Nafahât-aluns more correctly: al-Biyâ-bânki, البيايانكى; in the following copy Biyâbânî, (بيابانى), and the Kunya Abû-almakârim, became A. H. 687 (in the following copy 680) the pupil of the preceding Shaikh; he was born A. H. 659 and died the 22nd of Rajab, A. H. 736, 77 years old, on fol. 72^b.

133. Shaikh Najm-aldin Muḥammad bin Muḥammad alaukânî (الاوكانى), read al-âdkânî الآدكانى, according to the Nafahât-aluns), a pupil of the preceding Shaikh, died 80 years old, A. H. 778, and was buried in Ḥiṣâri (in the following copy Ḥiṣâr) near Asfarâ'in, on fol. 73^a.

134. Shaikh Muḥammad (according to the index and the following copy Maḥmûd) Fardaḡânî (فردغانى), with the epithet Sharaf-aldin, son of 'Abdallâh and pupil of 'Alâ-aldaulah Simnânî (No. 132), on fol. 73^a.

135. Amîr Sayyid 'Ali of Hamadân, son of Shihâb-aldin bin Muḥammad, a pupil of the preceding Shaikh and in mystic lore of Shaikh Taqî-aldin 'Ali Dûstî (who himself was a disciple of 'Alâ-aldaulah Simnânî); at the request of the former he made three times the circuit of the inhabited quarter of the earth (i. e. made extensive travels) and became acquainted with 1400 saintly persons; he introduced Islâm into Kashmir, where a convent of his exists still; he died the 6th of Dhû-alḥijjah, A. H. 780 (according to the Nafahât-aluns, No. 1412, fol. 212^a, ll. 16 and 17, A. H. 786), on fol. 73^a.

136. Shaikh Bahâ-aldin Walad, the father of Jalâl-aldin Rûmî, with his real name: Muḥammad bin Husain bin Aḥmad alkaḥṭibî albakrî, a descendant of the first Khalif Abûbakr, and according to some a pupil of Najm-aldin Kubrâ (No. 124); his mother was the daughter of the Shâh of Khurâsân, 'Alâ-aldin Muḥammad bin Khwârizmshâh; he had meetings with Shaikh Shihâb-aldin Suhrawardî and died A. H. 628, on fol. 73^a (see on this and the three following Shaikhs the Manâqib-al'arifin, No. 630 above).

137. Maulânâ Jalâl-aldin Rûmî, with his real name: Muḥammad bin Bahâ-aldin, son of the preceding Shaikh and the greatest mystic poet of Persia, born the 6th of Rabi'-alawwal, A. H. 604, died the 5th of Jumâdâ-alâkhar, A. H. 672, in Kûniyah (Iconium), on fol. 73^b.

138. Shaikh Ḥusâm-aldin Ćalabî, with his real name: Ḥasan bin Muḥammad bin Hasan (bin Husain according to some copies of the Nafahât-aluns) bin Akhi Turk, the friend and successor of Jalâl-aldin Rûmî in the spiritual leadership of the Maulawî order, died A. H. 683, on fol. 74^a.

139. Sultân Walad, son of Jalâl-aldin Rûmî and pupil of Ḥusâm-aldin Ćalabî and Shams-aldin Tabrizî, born in Lârinda, A. H. 623, died the 10th (in the following copy the 13th) of Rajab, A. H. 712, on fol. 74^a.

VI. Shaikhs of the Suhrawardî order.

140. Mamshâd Dinawarî, one of the great Shaikhs of 'Irâq and pupil of Shaikh Junaid (No. 29), died A. H. 299, on fol. 74^b.

141. Shaikh Aḥmad Aswad Dînawarî, son of 'Atâ, pupil of the preceding Shaikh, died in Dhû-alḥijjah, A. H. 360 (367 in the following copy), on fol. 74^b.

142. Shaikh Muḥammad 'Ammûyah (عمويدة), son

of 'Abdallâh and pupil of the preceding Shaikh, on fol. 74^b.

143. Ruwaim (رويم) bin Aḥmad bin Yazid bin Ruwaim, with the Kunyas: Abû Muḥammad, Abûbakr, Abû-alḥasan (Abû-alhusain according to the Nafahât-aluns), and Abû Shaibân, originally of Baghdâd and pupil of Junaid, died A. H. 303, on fol. 74^a.

144. Shaikh Abû 'Abdallâh Muḥammad bin Khafif, originally of Shirâz and of royal blood, a pupil of the preceding Shaikh and a Shâfi'ite, friend of Abû-alḥasan Mâlikî, Abû-alhusain (in the following copy Abû-alḥasan) Muzayyin (No. 225), and Abû-alḥasan aldarrâj (No. 219), died 95 or, according to others, even 104 years old, A. H. 371 (in the following copy 375), and was buried in Shirâz, on fol. 75^a.

145. Shaikh Abû-al'abbâs Nahâwandî, with his real name: Aḥmad bin Muḥammad bin al-Faḍl (Afdal in the following copy), a pupil of the preceding Shaikh and a disciple of Ja'far Khuldî, died A. H. 370, on fol. 75^b.

146. Shaikh Akhi Faraj Zanġânî (Farrukh Raiġânî in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A. H. 157 (read 457, as in the following copy, چهار being omitted before صد), on fol. 75^b.

147. Shaikh Wajih-aldin, a follower both of the doctrines of Mamshâd Dinawarî (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad 'Ammûyah and Akhi Faraj (here called Farrukh also) Zanġânî, respectively. He was himself the spiritual teacher of Shaikh Abû-alnajib Suhrawardî (No. 122), and died in Baghdâd, on fol. 76^a.

148. Shaikh Shihâb-aldin Suhrawardî, the founder of the Suhrawardî order, with his real name: 'Umar bin Muḥammad albakrî, the Kunya Abû Hafṣ and the epithet Shaikh-i-Shuyûkh, a descendant of the Khalif Abûbakr, a Shâfi'ite and pupil of his uncle Shaikh Abû-alnajib Suhrawardî (see above); he also enjoyed the company and tuition of the great 'Abd-alkâdir Jilânî (No. 36). He was born in Rajab, A. H. 539, and died in Baghdâd the first of Muḥarram, A. H. 632, on fol. 76^a.

149. Shaikh Ḥamid-aldin Nâġûrî, with his real name: Shaikh Muḥammad bin 'Atâ, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdâd, where he also enjoyed the companionship of Khwâjah Kuṭb-aldin Bakhtiyâr Ūshi Kâkî (No. 112) and Ganġ-i-shakar (No. 113); before he renounced the world, he was Kâdi of the town of Nâġûr. He died A. H. 643 and was buried in Dihli by the side of Kuṭb-aldin Bakhtiyâr, on fol. 76^b.

150. Shaikh Najib-aldin 'Ali bin Buzghush (بُزغوش) of Shirâz (but his family came originally from Syria), likewise a pupil of the great Shihâb-aldin Suhrawardî; he died A. H. 678 in Shirâz, on fol. 77^a.

151. Shaikh 'Abd-alraḥmân Zâhir-aldin bin 'Ali bin Buzghush, the pupil and spiritual successor of his father Najib-aldin, died A. H. 716 (the Nafahât-aluns, No. 1412, fol. 225^a, ll. 3 and 4 ab infra, fix his death in A. H. 726, but a note on the margin gives again distinctly 716), on fol. 77^a.

152. Shaikh Bahâ-aldin Zakariyyâ Multânî, son of Wajih-aldin bin Kamâl-aldin 'Alishâh Ķuraishi, with the Kunyas: Abû Muḥammad and Abû-albarukât, one

of the greatest pupils and spiritual successors of Shihâb-aldin Suhrawardî, born A. H. 566, died the 7th of Safar, A. H. 666, 100 years old; he is buried in Multân, on fol. 77^a (the headings of Nos. 150-152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldin 'Irâkî, pupil of the preceding Shaikh, well known as author of a *diwân* and of the *لمعات*; he was originally of Hamadân and died the 8th of Dhû-alḡa'dah, A. H. 688 (read in the text here, as well as in the following copy, ششم instead of *مشتد*); 82 years old; he was buried in Damascus, on fol. 77^b.

154. Amîr Ḥusainî Sâdât, with his real name: Ḥusain bin 'Âlim bin Abi-allhusain, originally of Ghûr, author of the *كنز الرموز*, the *زاد المسافرين*, the *نزهة الأرواح*, and the questions put in Shabistari's *راز گلشن راز*; he was a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A. H. 718, on fol. 78^a.

155. Shaikh Ṣadr-aldin Muḡammad, with the Kunyah Abû-alna'â'im (أبو النعائم), son, pupil, and spiritual successor of his father Bahâ-aldin (No. 152), died the 23rd of Dhû-alḡijjah, A. H. 684, and was buried in Multân by the side of his father, on fol. 78^a.

156. Shaikh Rukn-aldin, with the Kunyah Abû-alfath and the epithet Fadl-allâh, son, pupil, and spiritual successor of the preceding Shaikh Ṣadr-aldin; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A. H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78^a.

157. Ḥadrat Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl Bukhârî (see the *Siyar-al'ârifin*, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Ahmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muḡammad; the eldest of these had again two sons: Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Kattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldin bin Shaikh Ṣadr-aldin bin Shaikh Bahâ-aldin Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihli closely associated with Shaikh Naṣîr-aldin C'irâgh of Dihli (No. 116) and finally a member of the C'ishtî order. He was born the 14th of Sha'bân (جمعة برات), A. H. 707, and died the 10th of Dhû-alḡijjah (عيد الضحى), A. H. 785, 78 years, 3 months, and 26 days old, on fol. 78^b.

158. Burhân-aldin Kuṭb-i-'âlam, with his real name: 'Abdallâh bin Nâṣîr-aldin Mahmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muḡammad, grandson of the preceding Shaikh, born the 14th of Rajab, A. H. 790, died the 8th of Dhû-alḡijjah, A. H. 856, 66 years (so correctly in the following copy; here is written by mistake شمت و هشت instead of شمت و شش), 4 months, and 24 days old, on fol. 79^a.

159. Ḥadrat Sirâj-aldin Muḡammad Shâh 'Âlam, with his real name: Muḡammad bin Kuṭb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alḡa'dah, A. H. 817, died 63 years old, A. H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79^a.

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (مشايخ متفرقة).

160. Mâlik-i-Dinâr, one of the Tubba'-i-Tâbi'in, friend of Ḥasan Baṣrî (No. 19); his surname is explained in the following miraeulous way: when once on a voyage, the crew of the ship demanded passenger-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dinâr or gold piece in its mouth; Mâlik-i-Dinâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A. H. 137, on fol. 80^a.

161. Shaikh Habîb-i-'ajami ('Umar, as the following copy adds), with the Kunyah Abû Muḡammad, a native of Fârs and pupil of Ḥasan Baṣrî, died A. H. 156 and was buried in Baṣrah, on fol. 80^b.

162. Sufyân Thaurî, son of Sa'îd Kûfi, with the Kunyah Abû 'Abdallâh, died in Baṣrah the 3rd of Sha'bân, A. H. 161 or 162, 63 years old, on fol. 80^b.

163. Dâ'ûd bin Naṣr Tâ'i, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Hanîfah of Kûfah (No. 21), pupil of Habîb Râ'i (comp. No. 27), and friend of Fudâil bin 'Iyâd (No. 96) and Ibrâhîm Adham (No. 97), died A. H. 162 or 165 and was buried in Baghdâd, on fol. 81^a.

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the *Haft Iḡlîm*, No. 49, fol. 67^b *ibn-al'allâm*, ابن العالم), son of Âbân bin Jum'ah, one of the Tubba'-i-Tâbi'in and pupil of Shaikh Ḥasan Baṣrî, died A. H. 160 (167 in the following copy), on fol. 81^b.

165. Imâm 'Abdallâh bin Mubâarak, a disciple of the Imâm-i-a'zam, i. e. Abû Hanîfah, and contemporary with Sufyân Thaurî (No. 162) and Fudâil bin 'Iyâd (No. 96); he was born A. H. 118 and died in Ramaḡân, A. H. 181, on fol. 81^b.

166. Muḡammad bin Ṣabîḡ (صبيح, in the following copy Ṣubḡ, صباح), known as Ibn Sammâk (سمك according to a marginal gloss in the *Nafahât-aluns*, No. 1412, fol. 34^b), with the Kunyah Abû-al'abbâs, friend of Sufyân Thaurî, died A. H. 183, on fol. 82^a.

167. Shaikh Shaḡîḡ bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Hanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mûsâ Kâzim (No. 11), died as martyr, A. H. 194, on fol. 82^a.

168. Yûsuf-i-Asbât, who inherited 70,000 dirhems and gave all of them to the poor, died A. H. 196, on fol. 82^b.

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alraḡmân bin Ahmad bin 'Atîyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A. H. 215 and was buried in Dârân, on fol. 82^b.

170. Faḥḥ bin 'Alī of Mauṣil, died the 10th of Dhū-
alḥijjah (عيد الفصحى), A. H. 220, on fol. 82^b.

171. Bashār Ḥāfi, son of Ḥārith bin 'Abd-
alrahmān bin 'Atā bin Ḥamān bin 'Abdallāh, with the Kunyah
Abū Naṣr, friend of Aḥmad Ḥanbal (No. 24) and
Fuḍail bin 'Yād (No. 96), born in Baghdād A. H. 150,
died the 10th of Muḥarram, A. H. 227, and was buried
outside the town of Baghdād, on fol. 83^a.

172. Aḥmad bin Abi-alḥawāri (الحواري), so to be read
instead of الجواري both in the text here and in the
following copy, according to fol. 90^a, l. 7, and the
Nafahāt-aluns, with the Kunyah Abū-alḥasan, ori-
ginally of Damascus, pupil of Abū Sulaimān Dārānī
(No. 169), died A. H. 230, on fol. 83^a.

173. Ḥātim bin 'Unwān (عنوان), so correctly in the
Nafahāt-aluns; here and in the following copy (عنوان)
alāṣamm (the deaf one), with the Kunyah Abū 'Abd-
alrahmān, originally of Balkh, pupil of Shaikh Shaḥīḳ
Balkhī (No. 167) and a Ḥanafite, died A. H. 237, on
fol. 83^b.

174. Shaikh Aḥmad bin Khidrawaih, with the Kun-
yah Abū Ḥāmid (in the following copy Abū 'Ābid),
originally of Balkh, pupil of the preceding Shaikh;
he was personally acquainted with Ibrāhīm Adham,
Shaikh Bāyazīd Bisṭāmī (No. 66), Abū Turāb Bakhsḥī
(who died, according to the Nafahāt-aluns, A. H. 245,
in the same year as Dhū-alnūn Miṣri), and Abū Ḥafṣ
Ḥaddād (No. 184); he died A. H. 240, 95 years old,
and was buried in Balkh, on fol. 83^b.

175. Shaikh Abū-abbās Ḥamzah bin Muḥammad
of Harāt, died A. H. 241, on fol. 84^a.

176. Shaikh Ḥārith (in the following copy 'Āris, عارس)
bin Asad Muḥāsabī, with the Kunyah Abū 'Abdallāh,
of Baṣrah, died in Baghdād, A. H. 243, on fol. 84^a.

177. Ḥaḍrat Shaikh Dhū-alnūn Miṣri, with his real
name: Tūbān (here ثوبان) bin Ibrāhīm, and the Kun-
yah Abū-alfāid, a follower of the Imām Mālik (No. 22),
and a pupil of Isrāfil, died the 26th of Sha'bān, A. H.
245 (so correctly in the following copy), on fol. 84^a.

178. Abū Turāb Nakhsḥabī, with his real name:
'Askar bin alḥāṣin (بن الحصين), or according to others:
'Askar bin Muḥammad bin alḥāṣin (the following copy
reads alḥusain), a great Shaikh of Khurāsān, con-
temporary and friend of Abū Ḥātim 'Attār Baṣri and
Ḥātim alāṣamm (No. 173), died the 17th of Jumādā-
alawwal, A. H. 245, on fol. 85^a.

179. Ibrāhīm bin 'Īsā, of Iṣfahān, was in friendly in-
tercourse with Ma'rūf Karkhī (No. 27), died in Iṣfahān,
A. H. 247, on fol. 85^a.

180. Zakariyyā bin Yahyā alharawī, praised by the
Imām Ḥanbal (No. 24), died in Harāt in the month
Rajab, A. H. 255, on fol. 85^a.

181. Abū 'Abdallāh alṣijzī, one of the great Shaikhs
of Khurāsān, friend of Abū Ḥafṣ Ḥaddād (No. 184),
died A. H. 255, on fol. 85^b.

182. Muḥammad bin 'Alī Ḥakīm alṭirmidhī, with
the Kunyah Abū 'Abdallāh, founder of the طريقت
حكيمة, died A. H. 255; he is called one of the special
friends (از خواص ياران) of the Imām-i-a'ẓam, i. e. Abū
Ḥanīfah (No. 21); but this can scarcely be taken in
the literal sense of the word, as Abū Ḥanīfah died

A. H. 150; a great stress is also laid upon his continual
intercourse with the prophet Khidr, on fol. 85^b.

183. Yahyā bin Ma'ādū Rāzi, with the Kunyah Abū
Zakariyyā and the Laḳab Wā'iz, died A. H. 258, and
was buried in Nishāpūr, on fol. 86^a.

184. Abū Ḥafṣ Ḥaddād, with his real name: 'Amr
bin Salamah (عمرو بن سلمة), of Nishāpūr, pupil of Abū
'Abdallāh Bāwardī (باوردي), teacher of Abū 'Uthmān
Ḥiri (No. 205), and contemporary with Junaid (No. 29),
died A. H. 264 or 265, on fol. 86^b.

185. Shaikh 'Alī bin Muwaffaq Baghdādi, who had
met with Dhū-alnūn Miṣri (No. 177), and performed
the pilgrimage seventy times, died A. H. 265, and was
buried in Harāt, on fol. 86^b.

186. Aḥmad bin Wahab, with the Kunyah Abū
Ja'far, died A. H. 270, on fol. 87^a.

187. Shāh Shujā' Kirmānī, with the Kunyah Abū-
alfawāris, of royal descent, and pupil of Abū-alḥafṣ
Ḥaddād (No. 184); he was a friend of Abū Turāb
Nakhsḥabī (No. 178), Abū Dharrā' Baṣri, Abū 'Ubaid
Baṣri, etc., and died after A. H. 270, on fol. 87^a.

188. Shaikh Ḥamdūn Kaṣṣār, with the Kunyah Abū
Sāliḥ, son of 'Umārah (in the following copy 'Imād); he
founded the طريقت قزازية, was a follower of Sufyān
Thaurī (No. 162), and a friend of Abū Turāb Nakhsḥabī
(No. 178), 'Alī Kaṣrābādī (read Naṣrābādī or Naṣirā-
bādī), and Abū Ḥafṣ (No. 184), and died A. H. 271, on
fol. 87^a.

189. Faḥḥ bin Shakhraf (شخرف), with the Kunyah
Abū Naṣr, born in Marw, died the 15th of Sha'bān,
A. H. 273, on fol. 87^b.

190. Shaikh Abū 'Abdallāh (in the following copy
Abū Muḥammad) Mukhtār, son of Muḥammad bin
Aḥmad, born in Harāt; he was the Pir of Shaikh Abū-
al'ali bin Mukhtār al'alawī alḥusainī (alsakhī in the fol-
lowing copy), and died in Harāt, A. H. 277, on fol. 87^b.

191. Abū 'Abdallāh Maghribī, with his real name:
Muḥammad bin Isma'il, the spiritual guide of Ibrāhīm
Khawwāṣ (No. 199) and Ibrāhīm bin Shaibān Kir-
mānshāhī (No. 232), and the pupil of Abū-alḥasan
(Abū-alḥusain in the following copy) 'Alī Zarrin, who
was himself a disciple of Khwājah 'Abd-alwāḥid Zaid
(No. 95), whose teacher Shaikh Ḥasan Baṣri (No. 19)
had been; he died, 122 years old, A. H. 279, on fol. 87^b.

192. Shaikh Abū 'Abdallāh Klākān alṣūfi, of Bagh-
dād, died A. H. 279, on fol. 88^a.

193. Sahl (in the following copy Suhail) bin 'Abd-
allāh Tustarī, with the Kunyah Abū Muḥammad, a
Ḥanafite, pupil of Dhū-alnūn Miṣri (No. 177), died in
Muḥarram, A. H. 283, 80 years old, on fol. 88^a.

194. Abū Sa'īd Kharrāz, with his real name: Aḥmad
bin 'Īsā, born in Baghdād, and founder of the طريقت
خزازية; he was a pupil of Muḥammad bin Maṣṣūr Tūsi,
and friend of Dhū-alnūn Miṣri (No. 177), Sari Saḳaḳī
(No. 28), Bashār Ḥāfi (No. 171), and others, and died
at Makkah, A. H. 286 (according to others 285 or 287),
on fol. 88^b.

195. 'Abbās bin Ḥamzah Nishāpūri, with the Kun-
yah Abū-alfāḍl, friend of Dhū-alnūn Miṣri and Bāyazīd
Bisṭāmī (No. 66), died in Rabī'alawwal, A. H. 287 (288
in the following copy), on fol. 89^a.

196. Abū Ḥamzah Baghdādi, with his real name:

Muhammad bin Ibrāhīm, friend of Bashar Hāfi, Sari Sakāṭi, and Abū Turāb Nakhshabī (No. 178), pupil of Hārith Muḥāsabī (No. 176), and contemporary with Abū-alḥusain (in No. 201 and in the following copy Abū-alḥasan) Nūri and Khair alnassāj (No. 221), died A. H. 289, on fol. 89^a.

197. Abū Hamzah Khurāsāni, born in Nishāpūr, friend of Abū Turāb Nakhshabī and Abū Sa'īd Kharrāz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89^a.

198. Shaikh Abūbākr Daḡḡāk, with his real name: Muhammad bin 'Abdallāh, contemporary with Abū-alḥusain Nūri and Abū Hamzah Khurāsāni, died A. H. 290, on fol. 89^b.

199. Ibrāhīm alkhawwās, with the Kunyah Abū Ishāk, of Baghdād, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abū-alḥasan Kharāḡāni who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89^b.

200. Zakariyyā bin Dulūya (دلویة), with the Kunyah Abū Yahyā, of Nishāpūr, died A. H. 294, on fol. 90^a.

201. Abū-alḥasan (according to Nos. 196, 198, and 222, and the Nafahāt-aluns: Abū-alḥusain) Nūri, with his real name: Ahmad bin Muhammad or Muhammad bin Muhammad, known as Ibn Baghawī, his father having been a native of Baghshūr between Harāt and Marw (see on Baghshūr, also called Bagh, with the nisbah Baghawī, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdād, pupil of Sarī Sakāṭi, friend of Muhammad bin 'Alī Ḳaṣṣāb and Ahmad bin (Abī) alḡawāri (No. 172), and contemporary with Shaikh Junaid and Dhū-alnūn Miṣri; the Shaikhs of his time gave him the honorary epithet of أمير القلوب or prince of hearts; he instituted the طريقة نورية, and died A. H. 295 (others fix, less correctly, his death in A. H. 286), on fol. 90^a.

202. Shaikh 'Amr (in the following copy 'Umar) bin 'Uthmān Makki Sūfi, with the Kunyah Abū 'Abdallāh, pupil of Junaid, and teacher of Ḥusain bin Mansūr Ḥallāj (No. 211), died in Baghdād, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90^b.

203. Abū 'Uthmān Wā'iz, with his real name: Sa'īd bin Isma'il bin (Sa'īd bin) Mansūr, born and brought up in Rai, lived afterwards in Nishāpūr, where he died, A. H. 298, on fol. 91^a.

204. Samnūn bin Muḡibb (according to the Nafahāt-aluns: bin Hamzah almuḡibb) Kadhdhāb, with the Kunyah Abū-alḡusain or Abū-alḡhasan (according to others Abū-alkāsim), friend of Sarī Sakāṭi (No. 28), Muhammad bin 'Alī Ḳaṣṣāb, and Abū Ahmad Ḳalānisī, died A. H. 298, on fol. 91^a.

205. Abū 'Uthmān Hīri, with his real name: Sa'īd bin Isma'il Hīri Nishāpūri (Hīrah is a quarter of Nishāpūr), originally of Rai, pupil of Shāh Shujā' (No. 187), Abū Hafṣ Haddād (No. 184), and Yahyā bin Ma'ādh Rāzi (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yūsuf bin Ḥusain (No. 208), and Muhammad bin Faḡl Balkhī (No. 217), died in Rabi'-alawwal, A. H. 298, on fol. 91^a.

206. Shaikh Ahmad bin Muhammad bin Masrūk, with the Kunyah Abū-al'abbās, originally of Tūs, teacher of Shaikh 'Alī Rūdbāri and pupil of Hārith Muḥāsabī (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91^b.

207. Ṭalḡah (so to be read instead of طليح both in text and index, according to the Nafahāt-aluns) bin Muhammad Ṣabāh Nili, pupil of Shaikh Abū 'Uthmān Hīri (No. 205), died A. H. 302, on fol. 91^b.

208. Yūsuf bin Ḥusain Rāzi, with the Kunyah Abū Ya'ḡūb, pupil of Dhū-alnūn Miṣri, and follower of Imām Ḥanbal, died A. H. 303 or 304, on fol. 92^a.

209. Abū-al'abbās Bustī, with his real name: 'Abdallāh bin Muhammad bin Nāfi' (bin Muhammad, as the following copy adds) Mukarram, died in Ramaḡān or Muḡarram, A. H. 304, on fol. 92^a.

210. Abū 'Abdallāh bin Jallā (so according to No. 224, the following copy and the Nafahāt-aluns, No. 1412, fol. 58^b; the text here has جلد instead of جلاء), with his real name: Ahmad bin Yahyā, originally of Baghdād, lived in Ramlah (near Damascus), pupil of Abū Turāb Nakhshabī (No. 178) and Dhū-alnūn Miṣri, and friend of Junaid and Nūri (No. 201), died A. H. 306, on fol. 92^a.

211. Ḥusain bin Mansūr Ḥallāj, with the Kunyah Abū-almughith, originally of Baidā in Fārs; the views of the greatest Sūfi Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pir 'Amr bin 'Uthmān Makki (No. 202), Abū Ya'ḡūb Nahrajūri (No. 228), and 'Alī bin Sahl (in the following copy again Suhail, comp. No. 193) Isfahāni, reject him altogether; whereas Shaikh Abūbākr Shiblī (No. 30), Abū-al'abbās bin 'Atā (in the following copy incorrectly 'Aṭṭār, No. 212), Shaikh 'Abdallāh (correctly Abū 'Abdallāh in the following copy) bin Khafif (No. 144), Shaikh Abū-alkāsim Naṣrābādī (No. 267), Shaikh Abū Sa'īd bin Abū-alkhair (No. 294), Khwājah 'Abdallāh Anṣāri (No. 300), Shaikh Abū-alkāsim Gurgāni and Pir 'Alī Hujwiri, the author of كشف المحجوب (No. 298), fully believe in him. Khwājah Muhammad Pārsā (No. 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwā for the execution of Ḥallāj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Ḥallāj was put to death in Baghdād on the 25th of Dhū-alkāḡdah, A. H. 309, on fol. 92^b.

212. Shaikh Abū-al'abbās bin 'Aṭā, with his real name: Muhammad bin Ahmad of Baghdād, friend of Junaid and Shaikh Abū Sa'īd Kharrāz (No. 194), died in Dhū-alkāḡdah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93^a.

213. Abūbākr Rāzi, with his real name: Muhammad bin Zakariyyā, died A. H. 310, on fol. 93^a.

214. Abū-alkhair Ḥimṣi, died A. H. 310, on fol. 93^b.

215. Abū Muhammad Jurairi (جريري), in the following copy Hariri (حريري), with his real name: Ahmad bin Muhammad bin Ḥusain (according to others: Ḥusain bin Muhammad, and even: 'Abdallāh bin Yahyā), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin 'Abdallāh Tustari (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93^b.

216. Nabân bin Muḥammad alḥammâl, originally of Wâsiṭ, lived in Miṣr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûri (No. 201), died in Ramaḍân, A. H. 316, on fol. 93^b.

217. Muḥammad bin Fadl (Fudail in the following copy), with the Kunyaḥ Abû 'Abdallâh, born in Balkh and pupil of Shaikh Aḥmad bin Khidrawaih (No. 174), died A. H. 319, and was buried in Samarḳand, on fol. 93^b.

218. Abû-alḥusain (in the following copy and the Nafaḥât-aluns: Abû-alḥasan) Warrâḳ, with his real name: Muḥammad bin Sa'd, one of the great Shaikhs of Nishâpûr, pupil of Abû 'Uthmân Hîrî (No. 205), died A. H. 319, on fol. 94^a.

219. Shaikh Abû-alḥasan aldarrâj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâs (No. 199), and died A. H. 320, on fol. 94^a.

220. Shaikh Abû 'Umar (in the following copy Abû-bakr) Dimishḳî, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Miṣri, died A. H. 320, on fol. 94^a.

221. Shaikh Khair alnassâj, with the Kunyaḥ Abû-alḥasan, and the real name of Muḥammad bin Isma'il, originally of Sâmirah, lived in Baghdâd and was a pupil of Sarî Saḳaṭî, as well as a contemporary of Shaikh Junaid, Ibrâhîm Khawwâs (No. 199), and Shibli, died 120 years old, A. H. 322, on fol. 94^a.

222. Shaikh Abûbakr alwâsiṭî, with his real name: Muḥammad bin Mûsâ, known as Ibn Farghânî, one of the old companions of Shaikh Junaid and Abû-alḥusain (or Abû-alḥasan, as the following copy has) Nûri (No. 201), died in Marw, A. H. 320 (according to others, after A. H. 320), on fol. 94^b.

223. Shaikh Abûbakr Kitâbi (كتابي), in the following copy and the Nafaḥât-aluns Katâni, (كتاني), with his real name: Muḥammad bin 'Ali bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet جراج حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94^b.

224. Shaikh Ibrâhîm bin Dâ'ûd alḳaṣṣâr alraḳḳî (so according to the Nafaḥât-aluns, No. 1412, fol. 81^b marginal gloss; the text here has الزنى or الزنى), with the Kunyaḥ Abû Ishâḳ, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Miṣri, and Abû 'Abdallâh bin Jallâ (No. 210), died A. H. 326, on fol. 95^a.

225. Abû-alḥasan (according to the Nafaḥât-aluns, No. 1412, fol. 80^a, Abû-alḥusain) bin Muḥammad al-muzayyin (المزني), with his real name 'Ali, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustarî (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabîr and Muzayyin-i-Ṣaghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Ṣaghîr, who died in Makkah, A. H. 327 or 328, on fol. 95^a.

226. Abû 'Ali Thaqafi (ثقفى), confirmed by a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 97^b; in the text of the Nafaḥât and the following copy الشفقى), with his real name: Muḥammad bin 'Abd-alwahhâb, contemporary with Abû Ḥafṣ Ḥaddâd (No. 184) and Ḥamdûn Ḳaṣṣâr (No. 188), died A. H. 328 (so correctly

according to the following copy, instead of 308 سيمد وهشت, as is written here), on fol. 95^b.

227. Shaikh Abû Muḥammad Murta'ish, with his real name: 'Abdallâh bin Muḥammad Nishâpûri, lived in Baghdâd, and was a pupil of Abû Ḥafṣ Ḥaddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95^b.

228. Shaikh Abû Ya'qûb Nahrâjûri, with his real name: Ishâḳ bin Muḥammad, pupil of Abû Ya'qûb Ṣûfi and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95^b.

229. Shaikh Abû-alḥasan alṣâ'igh (الصائغ) Dinawarî, with his real name: 'Ali bin Muḥammad bin Suhail (in the Nafaḥât-aluns, No. 1412, fol. 80^b, Sahl), lived in Miṣr, pupil of Shaikh Abû Ja'far Ṣaidalâni (in the following copy Ṣailâni), and spiritual guide of Abû-alḥasan (according to others Abû-alḥusain) Ḳarâfi (قرافي), nisbah of قراف, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Miṣr, on fol. 96^a.

230. Shaikh Abûbakr bin Tâhir Abhari, with his real name: 'Abdallâh bin Tâhir bin Ḥârith Tâ'î, contemporary with Shibli, and friend of Yûsuf bin Ḥusain (No. 208); he was one of the great Shaikhs of 'Irâḳ-i-'ajam (الجيل) and died A. H. 330, on fol. 96^a.

231. Shaikh 'Abdallâh Manâzil (according to the Nafaḥât-aluns, No. 1412, fol. 100^a, bin Muḥammad bin Manâzil), pupil of Ḥamdûn Ḳaṣṣâr (No. 188), died A. H. 331, on fol. 96^a.

232. Shaikh Ibrâhîm bin Shaibân alkirmânshâhî, with the Kunyaḥ Abû Ishâḳ, a Shaikh of 'Irâḳ-i-'ajam and friend of Abû 'Abdallâh Maghribî (No. 191) and Ibrâhîm Khawwâs (No. 199), died A. H. 337, on fol. 96^a.

233. Shaikh Abû 'Ali Mashtûli (in the following copy Mashghûli, مشغولي, Mashtûl or Mashghûl being a village, 10 farsangs from Miṣr), with his real name: Ḥasan bin 'Ali bin Mûsâ, disciple of Abû 'Ali Kâtîb and Abû Ya'qûb Mûsâ, died A. H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96^a.

234. Shaikh Abûbakr Ṭamistânî, originally of Fârs, lived in Nishâpûr, and was a disciple of Shaikh Abû-bakr Shibli (No. 30), died in Nishâpûr, A. H. 340, on fol. 96^b.

235. Shaikh Abû Sa'id A'râbî, with his real name: Aḥmad bin Muḥammad, originally of Baṣrah, dwelt in Makkah; he was a friend of Junaid, and died A. H. 340 or 341, on fol. 96^b.

236. Ja'far alḥadhdhâ (الحداء), in the following copy الخلدى, alkhuldî), with the Kunyaḥ Abû Muḥammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, جهل being omitted) in Shîrâz, on fol. 96^b.

237. Ibrâhîm bin Aḥmad (bin) almuwallad alṣûfi, with the Kunyaḥ Abû Ishâḳ, one of the great Shaikhs of Raḳḳah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Ḳaṣṣâr alraḳḳî (No. 224), died A. H. 342, on fol. 96^b.

238. Shaikh Abû-alkâsim alḥakîm al-samarḳandi, with his real name: Ishâḳ bin Muḥammad Isma'il, friend of Abûbakr Warrâḳ (No. 264), and author of a تفسير on several verses of the Ḳurân, died the 10th of Muḥarram, A. H. 342, in Samarḳand, on fol. 96^b.

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Ali in the following copy) albaghdâdî, with his real name Fâris (Fâriḍ, فارس, in the following copy), one of the spiritual successors of Ḥusain bin Mansûr Hallâj (No. 211), died the same roth of Muḥarram, in the same year, 342, in Samarḳand, on fol. 97^a.

240. Shaikh Abû-al'abbâs Sayyârî (سيارى), grandson of Aḥmad bin Sayyâr, with his real name: Kâsim bin Kâsim bin Mahdi, pupil of Abûbâkr Wâsiṭi (No. 222), born in Marw, died there, A. H. 342, on fol. 97^a.

241. Shaikh Abû-alkhair altainâti (التيناتي), Tainât being a village near Miṣr, or according to others, near Maṣiṣah in Maghrib) alakṭa', with his real name Ḥammâd, friend of Junaid and Abû 'Abdallâh bin Jallâ, died A. H. 343, on fol. 97^a.

242. Abûbâkr Miṣrî, with his real name: Muḥammad bin Ibrâhîm, the teacher of Abûbâkr Dakki (No. 253) and Karâfi (comp. No. 229), pupil of Zaḳḳâk-i-Kabir and friend of Junaid and Nûri, died in Miṣr, A. H. 345, in Ramaḍân, on fol. 97^a.

243. Abûbâkr 'Aṭûfi (عطوفى), with his real name: Muḥammad bin 'Ali bin Ḥusain bin Wahab 'Aṭûfi, pupil of Junaid, died in Ramlah, A. H. 345, on fol. 97^b.

244. Abû Muzâḥim (ابو مزاحم) of Shirâz, contemporary with Junaid and Shibli (No. 30), died A. H. 345, on fol. 97^b.

245. Abû 'Amr ('Umar in the following copy) alzajjâji, with his real name Ibrâhîm, according to others: Muḥammad bin Ibrâhîm, originally of Nishâpûr, friend of Junaid, Ruwaim (No. 143), Abû 'Uthmân Ḥiri (No. 205), and Ibrâhîm Khawwâṣ (No. 199), lived forty years in Makkah, died A. H. 348 (in the following copy 347), on fol. 97^b.

246. Shaikh Ja'far bin Muḥammad bin Nuṣair (Naṣir in the following copy) alkhuldî (الكلدى), Khuld is a quarter of Baghdâd, with the Kunyah Abû Muḥammad, disciple of Junaid and Ibrâhîm Khawwâṣ (therefore Ja'far himself is styled in the Nafahât-aluns الحوَّاص, alkhawwâṣ) and spiritual guide of Shaikh Abû-al'abbâs Nahâwandi (No. 145), friend of Nûri, Ruwaim, Samnûn (No. 204), and Jurairî (No. 215), died 95 years old, A. H. 348, and was buried in Baghdâd by the side of Sari Saḳâti and Junaid (Nos. 28 and 29), on fol. 97^b.

247. Abû-alḥusain (according to the Nafahât-aluns: Abû-alḥasan) alṣûfi al-fûshanji, with his real name: 'Ali bin Aḥmad bin Subail (Sahl, according to the Nafahât-aluns, No. 1412, fol. 107^b), born in Fûshanj or Pûshang, near Harât, friend of Abû-al'abbâs bin 'Aṭâ (No. 212) Jurairî (No. 215), Tâ'ir (correctly Tâhir in the following copy) Maḳḳisi, and Abû 'Umar Dimishki, died A. H. 348, on fol. 98^a.

248. Abûbâkr bin Da'ûd Dinawari, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A. H. 350, on fol. 98^a.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muḥammad, son of Muḥammad bin 'Abdallâh, born in Nishâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfaḍl (in the following copy again bin Fudail) Balkhi (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Ali Jurjâni, and Muḥammad Ḥâmid (in the following copy again 'Âbid, comp. No. 174), and died A. H. 353, on fol. 98^b.

250. Shaikh Bundâr bin Ḥusain bin Muḥammad bin al-muhallab Shirâzi, with the Kunyah Abû-alḥusain (Abû-alḥasan in the following copy), pupil of Shibli (No. 30), teacher of Abû 'Abdallâh bin Khafif, and friend of Abû Ja'far Ḥaddâd, died in Arjân, A. H. 353, on fol. 98^b.

251. 'Abd-almalik bin 'Ali bin 'Abdallâh bin 'Umar alkâzarûni, with the Kunyah Abû 'Umar, died the 26th of Dhû-alḥijjah, A. H. 358, on fol. 98^b.

252. 'Ali bin Bundâr bin Ḥusain alṣûfi alṣairafi, with the Kunyah Abû-alḥasan, of Nishâpûr, friend of Junaid, Ruwaim, Samnûn, Ibn 'Aṭâ (No. 212), Jurairî (No. 215), and Shaikh Abû 'Abdallâh bin Khafif (No. 144), died A. H. 359, on fol. 98^b.

253. Shaikh Abûbâkr aldakki, with his real name: Muḥammad bin Da'ûd Dimishki (others call him Dinawari), pupil of Zaḳḳâk-i-Kabir, lived in Syria and died there, 120 years old, A. H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99^a.

254. Abû-alḥasan (Abû Ḥusain in the following copy) bin Sâlim Basri, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallâh Tustari (No. 193) and teacher of Abû Ṭâlib Makki (No. 278), died A. H. 360, on fol. 99^a.

255. Abûbâkr Mufid, with his real name: Muḥammad bin Aḥmad bin Ibrâhîm, born in Jarjarâbâd, had personally known Yûsuf bin Ḥusain (No. 208) and Junaid, died A. H. 364, on fol. 99^a.

256. Shaikh Isma'il Nishâpûri, died A. H. 365, on fol. 99^a.

257. Abû 'Umar (according to the Nafahât-aluns, No. 1412, fol. 108^a, Abû 'Amr) bin Nujaid, with his real name: Isma'il bin Nujaid bin Aḥmad alsullamî, the grandfather of Shaikh Abû 'Abd-almuḥammad Sullamî (No. 284), had personally known Shaikh Junaid, died A. H. 365 or 366, on fol. 99^a.

258. Abû 'Abdallâh Muḳrî, with his real name: Muḥammad bin Aḥmad almukrî (Nafahât-aluns, No. 1412, fol. 127^a, almaghribî), friend of Abû Yûsuf (in the following copy Yûsuf) bin Ḥusain, 'Abdallâh Kharrâz of Rai, Muḳḳasir Kirmânshâhi, Ruwaim, Jurairî, Ibn 'Aṭâ, and others, died A. H. 366, on fol. 99^b.

259. Abûbâkr Ḳaṭî'i, Ḥâfiẓ and Imâm of Baghdâd, was in the science of tradition (حديث) a pupil of 'Abdallâh bin Aḥmad bin Hanbal and had also personally known Shaikh Junaid; he died in Baghdâd, Dhû-alḥijjah, A. H. 360 (a mistake for A. H. 368, see the Nafahât-aluns, No. 1412, fol. 96^a), on fol. 99^b.

260. Shaikh Abû Muḥammad (Abû Aḥmad in the following copy), son of Muḥammad bin 'Îsâ Nishâpûri, died A. H. 368 (so to be read according to the following copy, instead of 308 **سبصد و هشت**, the word **سبست** being omitted), on fol. 99^b.

261. Abû 'Abdallâh Rûdbârî, with his real name: Aḥmad bin 'Aṭâ, one of the Syrian Shaikhs, lived in Sûr (Tyros) and died there, A. H. 369; his grave is now covered by the sea, on fol. 99^b.

262. Abû Sahl (in the following copy again Abû Suhail) Ṣa'luḳi (فقير=صعلوكى), with his real name: Muḥammad bin Sulaimân Ṣa'luḳi al-faḳir, born in Nishâpûr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shibli, Murta'ish (No. 227), and Abû

'Ali Thakafi (or Shafaḳī, as the text of the Nafahāt-aluns spells the name again, No. 1412, fol. 146^b; comp. No. 226 above), on fol. 99^b.

263. Shaikh Ibrāhīm bin Thābit, with the Kunyaḥ Abū Ishāq, friend and older contemporary of Shaikh Abū 'Abd-alrahmān Sullamī (comp. No. 257), died A. H. 369, on fol. 99^b.

264. Shaikh Abūbākr Warrāq, with his real name: Muḥammad bin 'Umar alḥakīm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Ali Hakim Tirmidhī (No. 182), and the author of a diwān and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100^a.

265. Abūbākr Farrā (the following copy has an incorrect فرار), with his real name: Muḥammad bin Aḥmad bin Hamdūn Farrā, of Nishāpūr, friend of Abū 'Ali Thakafi (here the Nafahāt-aluns, No. 1412, fol. 92^b, also read distinctly ثقفي, see No. 226 above), 'Abdallāh Manāzil (No. 231), Abūbākr Shibli, Abūbākr bin Ṭāhir Abharī (No. 220), and Murta'ish (No. 227), died A. H. 370, on fol. 100^a.

266. Abū-ḥusain Ḥuṣrī, with his real name: 'Ali bin Ibrāhīm, originally of Baṣrah, lived in Baghdād; he was a Hanbalite, pupil of Shaikh Shibli, and died in Dhū-alḥijjah, A. H. 371, on fol. 100^a.

267. Abū-alkāsim Naṣrābādī, with his real name: Ibrāhīm bin Muḥammad bin Mahmūyah (محمويه), born in Nishāpūr, pupil of Shaikh Shibli and friend of Abū 'Ali Rūdbārī (No. 68), Murta'ish, and Abūbākr bin Ṭāhir Abharī; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafahāt-aluns, A. H. 372, according to Yāfi, the محاسن الاخبار, and others in the mouth Rabi'-alawwal, A. H. 367, which seems to be more correct, on fol. 100^a.

268. Abūbākr alḥarsūsi, with his real name: 'Ali bin Aḥmad bin Muḥammad Ṭarsūsi; he was a disciple of Abū-ḥaramain (probably Abū-ḥusain, as the following copy reads) Māliki, friend of Ibrāhīm bin Shaibān Kirmānshāhī (No. 232), and received the nickname of طاووس الحرمین, 'the peacock of the two holy places (Makkah and Madīnah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100^b.

269. 'Abd-alwāḥid bin 'Ali alsayyārī, nephew and pupil of Abū-al'abbās Sayyārī (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100^b.

270. Shaikh Abū 'Abdallāh albarkī, born in Bark, a suburb of Khwārizm, where he also spent his life; he died A. H. 376, on fol. 100^b.

271. Abū Naṣr Sarrāj, with his real name: 'Abdallāh bin 'Ali alḥūsī, with the nickname طاووس القفرا, 'the peacock of the dervishes;' among his numerous works is the كتاب المع on Ṣūfism; he was a pupil of Abū Muḥammad Murta'ish (No. 227) and had personally known Sari Saḳāṭī (? see No. 28) and Sahl (in the following copy again Suhail) Tustari (No. 193), died in Tūs, A. H. 370 (correctly 378, as the following copy has), on fol. 100^b.

272. Abū-alkāsim Rāzī, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nishāpūr and was a friend of Ibn 'Atā (No. 212), Muḥammad bin Abī-aljawāri (correctly alḥawāri, as in No. 172), and Abū 'Ali Rūdbārī (No. 68), died in Rai, A. H. 378, on fol. 101^a.

273. Abū-alkāsim almuḳrī, with his real name: Ja'far bin Aḥmad bin Muḥammad almuḳrī, brother of Abū 'Abdallāh Muḳrī (No. 258), one of the Shaikhs of Khurāsān and friend of Ibn 'Atā, Jurairi, Abūbākr bin Abī Sa'dān, Abū 'Ali Rūdbārī, and Abūbākr Mamshād, died in Nishāpūr, A. H. 378, on fol. 101^a.

274. Abūbākr Kalābādī (كلابادي), with his real name: Muḥammad bin Ibrāhīm bin Ya'qūb alkalābādī albukhārī, author of a كتاب تعریف, died in Bukhārā the 19th of Jumādā-alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101^a.

275. Shaikh Abū-alkhair (ابو الخير), so according to the index on fol. 2^a, the following copy, and the Nafahāt-aluns, No. 1412, fol. 102^b, last line; the text here reads Abū-aljunaid, (ابو الجنيد) Ḥabashī, with the nickname of طاووس الحرمین (like Abūbākr alḥarsūsi, see No. 268; but a marginal note in the Nafahāt-aluns, No. 1412, fol. 103^a, declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101^a.

276. Aḥmad bin Ibrāhīm almusawwamī (المسومي), in the following copy (متوقى), with the Kunyaḥ Abū 'Ali, one of the Shaikhs of Baghdād, died 83 years old, A. H. 386, in the month Sha'bān; he is called here a friend of Shaikh Sari Saḳāṭī, which is an impossibility, since that Shaikh died fifty years before Aḥmad bin Ibrāhīm was born (see No. 28), on fol. 101^b.

277. Shaikh Abū-ḥusain bin Sam'ūn, with his real name Muḥammad (in the Nafahāt-aluns more fully: Muḥammad bin Aḥmad bin Isma'īl bin Sam'ūn) and the Laḳab ناطق بالحكمة, 'wisdom-speaking,' a contemporary of Shaikh Shibli, born A. H. 300, died 15th of Dhū-alka'dah or Dhū-alḥijjah, A. H. 386 or 387, on fol. 101^b.

278. Shaikh Abū Ṭālib Makkī, with his real name: Muḥammad bin 'Ali bin 'Aṭiyah alḥārithī, pupil of Shaikh Abū-ḥusain (or Abū-ḥusain) Muḥammad bin Abī 'Abdallāh Aḥmad bin alsālim albaṣrī, died in Jumādā-alākhar, A. H. 386, on fol. 102^a.

279. Abūbākr alsūsi, with his real name: Muḥammad bin Ibrāhīm alsūfi alsūsi, lived in Syria and died in Damascus in Dhū-alḥijjah, A. H. 386, on fol. 102^a.

280. Shaikh Abū-alkāsim Dinawari Wā'iz, with his real name: 'Abd-alṣamad bin 'Umar bin Muḥammad bin Ishāq, died the 24th of Dhū-alḥijjah, A. H. 397, and was buried by the side of Imām Ḥanbal, on fol. 102^a.

281. Khwājah Yaḥyā bin 'Ammār alshāibānī, originally of Sijistān; he had personally known Shaikh Abū 'Abdallāh bin Khafif (No. 144), and Khwājah 'Abdallāh Anṣārī (No. 300) had known him when a boy; he died A. H. 402, on fol. 102^a.

282. Shaikh 'Uthmān bin Abū 'Amr (Abū 'Umar in the following copy) Bākīlānī, died in Rajab, A. H. 402, 84 years old, on fol. 102^a.

283. Shaikh Abū 'Ali Daḳḳāk, with his real name: Ḥasan bin Muḥammad Daḳḳāk, pupil of Shaikh Abū-

alkâsim Naşrâbâdi (No. 267); Abû-alkâsim Kûshairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nîshâpûr in the month Dhû-alka'dah, A. H. 405 or 406, on fol. 102^b.

284. Shaikh Abû 'Abd-rahmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Abd-rahmân) Sullamî, with his real name: Muḥammad bin Husain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alkâsim Naşrâbâdi (No. 267) and Shaikh Shibli; Shaikh Abû Sa'id bin Abû-alkhair got his investiture from him, after the death of his Pir Abû-alfadl; Abû 'Abd-rahmân is the author of the *تفسير حقائق* and the *طبقات مشايخ*, and died in Sha'bân, A. H. 412, on fol. 102^b.

285. Shaikh Abû Sa'id Mâlinî (Barbier de Meynard, *Dictionnaire géographique etc. de la Perse*, p. 511, calls him Abû Sa'd), with his real name: Aḥmad bin Muḥammad bin Aḥmad bin Isma'il bin Ḥafṣ (حفص), so distinctly in the following copy; here is written *حصيص* or *حصص* (حصص), born in Mâlin near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102^b.

286. Abû-alḥasan (according to the following copy and the *Nafahât-aluns* Abû-alḥusain) bin Jaḥdam Hamadânî, with his real name 'Alî, disciple of Kaukabi and Ja'far Khuldî (No. 246), author of a work *حجة الاسرار*, in which the life and miracles of the Ghauth-ala'zam 'Abd-alkâdir Jilî are alleged to be related (sic! 'Abd-alkâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû-alḥasan, see No. 36); he died A. H. 414, on fol. 102^b.

287. Shaikh Abû 'Abdallâh Ṭâkî (طائي), with his real name: Muḥammad bin Faḍl bin Muḥammad alṭâkî alsijistânî alharawî, pupil of Mûsâ bin 'Amrân Jirafî (or according to a marginal note in the *Nafahât-aluns*, No. 1412, fol. 158^a, Jîruftî, Jîraft or Jîruft being a town in Kirmân), died the 1st of Şafar, A. H. 416, in Harât, on fol. 103^a.

288. Shaikh Abû 'Abdallâh Dâstânî, with his real name: Muḥammad bin 'Alî Dâstânî, and the Laqab Shaikh-almashâyikh, contemporary with Abû-alḥasan Kharakânî (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103^a.

289. Shaikh Abû Mañşûr Işfahânî, died in Ramaḍân, A. H. 418, on fol. 103^a.

290. Sâlâr-i-Mas'ûd Ghâzi, according to Shaikh 'Abd-alḥaqq Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103^a.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Kaşşâb and a friend of Abû 'Alî Daḳḳâḳ (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103^b.

292. Shaikh Abû Ishaq bin Shahriyâr Kâzarûnî, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Ḥusain bin Muḥammad alfirûzâbâdi alakkâr was his instructor in Şûfism; he had personally known Abû-alḥusain bin Jaḥdam (No. 286), and died in Dhû-alka'dah, A. H. 426, on fol. 103^b.

293. Shaikh Abû Mañşûr Muḥammad al-Anşârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anşârî (No. 300) and pupil of Sharif Ḥamzah 'Akîli as

well as of Abû-almuzaḥfar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharif Ḥamzah 'Akîli, on fol. 103^b.

294. Shaikh Abû Sa'id bin Abû-alkhair, the great rubâ'i-writer, with his real name Faḍl-allâh, born in Mahna in Khurâsân; he was first a pupil of Shaikh Abû-alfadl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naşr Sarrâj, No. 271, the pupil of Abû Muḥammad Murta'ishî, No. 227, whose Pir had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-rahmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Kaşşâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (=83 years and 4 months), on fol. 104^a.

295. Shaikh 'Ammû (عمو, not عمور, as the following copy has), a nickname (paternal uncle) given to Aḥmad bin Muḥammad bin Hamzah Şûfî, with the Kunyah Abû Isma'il, by Shaikh Abû-al'abbâs Nahâwandî (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105^a.

296. Shaikh Abû 'Abdallâh (in the following copy 'Abdallâh) Ibn Bâkuyah (ابن باكويه), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafif (No. 144) and had friendly intercourse with Abû-alkâsim Kûshairî (No. 299), Shaikh Abû Sa'id (No. 294), and Shaikh Abû-al'abbâs Nahâwandî; he died A. H. 442 in Shirâz, on fol. 105^a.

297. Shaikh Abû-alḥasan Rûzi, with his real name: 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy: 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû-alḥusain) Ḥuşrî (No. 266), and friend of 'Abd-rahmân (or Abû 'Abd-rahmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105^a.

298. Ḥadrat Shaikh Pir 'Alî Hujwirî, son of 'Uthmân Ibn 'Alî aljullâbî alghaznawî, with the Kunyah Abû-alḥasan, the famous author of the *كشف المحجوب*, pupil of Shaikh Abû-alfadl bin Ḥasan (or Ḥusain) alkhuttalî (who himself was a pupil of Shaikh Ḥuşrî, whose teacher had been Shaikh Shibli); he was personally acquainted with Shaikh Abû-alkâsim Gurgânî, Shaikh Abû Sa'id bin Abû-alkhair, and Shaikh Abû-alkâsim Kûshairî, and followed the Ḥanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples; he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105^a.

299. Shaikh Abû-alkâsim Kûshairî, with his real name: 'Abd-alkarîm bin Hawâzin alḳushairî, one of the Shaikhs of Khurâsân and author of the *رسالة وشيريه* and the *تفسير لطائف الاشارات*; he was the pupil and son-in-law of Shaikh Abû 'Alî Daḳḳâḳ (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî' alâkhar, A. H. 465, on fol. 106^a.

300. Shaikh-alislâm Khwâjah 'Abdallâh Anşârî, son of Abû Mañşûr Muḥammad Anşârî (No. 293), with the Kunyah Abû Isma'il, of Harât; he was a descendant of Abû Mañşûr Matt (مت) alansârî ibn Abû Ayyûb Anşârî, who, in the reign of the Khalîf 'Uthmân, went

with Aḥnaf bin Kais to Khurāsān and settled in Harāt, was born in Sha'bān, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabī'-'alākhar, on fol. 106^a.

301. Abū-alḥasan Najjār, died the 22nd of Dhū-alḥijjah, A. H. 481, 84 years old, on fol. 106^b.

302. Abū Naṣr alharawī alkhānjabādī (الخانجه بادی), with his real name: Muḥammad bin Aḥmad bin Abī Ja'far, originally of Kirmān, died 124 years old, in Khānjabād, A. H. 500, on fol. 106^b.

303. Ḥujjat-alislām Imām Muḥammad bin Muḥammad al-Ghazālī alḥūsī, with the Kunyah Abū Ḥāmid and the Laqab Zain-aldin, who had as teacher in Ṣūfism Shaikh Abū 'Alī Fārmadī (No. 72); he was a Shāfi'ite and author of many important works, for instance, the *تفسير باقوت التأويل* in 40 volumes, the *احياء العلوم*, the *جواهر القرآن*, the *كيمياء سعادت*, etc. (in the *Nafahāt-aluns* there is added the *مشكوة الانوار*). He was a brother of Imām Aḥmad Ghazālī, was born A. H. 450, and died, 54 years old, the 14th of Jumādā-'alākhar, A. H. 505, in Baghdād, on fol. 107^a.

304. Abū-'alabbās Ḥurri, with his real name: Aḥmad bin Ja'far, died A. H. 507 (so correctly in the following copy; here is written by mistake *هفتاد و هفتاد*), on fol. 107^a.

305. Ḥakīm Sanā'i Ghaznavī, with his real name: Abū-almajd Majdūd bin Ādam, the famous author of the 'Ḥadīkah,' a pupil of Khwājah Yūsuf Hamadāni (No. 73); his death is fixed here in A. H. 525, and this ta'rīkh is stated to be inscribed on Sanā'i's tomb in Ghazna, which Dārā Shukūh, the author of this work, states to have visited himself, on fol. 107^a.

306. Shaikh Abū 'Abdallāh Juwainī (جوينی, so to be read instead of *جونى*, which is found both in index and text here, and also in the following copy), with his real name: Muḥammad bin Ḥummūyah (حُمُوِيَه), one of the Shaikhs of Khurāsān and friend of Shaikh Abū-alḥasan Bustī, died, 90 years old, A. H. 530, on fol. 107^b.

307. Ḥadrat 'Ain-alkuḍāt of Hamadān, with his real name: Abū-alfadā'il 'Abdallāh bin Muḥammad almiyānji, a friend of Shaikh Muḥammad bin Ḥummūyah and Imām Aḥmad Ghazālī, author of various Arabic and Persian works, died A. H. 533, on fol. 107^b.

308. Shaikh-alislām Ḥadrat Shaikh Aḥmad-i-Jām, son of Abū-alḥusain, with the Kunyah Abū Naṣr, born in Nāmaḵ near Jām, a descendant of that Jarir bin 'Abdallāh altajallī to whom the Khalīf 'Umar ibn al-Khaṭṭāb had given the name Yūsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Aḥmad-i-Jām; Shaikh Zābir-aldin 'Isā, one of the Shaikh's sons, reports in his *رموز الحقائق*, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abū Sa'id bin Abū-alkhair, who died one year before Aḥmad-i-Jām's birth, had a prophetic vision of this coming great ornament of Ṣūfism, and charged in his last will his son Abū Tābir (to whom he also afterwards appeared in a dream) to hand to Aḥmad-i-Jām, as soon

as he was grown up, his (the father's) own garment (خرقة) as token of investiture, a commission which was duly executed. One of the greatest pupils of Aḥmad-i-Jām was Khwājah Maudūd 'Īshtī (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107^b.

309. Shaikh Abū-'alabbās bin 'Irrif, with his real name: Aḥmad bin Muḥammad alṣanḥājī (الصنهاجى), so correctly in the following copy and in the *Nafahāt-aluns*, No. 1412, fol. 250^b, where the father's name is spelt 'Irif)andalusi, died A. H. 536, on fol. 108^b.

310. 'Abd-alsalām bin 'Abd-almān bin Abī-alrijāl allahmī alashbīlī (الاشبيلي, in the following copy (الاشتبلي), with the Kunyah Abū-alḥikam (or Abū-alḥakim, as the following copy has), author of the *شرح اسماء الحسنی*, died A. H. 536, on fol. 108^b.

311. Shaikh Abū-albayān bin Maḥfūz alḳurashī, called Ibn-aljawāri (alḥawāri?), died A. H. 551, on fol. 108^b.

312. Shaikh 'Abd-alawwal bin 'Isā bin Shu'aib alsanjari alharawī, with the Kunyah Abū-alwaḳt, was in the science of tradition a pupil of Jamāl-alislām Dā'ūdī and a friend of Khwājah 'Abdallāh Anṣārī (No. 300); he went from Khurāsān to Baghdād, was born in Dhū-alka'dah, A. H. 458, and died in Dhū-alka'dah, A. H. 553, in Baghdād; 'Abd-alkādir Jilāni (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108^b.

313. Shaikh Tāj-al'arifin Abū-alwafā, with his real name, Kākish (ككيش), contemporary with 'Abd-alkādir Jilāni, who visited him, when still young, in Baghdād. Tāj-al'arifin, who recognised at once in 'Abd-alkādir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd-alkādir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really god-like man; Tāj-al'arifin died, more than 80 years old, after A. H. 500 (550?), in Baghdād, on fol. 109^a.

314. Shaikh 'Adī (عدى) bin almusāfir alshāmī (in the following copy, alshāfi) alhakkāri (الهكاري), friend of 'Abd-alkādir Jilāni, Shaikh Ḥammād Dabbās (No. 35), one of the spiritual guides of the former, and 'Uḳail Maniji (or Maniji, as it is pointed in the *Nafahāt-aluns*, No. 1412, fol. 251^b marginal gloss), went from Syria to the Hakkari hill near Maṣīl, and built there a cell for himself, where he died, A. H. 557, on fol. 109^b.

315. Shaikh Mājīd Kurdi, pupil of Tāj-al'arifin Abū-alwafā (No. 313), died A. H. 561 (560 in the following copy), on fol. 110^a.

316. Sayyid Aḥmad bin Abū-alḥasan alrafā'i, a descendant of the seventh Imām Mūsā Kāzīm (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shibli (No. 30); he was a Shāfi'ite and died the 12th of Jumādā-'alawwal, A. H. 578, more than 80 years old, on fol. 110^b.

317. Shaikh Ḥayāt bin Kais alḥarrāni (بفتح حاء و تشديد راه, marginal gloss in *Nafahāt-aluns*, No. 1412, fol. 253^a), died end of Jumādā-'alākhar, A. H. 581, in Ḥarrān, on fol. 111^a.

318. Shaikh Shihāb-aldin Suhrawardi almaḳṭūl,

with his real name, Yaḥyā bin Jaish, put to death in Ḥalab by the orthodox 'Ulamās, A. H. 587, 36 or 37 years old, on fol. 111^b.

319. Shaikh Jāgīr (جاگیر), originally of Kurdistān, lived in Sāmīrah and died there A. H. 590, on fol. 111^b.

320. Shaikh 'Abd-alraḥīm (in the following copy 'Abd-alraḥmān) Maghribī, with the Kunyah Abū Muḥammad, died A. H. 592, 70 years old, on fol. 111^b.

321. Shaikh Abū 'Alī bin Muslim, of 'Irāk, died 90 years old, A. H. 594, on fol. 112^a.

322. Shaikh Nizāmī of Ganjah, the great epic poet, here called a pupil of Akhī Faraj (in the following copy again Farrukh, see No. 146) Zanjānī (!), died A. H. 596, on fol. 112^a.

323. Shaikh Abū 'Abdallāh alḡurashī (alḡuraishī in the following copy) alḡāshimī, with his real name, Muḥammad bin Ibrāhīm, died A. H. 599, on fol. 112^a.

324. Shaikh Rūzbahān Baḡlī, with the Kunyah Abū Muḥammad bin Abī Naṣr, pupil of Sirāj-aldīn Maḥmūd bin Khalifah, author of many publications, among others, of the (in the following copy: عرائض) تفسیر عرائس; 50 years he preached in Shirāz, and died in the middle of Muḥarram, A. H. 606, on fol. 112^b.

325. Shaikh Abū-alḡāsan Karduwāih (کَرْدُوئِه), lived in Shirāz and died the end of Muḥarram, A. H. 606, on fol. 112^b.

326. Shaikh Abū Ishaḡ Aghrab (اغرب), with his real name, Ibrāhīm bin 'Alī, lived in Baṡā'ih (بطائح) and died there, A. H. 609, on fol. 112^b.

327. Ibn Ṣabbāgh, with his real name, 'Alī bin Ḥamid alṡā'idī, and the Kunyah Abū-alḡāsan, died the 15th of Sha'bān, A. H. 612, and was buried in one of the villages of Miṣr, on fol. 112^b.

328. Shaikh 'Alī bin Idrīs (so correctly in the index of this copy and the text of the following one; the text here has Uwais) Ya'ḡūbī, with the Kunyah Abū Muḥammad, who had received much instruction from 'Abd-alḡādir Jilānī; he was a pupil of Shaikh 'Alī bin Hai'atī (No. 47), whose teacher Tāj-al'arīfin Abū-alwafā (No. 313) had been; he died the last of Dhū-alḡa'dah, A. H. 619, in the رباط يعقوب (Jacob's hospice), on fol. 113^a.

329. Shaikh Yūnus bin Yūsuf (so in the index and in the following copy; the text here has Saif) Shaibānī, founder of the طائفة يونسية, died A. H. 619, on fol. 113^a.

330. Shaikh Kuraishi, with his real name 'Alī, and the Kunyah Abū-alḡāsan, died A. H. 621, on fol. 113^a.

331. Shaikh Farīd-aldīn 'Attār, the great mystic poet, born near Nishāpūr in Sha'bān, A. H. 513, spent 85 years in Nishāpūr and was put to death A. H. 627, 114 years old. He was a pupil of Shaikh Majd-aldīn Baghdādī. Of his works mentioned here are: تذكرة منطق الطير, ويسر نامه, الهی نامه, الاولیا, on fol. 113^b.

332. Shaikh Ibn Fāriḡ almiṡri, with his real name, 'Umar bin Fāriḡ alḡamawī, with the Kunyah Abū-alḡāṡ and the Laḡab Sharaf-aldīn; he was born in Egypt, spent his life there, and belonged to the Banū Sa'd; he wrote the famous mystic ḡaṡidah التائبة, and died the 2nd Jumādā-alawwal, A. H. 632 (here is written by mistake وششمه ودر, in the following copy وششمه ودر);

a combination of both وششمه ودر gives the correct year), on fol. 113^b.

333. Shaikh Auḡad-aldīn Ḥamid alḡirmānī, pupil of Shaikh Rukn-aldīn Sanjāsī (سنجاسی), whose teacher had been Shaikh Kuṡb-aldīn Abḡarī, the pupil of Shaikh Abū-alnajib 'Abd-alḡāhir Suhrawardī (No. 122); he was a friend of Shaikh Muḡyī-aldīn (ibn) 'Arabī (No. 60), and died A. H. 635 (contrary to the common statement, A. H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger, Catal., p. 48, and Rieu ii. p. 619^a, and compare the remark under No. 349 below), on fol. 113^b.

334. Maulānā Shams-aldīn Tabrizī, with his real name: Muḡammad bin 'Alī bin Malakḡād, Jalāl-aldīn Rūmī's spiritual guide; he was a pupil of Shaikh Abū-baḡr Sallabāf (the basket-maker) Tabrizī, or according to others: of Shaikh Rukn-aldīn Sanjāsī (comp. No. 333), or according to others again: of Bābā Kamāl Jandī; he died A. H. 645, on fol. 114^a.

335. Shaikh Abū-alḡhaith Jamil Yamānī, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'āḡlī (al'āḡlīlah in the following copy; alafah, which is probably the correct form, in the Nafahāt-aluns, No. 1412, fol. 267^a, l. 5) alyamānī, and afterwards of Shaikh-i-Kabir 'Alī Aḡḡal (or, as the Nafahāt point, Uḡḡul); he died A. H. 651, on fol. 114^a.

336. Shaikh Abū-alḡāsan Shādhilī, with his real name: 'Alī bin 'Abdallāh, of Maghrib, lived in Isḡandarīyyah; he died in Makkah, A. H. 654 or 656, on fol. 114^b.

337. Shaikh 'Alī al-Khabbāz (the baker), of 'Irāk, died A. H. 656, on fol. 114^b.

338. Shaikh 'Abdallāh Balyānī (بلیانی), son of Diyā-aldīn Maṡ'ūd bin Muḡammad bin 'Alī bin Aḡmad bin 'Umar bin Isma'il bin Shaikh Abū 'Alī Daḡḡāḡ, and honoured by the epithet Kamāl Auḡad-aldīn; he received the investiture from his father, who traced his own back through four generations to Shaikh Abū-alnajib Suhrawardī (No. 122); he died the 10th of Muḡarram, A. H. 686 (680 in the following copy), on fol. 114^b.

339. Shaikh Yāsin almaghribī alawṡad, the Ḥajjām, or barber, among whose pupils is particularly conspicuous Imām Muḡyī-aldīn Nawāwī (or, as the following copy reads probably more correctly, Nawawī); he died in Rabī-alawwal, A. H. 687 (so correctly in the following copy and in the Nafahāt-aluns, No. 1412, fol. 269^a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115^a.

340. Shaikh 'Afif-aldīn Tilimṡānī, with his real name: Sulaimān bin 'Alī, died A. H. 690, on fol. 115^a.

341. Shaikh Sa'dī Shirāzī, the great didactic and moral poet, with his real name: Muṡliḡ bin 'Abdallāh, and the Laḡab: Muḡharraf-aldīn (in the following copy Sharaf-aldīn), died in Shawwāl, A. H. 691, in Shirāz, on fol. 115^b.

342. Shaikh Ḥasan Bulḡḡārī (in the following copy Bāzārī), born in Nakhjuwān; he traces his investiture through two generations back to Shaikh Abū-alnajib Suhrawardī, died A. H. 698, 93 years old, on fol. 115^b.

343. Shaikh Abū Muḡammad (in the following copy: Shaikh Muḡammad) Marjānī, with his real name: 'Abdallāh bin Muḡammad, of Marjān in Maghrib, died in Tūnis, A. H. 699, on fol. 115^b.

344. Ibn Muṭarrāf of Andalus, with the Kuniyah Abū 'Abdallāh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116^a.

345. Shaikh Shams-aldin, with his real name: Muḥammad bin Aḥmad دنایائی Ṣūfī, a Ḥaubalite, died A. H. 711, on fol. 116^a.

346. Shaikh Hammād-aldin (in the following copy: 'Imād-aldin), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alḥarāmīyah Ibrāhīm bin 'Abd-rahmān (or according to the following copy: bin 'Abdallāh Ibrāhīm bin 'Abd-rahmān) of Wāsiṭ, died, 54 years old, in A. H. 711, on fol. 116^a.

347. Shaikh Sulaimān Turkmān, lived in Damascus, died A. H. 714, on fol. 116^a.

348. Shaikh Najm-aldin, with his real name: 'Abdallāh bin Aḥmad bin Muḥammad alīshāhānī, a pupil of Abū-al'abbās almursā (المرسی) alshādhilī, lived for some time in the precincts of Makkah, and died there in Jumādā-alākhar, A. H. 721, 78 years old, on fol. 116^a.

349. Shaikh Auḥādī Iṣfahānī, the author of the **جام جم**, said to have been a companion of Shaikh Auḥād-aldin Kirmānī (see No. 333); he died A. H. 738 in Tabriz, on fol. 116^a.

350. Maulānā Maḥmūd (so in the text here and in the following copy, but the index has Muḥammad) Zāhid Murghābī, with the Laḡab Jalāl-aldin, a pupil of Maulānā Nizām-aldin Harawī in the **علوم ظاهريه** or exoteric sciences, died in Dhū-alḥijjah, A. H. 778, and was buried in Murghāb, near Harāt, on fol. 116^b.

351. Maulānā Zain-aldin Abūbākr (ابابکر) Tābyādi, son of Shaikh 'Alī bin Shaikh Abūbākr bin Shaikh Aḥmad bin Shaikh Muḥammadshāh bin Shaikh Maḥmūd bin Shaikh Suhail Tābyādi (Tābyād is a village near Jām), likewise a pupil of Nizām-aldin Harawī, and spiritual guide of Khwājah Bahā-aldin Naqshband (No. 82); he died the last of Muharram, A. H. 791 (so correctly instead of the wrong **نود و يك** here), on fol. 116^b.

352. Khwājah Ḥāfiẓ of Shirāz, the great lyrical poet, with his real name Muḥammad, the Laḡab Shams-aldin, and the honorary epithet Lisān-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwājah Bahā-aldin Naqshband, and died in Shirāz, A. H. 792, on fol. 116^b.

353. Maulānā Zāhir-aldin Khalwatī, pupil of Shaikh Saif-aldin Khalwatī, who died A. H. 793 (in the following copy 783), and contemporary with Zain-aldin Abūbākr Tābyādi (No. 351), he died A. H. 800, on fol. 117^a.

354. Shaikh Kamāl (or Kamāl-aldin) Khujandī, died in Tabriz, A. H. 803, on fol. 117^a.

355. Maulānā Muḥammad Shirīn, with the takhalluṣ Maghribī, pupil of Shaikh Isma'īl Sīsī, who was a companion of Shaikh Nūr-aldin 'Abd-rahmān of Asfarā'in (No. 131) and a contemporary of Shaikh Kamāl Khujandī; he died A. H. 809, 60 years old, on fol. 117^b.

356. Shāh Kāsim-i-Anwār, originally of Ādharbaijān, born and brought up in Tabriz; he was first a pupil of Shaikh Ṣadr-aldin Ardabilī, and later on of Shaikh Ṣadr-aldin 'Alī Yamānī, whose teacher Shaikh Auḥād-

aldin Kirmānī (No. 333) had been, and also of Khwājah Bahā-aldin Naqshband, died A. H. 837 in Kharjird, near Jām, on fol. 117^b.

357. Shaikh Zain-aldin Khwāfi, with the Kuniyah Abūbākr, pupil of Shaikh Nūr-aldin 'Abd-rahmān Kuraishī Miṣrī (who was himself a pupil of Shaikh Yūsuf Kūrānī, whose Pir had been Shaikh Tāj-aldin Ḥasan Shamsbīrī, the pupil of Shaikh Maḥmūd Iṣfahānī, whose spiritual guide Shaikh 'Abd-alsamad Naẓārī had been under the tuition of Shaikh 'Alī bin Buzghush of Shirāz, No. 150, the pupil of the Shaikh-alshuyūkh Shihāb-aldin Suhrawardī, No. 148); he died the 2nd of Shawwāl, A. H. 838, on fol. 118^a.

358. Ḥaḍrat Shaikh (in the following copy Sayyid) Badī-aldin, with the Laḡab: Shāh Madār, a pupil of Shaikh Muḥammad Ṭāifūr Shāmi, died the 17th of Jumādā-alawwal, A. H. 840, in Makanpūr near Kānūj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118^b.

359. Maulānā Jalāl-aldin Būrānī (or Pūrānī), with the Kuniyah Abū Yazid, friend and disciple of Maulānā Zāhir-aldin Khalwatī (No. 353), died the 10th of Dhū-alkā'dah, A. H. 862, on fol. 118^b.

360. Khwājah Shams-aldin Muḥammad alkūsū'i (Kūsū is a village near Harāt, where he was born) aljāmi (or bin aljāmi, according to the following copy), a descendant of the Shaikh-alislām Aḥmad aljāmi alnāmaḳī (No. 308); he was a pupil of Shaikh Zain-aldin Khwāfi (No. 357), and a friend of Shaikh Bahā-aldin 'Umar (Tabrizī is added in the following copy); his majlis was frequented by famous Shaikhs like Maulānā Sa'd-aldin Kāshgharī (No. 89), Maulānā Shams-aldin Muḥammad Asad, Maulānā Jalāl-aldin Būrānī, and others; he died the 26th of Jumādā-alawwal, A. H. 863, in Harāt, on fol. 119^a.

361. Maulānā Shams-aldin Muḥammad Rūjī (Rūj is a village, nine farsangs from Harāt), a pupil of Maulānā Sa'd-aldin Kāshgharī; he was born in the night of the 14th Sha'bān (شب براءت), A. H. 820, and died the 16th of Ramaḍān, A. H. 904; his grave is close by that of Khwājah 'Abdallāh Anṣārī, the Shaikh-alislām, on fol. 119^b.

362. Shaikh Ṣūfī 'Alī, of Jām, pupil of Zain-aldin Khwāfi, died A. H. 908, on fol. 120^a.

363. Amir Sayyid 'Alī Kiwām, one of the Sayyids of سوارنه or سوانه near Sirhind, and pupil of Shaikh Bahā-aldin Jaunpūrī, died in Jaunpūr, A. H. 950, on fol. 120^a.

364. Makhdūmī Shaikh Ḥusain Khwārizmī, pupil of Ḥaḍrat Makhdūmī-a'zam Shaikh Ḥāji Muḥammad Khabūshānī of the Kubrawī order (who was himself a pupil of Shaikh Shāh 'Alī Bidāwarī, whose Pir, Shaikh Rashid-aldin Muḥammad Asfarā'ini, had been under the tuition of Amir 'Abdallāh بزمشایادی, the pupil of Shaikh Iṣḥāq خلاننی, who had received his spiritual education from Amir Sayyid 'Alī Hamadāni); the Makhdūmī a'zam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwārizmī, A. H. 956, in Syria, on fol. 120^b.

365. Shaikh 'Alī Muttakī, son of 'Abd-almalik bin Kādikhān almuttakī alḳādīrī alshādhilī almadānī al-ḳishtī, one of the great saints of India; his ancestors

came from Jaunpūr, he himself was born in Burhānpūr and was first a pupil of Shāh Bājīn Cīstī, who lived in the same town; after having received the Cīstī investiture from Shāh Bājīn's son, Shaikh 'Abd-alḥakīm, he went to Multān, and later on to Makkah and Madīnah, where he obtained from Shaikh Muḥammad bin Muḥammad alsakhāwī the Kādīrī and Shādhilī investiture (the latter order having been founded by Shaikh Nūr-aldīn Abū-alḥasan 'Alī alḥusainī alshādhilī, No. 336); he died in Madīnah the 2nd of Junādā-alawwal, A. H. 975, 90 years old, on fol. 120^b.

366. Shaikh Adhan (ادهن) of Jaunpūr, son of Shaikh Bahā-aldīn, died in Jaunpūr, A. H. 976, more than 100 years old, on fol. 121^a.

367. Shaikh Salīm Fatḥpūrī, son of Shaikh Bahā-aldīn, born in Dībli, pupil of Khwājāh Ibrāhīm (who was a descendant of Khwājāh Fuḍāil bin 'Iyād, see No. 96) of the Cīstī order; the Shaikh himself was a descendant of Shaikh Farīd-aldīn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahāngīr was born (therefore his name Salīm). The Shaikh was born A. H. 897, and died the 29th of Ramaḍān, A. H. 979; he was buried in the principal mosque in Fatḥpūr, on fol. 121^a.

368. Shaikh Nizām-aldīn of Abnītah (اننیتة, a village near Lakhnau), pupil of Shaikh Ma'rūf Jaunpūrī, whose Pir had been Shaikh Ilāhdād, the commentator of the كافيہ and the هداية; he died A. H. 979, on fol. 121^b.

369. Shaikh Dā'ūd C'hannidāl (چھتی is a village near Lāhūr), whose forefathers had come from Arabia to India; he was first a pupil of Maulānā Isma'il of Uch (اچہ), whose Pir the great poet 'Abd-alraḥmān Jāmī had been; he joined the Kādīrī order, and died A. H. 982, on fol. 121^b.

370. Shaikh Nizām of Nārnaul in India, a pupil of Shaikh Khānū (خانوی) Cīstī, who lived in Gwāliyār and died A. H. 940; Shaikh Nizām died A. H. 997, on fol. 122^a.

371. Shaikh Wajih-aldīn Gujarātī, lived in Ahmadābād, and was a disciple of Shaikh Muḥammad Ghauth; he died the 1st of Saḥar, A. H. 998; Muḥammad Ghauth died the 15th of Ramaḍān, A. H. 970, in Akbarābād, 80 years old, and was buried in Gwāliyār, on fol. 122^a.

372. Sayyid 'Alā-aldīn of Audh, put to death, A. H. 998, on fol. 122^b.

373. Khwājāh 'Abd-alḥakī Jāmī, a descendant of the Shaikh-alislām Ahmad-i-Jām; he lived in Zandajān (زندجان) near Harāt, and died A. H. 1005; when 'Abd-allāhkhān Uzbek came from Transoxania, in order to subdue Khurāsān, and entered the Khwājā's majlis in Zandajān, the latter entreated him to spare the holy men, and predicted to him the conquest of Harāt in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Faṣīḥ-aldīn, the father of Ḥadrāt Mirak Shaikh (see fol. 124^b, line 2 of this copy), who was Dārā Shukūh, the author's own Pir, died the 22nd of Ramaḍān, A. H. 1019, in Lāhūr, on fol. 122^b.

374. Shāh Abū-alma'ālī, of the Kādīrī order, pupil of Shaikh Dā'ūd C'hannidāl (No. 369), settled in later years in Lāhūr; he was born the 10th of Dhū-alḥijjah,

A. H. 960, and died the 16th of Rabi'-alawwal, A. H. 1024; he is the author of a work on the life and miracles of 'Abd-alḥakīr Jilānī (غوث اعظم), entitled تحفة القادریة, on fol. 123^a.

375. Shaikh Muḥammad bin Fadl-allāh bin Shaikh Muḥammad Ṣadr, a descendant of the Khalīf Abūbakr Ṣiddīq; his ancestors had settled in Jaunpūr, but he was born at Ahmadābād in Gujarāt; he was first a pupil of Makhdūm Ṣafī Gujarātī, performed then his pilgrimage to Makkah and Madīnah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alī Mutṭaḳī (No. 365); after his return to Ahmadābād, he became for a further 12 years a disciple of Shaikh Wajih-aldīn Gujarātī (No. 371); he belonged to the Cīstī order, and died in Burhānpūr, the 2nd of Ramaḍān, A. H. 1029, on fol. 123^b.

376. Shaikh Ahmad Kābulī alsirhindī, a descendant of the Khalīf 'Umar, a Hanafite and a Nakshbandī, being in the latter capacity a pupil of Khwājāh Bāqī, whose Pir Maulānā Khwājāgī انکنی (in the following copy, and on fol. 124^b, line 9 of this copy, انکنکی) had been under the tuition of his own father, Maulānā Darwish Muḥammad. He also got instruction from Kādīrī and Cīstī Shaikhs, and died in Sirhind, A. H. 1034, 63 years old, on fol. 124^a.

377. Shaikh Balāwal, born in a village called شیخو (or شیمخود امن), in the Panjāb, lived in Lāhūr; he was, in the doctrines of the Kādīrī order, a pupil of Shaikh Shams-aldīn, whose Pir had been Shaikh Abū Ishaq, the disciple of Shaikh Dā'ūd C'hannidāl (No. 369). He died the 28th of Sha'bān, A. H. 1046, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 125^a.

VIII. Female Saints. (a) The prophet's wives.

378. Ḥadrāt Khadijah Kubrā, the first wife of the prophet, with the Kuniyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzā bin Qusayy bin Kilāb, and Fāṭimah bint Zā'idah bin alāṣamm, of the Bani 'Amir bin Luwayy; she was 40 when she married Muḥammad, who was then in his 25th year; she died, 65 years old, the 10th of Ramaḍān, in the 10th year of Muḥammad's prophetic mission (three years before the Hijrah, A. D. 619), on fol. 125^b.

379. Ḥadrāt 'Ā'ishah Ṣadīkah, with the Kuniyah Umm 'Abdallāh, Muḥammad's third and best beloved wife after Khadijah, daughter of Abūbakr, died the 17th of Ramaḍān, A. H. 58, 66 years old, and was buried in the cemetery Albaḳī' in Madīnah; Abū Hurairah read the prayer over her body, on fol. 125^b.

380. Zainab, daughter of Khuzaimah bin Ḥārith bin 'Abdallāh bin 'Amr bin 'Abd-Manāf bin Hilāl bin 'Amir bin Ṣaṣ'ah (صمصعہ), Muḥammad's fifth wife, married to him in Ramaḍān, A. H. 3, died the first of Rabi'-alākhar, A. H. 4 (in Muir's Life of Mahomet, A. H. 4 and 5 respectively are given), on fol. 126^b.

381. Zainab bint Jahsh, with the Kuniyah Umm-alḥukm, whose mother Umaimah (in the following copy Aminah) bint 'Abd-almuttalib was Muḥammad's aunt, the prophet's seventh wife, married to him in the month Dhū-alḥajdah, A. H. 5; her original name was Barraḥ, and her first husband Zaid, Muḥammad's adopted son; she died A. H. 20 or 21, on fol. 126^b.

382. Saudah, with the Kuniyah Umm-alaswad, daughter

of Rabī'ah bin Kais bin 'Abd Shams bin 'Abd . . . bin Naṣr bin Mālik bin Ḥanbal bin 'Amir bin Luwayy bin Ghālib al-kurashīyah al-āmīriyyah, and Bint Kais bin 'Amr, Muḥammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadijah's death; she died at the end of the Khalif 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'āwiyah, on fol. 127^a.

383. Ṣafīyyah, daughter of Ḥayy bin Akḥṭab bin Sa'batah (سعبته) bin Tuḳailah (تقيلة) and Ḥurrah (so in the following copy حره; here it is spelt خرة) bin Samwān (سموان), in the following copy (سموال), a Jewess, Muḥammad's ninth wife; she died A. H. 36, or according to others, A. H. 50 or 52, or even, as some assert, in Khalif 'Umar's reign, on fol. 127^a.

384. Umm Ḥabībah, daughter of Abū Sufyān, and Ṣafīyyah bint al-ʿāṣ (in the following copy Abi-al-ʿāṣ) bin Umayyah bin 'Abd-alshams, the aunt of the Khalif 'Uthmān. Umm Ḥabībah was Muḥammad's tenth wife, whom he married in her 35th year in Madinah, A. H. 7, her dowry was 400 gold dinārs, or according to others, 4000 silver dirhams; she died A. H. 42 or 44, on fol. 127^b.

385. Ḥafṣah, daughter of 'Umar the second Khalif, and Zainab bint Ma'ūn bin Ḥabīb bin Wahab, Muḥammad's fourth wife, married to him A. H. 2 or 3; she was born 5 years before Muḥammad's prophetic mission, and died A. H. 45 or 47 (in the following copy a third alternative, viz. A. H. 41, is given), on fol. 127^b.

386. Juwairīyyah, daughter of Ḥārīth bin Abi Darār (Darārī in the following copy) bin Ḥabīb bin 'Abīd bin Mālik, married to Muḥammad as his eighth wife in Sha'bān, A. H. 5 or 6; she died in Madinah, A. H. 55 or 56, 65 years old, on fol. 127^b.

387. Maimūnah, daughter of Ḥārīth bin Ḥuzn bin Baḥr bin al-Ḥazm, and Hind bint 'Auf bin Zamīr bin al-Ḥarb, married to the prophet as his eleventh wife, A. H. 7; she died, according to the most trustworthy authorities, A. H. 51, according to others, A. H. 61, 63 or 66, on fol. 128^a.

388. Umm Salmah, with her real name: Hind bint Abi Umayyah, married to the prophet in Shawwāl, A. H. 4, as his sixth wife; she died the 3rd of Rabī'al-ākhar, A. H. 61 or 59, 84 years old; Abū Hurairah read the prayer over her body, on fol. 128^a.

(b) *The prophet's daughters.*

389. Ḥadrat Fāṭimah Zahrā, with the Kunya Umm Muḥammad, and the Laqabs Ṭāhirah, Zākīyah, Rāḍīyah, Marḍīyyah, and Batūl; she was the youngest daughter of the prophet, and married to 'Alī in Ramaḍān, A. H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Ḥasan, Ḥusain, and Muḥsin, and three daughters, Zainab, Umm Kulthūm, and Ruḳayyah; Muḥsin and Ruḳayyah died quite young; Zainab, who was married to 'Abdallāh Ja'far, and Umm Kulthūm, who was married to the (Khalif) 'Umar, left no children behind; Fāṭimah was born five years before Muḥammad's prophetic mission, and died the 3rd of Ramaḍān, A. H. 11, six months after the prophet's death, 28 years old, on fol. 128^a.

390. Ḥadrat Zainab, the eldest daughter of the prophet, married to her cousin Abū-al-abbās bin al-

Rabī'; issue: one son, 'Alī, and one daughter, Imāmah, who became 'Alī's wife after Fāṭimah's death; the son, 'Alī, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A. H. 8, on fol. 128^b.

391. Ḥadrat Ruḳayyah, Muḥammad's second daughter, born after Zainab, married to the (Khalif) 'Uthmān, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A. H. 2 (so correctly in the following copy: در سال دوم از هجرت; here is written by mistake: در سال هشتم از هجرت), on fol. 128^b.

392. Ḥadrat Umm Kulthūm, Muḥammad's third daughter, born after Ruḳayyah, and before Fāṭimah; her real name was Āminah (آمنه), in the following copy Aminah (امینه); she was married to 'Uthmān after her sister Ruḳayyah's death, A. H. 3, and died A. H. 9, on fol. 129^a.

(c) *Other famous women.*

393. Zā'idah, a slave-girl of (the Khalif) 'Umar, on fol. 129^a.

394. Shu'wānah (شُعْوَانَه), a Persian by birth, settled in Ubullah (four farsangs from Baṣrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fuḍail bin 'Yād (No. 96) and died A. H. 175, on fol. 129^b.

395. Ḥadrat 'Ukairah (عقيرة), in the Nafahāt-aluns: 'Ufairah) al-ābidah, of Baṣrah, died A. H. 180, on fol. 129^b.

396. Ḥadrat Rābī'a-i-'adawiyyah of Baṣrah, contemporary with Sufyān Thaurī (No. 162); she was the fourth daughter of her father, therefore her name Rābī'ah; her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A. H. 185, on fol. 129^b.

397. Naṣīyyah (نصية), perhaps Naḳīyyah? of Miṣr; Imām Shāfi'i (No. 23) visited her, and when he died in Miṣr, his corpse was taken into her house; she died in Ramaḍān, A. H. 208. Her husband, Iṣḥāq bin Ja'far, wanted to bury her in Madinah, but the people of Miṣr insisted on her interment in their own city, on fol. 130^b.

398. Fāṭimah of Nishāpūr, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bāyazīd Bisṭāmī (No. 66), her contemporary, admired and praised her very much; she died A. H. 223, on fol. 131^a.

399. Tuḥfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sari Saḳāṭī (No. 28) is here related with all details, on fol. 131^a.

400. Umm 'Īsā, daughter of Ibrāhīm Harbi, a great authority in legal matters, died in Rajab (according to others, in Ramaḍān), A. H. 328, on fol. 133^a.

401. Umm Muḥammad, the mother of Shaikh 'Abdallāh (or Abū 'Abdallāh) bin Khafīf (No. 144), in whose company she made by sea the pilgrimage to Ḥijāz, on fol. 133^a.

402. Ummat-alwāhid, with her real name ستميه (in the following copy سنيميه), daughter of Ḥusain bin Ismā'il Ḥākīmī, famous as Qurān-reader, traditionist, legal authority, etc.; she died in Ramaḍān, A. H. 377, more than 90 years old, on fol. 133^a.

403. Ummat-alsalām, daughter of Ḳāḍī Abūbākr bin Kāmil bin Khalaf and disciple of Muḥammad bin

Ismā'il بصلانی (in the following copy بصلانی); her pupils were Tanúkhi, Záhidi, and Abû-ʿalī; she was born in Rajab, A. H. 318 (the date is omitted here, in the following copy only هزده appears), and died in Rajab, A. H. 390, on fol. 133^a.

404. Maimûna-i-Wā'izah, daughter of Shâkûlah (شاقوله), in the following copy شاقولى), and mother of 'Abd-alsamad, died A. H. 393, on fol. 133^b.

405. Khadijah, with the Kunyah Umm Salmah, daughter of Mûsâ bin 'Abdallâh, died A. H. 407 (or according to the following copy, 437, و چهار صد و سی و هفت, which is probably the correct reading), on fol. 133^b.

406. Umm Muḥammad, the aunt of Shaikh 'Abd-alkâdir Jilâni, on fol. 133^b.

407. Khadija-i-Wā'izah, daughter of Muḥammad bin 'Alī bin 'Abdallâh and intimate friend of Ibn Sam'ûn (No. 277), was born A. H. 374, died A. H. 460, 86 years old; she was buried by the side of Ibn Sam'ûn, on fol. 133^b.

408. Karimah of Marw, daughter of Aḥmad bin Muḥammad bin Abi Hâtim, died A. H. 460 or (according to the following copy) 463, on fol. 134^a.

409. Fâtima-i-Wā'izah, daughter of Husain bin Hasan bin Faḍlawaih (or Faḍlûyah), died A. H. 521, on fol. 134^a.

410. Fâtimah, daughter of Naṣr bin 'Aṭâ, who during her whole life had only three times left her house; she died A. H. 573, on fol. 134^a. The author adds here a few remarks (taken from Imâm 'Abdallâh Yâfi's تاریخ وروض الرباحين) about a pious Egyptian woman, who stood for thirty years in the same place, unmoved by cold or heat, never sleeping and never taking any food, and about another woman in Khwârizm, who for twenty-five years neither slept nor ate; he also quotes (from Jâmi's Nafahât-aluns) a report of Abû Sa'îd bin Abû-alkhair's about a pious old lady in Marw.

411. Bibi Jamâl Khâtûn, daughter of Kâdi Sâ'in-data (سائين دت) and sister of Hadrat Miyân Mir (No. 65), on fol. 134^b; she was over 60 years old, and lived in Siwastân, when this work was composed in A. H. 1049.

No date; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17; Nasta'liq; size, 8½ in. by 6½ in.

648

Another copy of the same.

This copy concludes on fol. 129^a, and is dated the 12th of Dhû-alhijjah, A. H. 1120 (A. D. 1709, February 22), by 'Alâ-aldin, known as Lâr Muḥammad bin 'Alī Ridâ. Ff. 130-134 are written by quite a different hand, and filled with some traditions in Arabic, beginning: قال على ابن ابى طالب رضى الله عنه وكرم وجهه سمعت النبى الخ

The proper order of the leaves is: ff. 1-89, 97-105, 90-96, 106-134.

No. 1363, ff. 134, ll. 17 (except ff. 130-134, ll. 10); clear Nasta'liq; size, 8½ in. by 5½ in.

649

The same.

A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabî'althâni, A. H. 1179 (A. D. 1765, October 6), by Fadl-allâh, son of Ghulâm Mahdi (sixth year of Shâh 'Ālam's reign).

No. 1878, ff. 108, ll. 15-19; irregularly written, partly in careless Nasta'liq, partly in Shikasta; size, 8¾ in. by 5 in.

650

Fâtih-alkulûb (فاتح القلوب).

History of the life and wonderful deeds of the great Shaikh Mir 'Abdallâh ibn Mir Muẓaffar alḥusainî altirmidhî (who died A. H. 1035=A. D. 1626, according to the two chronograms on fol. 19^a: زدياى دنى قطب روضه جاويد زمان رفت شيخ زمانه), a date also given in Beale's Oriental Biogr. Dictionary, p. 6^b, whereas, according to another chronogram on the same page, viz. بود, and the statement on fol. 18^b, line 7, see also Rieu i. p. 154^a, his death took place ten years sooner, in A. H. 1025=A. D. 1616), by one of his disciples, divided into twelve babs, and beginning: الحمد لله بعد از بيان توحيد وثنای بارى عتر اسمہ و نعت سيد المرسلين و خاتم النبیین اميرالمؤمنين و امامان دين عليهم السلام و مدح اصحاب مستطاب الخ

Mir 'Abdallâh Tirmidhî, with the takhalluṣ Waṣfi, was a clever calligrapher, who got from the emperor Akbar the honorary epithet of Mushkin Kalam, and a good poet too, see Rieu, loc. cit., and Bodleian Catal., No. 1894.

The last year that appears in this little work, mentioned as date of the death of one of the Shaikh's great pupils, is A. H. 1054 (A. D. 1644, 1645), on fol. 31^a, l. 15.

This copy was finished the 23rd of Dhû-alka'dah, in the 20th year (either of Shâhjahân, which would be A. H. 1056=A. D. 1646, December 31, or more likely of 'Ālamgir, A. H. 1087=A. D. 1677, January 27). On fol. 1^b the work is simply styled: تاريخ مير عبد الله.

No. 645, ff. 32, ll. 17; Nasta'liq; worm-eaten; size, 8¾ in. by 4¾ in.

651

Râhat-alarwâh (راحت الارواح).

The life, miracles, and maxims of the great Ṣûfi Shaikh 'Azîz-allâh (born in Lâhûr, the 3rd of Jumâdâ II, A. H. 1047=A. D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shawwâl, A. H. 1084=A. D. 1674, January 28), by Ḥâfiẓ Muḥammad Sa'id bin Ḥâfiẓ (see fol. 2^a, ll. 6 and 7; fol. 3^a, line 4; and fol. 5^a, line 4), who commenced the compilation of this work in the beginning of Rajab, A. H. 1084 (A. D. 1673, October 12), and finished it after some interval during prince Muḥammad Sulṭân's campaign against Kâbul, A. H. 1085=A. D. 1674, 1675 (comp. fol. 4^a, ll. 3 and 4, and fol. 253^b, ll. 4 and 5). It is divided into the following five babs:

1. در تاريخ ولادت و احوال ايتام طفوليت و اخذ نعمت در تاريخ ولادت و احوال ايتام طفوليت و اخذ نعمت, on fol. 5^b.

2. در معاش و لباس آنحضرت, on fol. 15^a.
 3. در اخلاق و شمائل و صرف اوقات و شمه از ریاضات آنحضرت, on fol. 20^b.
 4. در خوارق عادات آنحضرت, on fol. 52^a.
 5. در ملفوظات و تاریخ وفات آنحضرت, on fol. 133^a.
 Beginning: الحمد لله الذى ارسل عبده الذى هو عزيز الله النخ.
 Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).
 No. 1165, ff. 255, ll. 11; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

652

Manâqib-alḥadarât (مناقب للحضرات).

A more modern history of the great Shaikhs of the Naqshbandi order, especially of Shaikh Aḥmad Fârûqî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as حضرت ايشان), Shaikh Muḥammad Sa'id Ma'sûm 'Umari, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190^b, A. H. 1079 = A. D. 1668 (simply styled مخدومی or معصوم الزماني), and Shaikh Âdam Naqshbandi (called سيدي or خليفه الزماني), the same who wrote in A. H. 1035-1037 (A. D. 1626-1628) the خلاصة المعارف, their contemporaries and disciples. The full title of the book is: مناقب آدميه و حضرات احمديه, and it is divided, according to the index on ff. 2^b and 3^a, into a muḥaddimah, three maṭlabs, eleven bâbs, and a khâtimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1^b: الحمد لله رب العالمين والصلوة الخ; the *second*, on fol. 40^b: الحمد لله رب العالمين الرحمن الرحيم مالك; the *third*, on fol. 189^b: الحمد لله الذى جعل الامكان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the muḥaddimah, the three maṭlabs, and the khâtimah, respectively.

Muḥaddimah (در ترغيب بر محبت نيکان و سبب) تأليف اين كتاب و مناقب سلسله نقشبنديه و تنبيهات (و فوائد ضروريه), on fol. 3^a.

Maṭlab I, in four faṣls, on fol. 163^a, margin: faṣl 1. در مناقب اجمالى حضرت شيخ احمد فاروقى, on fol. 163^b; 2. در مناقب اجمالى حضرت شيخ محمد سعيد عمرى, on fol. 174^b, margin; 3. در مناقب فضائل اجمالى حضرت شيخ محمد معصوم نقشبندى, on fol. 177^a; 4. در فضائل اجمالى بعضى از مشايخ خليفه الزماني, on fol. 185^a, margin.

Maṭlab II. در مناقب حضرت خليفه الزماني, on fol. 188^b, margin, in nine bâbs, only eight of which are found in this copy, viz. the *first*, on fol. 188^b, margin; the *third*, on fol. 116^a, margin; the *fourth*, on fol. 118^a;

the *fifth*, on fol. 122^a, margin; the *sixth*, on fol. 129^a, margin; the *seventh*, on fol. 133^a, margin; the *eighth*, on fol. 140^b, margin; and the *ninth*, on fol. 152^b, margin.

The beginning of the *third Maṭlab* (در بيان احوال) and of the *Khâtimah* (بعضى از خلفای ايشان) (بعضى از مکتوبات و ملفوظات عرفانيه و سلوک و موعظه) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh bâb*, on fol. 49^a: در بيان احوال بعضى خلفا, probably belonging to the *third Maṭlab*.

On fol. 189^b, margin, in the *third beginning*, there seems to be given the author's name, viz. Muḥammad Murâd bin Ḥabib-allâh bin Sa'di, who is probably identical with the holy Shaikh of Kashmir, Muḥammad Murâd Naqshbandi, who died, according to Rieu i. p. 300^a, A. H. 1134 (A. D. 1722); in the *first beginning*, on fol. 2^b, margin, is stated, that this work is the third *ḳism* of the نتائج الحرمین.

It was written, according to the colophons on ff. 39^b and 226^a, in A. H. 1139 and 1140 (A. D. 1726-1728).

No. 1940, ff. 226, centre-column, ll. 13, and a margin-column, ll. 32-34; Nasta'lik; many little damages throughout; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

653

Maṭlûb-alḥalibin (مطلوب الطاليمين).

A detailed biography of the great Shaikh of the Cîshti order, Nizâm-aldin Muḥammad Auliyâ, who was born in Badâ'un, the 27th of Şafar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farid-aldin Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalifah or spiritual successor, the 2nd of Rabi'-alawwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabi'-alâkhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghiyâthpûr, near Dihli (see fol. 113^b, line 11 sq., and compare the Safinat-alauliyâ, No. 114), together with a full account of his deeds and doctrines, of the other great Shaikhs of the Cîshti order from Farid-aldin upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muḥammad Bûlak bin Shaikh Abû Muḥammad Khâlidi Dihlawi bin Shaikh 'Ali Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms *تحفه شد از برای طالبان و سلك نظامى* on fol. 2^a, line 9, and fol. 2^b, line 2). Nizâm-aldin Auliyâ was the spiritual teacher of the two great poets of Dihli, Amir Khusra and Amir Hasan.

The work is divided into the following 17 maṭlabs:

1. Pedigree and birth of Nizâm-aldin, account of his parents, and genealogy of the author of this work (در بيان حسب و نسب و مولد سلطان المشايخ و اجمال احوال والدين شريفين وى و مجملا ذكر آباء و اجداد (اين احقر العباد راقم اوراق محمد بولاق الخ), on fol. 5^b. Nizâm-aldin's father is called here Khwâjah Ahmad bin Khwâjah 'Ali of Bukhârâ (died the 5th of Dhû-al-hijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bibi Zalikhâ).

2. Nizâm-aldin's earlier education in the exact sciences (در بیان تعلّم و تفرّس سلطان المشايخ و تفصيل) (تحصيل علوم ظاهري وى) on fol. 10^a.

3. Nizâm-aldin's journey from Badâ'ûn to Dihli, and thence to Ajwadhan, in Multân, to become a pupil of Shaikh Farid-aldin Ganj-i-shakar in Şûfic lore (در بيان پيدا آمدن محبّت شيخ الاسلام شيخ فرید گنجشکر در دل سلطان المشايخ و رسیدن وی بدان اخلاص از شهر بداون بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که (مسکن خاص شيخ فرید گنجشکر بود و هم مدفن اوست) on fol. 12^a. The death of Farid-aldin Ganj-i-shakar, the pupil of Khwajâh Kuṭb-aldin Bakhtiyâr Kâki Ūshi and the spiritual guide of Nizâm-aldin Anliyâ, is fixed in this work, on fol. 124^a, in A. H. 668, the 5th of Muharram (A. D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safinat-alau-liyâ, No. 113, cf. A. H. 664=A. D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizâm-aldin's arrival in Ajwadhan, and beginning of his studies under Farid-aldin Ganj-i-shakar (در بيان رسیدن سلطان المشايخ در شهر اجودهن و ارادت آوردن وی (در خدمت شيخ فرید الدین گنجشکر) on fol. 14^a.

5. Nizâm-aldin's steadiness, devotion, confidence, and obedience as Farid-aldin's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pir and Murid, and account of Bibi Fâṭimah Sâm (در بيان رسوخيت و فدويت و اعتقاد و انقياد سلطان المشايخ در خدمت پير خود فرید الدین گنجشکر و شفقت و مرحمت شيخ در باب او و تشریح آداب بيعت و ارادت و توضیح حقوق پيری و مریدی و اجمال احوال حضرت بی بی فاطمه (سام) on fol. 15^a. Bibi Fâṭimah Sâm, a very spiritual woman, was the adopted sister of Shaikh Farid-aldin, and his brother Shaikh Najib-aldin Mutawakkil, see fol. 19^a.

6. Nizâm-aldin's nomination as Khalifah of Farid-aldin, and explanation of the various kinds of the Khilâfat, the origin of the Khirḳah or devotee's garment, the Kulâh or cowl, and other matters pertaining thereto (در بيان یافتن خلافت سلطان المشايخ از خدمت پير خود فرید الدین گنجشکر و وضوح اقسام خلافت و شروع (اصل خرّقه و کلاه و اسباب خلافت باطنی و غیره فوائد) on fol. 29^b.

7. Nizâm-aldin's setting up a Şûfic convent in Ghiyâthpûr, near Dihli, and account of Shaikh Malikyâr-i-Parrân and Shaikh Abûbâkr Ṭûsi Haidari (در بيان تشریح آوردن سلطان المشايخ در شهر دهلی از خدمت پير خود شيخ فرید الدین گنجشکر و سکونت اختيار کردن در موضع غياث پور باشاره غيبی و موجب تعمير خانقاه و اجمال احوال شيخ ملکيار پَران و شيخ ابا بکر (طوسی حیدری) on fol. 37^a. The renowned Shaikh Nûr-aldin Malikyâr-i-Parrân came from Lâr to Dihli in the reign of Ghiyâth-aldin Balban (A. H. 664-686=A. D.

1266-1287) and entered there into close friendship with Shaikh Abûbâkr Ṭûsi Haidari, see fol. 40^b.

8. Nizâm-aldin's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihli (در بيان فقر و قناعت و توکل و اطاعت و بعضی رياضات و مجاهدات و اوائل حال سلطان المشايخ که در ديار اجودهن و دهلی (کشیده و بران شاکر و صابر مانده) on fol. 41^a.

9. Nizâm-aldin's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sulṭâns of Dihli, who were his contemporaries and partly hostile, partly friendly to him (در وضوح فتح و فتوح و بذل و ايثار و انعام و اطعام سلطان المشايخ و آمدن پادشاهان باميد گدائی بر در او و اجمال احوال هفت سلاطين دهلی که معاصر آن حضرت بودند بعضی (مخالف و بعضی مخلص) on fol. 46^a. The seven Sulṭâns are: 1. Ghiyâth-aldin Balban, reigned 21 years, and died A. H. 686 (A. D. 1287); 2. Mu'izz-aldin Kaiḳubâd bin Nâsir-aldin, grandson of the former, the same to whom Amir Khusrau dedicated his قران السعدين, reigned three years, and was killed A. H. 689 (A. D. 1290) by 3. Jalâl-aldin Khilji, one of his Amirs, who became his successor, reigned six or seven years, and was in his turn killed in Ramadân, A. H. 695 (A. D. 1296, July), by 4. 'Alâ-aldin, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwâl, A. H. 715 (A. D. 1316, January 3; the usual date is A. H. 716=A. D. 1316, December 22); 5. Kuṭb-aldin, son of the former, commonly known as Mubâarakshâh, who killed his three brothers Khidrkhân, Shâdikhân (both pupils of Shaikh Nizâm-aldin), and Shihâb-aldinkhân; he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A. H. 720=A. D. 1320 (so here distinctly; the usual date of his death is A. H. 721=A. D. 1321), by Khusrau khân, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyâth-aldin Tughluḳ, the governor of Multân, who became king, A. H. 720 (again distinctly: و در سنّه عشرين و (سبعمائه یعنی در سال هفصد و بيست و نه سپهر dedicated his reign to him, he was crushed by the fall of a pavilion in A. H. 725 (A. D. 1325); 7. Muḥammad bin Ghiyâth-aldin Tughluḳ (A. H. 725-752=A. D. 1325-1351), in the beginning of whose reign the Shaikh died.

10. Nizâm-aldin's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-aldin Abû-alfath and their mutual humility and civility (در بيان تحمل و تأمل و بردباری و دلداري سلطان المشايخ که با خاص و عام داشت و ذکر بعضی مجالس که در میان سلطان المشايخ و شيخ رکن الدین ابو الفتح نيميره شيخ بهاء الدین زکریا واقع شده و تواضع و سلوک (نمودن این هردو بزرگ با یکدیگر) on fol. 55^a. Shaikh Rukn-aldin Abû-alfath was the son of Shaikh Şadr-aldin Ârif, and grandson of Shaikh Bahâ-aldin Zakariyyâ; he died A. H. 735, the 9th of Jumâdâ-alawwal (A. D. 1335, January 5), comp. the Safinat-alau-liyâ, No. 156.

11. Stories of Nizâm-aldin's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilâyat or saintship, the terms Akṭâb or 'poles,' Abdâl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرفات و کشف کرامات) سلطان المشايخ و تفصيل مراتب سلوك و اقسام ولايت و تفسير تعداد اساميهاي اقطاب و ابدال و غيره که قيام عالم بوجود شان موقوف است و تشریح مرتبه (محبوبی یعنی معشوقی), on fol. 61^b.

12. Nizâm-aldin's Samâ' and some of its ceremonies (در بیان شنیدن سماع سلطان المشايخ و بعضی آداب آن), on fol. 76^a.

13. Nizâm-aldin's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other C'ishtî Pirs (در بیان خشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشايخ و ترتیب و توصیف نماز روززه و اوراد که معمول آن حضرت و غیره پیران چشت است), on fol. 88^b.

14. Nizâm-aldin's last illness, death, and burial (در بیان حقائق زحمت کشیدن و خرامیدن سلطان المشايخ (از دار دنیا سوی روضه عقبی و گماهی تکفین و تجهیز وی), on fol. 108^a.

15. Account of the prominent Shaikhs of the C'ishtî order, its fourteen Khânwâdas or families, and its fourteen branches (در بیان اجمال احوال هر يك از پیران شجره عالیّه چشتیه و بعضی وطن و مسکن و مدفن و مدت حیات و تاریخ وفات ایشان و مجملاً مذکور چهار پیر و چهارده خاندان (خانواده) اصل و پیر (چهارده فرع (فروع) آن), on fol. 114^b.

The chain of the C'ishtî Pirs is the usual one, but in an inverted order, comp. Rieu i. pp. 359 and 360^b, viz. 1. Farid-aldin Ganj-i-shakar (see above in the third maṭlah), who had five sons, viz. (a) Shaikh Naṣr-aldin, the father of Maulânâ Kamâl-aldin; (b) Shaikh Shihâb-aldin; (c) Shaikh Badr-aldin Sulaimân, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulânâ 'Alâ-aldin; (d) Shaikh Nizâm-aldin, the father of Khwâjah Ibrâhim, and grandfather of another renowned Shaikh, Maulânâ 'Aziz-aldin; and (e) Shaikh Ya'kûb, the father of Maulânâ A'azz-aldin (اعزّ الدین) and Khwâjah Kâdî; and three daughters, viz. (a) Bibi Mastûrah; (b) Bibi Sharifah, and (c) Bibi Fâtimah, the wife of Maulânâ Badr-aldin Ishâk, and mother of Khwâjah Muḥammad and Khwâjah Mûsâ; 2. Khwâjah Kuṭb-aldin Bakhtiyâr Kâkî, son of Khwâjah Kamâl-aldin Aḥmad bin Mûsâ Ūshî (Ūsh is a village in Transoxania, according to others in Farghâna, see the Safinat-alauliyâ, No. 112); 3. Khwâjah Mu'in-aldin C'ishtî, see the Safinat-alauliyâ, No. 110. His death is fixed here in A. H. 632, 6th of Rajab (A. D. 1235, March 27), that is, before Kuṭb-aldin's, who died A. H. 633, 14th of Rabi'-alawwal (A. D. 1235, Nov. 27). 4. Khwâjah 'Uthmân Hârûnî (Hârûn is a village in Khurâsân, or according to others in Farghâna), see the Safinat-alauliyâ, No. 109. He died A. H. 607, 6th or 16th of Shawwâl (A. D. 1211, March 23 or April 2).

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5. Khwâjah Hâjî Sharif Zandânî, see the Safinat-alauliyâ, No. 108. He died the 3rd or 6th of Rajab (year not known, سنه وفاتش در نظر نیامده). 6. Khwâjah Kuṭb-aldin Maudûd C'ishtî, see the Safinat-alauliyâ, No. 105. He was the son, pupil, and spiritual successor of Khwâjah Nâsir Yûsuf (in No. 7, and in Rieu, loc. cit.: Abû Yûsuf) C'ishtî, and died the first of Rajab, A. H. 527 (A. D. 1133, May 8). 7. Khwâjah Nâsir-aldin Abû Yûsuf C'ishtî (in the Safinat-alauliyâ, No. 104, Yûsuf), son of Muḥammad Sim'ân, nephew, pupil, and spiritual successor of Khwâjah Abû Muḥammad C'ishtî, died A. H. 459, the 4th of Rabi'-alâkhar (A. D. 1067, February 22). 8. Khwâjah Abû Muḥammad (in the Safinat-alauliyâ, No. 103, Muḥammad) C'ishtî, whose death is fixed here in A. H. 414, the first of Rajab (A. D. 1023, September 19). 9. Khwâjah Abû Aḥmad C'ishtî (No. 102 in the Safinat-alauliyâ), father of the preceding and pupil of the following Shaikh, born A. H. 260, the 3rd of Jumâdâ-althâni (A. D. 874, March 26), died the 10th of Jumâdâ-althâni, A. H. 355 (A. D. 966, June 3). 10. Khwâjah Abû Ishâk Shâmi, afterwards C'ishtî, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safinat-alauliyâ, No. 101). 11. Khwâjah Mamshâd 'Ulû Dinawari, pupil of the following Shaikh; year of his death likewise unknown (see the Safinat-alauliyâ, Nos. 100 and 140, where a distinction is made between 'Ulû Dinawari and Mamshâd Dinawari, the death of the latter being fixed in A. H. 299=A. D. 911, 912). 12. Khwâjah Hubairah Baṣri, pupil of the following Shaikh, year of death again unknown (see the Safinat-alauliyâ, No. 99). 13. Khwâjah Hudhaifah Mar'ashi, pupil of the following Shaikh, year of death unknown (see the Safinat-alauliyâ, No. 98). 14. Khwâjah Ibrâhim bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A. H. 161, the first of Shawwâl=A. D. 778, July 2 (comp. the Safinat-alauliyâ, No. 97, and the Majma'-alauliyâ, third bâb, where he is incorrectly styled Ibrâhim Adham). 15. Khwâjah Fuḍail bin 'Tyâd, pupil of the following Shaikh, he died in Muharram, A. H. 187=A. D. 803, January (see the Safinat-alauliyâ, No. 96). 16. Khwâjah 'Abd-awâhid bin Zaid, pupil of the following Shaikh; his death is fixed here in A. H. 176, the 27th of Ṣafar=A. D. 792, June 23 (comp. the Safinat-alauliyâ, No. 95). 17. Khwâjah Ḥasan Baṣri, with the Kunyas Abû Sa'id and Abû Muḥammad, died the first of Rajab, A. H. 110 (A. D. 728, Oct. 10), 89 years old (comp. the Safinat-alauliyâ, No. 19, and the Majma'-alauliyâ, second bâb). 18. Amir-almu'minin 'Alî bin Abî Tâlib. 19. Muḥammad the prophet.

The fourteen families of the C'ishtî order are: 1. The Zaidis, beginning with No. 16 in the preceding list of C'ishtî Shaikhs. 2. The 'Iyâdis, beginning with No. 15. 3. The Adhamis, beginning with No. 14. 4. The Hubairis, beginning with No. 12. 5. The C'ishtis, beginning with No. 11 (or 10). 6. 'Ajamis, beginning with Hâbil-i-'ajami, pupil of Ḥasan Baṣri (see the Safinat-alauliyâ, No. 161). 7. The Taifûris, beginning with Bâyazid Bistâmi (see the Safinat-alauliyâ, No. 66, and the Majma'-alauliyâ, fifth bâb). 8. The Karkhis, beginning with Ma'rûf Karkhi (see the Safinat-alauliyâ, No. 27, and the Majma'-alauliyâ, fourth bâb). 9. The Saḳaṭis, beginning with Sari Saḳaṭî (see the Safinat-alauliyâ, No. 28). 10. The

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Junaidis, beginning with Junaid Baghdâdi (see the Safinat-alauliyâ, No. 29, and the Majma'-alauliyâ, sixth bâb). 11. The Kâzarûnis, beginning with Abû Ishâk Kâzarûni (see the Safinat-alauliyâ, No. 292). 12. The Tûsis, beginning with 'Alâ-aldin Tûsi, the pupil and spiritual successor of Shaikh Wajih-aldin Abû Hafṣ (see the Safinat-alauliyâ, No. 147). 13. The Suhrawardis, beginning with Diyâ-aldin Abû Najib Suhrawardi, likewise a pupil and successor of Wajih-aldin Abû Hafṣ (see the Safinat-alauliyâ, No. 122). 14. The Firdausis, beginning with Najm-aldin Kubrâ Firdausi (see the Safinat-alauliyâ, No. 124).

The fourteen branch-families (خانوادہای فروع) otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360^b) are: 1. The Kâdiris or Ghauthis (قادرية غوثية), beginning with 'Abd-alkâdir Jilâni (see the Safinat-alauliyâ, No. 36, and the Majma'-alauliyâ, eighth bâb). 2. The Yasawis, beginning with Ahmad Yasawi, the pupil and successor of Khwâjah Abû Yûsuf Hamadâni (usually called Yûsuf Hamadâni, comp. on both the Safinat-alauliyâ, Nos. 73 and 75, the Majma'-alauliyâ, seventh bâb, and the Maḳâmât-i-Sayyid Atâ'i, No. 644 in this Catalogue). 3. The Naḳshbandis, beginning with Bahâ-aldin Naḳshband (see the Safinat-alauliyâ, No. 82). 4. The Nûris, beginning with Abû-alḥasan Nûri (see the Safinat-alauliyâ, No. 201). 5. The Khidrawis, beginning with Ahmad bin Khidrawaih (see the Safinat-alauliyâ, No. 174). 6. The Shattâris or 'Ishkis (شطارية عشقية), beginning with 'Abdallâh Shattâr, the pupil and spiritual successor of Shaikh Muhammad 'Ârif. 7. The Husainis or Bukhâris (حسينية بخارية), who trace their line from Sayyid Jalâl Makhdûm-i-Jahâniyân Bukhâri (see the Safinat-alauliyâ, No. 157) back to Imâm Husain and 'Alî bin Abî Tâlib. 8. The Zâhidis, beginning with Khwâjah Badî-aldin (in Rieu, loc. cit., Badr-aldin) Zâhid, the pupil and spiritual successor of Fakhr-aldin Zâhid. 9. The Anṣâris, beginning with 'Abdallâh Anṣâri (see the Safinat-alauliyâ, No. 300). 10. The Ṣafawis, beginning with Ṣafi-aldin Ishâk Ardabîli, pupil, son-in-law, and successor of Shaikh Zâhid Ibrâhim Jilâni. 11. The 'Aidarûsis, beginning with Sayyid 'Abdallâh 'Aidarûsi, the pupil and successor of Shaikh Abûbâkr. 12. The Kalandaris, beginning with Shaikh Haidar Kalandar and Shâh Husain Balkhî Kalandar; this order, often called the Kalandari and Cîshti branch (خانواده چشتية قلندرية) was spread in India by Shâh Khidr-i-Rûmî, a pupil of Khwâjah Kuṭb-aldin Bakhtiyâr Kâkî (No. 2 in the list of Pirs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisis, who trace their line back to Uwais Karnî (see the Safinat-alauliyâ, No. 18); Nizâmî of Ganja was one of the prominent Shaikhs of this order. 14. The Madâris, beginning with Badî-aldin Shâh Madâr, whose life has been described by his pupil Shaikh Maḥmûd in his ايمان محمودى (see the Safinat-alauliyâ, No. 358, and Rieu i. p. 361).

16. Nizâm-aldin's relations, spiritual successors, down to the author of this book, and pupils (در بيان احوال اقربای صالحين و خلفای راشدين و بعضی مریدان سلطان المشايخ و تفصيل شجرة اين راقم اوراق که بحضرت سلطان المشايخ (سلطان المشايخ منتهی ميشود), on fol. 144^b).

Principal relations: 1. Khwâjah Muḥammad, pupil and nephew of Nizâm-aldin, son of his sister Bibî Jannat. 2. Khwâjah Rafi-aldin Hârûn, son of Khwâjah Muḥammad. 3. Khwâjah Naf'-aldin Nûh, son of a younger brother of Rafi-aldin Hârûn, who bore likewise the name of Khwâjah Muḥammad. 4. Khwâjah Abûbâkr, a son, or son-in-law, as it seems, of Bibî Jannat, and father of Khwâjah 'Aziz-aldin.

The first ten Khalifas or spiritual successors: 1. Naṣir-aldin Muḥammad C'irâgh of Dihli, son of Shaikh Yahyâ Audhî (see the Safinat-alauliyâ, No. 116, and the Siyar-al-'ârifin, No. 12). 2. Shaikh Shams-aldin Muḥammad bin Yahyâ. 3. Shaikh Kuṭb-aldin Munawwar bin Shaikh Burhân-aldin bin Shaikh Jamâl-aldin Hânsawi; his son was Shaikh Nûr-aldin. 4. Shaikh Ḥusâm (so correct instead of جسم in the text) -aldin Multâni. 5. Shaikh Fakhr-aldin Zarâwî. 6. Shaikh 'Alâ-aldin 'Alî. 7. Shaikh Burhân-aldin Gharib (see the Safinat-alauliyâ, No. 117), died the 12th of Safar, A. H. 732 (A. D. 1331, Nov. 14), at Daulatâbâd. 8. Shaikh Wajih-aldin Yûsuf II. 9. Shaikh Shihâb-aldin Imâm, died in Dihli. 10. Shaikh Sirâj-aldin 'Uthmân, known as Akhî Sirâj. All these ten Khalifas survived Nizâm-aldin by a few years only.

The chain of Khalifas which connects Shaikh Sirâj-aldin with the author of this work, Muḥammad Bûlâk, is as follows: 11. Shaikh 'Alâ-alḥaḳḳ wa-aldin Bangâli, pupil and successor of Akhî Sirâj, and son of 'Umar bin As'ad Lâhûri. 12. Shaikh Nûr Kuṭb-i-'âlam, son and successor of the preceding Shaikh. 13. Makhdûm Shaikh Ḥusâm (here again spelt جسم) -aldin of Mânikipûr (a place in Audh, see W. Pertsch, Berlin Cat., p. 998). 14. Sayyid Râjî Hâmidshâh. 15. Shaikh Hasan Tâhir, originally of Jaunpûr, came under Sulṭân Sîkandar (i. e. Sikandar Shâh Lûdî, A. H. 894-923 = A. D. 1489-1517) to Dihli. 16. Kâdikhân Yûsuf Nâṣihî (in one place here ماصحی Mâṣihî). 17. Shâh 'Abd-al-'aziz Kashki (کشکی), with the honorary epithet of Jamâl-alḥaḳḳ, the younger son of Shaikh Ḥasan Tâhir, and brother of Shâh Diyâ, came from Jaunpûr to Dihli, and lived there seventy years. 18. Shâh Najm-alḥaḳḳ wa-aldin Câ'in lodhâ (چائين لودها). 19. Shaikh Bahâ-aldin Shâhâbâdî (Shâhâbâd is a place near Karnâl). 20. Ḥadrat Shâh Ahmad Asad-allâh. 21. Makhdûm Shâh Khûb-allâh (خوب الله), son and successor of the preceding Shaikh, and Pir and predecessor of Muḥammad Bûlâk, who was honoured by him with the epithet of Kamâl-alḥaḳḳ wa-aldin, and appointed his Khalifah, in the 84th year of Makhdûm Shâh, and the 50th of his own life.

Principal pupils of Nizâm-aldin: 1. Khwâjah Abûbâkr of Mândû. 2. Kâḏî Muḥyi-aldin Kâshânî. 3. Amîr Khusrau of Dihli, the great poet who only survived his master's death by six months, and died the 18th of Shawwâl, A. H. 725 (A. D. 1325, September 27). 4. Amîr Ḥasan, the poet. 5. Maulânâ Wajih-aldin Pâ'ili (پائلی). 6. Maulânâ Fakhr-aldin Rûzi (or perhaps Rûzani). 7. Maulânâ Faṣih-aldin. 8. Maulânâ Jamâl-aldin. 9. Maulânâ Jalâl-aldin (the last three died during their master's lifetime). 10. Khwâjah Muḥammad Imâm ibn Maulânâ Badr-aldin Ishâk (the husband of Bibî Fâṭimah, daughter of Shaikh Farid-aldin

Ganj-i-shakar), author of the انوار المجالس in which he collected the sayings of Nizâm-aldin. 11. Khwâjah Mûsâ, brother of the preceding Khwâjah. 12. Maulânâ 'Azîz-aldin Şûfi, son of Bibi Mastûrah, one of Shaikh Farid-aldin Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the انوار الابرار, in which sayings of Nizâm-aldin are collected also. 13. Khwâjah Karîm-aldin bin Khwâjah Kamâl-aldin Samarkandî, who married the daughter of Khwâjah Muḥammad (No. 10), the grandson of Farid-aldin Ganj-i-shakar. 14. Kâdî Sharaf-aldin Firûzghahî (فیروزگهی). 15. Maulânâ Bahâ-aldin Audhî, originally of Multân; he lived and died in Dihli. 16. Shaikh Mubârak Gûyâ, called Amîrdâd, because he was Amîrdâd or Mîrdâd (i.e. chief-justice) under Sulṭân 'Alâ-aldin Khiljî (see above, in maṭlab 9). 17. Khwâjah Mu'ayyid-aldin Kurri, who was originally prefect of کوره under Sulṭân Jalâl-aldin (i.e. Jalâl-aldin Khiljî, see above, maṭlab 9). 18. Khwâjah Tâj-aldin Dâwarî. 19. Khwâjah Diyâ-aldin Baraui, intimate friend of Amîr Khusrau and Amîr Hasan, rose to a high position under Sulṭân Muḥammad Tughluḡshâh (see above, maṭlab 9), and composed a number of renowned works, for instance, the ثنای محمدی, the صلوات کبیر, the عنایت نامۀ الهی, and particularly the تاریخ فیروزشاهی (see above, No. 211, in this Cat., and also No. 569, where the same author's اخبار برمکیان are noticed). 20. Khwâjah Mu'ayyid-aldin Anṣârî. 21. Khwâjah Shams-aldin, a nephew of the poet Amîr Hasan (by others, but wrongly, called a nephew of Amîr Khusrau). 22. Hâjî Nizâm-aldin Shirâzî. 23. Khwâjah Sâlâr. 24. Maulânâ Fakhr-aldin of Mîrath (Meerut). 25. Maulânâ Maḥmûd. 26. Maulânâ 'Alâ-aldin of Andhipat. 27. Maulânâ Shihâb-aldin کشتواری. 28. Maulânâ Ḥajîb-aldin Multânî. 29. Maulânâ Badr-aldin نوله. 30. Maulânâ Rukn-aldin جغمه. 31. Khwâjah Aḥmad Badâ'ûnî. 32. Khwâjah Kuṭb-aldin Kuhansâli. 33. Maulânâ Najm-aldin Maḥbûb, with the epithet Shakarkhân-i-Thânisari (شکرخان) (دهاری). 34. Khwâjah Shams-aldin Dhârî (دهاری), also called Janbî (جنبی), he wrote a book, containing sayings of his master (ملفوظات آنحضرت). 35. Maulânâ Yûsuf Badâ'ûnî. 36. Maulânâ Kâdî يشه پائلی. 37. Maulânâ Kiwâm-aldin Yakdâna Andhî. 38. Maulânâ Burhân-aldin Sâwî. 39. Khwâjah 'Abd-al'azîz Bângarmû'î. 40. Maulânâ Jamâl-aldin Audhî. 41. Shaikh Nizâm-aldin Mû'î (موئی), friend of Shaikh Sharaf-aldin Munyari (died A. H. 782 = A. D. 1380, 1381), who went for his sake to Bihâr, and settled there. 42. Kâdî 'Abd-alkarîm فدوای, lived and died in Audh. 43. Kâdî Kiwâm-aldin فدوای. 44. Makhdûm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubârak) Kirmânî, the author of the سیر الاولیا (see Rieu iii. p. 976^a).

17. Pithy sayings and stories of Nizâm-aldin, as collected by Amîr Hasan, Amîr Khusrau, and other pupils of his در بیان بعضی کلمات و حکایات نوادر که بر زبان دربار گهر نثار سلطان المشایخ گذشته و آنها را امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده (بنوک قلم در آورده اند, on fol. 169^b).

Beginning of the whole work, on fol. 1^b: لله الحمد و المنة که دین متین خاتم النبیین را بر آئین انبیای پیشین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ.

A full index of the seventeen maṭlabs is found on ff. 2^b, 3^a, 3^b, and 5^a. The proper order of the leaves, which are curiously misplaced, is: ff. 1-3, 5, 4, 6-106, 115-121, 107-114, 122-175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: فوائد الفوائد و راحت المحبتین, both containing sayings and discourses of Nizâm-aldin, taken down by his pupils (the latter by Amîr Hasan, see above, and comp. Rieu iii. p. 973^b); راحت القلوب, by Farid-aldin Ganj-i-shakar (ib. p. 974^a); اوراد چشتیه; سیر العارفين; اوراد چشتیه; سیر الاولیا (see Nos. 637-639 in this Cat.); سیر الاولیا by Sayyid Muḥammad Kirmânî (see above), etc.

This copy was transcribed A. H. 1137 (A. D. 1724, 1725), in Muḥammadshâh's reign, by Sayyid Mir Muḥammad Ganjâhî (کنجاهی), known as شاه دولہ (!).

No. 886, ff. 175, ll. 15; Nasta'liq; size, 9³/₄ in. by 5³/₄ in.

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Sawâṭi'-alanwâr (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the C'ishti order that has yet come to light, by one of the more modern Khalîfas or spiritual successors of Mu'in-aldin C'ishti, Farid-aldin Ganj-i-shakar, and other renowned Pirs, Muḥammad Akram bin Shaikh Muḥammad 'Ali bin Shaikh Ilâhbakhsh alḥanafî albarâsawî (البراسوی), see ff. 1^b, l. 5; 5^b, ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldin 'Alikhân bin Shaikh Bahâ-aldin bin Ihtishâmkhân Badâ'ûnî, A. H. 1135 (A. D. 1723), at Dihli, and completed it, after seven years' labour, the 13th of Muḥarram, A. H. 1142 (A. D. 1729, August 8), see fol. 6^b, line 6 ab infra, sq. The chronogram for the beginning of the work is معتبر (= 1135), in a ta'rikh, by the above-mentioned Sharaf-aldin 'Alikhân, see fol. 6^b, last line, sq.; that for the completion is بحر الخارق (= 1142), see fol. 7^a, l. 2 sq. The author's chief authorities were (see fol. 7^a, lin. penult. sq.):

سیر الاولیا

بحر المعانی

روضة الاحباب

شواهد النبوة

روضة الشهداء

روضة الصفا

حبيب السیر

لطائف اشرفی (by Sayyid Ashraf Jahângîr)

مکتوبات سید اشرف جهانگیر

نقعات الانس

مرآة الاسرار (by Shaikh 'Abd-arahmân C'ishti)

سیر الاقطاب (by Allah Diyah, see Rieu i. p. 358^b)

تحفة القادرية

تكملة غوث الصمداني

(by Jamāl-aldin Amīr-i-Iqbāl bin Sābiḳ of Sijistān, who noted down all the admonitions and precepts of his Pir 'Alā-aldaulah Simnāni, who died A.H. 736 = A.D. 1335, 1336, comp. Bodleian Cat., No. 1446).

سبع مسائل

سير العارفين

اخبار الاختيار

روني المجالس

ترجمة حكايات الصالحين

اسرار السالكين

(by Abū 'Aṣim Baṣrī, see fol. 56^b, first line).

جامع السلاسل

ملفوظ حوض شمشي (شمسي)

جوامع الكلم ملفوظ مير سيد محمد گيسودراز

(spiritual teachings of Sayyid Muḥammad Giṣūdarāz, who died A.H. 825 = A.D. 1422, collected by Muḥammad bin Muḥammad Akbar Ḥusaini, see Rieu i. p. 347^b).

فتوحات مكي

تذكرة الاوليا

(by Shaikh 'Abd-alkuddūs of Gangū) انوار العيون

مكتوبات حضرت قطب العالم شيخ عبد القدوس حنفي ('Abd-alkuddūs of Gangū died A.H. 944 or 945 = A.D. 1537, 1538, comp. the Safinat-alauliyā, No. 118).

(by Shaikh Rukn-aldin bin 'Abd-alkuddūs of Gangū). لطائف قدسي

كتاب چشتية بهشتية

نوادير الانوار

گلزار الابرار

and others (a work often quoted in this book, but not mentioned in the list of authorities, is the جواهر فريدي, see further below).

The Sawāṭi'-alanwār are divided into four اقتباس (found here respectively on ff. 7^b, 45^a, 91^a, and 358^b), each subdivided into three نور, with many smaller divisions, called شعاع, لامع, and ساطع.

The first *Iktibās* treats of the lives and deeds of Muḥammad, the first four Khalīfs, and the twelve Imāms.

The second, third, and fourth *Iktibās* give detailed biographies of the whole chain of 'Cishti Pirs, from Ḥasan Baṣrī to the author's own father Muḥammad 'Alī, covering a space of more than 1000 years.

List of the great 'Cishti Shaikhs in the order of their spiritual succession (the first seventeen are identical with those given in the fifteenth matlab of the preceding work, of course in an inverted order):

1. Khwājah Ḥasan Baṣrī, son of Abū-alḥasan Yasār, with the Kunyas Abū Sa'īd and Abū Muḥammad, born

A. H. 21 (A. D. 642), died, 89 years old, the 1st or 5th of Rajab, A. H. 110 (A. D. 728, October 10 or 14), on fol. 45^a (No. 17 in the Maṭlūb-altālibin).

2. Khwājah 'Abd-alwāhid bin Za'id, died the 27th of Ṣafar, A. H. 177 (A. D. 793, June 13); the تاريخ المصر fixes his death as early as A. H. 128 (!), on fol. 52^b (No. 16 in the Maṭlūb-altālibin).

3. Khwājah Fuḍail bin 'Iyād, with the Kunyas Abū 'Alī and Abū-alfaid, on fol. 56^b (No. 15 in the Maṭlūb-altālibin; as birth-places are given here: Marw, Bukhārā, Kūfah, or Samarḳand).

4. Khwājah Ibrāhim bin Adham, died the 16th of Jumādā-alawwal, A. H. 161, 162, or 166 (A. D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62^a (No. 14 in the Maṭlūb-altālibin; his father's name is given here as Adham bin Sulaimān bin Manṣūr Tamīmī).

5. Sayyid Badr-aldin Hudhaifah almar'ashī, contemporary with Shaḳīḳ Balkhī and Abū Sulaimān Dārānī, exchanged many letters with Yūsuf-i-Asbāt, on fol. 70^b (No. 13 in the Maṭlūb-altālibin; date of death, as in all other biographies, only the 4th of Shawwāl).

6. Shaikh Amin-aldin Hubairah albaṣrī, died the 8th of Shawwāl (no year mentioned), 120 or even 130 years old, on fol. 71^b (No. 12 in the Maṭlūb-altālibin).

7. Khwājah 'Ulū Dīnawarī (Dīnawar is a place in Kūhistān, between Hamadān and Baghdād, near Karmisin or Kirmisin, قرمىسين, the Arabicised Kirmānshāh), died the 24th of Muḥarram (no year), on fol. 73^a (No. 11 in the Maṭlūb-altālibin).

8. Sharīf-aldin Abū Ishāḳ 'Cishti ('Cisht is a place in Khurāsān, in the district of Harāt; another 'Cisht is in India, near Multān), on fol. 73^b (No. 10 in the Maṭlūb-altālibin).

9. Abū Aḥmad Abdāl 'Cishti, died, 95 years old, A. H. 355 (A. D. 966), on fol. 75^a (No. 9 in the Maṭlūb-altālibin).

10. Khwājah Abū Muḥammad 'Cishti, son of the preceding Shaikh, on fol. 76^b. His death is fixed here on the 4th of Rabī'-althānī, A. H. 421 = A. D. 1030, April 11 (No. 8 in the Maṭlūb-altālibin).

11. Khwājah Nāsir-aldin Abū Yūsuf 'Cishti, son of Khwājah Muḥammad Sim'ān (سمعان) ibn Sayyid Ibrāhim ibn Sayyid Muḥammad ibn Sayyid Ḥusain ibn Sayyid 'Abdallāh, known as 'Alī Akbar, ibn Imām 'Alī Naḳī ibn Imām Muḥammad Taḳī aljawād, etc., on fol. 79^b. He left two sons: Khwājah Kuṭb-aldin Maudūd, his Khalifah, and Tāj-aldin Abū-alfath, and died the 3rd of Rajab, A. H. 459 = A. D. 1067, May 20 (No. 7 in the Maṭlūb-altālibin).

12. Khwājah Kuṭb-aldin Maudūd 'Cishti, died A. H. 527 = A. D. 1133, on fol. 81^a (No. 6 in the Maṭlūb-altālibin). His three most prominent Khalīfas were: (a) Ḥāji Sharīf Zandānī; (b) Khwājah Aḥmad, born A. H. 507, died A. H. 577 = A. D. 1113, 1114-1118, 1182 (Safinat-alauliyā, No. 106), Maudūd's son, and brother of Khwājah 'Abd-ali; (c) Shāh Sanjān, i.e. Rukn-aldin Maḥmūd, died A. H. 597 = A. D. 1200, 1201 (Safinat-alauliyā, No. 107).

13. Khwājah Ḥāji Sharīf Zandānī, died the 3rd of Rajab (year unknown), on fol. 87^b (No. 5 in the Maṭlūb-altālibin).

14. Khwājah 'Uthmān Hārūnī (Hārūn is a place in the district of Nishāpūr or in that of Farghāna), on fol. 88^b (No. 4 in the Maṭlūb-altālibin).

15. Khwājah Mu'in-aldin Cishtī Sijzī, son of Khwājah Ghiyāth-aldin Hasan ibn Sayyid Aḥmad Hasan ibn Sayyid Ṭāhir ibn Sayyid 'Abd-al-'aziz ibn Sayyid Ibrāhīm ibn Imām 'Alī Ridā ibn Imām Mūsā Kāzīm ibn Imām Ja'far Ṣādiq ibn Imām Muḥammad Bākīr ibn Imām Zain-al-'ābidin ibn Imām Ḥusain, on fol. 91^b (No. 3 in the Maṭlūb-altālibin). He was born, A. H. 537 (A. D. 1142, 1143), in Sijistān, went to India and enjoyed the tuition and companionship of 'Abd-al-qādir Jilānī and Najm-aldin Kubrā, and died the 6th of Rajab, or according to others, the 20th of Dhū-al-ḥijjah, A. H. 632 = A. D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz. Bibi 'Ismat, the daughter of Shaikh Wajih-aldin Mashhadī, and Immat or Ummat-allāh (امّة الله), a Rājah's daughter; one daughter, Bibi Hāfiz Jamāl, and three sons, viz. (a) Shaikh Abū Sa'īd, (b) Shaikh Faṭḥ-aldin, (c) Shaikh Ḥusām-aldin. His two most renowned disciples and Kḥalifas were: (a) Ḳuṭb-aldin Bakhtiyār, and (b) Ḥamid-aldin Ṣūfi alsa'idi alnāgūri alsiwāli (السيوالي), Siwāl being one of the townships of Nāgūr), with the Kunyah Abū Aḥmad and the epithet of Sultān-altārikin, died the 11th of Ramaḍān, A. H. 641 (A. D. 1244, February 22), or, more correctly, the 29th of Rabī'al-ākhar, A. H. 673 = A. D. 1274, Nov. 1 (see the Safinat-alauliyā, No. 111).

16. Khwājah Ḳuṭb-aldin Bakhtiyār Kāki Ūshī, son of Khwājah Kamāl-aldin bin Aḥmad bin Mūsā Ūshī, on fol. 107^b (No. 2 in the Maṭlūb-altālibin). His chief disciples were: (a) Shaikh Farid-aldin Ganj-i-shakar; (b) Shaikh Badr-aldin Ghaznawī, who came from Ghazna to Lāhūr, and later on to Dihli, whose Khalifah was Shaikh Imām-aldin Abdāl, succeeded by Shaikh Shihāb-aldin 'Ashik, whose Khalifah again was Shaikh 'Imād-aldin Dihlawī, likewise a pupil of Imām-aldin Abdāl, succeeded in his turn by Shaikh Tāj-aldin Imām; (c) Shāh Khidr Rūmī (see the list of subordinate orders of the Cishtis, No. 12 in the Maṭlūb-altālibin), whose pupil was Shaikh Najm-aldin Kalandar; (d) Kādi Ḥamid-aldin Nāgūri (see the Safinat-alauliyā, No. 149), with his real name: Muḥammad bin 'Atā, who belonged at the same time to the Suhrawardī order, being a disciple of Shaikh Shihāb-aldin Suhrawardī, and died the 5th of Ramaḍān, A. H. 643 (A. D. 1246, January 24), at Dihli; his son was Maulānā Nāsiḥ-aldin.

17. Shaikh Farid-aldin Mas'ūd Ajwadhani Ganj-i-shakar, on fol. 118^b (No. 1 in the Maṭlūb-altālibin). His father's name appears here as Shaikh (or Kādi) Jamāl-aldin Sulaimān bin Shaikh Shu'aib bin Shaikh Aḥmad II bin Shaikh Yūsuf bin Shaikh Muḥammad bin Shaikh Shihāb-aldin bin Shaikh Aḥmad I (known as Farrukh-shāh of Kābul) bin Shaikh Naṣir-aldin bin Sultān Maḥmūd bin Shaikh Sāmān bin Shaikh Mas'ūd bin Shaikh 'Abdallāh Khwurd bin Wā'iz alashghar bin Wā'iz alakbar bin Shaikh Abū-alfath bin Shaikh Ishāk bin Shaikh Ibrāhīm bin Shaikh Nāsir-aldin bin Shaikh 'Abdallāh Kalān ibn Amir-almu'minin 'Umar ibn Alkhattāb. His elder brother was Shaikh A'azz-aldin Muḥammad, his younger brother Shaikh Najib-aldin Mutawakkil. His

death is fixed here, as usual, on the 5th of Muḥarram, A. H. 664 (A. D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Ḳuṭb-aldin Bakhtiyār Kāki (who died the 14th of Rabī'al-awwal, A. H. 633), would rather point to A. H. 668, the date given in the preceding work. As ta'rikh, however, appears فرید الله شد (= 664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlūb-altālibin, except that the first is called here (probably more correctly) Shaikh Naṣir-aldin, known as Naṣr-allāh; but according to the جواهر فریدی—a statement which the author of this work has apparently adopted—the five sons were: (a) Shihāb-aldin Ganj-i-'ilm, (b) Nizām-aldin Shahīd, (c) Badr-aldin Sulaimān, (d) Shaikh Ya'qūb, (e) 'Abdallāh, who died very young; Shaikh Naṣr-allāh was, according to this authority, only a stepson (ريب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bibi Fāṭimah, Bibi Sharifah, and Bibi Mastūrah, who became the wife of Shaikh 'Umar Ṣūfi Fārūki and the mother of Shaikh 'Izz-aldin (so on fol. 186^a, last line, whereas on fol. 165^b, line 7, he is called 'Adud-aldin, and in the Maṭlūb-altālibin, 16th maṭlab, No. 12 in the list of pupils: 'Aziz-aldin). Ganj-i-shakar's wife was a daughter of Sultān Ghiyāth-aldin Balbau (see the Maṭlūb-altālibin, 9th maṭlab).

Ganj-i-shakar's grandchildren: I. Sons of Shaikh Shihāb-aldin Ganj-i-'ilm: (a) Shaikh Ḥusām-aldin, (b) Shaikh 'Abd-alḥamid, (c) Shaikh Mas'ūd, (d) Shaikh Muḥammad, (e) Shaikh 'Alishir, (f) Shaikh Jamshid. II. Sons of Shaikh Nizām-aldin: (a) 'Adud-aldin, known as Shaikh Ibrāhīm, father of Shaikh Nūr-aldin (called in the Maṭlūb-altālibin: 'Aziz-aldin), the father of Khwājah 'Adud-aldin, who had again three sons: Khwājah Badr-aldin, Khwājah Rukn-aldin, and Shaikh Khwājah; (b) Khwājah 'Alī, the father of Shaikh Sālār, Shaikh Nūr-aldin, Shaikh Yahyā, and Shaikh Khusrāu. III. Sons and daughters of Shaikh Badr-aldin Sulaimān: A. Issue of his wife, Bibi Malkū (ملكو), the daughter of Kādi Abū Muslim: (a) Shaikh Muḥammad 'Alā-aldin Mauj-i-daryā, who was for 50, or even 54 years, his father's Khalifah, and had two sons: Shaikh Mu'izz-aldin and Shaikh 'Alam-aldin; the list of lineal descendants of Mauj-i-daryā goes down to Shaikh Tāj-aldin Maḥmūd, who died the 17th of Ṣafar, A. H. 1019 (A. D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Fa'id-allāh (died, 55 years old, the 25th of Dhū-al-ḥijjah, A. H. 1018 = A. D. 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrāhīm, Fa'id-allāh's son. Shaikh Ibrāhīm had four sons: Shaikh Muḥammad (died A. H. 1024, the 18th of Muḥarram = A. D. 1615, Feb. 17), Shaikh Ilāh-baksh, Shaikh Ghulam Muḥammad, and Shaikh Jān Muḥammad; (b) Shaikh Muḥammad Shahid; (c) Shaikh Maḥmūd; (d) Shaikh Tāj-aldin; (e) Bibi 'Illat; (f) Bibi Ṣafiyah; (g) Bibi Zainab; (h) Bibi Raḳiyah. B. Issue of his wife, Bibi Hājirān: (a) Shaikh Maudūd, (b) Shaikh Aḥmad, (c) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'qūb: (a) Khwājah 'Adud-aldin (called in the Maṭlūb-altālibin: A'azz-aldin), (b) Khwājah Kādi, (c) Bibi 'Izzat. V.

Sons of Shaikh Naṣir-aldin or Naṣr-allāh: (a) Khwājah Bāyazīd, (b) Khwājah Nīmat-allāh, (c) Khwājah 'Abd-allāh, (d) Khwājah Karīm-aldin, (e) Khwājah Ibrāhīm, (f) Khwājah 'Abd-alraḥīm (a Maulānā Kamāl-aldin, who appears as Shaikh Naṣir-aldin's son in the Maṭlūb-alfālibin, is not mentioned here at all).

18. Shaikh Najib-aldin Mutawakkil (see above in the Siyar-al'arifin, No. 10, and the Maṭlūb-alfālibin, 5th maṭlab), the brother and Khalifah of the preceding Shaikh, on fol. 189^a. He died the 9th of Ramadān, A. H. 669 (A. D. 1271, April 21), at Dihli, in the reign of Ghiyāth-aldin Balban.

19. Shaikh Jamāl-aldin Hānsawī, with his real name Aḥmad, died during Farid-aldin Ganj-i-shakar's lifetime, on fol. 191^a. Shaikh Abūbakr Tūsi Haidari Kalandar and Shaikh Ḥusām-aldin of Andipat (انديت) were among his companions and disciples; his son was Shaikh Burhān-aldin, the father of Shaikh Kuṭb-aldin Munawwar (one of Nizām-aldin Auliya's Khalifas, see the Maṭlūb-alfālibin, 16th maṭlab, No. 3 in the list of Khalifas).

20. Shaikh Badr-aldin Ishāq bin 'Alī bin Ishāq, of Dihli, pupil, Khalifah, and son-in-law of Farid-aldin Ganj-i-shakar (see the Maṭlūb-alfālibin, 15th maṭlab, No. 1), on fol. 194^a.

21. Shaikh Nizām-ahḥakḥ wa-aldin Muḥammad bin Aḥmad bin 'Alī albukhārī (see a different statement in the Safinat-alauliyā, No. 114, and the Maṭlūb-alfālibin), with the honorary epithets of Sulṭān-almashāyikh and Nizām-alauliyā, on fol. 196^a. His paternal as well as his maternal grandfather, Khwājah 'Alī and Khwājah 'Arab, came from Bukhārā, stayed some time in Lāhūr, and settled then in Bad'ūn; both were descendants of the Khalif 'Alī bin Abī Tālib, their respective genealogies being: (a) Khwājah 'Alī bin Sayyid 'Abdallāh bin Sayyid Ḥusain bin Sayyid 'Alī bin Sayyid Aḥmad bin Sayyid Abī 'Abdallāh bin Sayyid 'Alī Aṣghar bin Sayyid Ja'far bin Imām 'Alī Hādī bin Imām Muḥammad Jawād bin Imām 'Alī Ridā bin Imām Mūsā Kāzīm, etc.; (b) Khwājah 'Arab bin Sayyid Abū-almafākhīr bin Sayyid Muḥammad Aṭhar, one of the Khalifas of 'Abd-alkādir Jilāni, and son of the same Sayyid Ḥusain bin Sayyid 'Alī, who appears as grandfather of Khwājah 'Alī, above.

22. Shaikh Naṣir-aldin Maḥmūd C'irāgh of Dihli, son of Shaikh Yahyā Audhī (see the Safinat-alauliyā, No. 116, and the Maṭlūb-alfālibin, 16th maṭlab, No. 1 in the list of Khalifas), on fol. 246^a. His prominent disciples and Khalifas were: (a) Sayyid Muḥammad Gisūdarāz bin Sayyid Yūsuf alḥasanī aldiḥlawī, born in Dihli, the 4th of Rajab, A. H. 720 = A. D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A. H. 825 (A. D. 1422), in the reign, as is stated here, of Sulṭān Firūzshāh Ghiyāth-aldin bin Muḥammadshāh (more correctly: Aḥmad-klān, see above, No. 449 in this Cat.) bin Shālī 'Alā-aldin Bahmanī (who died in Shawwāl, A. H. 825; Rieu, loc. cit., fixes Gisūdarāz' death on the 16th of Dhū-alkā'dah of that year, soon after the accession of Sulṭān Aḥmadshāh I); his spiritual successor was his grandson, Mīr Sayyid Yad-allāh, and among the latter's successors was the poet Shaikh Rizq-allāh, with the takhalluṣ Mush-tāqī in his Persian and that of Rājan in his Hindūstānī poems, born A. H. 897 (A. D. 1492), died the 20th of

Rabī'-alawwal, A. H. 989 (A. D. 1581, April 24), according to the ta'riḥ مشتاق حقم, 92 years old. Other pupils and Khalifas of Gisūdarāz were Shaikh Abū-alfath 'Alā-aldin Kuraishī, the author of a تکمیل on syntax and a مشاهدہ on Sūfism, and Gisūdarāz' own son, Shaikh 'Alā-aldin, the father of the renowned Shaikh Ṣadr-aldin Ḥakīm. (b) Sayyid Muḥammad ibn Sayyid Ja'far Makki, author of the بحر المعاني on Sūfism, of a رساله در بیان روح, of another risālah, styled پنج نکات, and of the بحر الانساب (on the Ahl-i-Bait);

he lived from the time of Sulṭān Muḥammad Tughluḳ (reigned A. H. 725-752 = A. D. 1325-1351) to that of Sulṭān Bahlūl (reigned A. H. 854-894 = A. D. 1450-1489), and reached an age of more than 100 years; (c) Maulānā Khwājagī, the spiritual teacher of Kādi Shihāb-aldin; (d) Shaikh Ṣadr-aldin Ḥakīm (different from the Shaikh of the same name, mentioned above as one of Gisūdarāz' Khalifas); (e) Kādi 'Abd-almuqtadir ibn Kādi Rukn-aldin alsharīhī alkandī, author of Arabic ḳaṣidas and ghazals, and of a counterpart to the لامية العجم; (f) Kādi Maḥmūd سيماوی, the spiritual teacher of Khwājah Ikhtiyār-aldin 'Umar 'Irīcī, died A. H. 809, the 14th of Muḥarram (A. D. 1406, July 1); (g) Kādi Fakhr-aldin بجلوری, also pupil and Khalifah of Nizām-aldin Auliya; (h) Khwājah Khānūn of Gwāliyār (here spelt الكوالیری), one of the later Khalifas of Naṣir-aldin Maḥmūd, pupil of Khwājah Ḥusain Nāgūri, and Pir of Shaikh Nizām-aldin Nārnauli, whose tuition the great Sulṭān Akbar enjoyed; (i) Sayyid Jalāl-aldin Bukhārī, son of Sayyid Aḥmad Kabīr, and brother of Sayyid Ṣadr-aldin Rājū Kattāl of Bukhārā (died A. H. 827 = A. D. 1424), with the epithet of Makhdūm-i-Jahāniyān (Safinat-alauliyā, No. 157; Siyar-al'arifin, No. 13), pupil of Shaikh Rukn-aldin Abū-alfath Kuraishī ibn Shaikh Ṣadr-aldin ibn Shaikh Bahā-aldin Zakariyyā Multānī, and friend of Imām Abū 'Abdallāh Yāfi'i; his sayings are collected in the حزانة جلالی; among his disciples and Khalifas are mentioned: (a) Shaikh Yūsuf Budh of 'Irīcī, who was also a pupil of Ikhtiyār-aldin (see above) and of Ṣadr-aldin Rājū Kattāl, and translated Muḥammad Ghazālī's منهاج العابدین into Persian (died A. H. 834 = A. D. 1430, 1431); another of Jalāl-aldin Bukhārī's pupils, whose name is not given, translated into Persian the تکملة روض الرياحين by 'Abdallāh Yāfi'i (the same which is described above in No. 643 of this Cat.); (b) Shaikh Kiwām-aldin, the spiritual guide of Shaikh Sārang, who was originally one of the Amirs of Sulṭān Firūzshāh, and founded the city of Sārangpūr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yūsuf 'Irīcī; (c) Shaikh Sirāj-aldin Sūkhta; (d) Sayyid Burhān-aldin Kuṭb-i-'ālam, grandson of Jalāl-aldin Bukhārī and father of the Shāh-i-manjhan, with the epithet of Shāh 'Ālam; he died in Aḥmadābād, the 8th of Dhū-alhijjah, A. H. 857 (A. D. 1453, Dec. 10); Shāh 'Ālam died A. H. 880 (A. D. 1475, 1476). (j) Shaikh Fath-allāh Audhī, Khalifah of Shaikh Ṣadr-aldin Ḥakīm (mentioned under d), and spiritual guide of Shaikh Darwīsh Kāsim Audhī Dihlawī, the author of a risālah, styled آداب السالكين; (k) Shaikh Abū-alfath Jaunpūri, pupil of

his grandfather Kâdi 'Abd-almuktadir (mentioned under e), and author of excellent Arabic *kaṣidas* as well as of Persian poetry, born the 14th of Muharram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabi'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirāj-aldin 'Uthmān, known as Akhi Sirāj, one of the most renowned successors of Nizām-aldin Auliya, on fol. 291^b (see the Maṭlūb-*altālibin*, 16th maṭlab, No. 10 in the list of Khalifas), whose spiritual successor was Shaikh 'Alā-aldin bin As'ad Lāhūrī Bangālī; the son, pupil, and Khalifah of the latter was Shāh Nūr-aldin Kuṭb-i-*ālam*, author of *مكتوبات*, full of deep thoughts, and father of Shaikh Rif'at-aldin and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alā-aldin Bangālī was Sayyid Ashraf Jahāngir (Simnāni, as we learn from fol. 360^a, l. 3, and Rieu i. p. 361^a; died A. H. 840=A. D. 1436, 1437), who travelled in company with Sayyid 'Ali Hamadāni, and took 'Alā-aldin as Pir when he came to India; he was also contemporary with Kâdi Shihāb-aldin Daulatābādī, and a friend of Shāh Madār (who also died A. H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of *لطائف اشرفى*, see the list of authorities above. A renowned pupil and Khalifah of Shaikh Nūr-aldin Kuṭb-i-*ālam* was Shaikh Husām-aldin of Mānikpūr (see the Maṭlūb-*altālibin*, 16th maṭlab, Nos. 11-13 in the list of Khalifas), whose sayings and discourses were collected in the *رفیق العارفين*. Husām-aldin's chief disciple and Khalifah was Rāji Hāmīdshāh, the father of Rāji Sayyid Nūr, and the spiritual guide of Shaikh Hasan Ṭāhir of Jaunpūr, who wrote the Ṣūfic work *مفتاح الفيض*, and died in Dihli, the 24th of Rabi'-alawwal, A. H. 909 (A. D. 1503, September 16). Hasan Ṭāhir was the friend of Maulānā Ilāhdād (or as the name is pointed here distinctly: *آلهداد*) of Jaunpūr, the commentator of the *كافية* and the *هداية*, and the Pir of Shaikh Ma'rūf of Jaunpūr, whose pupil was Shaikh Nizām-aldin of Amptā (or Omptā in Bangālah, here spelt both *امپته* and *امپته*, see fol. 303^a, last line, and fol. 303^b, l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalifas and disciples of Nizām-aldin Auliya (added here to the chapter on Sirāj-aldin 'Uthmān) were: (a) Shaikh Kuṭb-aldin Munawwar bin Shaikh Burhān-aldin bin Shaikh Jamāl-aldin Hānsawī, see No. 19, above. His son was Shaikh Nūr-aldin, and his chief Khalifah Sayyid Tāj-aldin Shīrsuwār; (b) Shaikh Shihāb-aldin Imām (see the Maṭlūb-*altālibin*, 16th maṭlab, No. 9 in the list of Khalifas), whose son was Shaikh Rukn-aldin. A pupil of the latter was the poet Mas'ūd-i-Bakk (died A. H. 800=A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p. 486), with his original name Shirkhān, a relative of Sulṭān Firūz of Dihli, author of a *diwān* and various Ṣūfic works, for instance, the *تمهيدات*, similar to 'Ain-alkudāt Hamadāni's (died A. H. 525=A. D. 1130, 1131, or 533=A. D. 1138, 1139), *تمهيدات العارفين*, the *كشفا* (the fourteenth of which, on the soul, *في بيان حقيقة الروح*, is quoted here in full), and others; (c) Shaikh Husām-aldin Multāni (see the Maṭlūb-*altālibin*, 16th maṭlab, No. 4 in the list of Khalifas), who entered into Nizām-aldin's tuition

together with Maulānā Jamāl-aldin Nuṣratkhāni and Maulānā Sharaf-aldin, and died in Pātan (i. e. Pākpatan) in the same year in which Sulṭān Muḥammad Tughluq ordered the inhabitants of Dihli to remove to Diwgir (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (d) Shaikh Fakhr-aldin Zarāwi (see the Maṭlūb-*altālibin*, 16th maṭlab, No. 5 in the list of Khalifas) or Zarādi, as it appears to be spelt here, who visited Shaikh Mu'in-aldin in Ajmir, and Shaikh Farid-aldin Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihli to Diwgir he went on a pilgrimage to Makkah, thence to Baghdād, and, finally, longing for his old home, Dihli, he started on his return voyage to India; but his ship was lost, and he perished with it; (e) Maulānā Fakhr-aldin Marwazi (perhaps identical with No. 6 in the list of Nizām-aldin's pupils, in the 16th maṭlab of the Maṭlūb-*altālibin*, called there Fakhr-aldin Rūzi or Rūzani); (f) Maulānā 'Alā-aldin Nailī (so distinctly pointed), who is called 'Alā-aldin 'Ali, see No. 6 in the above list of Khalifas; (g) Shaikh Burhān-aldin Gharīb, usually called Burhān-i-Auliya (see above, No. 7 in the list of Khalifas), died a few years after Nizām-aldin; (h) Maulānā 'Ali Shāh Jāndār, author of the *خلاصة اللطائف*; (i) Sayyid Muḥammad bin Mubārak bin Muḥammad al-Kirmāni, author of the *سير الاوليا*; (j) Maulānā Shams-aldin Yahyā (called Shams-aldin Muḥammad bin Yahyā in the Maṭlūb-*altālibin*, 16th maṭlab, No. 2 in the list of Khalifas); (k) Kâdi Muḥyi-aldin Kāshāni (see the above maṭlab, No. 2 in the list of pupils), died before Nizām-aldin; (l) Maulānā Wajih-aldin Yūsuf (see the above maṭlab, No. 8 in the list of Khalifas, where he is called Yūsuf II); (m) Amīr Khusrau, the poet, died the 18th of Shawwāl, A. H. 725 (A. D. 1325, September 27); (n) Amīr Hasan bin 'Alā-i-Sanjari Dihlawī, the poet and collector of the *فوائد الفوائد*, or sayings and discourses of Shaikh Nizām-aldin; (o) Khwājah Shams-aldin, here called a nephew of Amīr Khusrau (but see the Maṭlūb-*altālibin*, loc. cit., No. 21 in the list of pupils); (p) Khwājah Diyā-aldin Barani (ib., No. 19); one of his works, mentioned here, is the *حسرت نامه*, or book of regret, an extract of which is given.

24. Kuṭb-i-abdāl Shaikh 'Alā-aldin 'Ali bin Aḥmad Šābir, pupil of Farid-aldin Ganj-i-shakar, on fol. 320^b. The Akhbār-*alakhayār* (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farid-aldin, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the Maṭlūb-*altālibin*. He died before Nizām-aldin, the 13th of Rabi'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-aldin Turk Pānipatī, the Khalifah of the preceding Shaikh, on fol. 325^a. He was the son of Khwājah Aḥmad Buzurg ibn Khwājah 'Abd-almu'min, a descendant of Khwājah Aḥmad Yasawi (see the *Safinat-alauliyā*, No. 75), who traced his genealogy back to Muḥammad Hanīfah bin 'Ali Murtaḍā, and dwelt for a long time in Turkistān and Transoxania, in pursuit of Ṣūfic lore, before he came to India and chose 'Alā-aldin 'Ali Šābir as his spiritual guide. He died in Pānipat, the 19th of Sha'bān, but the year of his death is not known; he was contemporary with Shaikh Naṣir-aldin Maḥmūd Audhī, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmūd C'irāgh of Dihli, who died A. H. 757, 18th of Ramaḍān (A. D. 1356, Sept. 14), see No. 22, above.

26. Shaikh Jalāl-alḥaḳḳ-wa-aldin Pānipati, with his real name, Muḥammad bin Mu'izz-aldin Khwājah Maḥmūd, the Khalifah of the preceding Shaikh, on fol. 328^b. His father Maḥmūd traces his origin back to the Khalif 'Uthmān bin 'Affān, by the following chain of ancestors: Karim-aldin Khwājah Ya'qūb (Maḥmūd's father) bin Jamil-aldin Khwājah 'Isā bin Majd-aldin Khwājah Isma'il bin Sharaf-aldin Khwājah Muḥammad bin Badr-aldin Khwājah Abūbakr bin Ṣadr-aldin Khwājah 'Alī bin Shams-aldin Khwājah 'Uthmān bin Najm-aldin Khwājah 'Abdallāh bin Shihāb-aldin Khwājah 'Abd-alraḥmān II bin Zain-aldin Khwājah 'Abd-al'aziz alsarakhsī bin Fakhr-aldin Khwājah Khālid bin Diyā-aldin Khwājah Walid bin Kuṭb-aldin Khwājah 'Abd-al'aziz alkabīr bin Rukn-aldin Khwājah 'Abd-alraḥmān alkabīr bin 'Alā-aldin Khwājah 'Abdallāh II bin 'Alam-aldin Khwājah 'Abd-al'aziz bin Ḥusām-aldin Khwājah 'Abdallāh Kabir bin Imām-aldin Ḥadrat Khwājah 'Umar bin Amir-almu'minin Imām-almuttakin Habib-alraḥmān Ḥadrat 'Uthmān bin 'Affān. The year of Jalāl-aldin's death is not known; he was contemporary with Sulṭān Maḥmūd bin Muḥammad bin Firūzshāh, who died, after a reign of twenty years and two months, the 5th of Dhū-alḳa'dah, A. H. 815 (A. D. 1413, February 6). His five sons were: (a) Khwājah 'Abd-alkādir, (b) Khwājah Ibrāhīm, (c) Khwājah Shibli, (d) Khwājah Karim-aldin, (e) Khwājah 'Abd-alwāḥid. Shaikh 'Abd-alṣamad Sunāmī (سُنَامِي), one of his principal Khalifas, collected his ملفوظات, or sayings.

27. Makhdūm Shaikh (or Shāh) Aḥmad 'Abd-alḥaḳḳ of Radauli, the principal Khalifah of the preceding Shaikh, on fol. 333^a. His grandfather, Shaikh Dā'ūd, who traced his origin back to the Khalif 'Umar, had left his native town Balkh during the devastation under Hūlāgūkhān, and came to India, where he settled, in Sulṭān 'Alā-aldin Khiljī's reign (A. H. 695-715 = A. D. 1296-1316), in Radauli, near Audh, and became a pupil of Shaikh Naṣir-aldin Maḥmūd C'irāgh (see No. 22, above). His son was Shaikh 'Umar, who again had two sons: Shaikh Taqī-aldin and Shaikh Aḥmad 'Abd-alḥaḳḳ. The latter chose Jalāl-aldin Pānipati as his spiritual guide. He afterwards spent some time in Sunām, where he lived in the house of an excellent female devotee, Fātimah; then went back to Pānipat, and, not finding his master there, to Badā'ūn, in the very year when Timūr invaded India and fought the battle of Dihli with Sulṭān Maḥmūd, the grandson of Firūzshāh, who took refuge in Gujarāt (Rabī'alḥānī, A. H. 801 = A. D. 1398, December, to 1399, January); from Badā'ūn Aḥmad 'Abd-alḥaḳḳ betook himself to Bhakhar, later on again to Pānipat, to enjoy once more Jalāl-aldin's tuition, and after his Pir's death to Bangālah, where he met with Shaikh Nūr Kuṭb-i-'ālam (see No. 23, above). He finally returned to his native place Radauli, and died the 15th of Jumādā-alḥānī, A. H. 837 (A. D. 1434, January 27), 120 years old (ta'rikh: عارف حَق احمد عبد الحق بحق). Among his disciples the most prominent were: (a) Shaikh Bakhtiyār; (b) Shaikh Mukhlis with his two sons, Bahrām and Shams-aldin; (c) Shaikh Naṣir-aldin and his younger brother, Shaikh Kidwat-aldin, sons of Shaikh Badr-aldin C'ishtī.

28. Makhdūm Shaikh 'Ārif, son and Khalifah of the preceding Shaikh, on fol. 350^a. He married Umm Kulthūm, the daughter of Shaikh Nūr-aldin (the Khalifah of Sayyid Mūsā), and begat two daughters, the second of whom was married to Shaikh 'Abd-alkuddūs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin 'Ārif bin Aḥmad 'Abd-alḥaḳḳ, son and Khalifah of the preceding Shaikh, on fol. 353^a. His son was Shaikh-i-Auliya, known as Shaikh Budh, the father of Shaikh Pir and Shaikh Manṣūr. Manṣūr's son was Shaikh 'Ālam, Shaikh Pir's son was Shaikh Kuṭb-aldin, who healed one of Sulṭān Akbar's Amirs, Raḥmatkhān, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amir, an offer which God accepted. Kuṭb-aldin's son and successor was Shaikh Ḥamid, who died the 2nd of Jumādā-alawwal, A. H. 1032 (A. D. 1623, March 4), in Jahāngir's reign; his Khalifah was Shaikh 'Abd-alraḥmān C'ishtī, the author of the مرآة الأسرار (completed A. H. 1065 = A. D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq.), the اواد چشتیة and other works.

30. Kuṭb-ālam Shaikh 'Abd-alkuddūs (or alkaddūs) bin Shaikh Isma'il Gangū'i alhanafi (see the Safinat-alauliyā, No. 118), on fol. 359^a. He was the pupil, brother-in-law, and Khalifah of the preceding Shaikh, but got besides an investiture from almost all the Khānwādas or Śūfic branches; his grandfather was Shaikh Ṣafī-aldin Hanafī, one of the Khalifas of Sayyid Ashraf Jahāngir Simnāni (see No. 23, above). Shaikh 'Abd-alkuddūs spent thirty-five years in Radauli, left that place in A. H. 896 (A. D. 1491), in the beginning of the reign of Sulṭān Sikandar bin Bahlūl Lūdi (A. H. 894-923 = A. D. 1489-1517), at the suggestion of 'Umarkhān Kāsi, one of the Sulṭān's Amirs and a pupil of himself, and went to Shāhābād, near Dihli, where he stayed another thirty-five years. When in A. H. 932 (A. D. 1525, 1526) Bābar defeated and killed Sulṭān Ibrāhīm bin Sikandar bin Bahlūl Lūdi (A. H. 923-932 = A. D. 1517-1526), and sacked Shāhābād, 'Abd-alkuddūs betook himself to Gangū, where he spent fourteen years more, and died the 23rd of Jumādā-alākhar, A. H. 944 (A. D. 1537, November 27), or according to less trustworthy authorities, A. H. 945, 84 years old; he must consequently have been born A. H. 860 (A. D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamid-aldin, born A. H. 886 (A. D. 1481, 1482), and Rukn-aldin, the author of the لطائف قدسی, born A. H. 897, the 5th of Jumādā-alawwal (A. D. 1492, March 5), and father of Shaikh 'Aziz-allāh. His eight principal Khalifas were: (a) Shaikh Jalāl-aldin Thānisari, see below; (b) Shaikh 'Abd-alghafūr A'zampūri, father of Shaikh Abū Ishāḳ and Shaikh Aḥmad Sirāj-al'arifin; (c) Khidrkhān, known as Shaikh Khān, of Jaumpūr; (d) Shaikh 'Abd-al'aziz of Kairāna; (e) Shaikh 'Abd-alsattār Sahāranpūri (who died A. H. 905 = A. D. 1499, 1500, see Rieu iii. p. 800^b); (f) Shaikh 'Abd-alahād, father of Shaikh Aḥmad Sirhindī; (g) Mīr Sayyid Rafī-aldin Akbarābādī; (h) Shaikh 'Abd-alraḥmān.

31. Shaikh Jalâl-almillâh wa-aldin bin Maḥmūd alfarūqī althānisari, the principal pupil and Khalifah of the preceding Shaikh (see the Safinat-alauliyâ, No. 119), on fol. 384^b. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalif 'Umar Fârūk. He died the 14th or 24th of Dhû-alhijjah, A. H. 989 (A. D. 1582, January 9 or 19), in the same year in which he had been honoured in Thānisar by the visit of the emperor Akbar (who was on the march to the Panjâb, to quell the rebellion of his brother Mirzâ Muḥammad Ḥakim, the viceroy of Kābul), the prime-minister Abū-alfadl, and his brother, the poet Faiḍi. The chronogram of his death, however, given here as **سر دفتر اوليا**, would fix the Shaikh's death in A. H. 992; but, says the author of this work, two or three years more or less in a ta'rikh is an admissible licence (**زیادتی و کمی دو سه**) **!! عدد در تاریخ جائز داشته اند**. As he was ninety-five years old at the time of his death, he must have been born A. H. 894 (A. D. 1489). His six principal Khalifas were: (a) Shaikh Nizâm-aldin Thānisari, see below; (b) Shaikh 'Abd-alshakūr, his elder brother and father of Shaikh Nizâm-aldin; (c) Kādi Sâlim of Kairāna; (d) Shaikh Mūsâ; (e) Shaikh 'Īsâ; (f) Mir Sayyid Fāḍil, native of Tūhāna, commonly called Ḥadrat Mir.

32. Shaikh Nizâm-aldin bin 'Abd-alshakūr alfarūqī althānisari albalkhi, nephew, son-in-law, and Khalifah of the preceding Shaikh, on fol. 393^a. When towards the end of A. H. 1014 (A. D. 1606), the first year of Jahāngir's reign, this emperor's rebellious son, Sulṭān Khusrau, fled from Akbarābād and passed through Thānisar, he called upon Shaikh Nizâm-aldin, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A. H. 1035 or 1036 (A. D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irāqī's Lama'ât (comp. Bodleian Cat., No. 1254), the **شرح لمعات مکی** and the **شرح لمعات مدنی**, the former written in Makkah, the latter in Madīnah. Other works of his are the **رساله ریاض القدس** and the **حقیقه در بیان هفت بطن وجود**, a commentary on the last two **جزو** of the Qurân. Among the contemporaries of Nizâm-aldin, Shaikh Nizâm Nārnauli is mentioned, with whom the former had frequent intercourse. Nizâm-aldin's two most prominent sons were Shaikh Muḥammad Sa'id, who returned to Thānisar, the original home of his family, and 'Abd-alhakk, who settled in Karnâl. Nizâm-aldin's fourteen principal Khalifas were: (a) Shaikh Abū Sa'id Gangū'i, see below; (b) Shaikh Ḥusain Bhūhari (بهومری), whose spiritual successor was Shaikh Walī Muḥammad of Nārnaul; (c) Shaikh Pâyanda of بنور, a place not far from سهرند (i. e. سرهند Sirhind); (d) Mir Sayyid Ilāh-bakhsh Lāhūrī, whose principal pupil and successor was Shaikh Muḥammad Mirzâ; (e) Shaikh 'Abd-alkarim Lāhūrī, the author of a Persian commentary on the **فصوص الحکم**; (f) Shaikh Ilāhdād Lāhūrī; (g) Shaikh Dūst Muḥammad Şūfi Lāhūrī; (h) Shaikh Muşţafâ;

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(i) Shaikh 'Abd-alfattāh; (j) Shaikh 'Abd-almān Kashmirī, who lived in Lāhūr; (k) Sayyid Kāsim Burhānpūri; (l) Kādi 'Abd-alḥayy, son of Kādi Sâlim of Kairāna; (m) Shaikh Şādiq Burhānpūri; (n) Shaikh Fathī, whose successor was Shaikh Isma'il Akbarābādi.

33. Shaikh Abū Sa'id Gangū'i alḥanafī, the Khalifah of the preceding Shaikh, on fol. 408^a. He was a grandson both of 'Abd-alkuddūs Gangū'i (No. 30) and of Jalâl-aldin Thānisari (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pir Nizâm-aldin (No. 32) to Balkh, and afterwards returned to Gangū. The date of his death is unknown. His five principal Khalifas were: (a) Shaikh Muḥammad Şādiq Gangū'i, see below; (b) Shaikh Ibrāhim Rāmpūri, one of whose Khalifas was Pir Muḥammad Junaidi; (c) Shaikh Muḥibb-allāh Şadrpūri, died in Ilāhābād the 9th of Rajab, A. H. 1058 (A. D. 1648, July 30); in his **اجوبه و اسوله**, which are quoted here at length, he gives his discussions on Şūfi topics with a great dervish, or according to other authorities, with prince Dārâ Shukūh; his son was Shaikh Tāj-aldin; (d) Shaikh Ibrāhim Sahāranpūri; (e) Shaikh Khwājah Pānīpati.

34. Shaikh Muḥammad Şādiq bin Shaikh Fath-allāh Gangū'i, nephew and Khalifah of the preceding Shaikh, on fol. 422^a. He died the 18th of Muḥarram, but the year of his death is unknown. His eight principal Khalifas were: (a) His eldest son, Shaikh Dā'ūd, see below; (b) His younger son, Shaikh Muḥammad Gangū'i; (c) Shaikh Ibrāhim Murādābādi, the father of Shaikh Abū Sa'id; (d) Shaikh 'Abd-alsubḥān Sahāranpūri; (e) Shaikh 'Abd-aljalil Ilāhābādi, author of a **risālah در بیان ادکار و اشغال** and of an Arabic **qaṣidah**; his son and Khalifah was Shaikh Ghulām Mulyi-aldin; (f) Shaikh Jamāl; (g) Shaikh Mubārak; (h) Shaikh Yūsuf, died in Sāmānah.

35. Shaikh Dā'ūd, eldest son, pupil and Khalifah of the preceding Shaikh, on fol. 435^a. In A. H. 1068 (A. D. 1658), when 'Ālamgir ascended the throne in Shāhjahān-ābād Dillī, the Shaikh was calumniated before him, and consequently summoned to Dillī; but he was fully acquitted. He died the 6th of Ramaḍān (year not known), but his anniversary is celebrated the 19th of Sha'bān. His five principal Khalifas were: (a) Shaikh Saundhā, see below; (b) Shaikh Bulāqī (بلاقی) Kaithali; (c) Shaikh Gharib-allāh bin Sayyid 'Abd-alrasūl of Kairāna, a foster-brother of the author of the **سیر الاقطاب** (see Rieu i. p. 358^b); (d) Shaikh Abū-alma'ālī, who lived at **انبهته**, in the district of Sahāranpūr; (e) 'Abd-alkādir of سنور.

36. Shaikh Saundhā (سوندها) b'n Shaikh 'Abd-almu'min Safidūni (Safidūn is not far from Pānīpat), the principal Khalifah of the preceding Shaikh, on fol. 445^b. He lived 96 years, the first part of which he spent in his Pir, Shaikh Dā'ūd's company, the second in Bhūhar, the last in Safidūn, the original home of his family. In A. H. 1111 (A. D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalifah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shaikh Muḥammad 'Alī, the father of the author, see below; (b) Shaikh Pir Muḥammad of تهنه;

Z

(c) Shaikh 'Uthmān of كرتال (Karnāl ?); (d) Shaikh Muḥammad Ṣādiq of Kaithal.

37. Shaikh Ilāhbakhsh alḥanafī albarāsawī, the grand-father of the author, on fol. 475^a. He was the son of Shaikh Isma'īl bin Shaikh Bahā-aldin bin Shaikh Faṭḥ-allāh bin Shaikh Ṣadr-aldin, who traced his pedigree back to Abū Hanīfah Kūfī (Safinat-alauliyā, No. 21), and the Khalīfah of Shāh Mīr Lāhūrī. His wife was Bibi Rābī'ah, who bore him three sons: (a) Shaikh 'Abd-arahīm, who died young; (b) Shaikh Sharaf-allāh, the father of Shaikh 'Abd-almajīd, and Shaikh 'Abd-alkarīm; (c) Shaikh Muḥammad 'Alī, the father of the author.

38. Shaikh Muḥammad 'Alī bin Shaikh Ilāhbakhsh, on fol. 478^a. He was the friend and disciple of Shaikh Saundhā (see above), and married Jān Bibi, the daughter of Shaikh Muḥammad Iṣḥāq Anṣārī, a descendant of that Abū Ayyūb Anṣārī in whose house in Madīnah the prophet stayed after his flight from Makkah. He died A. H. 1127, the 7th of Jumādā-alākhar (A. D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallāh.

Beginning: الحمد لله كاشف الاحوال على ارباب
المجاهدات و جاعلهم والهيمن في مقام القرب الخ

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1^b, and the larger part of fol. 2, torn away. The proper order of ff. 288-294 is: 288, 293, 290-292, 289, 294. Bibliotheca Leydeniana.

No. 2705, ff. 481, ll. 17; Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

655

Rauḍat-alauliyā (روضة الاوليا).

A short compendium or Unmūzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulām 'Alī Āzād alḥusainī alwāsīṭī albalgrāmī, the author of the famous tadhkiras مآثر الكرام, سرور آزاد, مآثر الكرام, etc. (see further below, No. 682 sq.), in A. H. 1161 (A. D. 1748), see fol. 22^a, last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A. H. 1166 (A. D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrām and India in general. The first biography is that of Shaikh Burhān-aldin Muḥammad bin Maḥmūd bin Nāṣir, commonly called Algharīb alḥānsawī (الغريب الهانسوي).

Beginning: نحمدك يا من تقدست ذاته عن شوائب
الامكان وتجلت صفاته في مراتب الاكوان ونصلى ونسلم
على حبيبك الخ

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madīnah in A. H. 1150-52 = A. D. 1737-1740) a qaṣīdah by the same is added: قصيدة در بيان
شجره بزرگان روضه منوره قدس الله اسرارهم

Beginning:
زبان خامه مشكين كند بنام خدا
بيان سلسله اولياء روضه ادا

No. 1814, ff. 1-23^a, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

d. Persian Poets.

656

Tadhkirat-alshu'arā (تذكرة الشعرا).

The well-known biography of Persian poets by Daulatshāh bin 'Alā-aldaulah Bakhtishāh (according to W. Pertsch: *ibn Bakhtishāh*) of Samarkand, who completed this work A. H. 892 (A. D. 1487), and dedicated it to Mīr 'Alī Shīr. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḥaddimah, seven ṭabaqāt, and a khātimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348-359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfa ii. p. 262, No. 2819; Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit. A Turkish translation of it, entitled سفينة الشعرا, appeared in Constantinople, A. H. 1259. Daulatshāh died A. H. 900 (A. D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 1^b: تحمیدی که شاهباز بلند پرواز اندیشه
بسیاحت (بساحت و فضای کبریای) added in the other copies) آن طیران الخ. Muḥaddimah, on fol. 11^a. Tabakah I (beginning with Rūdagi), on fol. 17^b; II (beginning with Azrakī), on fol. 38^b; III (beginning with Nizāmī), on fol. 64^a; IV (beginning with Farīd-aldin 'Aṭṭār), on fol. 88^a; V (beginning with 'Imād Faḳīh), on fol. 118^a; VI (beginning with Sayyid Ni-mat-allāh of Kūhīstān), on fol. 155^a; VII (beginning with Amīr Shāhī), on fol. 197^a. Khātimah (beginning with Jāmī), on fol. 223^a. In the text itself only the third ṭabaqah is marked by a special heading; all the others have been determined both by the index on ff. 10^a-11^a and a comparison with the following copies.

Dated the 9th of Rajab, A. H. 960 (A. D. 1553, June 21). Bibliotheca Leydeniana.

No. 2753, ff. 246, ll. 17; Naskhi; size, 8½ in. by 6½ in.

657

Another copy of the same.

Another excellent copy of Daulatshāh's tadhkirah, dated the 15th of Muḥarram, A. H. 1095 (A. D. 1684, Jan. 3). Muḥaddimah, on fol. 10^b. Ṭabaqah I, on fol. 16^b; II, on fol. 42^a; III, on fol. 71^a; IV, on fol. 102^a; V, on fol. 136^a; VI, on fol. 175^b; VII, on fol. 216^b. Khātimah, on fol. 243^b. Worm-eaten. The proper order of the leaves is: ff. 1-151, 154-209, 152, 153, 210-266.

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'liq; size, 9½ in. by 5½ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhū-alḥijjal, A. H. 1028 (A. D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'liq; size, 6½ in. by 3½ in.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabi'-alawwal, in the 49th year (of 'Ālamgir? that would be A. H. 1117 = A. D. 1705, June 27).

No. 809, ff. 290, ll. 17; careless and rude Nasta'liq; only the first twenty-six leaves supplied by another, careful hand, on more modern paper; size, 8½ in. by 4⅞ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65-420, ll. 15; very clear and distinct Nasta'liq; size, 10½ in. by 7⅝ in.

661

The same.

No date. The *sixth* ṭabaḳah begins here, on fol. 201^a (طبقه سادس), with Kamāl Kluḡandi; the usual beginning (viz. with Ni'mat-allāh Kūhistāni) is found here on fol. 206^a.

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta'liq; ff. 1 and 2 supplied later; size, 9½ in. by 5¾ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabaḳah, in the biography of Bābā Saudā'i of Abiward, who flourished under Shāhrukh, on fol. 242^b. The last words: ... ترا محنت جانی قربان agree with the preceding copy, fol. 259^b, line 4 ab infra. Muḡad-dimah, on fol. 12^a. Ṭabaḳah I, on fol. 18^b; II, on fol. 45^b; III, on fol. 76^a (heading omitted); IV, on fol. 108^b; V, on fol. 145^b; VI, on fol. 191^b (only headed طبقه, and beginning with کهبتهانی (!), i. e. correctly: Ni'mat-allāh Kūhistāni). The last four pages (ff. 243 and 244), written by another hand, contain (a) the end of Jāmi's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muḡyī-aldīn Muḡammad bin 'Ali al 'Arabī's (died A. H. 638 = A. D. 1240, 1241) نقش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (b) another small prose-tract on mystical matters, beginning: الها ملكا يادشاهها قبله دل مارا بتشريف رب اشرف لى صدرى در اشعة آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta'liq; illuminated frontispiece; size, 8½ in. by 4¾ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: خندق... جهت رسول گفته بود بدو بخشيد الخ corresponding to

the preceding copy (No. 3206), fol. 6^a, l. 8, and breaks off in the beginning of the *sixth* ṭabaḳah with these words: ... تصرف و تخت حکم او درآمد گويند که در يورش, corresponding to fol. 194^a, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'liq; size, 8½ in. by 4⅞ in.

664

Majālis-alfā'is (مجالس الفئاس).

The Caghatāi original of Mir 'Ali Shir Nawā'i's biography of Persian poets, composed A. H. 896 (A. D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumcr, Türkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc.; Hammer, Handschriften, pp. 326-330; Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 11 sq., etc.; Biography of Nawā'i, and French translation of the seventh majlis by Belin, Journal Asiatique, 5^e série, tom. xvii. p. 175 sq.; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhri of Harāt, the author of the جواهر العجائب (see Bodleian Cat., No. 362), entitled لطائف نامه and composed about A. H. 927 (A. D. 1521), is described in Rieu i. p. 366; a later Persian version by Shāh 'Ali is mentioned in Rieu, Turkish Cat., p. 274^a. Mir 'Ali Shir died in Jumādā II, A. H. 906 (A. D. 1501, beginning of January).

Beginning: يوز حمد آنکا کيم يساب جهان بستانی ايلاب الخ.

The title appears on fol. 3^b, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author's lifetime, but were never personally known to him, beginning with Kāsim-i-Anwār, on fol. 5^b. The heading is omitted.

2. Contemporary poets, who were personally known to him, but died before the composition of this work, i. e. A. H. 896, on fol. 18^b, beginning with Sharaf-aldīn 'Ali Yazdi.

3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46^a, last line, beginning with Jāmi.

4. Fuḡalā, or men of letters, who composed occasionally verses, on fol. 66^b, first line, beginning with Pahlawān Muḡammad.

5. Noblemen of Khurāsān, who excelled in poetical composition, on fol. 84^b, beginning with Daulatshāh.

6. Poets and ingenious men of other countries, on fol. 89^b, beginning with Aḡmad Hājibeg.

7. Poetry and witticisms of Sultāns and princes, on fol. 97^a, beginning with Amīr Timūr Gūrgān.

8. Sayings in prose and verse of Nawā'i's patron, Sultān Husain (reigned A. H. 873-911 = A. D. 1469-1506), on fol. 101^b.

No. 2507, ff. 1-110, ll. 13; Nasta'liq; size, 8½ in. by 5¼ in.

665

Tuḡfa-i-Sāmī (تحفة سامی).

Biographies of Persian poets from the end of the

ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshâh's and Nawâ'i's *tadhkiras*, by the prince Sâm Mirzâ, son of Shâh Isma'il, who was born A. H. 923 (A. D. 1517), and put to death A. H. 984 (A. D. 1576), see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Aumer, p. 1; Krafft, p. 126; and especially De Sacy in *Notices et Extraits*, iv. pp. 273-308, where a full list of the biographies has been given, and O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang. It was composed A. H. 957 (A. D. 1550), and divided into seven *ṣahīfas*, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كل كلام - بصفات الجلال والاکرام
حمد او تاج تارك سخن است - صدر هر نامه نو و کهن
است الخ

No date.

No. 2570, ff. 153, ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bâkî Muḥammad Hâfiz Nûr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy.

No. 601, ff. 73, ll. 19; clear Nasta'liq; size, 9¼ in. by 6½ in.

667

Khulâṣat-alash'âr wa Zubdat-alafkâr (خلاصة الاشعار و زبدة الافکار).

The famous *tadhkirah* of Persian poets by Taqî-aldin Kâshî, who was born about A. H. 946 (A. D. 1539, 1540), and completed the four volumes which form the main portion of this work in A. H. 985 (A. D. 1577, 1578). An appendix on contemporary poets he added in A. H. 993 (A. D. 1585). A revised and amplified edition he published in A. H. 1016 (A. D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A. H. 997 (A. D. 1589), we learn from fol. 1100^b, l. 12, where this date appears, preceded by the usual words *حالا که* 'now, that.' Comp. on this important work, Bland, in *Journal of the Royal Asiatic Society*, ix. p. 126; A. Sprenger, Catal., pp. 13-46; W. Pertsch, Berlin Catal., p. 610 sq.

Beginning: جواهر حمد و ثنائی که مفرح قلوب اصحاب
دین مبین و مفتاح ابواب صدور ارباب متین الخ

The work is divided into a *muḥaddimah*, four *ṣaṣṣ*, four *rukus*, the *fourth* of which is wanting in this copy,

and a *khâtimah*, subdivided into twelve *ṣaṣṣ*. It is dedicated to Shâh Tahmâsp (who died A. H. 984 = A. D. 1576), see fol. 4^a, l. 3; title, on fol. 8^b; index, on ff. 9^a-12^b; *Munâjât*, on fol. 12^b.

Muḥaddimah on the utility of such a *tadhkirah*, on fol. 13^b.

Four ṣaṣṣ on mystical lore: *first* (در بیان ایجاد عشق و معرفت آنکه عشق ازلیست و این محبت از جانب در تعریف فضیلت عشق) (الهیست), on fol. 17^a; *second* (و مذمت کسانی که مذاق را عشق نام نهاده اند الخ در تقسیم عشق بمجاز و حقیقت و شرائط) (محبت از جانب محبت الخ در شرائط), on fol. 31^b; *fourth* (محبت از طرف محبوب مجازی الخ), on fol. 56^b.

Extracts from 'Alî's Arabic *dîwân* (اختیارات اشعار) (حضرت شاه اولیا الخ), on fol. 73^b.

Rukn I (comprising the *first* and *second* *mujallad* of the whole work), on fol. 110^a. Fifty-four ancient *kaṣīdah*-writers from the time of Sabuktagin to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abū Mansūr Kaṭarân Ajalî *alurmawî* (on fol. 102^a).

17. The name is spelt here thus: 'Abd-alwâsi' bin 'Abd-aljâmi' (الجامع) bin 'Umar bin al-Rabî' aljabalî alsultânî (on fol. 229^a).

35. Here is distinctly written *Shufurwah* (on fol. 339^b).

42. Najib-aldin *Jarbâdkânî* (on fol. 382^b).

This *rukṅ* is dated the 21st of Ramaḍân, A. H. 1038 (A. D. 1629, May 14).

Rukn II (comprising the *third* *mujallad*), on fol. 454^a. Forty-two *ghazal*-writers and later *kaṣīdah*-writers from the eighth century to the beginning of the ninth; the first is Sa'dî of Shirâz.

80. 'Izz-aldin *Karkhî* (on fol. 586^a).

88. Najm-aldin bin Muḥammad bin Zangî (on fol. 627^a).

89. Muẓaffar Harawî, died A. H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636^b).

This *rukṅ* is dated the 5th of Dhû-alḩaḩdah, A. H. 1038 (A. D. 1629, June 26).

Rukn III (comprising the *fourth* *mujallad*), on fol. 691^b. Forty-nine modern poets of the ninth and a few of the tenth century.

114. Badr-aldin Shâshî, died A. H. 854 (here again appear both dates *و ثمانمائت و سبعمائت*, on fol. 791^a).

130. Amir *Yâdgârbeg* Saifi (on fol. 862^a).

132. Shaikh *Walî* Kalandar (on fol. 866^b).

139. Sayyid Ashraf, died A. H. 854 (on fol. 875^b).

141. Here spelt *فصای سمرقندی* (on fol. 879^b).

145. Looks, both in index and text, as *Fandî* (on fol. 889^a).

This *rukṅ* is dated Muḥarram, A. H. 1039 (A. D. 1629, August-September).

Rukn IV (comprising the *fifth* *mujallad*) is missing.

Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

Khâtimah: Contemporary poets, in twelve *asls*, beginning, on fol. 890^b: *حمد و سپاس بی عدد آفریدگار*.
را سزد که نفس ناطقه را معدن الخ

Asl I, in two *fašls*: Poets of Kâshân. *First fašl*, on fol. 899^a; *second fašl*, on fol. 969^b.

252. Here spelt *Ķiyâm*-aldin Muḥammad (on fol. 907^a).

266. *Šujâ'*-aldin Ghaḍanfar (on fol. 936^v).

272. Maulânâ *Fadl* instead of Afḍal (on fol. 945^b).

300–301. Between these two *one* poet more is found in our copy, viz. *Maulânâ 'Abdî* (so to be read instead of *عبدل*) *Sâkinî*, died A. H. 965 = A. D. 1557, 1558 (on fol. 980^b).

Asl II, in two *fašls*: Poets of Iṣfahân. *First fašl*, on fol. 981^v; *second*, on fol. 1015^a.

303. Ħairatî is called here *Īuznî* (حزنی, on fol. 987^b).

312. Here called *Šhâlaki Zamânî* (of Zamân, in the district of Iṣfahân, on fol. 1007^a).

313. *Âkâ Malik Ma'râf* (on fol. 1008^a).

322. *Abû Tâlib* (on fol. 1016^a).

339–340. Between both *one* poet more is found, viz. *Maulânâ Ħarîmî* (حریمی), died A. H. 968 = A. D. 1560, 1561 (on fol. 1023^a).

340. Maulânâ *Ķâsim Zârî* (on fol. 1023^a).

Asl III: Poets of Ķumm and neighbourhood, on fol. 1029^a.

356–357. Between both *Maulânâ Mašrabî* (on fol. 1037^b).

Asl IV: Poets of Sâwa and environs, on fol. 1048^b.

367. Called here *Sâzanî* (on fol. 1050^b).

Asl V: Poets of Ķazwin, on fol. 1055^a.

379. Precedes here 378 (on fol. 1060^b).

381. *Mirzâ Sulaimân* (on fol. 1062^b).

386–394 are found here in the following order: 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066^b–1069^b); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imâm Kulîbeg Fusânî* (still alive in the author's time, on fol. 1068^b).

Asl VI: Poets of Gilân, on fol. 1071^b.

406. Precedes here 405 (on fol. 1076^a).

411 is wanting here.

Asl VII: Poets of Tabrîz and Adharbaijân, on fol. 1081^a.

429. Called here *Ħasanbeg Ajrî* (on fol. 1089^a).

434. *Ħakim Abû Tâlib* (on fol. 1093^a).

436. *Šabîbeg* (صبی بیگ, on fol. 1094^b).

437. *Mir Ħusain Sahwî* (on fol. 1099^b).

Asl VIII: Poets of Yazd and Kirmân, in two *fašls*, *first*, on fol. 1107^b; *second*, on fol. 1121^b.

461. Maulânâ *Ħusain Kâmî* (on fol. 1115^a).

474. Here: Maulânâ *Ghubârî* (غباری, on fol. 1123^b).

480 is wanting here.

482. *Dâkhilî* instead of Dakhli (on fol. 1136^b).

485. *Faidî* is called here by a strange mistake *Fahmî* (on fol. 1137^b).

487. Heading is omitted here.

After 489 (Mažhari, on fol. 1157^b) a lacuna; the next poet on fol. 1159^a is *Maulânâ Naṭîqî*, corresponding to Sprenger's Nuṭki (No. 498). Consequently the end of the *eighth Asl* and the beginning of *Asl IX*, Poets of Šhîrâz, are missing here.

508–511, 515–517, 520 and 521. All the headings are omitted here.

Asl X: Poets of Hamadân and environs (heading omitted), on fol. 1167^b.

523–526. Headings omitted.

527. *Âkâ Bâbâ Darkî* (المتخلص بدرکی, on fol. 1171^b).

528–534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mir 'Akîl* (on fol. 1181^a).

First appendix (لاحقة): Poets of Baghdâd (heading omitted, on fol. 1183^a).

538–544. Headings omitted.

Second appendix: Poets of JarbâdĶân, on fol. 1189^b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwânsâr, on fol. 1201^b.

557. Here called Maulânâ *Tâghî* (طاقی, on fol. 1202^a).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205^a).

566. Zulâlî appears here in the queer form of زکامی (on fol. 1209^a).

Asl XI: Poets of Rai and Astarâbâd, in two *fašls*, *first*, on fol. 1212^a; *second*, on fol. 1224^b.

569 and 576. Headings omitted. In the place of 577 appears here *Maulânâ Fahmî* (on fol. 1218^a).

578. Here called *Musabbikhân* (مسبب خان, on fol. 1218^b).

579 and 580. Headings omitted.

587. Heading omitted.

Asl XII: Poets of Khurâsân, on fol. 1233^b.

610. The takhalluṣ is here *DhawâĶî* (ذواقی, on fol. 1245^a).

612 and 613. Headings omitted.

618 appears here as *Maulânâ Kamâl* (on fol. 1251^a).

620 and 624–626. Headings omitted.

627. The takhalluṣ is here *Mudâmî* (مدامی, on fol. 1255^b).

630 is wanting here.

634–636. Headings omitted.

637. Here correctly: *Mir Muḥammad Kaskanî*.

638. *Mir 'Alî Kaskanî*, brother of the preceding poet (on fol. 1257^b).

641–642. Between both appears another poet, viz. *Maulânâ Fâ'idî* (فائذی, on fol. 1258^a).

643–648. Headings omitted.

650. The takhalluṣ here seems to be *Darli* (on fol. 1261^a).

651. Heading omitted.

651–652. Between both *Khwâjah Kamâl-aldîn*, son of Ħâfiẓ Ħusain Ṭabîb (on fol. 1261^b).

653–654. Headings omitted.

The *tadhkirah* ends on fol. 1264^b. Ff. 1265^b–1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see *Catal.*, p. 14), and which W. Pertsch, Berlin *Catal.*, p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, *loc. cit.*, enumerates the poets in

full. It begins, as in Pertsch, with *Maulânâ Abû-alhasan of Abîward*. Bibliotheca Leydeniana.

No. 2561, ff. 1-453, No. 2562, ff. 454-901, No. 2563, ff. 902-1347, ll. 15; very incorrectly written in Nasta'lik; size, 10½ in. by 7¼ in.

668

Khâtima-i-Khulâsat-alash'âr (خاتمة خلاصة الأشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taqi Kâshî's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A. H. 993, in the month Jumâdâ-althâni (A. D. 1585, June), by 'Abd-alfattâh bin Shams-aldin Muhammad alkâshânî. It represents the first and fuller edition of Taqi Kâshî's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve asls are found here:

1. Poets of Kâshân (beginning with Muhtasham), on fol. 3^a.
 2. Poets of Işfahân, on fol. 92^a.
 3. Poets of Kumm and neighbourhood, on fol. 144^a.
 4. Poets of Sâwa and environs, on fol. 162^a.
 5. Poets of Kazwîn, on fol. 173^b.
 6. Poets of Gilân, on fol. 180^b.
 7. Poets of Tabriz and adjacent districts, on fol. 186^b.
 8. Poets of Yazd and Kirmân, on fol. 198^b.
 9. Poets of Shirâz, on fol. 230^a.
 10. Poets of Hamadân and environs, on fol. 238^a.
 11. Poets of Rai and neighbouring cities, on fol. 253^a.
 12. Poets of Kharâsân, on fol. 259^a.
- A short conclusion (ذیل), on fol. 309^a.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lik; very much worm-eaten throughout; size, 12¼ in. by 7¼ in.

669

Tadhkira-i-Naşrâbâdi (تذکره نصرآبادی).

Biographies of contemporary poets by Muhammad Tahîr Naşrâbâdi (or Naşirâbâdi), who began to compile this work A. H. 1083 (A. D. 1672, 1673), and divided it into a mukâddimah, five sections (صَف), and a khâtimah. Various copies contain additions up to A. H. 1089 (A. D. 1678), and even to A. H. 1092 (A. D. 1681), comp. Bodleian Catal., No. 373; Rien i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp. 88-108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137-140.

Mukâddimah: Poetry of kings and princes, on fol. 5^a.

Section I: Poetry of the Amîrs, Khâns, and wazîrs of Irân and Hindûstân, on fol. 9^a, in three firqas or classes.

Section II: Poetry of the Sayyids, Najibs, etc., on fol. 64^a.

Section III: Poetry of wise and learned men, calligraphers, fakîrs, etc., on fol. 100^b, in three firqas.

Section IV: Poetry of professional poets in 'Irâk, Kharâsân, Transoxania, and Hindûstân, on fol. 142^b (the heading is forgotten here), in three firqas.

Section V: Poetry of relations of the author himself.

The beginning of this section is not marked. The author's own biography begins on fol. 320^a, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328^a.

Beginning: سرسبزی نهال خامه از طراوت آئین

No. 2565, ff. 376, ll. 17; careless Nasta'lik; size, 10½ in. by 5½ in.

670

Kalimât-alshu'arâ (کلمات الشعرا).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Mirzâ Muḥammad Afḍal with the takhalluṣ Sarkhwush, who died at Dihlî, A. H. 1127 (A. D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A. H. 1126 (A. D. 1714), according to the Khulâsat-alfakâr (Bodleian Cat., No. 391, 135); even A. H. 1125 (A. D. 1713) is given as date of his death, comp. Rien i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3^b, l. 6) is a chronogram, giving the date of composition as A. H. 1093 (A. D. 1682). It is arranged alphabetically, and begins (on fol. 3^b) with *Mîr Ilâhî* (who died, according to the Khulâsat-alfakâr, Bodleian Cat., No. 391, 36, A. H. 1060 = A. D. 1650; others give the date of his death as A. H. 1057; 1063, or 1064 = A. D. 1647, 1653, or 1654, see Rieu ii. p. 687, iii. p. 1091^b, and A. Sprenger, Catal., p. 436); the last poet is *Mîr Yahyâ Kâshî* (who died A. H. 1074 = A. D. 1663, 1664), on fol. 103^b.

Beginning: سخن جانست و دیگر گفتگو جانان زمن
بشنو - اگر هر لحظه جانی تازه خواهی این سخن بشنو آئین

Dated Dhû-alka'dah, A. H. 1154 (24th year of Muḥammadshâh's reign) = A. D. 1742, January.

No. 2003, ff. 108, ll. 12-13; written for the greater part in Shikasta; size, 6½ in. by 4½ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3^b, l. 5.

The first biography, Ilâhî of Hamadân, begins on fol. 3^b; the last, Yahyâ Kâshî, on fol. 126^b, last line.

No date. 12th-13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lik; size, 7¾ in. by 4¾ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36^b in the specimens of a poet with the takhalluṣ Sayyid, i.e. Mir Sayyid 'Ali (beginning on fol. 36^a = fol. 51^b in the preceding copy). The last words, گیسو . . . مسلسل را, correspond to fol. 52^b, l. 4 in the same copy. Ff. 37^b and 38^a contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1-38, ll. 16; Nasta'lik; size, 8¼ in. by 5½ in.

673

Mirât-alkhayâl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shirkhân ibn 'Alî Anjadkhân Lûdî, who completed this work in A. H. 1102 (A. D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369^b sq.; W. Pertsch, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای زوبند بر زبان نطق سخن سرای را الخ.

The first of the ancient poets is *Rûdagî*, on fol. 10^b; the first of the modern poets *Jâmî*, on fol. 48¹; the *tadhkirah* of the poetesses begins on fol. 217^a.

Dated the 1st of Şafar, A. H. 1147 (the sixteenth year of Muḥammadshâh's reign) = A. D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2011, ff. 220, ll. 17; unequal Nasta'liq; size, 9 in. by 6½ in.

674

Another copy of the same.

Beginning as in the preceding copy. The *tadhkirah* of poetesses is entirely missing here. No date.

No. 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8½ in. by 4¾ in.

675

Hamîsha Bahâr (همیشه بهار).

Eternal Spring, a *tadhkirah* of Persian poets who flourished in India from the time of Jahângir to the accession of Muḥammadshâh (A. H. 1131 = A. D. 1719), by a Khatri Kishançand Ikhlas, who completed this work in A. H. 1136 (A. D. 1723, 1724), see fol. 7^b, ll. penult. and ultim. Compare the complete list of poets in this *tadhkirah* in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086^b.

Beginning, on fol. 5^b: ای ذکر تو گل فروش بازار سخن الخ.

The first poet mentioned in this copy is Mir Ilâhî (see above in No. 670), on fol. 8^a, not, as in Sprenger's list, Amîrkhân Anjâm, who follows here as second, on fol. 9^b; the last is Aḥmad Yârkhân Yaktâ, as in Sprenger. This copy is dated A. H. 1139 (ninth year of Muḥammadshâh's reign), the 9th of Dhû-alka'dah (A. D. 1727, June 28), by Muḥammad Majîd, at Shâhjahânâbâd. The remark on the fly-leaf, that it was copied A. H. 1231 (A. D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mir Ghulâm, bearing the date A. H. 1222 (A. D. 1807, 1808). The *Hamîsha Bahâr* fills ff. 5-173; the first leaves, ff. 1-4, and the last, ff. 174-191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5-29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff. 191, ll. 11 (in the main portion); Shikasta; size, 9½ in. by 5½ in.

676

Tadhkira-i-Nadrat (تذکره ندرت).

A large fragment of a *tadhkirah* of ancient and modern Persian poets, compiled by 'Alî Fîtrat 'Atâ-allâh, with the *takhalluṣ* Nadrat, in the nineteenth year of Muḥammadshâh's reign, A. H. 1149, 1150 (A. D. 1737), see fol. 32^b, margin, ll. 11-12. It is divided into two *چمن*, seven گلشن, and one حديقة or خانمہ; the former nine comprising the nine centuries of Persian poetry, from A. H. 200 to 1100 (A. D. 815-1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Çaman I*: Poets of the third century, from Rûdagî to 'Umârah, on fol. 33^a; *Çaman II*: Poets of the fourth century, from Amîr Akâjî (or Aghâjî) to Abû-alfaraj Sijzî, on fol. 33^b; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unşuri to Jamâl-aldin 'Abd-alrazzâk of Işfahân, on fol. 34^a, margin; *Gulshan III*: Poets of the seventh century, on fol. 61^a, beginning with Kamâl-aldin Isma'il خلائق, and breaking off abruptly in the account of Jalâl-aldin Rûmî.

Beginning: ثنای فصاحت پیرا صانعی را سزاست که دندان سین سخن الخ.

Bibliotheca Leydeniana.

No. 2678, ff. 32-71, ll. 17 in the centre, ll. 34 on the margin; Nasta'liq; size, 11¾ in. by 7¼ in.

677

Tadhkirat-alaḥwâl (تذکره الاحوال).

The autobiography of Shaikh Muḥammad 'Alî Ḥazin, who was born in Işfahân, in Rabi'-althânî, A. H. 1103 (A. D. 1691, December, to 1692, January), and died in Banâras, A. H. 1180 (A. D. 1766). He wrote this account of his life in A. H. 1154 (A. D. 1741), see fol. 159^a, l. 7.

Beginning: نحمدہ و نسالہ التقی و نعتصم بعروة الوثقی و نصلی علی سیدنا المصطفی و آلہ الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are تذکره شیخ محمد علی تاریخ احوال شیخ, in Bodleian Cat., No. 383; حالات شیخ, in A. Sprenger, Catal., p. 141; and علی حزن, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, Londou, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabi'-alawwal, A. H. 1227 (A. D. 1812, March 23), at Lucknow, by پیدرو شویر بوتیس, who copied it for عیسوی بن فراسیکو شویر بوتیس (مشتتر!) College of Fort William, 1825.

No. 2141, ff. 1-160, ll. 11; large Nasta'liq; size, 9½ in. by 6½ in.

678

Tadhkirat-almu'ashirin (تذکره المعاصرین).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alī Ḥazīn, compiled in India, A. H. 1165 (A. D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of the Royal Asiatic Society, ix. p. 147; Garcin de Tassy, Mémoire sur la religion musulmane, p. 112, and A. Sprenger, Catal., pp. 135-141, where the full list of biographies is given.

Beginning: تعالی الله حمد بچونیکه اوراق پریشان
مجموعه کون و مکانرا برشته ایجاد شیرازه الخ

Dated by Muḥammad Anis (or as he is spelt here (آنیس) the 29th of the month Sāwan, (ساون), in the year 1213 of the Bangālī (Fāslī) era (A. D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1-72^b, ll. 15; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 6 $\frac{1}{8}$ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alī Ḥazīn's autobiography (No. 677), and probably in the same year, viz. A. H. 1227 (A. D. 1812).

No. 2141, ff. 161-270, ll. 11; large Nasta'liq; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{8}$ in.

680

Majma'-alnafā'is (مجمع النفايس).

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A. H. 1164 (A. D. 1750, 1751), by Sirāfj-aldin 'Alī Khān Ārzū, who was born A. H. 1101 (A. D. 1690), and died A. H. 1169 (A. D. 1756); comp. A. Sprenger, Catal., p. 132; Bodleian Catal., No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, Catal., p. 134, note), begins with the letter ض, and ends with ی; the first poet mentioned is Diyā-aldin Fārsī. Among the numerous works of Ārzū the most prominent are: سراج اللغة, a glossary of ancient poets; چراغ هدايت, a glossary of modern poets; تنبيه الغافلين, a criticism on Shaikh 'Alī Ḥazīn; غرائب اللغات, a glossary of Hindī words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070^b), and خيابان گلستان, a commentary on the Gulistān (Bodleian Cat., No. 725; A. Sprenger, Catal., p. 551).

This copy is one of the oldest we have of Ārzū's work, transcribed from the author's autograph, A. H. 1166 (19th of Jumādā-alawwal, sixth year of Aḥmad-shāh's reign)=A. D. 1753, March 24, by Ārzū's pupil Mir 'Arif-allāh, known as Imām-aldin; it came into Kaiḡubādjang's library, A. H. 1204, 2nd of Rabī'-alawwal (A. D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'liq, mixed with Shikasta; size, 12 $\frac{1}{2}$ in. by 6 $\frac{1}{8}$ in.

681

Muntakhab-i-Majma'-alnafā'is (منتخب مجمع النفايس).

An abridgment of 'Alī Khān Ārzū's tadhkirah (منتخب تذكرة خان آرزو), written in the shape of an

album, and likewise identical with the one mentioned by A. Sprenger, Catal., p. 134, at the end of the note.

Ff. 2^a-14^b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15^a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubā'i by Bāyazīd Bisṭāmī. On fol. 1^b, a واسوخت in Rekhta is added.

This copy is dated the 1st of Šafar, A. H. 1243 (=A. D. 1827, August 24, the twenty-second year of Akbarshāh II, the son of Shāh 'Ālam and nominal emperor of Dihli, from A. H. 1221 to 1253=A. D. 1806-1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'liq, mixed with Shikasta; size, 12 in. by 5 $\frac{1}{2}$ in.

682

Maāthir alkirām-i-ta'rikh-i-Balgrām (مآثر الكرام تاريخ بلگرام).

The first volume of the great biographical work on the famous men of Balgrām in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mir Ghulām 'Alikhān Ḥusainī Wāsiti Balgrāmi, with the takhalluṣ Āzād, who was born in Balgrām, A. H. 1116 (A. D. 1704, 1705), and died towards the end of A. H. 1200 (A. D. 1786, September); comp. on the author, who has been mentioned above as the first editor of the Maāthir-alumarā, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, Catal., p. 142, and Bland, in Journal of the Royal Asiatic Society, ix. p. 150; and on the مآثر الكرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566-569, where a full list of the biographies in the second faṣl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A. H. 1166 (A. D. 1753), according to the chronogram ختامه مسك. The Maāthir-alkirām is divided into two faṣls, the first dealing with the Fuḡarā or Shaikhs and pious men, the second (beginning on fol. 71^b) with the Fuḡalā or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65^b and 121^a.

Beginning: نسائم المحامد سارية الى الحمى السرمدي
و ازهار التصلية و التسليم الخ

This copy was sent (according to a note in this MS.) by the author from Aurangābād, to Mr. Richard Johnson, at Haidarābād, through 'Lutchmen-narain' (that is no doubt Lachmi Narāyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A. H. 1181=A. D. 1767, 1768, and a faithful Ghulām or servant of Āzād, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

683

Sarw-i-Āzād (سرور آژاد).

The second volume of Mir Ghulām 'Alī Āzād's great

biographical work on the famous men of Balgrâm and other parts of India, with the special title of Sarw-i-Âzâd, likewise composed A. H. 1166, according to the following three chronograms: نشانند ختم او احسن آزاد سرو سبز تازه, and آزاد سرو سبز تازه, see the last page in this copy, and ff. 3^a, ll. 6 and 7, and 158^b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two fasls: the first comprising 143 biographies of Persian poets; the second (on fol. 155^b), eight biographies of Rekhta poets. At the end of the work, on fol. 165 sq., an extract is given from Mir Ghulâm Nabî's (see A. Sprenger, Catal., p. 230, first line sq.) Hindûstâni treatise, انك درين, on the forms of poetry and music, composed A. H. 1154 (A. D. 1741, 1742). A complete index of all biographies on ff. 1^b-4^a.

Beginning, on fol. 5^b: سرمایه حمد نیاز مبدعی که ارواح معانی را با قوالب الفاظ آمیخت و سبعة متعلقة افلاك را از در قدرت آویخت الخ

In the preface of this (*second*) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A. H. 1148 (A. D. 1735, 1736) his general tadhkirah of Persian poets, styled يد بيضا (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الكرام الخ, and the second آزاد (see fol. 6^b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21; Nasta'liq; size, 9½ in. by 5½ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. *First fasil*, on Persian poets, on fol. 3^a; the *second fasil*, on Hindûstâni poets, is entirely missing here.

Copied A. H. 1265 (A. D. 1849).

No. 3176, ff. 1-158, ll. 17; very distinct Nasta'liq; size, 10¾ in. by 8 in.

685

Khazâna-i-'âmirah (خزانة عامرة).

The best known of all the tadhkiras of Mir Ghulâm 'Alî Âzâd, styled the 'Royal Treasury,' and composed in A. H. 1176 and 1177 (A. D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rien i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40-43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

IND. OFF.

Beginning: سرکلام را جیغه حمد صانعی که انسان الخ

This copy was transcribed from the author's autograph, by Muḥammad Ma'rûf bin Muḥammad Bûlâkî, an inhabitant of Aurangâbâd, and dated the 16th of Rajab, A. H. 1182 (A. D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'liq; size, 9¾ in. by 5¾ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabi'-alawwal, A. H. 1193 (A. D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'liq; size, 9¾ in. by 6¾ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1^a-6^a. Beginning of the tadhkirah in the middle of fol. 6^a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'liq; size, 11¾ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1^b-6^b. Beginning of the tadhkirah on fol. 7^b.

No. 2953, ff. 404, ll. 15; Nasta'liq, by different hands; size, 11¼ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1-267, ll. 21; clear Nasta'liq; size, 9½ in. by 5¾ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16-21; unequal Shikasta; size, 9¾ in. by 6½ in.

691

Majmû'a-i-shu'arâ (مجموعه شعرا).

Selections from the poems of about 686 Persian poets, by Sirâj-aldin Ḥusainî of Aurangâbâd, with the takhalluṣ Sirâj, also called دیوان منتخب or rather منتخب دیوانها, which gives as date of completion A. H. 1169 = A. D. 1756 (see fol. 3^a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1^b: دیباچه کتاب شرح و بیان حمد سخن آفرینی است که فهرست جمیع اسماء صفاتی الخ

A complete index of the poets on ff. 4^b-12^a.

A 2

Beginning of the selections (in alphabetical order) on fol. 11^b, with Shafī'ā Athar (who died A. H. 1124 = A. D. 1712). Dated the 12th of Muḥarram, A. H. 1191 (A. D. 1777, February 20), and written for Mir Diyā-aldin Muḥammadkhān. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13; Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1^a-17^a, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A. H. 1170 and 1180 (A. D. 1757-1766), for on fol. 95^a the death of Sirāj-aldin 'Alikhān Ārzū (see Nos. 680 and 681 above) is fixed in A. H. 1170 (contrary to the usual statement), and on fol. 663^b Mir Shams-aldin Fakir, who died, according to A. Sprenger, Catal., p. 394, A. H. 1180 or 1181 (A. D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare—and as yet never met with—تذکره بینظیر, which was compiled A. H. 1172 or 1178 (A. D. 1758, 1759, or 1764, 1765), by Mir 'Abd-alwahhāb Daulatābādi (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a حدیقه, and each حدیقه is subdivided into three گلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz. poets of Īrān and Tūrān, and poets of India). The first name on fol. 19^b is Shaikh Abū-alḥasan Kharakānī. As for the old poets in particular, the biographical dates are very incorrect; Kharakānī's death, for example, being fixed in A. H. 352 (instead of A. H. 425), and Nāṣir bin Khusrāu's even in A. H. 119 (!).

No. 2415, ff. 936, 3 coll., ll. 15 in each; written by different hands in Nasta'liq and Shikasta; size, 12 $\frac{1}{2}$ in. by 8 in.

693

Ātashkada (آتشدکه).

The comparatively oldest copy of Hāji Luṭf 'Alibeg Iṣfahānī's famous collection of biographies of Persian poets, styled Ātashkada or the Fire-temple, and compiled during the years A. H. 1174-1193 (A. D. 1760-1779), comp. Bodleian Cat., Nos. 384-386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rieu i. p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland. London, 1844; the whole work has been lithographed at Calcutta, A. H. 1249, and at Bombay, A. H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muḥammad Hasan almūsawī, at Shirāz, for Mirzā Muḥammad, and finished in the month Jumādā-alawwal, A. H. 1196 (A. D. 1782, April-May), only three years after the completion of the original work itself.

Beginning: فروغ آتشدکه دل و زبانه اخگر زبان سپاس
بیمقیاس قدیمی است الخ

Complete index of poets on ff. 3^b-5^b.

First Censer (مجموعه اولی), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5^b.

A first firebrand (اخگر): the poets of Īrān, in five sparks (شراره): (a) Poets of Ādharhaijān and its dependencies, on fol. 14^b; (b) Poets of Khurāsān, on fol. 29^a; (c) Poets of Ṭabaristān, Jurjān, Lāhijān, Rasht, and Māzandarān, on fol. 80^a; (d) Poets of 'Irāk-i-'Arab and 'Irāk-i-'Ajam, on fol. 88^b; (e) Poets of Fārs, on fol. 137^a.

A second firebrand: the poets of Tūrān, in three sparks: (a) Poets of Balkh and its dependencies, on fol. 156^b; (b) Poets of Khwārizm, on fol. 162^b; (c) Poets of Transoxania, on fol. 166^a.

A third firebrand: poets of India, in three sparks: (a) Poets of the Dakhan, on fol. 181^b; (b) Poets of Dihli, ib.; (c) Poets of Kashmir, on fol. 184^a, and a lustre (فروغ), containing poetesses, on fol. 184^a.

Second Censer (مجموعه ثانیه), modern and contemporary poets, subdivided into two rays (پرتو), viz.: (a) The modern poets, on fol. 185^b; (b) Khātimah and autobiography of the author himself, with extracts from his own works, on fol. 221^b.

This copy was brought from Persia, 1801.

No. 2929, ff. 244, 4 coll., ll. 25; excellent, but small Nasta'liq, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

694

Another copy of the same.

This copy of the Ātashkada was written by the author's own son, 'Ali Muḥammad alshirāzi alburjirdi (ابن المرحوم لطفعلی علی محمد شیرازی مسکنًا) (البروجردی موطنًا), in the reign of Faṭḥ 'Alī Shāh of Persia, and finished in the month Ṣafar, A. H. 1215 (A. D. 1800, June, July). Index on ff. 3^b-5^b.

First Censer (مجموعه), older poets, on fol. 5^b.

The flame (شعله), on fol. 5^b; first firebrand (اخگر), poets of Īrān, in five sparks (شراره), on ff. 14^a (heading omitted), 28^a, 77^a, 85^a, and 133^a; second firebrand, poets of Tūrān, in three sparks, on ff. 152^a, 157^b (margin), and 161^a (here must be read شراره ثالثه instead of ثانیه); third firebrand, poets of India, in three sparks, on ff. 175^b (first and second شراره) and 177^b margin (here again شراره ثالثه to be read instead of ثانیه).

The lustre (فروغ), poetesses, on fol. 178^a.

Second Censer: modern and contemporary poets, on fol. 179^a; Khātimah (author's autobiography, etc.), on fol. 211^b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'liq; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah *رياض الشعراء*, by 'Alī Kūlikhān, with the takhalluṣ Wāliḥ (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in *Journal of the Royal Asiatic Society*, ix. p. 143; A. Sprenger, *Catal.*, p. 132, No. 18, etc.), made by Kamar-aldīn 'Alī bin Sanā-allāh alḥusainī alnāṣirī for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منزّه از وصمت انقطاع سزای بارگاه
کلیمی است که آتّه تذکرة للمتّقین نعت کلام الّٰه

It contains nearly all the same poets, who are quoted in the *رياض*, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abū Sa'īd bin Abū-alkhair.

No. 1013, ff. 236, ll. 15; Shikasta; size, 10¼ in. by 6¾ in.

696

Khulāṣat-alafkār (خلاصة الافکار).

Perhaps the fullest and most valuable copy extant of Abū Ṭālib ibn Marḥūm (in the Bodleian MS. *Maghfūr*) Ḥāji Muḥammad Begkhān Tabrizī aliṣfahānī's (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791-1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in *Journal of the Royal Asiatic Society*, ix. pp. 153-158; A. Sprenger, *Catal.*, p. 163; Elliot, *History of India*, viii. p. 298, etc.; see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213-1218 (A. D. 1799-1803) are described under the title of *مسير طالبی فی بلاد افرنجی*, and No. 1994, where his diwān is noticed. This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my

appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more apppointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1^b: لالی منشور سپاس وستایش
باستحقاق نثار دامن کبریای ناظمی تواند بود الّٰه

The twenty-eight Ḥadiḳas, containing biographies and poetical specimens of 310 poets, begin, on fol. 8^b, with Abū Sa'īd bin Abū-alkhair.

The *ذیل* or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328^a; the *Khātimah*, with twenty-four more poets, including the author himself, on fol. 344^b.

The five treatises begin on fol. 366^a: 1. رساله در علم مصطلحات موسیقی (on music), on fol. 368^b. 2. در علم عروض وقافیة (on prosody and rhyme), on fol. 370^b. 3. مختصر در فنون لبّ البیبر (on medicine), on fol. 376^a. 4. لیب الیوم (universal history, biography, and geography), on fol. 396^a.

The fifth and last treatise, the longest of all, is subdivided into four bābs, viz.: (a) در تبیین احوال انبیا (the ancient prophets); (b) وقائع خلفاء (the Khalifs), in seven faṣls; (c) in seven faṣls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعین), Shaikhs, 'Ulamās, and poets of Islām; (d) the other dynasties of the East, contemporary with and posterior to the 'Abbāsīde Khalifs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418^b, l. 4 ab infra, for instance, Rūdagi's death is fixed (and no doubt correctly) in A. H. 343 (A. D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the *Lubb-alsiyar wa jahānumā*: الحمد لله رب العالمین اما بعد محمد تبریزی ابجد خوان دبستان نادانی ابوطالب ابن محمد تبریزی الّٰه.

The chronogram for the commencement of the whole work, viz. 1206, is *جمع یکجا خلاصة الافکار*.

Bibliotheca Leydeniana.

A few leaves (ff. 107-110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct *Nasta'liq*; size, 12½ in. by 8¾ in.

697

Another copy of the same.

The list of poets begins on fol. 8^b, and concludes on fol. 320^b. The ذیل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السیر و جهاننما, in four hâbs, is found here on ff. 322^b-390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'liq; size, 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alī Ḥusainī Gardizī (تذکره علی حسینی گاردیزی).

A tadhkirah of Rekhta poets, by 'Alī alḥusainī al-gardizī (see fol. 1^b, l. 3 ab infra), compiled in Persian, A. H. 1165 (A. D. 1752), at Dihli, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindouie, etc., 2nd ed. i. p. 523; Journal Asiatique, 5^e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70^b and 71^a, ninety-seven biographies. It begins with Sirāj-al-dīn 'Alīkhān Ārzū (see above, Nos. 680 and 681), on fol. 3^b, and ends with 'Abd-alwāḥḥāb Yākrū, a pupil of Ābrū, on fol. 70^b, l. 2.

Beginning: ابتدای سخن بحمد سخن آفرینی سزاست / که سر لوح نسخه کائنات را الخ

This is the oldest of the India Office copies, dated A. H. 1180 (A. D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71^b and 72 there is added by another hand the index of some Hindūstānī medical work. A few Rekhta baits, on fol. 1^a.

No. 3168, ff. 1-72, ll. 15; Nasta'liq, written by two different hands (the first on ff. 1-31, the second in the handwriting of the colophon and date on ff. 32-71^a); size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

699

Another copy of the same.

This copy, dated by Mu'in-al-dīn Bhagalpūri the first of Dhū-al-ḥijjah, A. H. 1216 (A. D. 1802, April 4), belonged originally to Tipū's library. Later owners of it were: Hāfiẓ Ahmad Kabir, Maulawī Ridā Ḥasan-khān Bahādūr, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alīkhān Ārzū, begins here on fol. 3^b, last line; the last, that of 'Abd-alwāḥḥāb Yākrū, on fol. 79^b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

700

The same.

This copy, which contains, according to the index on ff. 32^b and 33^a, 108 poets, was transcribed in Calcutta by امجد (؟ امجد) علی ہندوی in the year 1213 of the Bangālī era (= A. D. 1805, 1806), and begins in the usual way, on fol. 33^b. The author's name appears on fol. 34^a, first line; the first biography ('Alīkhān Ārzū), on fol. 36^a, l. 1; the last (Yākrū), on fol. 118^b.

Bibliotheca Leydeniana.

No. 2452, ff. 32-119, ll. 13; distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

701

Makhzan-i-Nikāt (مخزن نکات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Kiyām-al-dīn bin 'Alī, with the takhalluṣ Kā'im of Čandpūr (see title and author's name here on fol. 2^a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A. H. 1168 (A. D. 1754, 1755), comp. also fol. 75^a, ll. 3 and 4. The author died A. H. 1210 or 1207 (A. D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگینی کلمات و دلنشین فقرات بحمد / سخن پناهی است که بنای الخ

It is divided into three ṭabaqas (see fol. 2^b, ll. 2 and 3), viz.:

First ṭabaqah (the older poets, در بیان اشعار شعرای / متقدمین), on fol. 2^b, beginning with Sa'dī, on fol. 3^a, and ending with Mir Ja'far, with the takhalluṣ Ja'far, the contemporary of Bidil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13^b.

Second ṭabaqah (the poets of the middle period, در ذکر / کلام سخنوران متوسطین), on fol. 14^a, beginning with Shāh Mubārak, with the takhalluṣ Ābrū (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14^b, and ending with the Afghān Kamtarīn (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35^a.

Third ṭabaqah (the modern poets, در بیان اشعار و / احوال شعرای متأخرین), on fol. 35^a, beginning with Mir Shams-al-dīn Faḳīr (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36^a, and ending with Kiyām-al-dīn 'Alī (bin 'Alī ?) Kā'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'liq; size, 8 $\frac{1}{4}$ -8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ -6 $\frac{3}{8}$ in.

702

'Iyār-alshu'arā (عیار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khūb Cand bin Bhawānī Cand bin Rāi Salāmatrāi bin 'Ajā'ib Rāi Kāyath, with the takhalluṣ Dhakā (acumen), or, as Sprenger reads, Dhukā (sun), see fol. 2^a, ll. 3 and 4, and fol. 137^a, l. 9, a native of Dihli, who lived in Sikandarā-bād, and compiled, or at least began to compile, this tadhkirah in A. H. 1208 = A. D. 1793, 1794, or 1213 =

A. D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2^b, l. 8), at the request of his teacher Mir Naṣir-aldīn Naṣir, see fol. 138^a, l. 7. The title appears on fol. 2^b, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A. H. 1247 is found in it. He died A. H. 1262 (A. D. 1846). In the preface, on fol. 2^a, l. 3 ab infra, he mentions his previous work, the *Diwān* ذکا.

Beginning: حمد بیکد داوری را سزد که به کلک قدرت نقش وجود انسان را بر کرسی الخ

The tadhkirah is arranged alphabetically, beginning with *Āftāb*, that is, the emperor Shāh 'Ālam, on fol. 2^b.

The author's own biography, with copious extracts from his Rekhta poems, begins on fol. 137^a.

No date.

No. 3131, ff. 474, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 9 $\frac{3}{4}$ in. by 6 in.

703

Gulshan-i-Hind (گلشن هند).

A tadhkirah of the most famous Rekhta poets, written in Hindūstānī by Mirzā Luṭf, A. H. 1215 (A. D. 1800, 1801), at the request of Mr. Gilchrist (see fol. 2^a, l. 4 ab infra, and fol. 2^b, l. 12).

Beginning: رعنائی اور زیبائی دلبران سخن کو اس زینت آفرین کی حمد سی حاصل ہی الخ

The first poet of this alphabetical tadhkirah is *Āftāb*, on fol. 4^a; the last, Yakrang, on fol. 195^a.

No date. On the inner side of the binding is an entry from A. H. 1265 (A. D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 196, ll. 17; the larger portion is written in Shikasta; ff. 42-79 and 81-104 in large and stiff Nasta'liq; fol. 76^b and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

f. Miscellaneous.

704

Majālis-almu'minīn (مجالس المؤمنین).

Biographies of famous Shi'ites, from the beginning of Islām to the rise of the Saḡawī dynasty, and the triumph of the Shi'ah faith as the acknowledged state religion in Persia, A. H. 905 (A. D. 1499), composed between A. H. 993-1010 (A. D. 1585-1602), by Nūr-allāh bin Sharif alḡusainī almar'ashī alshūshtarī, and entitled *Majālis-almu'minīn* (see fol. 2^b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367-370; Rien i. p. 337; W. Pertseh, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shi'a und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Ṭaharān, A. H. 1268.

The work is divided into an introduction (فائحه) and twelve sections (مجلس), viz.:

فائحه در تحقیق تعریف مطلق شیعه و شیعه امامیه اثنا عشریه (on the Shi'ah in general and the Imāmiyyah or Ithnā-'ashariyyah sect in special), on fol. 2^b, last line.

مجلس اول در ذکر بعضی از اماکن لطیفه و مواطن شریفه که آنرا با ائمه طاهرين و شیعه با اخلاص ایشان (on places connected with the Shi'ah and the Imāms), on fol. 10^a.

مجلس دوم در بیان طائفه چند که بتشیع مشهور و (on some Shi'ah tribes), on fol. 51^b.

مجلس سوم در ذکر اکابر شیعه از اصحاب حضرت سید الانام (on the great Shi'ites among the Aṣḡāb or companions of the prophet), on fol. 66^a.

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از زمرة تابعین (on the Ṭābi'in or followers of the Aṣḡāb), on fol. 129^a.

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل مفسرین و محدثین و اعظم فقهاء مجتهدین و اعیان (on the great theologians, commentators, traditionists, leading legists, etc., among the Ṭabba' Ṭābi'in, or the second generation after the Aṣḡāb), on fol. 154^a.

مجلس ششم در ذکر جمعی از صوفیان صافی طویت که نزد (on the Ṣūfīs; the heading is incomplete), on fol. 280^b.

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلمین اعلام که اکثر ایشان عالم بفرع و اصول شریعت حضرت (on the Ḥakīms or philosophers), on fol. 364^a.

مجلس هشتم در ذکر ملوک نامدار و سلاطین کامگار (on the famous Shi'ah kings), on fol. 391^a.

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار (on the famous Shi'ah Amirs, generals, etc.), on fol. 464^a.

مجلس دهم در ذکر وزرای عظام و کاتبان کرام (on the great Shi'ah Wazirs and secretaries), on fol. 478^b.

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب ادب (on the Arab poets), on fol. 507^a.

مجلس دوازدهم در ذکر شعرای عجم (on the Persian poets), on fol. 545^b.

This last Majlis begins with Firdausi (on ff. 545^b-557^a), Asadi (on ff. 557^a-558^a), etc., and ends with Lisānī (on ff. 597^a-598^a).

Beginning, on fol. 1^b: نفعات دلگشای حمد و رشحات جانفزی ثنا که از جهت شمال اعتقاد الخ

The author, Sayyid Nūr-allāh, suffered for his Shi'ah tendencies under the emperor Jahāngir (A. H. 1014-1037 = A. D. 1605-1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nasta'liq, by different hands; size, 11 $\frac{1}{4}$ in. by 7 in.

705

Ṭabaḳāt-i-Shāhjahāni (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Hakims, 'Ulamás, and poets, who flourished from the beginning of Timūr's reign down to the reign of the emperor Shāhjahān, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Šādiq, and dedicated to Shāhjahān (A. H. 1037-1068=A. D. 1627-1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabaḳāt (every one containing three bābs), viz.:

Ṭabaḳah I: Famous men in Timūr's reign (A. H. 770-807=A. D. 1369-1405), on fol. 6^a (bāb II, on fol. 23^b; bāb III, on fol. 30^a).

Ṭabaḳah II: Famous men, who lived under Mirzā Mirānshāh and died under Sultān Shāhrukh (A. H. 807-850=A. D. 1405-1447), on fol. 40^a (bāb II, on fol. 63^a; bāb III, on fol. 75^b).

Ṭabaḳah III: Famous men under Sultān Muḥammad bin Mirzā Mirānshāh and Mirzā Ulughbeg bin Mirzā Shāhrukh (A. H. 850-853=A. D. 1447-1449), on fol. 85^b (bāb II, on fol. 95^a; bāb III, on fol. 102^b).

Ṭabaḳah IV: Famous men, who lived and died under Sultān Abū Sa'īd Gūrgān (A. H. 854-873=A. D. 1450-1469), on fol. 109^a (bāb II, on fol. 118^a; bāb III, on fol. 124^a).

Ṭabaḳah V: Famous men, who lived and died under Mirzā 'Umar Shaikh Bahādur, son of Sultān Abū Sa'īd Gūrgān (A. H. 873-899=A. D. 1469-1494), on fol. 133^b (bāb II, on fol. 147^a; bāb III, on fol. 156^b).

Ṭabaḳah VI: Famous men under Sultān Bābar (A. H. 900-937=A. D. 1495-1530), on fol. 161^b (bāb II, on fol. 179^b; bāb III, on fol. 187^a).

Ṭabaḳah VII: Famous men under Sultān Humāyūn (A. H. 938-963=A. D. 1531-1556), on fol. 192^a (bāb II, on fol. 205^b; bāb III, on fol. 215^b).

Ṭabaḳah VIII: Famous men under Sultān Akbar (A. H. 963-1014=A. D. 1556-1605), on fol. 223^b (bāb II, on fol. 261^b; bāb III, on fol. 284^b).

Ṭabaḳah IX: Famous men under Sultān Jahāngir (A. H. 1014-1037=A. D. 1605-1627), on fol. 348^a (bāb II, on fol. 369^a; bāb III, on fol. 380^a).

Ṭabaḳah X: Famous men, contemporary with Sultān Shāhjahān, from A. H. 1037-1046=A. D. 1627-1636, 1637, on fol. 395^a (bāb II, on fol. 415^b; III, on fol. 424^a).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الخ.

No. 259, ff. 435, ll. 15; Nasta'liq; illuminated heading on fol. 1^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fath 'Ali Shāh (A. H. 1212-1250=A. D. 1797-1834), but conceals his name with the greatest care. He was born the 16th

of Jumādā II, A. H. 1197, at Isfahān (A. D. 1783, May 19), see fol. 5^a, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhū-alhijjah, A. H. 1239 (A. D. 1824, August), see fol. 2^b, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alrahīmikhān (fol. 41^b, l. 6), and three brothers of his, viz. Mirzā 'Ali Akbar, Mirzā 'Ali Ridā, and Fath-allāhkhān (fol. 42^b). If the last-mentioned brother should be identical with Fath-allāhkhān, son of Luṭf 'Alikhān, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A. H. 1209=A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but
الله اعلم!

The biography itself is divided into four bābs, with the following headings:

1. در کیفیت نسب (the author traces his genealogy back to Hāji Kiwām-alain Shirāzi, a contemporary of Shāh Shujā'ī-i-Muzaffarī, A. H. 760-786=A. D. 1359-1384).

2. از زمان ولادت الی اوان مغضوب شدن از سلطان جهانیان و قتل عالم و عالمیان (on fol. 5^a).

3. در انحراف مزاج مبارک سلطانی و اثبات حقیقت احکام قضا نظام بادله و براهین عقلیه بتقدیر قادر سبحانی (on fol. 25^a).

4. تفصیل احوال بعد از سیاست و یاسا و اعطاف زیاده از حد و احصی و الطاف شاهنشاه معدلت گستر ذره پرور (on fol. 38^a).

On fol. 53^a there is inserted a poetical description of the earthquake of Shirāz, some years before the composition of this autobiography, by Mirzā Kūcak, of Shirāz, a famous penman and calligrapher (see Rieu ii. p. 786^b), entitled: مرزا کوچک در باب زلزله شیراز.

On ff. 61^a-139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled: گفتار در ذکر مختصری از وقایع اوضاع و احوال ملوک پسندیده شیم کبار چهار طبقه, divided into the customary four ṭabaḳāt, viz.: 1. Pishdādians, on fol. 61^b; 2. Kayānians, on fol. 80^b; 3. Ashkānians, on fol. 93^b; and 4. Sāsānians, on fol. 101^a.

Beginning of the autobiography, on fol. 1^b: بس بگردید و بگرد روزگار دل دنیا در نبندد هوشیار الخ

Dated the 29th of Ramadān, A. H. 1253 (A. D. 1837, Dec. 27), by Abū-alkāsim bin 'Abd-alriḍā, of Ḳazwin.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'liq; size, 6 in. by 4 $\frac{3}{8}$ in.

IX. GEOGRAPHY, COSMOGRAPHY, AND TOPOGRAPHY.

707

Tarjuma-i-almasālik wa-almamālik (ترجمه المسالك و الممالك).

The same Persian adaptation of the famous geogra-

phical work by Abú Ishâk Ibrâhim bin Muḥammad al-Fârîsî, better known as al-Iṣṭakhri, called *مسالك الممالك*, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abú Zaid Aḥmad bin Sahl al-Balkhî's (died A.H. 322 = A.D. 934) *صور الاقاليم* or *اشكال البلاد*, which is described in G. Flügel ii. 424 and 425, and begins: الحمد لله مبدئى (مبتدئى): النعم وولى الحمد و صلى الله على سيد المرسلين وآله اجمعين اما بعد چنین گویند خداوند سخنان که مراد ما از تصنیف این کتاب الخ.

It is besides identical with the one noticed in H. Khalfa, v. p. 509, No. 11869. On the very intricate question of the relationship between Abú Zaid Balkhî's and Iṣṭakhri's respective works and the frequent mixture of both, as well as on the different Persian paraphrases extant, comp. especially De Goeje's splendid article on the 'Istakhri-Balkhî Frage' in the *Zeitschrift der D.M.G.* vol. xxv, pp. 42-58, and Rieu i. p. 416; other versions are noticed in H. Khalfa iv. p. 112; W. Pertsch, p. 61; B. Dorn, *Das Asiatische Museum*, p. 666; Rieu, loc. cit., etc. An abridged Persian translation is contained in Sir W. Ouseley's 'Oriental Geography of Ebn Haukal,' London, 1800; a fuller version in the *صور البلدان* by Muḥammad bin As'ad bin 'Abdallâh, see Bodleian Cat., No. 396. The title given to the work on fol. 1^b, l. 11 in the present copy, is, just as in Flügel's: *مسالك و ممالك*. Unfortunately our MS. is very defective; there is a large lacuna of, at least, fourteen leaves after fol. 1^b, comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also. On ff. 2^a-3^a a part of the *ذكر دریاى پارس* is found; on fol. 3^b the *ذكر ديار مغرب* begins. The copy breaks off on fol. 95^b, in the middle of a chapter, styled: *مسافات شهرهای سغد و سمرقند*.

No. 1026, ff. 95, ll. 17; good old Naskhî; many maps; some leaves injured; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

708

Şuwar-alaqâlim (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1^a *صور الاقاليم*, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amîr Mubâriz-alḥaḳḳ wa-aldunyah wa-aldin Muḥammad (see fol. 2^b, l. 6), the founder of the Muẓaffarî dynasty (blinded by his son Shâh Shujâ', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also *Mélanges Asiatiques*, vols. iv. p. 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله رب العالمين قال الله تبارك تعالى سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق اما بعد در تواریخ آمده که چون سکندر بن فیلقوس الخ.

It is divided into two bâbs:

The *first*, subdivided into two faṣls, viz.:

فصل اول در ذکر کره زمین و مقدار و مساحت آن (the terrestrial globe, its dimensions, etc.), on fol. 3^b.

فصل دوم در ذکر آفاق جنوبی و خط استوا و ما يتعلق به (the southern hemisphere, the equator, etc.), on fol. 12^b.

The *second* is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22^b, 41^a, 51^a, 84^a, 107^a, 113^a, and 117^a.

Dated the 12th of Şafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca.Leydeniana.

No. 2725, ff. 1-130, ll. 12; Nasta'liḳ; Arabic quotations in Naskhî; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

709

Mirât (مرآت).

The first two bâbs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd al-Kazwîni (died A.H. 682 = A.D. 1283), the well-known *عجائب المخلوقات و غرائب الموجودات* (Arabic text edited by Fr. Wüstenfeld, Göttingen, 1848, German translation by Dr. H. Ethé, first volume, Leipzig, 1868), in the form of a mathnawî, by Shaikh Jalâl-aldin Ḥamzah Âdhuri (or Âdhari) of Asfarâ'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shâhrukh, and died A.H. 866 (A.D. 1461, 1462, comp. A. Sprenger, Catal., p. 315 sq., and Rieu i. p. 43). Its proper title is *مرآت*, the mirror, or according to a colophon, on fol. 38^a, *عجائب و غرائب*, wonderful and curious things (in Daulatshâh, A. Sprenger, Catal., p. 316, and in the colophon of the present copy, *عجائب الغرائب*; in Sir Gore Ouseley's Catal., p. 2, and W. Pertsch, Berlin Cat., p. 161, *عجائب المخلوقات*, in the latter also *عجائب الدنيا*), and it consists of four distinct bâbs, viz.: 1. طائمت الكبرى; 2. غرائب الدنيا; 3. عجائب الاعلى; 4. كتاب سعى وصفا. Besides Kazwîni's cosmography, which is usually styled here *عجائب الدنيا*, sometimes also *عجائب المخلوق*, other works have furnished materials for this poem, for instance, a *كتاب حیات*, *كتاب جواهر برکات*, and others; comp. fol. 5^a, ll. 1-11:

چون خط وخال وغمزه معشوق - هست یکسر عجائب المخلوق
از تواریخ و کتاب حیات - و کتاب جواهر برکات
از جمیع حدیث و تفسیر - آنچه از تحفه بود عقل پذیر
و کتاب عجائب الدنيا - نتوان کرد جمله را احصا
صورت جمله آفرینش دوست - شد درینجا عیان چو مغز از پوست
هست صورت نمای موجودات - زان سبب نام کردمش مرآت
مشتمل شد چو بر چهار ابواب - چار نام آمدش ز چار کتاب

اولین نسخه طامت الکبراست - دومینش¹ عجائب الدنیاست
سیومینش عجائب الاعلی - نام چارم کتاب سعی و صفا
لیک فحوای این خجسته کتاب - بعد حمد مفتوح الابواب
هست تفصیل علم موجودات - معرفت در کمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4^b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5^a, l. 12:

معرفت دان بنای اصل کتاب - کان بود فرض بر اولوا الباب
and on fol. 42^b, last line:

حرفهای حقائق عالم - اندرین لوح برده ام بقلم

Our copy contains only the first two *bābs*, viz.:

1. طامت الکبری, on ff. 1^b-38^a, beginning:

خالق الخلق و هو مولانا - ذکره بالتقدم اولی

This *first bāb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muhammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم علوی و سفلی, on fol. 6^b.

تبیین اسرار مخلوقات, on fol. 7^a.

بیان حکما در اصل خلقت عالم کون, on fol. 8^b.

سخن and سخن بعضی از علما در تحقیق ایجاد عالم
بعضی از اهل توحید, on fol. 9^a.

اقوال مختلفه از هر طائفه در ماده ایجاد عالم, on fol. 10^a.

تمثیل در تحقیق حال بر سخن از باب وحدت
باب اختلافات اشیا, on fol. 10^b.

رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12^b.

کیفیت صفات در مراتب موجودات, on fol. 13^b.

در حکمت وجود آدم که خلاصه عالم است, on fol. 14^b.

حکایت پسر روستائی و سرگذشت او, on fol. 20^b.

ذکر خاصیت ترتیب در اشیا از حکمت حق تعالی,
on fol. 27^b.

مناسبت آفاق با انفس و کیفیت حال آدمی, on fol. 30^a.

تمثیل در حقیقت حال انسان و کیفیت اطوار, on fol. 32^b.

حکایت آن دوست که آئینه از برای حضرت یوسف برده,
on fol. 34^a.

آغاز غرائب عالم و عجائب بنی آدم, on fol. 35^a.

2. غرائب الدنیا, on ff. 39^b-233^a, beginning:

ابتدا میکنم به بسم الله - کوست بر کل کائنات گواه

The *second bāb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where

by a confusion of this second *bāb* with the third, which has not yet been found anywhere, as title in the colophon is given (غرائب الاعلی), corresponds upon the whole to the *mukaddimah* and the *second makālah* of Kazwini's cosmography (فی السفلیات), whereas the *first makālah* of that work (فی العلویات) is the subject of the third *bāb*, the *عجائب الاعلی*. After a praise of God and Muhammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Kazwini's work; the first section, on fol. 55^a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghūls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام - ختم کردیم و الصلوة والسلام

Dated the first of Rabī'-'alākhar, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 9 in. by 4 $\frac{1}{2}$ in.

710

Another copy of the *second bāb* of the Mirāt.

The *second bāb* of the Mirāt, with its proper title, غرائب الدنیا (which appears correctly here, on fol. 1^a, whilst it is in other places incorrectly styled غرائب الاعلی, as if the copy included the *third bāb* also), quite agreeing with ff. 39^b-233^a in the preceding copy. Copied by Sayyid 'Abd-alkarim Rajā'i; the year is omitted, only the 9th of Dhū-'al-hijjah is given. Ff. 6-23 are misplaced; their right order is: 6, 15-22, 7-14, and 23.

No. 191, ff. 129, 2 coll., each ll. 21; clear Nasta'liq; size, 9 in. by 5 $\frac{1}{4}$ in.

711

A defective copy of the same.

The same *second bāb* of the Mirāt in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19^a, l. 8-21^a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16-21, 27-94. Beginning on fol. 26^b, the same as in the preceding copies. An index on ff. 1^a-2^b.

On the fly-leaf and the back of the binding the copy is incorrectly styled عجائب الدنیا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shāhjahānābād.

No. 611, ff. 1^a-2^b, 16-21, and 26^b-94^a, 3-4 coll., each ll. 12-21, partly in diagonal lines; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{7}{8}$ in.

712

عجائب (عجائب) 'Ajā'ib-almakhlūqāt wa gharā'ib almaujūdāt (المخلوقات وغرائب الموجودات).

The same literal Persian prose-translation of the

¹ That is a mere mistake for غرائب الدنیا, comp. fol. 38^a, l. 11:

شد بانجام طامت الکبرا - بعد ازین در غرائب الدنیا
and likewise ff. 41^a, l. 10, and 41^b, l. 1.

first part of Kāzwinī's cosmography which is described in G. Flügel ii. pp. 506-508 (styled there تحفة الغرائب); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also H. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: العظمة لك والكبرياء. جلالك اللهم الخ. According to the colophon of the second Vienna copy this translation was completed in the month Jumādā I, A. H. 890 (A. D. 1485, May, June). Kāzwinī's name runs here as in most of the above-mentioned copies: زكريّا بن محمد بن محمود الكموني القزويني. The dedication to 'Izz-aldin Shāhpūr bin 'Uthmān, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Taharān, A. H. 1264 (A. D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta'liq, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by 6½ in.

713

A defective copy of the same.

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237^a, l. 6 to fol. 243^a, l. 7 (which agrees with the middle of line 2, on fol. 274^a). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: رب يسر بسم الله الرحمن الرحيم العظمة لك والكبرياء جلالك الخ.

Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta'liq, pictures throughout; size, 10½ in. by 6½ in.

714

عجائب (أجائب) (المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lāhūr, under the supervision of Mufti 'Ali-aldin of Lāhūr, by Faḍl-aldin bin Muḥammad Bakhsh Ṣalḥāf of Lāhūr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1^a). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Kāzwinī's cosmography, contained in this copy, is the mere modernized one, which was made under Abū-almuẓaffar Ibrāhīm 'Adilshāh I (see fol. 5^a, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534-1558), and completed in

the beginning of Sha'bān, A. H. 954 (see ff. 8^b, last line, and 9^a, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464^b. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3^b: العظمة لك والكبرياء جلالك اللهم يا قائم الذات ومغيض الخيرات واجب الوجود الخ.

Beginning of the translator's preface, on fol. 4^b: أما بعد در عهد خلافت و ایام سلطنت پادشاه عالجهاء عالم پناه گردون سلطنت و خلافت دستگاہ الخ.

The name of the author of the Arabic original appears on fol. 5^b, ll. 2 and 3, in this form: عماد الدين زكريّا بن محمد بن محمود الكموني القزويني (?).

The four mukāddimas appear here on ff. 9^a (در عجب) در معنی) 21^b (در تقسیم مخلوقات) 19^b (و معنی آن) 26^a (فی تقسیم الموجودات) (غریب) index on ff. 27^a-30^a.

Beginning of the main portion of the work on fol. 30^b, corresponding to the Arabic original, p. 10, of Wüstenfeld's edition: الحمد لله خالق الاشياء مدبر الكل الخ.

First maḳālah, on fol. 31^a; second maḳālah, on fol. 145^a.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Kāzwinī's work,—as for instance a زکی نامه on lucky and unlucky days, on fol. 33^b; اختیارات قمری, on fol. 35^b; تسخیر کواکب, on ff. 36^a and 36^b; روزنامه ستارهها, on fol. 42^b; دعاء بر کشتی نشستن, on fol. 70^a; روز نامه, on fol. 109^b; اختیارات ساعات, on fol. 112^a, etc.; کیفیت تقسیم زمین, on fol. 229^b sq.; عمل زعفران, on fol. 296^a sq.; خواص گل ارمنی (borax), on fol. 302^a; خواص مروارید and صاف مروارید, on fol. 313^a; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378^a sq.; خواص شیرها, on fol. 481^a; خواص جغرات, on fol. 481^b, etc.; نغمه گردن دندان فیل, on fol. 481^b, etc.; تسخیر فیل مست and great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4^b-17^a: A treatise on simple drugs (رساله در) (کلیات تحقیقات ادویهای مفرده) in nine faḥṣ (not eight as is stated in the beginning, since there appears on fol. 10^b فصل نهم در حاجتمندی طبیبان بساختن ادویه) a 10^b (مرکب). Fol. 10^b of this tract must be immediately followed by fol. 12^a, since ff. 11^a and 11^b are mere repetitions of ff. 10^a and 10^b. Beginning: اما بعد حمد خدا ونعت محمد مصطفی صلی الله علیه و سلم این رساله ایست در کلیات . . . فصل اول بدانکه ادویهای مفرده سه جای مبدی میشود معدنی و نباتی و حیوانی. This treatise is followed on ff. 13^a-15^a

by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15^a-17^a by a series of mystic mathnawī-baits, taken for the greater part from the گلشن راز.

2. Ff. 18^b-19^a: Two فالنامه, the first styled فالنامه (see the Matláb-alfálbin, 16th matláb, No. 41 in the list of pupils); the second حضرت امیر المؤمنین علی فالنامه.

3. Ff. 19^b-20^b: A story of Nimrúd, and some metaphysical maxims, styled معتقدات حکما.

4. Ff. 21^b-22^a: دیباچه مجمل للحکمة, beginning: سپاس و منتت موجودیرا که واجب الوجود است و هر چه جزویست ممکن الوجود است الخ.

5. Ff. 48^a-51^b: Two treatises on music, the first (مفتاح) being an abstract of a work مفتاح (در علم موسیقی) probably مفتاح السرود by Kādi Husain, composed A. H. 1084 = A. D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49^a) simply styled در موسیقی, and beginning: بدانکه موسیقی تألیف است و وضع حکماست و نهاد آن روحست الخ.

6. Ff. 73^b-75^b: Mathnawī-baits (simply styled منظوم), by Shāh Faḍl Nī'mati, beginning:

هر چه در آفاق بود ایچوان - هست ورا نقش چو بینی عیان
followed, on fol. 75^a, by short extracts from Dārā Shukāh's مجمع البحرین (the confluence of the two seas, composed A. H. 1065 = A. D. 1655, see Bodleian Cat., No. 1241, 13).

7. Ff. 87^a-93^b: رساله در حقیقت عالم, a cosmographical tract, beginning: باید دانست که جملاء عالم که موجود است یازده گروهست و آفتاب در میانست الخ. The metaphysical part of it begins on fol. 90^a, with a مقدمه روح, followed by a مقدمه نفس, etc., and concluding with an علامت قیامت (on fol. 92^a); appended to it are a short chapter: خواص داتة الارض (with reference, as it seems, to a verse of the Kurān, Sūrah 34, 13), a series of mathnawī-baits, headed در بیان در حقیقت روح, and some further lines in prose on the same subject.

8. Ff. 96^b-100^b: Short tracts on mystical and religious matters in general, viz. رساله فقر, مقدمه معراج, در مفاصله سنین, احوال دوزخ, (twice) مقدمه بهشت و دوزخ در بیان, در حقیقت خلفای راشدین, در میان پیغمبران, مقدمه کرامت کاتبین (Sūrah 82, 11), در بیان مذاهب, ایمان, مقدمه صراط میزان و سؤال, and در بیان توبه.

9. Ff. 101^a-102^a and 103^a-109^a: Prayers, invocations, and Kurān-verses.

10. Ff. 123^b-126^a and 128^b: Two other فالنامه.

11. Ff. 137^a-140^b: A treatise on the peculiarities of special months and days.

12. Ff. 143^a-148^b, 141^a-142^b, and 149^a-154^a: Three night-discourses (سمر, so to be read instead of شمر; the only correct spelling is found on fol. 145^a, l. 3), properly beginning on fol. 144^a, since fol. 143^a is merely

a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145^a; a tract on physiognomy (رساله قیافه), on fol. 146^a; a longer treatise on health, abridged from a work of Sayyid Ismā'il Husainī Jurjānī (the author of the ذخیره خوارزمشاهی, see Bodleian Cat., Nos. 1576-1578, died A. H. 531 = A. D. 1136, 1137), styled حفظ الصحة (on hygiene), in sixteen bābs, viz. 1. در تدبیر هوا, on fol. 147^b; 2. در تدبیر شهر و خانه و 3. فصلهای سال, on fol. 148^a; 4. در تدبیر پارچه جامه پوشیدن, on fol. 148^b; 5. در تدبیر غذا, ib.; 6. در تدبیر آب, on fol. 141^a (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبیر شراب, on fol. 141^b; 8. در خواب و بیداری, on fol. 142^a; 9. در تدبیر استفراغ طبعیت, ib.; 10. حرکت و سکون, یعنی دوی مسهل خوردن, on fol. 142^b; 11. Here styled by mistake باب پنجم, to conceal the confusion of the margins: در تدبیر قی کردن, on fol. 149^a; 12. در تدبیر فصد, on fol. 149^b; 13. در تدبیر استفراغها, on fol. 150^a; 14. در تدبیر پیران, on fol. 151^a; 15. در انقراض نفسانی, on fol. 152^a; 16. اندر ترتیب و تدبیر مسافران, on ff. 152^b-154^a, divided into the following sections: در علامات, در مقدمه قاروره, در مقدمه نبض شناختن, در تدبیر صحت, and در تدبیر احکام پیران, خیر و شر.

13. Ff. 163^a-187^b: A series of longer and shorter tracts on various interesting points of Sūfism, as عشق, عشق, etc., mostly without any heading; the few sections which bear a distinct title, are:

رساله در شرح بیت مولوی روم
commentary on a verse of Jalāl-aldīn Rūmī, on fol. 164^b, beginning:

بیزارم از آنکنه خدائی که تو داری
هر خطه مرا تازه خدائی دگرست

من رموزات شیخ عبد الجامل لکنوی, on fol. 172^b,

beginning: بعد حمد خدا و درود مصطفی و آله و اصحابه بدانکه نزدیک صوفیه محققین در راه خدا چهار منزلست. شریعت و طریقت و حقیقت و معرفت الخ.

رساله طریقه نقشبندیّه, on fol. 180^a, beginning:

سررشته دولت ای برادر بکف آر
وین عمر کرامی بخسارت مگذار

چند سؤال و جواب, on fol. 181^b, and

رساله حضرت خواجه عبد الله انصاری (invocations to God, by the famous Shaikh Abdallāh Anṣārī of Harāt, who died A. H. 481 = A. D. 1088, comp. the Safinat-alanliyah, No. 300), on fol. 185^a, beginning: ای کریمی که بخشنده عطائی - وای حکیمی که پوشنده خطائی

Extracts from Nizāmī's خسرو و جواب چند خسرو و شیرین, beginning with سؤال و جواب چند خسرو و شیرین, پرویز با بزرگ امید.

رساله در ورد ماهیت هر چیز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانکه این رساله ایست در تحقیقات معنی

چیزها که حکماء غور نموده بر آوردند شروع از عقل نموده شد بدانکه عقل اسمیست مشترک الخ

16. Fol. 208^a: تواریخ حضرتان, a few chronological dates about great Shaikhs, beginning with Bâyezid Bisṭāmī (died A. H. 261 = A. D. 875) and ending with Aḥmad-i-Jām (died A. H. 536 = A. D. 1141, 1142), see the Safinat-alauliyâ, Nos. 66 and 308.

17. Ff. 227^b-229^b: Extracts from Nizâmî's اسکندر سؤال سکندر ذو القرنین, beginning with نامه بحری از حکما در مقدمه پیدایش خلقت اول آسمان و زمین و بیان نمودن هر یک موافق علم خود.

18. Ff. 239^a-246^a: A treatise on the peculiarities of women (رساله در خاصیت زنان), beginning: بباید در معرفت کیفیت رحم و شناختن chapter, entitled: دانشست که زنان بر چهار نوع اند الخ on fol. 240^b sq.; after this treatise there follow, on fol. 243^a sq., several traditions and a great number of charms.

19. Ff. 246^b-248^a: An arithmetical tract, styled قاعده بدانکه, بعضی قواعد علم تکسیر مربع دو قسم است الخ

20. Ff. 248^a-255^a: A short medical tract, ascribed to Avicenna (رساله بو علی سینا در امراض بعضی دوا), and a number of arithmetical pieces, one of which is headed (on fol. 249^b): مقدمات حساب هندسه, or introduction to astronomical calculations. The rest are without special headings.

21. Ff. 255^b-266^b: Arts and games, consisting of—

(a) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, در کف دست : ش, on fol. 255^b.

(b) Two treatises on archery, the first (on fol. 256^a), styled: خواص چند مقدمه تیر اندازی; and beginning: اول بدانکه ابتدای نزول تیر و کمان آنست که چون رقعہ بر (تیر) (on fol. 258^b): آدم الخ اندازی.

(c) An introduction into geomancy (در مقدمه رمل), on fol. 259^b.

(d) Introduction to card-playing and chess (مقدمه مقدمات شطرنج), on fol. 263^b.

(e) Various forms of chirography (در بیان انواع خطها), on fol. 264^a.

(f) A tract styled ترکیب سیاهی و روشنایی, on fol. 265^a.

22. Ff. 267^a-275^b: خلاصه تواریخ, an abridgment of a general history in various *ṭâ'ifas*, from the creation down to the emperor Bahâdurshâh, beginning: منتخب در تواریخ و مشاهیر سیر از احوال ابو البشر آدم صفی الله صلوات الله علیه تا خیر البشر محمد رسول الله الخ. The comparatively more detailed portion ends, on fol. 273^b, with the seventh *ṭâ'ifah*, on the descendants of Čingizkhân; the remainder consists of mere lists of the Indian Râjâhs, taken from the راجاوی (so to be

read instead of the wrong spelling راجاوی, see Nos. 205 and 206 in this Cat.), and of the emperors of Dibli. As a sort of appendix a list of all the battles is added (on fol. 275^a) which Muḥammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403^a-404^a: Luḳmân's advice to his son (پندنامه لقمان حکیم بفرزند خود), beginning: بعد از حمد ملک علام و درود بر محمد علیه السلام و متابعت اهل اسلام چند پند سودمند است که لقمان حکیم بفرزند خود فرمود، ای فرزند خدا شناس و هر چه از پند و نصیحت گوئی الخ. Comp. on this little tract the Bodleian Cat., No. 1241, 44.

24. Ff. 404^a-410^b: Short stories and traditions, beginning with a حکایت اعرابی, which opens thus: در خبر است که روزی حضرت محمد رسول الله صلعم با نظم در 408^a, صحابه کرام نشستہ بودند الخ تقوی و خوف حسب اخلاص: اخلاق حمیده نکات 409^a, زهد و علم الخ بزرگان.

25. Ff. 410^b-417^a: A series of نصائح or good advices, and other tracts of practical philosophy, beginning with رساله نصائح حکما, which opens thus: الحمد لله... اما بعد این رساله ایست مشتمل بر آنکه حکما از کتب قدیم اختیار کرده اند و فوائد بسیار الخ on fol. 412^a, مقولہ میان محمد و عمر 413^a, بعضی قول حکما 415^b; نصائح درویشی.

26. Ff. 417^b-418^b: کنیز الرموز, a collection of philosophic maxims, in ten fasls, beginning: این رساله ایست مشتمل بر ده فصل قول حکما که کنیز الرموز نام دارد الخ.

27. Ff. 423^b-438^a, 441^a-450^a, 451^b-453^a, and 457^a-461^b: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462^a-464^b: Mystical tracts, on the Kiblah, on fol. 462^a; on the terminology of Sûfis (در اصطلاحات), on fol. 462^b; طریقهاه اذکار فقرا, on fol. 463^a; طریقہ اهل هند, on fol. 464^a; من رشحات طریق, on fol. 464^b.

29. Ff. 473^a-479^a: Another series of medical prescriptions.

30. Ff. 526^a-530^a, 534^b-535^a, and 538^a. Prescription for making the elixir of life (ترکیب کیمیا) and a series of small tracts on sexual intercourse, usually headed توت بآه.

31. Ff. 549^b-550^a, 552^a-554^a, 555^b-559^a, 564^a-566^a, 570^a and 570^b, and 572^b-574^a: A third series of medical prescriptions.

No. 3243, ff. 588, ll. 15; very large and distinct Nasta'liq; four grandly embellished stars on ff. 1^b, 2^a, 587^b, and 588^a; four full-sized pictures on ff. 2^b, 3^a, 586^b, and 587^a; three splendidly illuminated frontispieces on ff. 3^b, 4^a (the pages themselves adorned in magnificent colours), and 30^b, a smaller one besides, on fol. 27^b; the lines of the title-page (fol. 1^a) surrounded by broad stripes of gold; size, 15 $\frac{3}{8}$ in. by 9 $\frac{1}{4}$ in.

715

Sair-albilād (سیر البلاد).

A literal Persian translation of the second part of Kāzwini's great cosmographical work, the آثار البلاد or geographical section, by Muḥammad Murād bin 'Abd-alrahmān, who dedicated it to Nawwāb Mūsawikhān (with his original name Mir 'Alī Aṣghar, who died A. H. 1054 = A. D. 1644, 1645, see Rieu iii. p. 99^b, where extracts from this work are noticed), see fol. 10^b, ll. 1, 3, and 14. It must have been composed between A. H. 1037, the year of Shāhjahān's accession, who is mentioned as reigning sovereign, and A. H. 1054 (A. D. 1628-1645, see Rieu, loc. cit.).

Beginning, on fol. 9^b: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالک الملکی را درخور و سزاست الخ.

The translation begins with the *first* mukaddimah, on fol. 10^b, corresponding to the Arabic text, ed. Wüstenfeld, p. ۴. *First* İklim, on fol. 14^b; *second*, on fol. 52^b; *third*, on fol. 98^b; *fourth*, on fol. 188^a; *fifth*, on fol. 314^a; *sixth*, on fol. 368^a; *seventh*, on fol. 387^a. On ff. 1^b-8^b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 6^a, lin. penult., and incomplete at the end, the names of Imāms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53-372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff. 394, ll. 21; large Nasta'lik, by two different hands; size, 11 in. by 6½ in.

716

Tuhfat-alfajā'ib (تحفة العجائب).

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Kāzwini's cosmography, the آثار البلاد, called here سبعة الاقالیم, and composed by 'Alī Ṭāhīrī (Ṭā'iri in Rieu iii. p. 1059^a), A. H. 928 (A. D. 1522), see fol. 2^b, ll. 9-11; fol. 3^a, l. 9; and fol. 196^b, l. 1 (in Rieu, loc. cit., A. H. 948).

Beginning: حمد بجمّ صانعی را که عجائب و غرائب عالم آثار ارقام قدرت اوست و منتهای بی منتها الخ.

The *first* İklim begins on fol. 4^a; the *second*, on fol. 32^b; the *third*, on fol. 53^a; the *fourth*, on fol. 94^a; the *fifth*, on fol. 144^b; the *sixth*, on fol. 172^a; the *seventh*, on fol. 187^a, last line. A khātimah or epilogue of the translator is found on fol. 194^a, last line sq.

Copied in the month Ramadān, A. H. 1056 (A. D. 1646, October, November), at Multān.

No. 3138, ff. 196, ll. 15; very large and distinct Nasta'lik; splendid binding in gold and green; size, 12½ in. by 7¼ in.

717

'Ajā'ib-alaqālim (عجائب الاقالیم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A. H.

908 or 909 (A. D. 1502, 1503), and dedicated to the wazir Ghiyāth-almillāh wa aldunyā wa-aldin Ḥabīb-ullāh (see here, fol. 114^a, ll. 12 and 13). It is divided into a *mukaddimah*, on geometry (در بیان آشنائی که), on fol. 114^a, last line; *two makālas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت (سطح ارض و تعیین اقالیم و آنچه بدان متعلق است), on fol. 116^a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاک و کواکب و آنچه بدان), on fol. 155^a; and a *khātimah* on the times of prayers and the Kiblah (در ملحقات), on fol. 160^b.

Beginning: الحمد لله الذی زین السماء بزینة الكواکب و نور وجه الغبراء الخ.

Dated by Malik Muḥammad ibn Ḥājī, end of Rajab, A. H. 1024 (A. D. 1615, August 25).

No. 3033, ff. 113-165, ll. 20; Nasta'lik; size, 10 in. by 5½ in.

718

A compendium of cosmography without title and author's name. It begins forthwith with the *mukaddimah*, which is subdivided into the following ten faṣḥ (compare fol. 145^a, ll. 4 and 5):

1. در بیان اجمالی پدید شدن عقل کل و نفس, on fol. 132^b.
2. در بیان پدید آمدن افلاک و ترتیب ایشان, on fol. 133^a.
3. در گردش افلاک و مدت دور هر يك, on fol. 134^a.
4. در بیان پیدا شدن عناصر و مکان هر يك, on fol. 135^a.
5. در بیان تقسیم عناصر, on fol. 135^b.
6. در بیان کیفیاتی که لازم عناصر اند, on fol. 136^b.
7. در بیان طبقات عناصر, on fol. 137^b.
8. در بیان شکل افلاک و عناصر و چگونگی ایستادن زمین, on fol. 139^a.
9. در بیان معنی و حقیقت جسم, on fol. 140^b.
10. از تقسیم جسم بسیط و مرکب, on fol. 142^b.

After this mukaddimah there follow, on fol. 145^a, twenty aṣḥ, viz.:

1. در بیان استحالت عناصر, on fol. 145^a.
2. در سبب پیدا شدن بخار ودخان و بیان حقیقه, on fol. 149^b.
3. در سبب پیدا شدن باد, on fol. 152^a.
4. در بیان سبب پیدا شدن آبر, on fol. 154^a.
5. در بیان سبب تولد باران, on fol. 155^b.
6. در بیان پدید شدن برف, on fol. 157^a.
7. در بیان پدید آمدن تگرگ (بخرجه), on fol. 158^a.

8. در بیان سبب حدوث نثرم (سرمازیگی، شبنم or زاله)، on fol. 158^b.
9. در بیان سبب پیدا شدن رعد، on fol. 159^b.
10. در بیان سبب پیدا شدن برق، on fol. 160^b.
11. در بیان سبب پیدا شدن صاعقه، on fol. 161^b.
12. در بیان حدوث کواکب منقّصه و شهب و شهاب، ناقب و کواکب ذوات الأذنب و کواکب ذوات الذوائب، on fol. 163^a.
13. در بیان علامات حمرة یعنی سرخیها که در آسمان، پیدا میشود الخ، on fol. 163^b.
14. در پیدا شدن شَمْسِک یعنی آفتابکها، on fol. 164^b.
15. در بیان حدوث نيازك (نيزك plural of)، on fol. 166^a.
16. در بیان سبب پیدا شدن قوس قزح، on fol. 166^b.
17. در بیان سبب پدید آمدن هاله یعنی خرمن ماه، on fol. 172^a.
18. در بیان پیدا شدن زلزله، on fol. 176^b.
19. در بیان سبب آمدن آواز از زمین و بیرون آمدن، باد و آتش از درون زمین، on fol. 177^b.
20. در بیان پیدا شدن آب چشمه و آب کاریز و آب چاه، on fol. 178^b.
- No date.
- No. 2995, ff. 132-180, ll. 12; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

719

أخبار حسینه (Akhbâr-i-ḥasīnah dar akhbâr-i-Madīnah) (در اخبار مدینه)

History and topography of Madīnah, a Persian translation of Samhūdī's famous Arabic work خلاصة الوفا، which extract from his larger work باخبار دار المصطفى، which extract from his larger work باخبار دار المصطفى was made by Samhūdī (died A. H. 911 = A. D. 1505, 1506) himself, A. H. 893 (A. D. 1488), comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhūdī in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1-156; J. Aumer, Arab. Cat., p. 144; H. Khalifa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bābs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigeblatt, p. 88. An index on ff. 4^b-6^b.

باب اول در اسما و فضل مدینه مشرفه و بعضی فوائد دیگر که بان بلدة شریفه متعلق است، on fol. 6^b, in ten fašls.

باب دوم در فضیلت زیارت و فضل (Elliott 362) مسجد نبوی صلی الله علیه و سلم و آنچه متعلق است، on fol. 46^b, in three fašls.

باب سوم در اخبار سکن مدینه از قدیم تا زمان حلول قدوم شریف رسول صلی الله علیه و سلم، on fol. 76^b, in three fašls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلق است بان (و بیان احوال (Elliott 362 adds: حجرات ازواج طاهرات، on fol. 102^b, in four fašls.

باب پنجم در مصلائی عید و مساجد نبویه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او، on fol. 165^b, in six fašls.

باب ششم در آبار مبارکات مدینه و عین غراس (و عیون و غراس: Elliott 362) و صدقات که منسوبست برسول صلی الله علیه و سلم، on fol. 196^b, in two fašls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلی الله علیه و سلم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند، on fol. 206^b, in three fašls.

باب هشتم در ادویه (و احما: Elliott 362 adds) و آطام و بعضی اعمال و جبال مدینه مشرفه علی ساکنها افضل الصلوات، on fol. 213^b, in two fašls.

Beginning: سپاس بسیار و ستایش بیشمار پروردگاری: را که مشرف ساخت مدینه پر سکینه را باقامت الخ

Copied in the month Jumādâ-althâni, A. H. 1004 (A. D. 1596, February).

No. 176, ff. 265, ll. 15; large Nasta'liq; worm-eaten throughout; small illuminated frontispiece; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

720

جذب القلوب الی دار (Jadhb-alkulûb ilâ dâr-almahbûb) (المحبوب).

Another Persian history and topography of Madīnah, likewise based on Samhūdī's researches, but chiefly on the larger work of the Arabic historian, viz. the وفاء المصطفى، which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhūdī, entitled امضاء الوفا (correctly اقتناء الوفا or اقتناء الوفا, see W. Pertsch, Berlin Cat., p. 512, where another complete copy of the Jadhb-alkulûb is described, and H. Khalifa vi. p. 450, No. 14294), and composed A. H. 886 (A. D. 1481), by 'Abd-alḥaḳḳ bin Saif-aldin alturk aldiḥlawi albukhârî (the well-known author of the تأریخ حقی، see above, No. 290;

Bodleian Cat., Nos. 195-198; Rieu i. p. 223, etc.; the اخبار الاخیار, see above, No. 640, and many other works, died A. H. 1052 = A. D. 1642, 1643), who also made use of Samhūdī's smaller publications, the خلاصة الوفا (see the previous copy), and a رساله on the burning and rebuilding of the mosque in Madīnah. 'Abd-alḥaḳḳ began his Persian adaptation A. H. 998 (A. D. 1590) in Madīnah, and completed it A. H. 1001 (A. D. 1593) in Dihli, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1055^a. It is divided into the following seventeen bābs:

1. در عدد اسما این بلدة عظیم الشان، on fol. 6^b.

2. ذکر در بیان فضائل و محامد این بلدة عظیمه. شرح شریفه الخ، on fol. 111^b.
3. در بیان اخبار سُکّان این بقعه کرامت نشان در قدیم، الزمان تا وقت قدوم کرامت لزوم حضرت سید انام، on fol. 33^a, last line.
4. در انبعاث باعده قدوم سید کائنات بدین بلدة جامع. البرکات، on fol. 39^a.
5. در هجرت نمودن حضرت سید المرسلین از مکه. در بیان عمارت مسجد معظم حضرت ختم الانبیا، مکرمه و رسیدن بارض مدینه مطیبه، on fol. 42^b.
6. در بیان عمارت مسجد معظم حضرت ختم الانبیا، و منبر عالی زبنت الخ، on fol. 66^a.
7. در بیان تغییرات و زیادات که بعد از رحلت آنحضرت شریف از ائمه و امرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد از آنحضرت واقع شده، زمان آنحضرت واقع شده، on fol. 79^a, last line.
8. ذکر بعضی از فضائل مسجد شریف و خصائص روضه. منیف الخ، on fol. 88^b.
9. در ذکر تاسیس مسجد قبا و سائر مساجد مأثوره. انوار مصطفی اند الخ، on fol. 93^b.
10. ذکر بعضی آبار مبارکه که بحضور فائض النور، آنحضرت مشهور اند و مأثور در بعضی اماکن منقبه و مشاهده شریفه که در طریق مکه معظمه و مدینه منوره مأثور و مشهور اند، on fol. 107^a.
11. در بعضی اماکن منقبه و مشاهده شریفه که در طریق مکه معظمه و مدینه منوره مأثور و مشهور اند، on fol. 113^a.
12. ذکر مقبره شریفه بقیع و بیان فضائل و ذکر مقابر. متبرکه (که) در وی مشهور و معلوم اند، on fol. 116^b.
13. در بیان فضل جبل احد که محب و محبوب سید. الانبیاست الخ، on fol. 134^b.
14. در فضائل زیارت حضرت سید المرسلین و اثبات حیات انبیا الخ، on fol. 139^a.
15. در بیان زیارت قبر مکرّم سید المرسلین از وجوب (و) استحباب و توسّل و استمداد بدین حضرت (ثبات) زیاب، on fol. 152^a.
16. در آداب زیارت فیض بشارت حضرت خیر الانام و اقامت مدینه (?بمدینه) مطیبه و رجوع بوطن بالخیر، on fol. 164^a.
17. در ذکر فضائل و آداب صلوات بر سید کائنات الخ، on fol. 178^b.
- Beginning: صد شکر که از تشنگی غم رستم - چون - قطره بدریای کرم پیوستم الخ
- In W. Pertsch, loc. cit., the title of the work is: *جذب القلوب الی دیار المحبوب*. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869. Dated A. H. 1061 (A. D. 1651).
- No. 785, ff. 1-196, ll. 17; careless Nasta'liq; worm-eaten throughout; size, 9½ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althâni, A. H. 1149 (A. D.

1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4^b; II, on fol. 8^a, last line; III, on fol. 22^b; IV, on fol. 25^b; V, on fol. 27^b; VI, on fol. 38^b; VII, on fol. 49^b; VIII, on fol. 49^b; IX, on fol. 51^b; X, on fol. 58^a; XI, on fol. 61^a; XII, on fol. 62^a; XIII, on fol. 71^a; XIV, on fol. 73^a; XV, on fol. 80^b; XVI, on fol. 87^a; XVII, on fol. 95^a.

No. 797, ff. 105, ll. 22-24; very careless Nasta'liq; worm-eaten; size, 9½ in. by 6½ in.

722

The same.

No date. Bâb I, on fol. 8^b; II, on fol. 15^b; III, on fol. 49^a; IV, on fol. 56^b; V, on fol. 61^a; VI, on fol. 87^b; VII, on fol. 102^a, last line; VIII, on fol. 113^b; IX, on fol. 120^a; X, on fol. 136^a; XI, on fol. 143^b; XII, on fol. 147^b; XIII, on fol. 171^a; XIV, on fol. 176^b; XV, on fol. 192^b; XVI, on fol. 207^b, first line; XVII, on fol. 226^b.

No. 100, ff. 251, ll. 13; very negligent Nasta'liq; size, 8½ in. by 4½ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alḥaḳḳ bin Saif-al-din alturk aldiḥlawi's *جذب القلوب الی دار المحبوب* (No. 720 above). The first is in Persian, and begins on fol. 201^a: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام علی رسوله افضل للفق سیدنا محمد وآله واصحابه اجمعین بدان آیدک الله تعالی الخ

The second is in Arabic, and begins on fol. 210^b: بسم الله الرحمن الرحیم وصحبه اجمعین کتاب الحسن بن الحسن البقری الخ

No. 785, ff. 201-215, ll. 16; careless Nasta'liq; worm-eaten; size, 9½ in. by 4½ in.

724

Haft İklîm (هفت اقلیم).

A good and complete copy of Amin Aḥmad Râzi's famous geographical and biographical encyclopædia, entitled *Haft İklîm* or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنيف أمين احمد رازی، on fol. 20^b, line 6, comp. Bodleian Cat., Nos. 416-420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19^b:

خرد هر لجا گنجی آرد پدید - بنام خدا سازد آنرا کلید الخ
İklîm I, on fol. 21^a; II, on fol. 30^b; III, on fol. 54^a; IV, on fol. 203^b; V, on fol. 466^a; VI, on fol. 503^b; VII, on fol. 548^b. A double index of this work is found on ff. 1^b-18^b; the first short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd İklîm, on fol. 1^a; the second larger one, containing the names of all the

renowned men, is complete, and begins on fol. 2^a. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadâbâd.

List of the countries and towns, and of the Amîrs, Shaikhs, 'Ulamâs, and poets mentioned in each of them.

FIRST IḲLÎM: *Yaman*, on fol. 21^a:

1. Suhail-i-Yamanî Khwâjah Uwais Karnî, a saint of the prophet's time (Safinat-alauliyâ, No. 18), on fol. 26^b.

2. Abû 'Abdallâh Wahab, a companion of 'Abdallâh 'Abbâs, quoted in the *تأريخ يافعى*, on fol. 27^b.

3. Shaikh Muḥammad, quoted in the *نفحات الانس*, contemporary with Najîb-al-din 'Alî bin Buzghush, whose Pir was Shaikh Shihâb-al-din Suhrawardî (Safinat-alauliyâ, Nos. 148 and 150), in the time of Abûbakr, ruler of Shirâz (i. e. Abûbakr bin Sa'd, Atâbeg of Fârs, reigned A. H. 623-658 = A. D. 1226-1260), on fol. 27^b.

4. Shaikh 'Îsâ Biniyâz (بنى نياز), quoted in the *نفحات الانس*, on fol. 28^a.

5. Shaikh Abû-alghaith Jamil, originally a highway-man, on fol. 28^b.

6. Shaikh Sa'id Haddâd (the blacksmith), on fol. 28^b.

7. Shaikh Aḥmad bin al-Ja'd (الجعدي), contemporary with Shaikh Sa'id, on fol. 28^b.

Bilâd-alanzj, on fol. 28^b, last line; *Nubia*, on fol. 29^a; *China*, on fol. 29^b; *Sarândîb*, on fol. 30^a; *Jâbulsâ*, on fol. 30^b.

SECOND IḲLÎM: *Makkah*, on fol. 30^b:

8. Abû Khâdim, one of the Tâbi'în, on fol. 32^a.

9. Abû-alwalid 'Abd-almalik bin 'Abd-al'aziz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32^a.

10. 'Umar bin 'Uthmân alšufî (Safinat-alauliyâ, No. 202), the spiritual guide of Manšûr (more correctly: Ḥusain bin Manšûr) Hallâj, author of a *گنج نامه* (or rather *نامه گنج ترجمه گنج* according to the following copy), on fol. 32^a.

11. Abû Tâlib Muḥammad bin 'Alî, author of the *قوت القلوب*, a work on Šûfism (در دقائق طریقت), on fol. 32^a.

12. Amîr al'amid Fakhr-al-din Tâj-alafâdil Khâlid bin Rafî' (رفيع), in the index on fol. 2^a, and in the following copy, Rabi' (ربيع), a friend of Anwarî's and protégé of 'Alâ-al-din, the ruler of the province of Jibâl, quoted by 'Aufî, on fol. 32^a, last line.

13. Abû-almuzaffar Ibrâhim, under the Âl-i-Nâsir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33^a.

Madînah, on fol. 33^a:

14. Sa'd bin-al'Ibâd, a companion of the prophet, was killed in the battle against the Aḥzâb (the confederates against Muḥammad), on fol. 34^a.

15. Abû Ayyûb Anşârî, in whose house the prophet stayed, in the first year of the Hijrah, seven months (comp. the Safinat-alauliyâ, No. 300), on fol. 34^a.

16. Kais bin Sa'd bin 'Ubâdah, one of the four *سادات سادات* کسی که در روی وی is explained here (طلس) *طلس عرب* (اصلاً موی نباشد) and a faithful companion of the prophet; the other three *سادات طلس* are 'Abdallâh

bin Zubair, Aḥnaf bin Kais, and Sharîḥ (شرح) Kâdî, on fol. 34^b.

17. Jâbir bin 'Abdallâh al-Sullamî, one of 'Alî's companions, on fol. 34^b.

18. Ḥassân bin Thâbit, one of the Anşâr, and paenegyrist of the prophet, on fol. 34^b.

19. Abû Muḥammad Sa'id bin Muḥammad almahrûmî (others: almahzûmî), one of the seven lawyers (فقهای سبعة) of Madinah, a friend of 'Abdallâh 'Abbâs, 'Abdallâh 'Umar, Zaid bin Thâbit, and Sa'id Waḳkâs; he performed the pilgrimage forty times during his life, on fol. 34^b.

20. Abû 'Abdallâh bin Muḥammad bin 'Umar bin Wâkid alaslami, author of a *كتاب الردة* (و كتاب ارتداد) *قتل عرب*, on fol. 35^a.

21. Muḥammad bin Ishaq, the first who wrote a *كتاب سير*, died A. H. 151 (A. D. 768), on fol. 35^a.

22. Rabî'ah bin 'Abd-alraḥmân (Abû 'Abd-alraḥmân in the following copy), on fol. 35^a.

Yamamah, on fol. 35^a:

23. Musailamah Kadhdhâb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamamah, A. H. 11 = A. D. 633), on fol. 35^a.

24 and 25. Hajjâj bin Yûsuf Thaḳafi, the great champion of the Umayyade Khalifs, especially of 'Abd-almalik bin Marwân and his son Walid (not وعيد, as the name is spelt here, on fol. 37^a, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallâh bin Zubair; and 'Abd-alraḥmân bin Muḥammad Ash'ath, on fol. 35^b. Hajjâj's death is fixed here in Shawwâl, A. H. 109, in the 54th year of his age, under Walid bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walid died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Atiyyah and Farazdaq, on fol. 37^a. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجری), contrary to the usual date, viz. A. H. 110 = A. D. 728, 729 (comp. De Sacy, *Chrestomathie Arabe*, first ed., tome iii. p. 516 sq.).

Hurmûz, on fol. 38^a:

28. Ra'is Nûr-al-din, with the takhalluṣ Nûrî, on fol. 38^b.

29. Fahmî, on fol. 38^b.

The *Dakhan*, on fol. 39^a, and its rulers, from Sulṭân 'Alâ-al-din Khiljî, A. H. 695-716 (A. D. 1296-1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47^b; *Putan*, on fol. 48^a; *Dawlatâbâd*, on fol. 48^a; *Jânîr*, on fol. 48^a; *Jubbâl*, on fol. 48^a; *Tilingâna*, with its capital *Gulkunda* and its rulers, from Sulṭân Kuli Kuṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Kuli Kuṭb-shâh (A. H. 988-1020 = A. D. 1580-1612), on fol. 48^b.

Aḥmadâbâd (capital of Gujarât), on fol. 49^b:

30. Miyân Wajîh-al-din, a pupil of Shaikh Muḥammad Ghauth, on fol. 50^a.

31. Maulânâ Ghauthi, on fol. 50^a.

32. Malik Maḥmûd, on fol. 50^a.

33. Saudâ'î, on fol. 50^a.

Kanbâyat (کنبایت) and *Sûrat*, on fol. 50^b; *Sâmanat*, on fol. 50^b.

Nâgûr, on fol. 51^b:

34. Shaikh Hamîd-al-din, a pupil of Khwâjah Khidr and friend of Shaikh Shihâb-al-din Suhrawardî (Safinat-alauliyâ, Nos. 148 and 149), quoted in the *سیر الاولیا*;

he received his investiture from Khwājah Mu'in-aldin Sijzi (who died A. H. 633 = A. D. 1236, Safinat-alauliyā, No. 110), on fol. 51^b.

35. *Mauzūn*, a descendant of the preceding Shaikh, on fol. 51^b.

Bangdāh, on fol. 51^b, with its twenty-two tūmāns or districts, for instance, Sharifābād, Salimābād, Jannat-ābād, etc.; also Nārangābād, on fol. 52^b:

36. Maulānā Sirāj-aldin 'Uthmān, who received his investiture from Shaikh Nizām-i-auliyā (who died A. H. 725 = A. D. 1325), see the Sawāṭi'-alanwār, No. 23, also quoted in the *سير الاوليا*, on fol. 53^a.

Orissa (اوريسه), on fol. 53^a; *Kūc*, on fol. 53^b.

THIRD IQLIM: *Irān*, on fol. 54^a; *Irāk-i-'Arab*, on fol. 54^b.

Baghdād, on fol. 55^a:

37. Abū 'Abdallāh Aḥmad bin Muḥammad alshai-bānī (so in the following copy, where it is corrected by another hand into *Hanbal*, which is no doubt the right name, see Safinat-alauliyā, No. 24), one of the four Imāms of the Sunnah, on fol. 55^b.

38. Ma'rūf Karkhī, born of Christian parents, and converted to Islām by Imām 'Alī bin Mūsā alriḍā, quoted in the *تذكرة الاوليا* (Safinat-alauliyā, No. 27); he died A. H. 200 (A. D. 815), on fol. 55^b.

39. Sarf Sakāṭi (so correct in the index; the text has wrongly *ثقطي*), a pupil of Ma'rūf, and uncle of the following Shaikh Junaid, the first who preached Ṣūfism in Baghdād; he died A. H. 253 = A. D. 867 (Safinat-alauliyā, No. 28), on fol. 55^b.

40. Shaikh Junaid (Safinat-alauliyā, No. 29), quoted in the *تذكرة الاوليا*, on fol. 56^a.

41. Abū-alḥasan Nūri (Safinat-alauliyā, No. 201), on fol. 56^a.

42. Abū Sa'id Kharrāz, a pupil of Junaid (Safinat-alauliyā, No. 194), quoted in the *نفحات الانس*, on fol. 56^b.

43. Shaikh Abū Muḥammad bin Aḥmad Ruwaim (Safinat-alauliyā, No. 143), on fol. 56^b.

44. Samnūn bin Muḥibb (Safinat-alauliyā, No. 204), on fol. 56^b.

45. Abū 'Abdallāh Kalānī (قلاني), on fol. 56^b.

46. Abū Aḥmad Kalānisi (قلانسي, comp. Safinat-alauliyā, No. 204), contemporary with Junaid, on fol. 57^a.

47. Abū 'Abdallāh bin al-Jallā, with his real name Aḥmad bin Yahyā Jallā (Safinat-alauliyā, No. 210), quoted in the *تذكرة الاوليا*, on fol. 57^a.

48. Muḥammad bin Ḥasan aljauhari, one of Dhū-al-Nūn Miṣri's pupils, on fol. 57^b.

49. Shaikh Abūbākr Kitābī (Safinat-alauliyā, No. 223), quoted in the *نفحات الانس*, spent thirty years in Makkah, on fol. 57^b.

50. Abū-al-'Abbās bin 'Atā (Safinat-alauliyā, No. 212), a pupil of Junaid, on fol. 57^b.

51. Ibrāhīm Fātik, a companion of Junaid and pupil of Hallāj, on fol. 58^a.

52. 'Abbās bin Yūsuf Alsbakli (الشكلي بفتح شين) (وسكون كان), on fol. 58^a.

53. Ibrāhīm bin Thābit, said to be a contemporary of Sari Sakāṭi (No. 39), which is impossible, comp. Safinat-alauliyā, No. 263, on fol. 58^a.

54. Ja'far bin Muḥammad alkhuldi (Safinat-alauliyā, No. 246), on fol. 58^a.

55. Abū Zakariyyā bin Yahyā bin Mu'in, a great traditionist, contemporary with Aḥmad Ḥanbal (No. 37), on fol. 58^a.

56. Muḥammad bin 'Alī alwazīr, on fol. 58^b.

57. Abūbākr Muḥammad bin 'Abdallāh, known under the name of Ṣairafi, the greatest legal authority after Shāfi'i, on fol. 58^b.

58. Abū 'Abd-alkādir bin Ṭāhir (in the following copy: 'Abd-alkādir bin Zāhir), a great Shāfi'ite lawyer, on fol. 58^b.

59. Abū-alḥasan Muḥammad bin Abū-albaḡā, known as Ibn-alkhill (ابن الخليل), on fol. 58^b.

60. Abū-alḥasan Muḥammad bin Aḥmad, known as Ibn Shunbūr (ابن شنبور) (so in the following copy and in Elliott 159, fol. 5^a, of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Kurān-readers, on fol. 58^b.

61. Abū-al-'Abbās Muḥammad bin Zaid (others Yazid, see G. Flügel, Die grammatischen Schulen der Araber, p. 92) almubarrad or almubarrid, on fol. 58^b.

62. Abū-alḥasan Muḥammad bin Ṭāhir, began in his tenth year to study under Ibn Sirābi (سمراني), on fol. 58^b.

63. Abū-alḥasan Muḥammad bin 'Abdallāh Maḥ-rūmi Salāmi, in the service of 'Aḍud-aldaulah (the Būyide ruler, who died A. H. 372, A. D. 983), on fol. 59^a.

64. Abūbākr Muḥammad (according to the text: bin Muḥammad) bin Bihrūz alṭābib, on fol. 59^a.

65. Abū-alḥasan 'Alī bin Hilāl, known as Ibn Baw-wāb (بواب), died A. H. 413 (A. D. 1022, 1023), on fol. 59^a.

66. Jamāl-aldīn, known as Yākūt, on fol. 59^a.

67. Malik-alkalām Bahā-aldīn Muḥammad bin Mu'ayyad, was a long time munshī of Sulṭān Muḥammad Khwārizmshāh (who reigned A. H. 495-521 = A. D. 1102-1127); his brothers Abū Naṣr and Abū-almu-zaḡfar were likewise renowned scholars, and so was his father; his writings are compared here with *بحر مملو* معاني; *معادن مشحون بجواهر الفاظ* and *از درر معاني*; he died in prison, into which the wazīr Shams-aldīn Mas'ūd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine *kaśidas*, on fol. 59^a.

68. Shams-aldīn Muḥammad bin Mu'ayyad, known as Khāla (خاله), a relative of Khwājah Nizām-almulk of Ṭūs, lived to the end of Sulṭān Sanjar's reign (A. H. 511-552 = A. D. 1117-1157), in whose praise he wrote *kaśidas*, on fol. 60^a.

69. Fuḍūli, a writer both of Persian and Turkish poetry, on fol. 60^b.

Kūfah, on fol. 60^b:

70. Aswad bin Yazid alnaḥwi (التحوي), in the following copy *التجعي*, on fol. 61^a.

71. Sharīh, one of the Ṭābi'in, lived from the time of the second Khalīf to that of the 'Abbāsides, and was seventy-five years Kādi of Kūfah, on fol. 61^a.

72. Abū Hāshim al-Ṣūfi, the first who was called a Ṣūfi, and built a convent for Ṣūfis; he is also the first who is mentioned in the *نفحات الانس*, on fol. 61^a.

73. Abū 'Umar Sha'bi (شعبي), was sent by 'Abd-almalik bin Marwān (reigned A. H. 65-86 = A. D. 685-705) as ambassador to the ruler of Rūm, on fol. 61^b.

74. Abū Yūsuf Ya'qūb bin Ibrāhīm, the first who was honoured by the title of a Kādi-alkudāt and was kādi of Baghdād under the Khalifs Mahdi, Hādī, and Rashīd (A. H. 158-193 = A. D. 775-809); he was a pupil of Abū Hanīfah, on fol. 61^b.

75. Abū Muḥammad Salmān bin Mihrān al-a'mā (الأعمى) or al-a'mash (الاعمش), as the following copy reads, on fol. 61^b.

76. Abū 'Alī Hasan, known as Ibn Ziyād, was originally a dealer in pearls, on fol. 62^a.

77. 'Abd-rahmān bin Ḥasan, known as Abū-alfaraj ibn Jauzi; died A. H. 597 (A. D. 1201), on fol. 62^a.

78. Muslim-i-Ma'ād, a Shi'ite, on fol. 62^a.

79. Abū-alḥasan 'Alī bin Ḥamzah Kisā'i, one of the seven readers of the Qurān, a pupil of the preceding Shaikh, on fol. 62^b.

80. Abū Zakariyyā Yahyā bin Ziyād, known as Al-Farrā (الفراء), author of the كتاب المعاني, which he wrote at the request of the 'Abbāsīde Khalif Ma'mūn; he died A. H. 207 (A. D. 822, 823), on fol. 62^b.

81. Abū 'Umārah Ḥamzah bin Ḥabīb altamimi, one of the seven readers of the Qurān, on fol. 62^b.

82. Abū 'Abdallāh Sharīk, was kādi of Kūfah in the time of Maṣṣūr (probably the second 'Abbāsīde Khalif, who reigned A. H. 136-158 = A. D. 754-775), on fol. 62^b.

83. Abū al-Mundhir Hishām bin 'Urwah (عروة), a great traditionist and author of the كتاب الجمره on the معرفت انسان, on fol. 62^b.

84. Mutanabbi, the great poet, was killed A. H. 354 (A. D. 965), on fol. 62^b. A short extract from Ibn Rashīk (Abū 'Alī-alḥasan) alḥairawānī's (died A. H. 456 = A. D. 1063, 1064) كتاب العمدة (i. e. كتاب العمدة فى صناعة الشعر) is inserted here, giving the account of Mutanabbi's death.

85. Burhān-almillah wa aldin Muḥammad bin 'Abd-al'aziz, son of the Shaikh-alislām of Nishāpūr, and contemporary with Malik Tuḡhānshāh bin Mu'ayyad (who reigned A. H. 568-581 = A. D. 1172-1185, 1186), on fol. 63^a.

Najaf-i-Ashraf (two farsangs from Kūfah), on fol. 63^b: 86. Mir Sayyid Muḥammad 'Itābī, a friend of Mir Ḥudūri of Kumm, went to the Dakhan and entered the service of 'Alī 'Ādilshāh I (who reigned A. H. 965-988 = A. D. 1558-1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwāliyār; at the present time (the time of the composition of the *Haft Iklim*), he lives with Burhān-almulk at Aḥmadnagar, on fol. 63^b.

Sarmanrāi, known as *Sāmīrah*, built by Mu'taṣim, the eighth 'Abbāsīde Khalif (A. H. 218-227 = A. D. 833-842), on fol. 65^a:

87. Khair-almassāj (خير النساج), with his real name Shaikh Muḥammad bin Ismā'il, died 120 years old, A. H. 266 (the usual date is A. H. 322 = A. D. 934, see *Safinat-alauliyā*, No. 221), in Kāzwin, on fol. 65^b.

Madd'īn, on fol. 65^b.

Bābal, on fol. 66^a.

Baṣrah, on fol. 66^b:

88. Khwājah Ḥasan Baṣri (*Safinat-alauliyā*, No. 19), quoted in the تذكرة الاوليا, on fol. 67^a.

89. Ḥabīb-i-'Ajāmī (*Safinat-alauliyā*, No. 161), a friend of the preceding Khwājah, on fol. 67^b.

90. Mālik-i-Dinār (*Safinat-alauliyā*, No. 160), contemporary with the two preceding Shaikhs, on fol. 67^b.

91. 'Atabah ibn al-'allām (ابن العلام), in the following copy ibn-alghulām, ابن الغلام, see *Safinat-alauliyā*, No. 164), got his investiture from Ḥasan Baṣri, on fol. 67^b.

92. Rābī'ah al'adawīyah (*Safinat-alauliyā*, No. 396), contemporary with Ibrāhīm Adham and Khwājah Ḥasan, on fol. 68^a.

93. Ḥārith (in the following copy 'Āris) bin Asad almuḥāsabl (*Safinat-alauliyā*, No. 176), on fol. 68^b.

94. Abū-alḥasan Khidri, the only pupil of Shibli, on fol. 68^b.

95. Abū Sa'īd Muḥallab bin Abi Ṣufrah (so correct, see Flügel's *Grammatische Schulen*, p. 89; in the following copy the word is spelt صفر), was under the Khalif 'Abd-almalik bin Marwān (see No. 73) on behalf of Ḥajjāj, governor of the two 'Irāqs, and later on of Khurāsān; died A. H. 88 (A. D. 707), near Marw, on fol. 68^b.

96. Abū Bakr Muḥammad bin Sirin, the great interpreter of dreams (إمام معتبرين), on fol. 70^a.

97. Yahyā bin Ya'mur (يعمر) aladawānī alnaḥwī (النحوى), in the text النجوى, one of the Qurān-readers of Baṣrah, a friend of 'Abdallāh 'Abbās and 'Abdallāh 'Umar, and contemporary of Ḥajjāj bin Yūsuf, on fol. 70^b.

98. Abū 'Abdallāh Mālik bin Anas, born A. H. 95 (A. D. 713, 714), died 80 years old, A. H. 175 (A. D. 791, according to others A. H. 179 = A. D. 795, see *Safinat-alauliyā*, No. 22), on fol. 71^a.

99. Khalīl bin Aḥmad, died A. H. 170 (A. D. 786, 787), on fol. 71^b.

100. Abū Faid (instead of فیل, as most copies have, comp. Flügel's *Grammatische Schulen*, p. 52) Mu'arrij (مورج) bin Amr Sadūsī, a pupil of Naṣr (read Naḍr) bin Shumail and of Sibawaihi, author of the كتاب الانوار (كتاب الانوار in Flügel), the كتاب غريب القرآن, the كتاب جواهر (جواهر in Flügel) and the كتاب المعاني; he died A. H. 195 (A. D. 810, 811), on fol. 71^b.

101. Iyās bin Mu'āwīyah, kādi of Baṣrah, a great psychologist and physiologist, died A. H. 121 (A. D. 739), on fol. 71^b.

102. Abū Muḥammad Yahyā bin Mubārak, known as Yazidi, a great traditionist and philologist, pupil of Abū 'Umar ('Amr in the following copy) 'Alāi the Qurān-reader of Baṣrah; he got his name Yazidi, because he had taught Yazid bin Maṣṣūr, the uncle of the 'Abbāsīde Khalif Mahdi; later on the Khalif Hārūn-alrashid appointed him tutor of prince Ma'mūn (while Kisā'i was the tutor of Hārūn-alrashid's other son Amīn). He is the author of the كتاب النوادر, the كتاب المقصور والممدود, and the كتاب النطق (in Flügel, p. 61, and the كتاب النقط) and the كتاب الشكل; he was on friendly terms with Khalīl bin Aḥmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72^a.

103. Abū 'Alī Muḥammad bin Yahyā Naḥwī, known as Kutrub (قطرب), pupil of Sibawaihi and author of the كتاب التوافى (كتاب المعاني (معاني القرآن) read), the كتاب الصفات, the كتاب الاشتقاق, the كتاب الاعداد, the كتاب العمل (العمل in Flügel, p. 66), the كتاب خلق الانسان, and the كتاب خلق الفرس; he died A. H. 206 (A. D. 821, 822), on fol. 72^a.

104. Abū-alḥasan Naṣir (correctly Naḍr, see No. 100), bin Shumail almāzinī (المازني), a great traditionist, lawyer, and grammarian, mentioned in the تأريخ يافعى; he died at Marw in the same year as the Imām 'Alī bin Mūsā alriḍā (Safinat-alauliyā, No. 12; but Flügel fixes his death in A. H. 204 = A. D. 820), on fol. 72^a.

105. Abūbakr Muḥammad bin Hasan bin Duraid, called by many the second Khalil bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abū Hātim Sijistāni in Baṣrah, then travelled for nearly twelve years for the sake of study in 'Irāk, Khurāsān, Egypt, Syria, and Fārs, and became at last wazīr of Fārs; he wrote a قصيدة مقصورة in honour of 'Abdallāh bin Mikāl for which he received a present of 1000 dinārs, and which has frequently been commented upon, and the كتاب للمير (correctly للمهرة); he died at Baghdād A. H. 321 (A. D. 933), the same day as Abū Hāshim 'Abd-alsalām Mu'tazili, on fol. 72^b.

106. Abū 'Ubaidah Naḥwī, contemporary with Mūsā bin 'Abd-alraḥmān Hilāl, on fol. 72^b.

107. Abū-al'ainā Muḥammad bin al-Kāsim, contemporary with the Khalif Al-Mutawakkil (A. H. 232-247 = A. D. 847-861), lost his sight in early youth and lived forty years in blindness, on fol. 73^a.

108. Abū Muḥammad Kāsim bin 'Alī Ḥarirī, the great author of the مقامات, the درة الغواص في اوهام الخواص, and the ملححة الاعراب, together with a commentary, died A. H. 516 (A. D. 1122), on fol. 73^a.

109-118. 'Abbās bin 'Abd-al'azim, and his contemporaries: Mu'ammir bin Rāshid alazdi (الازدي), the traditionist and author of the كتاب جامع; Abū 'Umar bin 'Alā, one of the seven Qurān-readers; Abū Naẓar Sa'id bin Abū 'Urwaḥ al'adawī (بن ابو عرويه العدوي); Abū Sa'id al-Kaṭṭān (القطنان); Abū-aladyān (ابو الاديان); Abū-alḥasan alṣabihī (in the following copy alṣubḥī), who lived thirty years in close retirement; Aḥmad bin Wahab; Abū 'Abdallāh Sālimī; and Abū Naṣr Muḥammad bin Ḥasan, who wrote Persian poetry, on ff. 73^b and 74^a.

Ubullah (ابله بضم همزة وباء موحدة ولام مشددة) four farsangs from Baṣrah, on fol. 74^a:

119. Abū Dulaf (دلف بضم دال وفتح لام) Kāsim bin 'Īsā al'ajālī, one of the partisans of the Khalif Ma'mūn and his brother Mu'taṣim, and author of the كتاب البراءة و الصيد, the كتاب الصلاح (السلاح) و النزعة, and the كتاب سياسة الملوك; Abū Tammām Ṭā'i wrote eulogiums on him; he died A. H. 126 (و عشرين و ست) probably a mistake for 226 = A. D. 841, on fol. 74^a.

120. Abū Ya'qūb alsūsī (السوسي), on fol. 74^b.

'Irāk-i-'ajam: Yazd, on fol. 75^a:

121. Khaṭir-ahmuk Abū Maṣṣūr, wazīr under Sulṭān Maḥmūd bin Malikshāh (A. H. 485-487 = A. D. 1092-1094), on fol. 75^b.

122 and 123. Amīr Shams-aldin and his son Amīr Rukn-aldin, under the Moghul Sulṭāns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75^b.

124. Sayyid Ghiyāth-aldin 'Alī, wazīr of Amīrshāh Abū Ishāq Injū, killed by Amīr Muḥammad Muẓaffar,

A. H. 752 (A. D. 1351); Abū Ishāq was the son of Amīr Maḥmūdshāh, who had been governor of Shirāz under Sulṭān Abū Sa'idkhān and had been killed A. H. 736 = A. D. 1336, in Arpākhān's reign, and the younger brother of Amīr Maṣ'ūdshāh. Amīr Maḥmūdshāh's pedigree is: Maḥmūdshāh bin Muḥammad bin Faḍl-allāh bin 'Abdallāh bin As'ad bin Naṣr-allāh bin Muḥammad bin 'Abdallāh Anṣārī bin Abū Maṣṣūr bin Muḥammad bin Abi Ma'ād bin 'Alī bin (Abi in the following copy) Muḥammad bin Aḥmad bin 'Alī (left out in the following copy) bin Ja'far bin Maṣṣūr bin Matt; the last-named Matt was a son of Abū Ayyūb Anṣārī, one of Muḥammad's companions (comp. on this Matt Safinat-alauliyā, No. 300), on fol. 75^b.

125. Ṣafi-aldin, a favourite of Tuḡhānshāh (see about Tuḡhānshāh, No. 85), on fol. 76^a.

126. Sirāj-aldin, a poet, on fol. 76^a.

127. Sayyid Jalāl-aldin 'Aḍud, son of one of the wazīrs of the Muẓaffarides, a poet, on fol. 76^b.

128. Maulānā Sharaf-aldin 'Alī, the author of the ظفر نامه (completed A. H. 828 = A. D. 1425, see Nos. 173-189 in this Cat.); he also wrote mathuawis, ghazals, and rubā'is, on fol. 76^b.

129. Kāḍi Kamāl-aldin Mir Ḥusain, wrote a commentary on the diwān of 'Alī bin Abi Ṭālib, on fol. 77^a.

130. Amīr Nizām-aldin 'Abd-albāki ibn Shāh Ṣafi-aldin bin Amīr Ghiyāth-aldin bin Shāh Ni'mat-allāh Wali, was prime-minister under Shāh Isma'il (A. H. 909-930 = A. D. 1503-1524), on fol. 77^a.

131. Sayyid Na'im-aldin (called Ni'mat-allāh II), the son of Amīr Nizām-aldin 'Abd-albāki, a favourite of Shāh Ṭahmāsp (A. H. 930-984 = A. D. 1524-1576), on fol. 77^b.

132. Amīr Ghiyāth-aldin Muḥammad Mir Mirān, the son of Sayyid Na'im-aldin, alive at the time of the composition of the Haft Iqlim, on fol. 77^b.

133. Shāh Ghiyāth-aldin 'Abd-al'ali, an offspring of Amīr Ṭahir-aldin Muḥammad Shahid; he composed for Shāh Ṭahmāsp's death (A. H. 984) the ingenious chronogram دوازده امام (twelve Imāms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78^a.

134. Maulānā Sharaf-aldin 'Alī Bāfiqi, wrote ḡasidas in praise of Shāh Ṭahmāsp, on fol. 78^a.

135. Maulānā 'Abdallāh, wrote glosses (حاشية) on the مختصر معاني and the حاشية خطائي, on fol. 78^a.

136. Maulānā Muḥammad Sharqi, a relative of Maulānā Sharaf-aldin 'Alī Makhdūm, on fol. 78^b.

137. Maulānā Muḥammad, went A. H. 980 (A. D. 1572, 1573) to India, and died there A. H. 988 (A. D. 1580), on fol. 78^b.

138. Kiswati, a poet like most of the following ones, on fol. 78^b.

139. Shauki, on fol. 78^b.

140. Maulānā Muḥammad Ḥusain (in the following copy Mu'min Ḥasan), on fol. 79^a.

141. Maulānā Waḥshī, the author of a فرهاد وشيرين, on fol. 79^a.

142. Khwājah Ghiyāth-aldin Naḡshband, on fol. 79^b.

143. Maulānā Shams, on fol. 80^a.

144. Maulānā Āgahī, on fol. 80^a.

145. Maulānā (or Mir) Muḥammad Bāqir, on fol. 80^a.

146. 'Isbrati, on fol. 80^a.

147. Ulfati, a great mathematician, on fol. 80^a.

148. Najdî, on fol. 80^a.
149. Maulânâ Amîni, on fol. 80^b.
150. Maulânâ Zamânî, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubâ'î, on fol. 80^b.
151. Maulânâ Ḥasan 'Alî, on fol. 80^b.
152. Muḥammad Bâkîr, on fol. 80^b.
- Ṭabas-i-K'îlak* (طمس كیلک), an appendage of Khurâsân, on fol. 81^a :
153. Shams-aldin Muḥammad bin 'Abd-alkarim, author of a diwân, on fol. 81^a.
154. Amir Kamâl-aldin Ḥusain, went, in the reign of Sulṭân Ya'qûb (of the Āk-koynulû, reigned A.H. 883-896=A.D. 1478-1491), from Ṭabas to Ādharbaijân and later on to Harât, where he became prime-minister of Sulṭân Ḥusain Mirzâ (A.H. 873-911=A.D. 1469-1506); he is the author of commentaries on the منازل السائرین and the مجالس العشاق, on fol. 81^b.
- Abarkûh*, on fol. 81^b :
155. Maulânâ Abadi (ابدى), so here, but 'Abdi, عبدى, in the following copy), a poet, on fol. 82^a.
- Fârs* : *Dâr-al-jird* (دارالجرّد), correctly دارابجرّد *Dârâb-jird*, on fol. 82^a :
156. Maulânâ 'Ālamî, a poet, on fol. 82^b.
- Īj* (ايچ), on fol. 82^b :
157. Kâdi 'Aḍud-aldin 'Abd-alaḥmân bin Rukn-aldin, contemporary and friend of Khwâjah Rasûid and of his son Khwâjah Ghiyâth-aldin Muḥammad Tarîk, author of the شرح مختصر ابن حاجب در اصول فقه, the مواقف در فوائد غيائيه در معاني و بيان و كلام, and the شرح مختصر ابن حاجب در اصول فقه, according to Mustaufi, in his *Ta'rikh-i-Guzida*, every century of the Hijrah has produced *one* great authority on the Islamic creed: the *first*, 'Umar 'Abd-al-'aziz; the *second*, Shâfi'i; the *third*, Abû-al-'abbâs Ahmad bin Sharîh; the *fourth*, Abûbâkr Tabîb bâkilâ'i; the *fifth*, Muḥammad Ghazâlî the Hujjat-alislâm; the *sixth*, Imâm Fakhr-aldin Muḥammad bin 'Umar; and the *seventh*, Maulânâ 'Aḍud-aldin, on fol. 82^b.
158. 'Arîf, a poet, on fol. 83^a.
- Nairiz*, on fol. 83^a :
159. Maulânâ Mâ'ili, a great scholar in arithmetic and a good poet, under Shâh Tahmâsp Şafawî's reign and Mirzâ Aḥmad Kufrânî's governorship of Fârs, on fol. 83^b.
- Istakhr*, on fol. 84^a :
160. 'Abd-alaḥim, a Şûfi, on fol. 84^b.
- Baidâ*, on fol. 84^b :
161. Ḥusain bin Maṣṣûr-al-Ḥallâj (Safinat-alauliyâ, No. 211), the pupil of 'Umar (or 'Amr, see Safinat-alauliyâ, No. 202) bin 'Uthmâu Makkî; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Atâ, Abû 'Abdallâh bin Khafif, Shibli, Abû-alkâsim Naṣrâbâdî, Abû-al-'abbâs Sharîh, and others consider his execution unjustifiable; others again maintain, that Husain bin Maṣṣûr Ḥallâj and Maṣṣûr Ḥallâj are two different persons, on fol. 84^b.
162. Shaikh Abû Ishâk Ibrâhîm bin Shahriyâr, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85^b.
163. Kâdi Nâsir-aldin, son of Kâdi Imâm Badr-aldin 'Umar bin Fakhr-aldin 'Alî, the author of the well-known commentary on the *Kurân* (انوار التنزيل و اسرار)

(التأويل), the شرح المصابيح, غاية القسوى, شرح المنهاج (i. e. المنهاج فى الاصول, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طواع و مطالع (i. e. طواع الانوار من مطالع الانظار), the مصباح در كلام (i. e. مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the شرح فى اصول الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the منتخب فى الاصول, by Imâm Fakhr-aldin Râzi, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محمول; he died A.H. 680 (read 685=A.D. 1286) or 692 (A.D. 1293), on fol. 85^b.

Kâzarûn, on fol. 85^b :

164. Khwâjah Amin-aldin, one of the wazirs of the Atâbeg Muẓaffar-aldin Taklah bin Zangi (A.H. 571-591=A.D. 1175-1195), on fol. 85^b.

165. Shaikh Amin-aldin, who was Shaikh-alislâm of Fârs under Shâh Shaikh Abû Ishâk (who reigned over Fârs A.H. 742-754=A.D. 1341-1353), and is praised in one of Hâfiz' ghazals; he himself wrote occasionally poetry, on fol. 85^b.

166. Shaikh Sa'id-aldin Muḥammad, contemporary with Amir Muẓaffar (who was deposed by his son Shâh Shujâ' A.H. 760, A.D. 1359) and author of the شرح مشارق الانوار and the سبیر سید ابرار, commonly known as سبیر کازرونی, on fol. 86^a.

167. Maulânâ Jalâl-aldin Muḥammad Dawânî, son of Maulânâ Sa'd-aldin As'ad, a famous legal authority in Dawân, a place near Kâzarûn; he got his first instruction from his father, later on he enjoyed the tuition of Maulânâ Majd- (in the following copy Muhyi-) aldin Kûshknârî, Khwâjah Hasan Shâh Baḳ-ḳâl and Maulânâ Humâm-aldin Gulnârî (the author of a commentary on the طواع, see No. 163). He wrote glosses (حاشيه) to Maulânâ 'Alî Kûshji's (died A.H. 879=A.D. 1474, 1475) شرح تجريد or commentary on Naṣir-aldin Tûsî's Tajrid; Mir Şadr-aldin Muḥammad wrote glosses on the same work and found fault with Jalâl-aldin's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Şadr-aldin answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: شرح رساله زوار, جديد, and اجدد, the old, the new, and the newer ones. Other works of Jalâl-aldin are رسالة زوار (the original work by Shaikh Shihâb-aldin Maqtûl), انبات واجب, حاشية اخلاق جلالى, حاشية انوار شافعية, حاشية مطالع شمسية, etc. (he died A.H. 908=A.D. 1502, 1503), on fol. 86^a.

Shîrâz, on fol. 86^b :

168. Shaikh Abû-alḥasan Karduwaih, who did not leave his house for sixty years, except on Fridays and high festivals (Safinat-alauliyâ, No. 325), on fol. 87^a.

169. Abû-al-'abbâs Aḥmad bin Yahyâ, the teacher of Abû 'Abdallâh bin Khafif, on fol. 87^a.

170. Bundâr bin Husain, pupil of Shibli and likewise teacher of Abû 'Abdallâh bin Khafif (Safinat-alauliyâ, No. 250), on fol. 87^a.

171. Shaikh 'Abdallāh (so here in all copies, contrary to the previous Abū 'Abdallāh) bin Khafīf, one of the great Ṣūfīe Shaikhs of Fārs (Safinat-alauliyā, No. 144), on fol. 87^b.

172. Shaikh Mu'min, about whom Khwājah 'Abdallāh Anṣārī relates a tradition of Isma'īl Dabbās, who had met the Shaikh in Shirāz, on fol. 87^b.

173. Abū Muḥammad bin Abī Naṣr albaḳlī, known as Shaikh Rūzbahān (Safinat-alauliyā, No. 324), author of the شرح تفسیر عرائس, the شرح سَطَحِيَّاتِ عَرَبِيَّةٍ وَفَارِسِيَّةٍ, and the كتاب الانوار في كشف الاسرار, on fol. 87^b.

174. Shaikh Abūbākr Ṭamistānī (Safinat-alauliyā, No. 234), pupil of Shibli and Ibrāhīm Dabbāgh of Shirāz, on fol. 88^a.

175. Shaikh Najib-aldin 'Alī bin Buzghush (Safinat-alauliyā, No. 150), a pupil of Shaikh Shihāb-aldin Suhrawardī, on fol. 88^a.

176. Ḍahir-aldin 'Abd-alraḥmān, son of the preceding Shaikh and likewise pupil of Shihāb-aldin Suhrawardī; he is the author of a ترجمه عوارف (Safinat-alauliyā, No. 151), on fol. 88^b.

177. Shaikh 'Abdallāh Bākūr (باکور), here in the text (باکو), a great traveller; Khwājah 'Abdallāh Anṣārī had culled from him 30,000 stories and 30,000 traditions, on fol. 88^b.

178. Ibn Muḳlah, the wazīr of the Khalīf Alḳāhir (A. H. 320-322 = A. D. 932-934), whom he helped to dethrone (first with the assistance of Mu'nīs and Balīḳ, who were however put to death by Alḳāhir) and to replace by Muḥammad bin Muḳtadir, who assumed as Khalīf the name of Al-Rāḍī (A. H. 322-329 = A. D. 934-941); he was later on mutilated by Ibn Rāṭīḳ (usually called Ibn Rā'īḳ) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Völker, Stuttgart, 1866, pp. 200-214). He was the first to develop the style of writing, called كُتِبَ, out of the old Kūfīe, on fol. 88^b.

179. Abū-alfath Maṣūr bin Dārā (or Dārāsp داراسب as other copies have), originally attached to Abū Kālinjār Dailamī, afterwards wazīr of the Khalīf Alḳā'im-billāh (A. H. 422-467 = A. D. 1031-1075), who gave him the honorary title of Amin-aldaulah Majd-alwuzarā; he was deposed through the jealousy of 'Amīd-aldaulah, the wazīr of Tuḡhrulbeg Saljūḳī, on fol. 89^a.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altūntāsh, and became, after Aḥmad bin Ḥasan Maimandī's death, wazīr of Sulṭān Mas'ūd I of Ghazna, who summoned him from Khwārizm; he is stated here to have been twenty years wazīr of Mas'ūd (which is simply impossible, as Mas'ūd I only reigned from A. H. 421-432 = A. D. 1030-1041) and two years wazīr of Mas'ūd's son and successor, Maudūd; he was at last arrested and poisoned at the instigation of the Amirs of Sulṭān Maudūd, on fol. 89^b.

181. 'Abd-alḥamid bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazīr of Sulṭān Ibrāhīm of Ghazna (A. H. 451-492 = A. D. 1059-1099) and sixteen years wazīr of Ibrāhīm's son and successor, Mas'ūd III (A. H. 492-508 = A. D. 1099-1114); he was killed in Sulṭān Bahrāmshāh bin Mas'ūd's reign (A. H. 512-547 = A. D. 1118-1152), on fol. 89^b.

182. Naṣr-allāh bin 'Abd-alḥamid, son of the pre-

ceding wazīr, himself wazīr under Sulṭān Khusrāu Malīk bin Bahrāmshāh (A. H. 555-583 = A. D. 1160-1187), best known by his translation of Kalīlah and Dimnah, on fol. 89^b.

183. Alṣāhib-alkabīr Kīwām-almulḳ Nīzām-aldin Haibat-allāh, wazīr under Sulṭān Ibrāhīm, on fol. 90^a.

184. Abū-alkiyām Muslim bin Maḥmūd, was in the service of Malīk Nāṣir (A. H. 698-741 = A. D. 1299-1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90^a.

185. Tāj-aldin, who was first wazīr of Muḏaffar-aldin Sunḳur bin Maudūd (the Atābeg of Fārs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazīr of Sulṭān Mas'ūd Saljūḳī (A. H. 527-547 = A. D. 1133-1152), on fol. 90^a.

186. Khwājāh Kīwām (or as the text here reads Kīyām) -aldin, wazīr of Jalāl-aldin Shāh Shujā' (A. H. 760-786 = A. D. 1359-1384), on fol. 90^a.

187. Khwājāh Ghiyāth-aldin Sayyidī Aḥmad, wazīr of Mirzā Shāhrūkh (A. H. 807-850 = A. D. 1405-1447), on fol. 90^a.

188. Dīyā-aldin Fārsī, who came from Fārs to Khurāsān under the first Saljūḳs, a poet, whose productions were collected in a diwān, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihāb-aldin Nāmī and Shams-aldin Nāmī. In one of his poems quoted here, he sings the praise of Nīzām-aldin (who is perhaps identical with No. 183), on fol. 90^a.

189. Rafī'aldin Marzubān, who was according to some authorities a contemporary of Hanzalah Bādaghīsī and Abū Salīḳ Gurgānī, two of the predecessors of Rūdāḡī, but belongs more likely to the time of the Saljūḳs, on fol. 91^b.

190. Badr-aldin, a poet, on fol. 92^a.

191. Shaikh Sharaṭ-aldin Muṣliḥ bin 'Abdallāh al-Sa'dī, the great didactic poet, who studied first in the Nīzāmīyyah in Baghdād under Abū-alfaraj bin Jauzī and became afterwards in mystical science the pupil of Shaikh 'Abd-alkādir Jilānī, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihāb-aldin Suhrawardī; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92^b.

192. Khwājāh Majd-aldin Hamgar, king of poets under the Atābegs of Fārs and intimate friend of Khwājāh Bahā-aldin, the Ṣāhib-Diwān and son of the famous Shams-aldin, on fol. 94^b.

193. Farīd Fārsī, a poet, on fol. 96^a.

194. Nāṣir of Bajjah (بججه), a place near Rāmjird in Fārs), contemporary with Sa'dī, on fol. 96^a.

195. Zangī, a relation of the Atābeg Muḏaffar-aldin Zangī (A. H. 557-571 = A. D. 1162-1175), on fol. 96^a.

196. Maulānā Kuṭb-aldin 'Allāmah, pupil of Khwājāh Naṣir-aldin Ṭūsī, lived from the time of Hūlāḡūkhān (A. H. 654-663 = A. D. 1256-1265) to that of Sulṭān Muḥammad Khudābanda (A. H. 703-716 = A. D. 1304-1316); works: تحفة شامی (on astronomy), شرح مفتاح العلوم (the مفتاح العلوم), and کلیات قانون (the مفتاح العلوم), which is probably Sakkāki's (died A. H. 626 = A. D. 1229) encyclopaedical work, and Kuṭb-aldin was the first to

write a commentary on it); he was a friend of Sa'di, on fol. 96^b.

197. Kutb Muhyi, author of a diwân and of مکتوبات, on fol. 96^b.

198. Fadl-allâh Waṣṣâf, author of the تاریخ مُعْجَم (this is a glaring mistake, by which Fadl-allâh Kazwini, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Fadl-allâh Shirâzi, the father of the famous historian Waṣṣâf, comp. Rieu i. p. 162^a and ii. p. 811^b), on fol. 96^b.

199. Ibn Naṣûh, under Sultân Abû Sa'idkhân (the Ilkhâni ruler, A. H. 716-736 = A. D. 1316-1335), wrote occasionally poetry, especially rubâ'is, on fol. 97^a.

200. Khwâjah Hâfiz, the great lyrical poet, whose death is fixed here in A. H. 792, although the ta'rikh quoted immediately after it, viz. خاک مصلی, clearly gives the more correct date, A. H. 791 (A. D. 1389), on fol. 97^a.

201. Abû Ishâk Hallâj, a poet, on fol. 98^a.

202. Sa'd Gul, another poet, on fol. 98^b.

203. Amîr Ṣadr-aldin Muḥammad, died some time after Sultân Ya'kûb (i. e. Ya'kûbbeg Ak-koyunlû, who reigned A. H. 883-896 = A. D. 1478-1491); the exact date of his death is not fixed, but according to the Majâlis-almu'minîn it took place in A. H. 903 (A. D. 1497, 1498); among his writings there are enumerated here: حاشیة شمسیه و مطالع, رسالہ تحقیق علم و اثبات واجب, and حاشیة تجرید (see on the Tajrîd No. 167 above), on fol. 98^b.

204. Amîr Ghiyâth-aldin Mansûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ 'Ali Ḥasan Kharrâs: عقل حادی عشر نمانده: بجا, A. H. 949 = A. D. 1542, 1543 (the usual date, given in the Majâlis-almu'minîn, is A. H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustâd-albashaar (the master of men, a title, given according to a marginal note in the following copy, fol. 98^b, to Khwâjah Naṣir-aldin Tûsi also) and 'Akl-i-hâdi 'ashar (the eleven reason), on fol. 98^b.

205. Maulânâ Shams-aldin 'Ali Fârsi, a great scholar in the time of Mirzâ Sultân Abû Sa'id (Abû Sa'id Gurgâni, reigned A. H. 854-873 = A. D. 1450-1469), professor at the Madrasa-i-Ghiyâthiyyah; after Sultân Abû Sa'id's death he was engaged in a تاریخ وقائع ابو (Sultân Husain Mirzâ reigned A. H. 873-911 = A. D. 1469-1506), and died in the fortress of Shâdmân, on fol. 98^b.

206. Maulânâ Nizâm-aldin Abû Yazid, lived in Shirâz at the time of Maulânâ Jalâl-aldin Muḥammad Dawâni (born A. H. 830 = A. D. 1426, 1427, died A. H. 908 = A. D. 1502, 1503), and died in Sultân Ya'kûb's reign (see Nos. 167 and 203 in this list), on fol. 98^b.

207. Maulânâ Sharaf-aldin 'Ali Shiftagi, author of a شرح ارشاد, شرح محرر, تفسير آیات احکام قرآنی, on fol. 99^a.

208. Amîr Sayyid Aṣil-aldin 'Abdallâh, author of the دُرُج الدَّر (a life of Muḥammad, mentioned in H. Khalfa iii. p. 222, and in Rieu iii. p. 1061^b); a marginal note in the following copy mentions besides a ميلاد نامہ by him, which he dedicated to Sultân

Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هراة; in Sultân Abû Sa'id's time he moved at the Sultân's request from Shirâz to Harât; the date of his death is not given here; it was A. H. 883 = A. D. 1478, 1479, see Rieu i. p. 147, on fol. 99^a.

209. Amîr Jamâl-aldin (so correctly instead of Jalâl-aldin in the following copy) 'Aṭâ-allâh, nephew of the preceding Shaikh and author of the well-known history of Muḥammad, his family and disciples, styled روضة الاحباب (see Nos. 145-157 in this Cat.), on fol. 99^a.

210. Khwâjah Jumâl-aldin Maḥmûd, a pupil of Maulânâ Jalâl-aldin Muḥammad Dawâni (see Nos. 167 and 206 in this list), who after his Pir's death and that of Mir Ṣadr-aldin Muḥammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Aḥmad Ardabili, Maulânâ 'Abdallâh Shushtari, Maulânâ 'Abd-alwâhid Shushtari, Maulânâ 'Abdallâh Yazdi, Khwâjah Afḍal Tarikah (died about A. H. 1000 = A. D. 1592, see Rieu ii. p. 669^b), Maulânâ Aḥmad Kurd, Amîr Fakhr-aldin Samâki (سماکي, in the following copy شماکي), Shâh Abû Muḥammad Shirâzi, Maulânâ Mirzâ Jân, and Amîr Fath-allâh Shirâzi, on fol. 99^a.

211. Maulânâ Lisâni, the well-known poet, lived the greater part of his life in Tabriz, and died there A. H. 941 (A. D. 1534, 1535), on fol. 99^a.

212. Bâbâ Fighâni, an equally famous poet, who had originally the takhalluṣ of Sakkâki; in Tabriz, where he had settled for some time, he gained the favour of Sultân Ya'kûb (see No. 203 in this list), and received from him the honorary title of Bâbâ (i. e. Bâbâ-i-shu'arâ); after that Sultân's death he went to Khurâsân (Abîward and Mashhad in particular, see Rieu ii. p. 651), and died there A. H. 925 (A. D. 1519), on fol. 99^b.

213. Maulânâ Ahli, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial ḡasidah (قصيدة مصنوع) in imitation of one of Khwâjah Salmân's (of Sâwah, died A. H. 778 or 779 = A. D. 1376, 1377, see Bodleian Cat., Nos. 807-810), in honour of Mir 'Alishîr (see a detailed description of this ḡasidah in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Isma'il Ṣafawi (A. H. 909-930 = A. D. 1504-1524), and died, according to the chronogram: پادشاه شعرا بود اهلی, A. H. 942 (A. D. 1535, 1536), on fol. 101^a.

214. Maulânâ Yâri, went to Harât in Sultân Husain Mirzâ's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mir 'Alishîr, on fol. 102^a.

215. Kamâl ibn Ghiyâth, a poet, on fol. 102^a.

216. Maulânâ Mu'ini (in the following copy Mu'in), a poet of Sultân Husain Mirzâ's time, on fol. 102^a.

217. Maulânâ Mâni, a poet who was in his later years attached to Shâh Isma'il Ṣafawi, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102^a.

218. Malik Kâsim Nakḡâsh, calligrapher, illustrator, and poet, on fol. 102^b.

219. Amîr Sayyid Sharif-aldin (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharif) 'Ali, a grandson of Mir

Sharif-aldin 'Alī Jurjāni (the author of the *Ṣarf-i-Mir*, see Bodleian Cat., Nos. 1653-1656; the *Risālat-alkubrā fi-almantīk*, see Rieu ii. p. 812^a, and other scientific treatises; died A. H. 816 = A. D. 1413, 1414), and therefore styled Amir Sayyid Sharif-i-thāni; he was twice prime-minister of Shāh Isma'īl Ṣafawī, on fol. 102^b.

220. Amir Sayyid Sharif Bākī, son of the preceding Amir, was wazir of 'Irāq-i-'ajam under Shāh Tahmāsp (A. H. 930-984 = A. D. 1524-1576), later on Kādi and prefect of Shirāz; an enmity between him and the governor of Fārs, Ibrāhīm-khān, compelled him to resign that place and to content himself with the wazirship of Dārābjird; but his fame increased, he obtained at last the grandwazirship and took his revenge on Ibrāhīm-khān by dismissing him summarily; soon after he died and left two sons, Amir Mu'in-aldin Ashraf, known as Mirzā Makhdūm, and Mirzā Amir, on fol. 102^b.

221. Mirzā Amir or Mirzā Mir, the younger son of the preceding Amir, was in Shāh Sulṭān Muḥammad's (A. H. 985-995 = A. D. 1577-1587) reign, through the enmity of Mirzā Salmān, imprisoned in the fortress of Iṣṭakhr, where he died, on fol. 103^a.

222. Amir Mu'in-aldin, with the takhalluṣ Ashraf, the elder son of Amir Sayyid Sharif Bākī, became a great favourite of Shāh Isma'īl II (A. H. 984-985 = A. D. 1576-1577), but withdrew after Isma'īl's death, for safety's sake, from Kazwin to Baghdād; in Rūm he was greatly appreciated, and he died at last as Kādi-alkudāt of Makkah, on fol. 103^a.

223. Amir Muḥibb-aldin Ḥabīb-allāh, brother of Amir Sayyid Sharif-i-thāni (No. 219 in this list), was for some time Kādi, prefect, and Shaikh-alislām of Shirāz, and constructed the 'new place' (بَقْعَةٌ جَدِيدٌ) of Imāmzāda Sayyid Amir Aḥmad, as well as the maidān, the caravanserai, the baths, shops, and the naḳḳārakhāna (i. e. the place where the kettle-drums are beaten) connected therewith, on fol. 103^a.

224. Shāh Wajih-aldin Khalil-allāh, eldest son of the preceding Amir, on fol. 103^a.

225. Amir Sharaf-aldin Ibrāhīm, on fol. 103^b.

226. Shāh Ḥaidar, another brother of Amir Sayyid Sharif-i-thāni, was under Shāh Tahmāsp chief justice of Khurāsān and under Shāh Sulṭān Muḥammad some time Kādi-alkudāt of Fārs, on fol. 103^b.

227. Amir Sulṭān Ibrāhīm, on fol. 103^b.

228. Mir Murtaḍā Sharifī, who studied already in his fourteenth year the *حاشیة مطالع*; he was appointed chief justice of Khurāsān, but resigned this post later, and went on a pilgrimage to Makkah and Madīnah; on his way back he went to India, but died on arriving there; he left a *کافیة منظوم* and a diwān of ghazals, on fol. 103^b.

229. Shāh Abū Muḥammad, on fol. 103^b.

230. Maulānā Mirzā Jān, author of the following glosses: *حاشیة بر شرح مختصر اصول*, *حاشیة اشارات*, *حاشیة بر شرح حاشیة قديم*, *حاشیة بر اثبات مطالع*, *حاشیة بر حاشیة قديم*, *حاشیة بر مطول*, on fol. 103^b.

231. Mir Fath-allāh, frequented first the company of the Ṣūfī recluse Mir Shāh Mir, later on he applied himself to the more exact sciences under Khwājāh Jamāl-aldin Maḥmūd (No. 210 in this list), afterwards he went to the Dakhan and became a great favourite of

the Wālī of Bijāpūr (i. e. 'Ādil Shāh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Adud-aldaulah; in A. H. 997 (A. D. 1589) he died (in Kashmir, see Rieu iii. p. 1053^b, where other details are given, and Blochmann, 'Ā'in-i-Akbarī, p. 33), on fol. 103^b.

232. Mir Taḳī-aldin Muḥammad, alive at the time of the composition of this book, on fol. 104^a.

233. Ḥakīm 'Imād-aldin Maḥmūd, a famous physician, author of a *رسالة در فائده چوب چینی* (on the China-root), a *رسالة در خواص افیون* (on opium), a *رسالة در تشریح* (on anatomy), and a commentary on some much discussed points in Avicenna's Canon (*شرحی در بعضی*); see on these and other treatises of 'Imād-aldin Maḥmūd, Bodleian Cat., Nos. 1595-1597, and Rieu ii. pp. 474 and 844. He died about A. H. 1000 = A. D. 1592 (no date of death is given here), on fol. 104^a.

234. Ḥakīm Kamāl-aldin, another clever physician, author of a commentary on the *رسالة طب* by Amir Ghiyāth-aldin Manṣūr (No. 204 in this list), on fol. 104^a.

235. Mirzā Muḥammad Ḥakīm, also a clever physician, on fol. 104^a.

236. Kāsimbeg, a renowned physician who flourished from the time of Burhān Nizāmshāh (A. H. 911-961 = A. D. 1505-1553) to the end of Murtaḍā Nizāmshāh's reign (A. H. 972-996 = A. D. 1565-1588, see No. 449 in this Cat.), on fol. 104^b.

237. Shāh Manṣūr, rose to the rank of wazir under Akbar, but was calumniated and killed by order of Mirzā Muḥammad Ḥakīm, who came from Kābul to subdue Lāhūr, A. H. 989 = A. D. 1581 (ta'rikh of his death *ثانی منصور حلاج*), on fol. 104^b.

238. 'Abdibeg, a great Siyāk-writer and poet, author of a Khamsah and a diwān, containing over 10,000 baits, on fol. 104^b.

239. Khwājāh Shaikh Muḥammad, a Siyāk-writer and poet, brother of Khwājāgī Lashkarnawīs (the paymaster-general), on fol. 104^b.

240. Khwājāgī Sharif, a poet, on fol. 104^b.

241. Maulānā 'Urfī, the great poet, on fol. 105^a.

242. Amir Fāriḡhī, a great expert in divination (*جفر*), on fol. 107^b.

243. Mir 'Alī Asghar, son of the preceding Amir, a good physician and mathematician, on fol. 107^b.

244. Maulānā Darwish Ḥusain Sālik, wrote good rubā'īs, on fol. 107^b.

245. Maulānā Kaidī, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107^b.

246. 'Ināyat-allāh, in Akbar's favour, calligrapher and librarian of Humāyūn's library, also poet, was still alive at the time of the composition of this work, on fol. 108^a.

247. Maulānā Ghairatī, poet, still alive, on fol. 108^b.

248. Kādri, also a poet, on fol. 108^b.

249. Musallamī (so in the following copy, here Musallamah), on fol. 109^a.

250. Maktabī, the poet, on fol. 109^a.

251. Ṣahifī, on fol. 109^a.

252. Asirī, son of the preceding poet, on fol. 109^a.

253. Arshad, on fol. 109^a.

254. Mulhamī, on fol. 109^a.

255. 'Īzadī, on fol. 109^b.

256. Dâ'i, on fol. 109^b.
 257. Fattâhâ, on fol. 109^b.
 258. Najâtî, on fol. 109^b.
 259. Hamdamî, a schoolmaster and poet, like all the preceding ones, on fol. 109^b.
 260. Partawî, on fol. 109^b.
Lâr, on fol. 109^b:
 261. Ibrâhîmkhân, the ruler of Lâr, son of Muham-madbeg (whose brothers were Amir Hârûn and Amir Abû Sa'id) bin Amir 'Alâ-almulk bin Mir Jahânshâh bin Kutb-aldin Mubashshir bin Mubâriz-aldin Muham-mad bin 'Alâ-aldin wa almulk Gurginshâh bin Hâjî Saif-aldin Nuşrat bin Kâlinjâr II bin Amir 'Alâ-almulk bin Amir Kutb-aldin Mu'ayyad II bin Amir Kâlinjâr bin Amir Kutb-aldin Mu'ayyad Bâkûi bin Amir Wahab-aldin Zangî bin Amir Mu'izz-aldin Husain bin Amir Asad-aldin bin Amir Bahâ-aldin Abû-alkâsimlang bin Amir Wahab-aldin bin Amir Badr-aldin bin Amir Sharaf-aldin As'ad bin Amir Jalâl-aldin bin Îrij. The last-named Îrij, who was converted to Islamism under 'Umar 'Abd-al'aziz, was the son of Gurgin, son of Lâd, son of Gurgin, son of Tahmûrath, son of Kubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Firûz, son of Bahrâm, son of Bahman, son of Narsi, son of Kubâd, son of Lâd, son of Gurgin, son of Milâd. Amir Kutb-aldin Mu'ayyad Bâkûi ascended the throne of Lâr A. H. 594 (A. D. 1198), after his father's death, and died A. H. 648 (A. D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A. H. 680 (A. D. 1281, 1282), after whom followed Amir Kutb-aldin Mu'ayyad II, who fell in battle A. H. 699 (A. D. 1299, 1300). Amir 'Alâ-almulk, his successor, died A. H. 731 (A. D. 1330, 1331); Kâlinjâr II, A. H. 750 (A. D. 1349, 1350); Hâjî Saif-aldin Nuşrat, A. H. 816 (A. D. 1413, 1414, 87 years old, as he was born A. H. 729 = A. D. 1329); 'Alâ-aldin wa-almulk Gurginshâh, A. H. 823 (A. D. 1420, 74 years old, as he was born A. H. 749 = A. D. 1348, 1349); Mu-bâriz-aldin Muhammad, A. H. 840 (A. D. 1436, 1437, 71 years old, as he was born A. H. 769 = A. D. 1367, 1368); Kutb-aldin Mubashshir, A. H. 859 (A. D. 1455, 62 years old, as he was born A. H. 797 = A. D. 1394, 1395); Mir Jahânshâh, A. H. 883 (A. D. 1478, 1479, 53 years old, being born A. H. 830 = A. D. 1426, 1427); Amir 'Alâ-almulk, A. H. 855 (?); Amir Hârûn, A. H. 927 (A. D. 1521); Anûshirwân bin Amir Abû Sa'id bin 'Alâ-almulk, the nephew and successor of Amir Hârûn, known as Shâh 'Âdil, A. H. 948 (A. D. 1541, 1542, نهصد و چهل از قتل شه عادل, but according to the ta'rikh, و هشت از قتل شه عادل, it should be A. H. 940 = A. D. 1533, 1534, unless *از* is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muham-madbeg bin 'Alâ-almulk, on fol. 110^a.
 262. Maulânâ Kamâl-aldin Husain, on fol. 111^a.
 263. Maulânâ 'Alâ-aldin, son of the preceding Mullâ, author of a حاشیه on the شرح عقائد مولانا سعد الدين, on fol. 111^a.
 264. Maulânâ 'Abd-alfahûr, author of another حاشیه on the شرح ملا (probably the before-mentioned شرح عقائد), on fol. 111^a.
 265. Maulânâ Musliḥ-aldin, author of a حاشیه on the شرح هداية حکمت, on fol. 111^a.

266. Şadr-aldin Muhammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhalluṣ Kalâmî, on fol. 111^a.
 267. Shams-aldin Muhammad, brother of the preceding Şadr-aldin, was for some time Kâdi of Tarasht or Turusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111^a.
 268. Muḥyi, one of the pupils of the learned Dawânî (who died A. H. 908 = A. D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111^b.
 269. Muwâlî (موالی), who knew the whole diwân of Hâfîz by heart, on fol. 111^b.
 270. Harifî, son of Muwâlî, on fol. 111^b.
Khûzistân, on fol. 111^b; *Ahwâz*, on fol. 111^b; *Shûsh*, on fol. 112^a; *Askar-i-mukarram*, on fol. 112^a; *Dizfûl* (دزفول), on fol. 112^a; *Shushtar*, on fol. 112^a:
 271. Sahl bin 'Abdallâh, a leader in Şûfism, on fol. 112^b.
 272. Abû-alfawâ, wrote occasionally poetry, on fol. 112^b.
 273. Maulânâ 'Abdallâh, on fol. 112^b.
 274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112^b.
 275. Maulânâ Begi, lived 30 years in Harât, on fol. 112^b.
 276. Râzî, a poet, on fol. 113^a.
 277. Maulânâ Muhammad Taqî, went to India and became attached to the Sipahsâlâr 'Abd-alrahîm Khân-khânân (A. H. 964-1036 = A. D. 1556-1627, see No. 410 in this list); he is still alive, on fol. 113^a.
 278. Nishâtî, was attached to the Kizilbâsh Amirs, on fol. 113^a.
 279. Niyâzî, a well-known poet, on fol. 113^b.
 280. Najmâ, another poet, on fol. 113^b.
Kirmân, on fol. 113^b:
 281. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113^b.
 282. Shaikh Anḥad-aldin Hâmîd, a companion of Shaikh Muḥyi-aldin bin Al'arabi (died A. H. 638 = A. D. 1240), who in his فتوحات and other works has recorded episodes of Anḥad-aldin's life. He is the author of a mathnawî مصباح الأرواح and many rubâ'is; he died A. H. 697 = A. D. 1298 (Safinat-alauliyâ, No. 333), on fol. 113^b.
 283. Imâm Shams-aldin Muhammad bin Al-Ṭughlân, author of Şûfic works in verse and prose and of a diwân of ghazals, on fol. 114^b.
Bamm (a town in Kirmân), on fol. 114^b:
 284. Tayyân Bammî, a famous poet, on fol. 114^b.
 285. Afḍal-aldin, another poet, whose diwân is not extant, on fol. 115^b.
 286. Kamâl-aldin Khwâjû, with his real name Muhammad bin 'Ali, and the Kunya Abû-al'aḡâ, a pupil of Shaikh Rukn-aldin 'Alâ-aldaulah Simnâni (who died A. H. 736 = A. D. 1336) and author of a Khamsah and a diwân of nearly 10,000 baits, containing ḡasidas, ghazals, and rubâ'is, on fol. 116^a.
 287. 'Imâd Faḡih, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A. H. 760-786 = A. D. 1359-1384); he is highly praised, on account of his faultless diction, by Shaikh Âdhurî in his جواهر الاسرار, on fol. 116^b.

288. Khurramshâh, on fol. 117^a.
289. Kâdi Shihâb-aldin Maḥmûd, on fol. 117^a.
290. Khwâjah Shihab-aldin 'Abdallâh albayânî, a protégé of Abû-alghâzi Sultân Husain Mirzâ (who reigned A. H. 873-911 = A. D. 1469-1506), whose prime-minister he became; after the Sultân's death he retired into a hermit's cell; Sultân Ibrâhim Aminî has composed an elegy on him, on fol. 117^b.
291. Shâh Jahângir Hâshimî, was related on his father's side to Shâh Kâsim-i-Anwâr (whose descendant he was in the fourth generation) and on his mother's side to Shâh Nîmat-allâh Nûrbakhsh; he went to Siud, and was greatly honoured by the ruler of that country, Mirzâ Shâh Husain (so here, in other sources Ḥasan, comp. Rieu ii. p. 802^b), Amîr Dhû-almûn Arghûn's grandson (who died A. H. 962 = A. D. 1555); on his way back he was, near Kîc (or Kij) Mukrân, attacked by highwaymen and killed (A. H. 946 or 948 = A. D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a diwân and a mathnawî, styled *مظهر الآثار* (so correctly in the following copy; here it is called by mistake *مظهر الأسرار*), an imitation of Niẓâmî's *Makhzan-alasrâr*, on fol. 118^a.
292. Amîr Shams-aldin Muḥammad, wrote rubâ'is, on fol. 118^b.
293. Amîr Faḍli (so in the index here and in the following copy; the text of the present copy has Fâḍili) Bamnî, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amîr) on this transitory world, which hastened his death, on fol. 118^b.
294. Amîr Šâfi, the cousin of the preceding Amîr, on fol. 119^a.
295. Masîḥî (the name is left out here in the text, but is given in the index in its correct place), on fol. 119^a.
296. Wâḥid (in the following copy Wâḥidi), known as Mir Uktulû, on fol. 119^a.
297. Hâfizî, a lapidary and occasional poet, on fol. 119^b. *Sistân*, on fol. 119^b:
298. Abû 'Abdallâh Sijzi, on fol. 120^a.
299. Khwâjah 'Abdallâh Tâki, on fol. 120^a.
300. Shaikh Abû-alḥasan Bashari (in the following copy Bašri), one of the Pirs of Khwâjah 'Abdallâh Anšari, on fol. 120^a.
301. Khwâjah Mu'in-aldin Sijzi (usually called C'ishti, see Safinat-alauliyâ, No. 110; Maṭlûb-alfalibin, 15th maṭlab, No. 3; and Sawâṭi'-alanwâr, No. 15), on fol. 120^a.
302. Abû-alḥasan 'Ali bin Jûlû' al-Farrukhi, the famous panegyrist of Sultân Maḥmûd of Ghazna; his first patron was Mir Abû-almuẓaffar Našir-aldin Çaḡhâni, who was appointed governor of Balkh by Sultân Maḥmûd; the famous *قصيدة داغگاه* is quoted here in full, on fol. 120^a.
303. Abû-alfaraj, panegyrist of Abû 'Ali Simjûr, on fol. 122^b.
304. Shams-aldin Muḥammad Mubârakshâh, quoted in 'Aufi's *tadhkirah* (see A. Sprenger, Catal., p. 6, No. 93), wrote rubâ'is and elegies, on fol. 122^b.
305. Imâm Shams-aldin Muḥammad bin Našir (or bin Našr, as the following copy reads), who wrote a *مجمع البحرين* and a rubâ'î in honour of Malik Tâj-aldin Eldûz, originally a slave of Sultân Mu'izz-aldin bin Sâm (killed

- A. H. 602 = A. D. 1206), but later on king of Ghazna from A. H. 602-611 = A. D. 1206-1215, on fol. 123^a.
306. Farid-aldin Jâsûs-alafâk 'Ali, the astrologer, poet, and brother of Našir-aldin Sha'râni, the wazir of Nîmrûz, on fol. 123^a.
307. Ajall-al'âlam Našir-aldin, quoted in 'Aufi's *tadhkirah*; he was sent on an embassy from Sistân to Sultân Ghiyâth-aldin Ghûr (who died A. H. 599 = A. D. 1203), and greatly honoured by the latter, on fol. 123^a.
308. Ajall-al'âlam Zain alsijzi, on fol. 123^b.
309. Badi'-aldin Turkû, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123^b.
310. Malik Jalâl-aldin, one of the kings of Sistân, on fol. 124^a.
311. Amîr Kamâl-aldin, on fol. 124^b.
312. Kâdi Aḥmad, known as Kâdi Lâghar (the thin Kâdi, in contrast to another Kâdi who was very stout), on fol. 124^b.
313. Kâdi Bašir, brother of the preceding Kâdi, became blind in his fourth year, on fol. 124^b.
314. 'Ashikî, on fol. 124^b. *Farâh*, on fol. 124^b:
315. Abû Našr, the author of the *نصاب الصبيان*, on fol. 125^a.
316. Imâm Sharaf-aldin Muḥammad bin Muḥammad, a rubâ'î-writer, on fol. 125^a.
317. Kâdi Barakah (بركه), a composer of riddles (*معما*), on fol. 125^a.
318. Mirzâ Tinûr, a young poet, on fol. 125^a.
319. Bikhudî, on fol. 125^a.
- Kandahâr, Dâwar, Bust*, on fol. 125^b:
320. Shaikh Aḥmad of Nûkân (نوقان), a village near Bust, quoted in the *تأريخ مبارکشاهی* (compare on this work, Rieu iii. p. 1010), on fol. 125^b.
321. Šadr-alafâdil Abû-alfath Bustî, who was first a munshi of Nûḥ II bin Mansûr Sâmani (who reigned A. H. 365-387 = A. D. 976-997), lived afterwards with the Amirs of Bust, and became at last a favourite of Našir-aldin Sabuktagin, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethé's 'Rûdagi's *Vorläufer und Zeitgenossen*' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 125^b.
322. Imâm-alajall Shams-aldin, on fol. 126^a. *Baihaḳ*, on fol. 126^a:
323. Abûbakr Aḥmad Baihaḳî, the teacher of Sultân Maḥmûd of Ghazna and author of the *سنن كبير*, on fol. 126^a.
- Maimand* (in the south of Kûhistân), on fol. 126^a:
324. Ḥasan Maimandî, was wazir of Bust under Našir-aldin Sabuktagin, on fol. 126^a.
325. Aḥmad bin Ḥasan, Sultân Maḥmûd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmûd, and was some time wazir of Khurâsân; also under Sultân Mas'ûd bin Maḥmûd (A. H. 421-432 = A. D. 1030-1041) he occupied for some years the post of prime-minister, on fol. 126^a.
326. 'Abd-alrazzâk bin Ḥasan, wazir under Sultân Maudûd bin Mas'ûd of Ghazna (A. H. 432-440 = A. D. 1041-1049); after seven years' office he made an expedition to Sistân, to wrest it from the Saljûks, and as meanwhile Sultân Maudûd had died and a party of nobles had raised 'Ali bin Mas'ûd to the throne of Ghazna, 'Abd-alrazzâk proclaimed 'Ali's brother 'Abd-

alrashid bin Mas'ud, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Ali could not withstand his brother's attack, and 'Abd-alrashid confirmed 'Abd-alrazzak to the end of his life in his wazirship, on fol. 126^b.

327. Muḥammadshāh Unsi of Kandahār, on fol. 126^b.

328. Khwājah Ḥasan, wrote occasionally poetry, on fol. 126^b.

329. Junūni, a poet, went to Trāḡ, but could not get on with the people there, as he was a great liar, on fol. 126^b.

330. Jauharī, on fol. 127^a.

331. Hāshimī, on fol. 127^a.

332. 'Abdallāh, in Akbar's service, on fol. 127^a.

Ghazna or Ghaznīn, on fol. 127^a:

333. Ustād-alḥukamā Majd-al-dīn Ādam al-Sanā'ī, the great mystic and didactic poet, pupil of Abū Yūsuf (correctly: Yūsuf, see No. 334) Hamadāni in Khurāsān; as works of his are mentioned here a divāu of ḡasidas, ghazals, and rubā'is, the *حديقه*, the *كنز الروموز*, and the *كزانمة*; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127^a.

334. Shaikh Raḡī-al-dīn 'Ali Lālā, son of Shaikh Sa'id, who was a cousin of Shaikh Sanā'ī; on his way to Makkah he made in Khurāsān the acquaintance of Shaikh Yūsuf Hamadāni (see the *Safinat-alanliyā*, No. 73, and the *Maḡāmāt-i-Sayyid Atā'ī*, No. 644 in this Cat.); in Khwārizm he enjoyed the tuition of Shaikh Najm-al-dīn Kubrā (see the *Safinat-alanliyā*, No. 124). He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abū-alriḡā Ratan, on fol. 130^a.

335. Alsayyid alajall Sharaf-al-dīn Ḥasan bin Nāṣir al'alawī, a famous poet under Bahrāmshāh of Ghazna (A.H. 512-547 = A.D. 1118-1152); when the Sultān got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sultān Mas'ūd bin Sultān Muḥammad bin Malikshāh, the Saljūḡ ruler (A.H. 529-547 = A.D. 1134-1152) in Baghdād; he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol. 131^a, l. 10, see the same mentioned in Rieu iii. p. 1000^a), on fol. 130^b.

336. Jamāl-al-dīn Muḥammad bin Nāṣir al'alawī, the elder brother of the preceding poet; he occupied a high position at Bahrāmshāh's court and wrote a ḡasidah in honour of his sovereign, on fol. 132^a.

337. Ḥakīm 'Uthmān bin Muḥammad al-Mukhtārī, the poet, contemporary with Sanā'ī, who frequently mentions him in his ḡasidas; he lived most of his time in Kirmān, and was the panegyrist of Arslānshāh bin Kirmānshāh, the Saljūḡ (who reigned A.H. 494-536 = A.D. 1101-1142); he also composed a ḡasidah in praise of Arslān bin Mas'ūd III, one of the last Ghaznawides (A.H. 509-512 = A.D. 1115-1118), with which his diwān opens. Another of his ḡasidas can be read in six different ways. Besides lyrical poems he has written a mathnawī, from which quotations are given here (comp. on Mukhtārī, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132^a.

338. Shihāb-al-dīn Shāh Abū 'Ali Rajā (رجا), so in the text of this and the following copy; the index here reads Ridā (رضا), a panegyrist of Sultān Bahrāmshāh (see above, No. 335), on fol. 134^a.

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339. Diyā-alkaulah wa-al-dīn Muḥammad bin Abī Naṣr (نصر; in the index wrongly Naṣar, نظر), on fol. 134^b.

340. Isma'īl bin Ibrāhīm, a poet, on fol. 134^b.

341. Abū Ḥanīfah Iskāfī, a poet attached to Sultān Mas'ūd bin Maḡmūd (see No. 325 above), on fol. 134^b.

342. Sadīd-al-dīn 'Ali bin 'Umar, one of the panegyrists of the Ghaznawide Sultān Khusrāushāh bin Bahrāmshāh (A.H. 547-555 = A.D. 1152-1160), on fol. 135^a.

343. Abūbākr ibn al-Musā'id alkhusrāwī, flourished under the last Ghaznawide Sultān Khusrāu Malik bin Khusrāushāh (A.H. 555-582 = A.D. 1160-1186); he used as takhalluṣ, Khusrāwī, on fol. 135^a.

344. 'Ali bin Muḥammad al-Faḡhī, on fol. 135^a.

345. Jamāl-al-dīn Nāṣir, known as Kāfirak-i-Ghaznīn, on fol. 135^a.

346. Maulānā Ya'qūb Carkhī, one of the companions of Khwājah Bahā-al-dīn Naḡshband and Khwājah 'Alā-al-dīn 'Atṡār and spiritual guide of Nāṣir-al-dīn 'Ubaid-allāh (comp. on all four the *Safinat-alanliyā*, Nos. 86, 82, 85, and 87), on fol. 135^a. Carkh is a village in the district of Ghazna, and a native of the same place was —

347. Maulānā 'Uthmān, known as Maulānāzāda, on fol. 135^b.

348. Khwājah Yūnus of Sajāwand (a place in the same district), on fol. 135^b.

349. Khwājah Aḡmad Sajāwandi, on fol. 135^b.

350. Majd-al-dīn Aḡmad bin Muḥammad Sajāwandi, author of the *معين المعاني*, a commentary on the *Kurān*, and the *ذخائر ثمار* (a work on traditions, *در معاني اخبار سيد مختار*); he also wrote occasionally poetry, on fol. 135^b.

351. Mir Muḥammadkhān, one of Akbar's Atābegs, wrested Kābul from the sway of Mirzā Sulaimān the ruler of Badakhshān; he composed a Persian and a Turkish diwān, on fol. 135^b.

352. Mirzā 'Aziz Kūknūsh, usually known as Khān A'zam, son of Shams-al-dīn Muḥammadkhān Anka (who was the brother of Mir Muḥammadkhān, and bore the same honorary epithet of Khān A'zam), a foster-brother of Sultān Akbar and one of his best generals, on fol. 136^a.

353. Maulānā Bikasī, a poet, was first in Kābul in the service of Mirzā Muḥammad Ḥakīm, but went afterwards to India, on fol. 136^a.

354. Maulānā Shiri (in the following copy Sairi), well versed in the art of metre and rhyme, on fol. 136^b. *Lāhār*, on fol. 136^b:

355. Fakhr-alzuhhād Muḥammad bin 'Abd-almalik, who had learnt in Arabia the subtleties of the interpretation of the *Kurān* and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136^b.

356. Afṡah-al'ajam Sirāj-al-dīn al-Minhāj (in the following copy, *ibn al-Minhāj*), on fol. 137^a.

357. Abū Ja'far 'Umar bin Ishāḡ, a poet, on fol. 137^a.

358. Afamid alajall Abū-alfaraj bin Mas'ūd al-Rūnī, the well-known poet of Sultān Ibrāhīm of Ghazna (A.H. 451-492 = A.D. 1059-1098); he was a great favourite of the wazir Khwājah Muḥammad bin Bihrūz bin Aḡmad, in whose praise he composed one or more ḡasidas; he also praised in his poems the general, Maṣṡūr bin Maḡmūd bin Aḡmad Maimandi, on fol. 137^b.

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359. Abū 'Abdallāh Rūzbih bin 'Abdallāh al-Nukti, on fol. 138^b.

360. Ḥamid-aldin Mas'ūd bin Sa'd Siyālkūti, a poet, on fol. 139^a.

361. Maulānā Shirī, panegyrist of Khān A'zam (No. 352), in whose honour he composed a series of muḳaṭṭa'āt (about 1,000 baits) styled جهان افروز; some maintain that Maulānā Shirī was a native of Siyālkūt, which was founded by Sulṭān Mu'izz-aldin bin Sām (see No. 305 above), on fol. 139^a.

362. Maulānā Maḥmūd, a poet, on fol. 139^a.

363. Jashnī (جشنی), a poet, on fol. 139^a.

364. Kāḍī Ṣadr-aldin, like the following four belonging to the time of the composition of this work, on fol. 139^b.

365. Maulānā Sa'd-allāh (in the following copy Sa'd-aldin), a great Ṣūfi, on fol. 139^b.

366. Maulānā Jamāl-aldin, on fol. 139^b.

367. Kāḍī Ṣūfi, who settled for a long time the legal disputes of Lāhūr, on fol. 139^b.

368. Maulānā Munawwar, on fol. 139^b.

Nagarkūt (in the Kūhistān or hill country, i. e. the northern part of the province of Lāhūr), on fol. 139^b; *Sirhind*, on fol. 140^a:

369. Shaikh Badr-aldin, on fol. 140^a.

370. Shaikh Muḥammad, Badr-aldin's eldest son, still alive, on fol. 140^a.

371. Shaikh Ḥāji Faṭḥ-allāh, on fol. 140^a.

372. Shaikh 'Abd-alsamad, Ḥāji Faṭḥ-allāh's son, still alive, on fol. 140^a.

373. Maulānā Janbar, on fol. 140^a.

374. Maulānā Bāyazīd (these two appear also to have been contemporaries of the author), on fol. 140^a.

375. Maulānā Ṣafā'i, a great calligrapher and occasional poet, on fol. 140^a.

376. Maulānā Khāki, wrote a few verses, on fol. 140^b.

Hānsī, on fol. 140^b:

377. Shaikh Jamāl-aldin Khaṭīb, the Khalifah of Shaikh Farid-aldin Ganj-i-shakar (see No. 19 in the Sawāṭī'-alanwār and No. 113 in the Safinat-alauliyā), on fol. 140^b.

378. Shaikh Kuṭb-aldin Munawwar (a grandson of the preceding Shaikh, see the Sawāṭī'-alanwār, Nos. 19 and 23, and the Maṭlūb-altālibin, maṭlab 16, No. 3 of the first ten Khalifas), the Khalifah of Shaikh Nizām-aldin Auliyā, on fol. 140^b.

379. Maulānā Mughith, a well-known poet, on fol. 140^b.

Thanīsar, on fol. 141^a:

380. Shaikh Jalāl, a great Pir, on fol. 141^a.

381. Shaikh Nizām bin Shaikh 'Abd-alshakūr (in the index 'Abdallāh alshakūr), the Khalifah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣūfism and also a تفسیر or commentary on the Qurān, on fol. 141^a.

382. Fardī, on fol. 141^a.

Pānīpat, on fol. 141^b:

383. Shaikh Sharaf-aldin, known as Abū 'Alī Kalandar, originally of 'Irāq, but rose to renown and died in Pānīpat; he had enjoyed the companionship of Shams Tabrīz and Mullā-i-Rūm (i. e. the great Jalāl-aldin Rūmī), and lived twenty years in Dihli in religious austerity, before he applied himself to deeper Ṣūfic

meditations; he exchanged rubā'īs with Sulṭān Muḥammad Tughluḳ (who ascended the throne of Dihli A. H. 725=A. D. 1325, see the Maṭlūb-altālibin, maṭlab 9, No. 7), and wrote a famous letter to Sulṭān 'Alā-aldin Khilji (who died after a reign of twenty years, A. H. 715 or 716=A. D. 1316, see loc. cit., No. 4), on fol. 141^b.

384. Kādirī, a verse-writer, on fol. 142^a.

Dihli, on fol. 142^a:

385. Muḥammad bin Aḥmad bin 'Alī, known as Shaikh Nizām-aldin Auliyā, born in Badā'un, lived in Dihli, pupil of Farid-aldin Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the Maṭlūb-altālibin). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabī'-alawwal (the usual date is the 18th of Rabī'-alākhar, see the Maṭlūb-altālibin and the Safinat-alauliyā, No. 114), A. H. 725 (A. D. 1325, Febr. 27, March 4 or April 3), on fol. 142^b.

386. Maulānā Badr-aldin Ishāq, pupil, Khalifah, and son-in-law of Farid-aldin Ganj-i-shakar (see the Sawāṭī'-alanwār, No. 20, and the Maṭlūb-altālibin, 15th maṭlab, No. 1), on fol. 143^a.

387. Maulānā Shams-aldin Yahyā, a pupil and Khalifah of Nizām-aldin Auliyā (see the Sawāṭī'-alanwār, No. 23, j, and the Maṭlūb-altālibin, 16th maṭlab, No. 2 in the list of Khalifas), on fol. 143^b.

388. Maulānā Fakhr-aldin Zarādī (so here distinctly, see the Sawāṭī'-alanwār, No. 23, d, and the Maṭlūb-altālibin, 16th maṭlab, No. 5), another Khalifah of Nizām-aldin Auliyā and author of two risālas در اباحت سماع, on fol. 143^b.

389. Maulānā 'Alā-aldin Nailī, another Khalifah of Nizām-aldin Auliyā, who however never exercised his Khilāfat and never took any pupils (see the Sawāṭī'-alanwār, No. 23, f, and the Maṭlūb-altālibin, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Nizām-aldin in the فوائد الفوائد (a work that is usually ascribed to Amir Hasan, the poet, see the Sawāṭī'-alanwār, No. 23, n, and Rieu iii. p. 972), on fol. 143^b.

390. Maulānā Burlān-aldin Gharīb, another pupil and Khalifah of Nizām-aldin, died in Dīwgir (according to the Maṭlūb-altālibin, 16th maṭlab, No. 7 in the list of Khalifas, in Daulatābād; comp. also the Safinat-alauliyā, No. 117, and the Sawāṭī'-alanwār, No. 23, g), on fol. 143^b.

391. Amir Khusrau, the great poet, son of Amir Lājin of the Hazāras of Balkh, who came to India and settled in Patyāli; when Amir Khusrau was four years of age, his father went from Patyāli to Dihli, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amir Khusrau's own account of his life). Amir Khusrau became afterwards the pupil of Nizām-aldin Auliyā, and served seven kings from Ghiyāth-aldin Balban to Sulṭān Muḥammad Tughluḳshāh (comp. the Maṭlūb-altālibin, 9th maṭlab). When Sulṭān Muḥammad, Balban's son, was killed between Lāhūr and Multān by Tātars and Moghuls, Amir Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurāsān to Dihli and entered Sulṭān Balban's

service, after whose death he served his six successors; he died six months after his Pir Nizâm-aldin, A. H. 725 = A. D. 1325 (ta'rikhs of his death: المثل عديم and طوطى شكر مقال). Mirzâ Baisunghar bin Mirzâ Shâhrukh collected, as is stated by Daulatshâh, 120,000 verses of Amir Khusrau, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقيہ 4,000, the قران السعدين likewise 4,000, the سہر نہ سہر again 4,000, the تغلى نامہ 3,000. His four diwâns are entitled respectively تحفة الصغر, بقیة نقيہ, غزوة الكمال, وسط للميات. Among his kasidas are particularly famous the elegy on the death of Balban's son, prince Muhammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143^b.

392. Khwâjah Hasan, with the epithet Najm-aldin, the Sa'di of India, as he is styled here, likewise a pupil of Nizâm-aldin; towards the end of his life he went by request of Sulţân Muhammad Tughluq to Diwgir, where he died, on fol. 146^a.

393. Shaikh Jamâlî, went in the reign of Sulţân Husain Mirzâ to Khurâsân, and stayed there almost to the end of his life; when he felt his death approaching, he returned to Dihli, and was buried there. The ta'rikh of his death is given here as خسرو ہند, A. H. 925 = A. D. 1519 (see on the impossibility of this date the Siyar-al-ârifin, No. 637 in this Cat.), on fol. 147^a.

394. Maulânâ 'Ali Ahmad, under Akbar, on fol. 147^a.

395. Maulânâ 'Abd-alhakq, on fol. 147^b.

396. Azhari, under Akbar; the original home of his family was Mausil, but he was born in Dihli, on fol. 147^b.

Agra, on fol. 147^b:

397. Shaikh Abû-alfadl, son of Shaikh Mubârak Nâgûri, the famous wazir of Akbar and author of the Akbarnâma, etc., on fol. 148^a.

398. Shaikh Abû-alfadl Faiđi, the great poet and brother of Abû-alfadl, king of poets in Akbar's court and author of the نواذر الکلم (more correctly according to the following copy موارد الکلم) on ethics, the سواطع الالهام, a commentary on the Kûrân (in both works no letters with diacritical points appear), a diwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148^a.

399. Wahshî, a poet, on fol. 148^b.

400. Sarâbi, wrote verses too, on fol. 149^a.

Lakhnau, on fol. 149^a:

401. Sayyid Shâhi, a poet, on fol. 149^a.

Audh (or as it is distinctly pointed here Awadh), on fol. 150^a:

402. Shaikh Naşir-aldin, called Āirâgh-i-Dihli, the second (according to others, the first) Khalifah of Nizâm-aldin Auliya (see the Sawâţî-alanwâr, No. 22, Maţlûb-alţâlibin, 16th maţlab, No. 1 in the list of Khalifas, and Safinat-alauliyâ, No. 116), on fol. 150^a.

403. Amir Sayyid 'Alâ-aldin, on fol. 150^a.

Kâlpî, on fol. 150^a:

404. Shaikh Abû Sa'id, on fol. 150^a.

General account of the history of Hindûstân and the

Muhammadian rulers of Dihli from Amîr Nâşir-aldin Sabuktâgin (died A. H. 387 = A. D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150^b-179^a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâbul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alhijjah, A. H. 964 (A. D. 1557, Sept., Oct.); the proper ta'rikh for his death is شاه محروم در مکه ماند; the other ta'rikh, quoted here, viz. پادشاه کامران بکعبه مرد, would give the wrong date 968 (the wording of this ta'rikh in the following copy, پادشاه کامران در مکه بمرد, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179^a.

406. Mirzâ Abû-alkâsim, the only son of Mirzâ Kâmrân, used as poet the takhalluş Shaukati; he was put to death in the fortress of Gwâliyâr, A. H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rikh, نام و نشانی, نماند از کامران, A. H. 973 (A. D. 1565, 1566), on fol. 180^b.

407. Mirzâ 'Askari, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wâdi between Syria and Makkah. He also wrote occasional poetry, on fol. 180^b.

408. Mirzâ Hindâl, the youngest son of Bâbar, born A. H. 924 (A. D. 1518), killed A. H. 958 (A. D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army; the ta'rikh of his death is شبخون (night attack); he also composed verses, on fol. 181^a.

409. Alamîr alâ'zam Muhammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alibeg bin Yârbeğ bin Pir 'Alibeg bin 'Ali Shakarbeğ Bahârlû (the Bahârlû dynasty in Hamadân, Dinwar, and Kurdistân was a branch of the Karâ-koynulû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khîţâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A. H. 967 (A. D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A. H. 968 (A. D. 1561, ta'rikh: شهيد شد محمد بيرام), near Patan in Gujarât by Mubârak Nûhânî (read Lûhânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

himself) in battle. Bairamkhân was a good *qaṣidah* and *ghazal* writer, on fol. 181^b.

410. Alamir alajall Sipahsâlâr 'Abd-alrahîm Mirzâkhân, with the same honorary epithet of Khânkhânân (see above, No. 277), son of Bairamkhân, at whose death he was four years old. For the conquest of Gujarât he received the title of Khibâbkhân Khânân and the dignity of a Panjhzâr; he also subdued Sind, and is at the present moment (i. e. A. H. 1002, the date of this work) engaged in the conquest of the Dakhan; in his poetry he uses the *takhalluṣ* Rahîm, on fol. 183^b.

411 and 412. 'Alî Qulî Khânzamân and Muḥammad Sa'îd Bahâdurkhân, two brothers, sons of Haidar Sulṭân Uzbek, who was one of Humâyûn's Amîrs. They also entered Humâyûn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A. H. 974 (A. D. 1567); the two ta'rikhs, however, for their death, quoted here, give A. H. 975. viz. فریاد ز دست فلک بی بنیاد and دو خون شده. Both occupied themselves with poetical compositions, but Khânzamân, who chose Sulṭân as *takhalluṣ*, with greater success than his brother, on fol. 184^a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his grandfather Muḥammad Bâkî (A. H. 993 = A. D. 1585, as we learn from W. Morley, p. 73). Muḥammad Bâkî was the son of Mirzâ 'Îsâ, who had seized the reins of government A. H. 962 (A. D. 1555), when Mirzâ Shâh Husain, of the Arghûn dynasty, had died without a son and successor. Muḥammad Bâkî had two sons, Mirzâ Muḥammad Şâlih, who was slain, and Mirzâ Pâyanda, who being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-alrahîm Khânkhânân, Mirzâ Jânî capitulated (A. H. 1001 = A. D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185^a.

414. Zaïnkhân Kûkultâsh, a faithful servant of Akbar, who gave him the governorship of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185^b.

415. Kiliĵ Muḥammadkhân, of the Jânî Kurbânî tribe, one of Akbar's Amîrs; his ancestors had been in the service of the Caghatai Sultâns, his grandfather in that of Abû-alghâzi Sulṭân (Husain) Mirzâ; he used Ulfati (according to the following copy Lâmi'i) as *takhalluṣ* in his poetical compositions, on fol. 186^a.

416. Khân 'Âlam, son of Hamdam Kûka (who was together with Murâd Kûka a foster-brother of Mirzâ Kâmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186^a.

417. Thânikhân, another of Akbar's Amîrs, on fol. 186^b.

418. 'Ishĵikhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186^b.

419. Saĵĵâi Caghatai, wrote Persian and Turkish poetry, died on a journey to Sarândib, on fol. 186^b.

420. Muḥammad Yûsuf, was some years in Akbar's service, wrote some poetry, and died young, A. H. 970 = A. D. 1562, 1563 (ta'rikh : کجا شد یوسف مصرای

عزیزان, so correctly in the following copy), on fol. 186^b.

421. Khwâjah Muḥammad 'Abd-alrahîm (in the following copy Muḥammad Rahîm) 'Ahdî, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187^a.

422. Maulânâ Yâdgâr Hâlatî, a poet of the same time, on fol. 187^a.

423. Muḥammad Husain, son of the preceding poet, with the *takhalluṣ* Bakâ'i; he became insane, poisoned his father, and was killed himself, on fol. 187^a.

Syria, on fol. 187^a; *Jerusalem* (بيت المقدس), on fol. 187^b; *Damascus* (دمشق), on fol. 188^b:

424. Shaikh Abû Sulaimân 'Abd-alrahîm Dârânî (comp. the *Safinat-alauliyâ*, No. 169), styled, 'the sweet basil of hearts' (ريحان القلوب), quoted in the *تذکرة الاولیا*, on fol. 189^a.

425. Abû 'Umar (see the *Safinat-alauliyâ*, No. 220), on fol. 189^a.

426. Ibrâhîm bin Dâ'ûd (see the *Safinat-alauliyâ*, No. 224), on fol. 189^a.

427. Kafsbîri, on fol. 189^b.

428. Shaikh Sulaimân Turkmân (see the *Safinat-alauliyâ*, No. 347), on fol. 189^b.

429. Shaikh 'Alî Kurdi, had many pupils and followers and performed many miracles, on fol. 189^b.

430. Dâ'ûd bin Aĥmad Dârânî, on fol. 189^b.

431. Aĥmad bin Abi aljawâri (more correctly alĥawâri, see the *Safinat-alauliyâ*, No. 172), on fol. 189^b.

432. Abû 'Abdallâh Makĥûl Hudbî, on fol. 189^b.

433. Muḥammad bin Hasan al-Shaibânî, cousin of Farrâ, was for many years Kâdi-alkudât, on fol. 189^b.

434. Shams-aldin 'Abdallâh, known as Ibn-allassân (ابن اللسان), on fol. 189^b.

435. Jalâl-aldin Maĥmûd, the first Khaṭîb of Damascus, was Kâdi-alkudât of Syria in the time of Malik Nâsir (the Mamlûk-Sulṭân who died A. H. 741 = A. D. 1341), on fol. 189^b.

436. Abû-alkâsim 'Alî bin al-Hasan bin 'Asâkir, author of a تاریخ, in seventy-two volumes, on fol. 189^b.

437. Abû-alma'âlî Muḥammad bin Abi-alĥasan, Kâdi of Damascus, on fol. 189^b.

438. 'Alâ-aldin 'Alî ibn alĥarâm (read: ibn Abi-alĥazm) alĥuraishî, a physician, especially famous throughout Egypt and Syria, author of the *Mûjaz* or epitome (with its full title *موجز القانون في الطب*, edited Calcutta, 1828); he is usually known as Ibn-ahnafis, and died A. H. 687 (A. D. 1288), on fol. 189^b.

439. Abû Nuwâs Hasan bin Hânî (not Hâfi هافي, as both here and in the following copy is written by mistake), the famous poet under Hârûn-alrashîd, on fol. 189^b.

Ba'ubak, on fol. 189^b:

440. Mu'adhhdhin (مؤدّين), one of the companions of Marwân Himâr (i. e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyade Khalif (who was defeated and slain A. H. 132 = A. D. 750); he was summoned together with 'Abd-alĥamid Kâtib and Salâm Hâdî, two other companions of the unfortunate Khalif, before Abû Ja'far Mansûr (who ascended the throne as second 'Abbâside Khalif after the death of his brother Abû-al'abbâs al-Saffâh, A. H. 136 = A. D.

754), to be sentenced to death, but succeeded in obtaining Mansûr's pardon and favour, on fol. 190^a.

Ghazza, on fol. 190^b:

441. Abû 'Abdallâh Muḥammad bin Idrîs, known as Shâfi'i, the great legal Imâm, under Hârûn-al-rashîd, the Pir of Aḥmad bin Ḥanbal (see on both the Safinat-alauliyâ, Nos. 23 and 24), died A. H. 204 (A. D. 820), on fol. 190^b.

Halab, on fol. 191^a:

442. Abû-albakâ Ya'îsh (or more correctly Ibn Ya'îsh) bin 'Ali, with the epithet of Muwaḥḥif-aldin, the grammarian, author of the famous commentary on Zamakhshari's *Mufaṣṣal* (lately edited by Jahn) and a commentary on the *تفسير ملوكى*, on fol. 191^a.

Manbij (between Ḥalab and the Euphrates), on fol. 191^a:

443. Abû 'Ubâdah Walid bin 'Ubaidah (or according to others 'Ubaid), known as Buḥturi (بختري, so in the following copy), or Bukhturi (بختري, so here, comp. on this double spelling G. Flügel, *Cat.*, i. p. 436), the famous Arabic poet, whose death is fixed here in A. H. 286 (A. D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (سُحْرَى رَا), (شعراء عرب بسلسله زر تشبيه کرده اند

Askalân, on fol. 191^b:

444 and 445. Abû Yaḳûb Kharrâṭ (the turner) and Shaikh Abû-alkhair, on fol. 191^b.

Tarsûs, on fol. 191^b:

446. Abû 'Ubaidah (or better, according to the following copy, 'Ubaid) bin alḳâsim bin Salâm, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير كرد), on fol. 191^b.

Egypt (Misr), on fol. 192^a; *Fustât* (not قسطاط, as the town is spelt both here and in the following copy), on fol. 193^b; *Cairo*, on fol. 194^a; *Alexandria* (اسكندريه), on fol. 194^a:

447. Ptolemy (بطليموس), the author of the *Almagest*, on fol. 194^b.

448. Kîdwat-al'ârifin Shaikh 'Ali bin 'Abdallâh Shâdhîlî, a descendant of the second Imâm, Hasan bin 'Ali, died in the desert on his pilgrimage to the holy cities (comp. however the Safinat-alauliyâ, No. 336), on fol. 194^b.

Ikhmîm, on fol. 194^b:

449. Dhû-almûn (see the Safinat-alauliyâ, No. 177), died A. H. 245 (A. D. 859), on fol. 195^a.

450. Abû Ṭâlib, on fol. 195^b.

Abd-alshams (correctly *Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, *Jâcût's Reisen*, in *Zeitschrift der D. M. G.* xviii. p. 467; Schefer, *Sefer Nameh*, pp. 126 note, 142, and 143 note, in the south of Fustât, the alleged residence of the Pharaoh of Egypt in Joseph's time), on fol. 195^b; *Ḥamrâ*, on fol. 195^b; *Faramâ* (so correctly in the following copy; here appears the wrong فراها), on fol. 195^b; *Tinnîs* (so correctly instead of تليس in this and the following copy), on fol. 195^b; *Fayyûm* (here and in the following copy wrongly spelt قيوم), on fol. 196^a. Prominent men of *Misr* are—

451. Shaikh Kâmil 'Umar bin 'Ali, known as Ibn Fârid, the famous mystical poet, stayed twelve years in Makkah (see the Safinat-alauliyâ, No. 332), on fol. 196^a.

452. Abû 'Ali Kâtîb (see the Safinat-alauliyâ, No. 69), on fol. 196^b.

453. Abû 'Ali Mashtûlî (see the Safinat-alauliyâ, No. 233), on fol. 196^b.

454. Shaikh Mu'ammad, originally an Abyssinian slave, on fol. 196^b.

455. Abû Shu'uib al-Maḳna', performed the pilgrimage on foot seventy times, on fol. 196^b.

456. Abû-alḥasan of Ḳarâfah (comp. the Safinat-alauliyâ, No. 229), contemporary with Abû Sulaimân Nîlî (or Nailî), on fol. 196^b.

457. Shaikh Nûr-aldin 'Abd-alraḥmân, got his investiture from Shaikh Jamâl-aldin Yûsuf Kûrânî after less than twenty days' tuition, on fol. 196^b.

458. Shaikh Abû-al'abbâs of Damanhûr (on the way to Alexandria, see Wüstenfeld, *Jâcût's Reisen*, loc. cit., p. 468), on fol. 196^b.

459. Abû 'Abdallâh allarkî, on fol. 197^a.

460. Abû Ja'far Ḥaddâd, the pupil of Ibn 'Aṭâ, called Ṣaghîr-i-Misrî, to distinguish him from another Shaikh of the same name, who is called Kabîr-i-Baghdâdî, on fol. 197^a.

461. Akhî 'Ali, lived a great deal in Rûm and Syria, had many pupils, but never enjoyed a Pir's tuition, until he heard of 'Alâ-aldaulah's fame (see the Safinat-alauliyâ, No. 132); he then with all his pupils became a disciple of that Shaikh, on fol. 197^a.

462. Nabân 'Abdallâh Shaibânî (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabân 'Abdallâh and Shaibân), on fol. 197^a.

463. Abûbakr (طاقى, probably misspelt for دقاقى Daḳ-kâḳ, see the Safinat-alauliyâ, No. 198), the spiritual guide of Abûbakr Daḳkâḳ-i-ṣaghîr (so according to the following copy, on fol. 217^b, l. 4; here this Shaikh is left out).

464. Abûbakr Maghârîbî (so probably to be read instead of معارنى in the text), the spiritual guide of Sirwânî (سيروانى), on fol. 197^a.

465. Shaikh 'Imrân Thulthî (ثلثى), on fol. 197^a.

466. Abû Ibrâhim Isma'îl bin Yahyâ Mâzîni, a contemporary and disciple of Shâfi'i, wrote various works on Shâfi'ite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197^a.

467. Muḥammad bin 'Abdallâh bin 'Abd-alhakim, another disciple of Shâfi'i, and contemporary with the preceding Shaikh; he was born A. H. 182 (A. D. 798) and died, 80 years old, A. H. 262 (A. D. 876), on fol. 197^b.

468. Abû Yaḳûb Yûsuf bin Yahyâ al-Bûsiṭî or Bûsiṭî, likewise a disciple of Shâfi'i, and the greatest legal authority after his master's death, was summoned by the 'Abbâside Khalîf Alwâthîḳ-billâh (A. H. 227-232 = A. D. 842-847) to Baghdâd, to solemnly declare the Kurân as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdâd, A. H. 232 (A. D. 846, 847), on fol. 197^b.

469. Abûbakr Muḥammad bin Aḥmad bin Ja'far Kitâbî (comp. the Safinat-alauliyâ, No. 223), known as Ibn Ḥaddâd, kâḏî and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Ḳaffâl of Marw, Abû Ṭayyîb Tabarî and Abû 'Ali Sinjî (see *Al-Moschtahîh*, ed. De Jong, p. rcr), on fol. 197^b.

470. 'Abd-almalik bin Abû-alkâsim, known as al-Masihi, was in the service of Hâkim bin 'Aziz Isma'ili and wrote thirty works, among which are most prominent a *تأريخ*, containing many strange and wonderful stories, and filling 13,000 leaves; a *كتاب الغرب والشرق*, containing 200 leaves; a *قصص الأنبياء*, on 1,500 leaves; and a *كتاب المغائحه والمناكحه* (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967-1032), on fol. 198^a.

471. 'Abd-arahmân alkhaulâni (المخولاني), *qâdi* of Miṣr, got every year a stipend of 1,000 dinârs, and reached the age of 83 years, on fol. 198^a.

472. Salim bin Yahyâ, was also *qâdi* of Miṣr, died 75 years old, on fol. 198^a.

473. Haibat-allâh (the present copy seems rather to read Hibat-allâh *هبة الله*) bin 'Ali, on fol. 198^a.

474. *Ḳuṭb-aklin* bin 'Abd-alkarim (in the following copy *bin* is omitted) bin Abd-alnûr, author of the *تأريخ مصر* and a commentary on Bukhârî's *صحيح*, died A.H. 733 (A.D. 1332, 1333), on fol. 198^a.

475. Abû-alhasan (in the following copy, Abû-alhusain) bin Yahyâ bin Abî 'Ali, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198^a.

476. Abû-al'izz (العزير or العزير) Abû-alghirr) Muẓaffar bin Ibrâhim Ghailâni (غيلاني), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198^a.

477. Ṭûlûn, the ancestor of the Ṭûlûnides in Egypt, on fol. 198^b.

478. Aḥmad Ibn Ṭûlûn, the first of the Ṭûlûnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198^b.

479. Abû-aljaish, his son, i.e. Khumârawaih (died end of A.H. 282=A.D. 896), on fol. 198^b. After a short remark on this ruler there follows a very brief history of the Ikhshîdis, viz. Muḥammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abû-alkâsim and Abû-alhasan (died A.H. 354=A.D. 965), and Abû-almisk Kâfûr (A.H. 354-356=A.D. 965-967), to A.H. 361 (A.D. 972), when the Fâtimide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidinillâh, the first of the Fâtimides who conquered Egypt and established his residence in Kâhirah, A.H. 361 (or, according to Wüstenfeld's *Geschichte der Fatimiden-Chalifen*, p. 119, A.H. 362=A.D. 972 or 973); he died A.H. 365 (A.D. 976), on fol. 199^a.

481. Nizâr al-'Aziz-billâh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199^b.

482. Al-Hâkim biamrillâh, son and successor of Nizâr al-'Aziz, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199^b.

483. Al-Ẓâhir lidinillâh (or rather liẓ'âz dinillâh), son and successor of Al-Hâkim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199^b.

484. Al-Mustanṣir-billâh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâṣir bin Khusrau and Ḥasan Ṣabbâh are

stated here to have been in his service; his general, Basâsiri, entered Baghdâd (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbâside Khalif Alkâ'im billâh, and had for about a year the *Ḳuṭbah* read in Mustanṣir's name. Mustanṣir appointed first his eldest son, Al-Muṣṭafâ lidinillâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Musta'li-billâh Aḥmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Muṣṭafâ killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Muṣṭafâ's adherents, A.H. 495 (A.D. 1101), on fol. 200^a.

485. Al-Âmir bialḥkâm-illâh bin al-Musta'li-billâh, succeeded his father, when 5 years old; in his reign Ḥasan Ṣabbâh grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Âmir's commander-in-chief, Malik Afḍal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dinârs, 250 *ارب* (read according to Wüstenfeld *ارذب*, bushels) of silver dirhems, 75,000 atlas-ropes, 500 boxes with wearing-apparel, an inkstand set with jewels, 12,000 dinârs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dinârs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Âmir was assassinated by the same followers of Ḥasan Ṣabbâh, on fol. 200^a.

486. Al-Hâfîz lidinillâh bin Mustanṣir-billâh (according to Wüstenfeld he was a grandson, not a son, of Mustanṣir), who got his son Ḥasan poisoned by a Jewish physician (this and the other incidents told here about Al-Hâfîz's wazirs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200^b.

487. Al-Ẓâhir (الظاهر), so here and in the following copy; correctly, according to Wüstenfeld, Al-Ẓâfir, (الظاهر) billâh, son of Al-Hâfîz, had intimate friendship with Naṣr, son of 'Abbâs, the wazir of the realm, but was betrayed by him, and murdered in his, Naṣr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200^b.

488. Al-Fâ'iz (الفائز), so correctly in the following copy; here he is called al-Kâbid (القابض) binaṣrillâh, son of Al-Ẓâfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200^b.

489. Al-Âdid lidinillâh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsuf bin al-Hâfîz, the brother of Al-Ẓâfir, and consequently a cousin of Al-Fâ'iz, the last of the Fâtimides, who died A.H. 567 (A.D. 1171), on fol. 200^b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûr-aldin bin 'Imâd-aldin Zangî, Asad-aldin Shirkûh, etc., his final deposition and the gradual rise of Amir Ṣalâh-aldin Yûsuf bin Najm-aldin Ayyûb, a nephew of Asad-aldin Shirkûh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

interrupted by an enumeration of the three predecessors of Al-Mu'izz lidinillāh (see No. 480 above), who were the founders of the independent dynasty of the Fāṭimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'ilis, viz.:

490. Abū-alkāsim Muḥammad bin 'Abdallāh, called Mahdī (a mixture of the name of the twelfth Imām Mahdī, see Safinat-alanliyā, No. 16, and the real name of the first Fāṭimide ruler who renounced his allegiance to the 'Abbāsīde Khalifs, viz. 'Ubaid-allāh al-Mahdī, who is by Shi'ite writers frequently represented as the resuscitated twelfth Imām); his genealogy is traced back, as usual, to Isma'il, the son of the sixth Imām Ja'far alšādīq (comp. Wüstenfeld, loc. cit., p. 14); according to Sunnite and Maghribi versions, which are given here too, he was an offspring of 'Abdallāh bin Sālim Baṣrī; according to 'Irāki versions a descendant of 'Abdallāh bin Maimūn Kaddāh (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died A. H. 322 (= A. D. 934), so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201^a.

491. Al-Kā'im biamrillāh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Kā'im was Abū-alkāsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdī; he had to contend against the sectarian Abū Yazīd, who besieged him in the fortress of Mahdiyāh, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201^a.

492. Al-Manšūr biḳuwatillāh Isma'il, son and successor of Al-Kā'im; he finally conquered and killed Abū Yazīd, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201^b. His son and successor was Al-Mu'izz lidinillāh (see No. 480 above).

493. Šalāh-aldin (the Saladin of European writers), the powerful founder of the Ayyūbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202^a.

494. Malik 'Azīz Abū-alfath Uthmān, Šalāh-aldin's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afdal of the governorship of Damascus, but after his own death, in A. H. 595 (A. D. 1198, November), Afdal returned and established his rule in Damascus (this statement again is wrong: Malik Afdal did not succeed in regaining Damascus, see Weil, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202^a.

495. Malik 'Ādil Abūbakr, the brother of Šalāh-aldin, and uncle of Malik 'Azīz and Malik Afdal (who first acted as guardian of 'Azīz's minor son Al-Manšūr, but soon asserted his own independence); he drove Malik Afdal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Ādil distributed his realm in the following way: to his eldest son, Malik Kāmil, he gave Egypt; to his second son, Malik Mu'azzam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Aḥad, with the name of Ayyūb, Khilāṭ (or Akhlāṭ) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilāṭ in addition to Mesopo-

tamia). 'Ādil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (= A. D. 1218), on fol. 202^b.

496. Malik Kāmil bin Malik 'Ādil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Hijāz to his Egyptian and Syrian dominions, drove his brother Malik Mu'azzam (correctly: Mu'azzam's son Dā'ūd, see Weil, loc. cit., p. 367, since Mu'azzam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'azzam's son (in the text again Mu'azzam) had to be satisfied with the fortresses of Karak, Shaubak, and Nāblus (here تابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kāmil, on fol. 202^b.

497. Malik 'Ādil II, Kāmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Šāliḥ, on fol. 202^b.

498. Malik Šāliḥ Ayyūb, son of Kāmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'il (who had likewise the epithet of Malik Šāliḥ) from Ba'bak; the latter obeyed, but having obtained help from the governor of Ḥims, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Ādil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Naṣīr, the governor of Karak, 100,000 dinārs for the extradition of Malik Šāliḥ. But the former swore allegiance to Malik Šāliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Ādil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202^b.

499. Malik Mu'azzam, son and successor of Malik Šāliḥ (i. e. Tūrānslāh), who was killed (A. H. 648 = A. D. 1250) by the Mamlūks or slaves (غلامان, as they are called here), on fol. 203^a. With him the dynasty of the Ayyūbites ended, and 'Izz-aldin Aibak, the Mamlūk, who declared himself Sultān in A. H. 652 (A. D. 1254, more correctly A. H. 650 = A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlūks.

FOURTH IḲLĪM. *Marw-i-Shahjān*, on fol. 203^b:

500. Khwājah Bashār Ḥāfi (so called, because he always walked barefooted, see Safinat-alauliyā, No. 171), on fol. 204^a.

501. 'Abdallāh (bin) Mubārak, contemporary with Sufyān Thaurī and Fuḍāl bin 'Iyād (see Safinat-alauliyā, No. 165); he was honoured by the titles of Amīr-i-ḳalam u balārak (lord of the pen and the sword) and Imām-alislām, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204^a.

502. Faṭḥ bin Shakhraf (Safinat-alauliyā, No. 189), here spelt سنجراف, on fol. 204^a.

503. Shaikh Manšūr bin 'Ammār, on fol. 204^a.

504. Shaikh Abū 'Alī Siyāh (Safinat-alauliyā, No. 291), on fol. 204^a.

505. Shaikh Abū 'Alī Shab-būi (the tuberose), on fol. 204^a.

506. Abū-al'abbās Sayyārī (Safinat-alauliyā, No. 240), on fol. 204^b.

507. Hakim Buzrujmīhr, on fol. 204^b.

508. Kāfāl-i-Marwazī (the locksmith of Marw, i. e. Abūbakr 'Abd-alrahmān bin Ahmad bin 'Abdallāh, the great Shāfi'ite lawyer, who is stated here to have been consulted by Sulṭān Maḥmūd of Ghazna as to a choice between the Shāfi'ite and the Ḥanafite legal doctrines, and died A. H. 419, A. D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204^b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204^b.

510. Ibrāhīm bin Ahmad, a Shāfi'ite lawyer, wrote a commentary on the مختصر of Mazani (مزنې, so correct in the following copy; here the name is spelt مازني, but the مختصر, the standard work on Shāfi'ite doctrines, is composed by Abū Ibrāhīm Isma'īl bin Yahyā al-Mazani, a disciple of Shāfi', who died A. H. 264, A. D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abū Ishāq Ibrāhīm bin Ahmad bin Ishāq, and his death is fixed there in A. H. 340 (A. D. 951, 952); comp. also Safinat-alauliyā, No. 237, where he is stated to have died A. H. 342 (A. D. 953, 954), on fol. 204^b.

511. 'Isā bin Muḥammad allughawi, on fol. 204^b.

512. Abū Maṣṣūr 'Umārah (in the index of this and the text of the following copy wrongly 'Ammār, عمّار, see Ethé, Rüdagi's Vorläufer und Zeitgenossen, No. 21) bin Ahmad (according to 'Aufi, bin Muḥammad), under the Sāmānides and first Ghaznawides, on fol. 204^b.

513. Hakim Kisā'i (see Ethé, Die Lieder des Kisā'i, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133-148), born the 26th of Shawwāl, A. H. 341 (A. D. 953, March 16), lived till the beginning of Maḥmūd of Ghazna's reign, on fol. 205^a.

514. Abū Naẓār 'Abd-al'aziz bin Maṣṣūr al-'Asjadi, a panegyrist of Sulṭān Maḥmūd of Ghazna; he wrote a qaṣidah in honour of the conquest of Sūmanāt in India by that ruler, on fol. 205^b.

515. Shaikh-alislām Ḥārithī, the second Luḡmān, wrote some famous rubā'is, on fol. 206^a.

516. Fakhr-al-dīn Mubārakshāh, panegyrist of Malik Saif-al-dīn Ghūrī, and his successor Ghiyāth-al-dīn Ghūrī (A. H. 552, according to others 558-599 = A. D. 1157 or 1163-1203), on fol. 206^a.

517. Shams-al-dīn Muḥammad Daḡā'īkī, author of a diwān, on fol. 206^b.

518. Alḡakim Maḥmūd bin 'Alī al-Samā'ī (or al-Samāwī, the celestial one), panegyrist of Sulṭān Sanjar (A. H. 511-552 = A. D. 1117-1157), on fol. 206^b.

519. Shihāb-al-dīn Abū-alḡasan Ṭalḡah, likewise a panegyrist of Sulṭān Sanjar, on fol. 207^a.

520. Sayyid Abū 'Alī bin al-Ḥusain, a rubā'ī of whom is quoted here, on fol. 207^b.

521. Athīr-al-dīn Al-Futūḡhī, had munāzarāt or poetical contests with Adīb Ṣābir (see No. 573 below) and Anwari, on fol. 207^b.

522. Khwājah Ḥusain, who was in intellectual matters a disciple of Maulānā 'Iṣām-al-dīn Ibrāhīm, and in legal matters of Shaikh Ibn Ḥajar, the mufti of

'Arabistān and the holy cities of Makkah and Madinah; he wrote a famous ta'rīkh on the birth of Sulṭān Salīm, the eldest son of the emperor Akbar (afterwards the emperor Jahāngīr), and his brother Shāh Murād, on fol. 208^b.

523. Maulānā Musbfīkī, was born and died in Bukhārā, on fol. 208^b.

524. Wāṣilī, on fol. 208^b.

Mahnah, on fol. 209^a:

525. Shaikh Abū Sa'īd Faḡl-allāh bin Abū-alkhair, the great rubā'ī writer, was a pupil of Abū-alfaḡl Sarakhsī (see No. 544 below), but got by order of that Pir his investiture from Shaikh 'Abd-alrahmān Sullamī (see Safinat-alauliyā, No. 294, and Ethé, Die Rubā'is des Abū Sa'īd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 209^a.

526. Ahmad bin Shādān, the wazīr of Sulṭān Tugh-rulbeg bin Mikā'il Saljūki (the first independent ruler of that dynasty, died A. H. 455 = A. D. 1063), on fol. 209^b.

527. As'ad of Mahnah, who, according to Daulatshāh, had one day in the majlis of Sulṭān Muḥammad bin Malikshāh (A. H. 498-511 = A. D. 1104-1117) a contest with Imām Muḥammad Ghazālī (who died A. H. 505 = A. D. 1111), on fol. 209^b.

528. Anḡad-al-dīn Anwari, the great panegyrist of Sulṭān Sanjar; his death is fixed here in A. H. 580 (or according to others even 547); the proper date is either A. H. 585 or 587 (A. D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210^a.

529. Khwājah Mu'ayyad, a descendant of Abū Sa'īd bin Abū-alkhair, on fol. 211^a.

530. Shaikh Abū Naṣr, likewise a descendant of Abū Sa'īd, on fol. 211^a.

Abūward, on fol. 211^a:

531. Fudāil bin 'Iyād (Safinat-alauliyā, No. 96), on fol. 211^a.

532. Bāba Saundā'ī, was in the service of Mirzā Shāhrukh's son, Mirzā Baisunghar (who died A. H. 837 = A. D. 1434), on fol. 211^a.

533. Maulānā Ahmad, went at an early age to Trans-oxania and joined the ascetics (تجرّد مینشان) of Bukhārā; later on he went to the Trāk and stayed in Kāshān, where he got a professorship; but when Amīr Jamāl-al-dīn Astarābādī became wazīr of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazīr had resolved upon, on fol. 211^b.

534. Maulānā Abū-alḡasan Dānishmand, who in his fourteenth year could explain the commentary of the تجرید (no doubt the metaphysical work of that title by Naṣīr-al-dīn Tūsī, who died A. H. 672 = A. D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: کتاب مشارق (or perhaps کتاب حُسنا), کتاب مشرق, کتاب مرآة الافلاك, glosses on the شمسيه (the work on logie by Najm-al-dīn 'Alī bin 'Umar alḡazwini al-Kātibī, who died A. H. 693 = A. D. 1294), and the تهذيب (i. e. تهذيب المنطق والكلام, another work on logie by Sa'īd-al-dīn Maṣ'ūd bin 'Umar al-Taftazānī, who died

A. H. 791 or 792 = A. D. 1389 or 1390, see No. 541 below), a رسالة اثبات واجب, and a شرح فرائض; he also wrote poetry, on fol. 212^a.

535. Maulânâ Kumburî (قنبرى), both in text and index here; in the following copy he is styled Mnyarî, (منيرى), a poet, attached to 'Abd-almu'min Sultân, the son of the Wâli of Tûrân, 'Abdallâhkhân (the chief of the Uzbegs, who died A. H. 1006 = A. D. 1597, 1598, see No. 574 in this Cat.), on fol. 212^b.

Nasâ, on fol. 212^b:

536. Imâm Zâhir-aldin Nasawî, a poet, on fol. 212^b.

537. Al-Kâdî Imâm Majd-aldin, who greeted the newly-installed Kâdî of Nasâ, Kâdî Shams-aldin, with a famous extempore rubâ'î, on fol. 212^b.

538. Shams-aldin Muḥammad Mu'akkad, a rubâ'î-writer, on fol. 213^a.

539. Muḥammad bin Badi', was under 'Imâd-aldin Zangî (who died A. H. 540 or 541 = A. D. 1145 or 1146) chief secretary of Nasâ, on fol. 213^a.

540. Majd-aldin Muḥammad albânîrî (البانىرى or bin albânîrî, as the following copy reads), court-poet of Sultân Sikandar, and author of a mathnawî, entitled شاهنامہ, on the history of the Khwârizmshâhs, on fol. 213^a.

541. Maulânâ Sa'd-aldin Mas'ûd bin 'Umar al-Taftâzânî (see No. 534 above), began his authorship in his sixteenth year with a commentary on the صرف زبجانی, after which followed the مَطْوَل (a commentary on the تلخيص المفتاح, completed A. H. 748 = A. D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A. H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwârizm and wrote the مختصر تلخيص, dedicated to Jânîbeg; when Timûr conquered Khwârizm, he made the Maulânâ his companion; his death is fixed here, and in the following copy, wrongly in A. H. 752, instead of 791 or 792; he was buried in Sarakhs, on fol. 213^a.

542. Maulânâ Shams-aldin Muḥammad, son of the preceding scholar, on fol. 213^b.

543. Maulânâ Kuṭb-aldin Muḥammad, son of Shams-aldin, filled from the last years of Shâhrûkh's reign (who died A. H. 850 = A. D. 1447) to the beginning of Husain Mirzâ's reign (A. H. 873 = A. D. 1469) the post of Shaikh-alislâm, on fol. 213^b.

Sarakhs, on fol. 213^b:

544. Shaikh Abû-alfadl, the Pir of Shaikh Abû Sa'id bin Abû-alkhair (see No. 525 in this list), and the pupil of Abû Naṣr Sarrâj (Safinat-alauliyâ, No. 271), on fol. 213^b.

545. Shaikh Luḳmân, the mad one, contemporary with Abû Sa'id bin Abû-alkhair (comp. Ethé, Rubâ'is des Abû Sa'id, loc. cit., p. 149), on fol. 213^b.

546. Khwâjah Aḥmad Ḥammâdî (mentioned in the كشف المحجوب and Jâmi's نفحات), on fol. 214^a.

547. Sayyid-al-ajall Zâhir-aldin Tâj-alkuttâb, author of works in prose and verse, mentioned by 'Aufî, on fol. 214^a.

548. Aḥsadr-alajall Tâj-aldin, whose diwân is not extant, on fol. 214^a.

549. Ustâd Abû-alḥasan 'Alî al-Bihramî, a poet in Sultân Maḥmûd of Ghazna's time, and author of the خمسته نامہ on prosody, on fol. 214^b.

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550. Imâm-alajall Fakhr-aldin Muḥammad al-Zar-khâni, of whom two rubâ'îs are quoted here, on fol. 214^b.

551. Maulânâ Kuṭb-aldin, father of Naṣîr-aldin, on fol. 215^a.

Balkh, on fol. 215^a:

552. Shaikh Abû Ishâq Ibrâhîm bin Adham (or Ibrâhîm Adham, Safinat-alauliyâ, No. 97), got his investiture from Fuḍûil bin 'Iyâd (ib., No. 96), on fol. 215^b.

553. Abû 'Alî Shaḳîḳ, contemporary with the preceding Shaikh (Safinat-alauliyâ, No. 167), on fol. 216^a.

554. Ḥâtîm-i-aṣamm, pupil of Abû 'Alî Shaḳîḳ and Pir of Aḥmad bin Khidrawaih (Safinat-alauliyâ, No. 173), on fol. 216^a.

555. Aḥmad bin Khidrawaih (Safinat-alauliyâ, No. 174), had 1,000 disciples, on fol. 216^b.

556. Shaikh Abûbakr Warrâḳ (Safinat-alauliyâ, No. 264), on fol. 216^b.

557. Shaikh Bahâ-aldin Walad, with the epithet Sultân-al'ulamâ, grandson of Shâh 'Alâ-aldin Muḥammad, the uncle of Sultân Muḥammad Khwârizmshâh, and father of the great Jalâl-aldin Rûmî (Safinat-alauliyâ, No. 136; see also the Manâḳib-al'arifin, No. 630 in this Cat.); he had in Baghdâd a meeting with Shaikh Shihâb-aldin Suhrawardi; after performing the pilgrimage he settled fifteen years in Adharbaijân and Lârinda, and afterwards repaired to Kûniyah (Iconium), where he died, A. H. 628 (A. D. 1231), on fol. 216^b.

558. Maulânâ Jalâl-aldin Muḥammad, known as Maulawî al-Rûmî, the great mystical poet (Safinat-alauliyâ, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nishâpûr Farid-aldin 'Attâr, who presented him with a copy of his mystical poem اسرار نامه; he enjoyed for nine years the tuition and friendship of Bahâ-aldin Walad's pupil Sayyid Burhân-aldin Tirmidhî, and after his death that of Shams-aldin Tabrizî; when the latter had disappeared (as it is called here) he associated himself with Ṣalâh-aldin Zarkûb, and later on with 'Alabî Ḥusâm-aldin. He was born A. H. 604, and died A. H. 672 (A. D. 1207-1273), on fol. 217^a. Between this and the following Shaikh there is inserted here, on ff. 219^b-220^b, a short sketch of the history of the Barmakîs, beginning with Ja'far Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazir under the Umayyade Khalîf Sulaimân (his son Khâlid became wazir of Abû-al'abbâs), and ending with the final extirpation of the whole race under the Khalîf Hârûn-alrashîd, A. H. 187 (A. D. 803).

559. Shaikh Abû 'Alî Ibn Sinâ (the famous Avicenna), on fol. 220^b.

560. Shaikh Abû-alḥasan Shahîd, the Sâmânide poet and contemporary of Rûdagi (see Ethé, Rûdagi's Vorläufer, etc., No. 5), on fol. 221^a.

561. Abû-alḳâsim Ḥasan 'Unṣurî, the king of poets at the court of Sultân Maḥmûd of Ghazna; besides his ḳasidas there are mentioned here three of his mathnawîs, viz. خنك بت و سرح بت, و امق و عذرا, و نهر و عين (which are no longer extant), on fol. 221^b.

562. Alḳâdî alimâm Ḥamid-almillâh wa aldin 'Umar

bin Maḥmūd, well known by his مقامات, which have been praised by the poet Anwari; he flourished under Sultān Sanjar, on fol. 223^a.

563. Malik-alkuttāb Rashid-aldin al-Waṭwāt, the well-known poet and chief secretary (صاحب دیوان انشاء) of Atsiz, the Khwārizmshāh (who succeeded his father Kuṭb-aldin Muḥammad as governor of Khwārizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sultān Sanjar captured the fortress of Hazārasp, he was made prisoner and condemned to a painful death, but pardoned through the intercession of Muntakhab-aldin (in the following copy Muntajab-aldin, which means practically the same) Badi' Kātib, the Sultān's secretary; after Atsiz' death he served 17 years more under his son and successor Īl Arslan (A.H. 551-567 = A.D. 1156-1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his diwān various prose-works, among them the famous حدائق السحر on the art of poetry, on fol. 223^b, last line.

564. Imām Shams-aldin albākilāni, contemporary with Khwājah Niẓām-almulk, the great wazir of the Suljūqs, on fol. 226^a.

565. Sirāj-aldin, a poet who lived at the court of the Khwārizmshāhs, on fol. 226^a.

Ācīkātā and Maimana (near Balkh), on fol. 226^b:

566. Zāhīr-aldin Tāhīr bin Muḥammad (better known as Zāhīr Fāryābi), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكماء); he was first a panegyrist of the kings of Māzandarān, but attached himself afterwards to the Atābegs of Ādharbāijān, Muḥammad bin Īlduguz, the so-called Jahānpahlawān (A.H. 568-582 = A.D. 1172-1186), and his brother and successor Kizil Arslān (A.H. 582-587 = A.D. 1186-1191); at last he fled from the court of the latter and joined that of the Atābeg Abūbākr (i.e. Nuṣrat-aldin Abūbākr, the son of Muḥammad bin Īlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhāb, in Tabrīz, by the side of Khāḳāni, on fol. 226^b.

Andakhud (between Balkh and Marw), on fol. 228^a:

567. Sayyid Jamāl-aldin Barakah (as the following copy adds), the teacher of Amīr Timūr Gūrgān, on fol. 228^a.

568. Imām-alajall Iftikhār-ala'immah Ma'sūd bin Muḥammad bin 'Alī, scholar and poet, on fol. 228^a.

569. Maḥmūd bin Ma'sūd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زینة الزمان, on fol. 228^a.

Tirmidh, on fol. 228^a:

570. Shaikh Muḥammad 'Alī Ḥakīm, a great Qurān-interpret and traditionist, on fol. 228^b.

571. Abūbākr Warrāq, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228^b.

572. Kidwat-alshu'arā Abū-alḥasan, a poet, known by the name of منجنيك (probably منجنيك Manjanik), on fol. 228^b.

573. Shihāb-aldin Adib Ṣābir, one of the most renowned among the earlier poets and favourite of Sultān Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229^b.

574. Shāh Nāṣir Khwājah, a poet, went at an early age to India; he was the companion of the Khānzamān (i.e. 'Alī Kulikhān) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231^a.

575. Mir Sayyid 'Alī Muṣawwir (the painter), was in the emperor Humāyūn's service and honoured by the epithet of Nādir-almulk Humāyūnshāhī; towards the end of his life he undertook the pilgrimage to Makka, and remained there until his death, on fol. 231^a.

Hiṣār-i-Kāhistānī (Hiṣār Shādmān in the Ātashkada, Bodleian Cat., col. 287), on fol. 231^a:

576. Maulānā 'Aishī, who had first the takhalluṣ Miḥnati, which he was requested to exchange for 'Aishī, when he had the honour of being received among the servants of the Shāhīnshāh (i.e. Akbar), on fol. 231^b.

577. Fathī, a poet, on fol. 231^b.

578. Mailī, who wrote riddles (معما) and occasionally poetry, on fol. 231^b.

Khatlān, with its capital Kālāb, on fol. 231^b:

579. Maulānā 'Ādilī, who wrote the following ta'rikh on the death of Mirzā Sulaimān Badakhshī's wife: بلقيس زمان رفته (= A.H. 985, A.D. 1577), on fol. 231^b.

580. Maulānā Bāḳī, another poet, on fol. 231^b.

Badakhshām, on fol. 232^a:

581. 'Alī bin Asad, a panegyrist of the kings of Badakhshān, on fol. 232^b.

582. Maulānā Shams-aldin Muḥammad, born according to the حبيب السير in a place called Anjuman (انجمن), on fol. 232^b.

583. Mirzā Ibrāhīm, the son of Mirzā Sulaimān Badakhshī (see No. 579) and author of a diwān. He was born A.H. 941 = A.D. 1534, 1535 (ta'rikh: نخل امید پدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rikh: كو نخل امید پدر), on fol. 232^b.

584. Muḥammad Kāsimkhān Maujī, a poet, who grew up under the protection of the emperor Humāyūn and was raised at last to the rank of a Khān, on fol. 232^b.

585. Mirzā 'Alibeg or Mirzā 'Alibeg Akbarshāhī, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233^a.

586. Ḥāfiẓ Khaṭīb, another poet of the same time, on fol. 233^a.

587. Maulānā Abtarī (ابتری, so correct in the following copy; the present one reads both in text and index تبری), also a poet of Akbar's time, on fol. 233^a.

588. Maulānā Badakhshī, a poet of the same time, on fol. 233^a.

589. Maulānā Niyāzī, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarāt, where he joined the rebellious Mirzās (see

Elphinstone, *History of India*, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kâbul, where later on he attached himself first to Mirzâ Shâhrukh (or better, Shâhrukh Mirzâ, the son of Mirzâ Ibrâhîm, see No. 583, who after being driven out of his kingdom of Badakhshân which he had wrested from his grandfather Mirzâ Sulaimân, see No. 579, in A. H. 983 = A. D. 1575, entered Akbar's service A. H. 993 = A. D. 1585, and commanded the army sent against Kashmir) and then to Mirzâ Yûsufkhân (who completed the conquest of that country), with whom he went to Kashmir; in consequence of the rebellion of Yâdgâr (the nephew of the former king of Kashmir, Yûsufshâh, who in A. H. 1000 = A. D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A. H. 1002, when this work was composed, he was a prisoner still, on fol. 233^a.

590. Nadimî, on fol. 233^b.

Kâbul, on fol. 233^b:

591. Abû Hanifah Nu'mân bin Thâbit, the Imâm-i-â'zam (Safinat-alauliyâ, No. 21); his father Thâbit was a native of Kâbul, but had afterwards settled in Kûfah, where Abû Hanifah was born; he belonged to the Tabî'in, was a friend of Imâm Ja'far Šâdiq and the spiritual guide of Fu'âil bin 'Iyâd, Ibrâhîm Adham, Dâ'ûd Tâ'i, and Bashâr Hâfi (Safinat-alauliyâ, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A. H. 80 and 150 = A. D. 699-767, and 70 years) are contained in the following ta'rikh:

سال هشتاد و نه حنیفه بزاد - در جهان داد علم فقه بداد
سال عمرش کشید تا هفتاد - در صد و پنجاه اش وفات افتاد
on fol. 234^b.

592. Diyâ-aldin Maḥmûd, on fol. 235^a.

593. Hâjî Muḥammad, poet and protégé of the emperor Humâyûn, on fol. 235^b.

594. Maulânâ 'Âlim, under Akbar, on fol. 235^b.

595. Wâsîli, a poet and collector of poetry, on fol. 235^b.

596. Ghagûri, was first attached to Muḥammad Ḥakîm Mirzâ (Akbar's half-brother and governor of Kâbul, died A. H. 993 = A. D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a *yûzباشی*; he died before the completion of this work, and left some poetry, on fol. 235^b.

597. Mir Amânî, who fell from his horse and died, A. H. 981 (A. D. 1573, 1574), in Jaunpûr, on fol. 236^a.

598. Khwâjâzhâda, of great renown in Transoxania and Kâbul, on fol. 236^a.

Kashmîr, on fol. 236^a:

599. Yûsufkhân, who completed the conquest of Kashmir for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237^b.

600. Maulânâ Mir 'Alî Šairafî, on fol. 237^b.

601. Maulânâ Muḥammad Amin Mustaghni, a poet, on fol. 237^b.

602. Shaikh Ya'kûb, Šûfi and poet, on fol. 238^a.

603. Maulânâ Mazhari, a good poet, went at an

early age to Irân, but returned later to Kashmîr and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mirbahr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238^a.

604. Hamidi, a poet, on fol. 238^b.

605. Auji, another poet, on fol. 238^b.

606. Bâhiri (باهرى), so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Mâhiri (ماهرى), likewise a poet, on fol. 238^b.

607. Maulânâ Nâmi, better known as a grammarian than as a poet, on fol. 239^a.

Gharjistân, on fol. 239^a:

608. Badi'-alzamân 'Abd-alwâsi' aljabali, a renowned poet, who went from his native mountains to Harât, and afterwards to Ghazna, where he was patronised by Bahrâmshâh (the Ghaznawide who reigned A. H. 512-547 = A. D. 1118-1152); four years later he gained by a *kašidah* the favour of Sulṭân Sanjar, when the latter came for Bahrâmshâh's support to Ghazna, and went with him to Marw, on fol. 239^a.

Ghûr, on fol. 240^b:

609. Fakhr-alsâdât wa al'arifîn Ḥusain bin Ḥasan (or as the following copy reads, Ḥasan bin Ḥusain, both wordings being incorrect, the proper designation is Ḥusain bin 'Âlim bin Abî Ḥusain or Ḥasan, see Safinat-alauliyâ, No. 154, and Rieu i. p. 40^a) al-Ḥusainî, a great Šûfi and poet, who was according to some a pupil of Shaikh Rukn-aldin bin Shaikh Šadr-aldin bin Shaikh Bahâ-aldin Multânî (Safinat-alauliyâ, No. 156; usually the grandfather himself, Bahâ-aldin Zakariyyâ Multânî Safinat-alauliyâ, No. 152, is mentioned as Fakhr-alsâdât Ḥusainî's Pir), according to others of Shaikh Shihâb-aldin Suhrawardî (Safinat-alauliyâ, No. 148). He was the author of the Šûfi works: *Zâd al-musâfirîn*, *نزہة الأرواح*, *سی نامہ*, *کنز الرموز*, *زاد المسافرین*, *نزهة الأرواح*, *سی نامہ*, *کنز الرموز*, *صراط مستقیم*, and of a diwân of ghazals; he died A. H. 717 (A. D. 1317; others place his death in A. H. 718 or even 719), on fol. 241^a.

610. Malik Shams-aldin, the first of the Kurt kings (who are said by some to be descendants of the Ghûrides, by others to be related to Sulṭân Sanjar; by some again, on the authority of the *تاریخ مبارکشاهی* (see Rieu iii. p. 1010), to be the offspring of a certain *سیور* or *سبور* who came from Khaṭâ and settled in Ghûr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abakâkhân (who succeeded his father Hûlâgûkhân A. H. 663 = A. D. 1265); his death is fixed here, quite at variance with the usual date (viz. A. H. 676 = A. D. 1278), in A. H. 665, and he is stated to have been poisoned, on fol. 242^a.

611. Malik Shimâl-aldin, a descendant of the Kurt kings, composed some poetry, on fol. 242^a.

Bâdaghis, on fol. 242^b:

612. Hanṭalah (probably correctly Hanṭalah, see Ethé, *Rûdagi's Vorläufer und Zeitgenossen*, p. 38, No. 1), the only Persian poet under the Tâhirides, on fol. 243^a.

Asfizâr (nowadays called *Sabzâr* سبزار, so correctly

in the following copy; the present text has wrongly (شیمراز), on fol. 243^b.

613. Imâm Rashid-aldin Muḥammad bin Maḥmûd, a poet, on fol. 243^b.

614. Alajall Majd-aldin ibn Rashid al'azizi, likewise a poet, on fol. 243^b.

615. Alajall Muḥadhdhib-aldin Sayyid-alkuttâb Manşûr bin 'Alî, a third poet, on fol. 244^a.

(*Fâshanj*), on fol. 244^a:

616. Shaikh Abû-alḥasan, on fol. 244^a.

617. Shaikh Abû-allaith, on fol. 244^a.

618. Maẓhar-aldin, a poet, a rubâ'i of whom is quoted here, on fol. 244^a.

(*Harât*), on fol. 244^b:

619. Abû Isma'îl 'Abdallâh bin Abî-almanşûr Muḥammad al-Anşâri, the Shaikh-alislâm (Safinat-alanliyâ, No. 300), pupil of Shaikh Abû-alḥasan Kharakânî (Safinat-alanliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a *تفسیر قرآن* and the *منازل السائرین*, on fol. 245^a.

620. Muḥammad Carhgar (the cutler), one of the Abdâls, on fol. 245^b.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandî, see also Safinat-alanliyâ, No. 295), on fol. 245^b.

622. Khwâjah Abû Muḥammad (more correctly in the following copy Abû Aḥmad) Abdâl, see also Safinat-alanliyâ, No. 102), the real founder of the 'Īshî order, on fol. 245^b.

623. Abû-alwalid Aḥmad bin-alrajâ, many traditions of whom are reported in al-Bukhârî's *Şahîh*, on fol. 245^b.

624. Abû 'Abdallâh Mukhtâr (Safinat-alanliyâ, No. 190), on fol. 245^b.

625. Ajall-alhakîm Sharaf-alzamân Abû-almaḥâsin Abûbâkr Azrakî, the renowned poet; he was one of the confidential friends of the Saljûk ruler of Nishâpûr, Shams-aulah wa-aldin Tuḡhânsâh (the nephew of Tuḡhrulbeg and Çakarbeg, who associated with a number of poets of that time, for instance: 'Abdallâh Kûrashî, Shujâ' Nasawî, Aḥmad Badîhî, Ḥaḳîkî, Nasîmî, and others; this Tuḡhânsâh I, the patron of Azrakî, is not to be confounded with Tuḡhânsâh II (of the same house of Saljûk, who lived in the time of Sulţân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A. H. 581 = A. D. 1185; this latter Tuḡhânsâh was an early patron of Żahir Fâryâbî). Besides his poetry (mostly *kaşidas* in honour of Tuḡhânsâh), he wrote for the same Sulţân a work on sexual intercourse, *الفیه و شلفیه*, on fol. 246^a.

626. Fakhr-aldin Khâlid, an intimate friend of Sulţân Sanjar and a rubâ'i-writer; among the rubâ'is quoted here there is one, composed A. D. 543 = A. D. 1148, when Sanjar after his heavy defeat by Gûrkân, the Karâkhitâ'i ruler, received in Irâk from Bahrâmshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Ghûride Saif-aldin Sûri, on fol. 247^b.

627. Abû Manşûr 'Abd-alrashîd, also a rubâ'i-writer, on fol. 247^b.

628. 'Abd-alrâfi' bin al-Faḥ, a poet, friend and

companion of Muḥammad Sâm (i. e. Shihâb-aldin Muḥammad Ghûrî, who was killed A. H. 602 = A. D. 1206), on fol. 248^a.

629. Abû 'Abdallâh Muḥammad bin Abîbâkr bin 'Uthmân al-Imâmi (generally known by his takhalluṣ Imâmi), under Abaḳâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his diwân is still extant, on fol. 248^a.

630. Maulânâ Sa'îd, a panegyrist of Khwâjah 'Izz-aldin Tâhir alfaryûmadi (of Faryûmad near Sabzwâr, see Rien ii. p. 752^a and foot-note), the wazîr of Khurâsân under the Sulţâns of the Çingizkhânî line; his diwân is still extant, on fol. 248^b.

631. Maulânâ Rukn-aldin, known as Rukn Şâ'in, a contemporary and companion of Amir Muẓaffar (i. e. Mubâriz-aldin Muḥammad al-Muẓaffar, the founder of the Muẓaffari dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Maḥmûd deposed and blinded his father in A. H. 760 (A. D. 1359). He was also at some time in the service of Tuḡhâ Timûrkhân, who reigned in Khurâsân A. H. 737-753 (A. D. 1336-1352), and had the misfortune to be imprisoned by him; his diwân is still extant, on fol. 248^b.

632. Abû-alfadl 'Uthmân, of whom one rubâ'i is quoted, on fol. 249^b.

633. Maş'ûdî, a poet, on fol. 249^b.

634. Maulânâ Ḥasanshâh, a poet, who was first attached to Sulţân Muḥammad bin Mirzâ Baisunghar (put to death in A. H. 855 = A. D. 1452), on fol. 249^b.

635. Maulânâ Bannâ'i, a contemporary of Mir 'Alishîr, whose jealousy he had roused by his clever verses; when he once addressed a *kaşidah* to him and got no reward for it, he substituted the name of Sulţân Aḥmad Mirzâ (the son of Abû Sa'îd Mirzâ, after whose death in A. H. 873 = A. D. 1469, he ascended the throne of Samarḳand) for that of Mir 'Alishîr; after which he betook himself to Tabriz and attached himself to Sulţân Ya'kûb (i. e. Ya'kûbbeq of the Âḳ-ḳoyunlû dynasty, who reigned A. H. 883-896 = A. D. 1478-1491). After the Sulţân's death he returned to Harât, but as Mir 'Alishîr was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i. e. of Sulţân 'Alî Mirzâ, the son of the above-mentioned Aḥmad Mirzâ); he was killed in Samarḳand A. H. 918 (A. D. 1512), on fol. 250^a.

636. Mîram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sulţân Ḥusain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Sbaikh 'Alishâh Abdâl), on fol. 251^a.

637. Bâbâ 'Alishâh, one of the Abdâls of his time, contemporary with Jâmi; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsân from the death of Mirzâ Shâhrûkh (A. H. 850 = A. D. 1447) to the accession of Sulţân Ḥusain Mirzâ (A. H. 873 = A. D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251^a.

638. Shaikh Abû-alwâhid Fârighî, a great Şûfi and occasional poet, on fol. 251^b.

639. Mir Sayyid Muḥammad Jāmabâf (the cloth-weaver), a great rubâ'i-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rikh on his death is *سفر رباعي*, on fol. 251^b.

640. Mir Dauri, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252^a.

641. Şâlihî, a munshî of Akbar's time, and likewise a great calligrapher, on fol. 252^a.

642. Ghazâlî جنبك (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنبك Junbak, who died A. H. 967 = A. D. 1559, 1560), great in poetical contests and munâzarât, on fol. 252^b.

643. Nûri, the grandson of Maulânâ Hasanshâh (see No. 634), renowned by his jests and pleasantries, on fol. 252^b.

644. Maulânâ Khâtimî, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252^b.

645. Maulânâ Fath-allâh, contemporary with Maulânâ Mushfikî (probably Mushfikî Bukhârî, who was born A. H. 945 = A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253^a.

646. Maulânâ Ânî, lived nearly 60 years in Kashmir, on fol. 253^a.

647. Mir Amânî, a good poet, who spent most of his time in Kâbul, on fol. 253^a.

648. Maulânâ Farkî, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253^a.

649. Makṣûd Tirgar (the arrow-maker), on fol. 253^b.

650. Shâdi Rammâl (the soothsayer), on fol. 253^b.

651. Zulâlî, on fol. 253^b.

652. Ismî, on fol. 253^b.

Bâkharz (between Nishâpûr and Harât), with its dependency *Tâbyâd*, on fol. 253^b:

653. Maulânâ Zain-aldin Abûbâkr Tâbyâdi (Safinat-alauliyâ, No. 351), on fol. 253^b.

654. Shaikh Saif-aldin Bâkharzi, a pupil of Shaikh Najm-aldin Kubrâ (Safinat-alauliyâ, Nos. 127 and 124), who appointed him afterwards his Khalifah and sent him to Bukhârâ; according to some he died A. H. 648 = A. D. 1250 (the usual date of his death is A. H. 657 or 658 = A. D. 1259 or 1260); he lived in the time of Hûlâgûkhân (who became sole master of Persia A. H. 654, and died A. H. 663 = A. D. 1256-1265) or in that of Mangû Kâ'ân, Hûlâgû's elder brother (who died A. H. 654 = A. D. 1256), which comes practically to the same thing. Mangû Kâ'ân's mother, who was a Christian, is said to have founded a madrasah in Bukhârâ and to have made Saif-aldin governor of that institution; a number of verses from his *كلمات القدسيه* are quoted here, on fol. 253^b.

655. Abû-alkâsim 'Alî bin al-Ḥusain (in the following copy bin al-Ḥasan) bin Abî al-Ṭayyib, was first secretary to Sulṭân Rukn-aldin Toghrlubeg (who died A. H. 455 = A. D. 1063), but afterwards retired from the world, on fol. 254^a.

656. Tâj-aldin Isma'il, a poet, on fol. 254^b.

Khawâf, on fol. 254^b:

657. Shâh-i-Sanjân, i. e. Rukn-aldin Maḥmûd, a pupil of Khwâjah Maudûd 'Āshti (Safinat-alauliyâ, Nos. 107 and 105), a great Sûfi and rubâ'i-writer, on fol. 255^b.

658. Shaikh Zain-almillah wa-aldin, on fol. 256^a.

659. Amir Kîwâm-aldin, on fol. 256^a.

660. Khwâjah Ghiyâth-aldin Pir Aḥmad, who was for 40 years wazir of Mirzâ Shâhrukh, and afterwards wazir of Mirzâ 'Alâ-aldaulah (Shâhrukh's grandson and successor in Harât A. H. 850 = A. D. 1447) and his brother Sulṭân Muḥammad (who was defeated and put to death by another of his brothers, Bâbar, A. H. 855 = A. D. 1452); he died in the reign of Mirzâ Bâbar (A. H. 853-861 = A. D. 1449-1457), on fol. 256^a.

661. Khwâjah Majd-aldin Muḥammad, son of the preceding Khwâjah, was first munshî under Sulṭân Abû Sa'id Mirzâ (the son of Sulṭân Muḥammad Mirzâ, reigned A. H. 854-873 = A. D. 1450-1469) and afterwards wazir of Sulṭân Ḥusain Mirzâ (Abû Sa'id Mirzâ's successor, A. H. 873-911 = A. D. 1469-1506), on fol. 256^a.

662. Maulânâ Majd, author of the *روضه الخلد*, an imitation of Sa'dî's *Gulistân*, and of a versified adaptation of the *جواهر اللغة* by Jâr-allâh 'Allâmah (Zamakhsbarî?), on fol. 256^b.

663. Maulânâ Muẓaffar, under Malik Ghiyâth-aldin Kurt (probably Ghiyâth-aldin II, the last of the Kurt dynasty who reigned over Harât, Ghûr, etc., A. H. 771-783 = A. D. 1370-1381, and was defeated and put to death by Timûr); after a quarrel with Ghiyâth-aldin he stayed for some time at the court of Shâh Shujâ' the Muẓaffaride (A. H. 760-786 = A. D. 1359-1384), but afterwards returned to Harât; he was called the second Khâkânî on account of his great poetical genius, but is said to have thrown his diwân into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256^b.

664. Kîwâmî, a poet, on fol. 257^a.

665. Khwâjah Majd-aldin, another poet, on fol. 257^a.

666. Kâsimî, lived some time in Harât and went then to Sîstân, where he gained the favour of the kings of that country; he also fell in there with Maulânâ Walî (probably the poet Walî Dasht Bayâdi), who showed him great respect; he died in Farâh, on fol. 257^a.

Jâm, on fol. 257^b:

667. Shaikh-alislâm Aḥmad Jâmi (i. e. Aḥmad Nâmakî, see Safinat-alauliyâ, No. 308), father of Shaikh Zuhûr-aldin (in the Safinat-alauliyâ Zahir-aldin) 'Îsâ, who in his *رموز المقاتل* gives an account of his father's life. Aḥmad Jâmi left 39 sons and 3 daughters, and wrote 14 important Sûfic works, among which are particularly renowned: *انيس التائبين*, *رسالة سمرقندی*, *سراج السائرين*, *بحار الحقيقة*, *مفتاح النجات*, and a book of poetry (*كتاب اشعار*); these books are still extant and enjoy a wide circulation among the Sûfis; all his other writings have been lost, on fol. 257^b.

668. Pûrbahâ, was in his younger years a pupil of Khwâjah Wajih-aldin Ṭâhir Faryûmadi, and obtained afterwards the favour of the Şâhib-diwân or prime-minister Khwâjah Shams-aldin Muḥammad (the same wazir of Hûlâgû and Hûlâgû's successors, to whom

Sa'di dedicated his *کتاب صاحبیه* and who was executed A. H. 683=A. D. 1284 under Arghûnkân, the son of Abakâkhân and grandson of Hûlâgûkhân, who reigned from A. H. 683 to 690=A. D. 1284-1291); he was a good poet, on fol. 258^a.

669. Imâm-alajall Nizâm-alain al-Kitâb (al-Kitâbi?), wrote poetry also, on fol. 258^b.

670. Maulânâ Nûr-alain 'Abd-alrahmân Jâmi, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898=A. D. 1492; see Safinat-alauliyâ, No. 90); he reached the age of 81 years, which has been expressed by the word *کاس* (synonymous with *چام*) in a ta'rikh by Maulânâ 'Abd-alghafûr Lâri (Safinat-alauliyâ, No. 91); he was a pupil of Shaikh Sa'd-almillah wa alain Kâshghari. His grandfather Maulânâ Shams-alain Muhammad Dashti had migrated from Dasht, near Isfahân, to Jâm, on fol. 258^b.

671. Maulânâ 'Abdallâh Hâtifi, the nephew of Jâmi and renowned epic poet, who died A. H. 927=A. D. 1521 (ta'rikh *شاه شاعران*); extracts are given here from three of his mathnawis, viz. the *ظفرنامه تیموری*, the *هفت منظر*, and the *خسرو و شیرین*, on fol. 260^a.

672. Maulânâ Dhauki, a poet, on fol. 260^b.

Turbat, with its dependencies *Zâwa* and *Junaid*, on fol. 260^b:

673. Shaikh Kuṭb-alain Haidar, the founder of the Haidari order, called the Shâh of the Abdâl (*شاه ابدالان*); Shâh-i-Sanjân (No. 657) wrote a famous rubâ'i about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260^b.

674. Abû 'Abdallâh Muhammad bin 'Abdallâh al-Junaidi, a poet, on fol. 261^a.

675. Shams-alain Junaidi, another poet, on fol. 261^a.

676. Riyâdi, one of the famous poets of the time of Sultân Husain Mirzâ, whose exploits he celebrated in an epic poem; when Shâh Isma'il Safawi conquered Khurâsân, he fixed this event by the highly complimentary ta'rikh, *امير المؤمنین حيدر علی ابن ابی طالب* (=A. H. 918, A. D. 1512); he attached himself to the latter Shâh and commenced an epic poem on his conquests also (comp. Rieu iii. p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261^a.

677. Fardî, imitated Hâfiz for some time, and became at last blind; he also attempted an imitation of the *مخزن الاسرار*, on fol. 261^b.

678. Nawidi, on fol. 261^b.

679. Zuhûri, on fol. 261^b.

680. Mir Husain Kufri, a good Shikasta-writer and poet, on fol. 261^b.

681. Maulânâ Sultân Husain, a clever man and occasional poet, on fol. 262^a.

Mashhad-i-mukaddas (formerly *Tûs*), on fol. 262^a:

682. Ahmad bin Masrûk, one of the Aḳṭâb (Safinat-alauliyâ, No. 206, where he is called Ahmad bin Muhammad bin Masrûk), on fol. 262^a.

683. Abû Naṣr Sarrâj (Safinat-alauliyâ, No. 271), called the *طابوس الفقرا*, on fol. 262^a.

684. Ma'shûk Tûsi, one of the demented sages (*از عقلای مجانین*) who never prayed; he was contemporary with Abû Sa'id (probably Abû Sa'id bin Abû-alkhair, Safinat-alauliyâ, No. 294), on fol. 262^a.

685. Shaikh Abûbâkr bin 'Abdallâh al-Nassâj (Safinat-alauliyâ, No. 120), one of the companions (respectively pupils) of Abû-alkâsim Gurgâni (who died A. H. 450=A. D. 1058, Safinat-alauliyâ, No. 71), on fol. 262^b.

686. Hujjat-alislâm Muhammad bin Ahmad (correctly, bin Muhammad) al-Ghazâli (Safinat-alauliyâ, No. 303), a Shâfi'ite, who studied under the Imâm-alharamain Abû-alma'âli Juwaini (died A. H. 478, Rabî'-'alâkhar=A. D. 1085, August); the great wazîr Nizâm-almulk appointed him professor in the *مدرسة نظامیه*; later on he renounced the world and gave himself up to divine speculations only. In Shûfic lore he had as teacher Abû 'Alî Fârmadi (Safinat-alauliyâ, No. 72); he made the pilgrimage to Makkah and Madinah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, *جواهر القرآن* and *احياء علوم الدين*, went afterwards to Jerusalem and from thence to Egypt; on his return to Tûs he founded there a madrasah and a Shûfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262^b.

687. Shaikh Ahmad Ghazâli, brother of the preceding Hujjat-alislâm (Safinat-alauliyâ, No. 121) and pupil of Abûbâkr Nassâj (see No. 685); he wrote many risâlas, one of which is entitled *سوانح*, and has suggested to Shaikh Fakhr-alain Irâki (who died A. H. 688=A. D. 1289; see Safinat-alauliyâ, No. 153) the main lines on which he composed his famous *لمعات*, on fol. 262^b.

688 and 689. Abû 'Abdallâh Targhîdi (*ترغیدی*) and Bâbâ Maḥmûd Tûsi, two holy men, whose lives are fully described in the *فتوحات*, on fol. 263^a.

690. Khwâjah Nizâm-almulk, the great wazîr of the Saljûk kings Alp Arslan and Malikshâh, who was assassinated by a follower of Hasan Şabbâh in Ramadân A. H. 485 (A. D. 1092, October); the news of his death reached Malikshâh in Baghdâd the 24th of Ramadân, he handed the wazîrship over to Khwâjah Tâj-almulk and went hunting; but on the 3rd of Shawwâl he fell ill, returned to Baghdâd, and died there about the middle of that month (only 18 days after Nizâm-almulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshâh was informed of the death of his wazîr); some verses of Nizâm-almulk are quoted here, on fol. 263^a.

691. Firdausi, with his real name Abû-alkâsim Manşûr, son of Fakhr-alain Ahmad, born in Shâdâb, near Tûs, the immortal author of the Shâhnâma (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdûsi als Lyriker,' Sitzungsberichte der Münchener Academie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264^a.

692. Asadi, usually designated as Firdausi's teacher and as author of the *Garshâspnâma* (but comp. Bodleian Cat., No. 507), on fol. 265^b.

693. Khwâjah Manşûr (in the index Abû Manşûr), was in the service of the Amîr Khudâidâd and wrote occasionally poetry, on fol. 266^b.

694. Maulânâ Sultân 'Alî, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulânâ Aẓhar, whose teacher Ja'far had been, the disciple of Mir 'Alî Tabrizi, who laid the foundation of

the Naskh-Ta'liq; Sultân 'Alî had many disciples, among them Maulânâ 'Alâ-aldin, Maulânâ Sultân Muḥammad Khandân, Maulânâ Sultân Muḥammad Nûr, Ḳalandar Kâtib, and Maulânâ Zain-aldin Maḥmûd, who was the teacher again of Maulânâ Mir 'Alî (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sultân 'Alî died A. H. 919 = A. D. 1513; Maulânâ Mir 'Alî, usually called Mir 'Alî al-Kâtib, died A. H. 950 = A. D. 1543; Mir 'Alî Tabrizî, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A. H. 803 = A. D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawis in A. H. 798 = A. D. 1396, see Rieu ii. pp. 621^b and 622^a), on fol. 267^a.

695. Maulânâ 'Abd-alṣamad, likewise calligrapher and poet; a copy of Jâmi's diwân is from his pen, on fol. 267^a.

696. Mirzâ Aṣghar, a poet, on fol. 267^a.

697. Maulânâ Mânî, a favourite of Abû-alḥasan Mirzâ, the son of Sultân Ḥusain Mirzâ Baikarâ, and a good poet, on fol. 267^a.

698. Ashrafkhân Munshî, calligrapher and occasional poet, on fol. 267^b.

699. Aḥmad Mirak Ṣâlîhî, went in his youth to 'Irâq and attached himself afterwards to Shâh Tahmâsp Ṣafawî (who reigned A. H. 930-984 = A. D. 1524-1576); at last he rose to the dignity of a wazir of his native province of Mashhad, on fol. 267^b.

700. Muḥammad Mirak Ṣâlîhî, brother of Aḥmad Mirak, and a good poet, on fol. 268^a.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Alî Ḳulikhân, the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, نقش بدیع; after the Khanzâmân had been slain by Akbar's troops (A. H. 974 = A. D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Aḥmadâbâd, in Gujarât, and was buried there in a place called Sarkîḥ (the ta'rikh for his death is:

میرات الكائنات، رشتحات الحیات، اسرار مکتوم سرکیم = A. H. 980, A. D. 1572). He was born, according to Rieu ii. p. 661^b, A. H. 936 (A. D. 1529, 1530). His diwân and his mathnawis contain altogether 70,000 verses, and he wrote besides the following prose-works: مرآت الكائنات، رشتحات الحیات، اسرار مکتوم، on fol. 268^a.

702. Maulânâ Ibn 'Alî, with the takhallus Wâkifî, was some time governor of the Dakhan, on fol. 269^a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269^b.

704. Mir 'Arabshâh, wrote occasionally poetry, on fol. 269^b.

705. Mir Bâkîr (in the following copy Mir Bâkî), also composer of some poetry, on fol. 269^b.

706. Maulânâ 'Abd-al'ali Najâti, a poet, on fol. 269^b.

707. Darwish Nizâm, a rubâ'î-writer, on fol. 270^a.

708. Kâsim Arslân, calligrapher, ta'rikh-writer, and poet, on fol. 270^a.

709. Muḥammad Hâshim Mardumi, a poet, on fol. 270^a.

710. Maulânâ Muḥammad Riḏâ, a poet, on fol. 270^a.

711. Akḏasi, author of a Sâḳinâma and other poetry, on fol. 270^b.

712. Taḳî Pirzâda, author of a famous rubâ'î, on fol. 270^b.

713. Mir 'Azmi, who composed some sweet verses, on fol. 270^b.

714. Nisbati, lived most of his time in Tabriz, and wrote some pleasant poetry, on fol. 271^a.

715. Mir 'Arab, with the takhallus Badîhî, on fol. 271^a.

716. Ulfati, quite a young poet at the time when this work was written, on fol. 271^a.

717. Nâdiri, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271^a.

(Nishâpûr, on fol. 271^a:

718. Abû Ḥafṣ Ḥaddâd (Safinat-alauliyâ, No. 184), on fol. 271^b.

719. 'Uthmân Ḥirî (correctly Abû 'Uthmân Ḥirî, see the next line in this and the following copy, and Safinat-alauliyâ, No. 205), a great Ṣūfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nishâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272^a.

720. Ḥamdûn Ḳaṣṣâr (Safinat-alauliyâ, No. 188), on fol. 272^a.

721. Abû 'Alî Daḳḳâk (Safinat-alauliyâ, No. 283), contemporary with Amir 'Alî, the governor of Kirmân, who once asked him for advice, on fol. 272^a.

722. Abû-alkâsim Naṣrâbâdî, or, as in the text here, Naṣirâbâdî (Safinat-alauliyâ, No. 267), on fol. 272^a.

723. Aḥmad Ḥarb, who enjoyed such a reputation as a saint, that Yaḥyâ bin Ma'âdh Râzî (Safinat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272^a.

724. Abû Muḥammad Murta'ish (Safinat-alauliyâ, No. 227), on fol. 272^b.

725. Abû Ḥamzah, contemporary with Junaid, as it seems, on fol. 272^b.

726. Abûbâkr Farrâ (Safinat-alauliyâ, No. 265), on fol. 272^b.

727. Abû 'Umar (in the following copy Abûbâkr) Zanjid, another renowned Shaikh, on fol. 272^b.

728-732. Amir Nishâpûrî, Khâlûi Nishâpûrî, Ḥusain bin Muḥammad al-Sullamî, Shaikh Abû 'Abd-alrahmân Sullamî (Safinat-alauliyâ, No. 284), and Shaikh Abû 'Alî Thaḳafî (Safinat-alauliyâ, No. 226), five other great saints whose biographies are found in the نفحات الانس، on fol. 272^b.

733. Shaikh Farid-aldin 'Attâr, the great mystic poet, who got his first tuition, according to the مجالس العتقانی، from Shaikh Kutb-aldin Ḥaidar (No. 673), to whom he afterwards dedicated his حیدر نامه; later on he spent some time with Shaikh Rukn-aldin Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldin Baghdâdî, from whom he received his investiture. He was born A. H. 513 (A. D. 1119) under Sultân Sanjar and put to death during the general massacre of the inhabitants of Nishâpûr by the Moghuls of Čingizkhân, A. H. 627 (A. D. 1230; another date, given by some biographers, viz. A. H. 619, is evidently incorrect), 114 years old. His mathnawis are said to contain upwards of 120,000 baits, his diwân, containing ḳaṣidas, ḡhazals, and rubâ'is, 40,000 baits. Of his mathnawis (he is reputed here to have written 40 of them) there are mentioned here: مصیبت نامه، اسرار نامه، الہی نامه،

وصيت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawis, 'the book of the last will,' and 'the book of union,' by 'Attār, see Bodleian Cat., No. 624, 6 and 17), لبلى نامه, جواهر نامه (perhaps identical with the جواهر حقائق or حقائق الجواهر, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawī, but a collection of ḡaṣidas and tarjībands), ولد خسرو نامه, بيسر نامه (otherwise جواهر الذات, اشتر نامه, جيدر نامه, نامہ, جوهر الذات, or more correctly still جوهر ذات, comp. Rieu ii. p. 576^b sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار), (مظهر آثار گل وهرمز, منطق الطير probably the same poem that is usually styled خسرو وگل or گل وخرسو, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576^b), and شرح القلب (in the following copy with the silly title of شرح الكلب). In the verses quoted from the poet's mathnawīs there are also found extracts from the لسان الغيب which is not mentioned in this list. Of 'Attār's prose-works appear here the تذكرة الاوليا and اخوان الصفا (the latter probably identical with the alleged mathnawī, شرح القلب, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attār with the title of اخوان الصفا), (شرح قلوب اخوان الصفا), on fol. 272^b.

734. Imām-ala'immah Muḥammad bin Yaḥyâ, who was frequently consulted by Sulṭân Sanjar, on fol. 277^a.

735. Imām-al'alam Muḥammad bin Aḥmad bin Maḥmūd; when Sulṭân Sanjar marched to Ghazna to chastise Bahrâmshâh, the latter sent the Imām as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imām's works are the تفسیر بصائر يمينى, the رأى آراى (a translation of غرر و سير), and the صحيفة الاقبال (a controversy between sword and pen), on fol. 277^b.

736. Muḥammad bin 'Abdallâh, known as Ibn al-muḡanna' (ابن المقتنع), in the following copy Ibn almanī' (ابن المنيع), made great travels and wrote many works, among them a صحاح, on fol. 277^b.

737. Muslim bin Ḥajjâj al-Kushairi, the author of the great collection of traditions, styled الجامع (or صحيح الصحيح), which rivals in every respect Al-Bukhârî's better-known work of the same title; Muslim died A. H. 261=A. D. 875; Al-Bukhârî A. H. 256=A. D. 870), on fol. 278^a.

738. Shaikh Abû Naṣr Isma'îl bin Ḥammâd al-Jauharî, the famous lexicographer and author of the صحاح or صحاح اللغة (died A. H. 393=A. D. 1002), on fol. 278^a.

739. Shaikh Ishâq bin Râhûyah Ḥanṭali (or perhaps Ḥanzali; the present copy also adds Tha'labî to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278^a.

740. Abû Ishâq Aḥmad Tha'labî, here represented

as author both of a Ḳurân-commentary (the تفسير (تعليق) and of the قصص الانبياء, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبياء is in the best copies of that work distinctly called Ishâq bin Ibrâhim bin Mansûr bin Khalaf of Nishâpûr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13^b, styles him Abû Ishâq Aḥmad or Abû Ishâq Ibrâhim bin Isma'îl, and evidently identifies him with Abû Ishâq Tha'labî, as he fixes his death in A. H. 427=A. D. 1036), on fol. 278^a.

741. Abû-alma'âli Mas'ûd bin Muḥammad, author of the كتاب الهادى, on fol. 278^a.

742. Muḥammad bin Musayyab الاربعيالى (in the following copy الاربعياني, in the index of the present copy الاعياني Ala'yânî), on fol. 278^a.

743. Muḥammad bin Ibrâhim Faḳih, on fol. 278^a.

744. Abû-alhasan 'Ali bin Aḥmad, author of an elementary and an intermediate commentary on the Ḳurân, (correctly تفسیر بسيط ووسطا ووسطى), and of an explanation of the names of God (شرح اسماء الله), on fol. 278^a.

745. 'Abd-almalik (i. e. Abû Mansûr 'Abd-almalik bin Muḥammad bin Isma'îl al-Tha'libî, who was born A. H. 350=A. D. 961, and died A. H. 429=A. D. 1038), the author of the بيتمة الدهر, on fol. 278^a.

746. Ustâd-ala'immah Radî-aldin, a great legal authority and panegyrist of Kilij Tamghâjkhân of Turkistân, who resided in Samarkand (about A. H. 558=A. D. 1163, see Rieu iii. p. 1093^b); he generally used Banda as takhalluṣ (in Beale's Oriental Biogr. Dictionary, p. 224^b, his death is fixed in A. H. 598=A. D. 1202), on fol. 278^a.

747. Malik-alshu'arâ Iftikhâr-alsâdât Amîr Mu'izzi, the court-poet of Sulṭân Malikshâh (A. H. 465-485=A. D. 1072-1092) and Sulṭân Sanjar, who conferred upon him the rank of a king of poets. His father Burhânî had been a court-poet of Alp Arslân (A. H. 455-465=A. D. 1063-1072). Amîr Mu'izzi was introduced to Malikshâh by the Amîr 'Ali (i. e. Ali bin Farâmur, the ruler of Yazd, see Rieu ii. p. 552^b, here called the Sulṭân's son-in-law; in reality he was the brother-in-law of Alp Arslân); he was killed by a stray arrow from Sanjar's bow (A. H. 542=A. D. 1147); his diwân comprises more than 15,000 baits, on fol. 280^a.

748. Sayyid-alajall Ṣadr-aldin, author of the تاريخ خوارزمشاهى (not تاريخ مبارکشاهى, as the present copy wrongly reads), and poet, on fol. 282^b.

749. Imâm Shams-aldin Muḥammad al-Dhâtî, a poet, on fol. 282^b.

750. Ḥujjat-alḥaḳḳ Imâm 'Umar Khayyâm, the great astronomer, freethinker, and rubâ'î-writer, on fol. 282^b.

751. Shâh-fûr, a renowned Inshâ-writer under Sulṭân Jalâl-aldin (the Khwârizmshâh who reigned from A. H. 617=A. D. 1221, or according to Rieu ii. p. 581^a, A. H. 621=A. D. 1224, to A. H. 628=A. D. 1230, 1231)

and author of a work on letter-writing and correspondence, styled رسالة شاهفروزيه, on fol. 283^b.

752. Khabbâzi (otherwise and probably more correctly called Khabbâz, see Ethé, Rüdagi's Vorläufer, etc., No. 11), baker and poet, under the Sāmānides, on fol. 283^b.

753. Kâtibi, the well-known poet, was first in the service of Shâhrukh Mirzâ's son Baisunghar Mirzâ (who died A. H. 837=A. D. 1434), but, disappointed there, went to Shirwân, and remained for some years at the court of Amîr Ibrâhim, the ruler of that country; he fell at last a victim to the plague at Astarâbâd (A. H. 838 or 839=A. D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457-458; see also on his poetical works Bodleian Cat., Nos. 867-870), on fol. 283^b.

754. Ibn Jalâl, wrote poetry occasionally, on fol. 285^a.

755. Jalâl-aldin Ṭabîb, physician and poet under the Muẓaffaris (died A. H. 795=A. D. 1393, see Bodleian Cat., No. 855), on fol. 285^a.

756. Maulânâ Luṭf-allâh, a good writer in verse and prose and a renowned Ṣūfi, on fol. 285^a.

757. Saifi, a poet, on fol. 285^b.

758. Kūnburi, a panegyrist of Mirzâ Bâbar (comp. No. 660), on fol. 285^b.

759. Maulânâ Amîr Ḥusain, contemporary with Jâmi, a great composer of riddles and author of a رساله في رساله در فن معيّا (or as it is usually called رساله في المعيّا, see Bodleian Cat., Nos. 1353-1356; Amîr Ḥusain bin Muḥammad alḥusaini died A. H. 904=A. D. 1498, 1499); the first riddle quoted here is on the name of Muḥammad Mu'min Mirzâ, on fol. 286^a.

760. Mirzâkhân, wrote poetry occasionally, on fol. 286^a.

761. Khwâjah Ḥusain Thanâ'i (in the text here wrongly spelt سنائي), seems to be identical with the well-known poet Ḥusain Thanâ'i, who is called Mash-hadi in most tadhkiras and died A. H. 996=A. D. 1588 (see Bodleian Cat., Nos. 1045-1049); he was chiefly renowned by his ḳaṣidas, in one of which, quoted here, he praises Khwâjah or Shâh Maṣṣûr, who is no doubt Akbar's wazir Shâh Maṣṣûr Shirâzi (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzâ Muḥammad Ḥakim, A. H. 989=A. D. 1581), on fol. 286^a.

762. Muhammad Mn'min, a good musician and poet, on fol. 287^b.

763. Mir Muḥammad Sharîf Wuḳû'i, a good poet, went to India and attached himself first to Shihâb-aldin Aḥmadkhân and after his death to the Sipahsâlâr 'Abd-alrahim Khânkhânân (the translator of Bâbar's memoirs, see Nos. 216-218 in this Cat.); later on he entered the service of Akbar, on fol. 287^b.

764. Maulânâ Naẓîri, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khânkhânân 'Abd-alrahimkhân; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A. H. 1012=A. D. 1603, 1604, see Rieu ii. p. 817^b), on fol. 288^a.

765. Mir Saifi (in the following copy, Mir Ṣafi), was for years police-superintendent (محتسب) of Kirmân, on fol. 289^b.

766. Nûri (in the following copy Nawîdi), wrote, like the preceding Mir Ṣaifi or Ṣafi, poetry occasionally, on fol. 289^b.

767. Dânahî, wrote poetry in his native dialect (the dialect of Nishâpûr), on fol. 289^b.

768. Āgahî, another dialectical poet, on fol. 290^a.
(Sabzwâr), on fol. 290^a:

769. Amîr Yamîn-aldin Ṭughrâ'i, originally of Turkistân, settled in Faryûmad in Khurâsân and became a friend of Khwâjah 'Alâ-aldin Muḥammad, who was in the time of Sultân Abû Sa'id (i.e. Sultân Abû Sa'id Bahâdurkhân Îlkhâni, the son and successor of Sultân Muḥammad Khudâbanda, who reigned A. H. 716-736=A. D. 1316-1335) wazir of Faryûmad, on fol. 291^a.

770. Amîr Maḥmûd bin Amîr Yamîn-aldin, commonly known as Ibn Yamîn, the son of the preceding Amîr and a famous ḳiṭ'ah-writer (he died A. H. 745=A. D. 1344, 1345, see Bodleian Cat., Nos. 790-792), on fol. 291^a.

771. Amîr Shâhî, a descendant of the minor dynasty of the Sarbadârs, was attached to Mirzâ Baisunghar, the son of Mirzâ Shâhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his diwân, comprising 1000 baits, is still extant, on fol. 291^a.

772. Amîr Sultân Maṣ'ûd, son of Amîr Shams-aldin 'Ali, who was himself a grandson of Amîr Shams-aldin 'Ali alnakib alnajafi alkûfi; his mother was the granddaughter of Sultân Abû Sa'idkhân's cousin Mirzâ Maḥmûd Khwâjah (belonging, like the elder Amîr Shams-aldin, to the Mukhtârî order of mystic shaikhs, who traced their genealogy back to the Imâm Zain-al'âbidin); Shams-aldin 'Ali II (Maṣ'ûd's father) had succeeded in making himself master of a vast territory in Sabzwâr, and when 'Ubaid-allâhkhân, the Uzbek ruler, took possession of Harât (A. H. 943, 27th of Ṣafar=A. D. 1536, Aug. 15, see Rieu iii. p. 1089^b), and the whole of Khurâsân paid homage to him, Shams-aldin alone refused to do so; after 'Ubaid-allâh's defeat by Shâh Tahmâsp in the same year 943, the latter conferred the title of Sultân upon Shams-aldin and formally assigned the territory of Sabzwâr to him; Amîr Sultân Maṣ'ûd wrote poetry occasionally, on fol. 291^b.

773. Amîr Muḥammad Kaskani, devoted himself to a religious life and wrote some poetry, on fol. 292^a.

774. Amîr Ḥusain Kudsi Karbalâ'i, whose father had migrated from Karbalâ to Khurâsân and settled in Sabzwâr; Amîr Ḥusain himself went, towards the end of his life, to Harât in consequence of a favour shown to him by the governor of that place, Muḥammadkhân; he wrote some pretty verses, on fol. 292^b.

775. Mir 'Alî 'Arab Fikri, brother of the preceding Amîr; only a few verses are preserved of him, on fol. 292^b.

776. Nawâ'i, nephew of Amîr Ḥusain Karbalâ'i (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293^a.

777. Figâri, another nephew of Amîr Ḥusain Karbalâ'i (on his sister's side), also a poet, on fol. 293^a.

778. Shuhûdî, a poet, on fol. 293^a.

779. Muḥammad Taḳî, likewise a poet, on fol. 293^a.

780. Kâmi, was at the time when this work was composed, in the service of 'Abd-alrahim Khânkhânân

(see Nos. 763 and 764); he wrote poetry too, on fol. 293^b.

781. Kamâlî Afṣah, a good ḳaṣidah-writer, on fol. 293^b.

782. Ḥâjî Kamâl, contemporary with Kamâlî Afṣah, to whom he addressed a rubâ'î, on fol. 294^a.

783. Nâṭîkî, a good writer in verse and prose, on fol. 294^a.

784. Haidarî, on fol. 294^a.

785. Sayyid Muḥammad, on fol. 294^a.

Asfarâ'in, on fol. 294^a:

786. Shaikh Nûr-aldin 'Abd-alrahmân, contemporary with and Pir of Shaikh Rukn-aldin 'Alâ-aldaulah Simnânî (Safinat-alauliyâ, Nos. 131 and 132), on fol. 294^a.

787. Aṣṣadr alajall 'Imâd-aldin Mu'ayyad bin Aḥmad Kâtîb, of whom a rubâ'î has been preserved, on fol. 294^b.

788. Shaikh Âdhurî or Âdhari, with his real name Ḥamzah, son of Khwâjah 'Alî Malik, who was a man of importance under the Sarbadârîans in Asfarâ'in (comp. Nos. 709-711 in this Cat.); Âdhurî rose to the rank of a king of poets in the reign of Shâhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyî-aldin Tûsî and then of Sayyid Nîmat-allâh Walî, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sulṭân Aḥmadshâh Bahmanî (i.e. Shihâb-aldin Abû-alghâzi Aḥmadshâh I, who reigned A. H. 825-838 = A. D. 1422-1435, see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A. H. 866 (A. D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarâ'in (as the following copy has, or at Asfizâr, as is distinctly written in this). The ta'rikh for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294^b.

789. Shaikh 'Izz-aldin Pûr-i-Ḥasan (or Pûr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296^a.

790. 'Izz-aldin Râfî, writer of charming verses, on fol. 296^a.

791. Saif-aldin, a poet, on fol. 296^a.

792. Amir Humâyûn, a writer of verse and prose, on fol. 296^a.

793. Kâdî Aḥmad Figârî, a poet, on fol. 296^a.

Juwainî, on fol. 296^b:

794. Muḥammad bin Ḥummûyah (i.e. Shaikh Abû 'Abdallâh Juwainî, see Safinat-alauliyâ No. 306), author of the Ṣûfie work سلوة الطالبين, on fol. 296^b.

795. Shaikh Sa'd-aldin Ḥummû'î (the following copy has, less correctly, Abû Sa'd bin Ḥummûyah, see Safinat-alauliyâ, No. 126), another great Ṣûfie authority, author of the كتاب محبوب and the كحل الأرواح; he also wrote poetry occasionally, for instance, rubâ'îs, some of which are found in his كتاب محبوب, on fol. 296^b.

796. Abû-alma'âlî, known as Imâm-alḥaramain, in great favour with Sulṭân Malikshâh Saljûkî (comp. under Muḥammad al-Ghazâlî, No. 686), had controversies continually with Imâm Ḳushairî (Safinat-alauliyâ, No. 299), on fol. 296^b.

797. Khwâjah Shams-aldin Muḥammad Ṣâhib-diwân,

to whom Sa'dî's كتاب صاحبیه was dedicated, the prime-minister of Hûlâgû and his son Abâḳâkhân (who reigned A. H. 663-680 = A. D. 1265-1282), executed by order of Arghûnkhân for the alleged crime of having poisoned Abâḳâkhân A. H. 683 = A. D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubâ'îs at the death of his son Bahâ-aldin Muḥammad, on fol. 297^a.

798. Maulânâ Mu'in-aldin, a pupil of Shaikh Sa'd-aldin Ḥummû'î (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A. H. 735 = A. D. 1334, 1335, comp. Bodleian Cat., Nos. 1447-1449), on fol. 297^b.

Khabûshân, on fol. 297^b:

799. Abû-albarakât Najm-aldin, at whose suggestion Sulṭân Ṣalâh-aldin (the Ayyûbite of Egypt, who died A. H. 589 = A. D. 1193, see No. 493 above) founded a madrasah in the precincts of Shâfî's tomb (in Miṣr) and appointed Najm-aldin professor of the same; the latter was buried afterwards in the same tomb, on fol. 297^b.

800. Aṣṣadr-alajall Zain-aldin Ṣâ'id, with the honorary epithet of Ḥâtîm-alzamân; he wrote occasionally rubâ'îs, on fol. 297^b.

801. Shaikh Ḥâjî Muḥammad, who was a disciple of Mir Sayyid 'Alî Hamadânî (Safinat-alauliyâ, No. 135) in the fourth generation, and had himself thirty-seven Khalifas, among whom are the most renowned: Shaikh 'Imâd-aldin Faḍl, Maulânâ Muḥammad Zâhid, who lived a long time in Balkh, Ṣadr-aldin Harawî, also in Balkh, Shaikh Nûr-aldin Muḥammad Khwâfî, and his grandson Shaikh 'Abd-allatîf (or rather Nûr-aldin 'Abd-allatîf, as the following copy reads) in Khwârizm; Shaikh Ḥâjî also composed poetry, on fol. 298^a.

802. Maulânâ Nau'î, a poet, who at the time of the composition of this work was in the service of prince Dâniyâl (the third son of the emperor Akbar), on fol. 298^a.

Tarshîz, on fol. 298^a:

803. Khwâjah Mir 'Alî (in the following copy Shîr 'Alî), a poet, who was in the service of Muḥammad Jûgî Bahâdur, the son of Mirzâ Shâhrukh, in whose honour he wrote all his verses, on fol. 298^b.

804. Ahli, a poet, who got enamoured with prince Farîdûn, the son of Sulṭân Ḥusain Mirzâ, on fol. 298^b.

805. Maulânâ Ṭîṭî, a ḳaṣidah-writer in the reign of Abû-alkâsim Bâbar, the grandson of Shâhrukh (Bâbar died A. H. 861 = A. D. 1457, see No. 660); he died, according to a ta'rikh by Mir 'Alîshîr:

چو طوطی برفت این عجب طرفه بود
که تاریخ شد فوت اورا خروس

A. H. 866 (A. D. 1462), on fol. 298^b.

806. Mir Ṣadr-alislâm, a very shrewd and sagacious man and an occasional poet, on fol. 299^a.

807. Nâdirî, another poet, on fol. 299^a.

Junâbâd (also Gûnâbâd and Junâbid), on fol. 299^a:

808. Mas'ûd alnûkî, a poet in Sulṭân Bahrâm's time, on fol. 299^a.

809. Mirzâ Kâsim, i.e. Mirzâ Muḥammad Kâsim Kâsimî, the author of a شاهنامه (the شاهنامه قاسمی), which celebrates the exploits of Shâh Isma'îl Ṣafawî and

was dedicated to Shâh Tahmâsp, see the Bodleian Cat., Nos. 513-517), a *لیلی و مجنون* و *کارنامه* (not *نگارنامه* as the following copy reads), and a *شاهرخ نامه*, extracts from all of which are given here (comp. besides the Khulâsat-alkalâm, Bodleian Cat., No. 390, 58), on fol. 299^b.

810. Maulânâ 'Abdi, a good mathnawi-writer, on fol. 300^a.

811. Mir 'Abd-albâki, a good rubâ'i-writer, on fol. 300^a.

812. Shitâbi, a poet, on fol. 300^b.

Tâm, on fol. 300^b:

813. Maulânâ Mu'in 'Allâmah, founded a madrasah and a Şûfi convent in his native town, on fol. 300^b.

814. Maulânâ Hasan, from whose mathnawî some baits are quoted here, on fol. 300^b.

815. Mir Hâjj, contemporary with Mir 'Alishir, lived in seclusion for almost forty years; he left some poetry, on fol. 301^a.

816. Maulânâ Hairati, a poet, who left his native town and went to 'Irâq; he wrote a famous *qaşidah* in honour of Shâh Tahmâsp, on fol. 301^a.

817. Muwâli, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-aldin Ni'mat-allâh Bâki, on fol. 302^a.

818. Maulânâ Nithâri, a good astronomer, and author of a mathnawî, styled *سرو و تندر* (cypress and pheasant), as well as of a *diwân*, on fol. 302^a.

819. Hawâ'i, wrote rubâ'is, on fol. 302^a.

820. Dhauki, another poet, on fol. 302^a.

821. Âfati, likewise a poet, on fol. 302^a.

Kuhistân (in the following copy *Kâ'in*, which is the name of the chief town of Kuhistân), on fol. 302^a:

822. Shams-aldin Muḥammad bin Amin-aldin, a renowned Shaikh and Saint who died in Harât, on fol. 302^b.

823. Nizâri, a Şûfi, and according to the *حبيب السير* an Isma'ili who chose his takhalluṣ in honour of Almuṣtafa lidin-allâh Nizâr, the eldest son of Almuṣtansir billâh Isma'ili, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almuṣta'li-billâh; thereupon after Almuṣtansir's death the Isma'ilis split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizâri did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302^b.

824. Kûshkkî (*کوشککی*), an intimate friend and panegyrist of Sulṭân Sanjar, on fol. 303^a.

825. Ra'is Hasan Şalâh Birjandi (Birjand is one of the boroughs of Kuhistân), wrote poetry occasionally, on fol. 303^b.

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the *خاورنامه* (a mathnawî celebrating the exploits of 'Ali bin Abi Tâlib, in imitation of Firdausi's *Shâhnâma*, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a *diwân*, on fol. 303^b.

827. Maulânâ Faşih-aldin Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghminî's *مُلَخَّص*, on fol. 304^a.

828. Maulânâ Jalâl-aldin Muḥammad Wâ'iz, on fol. 304^a.

829. Maulânâ Jamshid, one of the wazirs of Sulṭân Ḥusain Mirzâ, on fol. 304^a.

830. Maulânâ 'Abd-al'ali Birjandi, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304^a.

831. Maulânâ Afdal, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304^a.

832. Âṣafi, son of Khwâjah Ni'mat-allâh, who was some time wazir of Sulṭân Abû Sa'id (died A.H. 873=A.D. 1469, see No. 635); Âṣafi himself was some time a favourite of Nizâm-aldin Mir 'Alishir, and some other time he was enjoying the companionship of Badî'alzamân Mirzâ (Sulṭân Ḥusain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a ta'rikh of Amir Sulṭân Ibrahim Amini, viz. *زبیرات آمدہ روز دوم*, in A.H. 923 (A.D. 1517); he left a *diwân*, on fol. 304^a.

833. Maulânâ Walî, greatly esteemed in Khurâsan and particularly in Sistân; he was the author of a *diwân*, on fol. 304^b.

834. Khusrawî, in the service of prince Salim (Akbar's son, who assumed as emperor the title of Jahângir), a great expert in archery and a poet, on fol. 305^a.

835. Baḳâ'i, a poet, on fol. 305^b.

Bistâm, on fol. 305^b:

836. Sulṭân-al-'arifin Shaikh Abû Yazid Taifûr bin 'Isâ bin Sarûsân (*سروسان*, in the *Safinat-alauliyâ*, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pirs; the statement, however, that he also was a disciple of the Imâm Ja'far Şâdiq, must be a mistake, as the latter died A.H. 148=A.D. 765 (*Safinat-alauliyâ*, No. 10), and Abû Yazid Bistâmi A.H. 261 (A.D. 875); the second of the two rubâ'is, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'id bin Abû-alkhair (viz. No. 41 in Ethé's *Rubâ'is des Abû Sa'id bin Abulkhair*, *Sitzungsberichte der bayrischen Academie, philos.-philol. Classe*, 1878, p. 44), on fol. 305^b.

837. Shaikh Abû-alḥasan Kharakâni (*Safinat-alauliyâ*, No. 67), contemporary with Abû 'Ali ibn Sînâ; Kharakâni is a borough in the district of Bistâm, on fol. 306^b.

838. Shaikh Diyâ-aldin 'Umar, on fol. 307^a.

Dâmaghân, on fol. 307^b:

839. Abû Ja'far, a great Şûfi, who was met by one of the saints in Madinah during the life-time of Shaikh Abûbâkr Kitâbi (who died in Makkah A.H. 322=A.D. 934, see *Safinat-alauliyâ*, No. 223), on fol. 307^b.

840. Minûcihri, the great panegyrist of Sulṭân Maḥmûd of Ghazna, and his successors, with the nickname of Shaṣṭgalla (died A.H. 483=A.D. 1090, see the edition of his *diwân* with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307^b.

Işfahân, on fol. 308^b:

841. Salmân Fârisi (Salmân the Persian, see *Safinat-alauliyâ*, No. 17), one of the companions of the prophet, with his original name Mâhiyah bin Badakhshân bin Âdrakhsh (*آدرخش*), or as the following copy reads,

Ādhraksh or Ādharaksh, (آذرخش); he is stated here, as in the Safinat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309^b.

842. Shaikh 'Alī Suhail, contemporary with the Khalīf 'Umar and 'Uthmān, on fol. 310^b.

843. Shaikh Najm-al-dīn, lived for a long time in the holy precincts of Makkah, on fol. 310^b.

844. Ibrāhīm bin 'Isā, a saint who could walk across the water, on fol. 310^b.

845 and 846. Abū Gharib and Abū 'Abdallāh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310^b.

847. Abū Muslim Marwazī, the great pioneer of the 'Abbāsīde cause; Ḥamzah of Iṣfahān calls him a descendant of Ḥamzah bin 'Ammār, and traces his pedigree back to Gūdarz, the old Irānīan king; others connect him with the great wazīr Buzurjmīhr, and others again with Saliṭ, the son of a concubine of 'Abdallāh bin 'Abbās. He was born about A. H. 100 (A. D. 718, 719) in Iṣfahān, but brought up in Kūfah, and had an equal command over Persian and Arabic. From A. H. 120-128 (A. D. 738-746) he was governor of Khurāsān in Marw, where he proclaimed the 'Abbāsīdes as lawful heirs to the Khilāfat. He was put to death A. H. 137 (A. D. 755) by order of the Khalīf Al-Mansūr, the second 'Abbāsīde (who reigned A. H. 136-158=A. D. 754-775), on fol. 310^b.

848. Abū Ja'far Muḥammad bin 'Alī, with the epithet Jamāl-al-dīn, was first attached to the court of Sulṭān Maḥmūd bin Muḥammad bin Malikshāh (who succeeded his father in A. H. 511=A. D. 1118); at a later period he became wazīr of the ruler of Maṣīl, Atābeg Zangī bin Āksunkar (a post he ruled, according to Rieu ii. p. 560^b, from A. H. 541-558=A. D. 1146-1163). He accompanied the poet Khākānī on his pilgrimage to Makkah and Madīnah, and the latter dedicated to him as token of gratitude his famous mathnawī, *Ḥafṣat al-'Iraqīn* (the date of this journey, given here as A. H. 466, is of course quite nonsensical). Jamāl-al-dīn was deposed from his wazīrship by the Atābeg Kuṭb-al-dīn Maudūd A. H. 558, and died in prison one year later, A. H. 559 (A. D. 1164), on fol. 311^a.

849. Abū-alḥasan, with the epithet of Jalāl-al-dīn, son of the preceding wazīr, on fol. 311^b.

850. Abū 'Abdallāh Muḥammad bin Ṣafi-al-dīn, with the epithet of 'Imād-al-dīn Kātib, went in early youth to Baghdād, and after completing his studies he entered the service of the wazīr Yahyā bin Hubairah, who appointed him superintendent (ناظر) of Baṣrah and Wāsiṭ. After one or two years' employment in this office he went to Damascus and became munshī of Sulṭān Nūr-al-dīn of Syria (who reigned A. H. 541-569=A. D. 1146-1173); after whose death he stayed in Maṣīl and also entered for some time Sulṭān Ṣalāh-al-dīn's service. He survived the latter great monarch of Egypt (who died A. H. 589=A. D. 1193). His death, which is not fixed here, took place A. H. 597 (A. D. 1201). He is the author of the *كتاب جریدة المقصود*, the *كتاب جریدة العصر*, *كتاب جریدة العصر*, *كتاب جریدة العصر*, see J. Aumer, Arabic Cat., p. 210), the *كتاب البرق الشامي* (a history

of Sulṭān Ṣalāh-al-dīn in seven volumes), the *كتاب الفتح* in two volumes, the *كتاب السبل على الدبل*, the *كتاب القطرة* (in the following copy *نظرة*), a history of the Saljūks, a *ديوان رسائل*, and a poetical *diwān*, in four volumes, on fol. 311^b.

851. Laith bin Sa'd al-fahmī, a great traditionist and legal authority, on fol. 312^a.

852. Abū Sahl bin Salmān bin Muḥammad, known as Ṣalūkī, a great grammarian, born A. H. 296 (A. D. 908, 909), died A. H. 369 (A. D. 979, 980), on fol. 312^a.

853. Ḥāfiẓ Abū Na'im, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312^a.

854. Abū 'Abd-alraḥmān Nāfi', one of the seven Qurān-readers, died A. H. 169 (A. D. 785, 786), on fol. 312^a.

855. Dā'ūd bin 'Alī al-Ṭāhiri, traditionist, lived in Baghdād, and had daily 400 disciples in his majlis, on fol. 312^a.

856. Abūbākr Dā'ūd, a legal authority and a good Arabic poet, author of the *كتاب الزمرة*, the *كتاب معرفة الاصول*, the *كتاب الاعتدال*, the *كتاب الانذار* (styled in the following copy *كتاب الاندرا*), on fol. 312^a.

857. Yahyā bin 'Abdallāh, author of the *تاريخ اصفهان* (history of Iṣfahān), died A. H. 445 (A. D. 1053, 1054), on fol. 312^b.

858. Shams-al-dīn Maḥmūd, author of a *شرح مختصر* *مختصر المنتهى* *ابن حاجب* *Jamāl-al-dīn Abū 'Amr 'Uthmān bin 'Umar Mālikī*, who died A. H. 646=A. D. 1248, 1249), of a *شرح مطالع*, a *تجريد القواعد* (i.e. the *شرح القديم* on the *قواعد تجريد* by Naṣir-al-dīn Ṭūsī, who died A. H. 672=A. D. 1273, 1274), a *شرح منهاج البيضاوي*, and a *شرح طواع* (i.e. *مطالع الأنظار في شرح طواع الأنوار*, a commentary on Naṣir-al-dīn 'Abdallāh bin 'Umar Baidāwī's (died A. H. 685=A. D. 1286) *طواع الأنوار*); he died A. H. 749 (A. D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312^b.

859. Abū-alfaraj 'Alī ibn al-Ḥusain alḳurashī, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous *كتاب الاغانى*, which he collected in the course of fifty years; he was born A. H. 284 and died A. H. 356 (A. D. 897-967), on fol. 312^b.

860. Aḥmad bin 'Abdallāh, the author of the *حلية الاوليا* and a *تاريخ اصفهان*, died A. H. 436 (A. D. 1044, 1045), on fol. 312^b.

861. Abū 'Umar Mūsā bin 'Abd-almalik, was first in the service of the 'Abbāsīdes, went then to the Maghrib and was greatly honoured by the Amīr Tamīm Mu'izz lidinillāh. If this Amīr is identical with Abū Tamīm Ma'add al-Mu'izz, the Fātimide Sulṭān who ruled over Egypt A. H. 341-365 (A. D. 953-975, 976), the date of Abū 'Umar's death, as given here, viz. A. H. 246, must at least be 100 years later, on fol. 312^b.

862. Muḥammad bin Mu'ammār alḳurashī, on fol. 312^b.

863. Ḥakīm Abū Mu'in Nāṣir bin Khusrau bin

Hārith bin 'Alī bin Ḥusain bin 'Alī bin Muḥammad bin 'Alī bin Mūsā-alridā (comp. Ethé, Nāsir bin Khusrāu's *Leben, Denken und Dichten*, in *Travaux de la 6^e session du Congrès international des Orientalistes à Leide*, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312^b.

864. Abū-alma'ālī Naḥḥās, who succeeded Muḥammad Ghailān in the lord-licutenancy under Sultān Malikshāh, and rose towards the end of Malikshāh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sultān Barkiyārūq and Sultān Muḥammad, Malikshāh's sons; when a feud ensued between the two brothers, Abū-alma'ālī fled to Hillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abū-alma'ālī was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyārūq again, in whose service he died; he left a considerable amount of poetry, on fol. 316^a.

865. Ṣadr-al-dīn Khujandī, kādi-alkudāt of Iṣfahān, contemporary with Ḍāhir (Ḍāhir-al-dīn Fāryābi, who died A. H. 598=A. D. 1202?); he wrote rubā'is, on fol. 316^b.

866. Jamāl-al-dīn Khujandī, son of the preceding poet, on fol. 317^a.

867. Imām-al'alam Sharaf-al-aulah wa-al-dīn Muḥammad Shufurwah, a poet of the time of Sultān Arslān bin Toḡhrul Saljūki (who reigned A. H. 556-571=A. D. 1161-1176), on fol. 317^a.

868. Ḍāhir-al-dīn 'Abdallāh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318^b.

869. Jamāl-al-dīn bin 'Abd-alrazzāk, whose diwān is still extant; he was a panegyrist of the Ṣā'idis (according to Taḳī Kāshī he died A. H. 588=A. D. 1192, see A. Sprenger, *Catal.*, pp. 445 and 446, and Rien ii. p. 581^a), on fol. 319^a.

870. Kamāl-al-dīn Isma'īl (with the epithet حَلَّاق المعاني, which is left out here), son of the preceding Jamāl-al-dīn and still more renowned as poet than his father; a brother of his was Mu'in-al-dīn 'Abd-alkarīm; he fell in the general massacre of the people of Iṣfahān by the Moghuls under Uktāi Kā'ān (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321^a.

871. Rafī'al-dīn Mas'ūd (or *bin* Mas'ūd) Lubbāni, contemporary with Kamāl-al-dīn Isma'īl, on fol. 324^b.

872. Rafī'al-dīn 'Abd-al'aziz Lubbāni, another poet (whose death is fixed by Taḳī Kāshī in A. H. 603=A. D. 1206, 1207), on fol. 325^b.

873. Farid Aḥwal, a panegyrist of the Ṣā'idis like Jamāl-al-dīn bin 'Abd-alrazzāk and Kamāl-al-dīn Isma'īl, on fol. 325^b.

874. Shaikh Anḥādī, who is wrongly called by others a native of Marāgha, pupil of Shaikh Anḥād-al-dīn Kirmāni, author of the famous mathnawī جام جم, an imitation of Sanā'i's Ḥadiqah, and of a mystic diwān. He began to flourish under Arghūnkhan (A. H. 683-690=A. D. 1284-1291), and died A. H. 738=A. D. 1337-1338 (the date of death given here on the authority of Daulatshāh, viz. A. H. 697=A. D. 1298, is

that of his teacher Anḥād-al-dīn Kirmāni, with whom Anḥādī has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785-789 and 1904, 19; and Safuat-alanliyā, Nos. 333 and 349), on fol. 326^a.

875. Kamāl-al-dīn Ziyād, a poet, on fol. 328^a.

876. Shams-al-dīn bin Fakhr-al-dīn (i. e. Shams-i-Fakhrī), panegyrist of Shāh Abū Ishāq of Fārs and Irāk (reigned A. H. 742-754=A. D. 1341-1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i. e. the fourth part, علم لغت, of his encyclopædical work, معيار جمالی ومفتاح اسماى, edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fakhrī Ispahānensis Lexicon Persicum,' see also *Mélanges Asiatiques*, tome ix. p. 417 sq.), on fol. 328^a.

877. Ḥamza-i-Iṣfahāni, with the epithet of Shah-suwār-i-miḍmār-i-nuktadāni (شہسوار مضماری نکتہ دانی), the champion horseman of the hippodrome of sagacity), the author of the famous تاریخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328^b.

878. Khwājah Amin-al-dīn Ḥasan, contemporary with Ḥāfiz, who praises him in one of his ghazals, on fol. 328^b.

879. Mirzā Yār Aḥmad, spent some time in companionship with Amir Najm-al-dīn Gilāni, the wakil or administrator of the realm, after whose death he was himself raised to that office by Shāh Isma'īl Ṣafawī (A. H. 909-930=A. D. 1503-1524) and honoured with the epithet of Najm-i-thāni (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of 'Ubad-allāhkhan the 3rd of Ramaḍān, A. H. 918 (A. D. 1512, November 12), on fol. 329^a.

880-882. Mirzā Kamāl-al-dīn Shāh Ḥusain, who was Najm-i-thāni's successor in the office of wazir or wakil; he was assassinated by Mihtar Shāh Kuli, and his body was interred in Karbalā; he left two sons, Mirzā Isma'īl, who lived in Iṣfahān bent upon the pleasures of the chase, and Mirzā Ḍāhir-al-dīn Ibrāhīm, a studious man and a good calligrapher, who occasionally composed good rubā'is, on fol. 329^b.

883-885. Mirzā Salmān (in the following copy spelt throughout Sulaimān), a good Inshā-writer and poet; he was first appointed superintendent of public works under Shāh Ṭahmāsp; under Sultāns Isma'īl II (A. H. 984-985=A. D. 1576-1577) and Muḥammad Khudā-banda (A. H. 985-995=A. D. 1577-1587) he rose to the rank of wazir; during the invasion of Khurāsān, when on the point of capturing Harāt, he was assassinated by some discontented Amirs; he left two sons, Mirzā 'Abdallāh, who also wrote poetry occasionally, and Nizām-almulk, on fol. 330^b.

886. Saif-al-dīn Maḥmūd Rajā'i, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (هزلیات) is an ایرنامه, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331^a.

887. Khwājah Afḍal-al-dīn Muḥammad Tarikah, studied first in Kāshān under the tuition of Maulānā Abū-alḥasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian Irāk, to

Syria and Hijáz, and returned at last to his native country, where he gained favour with Sháh Tahmásp; he was twice, under Sháh Tahmásp and under Sháh Muḥammad Khudábanda, appointed wali of the sepulchre of 'Alí bin Músá alriḍá (his death took place about A. H. 1000=A. D. 1592, see Rieu ii. p. 669^b); he was a good rubá'i-writer, on fol. 331^a.

888. Khalifah Asad-alláh, on fol. 331^b.

889. Amír Shujá'-aldin Maḥmúd, a grandson of the preceding Khalifah; his father, Khalifah Sayyid 'Alí, was honoured by Sháh Tahmásp with the epithet of Khalifa-i-Sultáni, on fol. 331^b.

890. Amír Taqí-aldin, known as Mir Sháh, went to the Dakhan and rose to the rank of a peshwá or wakíl under Sultán Ibráhim Kuṭbsháh (A. H. 957-988=A. D. 1550-1580); when Sultán Muḥammad Kuli Kuṭbsháh (A. H. 988-1020=A. D. 1580-1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332^a.

891. Amír Shams-aldin, went to Bijápúr and obtained there the honorary title of Šadrjahán; in his poetry he used the takhalluṣ of Hāshimí, on fol. 332^a.

892. Kādī Nūrī, a poet of considerable renown (according to Rieu ii. p. 669^a, a pupil of Khwájah Afdal-aldin Muḥammad Tarikah, No. 887 above); two of his best ḡasidas are given here in full, on fol. 332^a.

893. Žafar-alislám Šá'idi, another poet, on fol. 334^a.

894. Amír Jalál-aldin Ḥusain Šalá'i, a poet, on fol. 334^a.

895. Mauláná Taqí-aldin Majd-alḥuznī, a poet, who died in the Panjáb, a little over 50 years old, on fol. 334^b.

896. Mauláná Ḍamiri, the renowned poet, who first used Bāghbān as takhalluṣ, but changed it into Ḍamiri at the request of Sháh Tahmásp Šafawi; he wrote altogether 100,000 baits, that is 70,000 in the form of ghazals, 12,000 in that of ḡasidas, which are all in praise of the Imāms, and the rest in that of mathnawis, viz. لیلی و مجنون، بهار و خزان، و امان و عذرا، ناز و نیاز، لیلی و مجنون، and حبس الاخيار (correctly in the following copy, جنة الاخيار, see Bodleian Cat., No. 395. 1424). He imitated the diwāns of a number of famous poets, viz. Sa'di's in his صیقل ملال, Amír Khusrau's in his معشوق لا یزال، Khwájah Ḥasan's in his حسن مال (in the following copy حسن مال، in the Bodleian Cat., loc. cit. حسن مال), Shaikh Kamál's in his احيای کمال، Ḥāfiz's in his عيون الزلال (in the Bodleian Cat. misspelt as عنوان), Jāmi's in his معراج الآمال، Bābā Fighānī's in his آئینه خیال، Shāhi's in his سحر حلال، Bannā'i's (according to the Bodleian Cat. Thanā'i's) in his فراغبال، Šalih's in his درر مثال، Āṣafi's in his سحاب جلال، Shahidi's in his خجسته فال، Humāyūn's in his لوامع خیال، and Mirzā Ashrafjahán's in his ترانه وصال، on fol. 335^a.

897. Mauláná Muḥammad Sharif Sarmadī, a poet, on fol. 336^b.

898. Amír Rūzbahān Šabrī, poet and musician, withdrew after a gay life into the Friday mosque of Iṣfahān, and spent there his remaining days in constant reading of the Qurán, on fol. 336^b.

899. Mauláná Shikibi (in the following copy quite distinctly Mauláná 'Isá), came to India and gained the favour of the Sīpahsālār 'Abd-alraḥīm Khānkhanān (see Nos. 216-218 in this Cat.), in whose honour he wrote a ساقی نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubá'is, on fol. 337^a.

900. Ākā Shāhaki, a poet, on fol. 338^b.

901. Shifá'i, likewise a poet, son of Ḥakīm Mauláná, a clever physician, on fol. 338^b.

902. Mauláná Bābāsháh Kātib, a famous calligrapher, who received for 1000 baits 3 tomans=100 rupees; he also composed original poetry, on fol. 339^a.

903. Bābā Ṭālib, lived about thirty years in Kashmír, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339^a.

904. Abū-alkāsim Amrī, a poet, was imprisoned and blinded by order of Sháh Tahmásp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339^a.

905. Niki, a poet, on fol. 339^b.

906. Šafiyá, another poet, on fol. 339^b.

907. Ghīyāthá, used in his poetry as takhalluṣ Maṣṣab (منصب), according to the following copy, Munṣif (منصف), on fol. 339^b.

908. Mauláná Wafá; among other specimens of his poetry portions of a ḡasída are quoted here, in which the description of a horse is given, on fol. 340^a.

909. Mauláná Dakhli, a poet, on fol. 340^a.

910. Dā'i, son of Mauláná Ḍamiri (No. 896), dervish and verse-writer, on fol. 340^b.

911. Harfi, a nephew of Niki (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dā'i.

912. Abū 'Alí, the son of Ḥakīm Khabbāz (whether this Ḥakīm Khabbāz is really identical with Khabbāzi, see No. 752 above, as has been assumed in Rūdagī's 'Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbāzi was a native of Nishāpūr, and Abū 'Alí is classed here among the modern poets of Iṣfahān), on fol. 340^b.

913. Wafá'i Kūr, another modern poet, on fol. 340^b.

914. Mir Amānī, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340^b.

915. Mauláná Madhāki, a poet, on fol. 340^b.

916. Mauláná 'Alí Šūratkhān (صورتخان, correctly Šūratkhwān, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340^b.

917. Mauláná (or Mir) Nazar Zamānī, wrote poetry occasionally, on fol. 340^b.

918. Mir 'Alí Najjār (the carpenter), of whom a rubá'i is quoted, on fol. 341^a.

919 and 920. Kalāmi and Salāmi, two brothers who made themselves favourably known by their verses, on fol. 341^a.

921. Mauláná Badhli, an occasional poet, on fol. 341^a. Naṭanz (in the province of Iṣfahān), on fol. 341^a:

922. Shaikh Nūr-aldin bin 'Abd-alšamad, who was

in Šūfi lore a pupil of Shaikh Najib-aldin 'Alī bin Buzghush of Shirāz (who died A. H. 678=A. D. 1279, 1280, Safinat-alauliyā, No. 150); among his own disciples were Shaikh 'Izz-aldin Maḥmūd and Shaikh Kamāl-aldin 'Abd-alrazzāk, both of Kāshān (see Nos. 931 and 932 below), on fol. 341^a.

923. Khwājah Amirbeg, a son of Shaikh Muḥammad Kajaḥi Tabrizī (Kajaḥ, كجھ, is a villago near Tabriz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amir Zakariyyā; although his father lived in Tabriz, he himself was born in Naṭanz; under Shāh Ṭahmāsp he was for some time wali of the sepulchre of the Imām Alī bin Mūsā alriḍā (see No. 887 above) and also wazīr of Khurāsān, on fol. 341^a.

924. Mirzā Hisābi, a good musician and poet (under the Šafawī, it seems), on fol. 341^b.

925. Ašhūbi, poet and calligrapher, on fol. 342^a.

Zawārah, on fol. 342^a:

926. Maulānā Muḥammad Murshidī, a good metaphysician, astronomer, and poet, on fol. 342^a.

927. Mir Manḥi, a clever poet, on fol. 342^a.

Ardastān, on fol. 342^a:

928. Maulānā Muḥammad, a good astronomer, mathematician, and geomancer; he was a contemporary and friend of Maulānā 'Alī Kūshji (who died A. H. 879=A. D. 1474, 1475, see Bodleian Cat., No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A. H. 853=A. D. 1449), on fol. 342^b.

929. Kāsīmī, a poet, on fol. 343^a.

930. Maulānā Ghubāri, of whom a rubā'i is quoted, on fol. 343^a.

Kāshān, on fol. 343^a:

931. Shaikh 'Izz-aldin Maḥmūd (see No. 922 above), the author of *ترجمة عوارف* and a commentary on the *نائية* of Ibn al-Fāriḍ (Safinat-alauliyā, No. 332); he also wrote a *شرح مختصر* or abridged commentary to the same *qaṣidah*, and some rubā'is, on fol. 343^b.

932. Shaikh Kamāl-aldin 'Abd-alrazzāk (see also No. 922), author of the *تفسير تأويلات* (comp. H. Khalfa ii. p. 175, No. 2358), the *كتاب اصطلاحات الصوفية* (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies'), the *شرح فصوص الحکم* (a commentary on the *فصوص الحکم* by Ibn 'Arabi, who died A. H. 638=A. D. 1240, see Safinat-alauliyā, No. 60), the *شرح منازل السائرين* (a commentary on the *منازل السائرين* by Khwājah 'Abdallāh Anṣārī, who died A. H. 481=A. D. 1088, see Safinat-alauliyā, No. 300), and other works (in G. Flügel i. p. 463, a *شرح التائية الكبرى*, by the same 'Abd-alrazzāk Kāshānī, is described); he was a contemporary of Shaikh Rukn-aldin 'Alā-aulah Simnāni (who died A. H. 736=A. D. 1336, see Safinat-alauliyā, No. 132), with whom he had many controversies on Šūfi topics; his death, the date of which is not mentioned here, took place in A. H. 730=A. D. 1329, 1330, on fol. 343^b.

933. Nāsiḥ-almulūk (the counsellor of kings, in the following copy *ناسخ*) 'Aziz alḥaḍrat (biḥaḍrat in this copy) Abū Ṭāhir Isma'il, was under Sultān

Malikshāh, governor of Kāshān, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344^a.

934. Mu'in-aldin Abū Naṣr, was originally munshī and auditor of Sultān Maḥmūd bin Muḥammad Saljūki (who succeeded his father Muḥammad, the second son of Malikshāh, A. H. 511=A. D. 1118); under Sultān Sanjar he was first appointed governor of Rai and afterwards wazīr of the realm; he was finally assassinated by one of the Isma'ilis or followers of Ḥasan Šabbāh, on fol. 344^a.

935. Fakhr-aldin Tāhir, son of the preceding Mu'in-aldin, was wazīr of Sultān Alp Arslān (correctly Arslānshāh), bin Toḡhrul bin Muḥammad bin Malikshāh (who reigned A. H. 556-571=A. D. 1161-1176), but died young, on fol. 344^a.

936. Sharaf-aldin Anūshirwān alkhālidī, was for some years wazīr of the 'Abbāsīde Khalif Al-Mustarshid-billāh (A. H. 512-529=A. D. 1118-1135); the further statement we find here, that *after* the Khalif's death he entered the service of Sultān Maḥmūd bin Muḥammad Saljūki and was for seven years wazīr of that ruler, cannot be true, as Sultān Maḥmūd died A. H. 525 (A. D. 1131), four years *before* the Khalif, comp. also Elfächri, ed. Ahlwardt, pp. 354-355, where the death of Anūshirwān (or as he is called there, Anūsharwān bin Khālid) is fixed in A. H. 532 (A. D. 1138). It is the same wazīr for whom Ḥariri (died A. H. 516=A. D. 1122) composed his immortal Makāmāt, on fol. 344^a.

937. Sadr-alimām alajall alfādil Afdal-aldin Muḥammad, the great rubā'i-writer and author of a number of Šūfi tracts, as *ترجمة مدارج الكمال*, *ره انجم نامه*, *ره انشا نامه*, *عرض نامه*, *جاودان نامه*, and others, the correct date of whose death is A. H. 707=A. D. 1307, 1308 (see Bodleian Cat., No. 749; Rieu ii. p. 829^b). It is stated here in the beginning that Khwājah Naṣir-aldin, i. e. Naṣir-aldin Tūsi (died A. H. 672=A. D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufi about a certain Khwājah Afdal in Sultān Maḥmūd's time is unscrupulously referred to the present Afdal-aldin Kāshī who lived 300 years later, on fol. 344^b.

938. Alsayyid alajall Shams-aldin Muḥammad bin 'Alī, a poet, on fol. 345^b.

939. Ra'is-ala'immah Nāṣir-aldin, likewise a poet, on fol. 345^b.

940. Akḍā-alkudāt Maulānā 'Imād-aldin, was according to Maulānā Mu'in Juwainī's statement in his *نگارستان* (composed A. H. 735=A. D. 1334, 1335, see Bodleian Cat., Nos. 1447-1449) the confidant of the famous wazīr of Sultān Abū Sa'id, Khwājah Ghiyāth-aldin Muḥammad bin Khwājah Rashid-aldin (who rose to the rank of wazīr A. H. 728=A. D. 1328, and was put to death A. H. 736=A. D. 1336); he also wrote poetry, on fol. 346^a.

941. Sayyid-alkalām Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalāl-aldin Ashraf Kāshī, who flourished in the reign of Hūlāgū's son Abakākhān, A. H. 663-680=A. D. 1265-1282, see A. Sprenger, Catal., p. 71, l. 3), on fol. 346^a.

942. Afdal-alshu'arā Raḍi-aldin alkhāshshāb (the timber-merchant); besides other verses, some baits are

quoted here which he composed in praise of Shaikh 'Umar Suhrawardī (who is probably identical with the well-known Shihāb-aldīn Suhrawardī, whose original name was 'Umar bin Muḥammad and who died A. H. 632=A. D. 1234, see Safinat-alauliyā, No. 148), on fol. 346^b.

943. Shaikh (or Sayyid) Jamāl-aldīn, contemporary with Abakākhān and imitator of Sa'dī, on fol. 346^b.

944. Maulānā Kamāl-aldīn, a writer in verse and prose, on fol. 347^a.

945. Maulānā Kamāl-aldīn Ḥasan, author of a diwān of ḡasidas and ghazals, mainly in honour of the Amīr-almu'minin 'Alī bin Abī Tālib, on fol. 347^a.

946. Maulānā Shams-aldīn, author of a *تاریخ غازان* (Ghāzānkhān reigned A. H. 694-703=A. D. 1295-1304) and of a diwān of ḡasidas in praise of Khwājah Bahā-aldīn Walad (probably Bahā-aldīn Sulṭān Walad, Jalāl-aldīn Rūmī's son, who died A. H. 712=A. D. 1312, see the Manāḡib-af'ārīfīn, No. 630 in this Cat., faṣl vii, and Safinat-alauliyā, No. 139; Jalāl-aldīn Rūmī's father, Shaikh Bahā-aldīn Walad, who might be meant too, died A. H. 628=A. D. 1231), on fol. 347^b.

947. Zain-aldīn Fākhta (or Fākhta, the ring-dove), a poet and author of the *نصائح الاولاد*, on fol. 347^b.

948 and 949. Maulānā Ghiyāth-aldīn Jamshid and Maulānā Mu'in-aldīn, two well-known astronomers under Mirzā Ulughbeg (who was governor of Transoxania from A. H. 812-852=A. D. 1409-1448, and reigned as independent monarch from A. H. 852-853=A. D. 1449), whom they assisted in compiling his astronomical tables, *زيج جديد سلطاني*, comp. Bodleian Cat., No. 1515 sq.; Rieu ii. pp. 456 and 869^b. Ghiyāth-aldīn Jamshid died shortly after A. H. 823 (A. D. 1420), on fol. 347^b.

950. Maulānā Muḥtasham, the well-known poet (died A. H. 996=A. D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348^a.

951. Mir Muḥammad Taḡi Marwārid, lived in the Dakhan, a good calligrapher and poet, on fol. 348^b.

952. Maulānā Diyā-aldīn, wrote mostly rubā'is, on fol. 348^b.

953. Rukn-aldīn Mas'ūd, a poet of the time of Shāh 'Abbās I (he used, according to the *Ātashkada*, Bodleian Cat., col. 282, No. 589, the takhalluṣ Masih, comp. also Rieu ii. p. 688), on fol. 349^a.

954. Mir Haidar Rafiḡi (so distinctly in this and the following copy رفيعى, but the more correct takhalluṣ is Rafi'i, رفيعى), see *Ātashkada*, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'ammā, famous by his ta'rikhs and riddles; there are quoted here among others a ta'rikh on Shāh Isma'il II's accession and death (the last bait of which runs thus:

شهنشاه روی زمین گشت ثبت

شهنشاه زیر زمین شد رقم

the first three words of the first hemistich giving A. H. 984, the first three words of the second A. H. 985), and also a ta'rikh on the completion of Shaikh Faiḡi's well-known *تفسیر غیر منقوط* or commentary on the Kūrān, which contains no letters with diacritical points, viz. Sūrah 112, the numerical value of all the words of which is equal to 1002 (A. H. 1002=A. D. 1593, 1594).

He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance, عالم and فانی, 'world' and 'transitory' (both =141); قلمزن and اصفهان, 'Iṣfahān' and 'writer,' with reference to the great number of clever authors born there (both=227); زوجة and یزد, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both=21); عقرب and کاشان, 'Kāshān' and 'scorpion,' scorpions abounding in that city according to Yāḡūt (both=372); پیس and ساوه, 'Sāwa' and 'vile' (both=72); سگ and ساوجی, 'inhabitant of Sāwa' and 'dog' (both=80); ناز and محبوب, 'sweet-heart' and 'coquetry' (both=58); قهار and شاه, 'Shāh' and 'conqueror' (both=306); جهان پناه and طهماسب, '(Shāh) Tahmāsp' and 'the world's refuge' (both=117); شاه نجف and شاه عباس, 'Shāh 'Abbās' and 'Shāh of Najaf,' where the tomb of 'Alī, the Shī'ite sanctuary, is found (both=439); راحت and خواب, 'sleep' and 'rest' (both=609); ملك and ابر القاسم, 'يوم الدين', 'Abū-alkāsim' (probably Shaikh Najm-aldīn Abū-alkāsim of Hillah, the great ecclesiastical authority amongst the Shī'ites, who died A. H. 676=A. D. 1277) and 'the king of the judgment-day' (both=241); شتر and مست, 'drunk' and 'wicked' (both=500); عاصی and عاق, 'refractory' and 'rebellious' (both=171); شیطان and سقري, 'the dweller in hell' and 'Satan' (both=370), on fol. 349^b.

955. Amīr Muḥammad Ḥāshim, with the takhalluṣ Sanjar, son of the preceding Mir Haidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rikhs and riddles, on fol. 350^a.

956. Amīr Ḥusainī, nephew of the same Mir Haidar (who is again called here distinctly Rafiḡi), wrote likewise poetry, on fol. 350^b.

957. Mirzā Rafi'-aldīn, a poet, on fol. 350^b.

958. Maulānā Saifūr (صيفور) distinctly here in text and index; more correctly in the following copy Taifūr (طيفور), composed verses at the request of the Ṣafawī prince, Sulṭān Muṣṭafā Mirzā, on fol. 350^b.

959. Dā'i, the brother of Malik (see No. 999 below), a poet, on fol. 350^b.

960. Maulānā Fahmī, likewise a poet, on fol. 350^b.

961. Maulānā Ḥātim, wrote some neat verses, on fol. 350^b.

962. Shujā', who towards the end of his life wrote a satire upon the governor of Khurāsān and was obliged to take to flight; he went to Iṣfahān, where he hid himself for the remainder of his days, on fol. 351^a.

963. Maulānā Haidar Dhihni, a poet who lived the greater part of his life in the Dakhan, on fol. 351^b.

964. Ridā'i, a poet, on fol. 351^b.

965. Adham, of whom a rubā'i is quoted here, on fol. 352^a.

966. Sharīf, a poet, on fol. 352^a.

967. Maḡṣūd (in the following copy Maḡṣūdi), one of the gossiping writers of Kāshān, on fol. 352^b.

968. Muḥammad Kāsim Kisrā (كسرى), a grandson of Ahlī Shirāzi (who died A. H. 942=A. D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352^b.

969. Ḥayāti, wrote many poems in the dialect of Kāshān, on fol. 352^b.

970. Šānī'i, a poet who led a very sad life; towards the end of his days he went to India, but died in Lāhūr before he could settle there, on fol. 352^b.

Jarḥād-kān, on fol. 353^a:

971. Najīb-aldin, is stated here to have died under the (last) Saljūks and to have been a panegyrist of the Amirs of the fortress of *وساق* (Washāk in the province of Isfahān); comp. on him A. Sprenger, Catal., p. 513, and W. Pertsch, Berlin Cat., p. 710, foot-note, where he is called a contemporary of Zahir Fāryābī (who died A.H. 598=A.D. 1202, see Bodleian Cat., Nos. 582-584), on fol. 353^a.

972. Muḥammad Yūsuf, of whom one rubā'i is quoted, on fol. 353^b.

Kamrah, on fol. 353^b:

973. Maulānā 'Alī Naqī, a poet, on fol. 353^b.

974. Ulfatī, brother of 'Alī Naqī, wrote also occasionally poetry, on fol. 354^a.

Khvānsār, on fol. 354^a:

975. Shāh-i-Karam, a poet, on fol. 354^b.

976. Zulālī (the famous mathnawi-writer under Shāh 'Abbās, who died A.H. 1025, 1026, or 1031=A.D. 1616, 1617, or 1622; see Bodleian Cat., Nos. 1081-1084; the *Khulāṣat-alkalām*, No. 32, ib. col. 297; the *Khulāṣat-alfakār*, No. 116, ib. col. 306, etc.); only a few baits are quoted here, and none of his mathnawis is mentioned by name, on fol. 354^b.

977. Ṭābī'i, of whom some verses composed in the prime of his youth are quoted here, on fol. 354^b.

978. Ṭā'atī, a poet, of whom one rubā'i is given, on fol. 354^b.

979. Surūdī, musician and poet, on fol. 355^a.

980. Bābā Shūkhī, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355^a.

981. Shāh Murād, a writer in prose and verse, on fol. 355^a.

982. Ṭāji (تاجی), so here in text and index, in the following copy Nāji (ناجی), a poet, son of Maulānā Ḥasan, who enjoyed a great reputation and authority among the people of Kāshān in the time of Sulṭān Muḥammad Ṣafawī (see Nos. 883-885 above), on fol. 355^a.

983. Tašnifī, a rubā'i-writer, on fol. 355^b.

Farādhān, on fol. 355^b:

984. Jalāl-aldin bin Ja'far, a clever poet; the extracts quoted are from a mathnawi of his, on fol. 355^b.

Tafrīsh, on fol. 356^b:

985. Mir Ḳudsi, a poet, like the two following ones, on fol. 356^b.

986. Mir 'Abd-alghani, on fol. 356^b.

987. Maulānā Wajhī, on fol. 357^a.

Kumm, on fol. 357^a:

988. Shaikh Nizāmi, the great epic poet, usually designated as Nizāmi of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his diwān (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357^a.

989. Ḥakim Taqī-aldin, one of the famous men of 'Irāq, wrote some poetry, on fol. 359^b.

990. Khwājah Mas'ūd, went under Sulṭān Ḥusain

Mirzā (A.H. 873-911=A.D. 1469-1506) from his native place to Harāt, and wrote a mathnawi of about 10,000 baits on the exploits of that monarch; he is also the author of two munāzarāt or strife-poems: شمس و قمر, sun and moon, and تیغ و تلم, sword and pen, and of a diwān, on fol. 359^b.

991. Shahidi, was king of poets under Sulṭān Ya'qūb (i.e. Ya'qūbbeg Aq-koynlū, who reigned A.H. 883-896=A.D. 1478-1491); after the Sulṭān's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarāt, where he died; his diwān of ghazals comprises about 4000 baits, on fol. 359^b.

992. Gulkhani, the nephew of Shahidi and author of a diwān, which, however, is not extant; he was a contemporary of Sulṭān Ḥusain Mirzā, on fol. 360^a.

993. Waḥidī, a poet who went in his later years to Gilān, and entered the service of the rulers of that country, on fol. 360^a.

994-996. Kādi 'Alā of Karahrūd (Karaj, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Kādi Jahān, who was denounced by calumniators as having fomented discontent against Shāh Ṭahmāsp, and consequently arrested, imprisoned, and taken from Harāt to Ḳazwin; he remained a prisoner in one of the fortresses to the end of his life; his younger brother, whose name is not given (he is merely designated as برادر کهنتر or قاضی زاده کرورد), sought safety in flight and went to Najaf; from there he sent his famous ḳaṣidah, bewailing man's fate on earth (در شکایت روزگار), to the Persian 'Irāq; this ḳaṣidah, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as radif, on fol. 360^b.

997. Mir Ḥudūri, son of Mir Sayyid 'Alī Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shāh Ṭahmāsp); at the time of the accession of Shāh Ibrāhīm II (A.H. 984=A.D. 1576) he came for once to the Persian 'Irāq and wrote a very clever ta'rikh on the date of Ṭahmāsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

الحمد ایا طبع وفا گسترما
کامد مه یوسف منش آن دلبرما
شاه اسماعیل نامه (نام) وانصاف بعلم
طهماسب منش مه همیون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted, on fol. 361^a.

998. Amīr Ashki, brother of the preceding poet, was attracted by the fame of Maulānā Ghazālī (i.e. Ghazālī Mashhadi, who died A.H. 980=A.D. 1572, see Bodleian Cat., Nos. 1033-1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mir Judā'i, to whom he at the time

years attached to Sultân Husain Mirzâ, the son of Bahrâm Mirzâ (Bahrâm Mirzâ was the fourth son of Shâh Isma'il I Şafawî, and died A. H. 956=A. D. 1549, see Rieu i. p. 104^b, or according to Beale, *Oriental Biogr. Dict.*, p. 66^a, A. H. 957=A. D. 1550), on fol. 379^b.

1040. Rashki, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسكى), the most despised of all occupations, in Tabriz, and was eventually killed there, on fol. 380^a.

1041. Khwâjah Âkâ Mir (was wazîr under Shâh Tahmâsp, according to Taqi Kâshî); one of his rubâ'is is quoted here, on fol. 380^a.

1042. 'Abd-alghani, merchant and poet, visited India, on fol. 380^a.

1043. Malîki of Sarkân, a poet (died, according to Taqi Kâshî, A. H. 1004=A. D. 1595, 1596), on fol. 380^b.

1044. Kaisari, a poet, on fol. 381^a.

1045. Sharâri, Halâki's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381^a.

1046. Bazmî, on fol. 381^a.

1047. Haidari, a poet who was for some time attached to Mir Muḥammadkhân Anka (that is, either Shams-aldin Muḥammad Ankakhân, with the honorary title of A'zamkhân, who was assassinated A. H. 969=A. D. 1562, or his brother Mir Muḥammadkhân, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381^a.

1048. Mashrahi, a poet, on fol. 381^a.

1049. Panâhi, a clever imitator in poetry, on fol. 381^a.

Rai, on fol. 381^a, and *Tahrân*, on fol. 382^b:

1050. Shaikh-al-'arifin Abû Zakariyyâ Yaḥyâ bin Ma'âdh (i.e. Yaḥyâ bin Ma'âdh Râzi, see Safinat-alauliyâ, No. 183), contemporary with Junaid (Safinat-alauliyâ, No. 29); he went from Rai to Balkh and Harât, on fol. 383^a.

1051. Shâhbâz-i-Kaunain (the royal falcon of the two worlds) Kutb-i-waqt Yûsuf bin al-Husain (usually called Yûsuf bin Husain Râzi, see Safinat-alauliyâ, No. 208), a pupil of Dhû-almûn (No. 449) and contemporary with Abû 'Uthmân Hirî (Safinat-alauliyâ, No. 205); his death is fixed here in A. H. 258 (A. D. 872) instead of the usual date, A. H. 303 or 304 (A. D. 915-917), on fol. 383^b.

1052. Shaikh Najm-aldin Dâya (Safinat-alauliyâ, No. 128), a pupil of Shaikh Majd-aldin Baghdâdi (Safinat-alauliyâ, No. 125); during the invasion of the Moghuls he fled from Khwârizm to Rûm and spent some time there in the companionship of Jalâl-aldin Rûmî and Shaikh Sadr-aldin Kûniyawî (see No. 1018); he died A. H. 654 (A. D. 1256) and was buried in Baghdâd. His two chief works on Şûfism are مرصاد العباد (see Bodleian Cat., No. 1248) and تفسير بحر الحقائق; he also composed Persian poetry, on fol. 384^a.

1053. Abûbakr Bahli (بحلى?), contemporary with Shaikh Bundâr Şairafi (see above, No. 170, and Safinat-alauliyâ, Nos. 250 and 252); two of his rubâ'is are quoted in the مرصاد العباد (see the preceding Shaikh), on fol. 384^b.

1054. Shaikh Abûbakr, on fol. 384^b.

1055. Shaikh Abû-alkâsim, on fol. 384^b.

1056. Abû 'Abdallâh bin Haddâd, on fol. 384^b.

1057. 'Abdallâh bin 'Abd-alrahmân, on fol. 384^b.

1058. 'Abdallâh bin Muḥammad Kharrâz (the shoe-maker), who lived many years in Makkah; he was a contemporary of Shaikh Yûsuf bin Husain Râzi (No. 1051), on fol. 384^b.

1059. Shaikh Dhar'ah (ذرع), in the following copy (ذرع), on fol. 384^b.

1060. Abû Muḥammad 'Abd-alrahmân bin Abi Ḥâtim Ḥanṭali (حنطلى or rather Ḥanzali حنظلى), who was born A. H. 240 and died A. H. 327 (A. D. 854-939), see Barbier de Meynard, *Dictionnaire géogr.*, pp. 278 and 279, on fol. 384^b.

1061. Abû Dhar'ah (in the following copy again ذرع) 'Abdallâh bin 'Abd-alkarim alḡuraishî, on fol. 385^a.

1062. Abû Mas'ûd Aḡmad bin al-Furât (الفرات), a great traditionist, died A. H. 258 (A. D. 872), on fol. 385^a.

1063. Şâhib Kâfi Isma'il bin 'Ibâd (or 'Ubâd), a man of the sword and pen, was first wazîr of Mu'ayyid-aldaulah bin Ruku-aldaulah Hasan, the Bûyid Amir of Rai and Işfahân (reigned A. H. 366-373=A. D. 976-983), and after his death of Fakhr-aldaulah; he died A. H. 385 (A. D. 995) or A. H. 390 (A. D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A. H. 387=A. D. 997, is represented here as having been present at the death-bed of his wazîr) and was buried in Işfahân; he wrote clever Arabic verses, on fol. 385^a.

1064. Iftikhâr-al-'ulamâ almutakallimin Imâm Fakhr-aldin, that is, Abû 'Abdallâh Muḥammad bin 'Umar bin Husain alḡuraishî altamimî albakri, born A. H. 543 or 544 (A. D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwârizm and later on to Transoxania, continually engaged in learned disputations; he died in Harât A. H. 606 (A. D. 1209, 1210). Among his numerous works there are mentioned here: مفتاح الغيب (properly styled التفسير الكبير and completed A. H. 602=A. D. 1205, 1206, see Loth, *Arabic MSS.*, p. 13^b), نهاية المعقول، مطالب عليه، كتاب الأربعين (with its full title اصول الأربعين فى اصول الأربعين (الدوين) المحصول (probably a mistake for البرهان، or principles of jurisprudence, see Loth, loc. cit., p. 73^a), مباحث مشرق، كتاب البيان و البرهان (or, as the following copy reads, probably more correctly مباحث عيون المسائل، تذهيب الدلائل، مباحث عمادية، مشرقية، كتاب، تحصيل الحق، اجوبة المسائل التجارية، ارشاد النظائر، تلخيص (in the following copy تلخيص الزبدة، معالم، ملخص (i.e. شرح الاشارات، a commentary on Ibn Sinâ's الاشارات والتنبهات، see Loth, loc. cit., p. 133^b), شرح عين الحكمة (correctly in the following copy شرح عيون الحكمة، a commentary on Ibn Sinâ's work on physics and metaphysics، عيون الحكمة، parts ii and iii, ib., p. 133^a), شرح مفصل، شرح اسماء الله، كلييات قانون، etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, حدائق الانوار فى حقائق الاسرار، composed A. H. 574=A. D. 1179, see Bodleian Cat., Nos. 1481 and 1482, is

not mentioned here). He also wrote occasionally Persian poetry, especially rubā'is and *ḳiṭ'as*, on fol. 386^a.

1065. Muḥammad bin Zakariyyā Rāzi, the great physician, and author of the *كتاب الحاروي*, *كتاب الجامع*, *كتاب الاقطاب*, and the *كفاية منصور* (or *كفاية منصورى*) which was dedicated to Abū Šāliḥ Maṣṣūr bin Ishāḳ, the nephew of Amir Isma'il Sāmāni (A.H. 279-295=A.D. 892-907), who appointed him governor of Rai, when he himself went into the 'Irāḳ to repulse Muḥammad bin Hārūn, who had taken possession of Ṭabaristān. According to others, the work in question was dedicated to Abū Šāliḥ Maṣṣūr bin Nūḥ bin Naṣr bin Isma'il (a suggestion which is scarcely possible, as this Maṣṣūr ruled A.H. 350-366=A.D. 961-976, and Muḥammad bin Zakariyyā died A.H. 311 or 320=A.D. 923 or 932). Muḥammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Hakim Abū-alḥasan 'Alī bin Zain alṭabari, the author of the *فردوس الحكمة*, on fol. 387^a.

1066. Abū Bashār Muḥammad bin Aḥmad bin Ḥammād Anṣārī Rāzi Daulābi (Daulāb is a village in the district of Rai, adjoining Ṭahrān; other places of the same name are found, as is pointed out here: (a) in Yaman, usually called *سوق الفرج*; (b) near Ṭā'if, with which the poet 'Abdallāh bin 'Umar bin 'Uthmān is connected; (c) between Makkah and Madinah; (d) in Ahwāz; (e) a quarter of Baghdād), a great traditionist and writer of ta'rikhs on the birth and death of renowned scholars; he died A.H. 320 (A.D. 932), on fol. 387^b.

1067. Afḍal-almutaḳaddimīn Abū Zaid (in the index of this and the text of the following copy Abū Yazīd) Muḥammad al-'Aḳā'iri (عصائرى; in the following copy 'Aṣā'iri (عصائرى); or, as others spell the name (and that is undoubtedly correct, see *Ātashkada*, No. 452, Bodleian Cat., col. 278), Ghada'iri (غضائرى), because his father was a *كاسگر=غضائر*, i.e. a potter), the prince of the poets of 'Irāḳ and panegyrist of Sulṭān Maḥmūd of Ghazna; he also wrote *ḳaṣidas* and *ḳiṭ'as* in honour of the house of 'Alī, on fol. 388^a.

1068. Pindār of Rai, favourite and panegyrist of Majd-aulah Abū Ṭālib bin Fakhr-aulah Dailamī (the ruler of Iṣfahān and Rai, with the name of Rustan, who succeeded his father Fakhr-aulah Abū-alḥasan 'Alī A.H. 387=A.D. 997, and was deposed by Sulṭān Maḥmūd of Ghazna A.H. 420=A.D. 1029); he also wrote *ḳaṣidas* in honour of the wazir Šāhib Isma'il bin 'Ibād (No. 1063), who had brought him up and shown him great kindness, on fol. 388^b.

1069. Amlaḥ-alshu'arā 'Imādi alshahriyāri, who according to some authorities is identical with 'Imādi Ghaznawi, the only one whom 'Aufi mentions in his *tadhkirah*, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imādi Shahrīyāri (Shahrīyār is one of the bulūkāt or districts of Rai); others maintain that the two poets were different persons (see about this question Butkhāna, No. 35, Bodleian Cat., col. 200; Rieu ii.

p. 557, and A. Sprenger, *Catal.*, p. 439). 'Imādi Shahrīyāri, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sulṭān Ṭughrul III Saljūḳi (A.H. 571-590=A.D. 1176-1194), whom he has eulogised in several *ḳaṣidas*, on fol. 389^a.

1070. Imām-alajall 'Alā-aldin Khuwāri (Khuwār is situated in the province of Rai), wrote a few verses, on fol. 391^b.

1071. Malik-alkalām Faḍl-allāh alkhuwāri, contemporary with the Khwārizmshāh Tukush (A.H. 568-596=A.D. 1172, 1173-1200); he composed occasionally poetry, on fol. 391^b.

1072. Mafkhar-alshu'arā Abū-almafāḳhir, a poet of the time of Sulṭān Maṣ'ūd bin Muḥammad bin Malikshāh (A.H. 529-547=A.D. 1134-1152); according to Barbier de Meynard, *Dictionnaire géogr.*, p. 213, he also was born in Khwār, on fol. 392^a.

1073. Ashraf-alshu'arā Badr-aldin alkiwāmi Rāzi, a poet of the Saljūḳs (as 'Anfi states), who derived his takhalluṣ from Kiwām-aldin Ṭughrā'i, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392^a.

1074. Maṣ'ūd Rāzi, a panegyrist of Sulṭān Maṣ'ūd of Ghazna (A.H. 421-432=A.D. 1030-1040), on fol. 393^a.

1075. Dihkhudāi Abū-almā'ali, a panegyrist of the Saljūḳs, whose *diwān* is no longer extant, on fol. 393^b.

1076. Maulānā Ḳuṭb-aldin, under Sulṭān Abū Sa'īd Babādurkhān Īlkhāni (A.H. 716-736=A.D. 1316-1335), author of the *شرح شمسية*, which he dedicated to the wazir Khwājah Ghīyāth-aldin Muḥammad (see No. 940), the son of Khwājah Rashid (the author of the *جامع التواريخ*, see No. 17 in this Cat.), on fol. 394^b.

1077. Sayyid Muḥammad Nūrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394^b.

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harāt under Sulṭān Ḥusain Mirzā, where the Amirs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistān, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394^b.

1079. Shāh Ḳāsim, another son of Muḥammad Nūrbakhsh, went likewise under Sulṭān Ḥusain Mirzā to Khurāsān and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shāh Isma'il Šafawi. He had two sons, Shāh Shams-aldin and Shāh Bahā-aulah, on fol. 394^b.

1080. Shāh Bahā-aulah, son of Shāh Ḳāsim, went first to Harāt and became a favourite of Sulṭān Ḥusain Mirzā, after whose death he entered the service of Shāh Isma'il Šafawi, on fol. 395^a.

1081. Shāh Kiwām-aldin Muḥammad, son of Shāh Shams-aldin ibn Shāh Ḳāsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umīdi of Rai was murdered (this event must have happened shortly

before Shâh Isma'il's death and Tahmâsp's accession, see No. 1112 below, and also Rieu iii. p. 1091^a, where the exact month is given in which the murder was perpetrated, viz. Rabî' I, A. H. 930 = A. D. 1524, Jan. to Febr.). Immediately after Tahmâsp's accession Shâh Kîwâm-aldin was brought in chains to Kazwin, the capital of the Şafawi dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395^a.

1082. Shâh Şafi-aldin Muḥammad, brother of Shâh Kîwâm-aldin, author of a diwân of about 1000 baits, on fol. 395^b.

1083. Shâh Kâsim bin Shâh Kîwâm-aldin, who settled in Turusht after the calamity that had befallen his father; he excelled in epistolography, as an epistle proves which he sent to Mir Ghiyâth-aldin Muḥammad the Mir Mirân of Yazd, on fol. 396^a.

1084. Amir Sayyid Muḥammad, son of the preceding Shâh Kâsim, a poet, died young, on fol. 396^b.

1085. Amir Shâh Ridâ, also related to the Nûrbakshî family, was a great chess-player, and wrote occasionally poetry, on fol. 396^b.

1086. Fikrî, related to the same family, went to the Dakhan in the time of Shâh Tâhir (Shâh Tâhir Husainî Khwândî, on whose adventurous life compare Rieu i. p. 395; he died in Ahmadnagar A. H. 952, 953 or 956 = A. D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396^b.

1087. Kâdi Muḥammad, one of the Sayyids of Waramin (a little town in the province of Rai), was afterwards in the service of the Şafawi Sultâns; he was a great ta'rikh-writer and composed at the request of Shâh Tahmâsp a clever chronogram on the conversion of 'Isâkhân, the son of Lawand Gurjî, to Islâmism by that monarch, A. H. 967 (A. D. 1559, 1560), the date being expressed by the hemistich عيسى لوند شد مسلمان از صدق, on fol. 397^a.

1088. Kâdi 'Atâ-allâh, the brother of the preceding kâdi, also renowned by ta'rikhs; two of the best known are on the peace concluded between Shâh Tahmâsp and the Turks, A. H. 969 (A. D. 1561, 1562), expressed by the words الصالح خير, and on the removal of the prime-minister Amir Naqî (in the following copy Taqî)-aldin Muḥammad Şadr from his post in consequence of illness or infirmity (علت), skilfully worded in this way:

اگر تاریخ عزلش خواهی از من
برون کن از شریعت حرف علت

(the حرف علت is the weak letter ی, by the removal of which from the middle of the word شریعت the date A. H. 970 = A. D. 1562, 1563, is obtained), on fol. 397^b.

1089. Kâdi 'Abdallâh, eldest son of Kâdi Muḥammad (No. 1087), lived some time at Shirâz, but returned afterwards to his native place and lived there as a very successful dihḡân or lauded proprietor; he was a good poet and musician, on fol. 397^b.

1090. Kâdi Sadîd, another son of Kâdi Muḥammad, on fol. 397^b.

1091. Mir Rukn-aldin, a poet, on fol. 397^b.

1092. Mir Muḥammad Kâsim, a poet, who was for

some time a companion of Âsafkhân (probably the same who continued the تاریخ الفی, see Nos. 110-118 in this Cat.), on fol. 398^a.

1093. Kâdi 'Ahdî, a rubâ'î of whom is quoted here, on fol. 398^b.

1094. Amir 'Inâyat-allâh, one of the superintendents or overseers (متولی) of the sepulchre or holy shrine of the Imâmzâda 'Abd-al'âzîm, whose father Hasan bin Zaid bin Imâm Hasan (bin 'Alî bin Abû Tâlib the fourth Khalîf) had first been Amir of Madinah, had then exercised his sway in Tabaristân for some time conjointly with his brother Isma'il (usually called Dâ'î alkabîr or Dâ'î alawwal, the great or first missionary), and finally went to Rai, where he died. 'Inâyat-allâh wrote occasionally poetry, on fol. 398^b.

1095. Amir 'Alishâh, son of the preceding Amir, wrote likewise verses, on fol. 398^b.

1096. Amir Nûr-allâh, also one of the overseers of that shrine, and an occasional poet, on fol. 399^a.

1097. Amir Zâhir-aldin Ibrâhîm, a prominent member of the same body of mutawallis or overseers of 'Abd-al'âzîm's shrine, used as poet the takhalluṣ Waṣfî (in the following copy Waḡ'î), on fol. 399^a.

1098. Amir Majd-aldin Isma'il, son of the preceding Amir, used Majdî as takhalluṣ in his poetry, on fol. 399^a.

1099. Shaikh Shihâb-aldin 'Alî, one of the superintendents or overseers of the shrine of the Imâmzâda Abû-alḡhasau, one of the descendants of the seventh Imâm Mûsâ Kâzîm, in Andarmân (a village in the district of Rai); he wrote occasionally verses, on fol. 399^a.

1100. Shaikh Abû-alḡkâsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399^b.

1101. Âḡâ Ghiyâth, son of the preceding Shaikh, died very young, on fol. 399^b.

1102. Kâdi Mas'ûd, son of Kâdi 'Abdallâh, who had come from Kazwin to Rai and obtained the kâdiship of that district; after his father's death he succeeded him in his office; he is the author of a work on epistolography, styled دستور قاضى, and also wrote occasionally poetry; he had nine renowned sons in Tâhrân, on fol. 399^b.

1103. Kâdibeg, the eldest of Kâdi Mas'ûd's sons; whilst in Irân, he was a favourite of Shâh Tahmâsp; afterwards he went to Ahmadnagar in the Dakhan and rose to the rank of a wakil; when deposed from his office he set out on his return journey to his native place, but only reached Lâr, where he died, on fol. 400^a.

1104. Amir 'Abd-alḡkâdir, another of Kâdi Mas'ûd's sons, was under Shâh Tahmâsp five years kâdi of Tabriz; A. H. 989 (A. D. 1581) he was killed in Rai (the ta'rikh on his death, however, viz. آه شهید میر عبد القادر, gives A. H. 987 = A. D. 1579), on fol. 400^a.

1105. Amir Mu'izz-aldin Malik, a third son of Kâdi Mas'ûd and his successor in office, on fol. 400^a.

1106. Amir Tâj-aldin Hasan, a fourth son of Kâdi Mas'ûd, studied first in Shirâz under Mirzâ Jân (i.e. Habîb-allâh Shirâzî, who died A. H. 994 = A. D. 1586), afterwards in Karbalâ and Najaf under Maulânâ Aḡmad Ardabilî; he afterwards returned to his native town; he is the author of a حاشیة مطالع (glosses on the مطالع الانوار on logic by Maḡmûd bin 'Abûbakr Ūr-mawî, who died A. H. 682 = A. D. 1283, 1284, a work

on which also Mirzâ Jân, Tāj-aldin's teacher, has exercised his ingenuity, see Loth, *Arabic MSS.*, p. 145^a) and of glosses on the *اصول* or dogmas (*حاشیه بر علم اصول*), on fol. 400^b.

1107. Amir Ja'far, a fifth son of Kāḍi Mas'ūd and likewise a pupil of Mirzâ Jân; he excelled particularly in the art of divination, called *جفر*, on fol. 400^b.

1108. Amir Kāḍi, a sixth son of Kāḍi Mas'ūd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400^b.

1109. Amir Zain-al'ābidin, a seventh son of Kāḍi Mas'ūd, wrote likewise now and then poetry, on fol. 401^a.

1110. Amir Shams-aldin 'Ali, an eighth son of Kāḍi Mas'ūd, was an occasional poet too, on fol. 401^a.

1111. Mir Abū Turāb, the ninth and youngest son of Kāḍi Mas'ūd, a clever poet, on fol. 401^a.

1112. Maulānā Umīdī, studied in Shirāz; in A. H. 927 (A. D. 1521) he accompanied Dürnīshkhān to Harāt, the capital of Khurāsān, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the ta'rikh on his death by Maulānā Nāmī, one of his pupils, as given here, represents the wrong date 925: *آء از خون ناحق من آء*; of Umīdī's poems there are still extant seventeen *kaṣīdas*, three *ghazals*, a *نامه* *ساقی*, and some *kiṭ'as* and *rubā'is*, on fol. 401^a.

1113. Khwājah Muḥammad Tāhir, Umīdī's son, who also wrote occasionally poetry, on fol. 402^b.

1114. Khwājah Muḥammad Sharif Hijri (according to Ilāhī a nephew of Umīdī, see A. Sprenger, *Catal.*, p. 87), who went after his father's death to Khurāsān and became wazir of the governor of that country, Muḥammadkhān Sharaf Ughlu Taklū (here designated as Tāṭār Sultān Walad Muḥammadkhān Sharaf-aldin Ughlu, who was appointed to that post in A. H. 941 = A. D. 1534, 1535, comp. Rieu i. p. 15^b); he served in the same capacity Muḥammadkhān's son, and after the latter's death he entered Shāh Tahmāsp's service, first for seven years as wazir of Yazd, Abarkūh, etc.; and later on as wazir of Iṣfahān; the ta'rikh of his death, composed by Ḍamīri (of Iṣfahān), is: *گردید یکی کم وزرا* (one to be deducted from the numerical value of *ملاذ وزرا*, which is 985 = A. H. 984, A. D. 1576, 1577); he left a *diwān*, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402^b.

1115. Khwājah Ghiyāth-aldin Muḥammad, son of the preceding wazir and poet, still alive at the time when this work was composed (he was the father of the famous Nūrjāhān, and under the title of Itimād-aldaulah wazir of the emperor Jahāngir), on fol. 403^a.

1116. Khwājah Muḥammad Tāhir Waṣli, another son of Muḥammad Sharif Hijri, likewise alive at that time; he composed some good poetry, on fol. 403^b.

1117. Khwājah Mirzā Aḥmad, brother of Muḥammad Sharif and father of the author of this work, Amin Aḥmad Rāzi; he was in great favour with Shāh

Tahmāsp and for some years kalāntar or prefect of Rai, on fol. 403^b.

1118. Khwājah Khwājagi, another brother of Muḥammad Sharif, wrote occasionally poetry, for instance, a *rubā'i* in honour of Asadbeg Mustaufi Muḥammadkhān Sharaf-aldin Ughlu (no doubt the same governor of Khurāsān mentioned above in No. 1114), on fol. 404^a.

1119. Khwājah Shāpūr, son of Khwājah Khwājagi, a poet (who had first the takhalluṣ Faribi or Firibi, according to Taḳī Kāshī Ḳaribi, and was a sister's son of Umīdī, see Bodleian *Cat.*, No. 1072); besides lyrical poetry he wrote *mathnawis*, an extract from one of which, *در صفت فرهاد* (or, as the same passage is styled in the Bodleian MS., *داستان کوه کوفتن فرهاد*), belonging to an *epoee* *خسرو شیرین*, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Āṣafkhān, i. e. in or shortly after A. H. 1021 (A. D. 1613); comp. also Ethé, *Firdausi's Yūsuf und Zalkhā*, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404^a.

1120. Khwājah 'Abd-alriḍā, a nephew of Muḥammad Sharif, poet and ta'rikh-writer; one of his ta'rikhs is on the death of Shāh Kāsim (perhaps identical with No. 1083), expressed by *وفات شاه قاسم* (= A. H. 994, A. D. 1586), the other on the wedding of Maḥmūd-beg Nāmī, represented in this form: *الهی عاقبت محمود گردان* (= A. H. 992, A. D. 1584), on fol. 405^b.

1121. Khwājah Muḥammad Ridā, son of the preceding 'Abd-alriḍā, a poet, who died very young, on fol. 406^a.

1122. Khwājah Muḥammad Muḥsin, nephew of 'Abd-alriḍā, a poet, on fol. 406^a.

1123. Khwājah Nizām-almulk, wrote occasionally poetry, on fol. 406^b.

1124. Khwājah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406^b.

1125. Maulānā Afḍal Nāmī, was attached to Umīdī his whole lifetime and left a *diwān* of *ghazals*, on fol. 407^a.

1126. Khwājah Hidāyat-allāh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shāhnāma, Lailā and Majnūn, and other poems, on fol. 407^a.

1127. Mirzā Muḥammad (in the following copy 'Ali), with the takhalluṣ Khulḳi, on fol. 407^a.

1128. Maulānā Fahmī, had poetical contests with Maulānā Sahmī of Bukhārā; one of his *kiṭ'as*, quoted here, refers to Mir Bākīr of Astarābād, on fol. 407^a.

1129. Maulānā Muḥammad Sairi, a cousin of the preceding poet, on fol. 407^b.

1130. Maulānā Ghafūri, on fol. 407^b.

1131. Maulānā Cāci (*چاچی* in the index, *جاجی* in the text; the following copy reads Ilāji), wrote occasionally poetry, like the two preceding Maulānās, on fol. 407^b.

1132. Maulānā Hisābi, composer of well-measured verses, on fol. 407^b.

Damāwand, on fol. 407^b:

1133. Amir Ghiyāth-aldin Muḥammad bin Amir Yūsuf of Shakarāb (in the district of Damāwand), got his first instruction from his uncle Amir Fakhr-aldin,

later on he studied under Saif-aldin Taftâzâni; in Sultân Husain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muḥammad Khân Shaibânî (A. H. 906-916=A. D. 1500-1510), and when Shâh Isma'il Ṣafawî conquered Harât, he made him kâdi of Khurâsân. Ghiyâth-aldin was treacherously arrested by Amîrkhân, the Amîr-alumarâ of Khurâsân, and put to death, 56 years old, by his command A. H. 927=A. D. 1521 (one ta'rikh on his death is *قتل بندگان ميرك*, another, by Khwâjah Diyâ-aldin Miram, or, according to the following copy, *مير، والله شهيد وهو يحيى الموتى*, out of which *و* must be dropped in order to give the required date); as poet he used the takhalluṣ Khulqî; he is the same Ghiyâth-aldin, at whose request Khwândamîr composed the *حبيب السير* (comp. Rieu i. p. 98^a), on fol. 408^b.

1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Hâiratî (died A. H. 961=A. D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408^b.

1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhalluṣ Shujâ'i, a good poet and physician; in the latter capacity he attended Mir Sayyid Muḥammad Jâmabâf (the distinguished Ṣûfî and rubâ'i-writer, see No. 639 above), on fol. 409^a.

1136. Maulânâ Kurbî, a poet, on fol. 409^b.

Simnân, on fol. 409^b:

1137. Sakkâk, a companion of Shaikh Abû-alḥasan Bustî, on fol. 410^a.

1138. Shaikh al-'Ârif Rukn-almillâh wa aldin 'Alâ-aldaulah (Safinat-alauliyâ, No. 132), the greatest Ṣûfî saint after Junaid; he was for some time in the service of the pādishâh (i.e. Arghûnkhân, who reigned from A. H. 683 to A. H. 690=A. D. 1284-1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A. H. 689 (A. D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A. H. 736 (=A. D. 1336, not, as is wrongly stated here as well as in the following copy, A. H. 786), on fol. 410^a.

1139. Abû-albarakât Takî-aldin 'Alî Dûstî, a companion and friend of 'Alâ-aldaulah, on fol. 410^a.

1140. Khwâjah Imâd-aldin Mas'ûd, was for some time wazîr of Timûr, on fol. 410^b.

1141. Khwâjah Ghiyâth-aldin Sâlâr, was president of the council under Timûr, on fol. 410^b.

1142. Khwâjah Shams-aldin 'Alî, one of Shâhrukh's wazîrs, on fol. 410^b.

1143. Khwâjah Kuṭb-aldin Tâ'ûs, was for some time wazîr under Mirzâ Abû-alkâsim Bâbar, the son of Baisungbar (A. H. 853-861=A. D. 1449-1457), and Sultân Abû Sa'id (A. H. 854-873=A. D. 1450-1469), on fol. 410^b.

1144. Khwâjah Nizâm-aldin Bakhtyâr, became wazîr in the first years of the reign of Sultân Husain Mirzâ (the successor of Abû Sa'id), on fol. 410^b.

1145. Najm-aldin, author of a few verses, on fol. 410^b.

1146. Amîr Yamani (or Yamini, as the index has), a poet, on fol. 410^b.

1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410^b.

1148. Faribi, or Firibi, a poet, on fol. 410^b.

Astarâbâd, on fol. 410^b:

1149. Shams-alma'âlî Kâbûs (i.e. Kâbûs bin Washmîr, the ruler of Jurjân, A. H. 366-403=A. D. 976-1012), renowned by his Arabic and Persian writings; he wrote Persian verses and had poetical contests with Ustâd Abûbakr Khwârizmî; the best known among his prose-works is the *كمال البلاغة*, on fol. 411^a.

1150. Abû Manṣûr Tha'alibî, contemporary with Kâbûs and author of a work, styled *سير الملوك*, on fol. 411^b.

1151. Amîr 'Unṣur-alma'âlî Kaikâ'ûs bin Iskandar bin Kâbûs (the king of Ṭabaristân), author of the famous *قاپوس نامه* (commenced A. H. 473 or 475=A. D. 1080-1083, comp. W. Pertsch, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411^b.

1152. Amîr-almu'azzam Nuṣrat-aldin (in the index Naṣir-aldin) Kabûdjâma, rose to a high position under Sultân Tukush (the Khwârizmshâh A. H. 568-596=A. D. 1172-1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412^b.

1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nuṣrat-aldin, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413^a.

1154. Abû 'Alî Jurjâni, who gave a clever interpretation of the word *بخل*, stinginess (the *ب*=*بلا*, the *خ*=*خسران*, the *ل*=*لوم*), on fol. 413^a.

1155. Shaikh Abû-alkâsim Jurjâni, on fol. 413^a.

1156. Sayyid alḥukamâ Sayyid Isma'il (i.e. Zain-aldin Abû Ibrâhim Isma'il bin al-Hasan bin Muḥammad bin Ahmad, or bin Ahmad bin Muḥammad, see Bodleian Cat., No. 1576 sq., and Rieu ii: pp. 466 sq. and 475 sq.), the great physician and author of the *اغراض الطب* (or *كتاب اغراض*), here wrongly called an abridgment of the preceding work, the *خفي علائي* (which is the proper abridgment of the *ذخيرة*), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A. H. 551-567=A. D. 1156-1172, and Sayyid Isma'il died, according to the best authorities, A. H. 531=A. D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Kuṭb-aldin Muḥammad Khwârizmshâh, who reigned A. H. 491-521=A. D. 1098-1127, and was the father of Atsiz bin Khwârizmshâh, A. H. 521-551=A. D. 1127-1156, for whom, when still heir-apparent, most of these works were written), on fol. 413^a.

1157. Hakîm Bâlith (بالميث, in the following copy Bâlit بالميت), a poet who is said here to have been quoted in 'Aufî's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413^a.

1158. Abû Dharâ'ah, one of the Sâmanide poets (Ethé, Rûdagi's Vorläufer, etc., No. 15), on fol. 413^b.

1159. Fakhr-aldin As'ad, the author of the epeepe *ويس و رامين* (completed between A. H. 434 and 447=A. D. 1042-1055, see Bodleian Cat., No. 522; Zeitschrift

der D. M. G. xxiii. p. 375 sq.; edited in the *Bibl. Indica*, on fol. 413^b.

1160. Lâmi'i, a poet, on fol. 414^b.

1161. Faṣiḥi, the author of the romantic mathnawi *وأمق وعذرا*, court-poet of Kaikâ'ūs (No. 1151), on fol. 414^b.

1162. Amir Sayyid Sharif-aldin 'Alī, was born A. H. 740 (A. D. 1339, 1340) in Tāghūn (طاغون) near Astarābād; became in A. H. 779 (A. D. 1377, 1378) acquainted with Shāh Shujā' and was appointed professor in the Dār-alshifā or medical hospital of Shirāz; he stayed there about ten years and wrote his Arabic glosses on the *مطوّل* (i. e. Sa'd-aldin Taftāzāni's commentary on Jalāl-aldin Muḥammad Kaẓwini's *المفتاح*, completed A. H. 748 = A. D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A. H. 789 (A. D. 1387), when Timūr took possession of Shirāz, Sayyid Sharif-aldin was ordered to Samarkand, where he remained till Timūr's death. Then he returned to Shirāz, where he died A. H. 816 (A. D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-aldin Taftāzāni (died A. H. 791 or 792 = A. D. 1389 or 1390). In Samarkand he wrote most of his famous Arabic glosses and commentaries, viz. *حاشية شرح كشاف*, *حاشية شرح حواشئ* (glosses on Muḥammad bin Mubārak Shāh Bukhāri Mirak's commentary on the *هداية* of Mufaḍḍal bin 'Umar Abharī, who died A. H. 663 = A. D. 1265, see Loth, Arabic MSS., pp. 136 and 137), *حواشئ شرح حكمت ميرك* (i. e. the *حكمة العين* by Najm-aldin 'Alī bin 'Umar Kātibī Kaẓwini, who died A. H. 693 = A. D. 1294, see Loth, ib. p. 139), *حواشئ تلويح* (the *تلويح* is Sa'd-aldin Taftāzāni's supercommentary on the *توضيح*, which is itself a commentary, composed on his 'principles of jurisprudence,' or *تنقيح*, by the author himself, 'Ubaid-allāh bin Mas'ūd Maḥbūbī Ḥanafī, who died A. H. 747 = A. D. 1346, 1347, see Loth, ib. p. 79), *شرح مواقف* (commentary on the *المواقف*, or system of scholastic theology, by 'Aḍud-aldin Ījī, who died A. H. 756 = A. D. 1355, see Loth, ib. p. 114), *حاشية شرح تجريد اصفهاني* (or simply *التجريد حاشية*, glosses on Shams-aldin Maḥmūd Iṣfahāni's (died A. H. 749 = A. D. 1348) commentary on the *تجريد القواعد*, Naṣir-aldin Ṭūsī's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), *حاشية شرح طوابع اصفهاني* (glosses on the same Iṣfahāni's commentary on the *الانوار*, or compendium of scholastic theology by Naṣir-aldin 'Abdallāh Baidāwī, who died A. H. 685 = A. D. 1286, see Loth, ib. p. 111), *حاشية بر شرح مطالع مولانا قطب الدين رازي* (Kaṭṭb-aldin Muḥammad Rāzi, see No. 1076 above, died A. H. 766 = A. D. 1364, 1365), *شرح تذكرة* (commentary on Naṣir-aldin Ṭūsī's *تذكرة*, or elements of astronomy, see Loth, ib. p. 218), *شرح چقميني* (a commentary on the *مُلخّص*, or compendium of astronomy, by Maḥmūd bin Muḥammad bin 'Umar Caqmini, or Caghmini, resp. Jaghmini, see Loth, ib. p. 219), *حاشية شرح اشارات* (probably Naṣir-aldin Ṭūsī's commentary on Ibn Siuā's *الاشارات*

والتنبيهات), *حواشئ متوسّط* and *حواشئ راضی* (glosses on the middle commentary of Rukn-aldin Ḥasan Astarābādi, who died A. H. 717 or 715 = A. D. 1317 or 1315, on the *كافية في النحو* by Ibn Ḥājjib, who died A. H. 646 = A. D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kāfiyah (فارسی در كافية), a Persian treatise on logic (*الرسالة الكبرى في المنطق*), see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled *صرف مير* (Rieu ii. p. 522). After his return to Shirāz he added to this list of publications the *حاشية شرح مختصر اصول ابن حاجب* (glosses on the commentary, probably 'Aḍud-aldin Ījī's, on Ibn Ḥājjib's *مختصر المنتهى*, or principles of jurisprudence, see Loth, ib. p. 74) and the *شرح فرائض سراجي* (commentary on Sirāj-aldin Muḥammad bin Muḥammad bin 'Abd-alrashid alsajāwandī's work on the right of inheritance, commonly styled *الفرائض السراجية* or simply *السراجية*, see Loth, ib., p. 60), on fol. 414^b.

1163. Amir Jamāl-aldin, prime minister of Shāh Ṭahmāsp, on fol. 415^a.

1164. Amir Saif-aldin Muḥammad, son of the preceding Amir, enjoyed likewise great influence in the majlis of the Shāh (i. e. Ṭahmāsp), on fol. 415^a.

1165. Amir Amin-aldin Ḥasan, brother of Amir Saif-aldin, on fol. 415^a.

1166. Amir Taqi-aldin Muḥammad, son of the preceding Amir, became governor of Astarābād, on fol. 415^a.

1167. Amir Fakhr-aldin Simāki, was first teacher in and Shaikh-alislām of Sabzwār, afterwards prime-minister of Shāh Ṭahmāsp; among his works are mentioned *حاشية هداية حكمت* (see on the *هداية*, No. 1162), *حاشية بر تهذيب* (or as this copy originally had and as the following one distinctly reads: *حاشية بر حاشية تهذيب*, glosses on the glosses of Taftāzāni's *تهذيب*, see Loth, Arabic MSS., p. 146), and *حاشية بر شرح تجريد* (comp. No. 1162), on fol. 415^a.

1168. Maulānā 'Imād-aldin Kāri, on fol. 415^b.

1169. Maulānā Nizām, wrote *qaṣidas* in honour of the house of 'Alī (must be different from the Maulānā Nizām, mentioned in the *Ātashkada*, No. 324, Bodleian Cat., col. 273, as author of a mathnawi. سليمان وبلقيس, since his death is fixed there in A. H. 921 = A. D. 1515, and here is added the distinct statement that Nizām's daughter, after his death, applied in a *kiṭ'uh*, quoted here, to Sulṭān Ḥusain Mirzā, who died A. H. 911 = A. D. 1506, for a tombstone on her father's grave), on fol. 415^b.

1170. Hilāli, of Turkish extraction, but born in Astarābād; he went in early youth to Harāt; when 'Ubaid-allāhkhān conquered that city, he gained the favour of that Uzbek invader by a *qaṣidah*; but as Maulānā Baḳā'ilang and Maulānā Shams-aldin Kuhistāni, who were in 'Ubaid-allāhkhān's service, grew envious of him and calumniated him as a heretic, he was put to death (A. H. 939 = A. D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khān afterwards greatly repented; of Hilāli's works are

mentioned here only the two mathnawis, شاه و درویش and لیلی و مجنون, as well as a diwân of ghazals (the صفات العاشقین is omitted), on fol. 416^a.

1171. Maulânâ Sahâbî, settled in Najaf, particularly renowned as rubâ'î-writer (he died A.H. 1010 = A.D. 1601, 1602, see the *Khulâṣat-alafkâr*, No. 130, Bodleian Cat., col. 307, and *ib.*, col. 667), on fol. 416^b.

1172. Mir Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrâhîm Kuṭbshâh (who died A.H. 988 = A.D. 1580); at the time when this work was composed he was in the service of Ibrâhîm's son and successor, Muḥammad Kuli Kuṭbshâh (A.H. 988-1020 = A.D. 1580-1612), on fol. 417^a.

1173. Maulânâ Sultân Muḥammad Sidkî, a poet, lived many years in Kâshân, on fol. 417^b.

1174. Maulânâ 'Alî Gul, a poet at the court of the Sultâns of the Dakhan; he died before the composition of this work, on fol. 418^a.

1175. Maulânâ Mu'in, with the takhalluṣ of Ladhlat, a very subtle writer in prose and verse, on fol. 418^b.

1176. Muḥammad Amin Dhaukî, died before the composition of this work; one of his baits is quoted here, on fol. 419^a.

1177. Sayyid 'Abd-alḥaḳḳ, wrote some *ḳiṭ'as*, on fol. 419^b.

1178. Mir Murâdî, a poet (his death is fixed by Taḳî Kâshî in A.H. 976 or 979 = A.D. 1568, 1569, or 1571, 1572), on fol. 419^b.

1179. Raughanî, a poet who went to India and died there, on fol. 419^b.

1180. Maulânâ Nâṭîkî, died on his way back from India; two rubâ'îs of his are quoted here, on fol. 419^b.

1181. Amîr Shams-al-dîn 'Alî, a poet, on fol. 419^b.

1182. Nasim, a rubâ'î of whom is quoted here, on fol. 420^a.

1183. Muḥammad Muḳîm, son of Sayyid Muḥammad Dâniyâl, was in India at the time when this work was composed, on fol. 420^a.

1184. *Ḳasamî* or *Ḳismi* (according to the index, *Ḳasimî*; the following copy reads distinctly *Ḳismatî*), spent his life in the companionship of Khwâjah Ḥusain Thanâ'î (of Mashhad, who died A.H. 996 = A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḳîm, on fol. 420^a.

Ṭabaristân, on fol. 420^a; *Mâzandarân*, on fol. 421^a; *Âmul*, on fol. 421^b:

1185. Shaikh Abû-alfabbâs *Ḳaṣṣâb*, the Shaikh of Âmul and *Ṭabaristân*, contemporary with Abû-alfawâris *Kirmânshâhî*, on fol. 421^b.

1186. Shaikh Muḥammad *Ḳaṣṣâb*, pupil of the preceding Shaikh, lived in *Dâmaghân*, on fol. 421^b.

1187. Abû Ja'far (Muḥammad) bin Jarîr al-*Ṭabari*, the famous author of the *تأریخ طبری*, the *تفسیر کبیر* (i.e. *جامع البیان فی تأویل القرآن*, the splendid commentary on the *Ḳurân*, see Loth in *Zeitschrift der D. M. G.*, vol. 35, p. 588 sq.), and other works (died A.H. 310 = A.D. 922), on fol. 421^b.

1188. Muḥammad bin Maḥmûd Âmulî, author of a commentary on the *کلیات* or first book of Ibn Sinâ's *Ḳânûn* (شرح بر کلیات قانون), see Loth, Arabic MSS.,

p. 228) in Arabic, and of the *نفائس العیون* (correctly, *نفائس الفنون فی عرائس العیون*), an encyclopædia of Muḥammadan sciences in Persian, an imitation of Kuṭb-al-dîn Shirâzî's (died A.H. 710 = A.D. 1310, 1311) *درۃ التاج* (see on the latter Rieu ii. p. 434; the *نفائس الفنون* were completed between A.H. 736 and 742 = A.D. 1336-1342, see Bodleian Cat., Nos. 1483-1491, and Rieu ii. p. 435 sq.), on fol. 421^b.

1189. Shaikh 'Izz-al-dîn Âmulî, author of the *حسنیة*, a Shi'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nâmi (in the following copy, *حسن نامی*), one of the kings of *Mâzandarân* (see on the *حسنیة* or *رسالة حسنیة*, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422^a.

1190. Abû-alfath Âmulî, one of whose rubâ'îs is quoted here, on fol. 422^a.

1191. Maulânâ Muḥammad Şûfî, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422^a.

1192. Maulânâ *Ḳâ'imî*, author of a mathnawî, on fol. 423^a.

1193. Rafîkî, a poet, on fol. 423^a.

Rustamdâr, on fol. 423^a:

1194. Maulânâ Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423^a.

Gilân, on fol. 423^b:

1195. Shaikh Muḥyi-al-dîn 'Abd-alkâdir, the founder of the *Ḳâdirî* order (*Safinat-alauliyâ*, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdâd (he died A.H. 561 = A.D. 1166), on fol. 423^b.

1196. 'Ain-alzamân Jamâl-al-dîn Kilakî (in the index and in the *Safinat-alauliyâ*, No. 124, Kili), one of the Khalifas of Shaikh Najm-al-dîn Kubrâ (who died A.H. 618 = A.D. 1221), on fol. 424^a.

1197. Khwâjah Tâj-al-dîn 'Alishâh, was first wazîr under Uljâ'itû Sultân (A.H. 703-716 = A.D. 1303-1316) conjointly with Khwâjah Rashîd (the author of the *Jâmi'altawârîkh*, see No. 17 in this Cat.); after Rashîd's assassination under Uljâ'itû's successor, Abû Sa'îd, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424^a.

1198. Khwâjah Najm-al-dîn Maḥmûd (i.e. Maḥmûd Gâwâu bin Shaikh Muḥammad Gilânî), known as *Khwâja-i-Jahân*, a title of honour, bestowed upon him by Sultân Muḥammadshâh of the Bahmanî dynasty in the Dakhan (who reigned A.H. 867-887 = A.D. 1463-1482); he was falsely accused before the Sultân, who gave orders for his execution (A.H. 886 = A.D. 1481). Among his writings *رساله در انشا* is mentioned, by which no doubt the *مناظر الانشا* is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled *ریاض الانشا*, by the same author, is described *ib.*, No. 1349); he used to send presents to renowned Shaikhs of the *Trâḳ* and *Khurâsân*, for instance, to the poet *Jâmi*, who thanked him in a *ḳaṣidah*, on fol. 424^b.

1199. Amîr Najm-al-dîn Mas'ûd, one of the famous men of Rasht, who enjoyed afterwards the favour of

Shâh Isma'il Şafawî and rose to the rank of a wakil, on fol. 425^a.

1200. Bâbâ Naşîbî, a poet who was brought under the notice of Sulţân Ya'kûb of the Âk-koynulû dynasty by Bâbâ Figânî of Shirâz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A. H. 944=A. D. 1537, 1538, on fol. 425^a.

1201. Kârkiyâkhân Aĥmad, the king of Gilân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Tahmâsp Şafawî, A. H. 974 (A. D. 1566); after Shâh Muĥammad's accession (A. H. 985=A. D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shâh 'Abbâs after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sulţân. Thereupon 'Abbâs got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shirwân. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbalâ, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubâ'is with Shâh Isma'il II Şafawî, who had been confined by his father Tahmâsp in the same fortress of Kâhkah as he; he also wrote ghazals, on fol. 425^b.

1202. Shaikhzâda, with the takhalluş Fidâ'i, son of Shaikh Muĥammad Lâhijî, the author of a commentary on the *مفاتيح الاعجاز في شرح گلشن راز* (i. e. the *گلشن راز*), commenced A. H. 877=A. D. 1473; Shaikhzâda was a poet of considerable power (Muĥammad Lâhijî, the father, with his full name, Shaikh Shams-aldin Muĥammad bin Yahyâ Lâhijî Nûrbakhsî, was a renowned poet too, with the takhalluş of Asirî, see Rieu ii. p. 650; Shaikhzâda died A. H. 927=A. D. 1521), on fol. 426^a.

1203. Kâđi 'Abdallâh Yaĥinî, belonged on his father's side to the Nûrbakhsî order, and was on his mother's side a nephew of Shaikh Aĥmad Lâhijî; he wrote some verses, on fol. 426^b.

1204. Kâđi Yahyâ, nephew of the preceding Kâđi, Şûfî and poet, on fol. 426^b.

1205. Maulânâ Yahyâkhân (in the following copy Yahyâ Jân), son of Maulânâ Aĥmad Tabîb, a famous physician in Shâh Isma'il's reign; he was for a long time wazîr of Gilân, and died in Kazwin A. H. 967 (A. D. 1559, 1560); he wrote occasionally poetry, on fol. 427^a.

1206. Kâđi Shams-aldin, was originally the teacher of Shâh Isma'il and became prime-minister under Shâh Tahmâsp, on fol. 427^a.

1207. Maulânâ Nizâm-aldin Aĥmad, a great astronomer, on fol. 427^a.

1208. Hakim Ni'mat-allâh of Dailamân, a clever physician, had 300 Turkish and Hindû slaves, on fol. 427^a.

1209. Bilah (or Pilah) Faĥîh, was for some years prime-minister of Gilân, on fol. 427^a.

1210. Hakim Şadr-alshari'ah, son of the preceding Bilah (or Pilah) Faĥîh, a physician, on fol. 427^a.

1211. Maulânâ Luţf-allâh, who spread the knowledge of philosophy and logic in Gilân, on fol. 427^a.

1212. Maulânâ Maĥmûd, called Sarbarahna (the

bare-headed), great both in intellectual and technical sciences, on fol. 427^a.

1213. Hakim Shams-aldin, was in Akbar's service and obtained the title of Hakim-almulk (the royal physician), on fol. 427^a.

1214 and 1215. Hakim 'Alî and Hakim 'Alâ-aldin, two other clever physicians, on fol. 427^a.

1216. Maulânâ 'Abd-alwahîd, had in Gilân scientific contests with Maulânâ Mirzâ Jân, on fol. 427^b.

1217. Nûr-aldin Muĥammad Firâri (in the following copy Kařari), son of Maulânâ 'Abd-alrazzâk, and a good poet, was for years prime-minister of Gilân, on fol. 427^b.

1218. Masîh-aldin Hakim Abû-alfath, brother of the preceding Nûr-aldin, was in Akbar's service, on fol. 427^b.

1219. Hakim Humâm, another brother of Nûr-aldin, wrote also poetry, on fol. 427^a.

1220. Hakim Dawâ'i, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khân A'zam Kûkultâsh; he wrote occasionally poetry, on fol. 428^a.

1221. Maulânâ Hayâtî, a poet, who was a protégé of Masîh-aldin Hakim Abû-alfath (No. 1218) and also favoured by Akbar, on fol. 428^b.

1222. Bâbâ 'Abdî, a Şûfî who after thirty years' wandering settled down in Kandahâr by the side of Bâbâ Ĥasan Abdâl's grave; he wrote risâlas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428^b.

1223. Hâlatî, calligrapher and occasional poet, on fol. 429^a.

1224. Kurbî, a poet, on fol. 429^a.

1225. 'Âkifî, good astronomer and poet, on fol. 429^a.

1226. Kâ'îlî, a poet who came to India shortly before this work was composed, on fol. 429^a.

1227. Fidâ'i, a poet who lived and died in Shirâz, on fol. 429^a.

1228. 'Inâyat Zargar (the goldsmith), a protégé of Kâđi Yahyâ (No. 1204), on fol. 429^a.

1229. Mir Maĥmûd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429^b.

Kazwin, on fol. 429^b:

1230. Shaikh Abûbakr Shâdân, died A. H. 531 (A. D. 1136, 1137), on fol. 430^b.

1231. Shaikh Nûr-aldin Muĥammad bin Khâlid, on fol. 430^b.

1232. Shaikh 'Alak or 'Ilk (علك), on fol. 430^b.

1233. Shaikh Abû 'Alî Abû Bâbân, was according to the *تاريخ كزنده* assassinated by an Isma'ilite in Damascus, but his body was by pious people carried to Kazwin and buried there, on fol. 430^b.

1234. Shaikh Sa'ûd-aldin Katalak-khwâjah (قتلحوجاج) Khâlidî, who converted many unbelievers to Islam, on fol. 430^b.

1235. Shaikh Sharaf-aldin Tawîl, was highly esteemed by Abû Sa'îd Bahâdurkhân (A. H. 716-736=A. D. 1316-1335), who often visited him, on fol. 431^a.

1236. Abû-alĥasan Zâhid, who fasted thirty years and died A. H. 345 (A. D. 956, 957), on fol. 431^a.

1237. Muĥammad bin Zaid (according to Barbier de

Meynard, *Dict. géogr.*, p. 445, bin Yazid, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Májah, a great traditionist and *Qurán*-commentator; one of his most renowned works on tradition is the *سنة* (كتاب السنن); he was born according to Barbier de Meynard, *loc. cit.*, A. H. 209 and died A. H. 273 (A. D. 824-886), on fol. 431^a.

1238. Shaikh Najm-aldin 'Abd-alghaffar alsháfi'i, the author of the *حواى* *فقه*, the *لباب* (work on Sháfi'ite law), and a commentary on the *لباب* (with its proper title *كتاب العجائب فى شرح اللباب*, see Loth, *Arabic MSS.*, p. 69); he died A. H. 663=A. D. 1265 (in the following copy 660, according to Loth, *loc. cit.*, A. H. 665=A. D. 1266, 1267), on fol. 431^a.

1239. 'Abd-alsalám bin Muḥammad, author of a large commentary on the *Qurán* (*تفسير كبير*) in 300 *جزو*; he died A. H. 488 (A. D. 1095), on fol. 431^a.

1240. Amin-aldin Naṣir bin 'Aziz-aldin, under Sulṭán Maḥmúd (so in the following copy; here, probably by mistake, Muḥammad) bin Sabuktagin, rose to the rank of a mustaufi of 'Irāk; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431^a.

1241. Imám-aldin Abú-alkásim 'Abd-alkarim, author of a *شرح كبير* and a *شرح صغير* (a larger and a smaller commentary, viz. on Gházálí's famous work on Sháfi'ite law, *الوجيز فى الفروع*, the larger one of which in twelve volumes is entitled *كتاب الوجيز*, see Mehren in *Zeitschrift der D. M. G.*, vol. 27, p. 205), of *فتح العزيز على كتاب الوجيز* (a system of Sháfi'ite law, see Loth, *Arabic MSS.*, p. 68), and other works; he is usually called Ráfi'i Kázwiní, and died A. H. 623 (A. D. 1226, see Loth and Mehren, *loc. cit.*), on fol. 431^a.

1242. Sadid-aldin, a great sage, connected with the Marzubán tribe, which has produced many learned traditionists, on fol. 431^a.

1243. Imám Sa'id Bábúyah Ráfi'i, greatly praised by Kháqání; he wrote Persian and Arabic poetry, on fol. 431^a.

1244. Mauláná Najm-aldin 'Umar Kátibi, who was called to Marágha by Naṣir-aldin Tusi, when the latter was engaged in the *زيج*, i. e. the *الزيج* or astronomical tables, constructed by Húlágú's order (see *Bodleian Cat.*, No. 1513), to assist him in the work; his own compositions are the *شمسية*, dedicated to Khwájáh Shams-aldin Muḥammad (i. e. Juwainí, see Nos. 668 and 797 above), the *حكمة العين*, the *كشف*, a commentary on Imám Fakhr's *ملخص*, and the *جامع الدقائق*; he died, according to Loth, *Arabic MSS.*, p. 139 sq. (where he is more correctly styled Najm-aldin 'Ali bin 'Umar Kátibi, comp. also No. 534 above), A. H. 675 (A. D. 1276, 1277); the usual date of his death, however, is A. H. 693 (A. D. 1294), on fol. 431^b.

1245. Iftikhár-aldin Muḥammad Bakri, well versed in Turki, under the Moghuls; he translated *كليه و دمنه* into the Moghul tongue (i. e. into Caghatái, see H. Kbalfa v. p. 239) and the *سندباد نامه* into Turkish;

he was first in the service of Uktái Ká'an, and afterwards in that of Mangú Ká'an (died A. H. 656=A. D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kázwin, gave to one of his brothers, Imám-aldin Yahyá, the governorship of the 'Irāk-i-'ajam and later on that of the 'Irāk-i-'arab too; to another brother, 'Imád-aldin, for some years the governorship of Mázandarán; and to a third brother of his, Rukn-aldin, that of Gurjistán, on fol. 431^b.

1246. Malik Radí-aldin Bábá, under Abaḳákhán, who made him governor of Diyárbakr; he wrote some *rubá'is*, on fol. 431^b.

1247. Jamál-aldin Ushaḳ alḳutni, died 90 years old, in the reign of Abaḳákhán; he also wrote *rubá'is*, on fol. 432^a.

1248. Kádi Nizám-aldin 'Uthmân, a poet under Arghúnkhán, on fol. 432^a.

1249. Fakhr-aldin Faṭh-alláh Mustaufi, one of the clerks of Khwájáh Rashid-aldin Faḍl-alláh (the author of the *جامع التواريخ*, who died A. H. 718=A. D. 1318, see No. 17 in this Cat.) and of Rashid-aldin's son, Khwájáh Ghiyáth-aldin Muḥammad (who died A. H. 736=A. D. 1336); he wrote some poetry, on fol. 432^a.

1250. Ḥamd-alláh Mustaufi, brother of the preceding Fakhr-aldin, the famous author of the *تاريخ كزنده* (see Nos. 19 and 20 in this Cat.), and the *نزهة القلوب* (see *Bodleian Cat.*, Nos. 406-412); he also wrote some poetry, on fol. 432^a.

1251. Siráj-aldin Kumri, a renowned poet, who was for some time attached to the rulers of Khurásán and Transoxania; after his return to the 'Irāk he became the favourite of Sulṭán Abú Sa'idkhán (who died A. H. 736=A. D. 1335); his *diwán* is still extant, on fol. 432^b.

1252. Bahá-aldin, a poet, of whom two *rubá'is* are quoted here, on fol. 433^a.

1253. 'Imád-aldin, another poet, of whom one *rubá'i* is quoted, on fol. 433^a.

1254. 'Ubaid Zakání, the famous writer of pleasantries in verse and prose (who died A. H. 772=A. D. 1370, 1371, see *Bodleian Cat.*, Nos. 797-800). His first literary work was, according to Daulatsháh, a *رساله در علم بيان* (in the *Makhzan-alghará'ib*, No. 1538, *Bodleian Cat.*, col. 350, *رساله در علم معانى*), which he dedicated to Sháh Abú Isháḳ Injü (reigned over Fárs A. H. 742-754=A. D. 1341-1353), but without finding favour with that sovereign; he is besides the author of a *diwán* and of witty sayings in prose (some of which have been quoted in the *Makhzan-alghará'ib*, *loc. cit.*); his comic epopees are not mentioned here, on fol. 433^a.

1255. Mauláná Majd-aldin Karkhi, a poet, on fol. 435^a.

1256. Darwish Dihakí, a poet, praised by Mir 'Alí-shir in his *مجالس النفايس*, on fol. 435^a.

1257. Mirzá Sharaf Jahán (according to the index of this copy and Barbier de Meynard, *Dictionnaire géogr.* etc., p. 444, foot-note, Ashraf Jahán), son of Kádi Jahán, a poet under Sháh Tahmásp, born A. H. 902, 18th of Rabí-alákhkar (A. D. 1496, Dec. 24), died in Syria A. H. 962, 7th of Dhú-alka'dah (A. D. 1555, Sept. 23); his son was Amir Ṣadr-aldin Muḥammad, a good musician, on fol. 435^a.

1258. Kādi Rūh-allāh, brother of Kādi Jahān, wrote some poetry, on fol. 435^b.

1259. Mirzā Kīwām-aldin Ja'far, with the epithet of Āsafkhān, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436^a.

1260. Āḡā Mullā, a poet, on fol. 437^a.

1261. Amīr Yahyā, author of the *لب التواريخ* (see Nos. 101-103 in this Cat.); he died A. H. 962 (A. D. 1555), 77 years old (the date of Yahyā's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amīr Ghiyāth-aldin 'Alī, was still alive at the time when this work was composed, on fol. 437^b.

1262. Kādi Ḥasan, a poet under Akbar, likewise still alive, on fol. 437^b.

1263. 'Azizī, author of a diwān and of some mystic poems, for instance, *گل و مُل* (rose and wine), *وجه القناعة*, *صحيفة العشاق*, also of a rhymed treatise on geomancy (*رسالة منظومة رمل*), on fol. 437^b.

1264. Mir 'Aziz, a poet, who was a friend and for some time a companion of Mirzā Sharaf Jahān (No. 1257), on fol. 437^b.

1265. Kādi Aḥmad Ghaffārī, the well-known author of the *آرا جهان* and the *نگارستان* (see Nos. 106-108 and 606-613 in this Cat. respectively). He was a descendant of Imām Najm-aldin 'Abd-alghaffār, the author of the Shāfi'ite law-book *الحاوي* (see Bodleian Cat., No. 337), who died A. H. 663 or 665 (see No. 1238 above). Aḥmad Ghaffārī died A. H. 975 (A. D. 1567, 1568), on his return from the Hijāz, on fol. 438^a.

1266. Shāh Kāsim Fahmī, a poet, son of Maulānā 'Aziz-aldin Cālabī, who himself was a descendant of Shaikh Nūr-aldin Muḥammad bin Khālid (see No. 1231), on fol. 438^a.

1267. Maulānā Adham, wrote a famous *qaṣīdah* in praise of one of the Ṣafawī rulers, on fol. 438^b.

1268. Maulānā Hilāl, author of a satire on the people of Kum, on fol. 438^b.

1269. Maulānā Isma'il Bakhshī, a poet, on fol. 438^b.

1270. Mir Muḥammad Kar, likewise a poet, on fol. 438^b.

1271. Asadbeg, another poet, on fol. 439^a.

1272. Maulānā Murād, of whom a *rubā'i*, directed against Maulānā Aḥmad Sa'īdī, is quoted here, on fol. 439^b.

1273. Sayyid Nūr-allāh, wrote some poetry, on fol. 439^b.

1274. Khwājagī, a poet, on fol. 439^b.

1275. Khidrī, of whom one *rubā'i* is quoted, on fol. 440^a.

1276. Fnrūghī 'Aṭṭār, a poet, on fol. 440^a.

1277. Jadhbi, another poet, on fol. 440^a.

1278. Kākā, a sweet singer of verses, on fol. 440^a.

1279. Ḥāfīz Ṣābūnī, who exchanged verses in the dialect of Kāzwin with Maḳṣūd, another poet of that town, on fol. 440^a.

1280. Muḥammad Sharif Īzādī, a poet, on fol. 440^b.

1281. Sag-i-lawand, another poet, on fol. 440^b.

1282. Nizām Kalāgh, wrote some poetry, on fol. 440^b.

1283. Maulānā Mukārīm, an occasional poet, on fol. 440^b.

Abhar, on fol. 440^b:

1284. Abūbākr bin Ṭāhir, a Ṣūfi Shaikh, contemporary with Shibli, died A. H. 330 = A. D. 941, 942 (Safinat-alauliyā, No. 230), on fol. 440^b.

1285. Kamāl-aldin Abū 'Umar, was for a long time wazīr of the Saljūq Sulṭāns Arslān (A. H. 556-571 = A. D. 1161-1176) and his son Ṭuḡhrnl (A. H. 571-590 = A. D. 1176-1194), on fol. 441^a.

1286. Nizām-aldin bin Sa'd-aldin, wazīr of Sulṭān Tukush, the Khwārizmshāh (A. H. 568-596 = A. D. 1172-1200), on fol. 441^a.

1287. Sa'd-aldaulah Yahūd (the Jew), wazīr of Arghūnkhan (A. H. 683-690 = A. D. 1284-1291), on fol. 441^a.

1288. Athīr-aldin (i. e. Mufaḍḍal bin 'Umar, who died A. H. 663 = A. D. 1264, 1265), author of a *کتاب الکشف* on philosophy, a *محمول اشارات* (so in the following copy; here *اشارات و محمول*), a *زبدة*, and a *هداية*; he also wrote Persian poetry, on fol. 441^a.

1289. Rafī'aldin, author of a translation of Euclid (*رسالة حساب*) and Persian poetry; at the end of his life he went to Kirmān and died there; he flourished in the reign of Ghāzānkhan (A. H. 694-703 = A. D. 1295-1304), on fol. 441^a.

1290. Jamāl-aldin, a poet, on fol. 441^b.

1291. Nargisi, likewise a poet, lived in Harāt (according to A. Sprenger, Catal., p. 514, he died A. H. 938 = A. D. 1532), on fol. 441^b.

1292. Tadhārwi (or Tadarwi), a nephew of Nargisi and a good poet, went at an early age to Rūm and lived there for a considerable time; afterwards he went to India and found favour first with the Khānkhanān Bairamkhan (see No. 409 above) and after his death with Khān A'zam Kūkultāsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imād's *ده نامه*; another epos of his, the *حسن يوسف*, was dedicated to Yūsuf Muḥammadkhan; he wrote besides lyrical poetry; the place of his death was Āgra, on fol. 442^a.

Zarjān, on fol. 443^a:

1293. Akhī Faraj, pupil of Shaikh Abū-alabbās Nahāwandī (see on both the Safinat-alauliyā, Nos. 145 and 146); his death is fixed here in A. H. 557 (the correct date is no doubt 457 = A. D. 1065), on fol. 443^a.

1294. Khwājah Ṣadr-aldin Aḥmad, son of a kādi of that town, became prime-minister of Kaikhātūn (or Kaikhātū, as the name is usually written, a son of Abaḳākhān, who ascended the throne in A. H. 690 = A. D. 1291 and ruled a little over three years), with the honorary title of Ṣadrjahān, on fol. 443^b.

1295. Kuṭb-aldin Aḥmad, brother of the preceding Khwājah, was kādi-alkuḍāt under Kaikhātūn, on fol. 443^b.

1296. Kādi Bahā-aldin, a *rubā'i* of whom is quoted here, on fol. 444^a.

1297. Kamāl-aldin, wrote a famous *qaṣīdah* in honour of Naṣir-aldin Ṭūsi (No. 1007 above), on fol. 444^a.

Sanjās (so spelt here just as in the Safinat-alauliyā, No. 333, Rukn-aldin Sanjāsī; in Barbier de Meynard, Dictionnaire géogr. etc., p. 300, it is called *Sajās*) and *Suhraward*, on fol. 444^a:

1298. Shaikh Diyâ-aldin Abû Najib 'Abd-alkâdir Suhrawardî (see Safinat-alauliyâ, No. 122, where he is distinctly called 'Abd-alkâdir'), on fol. 444^a.

1299. 'Umdat-alsâlikin Shaikh Shihâb-aldin Abû Hafṣ 'Umar bin Muḥammad al-Bakri al-Suhrawardî (Safinat-alauliyâ, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alkâdir Jilânî. He was Shaikh-alshuyûkh of Baghdâd. The dates of his birth and death are respectively, Rajab, A. H. 539 (A. D. 1145, Jan.), and A. H. 632 (A. D. 1234), in the reign of the Khalîf Al-Mustawṣir (A. H. 623-640 = A. D. 1226-1242). Among his works are mentioned here: عوارف (i. e. عوارف المعارف, see Loth, Arabic MSS., p. 172), شرح النصائح, and اعلام التقي, on fol. 444^b.

1300. Shaikh Shihâb-aldin almaḳtûl al-Suhrawardî (Safinat-alauliyâ, No. 318), who was put to death A. H. 585 (A. D. 1189, in the Safinat-alauliyâ, loc. cit., A. H. 587 = A. D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), and التلوينات and كتاب الهياكل (on Ṣūfism), on fol. 445^a.

1301. Shams-aldin Tâhir Sanjâsi (or Sujâsi), a poet, on fol. 445^a.

Târamî (between Kâzwin and Gilân), on fol. 445^a:

1302. Maulânâ 'Ali, with the takhalluṣ Târamî, the nephew of Maulânâ Ṣâdiḳ Muḥaddith, lived some time in India and Kâbul, then spent nine years in 'Arabistân, and after his return to India entered the service of the emperor Humâyûn; he wrote some poetry, on fol. 445^a.

1303. Mir Dûst, likewise with the takhalluṣ Târamî, was a favourite of Humâyûn too, on fol. 445^b.

Sultânîyyah (in the province of Kâzwin), on fol. 445^b:

1304. Shaikh Jamâl-aldin Muṭahhar 'Ali (علي, in the following copy Ḥallî حلی), contemporary with Sultân Uljâitû Muḥammad Khudâbanda, the son of Arḡhûnkân and founder of the city of Sultânîyyah (reigned A. H. 703-716 = A. D. 1304-1316), who was instructed by him in the doctrines of the Imâmiyyah order, on fol. 446^a.

1305. Shâh Tâhir, born in Sultânîyyah, went at an early age to Kâshân, and, to escape the jealousy of Shâh Isma'îl Ṣafawî, escaped from there to India A. H. 923 (A. D. 1517, in Rieu i. p. 395^b, A. H. 926 is given as date of his flight). He soon became the favourite and friend of Sultân Burhân Nizâmshâh of Aḥmadnagar (A. H. 911-961 = A. D. 1505-1553, see No. 449 in this Cat.), whom he won over to the Shi'ah order of the Imâmiyyah; he was renowned as Inshâ-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A. H. 952, 953 or 956 (A. D. 1545, 1546 or 1549), on fol. 446^a.

Âdharbaijân, on fol. 447^a; Tabriz, on fol. 447^b:

1306. Maulânâ Shams-aldin Muḥammad bin 'Ali bin Mâlikzâd (in the following copy Malakzâd, in the Safinat-alauliyâ, No. 334, Malakdâd), the spiritual guide of Jalâl-aldin Rûmî, and pupil of Shaikh Abû-bakr Sallabâf Tabrizî; according to others, of Shaikh Rukn-aldin Sanjâsi, who was also the Pir of Shaikh Auḥad-aldin Kirmâni (Safinat-alauliyâ, No. 333); and according to a third tradition, of Bâbâ Kamâl Khu-jandî (or Jandî, as the Safinat-alauliyâ calls him more correctly, loc. cit.). He came A. H. 642 (A. D. 1244,

1245) to Kûniyah (Iconium), where he met with Jalâl-aldin Rûmî; he died A. H. 645 (A. D. 1247, 1248), on fol. 448^a.

1307. Shaikh Maḥmûd Shabistari, the author of the گلشن راز, died A. H. 720 (A. D. 1320), on fol. 449^b.

1308. Shaikh-i-Kajah, Shaikh-alislâm of Tabriz under Sultân Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Îlkânî dynasty, who died A. H. 757 = A. D. 1356) and his son and successor Shaikh Uwais (A. H. 757-776 = A. D. 1356-1374; Sultân Ḥusain was the son and successor of Uwais); the post of Shaikh-alislâm remained in the family of Shaikh Kaj till the time of Timûr, on fol. 450^a.

1309. Shaikh Diyâ-aldin, a poet, on fol. 450^a.

1310. Shaikh Bâbâ Faraj, on fol. 450^a.

1311. Shaikh Faḳih Zâhid (in the index Faḳihzâda), became blind at the end of his life, on fol. 450^a.

1312. Shaikh Abû Ishaḳ Ibrâhîm bin Yahyâ, on fol. 450^b.

1313. Shaikh Imâm Ja'dah (جعده), on fol. 450^b.

1314. Amir Sayyid Kâsim-i-Anwâr (Safinat-alauliyâ, No. 356), the renowned poet, with his original name Mu'in-aldin 'Ali, of Sarâb near Tabriz, got his tuition from Shaikh Ṣafi-almillâh wa aldin Ardabili (so according to the Habib-alsiyar) or from Kuṭb-alauliyâ Ṣadr-aldin Mûsâ ibn Shaikh Ṣafi-aldin (so according to the Jahânârâ). In Jâmi's نفحات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldin 'Ali Yamani. He lived under Sultân Shâhrukh several years in Harât, but repaired to Samarkand in consequence of the advice given him by Mirzâ Baisunghar; ultimately he returned and settled in Kharjird near Jâm, where he died A. H. 837 (A. D. 1433, 1434), on fol. 450^b.

1315. Ḥakim alajall Kaṭrân bin Mansûr Ajali, another renowned poet, author of the epic poem قوس نامه, which he dedicated to the Amir Muḥammad bin Amir Kûmaj, governor of Balkh; among the lyrical specimens quoted here, is a ḳasîdah in praise of Kiyâ Bû Tâhir bin Marzubân (in Taḳî Kâshî's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Kaṭrân's death is fixed in A. H. 485 = A. D. 1092), on fol. 450^b.

1316. Amin-aldin Dâd, a poet, on fol. 457^a.

1317. Khwâjah Humâm, a contemporary of Sa'dî and imitator of that poet in his ghazals, on fol. 452^b.

1318. 'Îraj, another poet, on fol. 453^a.

1319. Kuṭb-aldin 'Atîḳî, a poet, on fol. 453^b.

1320. Jalâl-aldin 'Atîḳî, son of the preceding poet, was in the great wazir Rashid-aldin's service (see No. 1249 above); he wrote some poetry, on fol. 453^b.

1321. Maulânâ Muḥammad 'Aṣṣâr, author of the epepee مهر ومشتري (died A. H. 784 = A. D. 1382), on fol. 453^b.

1322. Badi'i, a poet, on fol. 454^a.

1323. Khwâjah Ghîyâth-aldin, another poet, on fol. 454^a.

1324. Malik Maḥmûd, son of Malik Muzaḳfar-aldin, a writer of verses, on fol. 454^b.

1325. Shams-aldin 'Ubaidi, on fol. 454^b.

1326. Khwâjah 'Ali, a traditionist, on fol. 454^b.

1327. Maulânâ Mu'in-aldin, prime-minister of Mirzâ Sultân Abû Sa'id (Gurgâni, A. H. 854-873 = A. D. 1450-1469), on fol. 454^b.

1328. Maulânâ Mir 'Alî, a great calligrapher, on fol. 454^b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454^b.

1330. Amir 'Abd-alwahhâb, was Shaikh-alislâm under Sulţân Ya'kûb (i. e. Ya'kûbbeġ Āk-koynulû, A. H. 883-896=A. D. 1478-1491; this Amir is left out in the following copy), on fol. 454^b.

1331. Kâdi (in the following copy Amir, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-arahmân, was about twenty years kâdi-alkuđât of Tabriz under Shâh Isma'il Şafawî, on fol. 454^b.

1332. Shaikh Şan'allâh, flourished from the time of Sulţân Ya'kûb to that of Shâh Isma'il, on fol. 454^b.

1333. Maulânâ 'Abd-alşamad, on fol. 454^b.

1334. Maulânâ Mirak Kitâbi, well versed in Ķurân interpretation, on fol. 454^b.

1335. Sharif, author of a diwân, under Shâh Tahmâsp; the chief quotations given here are extracts from a satirical kaşidah, written against Ghiyâth Kahrah, one of Tahmâsp's mustaufis or head-clerks, and another kaşidah, addressed to the same as an apology for the satirical one, on fol. 454^b.

1336. Haidarbeg Anis, likewise under Shâh Tahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazîr of Tabriz, Kâdi Muġammad Musâfirî, who had gained his position through the influence of Haidarbeg; a few of his verses have been preserved, on fol. 456^a.

1337. Hasanbeg Shakar Oġhlû (شكر اغلی), was on his father's side a great-grandson of 'Alî Shakar of the Baharlû tribe, and on his mother's related to Juhânsâh, the Turkman pâdishâh (who was killed in battle A. H. 872=A. D. 1467); he was a good poet and musician and used as takhalluş Muġimi, on fol. 456^a.

1338. Kamâl-aldin Ćalabibeg, went at an early age to Ķazwin, where he enjoyed the companionship of Khwâjah Afdal-aldin Muġammad Tarikah (No. 887 above), and thence to Shirâz, where he became a pupil of Maulânâ Mirzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmi, on fol. 456^b.

1339. Maġmûdbeg Fusûni, originally of Shirâz, but brought up in Tabriz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457^b.

1340. Maulânâ Muġammad 'Alî, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Ādharbaiġân; after his father's death Muġammad 'Alî succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458^a.

1341. Maulânâ Muġammad Ĥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458^a.

1342. Maulânâ Nithâri, a poet, who wrote a kaşidah in honour of Kâdi Muġammad Musâfirî, the governor of Tabriz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâġ, where he died, on fol. 458^a.

1343. Mir 'Abd-albâġi, one of the pupils of Maulânâ Mirzâ Jân (No. 230 above); when his teacher went to Tûrân he betook himself to India and entered the

service of 'Abd-arahîm Khânkhanân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458^b.

1344. Maulânâ Haidari, went at an early age to India and gained the favour of Muġammad Ķâsinkhân Nishâpûri; when he paid a second visit to India he wrote a kaşidah in honour of A'zamkhân and was introduced to Akbar through Mir Muġammadkhân Anka (see No. 352 above); he is the author of a diwân of ghazals and of a mathnawi in imitation of Sa'dî's Bûstân, on fol. 458^b.

1345. Sâmirî, son of the preceding poet, wrote verses too, on fol. 459^a.

1346. Wukû'î, son of a blacksmith, wrote good poetry, on fol. 459^a.

1347. Faşihî, another poet, on fol. 459^b.

1348. Şabûri, son of Ķarâbeg the goldsmith, good writer in verse and prose, on fol. 459^b.

1349. Maulânâ 'Urfî Kamângar (the bow-maker), wrote 130 kaşidas in praise of Shâh Tahmâsp, on fol. 459^b.

1350. Maulânâ Luţfi, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460^a.

1351. Maulânâ Tûbâ (طوبى), a good poet, on fol. 460^a.

1352. Khwâjah Fâni, was an occasional poet, on fol. 460^b.

1353. Ĥaġirî, wrote a few verses, on fol. 460^b.

1354. Faġirî, composed some poetry too, on fol. 460^b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460^b.

1356. Nażmî, a poet, on fol. 460^b.

1357. Ja'fari, an expert in divination and occasional poet, on fol. 460^b.

1358. Żarfi (in the following copy Żarifi), wrote also some verses, on fol. 460^b.

Ardabil, on fol. 460^b:

1359. Shaikh Safi-almillah (alġaġġ in the following copy) wa aldin Abû-alfath Işġak, a descendant of the seventh Imâm Mûsâ Kâzim in the twenty-first generation, and ancestor of the Şafawis; his complete genealogy is as follows: Shaikh Safi-aldin Işġak bin Shaikh Amin-aldin Jabra'il bin Shaikh Şâlih bin Kutb-aldin bin Şalâh-aldin Rashid bin Muġammad al-Ĥâziġ bin 'Iwađ bin Firûzshâh bin Muġammad bin Sharafshâh bin Muġammad bin Ĥasan bin Muġammad bin Ibrâhim bin Ja'far (Muġammad Ja'far in the following copy) bin Muġammad bin Isma'il bin Muġammad bin Aġmad A'râbi bin Abû Muġammad al-Ķâsim bin Abû-alkâsim Ĥamzah bin al-Imâm Mûsâ-alkâzim; yearning for instruction in Sûfism he went, under the plea of meeting his brother Şalâh-aldin Rashid, who lived in Fârs, to Shirâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khafif (Safinat-alauliyâ, No. 144); he also enjoyed there the friendship of Sa'dî; through Mir 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jilâni; at the request of this Pir (who also gave him his daughter, Bibi Faġimah, in marriage) he afterwards established his spiritual authority in Ardabil; he died A. H. 735, 17th of Dhû-alġijjah (A. D. 1335, Aug. 8); his life,

teachings, and miracles are fully described in the صفوة الصفا (see Ricu i. pp. 345 and 346), on fol. 461^a.

1360. Shaikh Şadr-aldin Mûsâ, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zâhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jânibegkhân and his son Turdibegkhân, Amir Timûr Gurgân, etc.; he died, according to the Ḥabib-alsiyar (see Ricu i. p. 346), A. H. 758 (A. D. 1357), on fol. 461^b.

1361. Shaikh Khwâjah 'Ali, son and spiritual successor of Shaikh Şadr-aldin Mûsâ, on fol. 462^a.

1362. Shaikh Ibrâhîm, son of Shaikh Khwâjah 'Ali, who at the end of his life undertook the pilgrimage to Hijâz and appointed Ibrâhîm his deputy; Khwâjah 'Ali died on the way back, and Ibrâhîm became his Khalifah, on fol. 462^a.

1363. Sultân Junaid, Shaikh Ibrâhîm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzâ Jahânsâh, the ruler of the two 'Irâks and Âdharbaijân (No. 1337 above), and had to leave Ardabil for Diyârbakr, where he married Khadijah, the sister of the governor Abû-alnaşr Ḥasanbeg. After some time he was again compelled to leave Diyârbakr, and on his way to Gurjîstân he got, in Shirwân, into conflict with Khalil-allâh (the Shirwânsâh), and was killed by him (A. H. 860 = A. D. 1456, as we learn from other sources), on fol. 462^a.

1364. Sultân Haidar, son and spiritual successor of Sultân Junaid and nephew of Amir Ḥasanbeg; the latter, after his victory over Mirzâ Jahânsâh and Sultân Abû Sa'id (i.e. Abû Sa'id Mirzâ Gurgânî, who reigned A. H. 854-873 = A. D. 1450-1469), married his daughter, Ḥalimahbegi Âghâ, to Sultân Haidar; the issue of this marriage was three sons, one of whom was Shâh Isma'il, the first independent ruler of the Şafawi dynasty; Sultân Haidar fell, like his father, in a fight with the then Shirwânsâh (the son of Khalil-allâh) and his ally, Sultân Ya'qûb (see No. 1330 above). This event took place (according to other sources) A. H. 893 (A. D. 1488), on fol. 462^a.

1365. Shaikh Abû Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallâh Khafif (*Abû 'Abdallâh bin Khafif?* see Safinat-alauliyâ, No. 144) on his pilgrimage to Hijâz, on fol. 462^b.

1366. Maulânâ Ḥusain, a relation of Sultân Haidar (No. 1364), at whose suggestion he went for his studies to Khurâsân; he also wrote poetry occasionally, on fol. 462^b.

1367. Maulânâ Aḥmad, on fol. 463^a.

1368. Khân Mirzâ, son of Ma'sûm-beg, the wakil of Shâh Tahmâsp Şafawî; he was a good lawyer and occasional poet, on fol. 463^a.

1369. Nizârî, a good poet, on fol. 463^a.

1370. Maulânâ Ya'qûb, another poet, on fol. 463^a.

1371. Wârithî, likewise a poet, on fol. 463^b.

1372. Jânî, author of a few verses, on fol. 463^b.

1373. Fardî, wrote also occasionally verses, on fol. 463^b. *K'halikhâl*, on fol. 463^b:

1374. Maulânâ Shaikh Aḥmad Fanâ'î (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index,

فناى), Şûfî and poet, a grandson of Shaikh Abû Yazîd Khalkhâlî; he enjoyed the tuition of Amir Ghiyâth-aldin-ma'nûr, Maulânâ Aḥmad Abiwardî, Maulânâ Shams-aldin Muḥammad Ḥuşrî, and Maulânâ Kamâl-aldin Ḥusain Lâri (in the following copy Dâri); he died in Kâzwin, A. H. 975 (A. D. 1567, 1568), on fol. 463^b.

1375. Maulânâ Fadl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Şûfî and poet, on fol. 464^a.

1376. Maulânâ Malik Sa'id, a poet, on fol. 464^a.

1377. Imâmi, one rub'âi of whom is quoted here, on fol. 464^a.

1378. Maulânâ Ḥusain, author of various glosses (*حاشية*); the most important are the glosses on تہذیب المنطق والكلام by Taftâzânî (who died A. H. 791 or 792 = A. D. 1389, 1390, see No. 534), on fol. 464^a.

Urdûbâd, on fol. 464^a:

1379. Mirzâ Kâfi, occupied the post of Munshi-almamâlik for years, on fol. 464^b.

1380. Khwâjah Hâtimbeg, a cousin of Mirzâ Kâfi, was first wazîr of Yaktâshkhân, the ruler of Kîrmân; after the overthrow of the latter by Shâh 'Abbâs I, he gained the favour of that monarch and became, after the dismissal of Mirzâ Luţfi, wazîr of the realm, a post he still held at the time when this work was composed, on fol. 464^b.

1381. Mirzâ Şâdiq, nephew of Mirzâ Kâfi, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍâ Nizâmshâh (A. H. 972-996 = A. D. 1565-1588) to the rank of a wakil or chief administrator of the realm; but he soon lost both this position and his life; three of his rub'âis are quoted here, and one of Mullâ Zuhûri respecting Şâdiq's fate, on fol. 464^b.

1382. Kâḍî Muḥammad, with the takhalluş Naşîri, a good poet, on fol. 465^a.

1383. Fikrî, also a poet, on fol. 465^a.

Marâgha, on fol. 465^a:

1384. Latîf-aldin Zakî, whose family came originally from Marâgha; but he himself was born and brought up in Kâshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465^a.

FIFTH IḶLİM: *Shirwân*, with its principal towns of *Bâkû*, *Ars* (or *Arsh*), *Shamâkhî*, and *Kabalâh*, on ff. 466^a and ^b:

1385. Sultân-alshu'arâ Ḥassân-al'ajam Afdal-aldin Badil (the substitute, i.e. of the great poet Sanâ'î) Khâkânî, the famous panegyrist; his real name is given here as Afdal-aldin ibn 'Ali alshirwânî; when he wanted to retire into solitary life and could not obtain the Khâkân's permission to do so, he took flight to Bailakân, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khâkân, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العرائین. His death is fixed here in A. H. 582 (A. D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A. H. 595 (A. D. 1199). The Khâkân, who was chiefly the object of Khâkânî's praise (as here stated), was the Khâkân-i-Kabîr Minûcîlîr of Shirwân, who

according to the *آرا جهان* of Kādī Ahmad Ghaffārī traced his pedigree back to Anūshirwān in the following way: Abū-almuẓaffar Minūcīhr bin Kasrān bin Kāwus bin Shahriyār bin Garshāsp bin Afridūn bin Farāmurz bin Sālār bin Zaid bin Jūn bin Marzubān bin Hurmuz bin Anūshirwān ('Abdallāh Baidāwī, on the other hand, in his *نظام التواريخ* traces the king's genealogy back to Bahrām Cūbin, the rebellious general of Hurmuz IV, who reigned A. D. 578-590). The author inserts here a short account of the successors of Minūcīhr, viz. *Farrukhzād, Gushtāsp, Farāmurz, Farrukhzād bin Farāmurz, Kaikubād, Kāwus* (died A. H. 774=A. D. 1372, 1373), *Hūshang* (died A. H. 784=A. D. 1382, 1383), *Shaikh Ibrāhīm* bin Sulṭān Muḥammad, the contemporary of Timūr (died A. H. 820=A. D. 1417), *Sulṭān Khalīl bin Shaikh Ibrāhīm* (died A. H. 867=A. D. 1462, 1463, comp. No. 1363 above; his name Sulṭān Khalīl is a chronogram for his accession, viz. 820), *Farrukh Yasār* bin Khalīl the Shirwānshāh (Shirwānshāhī is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863=A. D. 1459, apparently four years before his father's death; he was killed by Shāh Isma'īl Ṣafawī A. H. 906=A. D. 1500, 1501), *Bahrāmbeḡ* bin Farrukh Yasār (died A. H. 907=A. D. 1501, 1502), *Ghāzibeg* bin Farrukh Yasār (died A. H. 908=A. D. 1502, 1503), *Shaikh Ibrāhīm*, known as *Shaikh Shāh* bin Farrukh Yasār (died A. H. 930=A. D. 1524), *Sulṭān Khalīl bin Shaikh Shāh* (died A. H. 942=A. D. 1535, 1536), *Shāhrukh* bin Sulṭān Farrukh bin Shaikh Shāh (nephew of Khalīl and last independent ruler of Shirwān, taken prisoner by Shāh Ṭahmāsp A. H. 945=A. D. 1538, 1539, and died one year after, A. H. 946=A. D. 1539, 1540), on fol. 467^a.

1386. Afṣah-aldīn Falakī, a poet who is said by Ḥamd-allāh Mustaufī to have been Khāḡānī's teacher, but, according to Shaikh Ādhurī in his *جواهر الاسرار*, both Khāḡānī and Falakī were pupils of Abū-al'alā Ganjawī, a statement which seems corroborated by some allusions in Khāḡānī's elegy on Falakī's death (A. H. 577=A. D. 1181, 1182, comp. Ātashkada in Bodleian Cat., col. 266, No. 133), on fol. 472^b.

1387. Sayyid Dhū-alfakār, the great qaṣīdah-writer (see Bodleian Cat., No. 1333, col. 821, and Ātashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate qaṣīdah in praise of the wazīr of Shirwān, Muḥammad almāstawī (*المستوى* so in this and the following copy; in Ātashkada and Zeitschrift loc. cit. Māstari), are quoted here among other specimens. Dhū-alfakār went afterwards, as is stated here, to the Irāk and became a favourite of Sulṭān Muḥammad bin Tukush, the Khwārizmshāh (A. H. 596-617=A. D. 1200-1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shāhnāma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474^b.

1388. 'Izz-aldīn, a poet (was according to Ātashkada, loc. cit., No. 132, contemporary with Khāḡānī), on fol. 475^a.

1389. Abū Ṭāhir, wrote some poetry (this poet is mentioned in the index, but *not* in the text; the following copy, however, contains this item).

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1390. Sayyid Ḥasan Wā'iz, a good calligrapher and occasional poet, on fol. 476^a.

1391. Maulānā Mas'ūd, one of the court-poets of the Sulṭān Ḥusain Mirzā, on fol. 476^a.

1392. 'Abdī, of whom a few verses are quoted, on fol. 476^a.

1393. Amir Jalāl-aldīn, wazīr of Amir 'Ali Pādishāh, on fol. 476^a.

1394. Maulānā Amir Kamāl-aldīn Mas'ūd, well versed in logic and author of glosses (*حاشية*) on the *شرح حکمة العین* (a commentary by Shams-aldīn Muḥammad bin Mubārak Shāh Bukhārī, commonly called Mirak, on the *حکمة العین*, a work on metaphysics and physics, by Kātībī Kazwīnī, who died A. H. 693=A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476^a.

1395. Maulānā Pir Muḥammad, in Akbar's service, on fol. 476^a.

Arrān, on fol. 476^a:

1396. Shaikh Abū-al'abbās, with his real name, Ahmad bin Muḥammad bin Hārūn alṣūfī, on fol. 476^b. *Tiflis*, on fol. 476^b; *Ganja*, on fol. 476^b:

1397. Abū-al'alā, was king of poets in Shirwān under the Shirwānshāh-i-Kabīr Jalāl-aldīn wa alduyā Akhsatān or Akhsatān Minūcīhr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatān being the son of Minūcīhr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165^b, the order is reversed and Minūcīhr represented as son of Akhsatān; in the list of Shirwānshāhs above, No. 1385, no Akhsatān appears, the name of Minūcīhr's son and successor being given as Farrukhzād); he married his daughter to Khāḡānī, on fol. 576^b.

1398. Ibn Khaṭīb, contemporary with Sulṭān Maḥmūd of Ghazna, exchanged many *مناظرات* with his sweetheart Mahistī, on fol. 478^a.

1399. Mahistī, according to some of Nishāpūr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭīb's sweetheart, wrote pleasant verses, on fol. 478^b.

Bailakān, on fol. 478^b:

1400. Mujir-aldīn, court-poet of the Atābegs of Ādharbaijān, especially of Kizil Arslān (A. H. 582-587=A. D. 1186-1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athīr-aldīn Akhsikati and Jamāl-aldīn Ashhari. Mujir-aldīn thereupon addressed a famous *ḡiṭāh* to Kizil Arslān. He also attached himself for some time to Sulṭān Tuḡhrul bin Arslān Saljūḡī (A. H. 571-590=A. D. 1176-1194). Later on he was sent to Isfahān as revenue-collector, where he exchanged bitter satires with Sharaf-aldīn Shufurwah and Jamāl-aldīn 'Abd-alrazzāḡ. He was assassinated by an excited mob in a bath of that town (A. H. 594=A. D. 1198, see Bodleian Cat., No. 559). Amir Khusrau in the preface to his *غرة الكمال* places him as poetical genius above Khāḡānī, whose pupil he is said to have been, on fol. 479^a.

Khwārizm, on fol. 481^a:

1401. Shaikh Najm-aldīn Kubrā, with the Kunyah Abū-aljanāb, and his real name, Ahmad bin 'Umar

(Safinat-alauliyâ, No. 124), died A. H. 618 (A. D. 1221); among his pupils and disciples are mentioned here: Majd-aldin Baghdâdi, Sa'd-aldin Hummû'i, Kamâl Jandi, Radi-aldin 'Alî Lâlâ, Saif-aldin Bâkharzî, Najm-aldin Râzî, Jamâl-aldin Kili, and Maulânâ Bahâ-aldin Walad (comp. on these Shaikhs, Safinat-alauliyâ, Nos. 125-129 and 136); a number of rubâ'is by Najm-aldin Kubrâ are quoted here, on fol. 482^b.

1402. Shaikh Majd-aldin Baghdâdi, pupil of the preceding Shaikh, with the Kunyah Abû Sa'id and his real name Sharaf bin al-Mu'ayyad; according to some he was originally of Baghdâd, in so far as Sulţân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalif Majd-aldin's father, a clever physician, from Baghdâd to his court. Majd-aldin was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-aldin Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuykh of Khwârizm. He was killed during the invasion of Çingizkhân either A. H. 607 or 616 (A. D. 1210, 1211, or 1219); he composed a number of rubâ'is, on fol. 483^b, last line.

1403. Shaikh 'Alâ-aldin, on fol. 485^a.

1404. Naşir-aldin Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Kâdi 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled *مصابر نصیری*; he occupied for a considerable time the post of wazir of Sulţân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-aldin 'Alî, in consequence of unfounded charges against the latter, on fol. 485^a.

1405. Şâḥib Maḥmûd Balwâj, left his native town in Sulţân Muḥammad Khwârizmshâh's time and attached himself to Çingizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazir; after Çingizkhân's death (A. H. 624 = A. D. 1227) Uktâi Kâ'an confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Kâ'an (who died A. H. 656 = A. D. 1258), on fol. 485^b.

1406. Mas'ûdbeg, son of Maḥmûd Balwâj, was (in the name of Çaghatâikhân, the son of Çingizkhân and brother of Uktâi Kâ'an) governor of Transoxania and Turkistân during the reigns of Uktâi Kâ'an, Kuyûkkhân and Mangû Kâ'an, the first three successors of Çingizkhân; when Alghâ, the grandson of Çaghatâikhân, asserted his authority over those realms, he was appointed wazir, and continued to be at the head of affairs under Burâkkhân, who sent him A. H. 666 (A. D. 1267, 1268) on an important mission to Abâkâkhân; after Burâkkhân had been defeated by Abâkâkhân, Mas'ûdbeg left him and attached himself to Kaidûkhân, who, after the utter destruction of Bukhârâ and Mas'ûdbeg's madrasah there together with its library by Abâkâkhân's army, despatched Mas'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485^b.

1407. Iftikhâr-alafâdil Abû-alkâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhshari, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal

works: *كتاب المفصل* (the famous work on Arabic grammar), *اساس البلاغة* (on lexicography), *ربيع الابرار*, *رياض فصوص الاخبار* (on legal and religious ordinances), *شرح ابیات سيمويه* (on jurisprudence), *سواتر همم العربيّة* (on Arabic proverbs), *القسطاس* (on prosody), *ديوان المنهاج*, *معجم الخدود*, *ديوان الشعر*, and *الكتّاف* (the well-known commentary on the Kurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhshari went to Baghdâd. He was born A. H. 467 (A. D. 1074, 1075, the following copy has 462 = A. D. 1069, 1070) and died A. H. 538 (A. D. 1143, 1144); on fol. 486^b.

1408. Abû-alfath Naşir bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizî, a great lawyer, grammarian, poet, etc., died A. H. 610 (A. D. 1213, 1214) in Khwârizm, where he was known as the Khalifah of Zamakhshari; more than 700 elegies were composed on his death. Among his works are mentioned here:

كتاب ازهدى, *شرح مقامات حریری* (the well-known *مصباح*, see Loth, Arabic MSS., p. 252^b, is omitted here), on fol. 487^a.

1409. Abûbâkr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabari (the great historian, comp. Nos. 2-13 in this Cat.); he was himself called *طبرخیز* (originating in Tabaristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A. H. 383 (A. D. 993), on fol. 487^a.

1410. Imâm 'Alâ-aldin, a poet, quoted in 'Auf's *tadhkirah*, on fol. 487^b.

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albakâ, a reading which is besides refuted by the immediately following paragraph), a great Şûfi and saint of Khwârizm, died A. H. 835 (A. D. 1431, 1432); he wrote a number of rubâ'is, on fol. 487^b.

1412. Manlânâ (Kamâl-aldin) Ḥusain, a pupil of the preceding Khwâjah, author of the *مقصد الاقصی* (with its full title, *المقصد الاقصی فی ترجمة المستقصى*, composed according to Rieu i. p. 144 and iii. p. 1081^a between A. H. 829 and 834 = A. D. 1426-1431) and of a commentary on the *بُرْدَة* (by Muḥammad bin Sa'id Bâşirî, who died A. H. 694, 696, or 697 = A. D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237^b); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A. H. 839 (A. D. 1435, 1436), on fol. 487^b.

1413. Pahlawân Maḥmûd Bûriyâ, author of the *کنز الحقائق* (containing stories in verse) and of some rubâ'is, on fol. 487^b.

1414. Ḥusâmî Karâkûlî, a poet, on fol. 488^a.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488^a.

Mâwarâ-alnahr (Transoxania), on fol. 488^a; *Samar-kand*, on fol. 488^b:

1416. Abû-alkâsim bin Samâsh, on fol. 488^b.

1417. Abû-alkâsim alḥakim, a great adherent of Shaikh Abûbâkr Warrâk (No. 556 above), on fol. 489^b.

1418. Hâshimî Sughdî (سغدی, so in the following copy; the present one has, both in text and index, Sa'dî, سعدي), a pupil of Abûbâkr Warrâk, on fol. 489^b.

1419. Hâfîz Abî 'Abdallâh bin 'Abd-alraḥmân bin Abû-alfadl Bahrâm aldâramî (الدارمى), a great traditionist, born A. H. 181, died in Samarḳand A. H. 275 (A. D. 797-888, 889), on fol. 489^b.

1420. Shaikh Abû Mansûr Mâturidî (Mâturid is a place near Samarḳand), one of the أئمة كلام who split into two sections, the Mâturidiyyah, originating with Abû Mansûr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sûzanî, see below, Nos. 1427 and 1461), on fol. 489^b.

1421. Farîd-aldîn Abû 'Abdallâh Muḥammad al-Rûdagî, the earliest classic poet of Persia (see Ethé, Rûdagî der Sâmânidendichter, in 'Göttlinger Nachrichten,' 1873, pp. 663-742), born blind in Rûdag near Samarḳand, panegyrist of Amîr Naṣr II (so to be read instead of نصير) bin Aḥmad bin Isma'îl Sâmâni (who reigned A. H. 301-331=A. D. 913-942); he died A. H. 330 or 343 (A. D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489^b.

1422. Zâhir- (in the following copy Zâhîr-aldîn) alkuttâb Muḥammad bin 'Alî al-Kâtib, author of the اسندباد نامه, غراض السياسة (with a commentary), and the سماع الظهير في جمع الظهير (see on these three works H. Khalfa iii. p. 620, i. p. 368, and iii. p. 629 respectively; comp. also Rieu ii. p. 748, where the title of the third work is given as سماع الظهير في جمع الظهير); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492^b.

1423. Malik-alkalâm 'Umar bin Muḥammad alḥar-tâbâdî (or, as the following copy reads, alḥarnâbâdî), went to Khurâsân and settled in Balkh, author of letters (رقد) and rubâ'is, on fol. 492^b.

1424. Abû Sa'îd Aḥmad bin Muḥammad almanshûrî, a poet of the time of Sulṭân Maḥmûd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493^a.

1425. Sayyid-alshu'arâ Ustâd Abû Muḥammad al-Rashîdî, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ûd bin Sa'd bin Salmân (No. 1032 above), who sent him his dîwân as a present; he entered the service of the Khâkân-i-'azîm Khidr bin Ibrâhîm, at whose court 'Am'âk (of Bukhârâ, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lû, Kalâmî, Najibî, Sipihri (or 'Alî Sipihri, as he is called further down on fol. 512^b, l. 5 ab infra, under 'Am'âk'), Jauhari, Sa'dî, 'Alî Shaṭranjî, 'Alî Tâyîdî, Yahyâ Farḡhâni, Bukhârî Sâgharjî, etc. Besides other ḳasîdas, some in praise of the Khâkân Ḳadrkhân Abû-alma'âlî Jabrîl bin Aḥmad are quoted here; the Âtashkâda (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshâh, and mentions a mathnawî of his, مهر و وفا, on fol. 493^a.

1426. Nizâm-aldîn Aḥmad bin 'Alî al'arûdî (usually known as Nizâmî 'arûdî), author of mathnawîs, of the

مجمع النوادر and the چهار مقاله, in prose; according to 'Afi he was attached to the Saljûk Sulṭân Tuḡhrul II bin Arslân (A. H. 571-590=A. D. 1176-1194); but he himself in his چهار مقاله states that he was forty-five years in the service of the kings of Ghûr, and praises especially 'Alâ-aldîn Abû 'Alî bin Ḥasan bin Ḥusain, with the epithet of Jahânsûz (comp. also Âtashkâda in Bodleian Cat., col. 288, No. 745), on fol. 495^a.

1427. Hamid-aldîn al-Jauhari (al-Mustautî, as is added in the following copy), who had poetical contests with Ḥakîm Sûzanî (died A. H. 569=A. D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496^a.

1428. Mu'ayyid-aldîn, author of the بهلوان نامه, on fol. 496^b.

1429. Ajall-alafḡal Shihâb-aldîn Aḥmad bin al-Mu'ayyid, son of the preceding poet and a good ḳasîdah-writer, on fol. 496^b.

1430. Ajall-almuḥtarim Bahâ-aldîn al-Karimî, a poet who spent the later part of his life in Nimrûz and Sijistân, where he was greatly honoured by the ruler of that country, Malik Shams-aldîn, on fol. 497^b.

1431. Malik-alkalâm Sayyid Ḥasan Ashrafî, the well-known poet (died A. H. 595=A. D. 1199, see Âtashkâda in Bodleian Cat., col. 287, No. 733), on fol. 498^a.

1432. Ajall-alḥukamâ Abû 'Alî Shaṭranjî (see above, No. 1425, where he is called 'Alî Shaṭranjî), court-poet of the Khâkân, on fol. 500^a.

1433. Afsâḥ-alkalâm Amîr Rûḥânî, a poet who was first in the service of Sulṭân Bahrâmshâh (A. H. 512-547=A. D. 1118-1152), and afterwards in that of Atsiz the Khwârizmshâh (A. H. 521-551=A. D. 1127-1156), on fol. 500^b.

1434. Maulânâ Jamâl (in the following copy Jamâli), a poet, on fol. 501^b.

1435. Khwâjah Karim-aldîn, a pupil of Shaikh Nizâm-aldîn Auliyâ (see the Maṭlûb-alfalîbin, No. 653 in this Cat.), after whose death Sulṭân Muḥammad Tuḡhluḳ (A. H. 725-752=A. D. 1325-1351) made him Shaikh-alislâm of the realm and bestowed upon him the honorary title of Anwâr-almulk, on fol. 501^b.

1436. Maulânâ Ṣadr-aldîn Ibrâhîm, was for some time prime-minister of Mirzâ Shâhrukh (A. H. 807-850=A. D. 1405-1447), on fol. 501^b.

1437. Khwâjah 'Abd-almalik, wrote glosses on the هداية (either Abhari's, who died A. H. 663=A. D. 1264, 1265, or Marghinâni's, who died A. H. 593=A. D. 1197), on fol. 501^b.

1438. Maulânâ Fâḡîl, wrote glosses on the شرح تحرير القواعد الشمسية (by which is probably meant the المنطقية في شرح الرسالة الشمسية, the commentary of Ḳuṭb-aldîn Râzî Taḥtânî, who died A. H. 766=A. D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشمسية by Kâtibî Ḳazwîni, see No. 534 above), on fol. 501^b.

1439. Khwâjah Faḡl-allâh, a second Abû Ḥanîfah in jurisprudence and a second Ibn Ḥâjîb in Arabic philology, on fol. 501^b.

1440. Maulânâ Kamâl-aldîn 'Abd-alrazzâk, the author of the famous history of the Timûrides, مطلع السعدين (see Nos. 192-195 in this Cat.), on fol. 501^b.

1441. Bisâti, a panegyrist of Sultân Khalil bin Mirânsâh Gurgân (who died A. H. 814 = A. D. 1411), on fol. 501^b.

1442. Riyâdi, a poet (who was drowned A. H. 884 = A. D. 1479, 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501^b.

1443. Jauhari, an expert in the arts of prosody and rhyme and author of a poetical version of the *Siyer* النبي, which he made at the request of Mir 'Alishir, on fol. 501^b.

1444. Mir Kuraishi, wrote some poetry, on fol. 502^a.

1445. Khwâjah Hâji Muḥammad, wrote likewise some verses, on fol. 502^a.

1446. Maulânâ Abû-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sultân Husain Mirzâ's reign to Harât and stayed there till Muḥammadkhân Shaibânî, the Uzbekhân, invaded Khurâsân and took Harât (A. H. 913 = A. D. 1507); he then returned with the Khân to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurâsân, Kaskankarâ Sultân, the ruler of Balkh, obtained from the Uzbekhân permission to call Maulânâ Abû-alkhair to his court, which he did, on fol. 502^a.

1447. Maulânâ Kâsim Kâhî, with his real name Najm-aldin Muḥammad, and the Kuniyah Abû-alkâsim; in his fifteenth year he became a pupil of 'Abd-alrahmân Jâmi, the great poet and Sûfi, and later on attached himself to Hâshimî Kirmânî, who had the honorary name of Shâh Jahângir (see No. 291 above); afterwards, in Akbâr's reign, he went to India, stayed some time in Banâras with Bahâdurkhân, the brother of the Khânzamân (see Nos. 411 and 412 above), and settled at last in Âgra, where he died, 110 years old, A. H. 988, the 2nd of Rabî' al-thâni (A. D. 1580, May 17), a date which is ingeniously expressed by Faiḍi in the chronogram, *دوم دوم از ماه ربيع الثاني* (not as the word is wrongly spelt here and in the following copy; comp. Rieu iii. p. 1093^a, where he is called Kâbulî and not Samarḳandî); another ta'rikh on his death is by Maulânâ Kâsim Bukhârî, one of Kâsim Kâhî's pupils:

رفت ملا قاسم کاهی; a third by Maulânâ 'Ârifî: *ز جهان رفته قاسم کاهی*; a fourth by Mir Yûsuf Astarâbâdî, *خوش طبع*, only gives 987. Maulânâ Kâsim Kâhî was a great musician and poet, on fol. 502^a.

1448. Maulânâ Šâdiḳ Ḥalwâ'i, a descendant of the great saint Ḥalwâ'i, called the *شمس الأئمة حلوائی*, went after the performance of the pilgrimage to India, and stayed awhile in Lâhûr; on his way back to Samarḳand he was detained by Muḥammad Ḥakim Mirzâ in Kâbul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kâbul Maulânâ Šâdiḳ finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504^a.

1449. Badi'i, known as Maulânâzâda, wrote some verses, on fol. 504^b.

1450. Turdî rūda (تودی رود), in the following copy

(تودی رود), whose father belonged to Harât and was one of the clerks of Sultân Husain Mirzâ; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rikhs, for instance, on the capture of Barwaj (بروج) in Gujarât by Mirzâ Yân in A. H. 977 (A. D. 1569, 1570), *فتح بروج کردند*; on the death of Lâcin Nâmi in A. H. 976 (A. D. 1568, 1569), *حیف ز لاجین شه دین پرور*, on fol. 504^b.

1451. Figâri, a poet who lived from the time of 'Ubadî-allâhkhân Uzbeḡ (A. H. 939-946 = A. D. 1532-1539) to that of 'Abdallâhkhân (who succeeded his father in Samarḳand A. H. 990 = A. D. 1582, see No. 574 in this Cat.), on fol. 504^b.

1452. Manzari, a poet who gained the favour of the Khânkhânân Bairamkhân (see No. 409 above), on fol. 504^b.

1453. Mir Ḥâshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahâbhârata by heart, and wrote verses occasionally, on fol. 504^b.

1454. Šâliḳ Nidâ'i, a poet who wrote a mathnawî, styled *عبد الله خان نامه*, in praise of the deeds of 'Abdallâhkhân Uzbeḡ, which, however, did not meet with particular favour, on fol. 504^b.

Kash (twenty farsangs south of Samarḳand), also called *Kubbat-alkhadrâ* and *Sarsabz* (سرسبز, correctly *Shahr-i-sabz*, شهرسبز, as the following copy reads, comp. Vullers, Lexicon, ii. p. 836^b), on fol. 505^a:

1455. Abû Ishâq, on fol. 505^a.

1456. Khwâjah Abû-albarakah, wrote some poetry, on fol. 505^a.

1457. Khwâjah Bahâ-aldin, son of the preceding Khwâjah, wrote likewise verses, on fol. 505^a.

1458. Khwâjah Ayyûb, another son of Khwâjah Abû-albarakah and a good poet, on fol. 505^a.

Nasaf (eighteen farsangs from Samarḳand), on fol. 505^b:

1459. Aḡsadr alimâm Sharaf-almillâh wa-aldin Ḥusâm-ala'immaḥ Muḥammad bin Abibakr, who, on his way to Makkah, had an interview in Rai with the poet Khâkânî and with 'Umar Nûkânî, the chief Kurân-reader of that town; Sharaf-aldin Ḥusâm (as he is usually called) wrote several *ḳiṭ'as* and a famous *ḳašidah* in praise of Ḳilij Tamghâjkhân Ibrâhîmkhân bin al-Ḥusain of Turkistân, who resided in Samarḳand (about A. H. 558 = A. D. 1163, see No. 746 above), on fol. 505^b.

1460. Alsayyid alajall Muftî-al'âṣr Shams-aldin (in the following copy Shams-aldâ'i) alḥusainî, an occasional poet, of whom one rubâ'i is quoted here, on fol. 507^a.

1461. Tâj-alshu'arâ Muḥammad bin 'Alî al-Sûzanî, the well-known *ḳašidah*-writer and satirical poet (who died A. H. 569 = A. D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sûzanî, because, when studying in Bukhârâ, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best *ḳašidas* on the unity of God (*در توحید*), on fol. 507^a.

1462. Ḥakim Jannati, contemporary with the wazîr 'Alâ-almulk, wrote some poetry, on fol. 509^a.

Bukhârâ, on fol. 509^b:

1463. Shaikh-almuḥaddithîn Abû 'Abdallâh Muḥammad bin Isma'îl bin Ibrâhîm, the great traditionist and author of the famous *ṣaḥîḥ*, born A. H. 194 (A. D. 810), died A. H. 256 (A. D. 870, comp. No. 737 above, and *Zeitschrift der D. M. G.* iv. p. 5 sq.), on fol. 509^b.

1464. Abû Khâlid Yazîd bin Hârûn, on fol. 509^b.

1465. Abûbâkr Muḥammad bin 'Abdallâh Audanî (اوردنی), a Shâfi'ite lawyer, died A. H. 385 (A. D. 955) in Kulâbâd, one of the quarters of Bukhârâ (see *Safinat-alauliyâ*, No. 274, where his father is called Ibrâhîm), on fol. 509^b.

1466. Ḥâfiẓ Abû Naṣr Aḥmad bin Muḥammad bin Ḥaṣan, a traditionist, belonging to the same quarter of Bukhârâ, on fol. 510^a.

1467. Jamâl-aldîn Maḥmûd bin Aḥmad Naṣîrî, was professor at the *Madrasa Nuriyya* in Damascus, and died there A. H. 636 (A. D. 1238, 1239), on fol. 510^a.

1468. Daḳîqî, the Sâmuide poet, who began the poetical composition of the 'Book of Kings' under Amîr Nûḥ II bin Maṣṣûr (A. H. 365-387=A. D. 976-997) and wrote 1000 baits (comp. Ethé, *Rûdagi's Vorläufer und Zeitgenossen*, No. 19), on fol. 510^a.

1469. Amîr Abû-alḥaṣan 'Alî alaghâcî, the contemporary of Daḳîqî, equally renowned as a valiant knight and as a poet (see Ethé, loc. cit., No. 20), on fol. 510^b.

1470. Alshaikh alajall Sa'd-aldin As'ad bin Shihâb, scholar and poet, on fol. 510^b.

1471. Alṣadr alkabîr Burhân-alislâm Tâj-almillâh wa-aldin 'Umar bin Maṣ'ûd, a poet who greeted by a clever rubâ'î the accession of Arslânkhân, the son of Sulṭân Ibrâhîm (of Ghazna, who reigned A. H. 451-492=A. D. 1059-1099), to the throne of Samarḳand, and also wrote an elegy on Ibrâhîm's death in form of a string of rubâ'is; a ḳaṣîdah in honour of Ḳilij Arslân Khâḳân (by whom the same Arslânkhân, son of Ibrâhîm, seems to be meant) is likewise quoted here, on fol. 511^a.

1472. Alṣadr alajall Nizâm-almillâh wa-aldin Muḥammad bin 'Umar bin Maṣ'ûd, son of the preceding poet and occasional poet himself, on fol. 511^b.

1473. Sulṭân-al'ulamâ Ṣadr-alshari'ah, wrote verses occasionally, on fol. 512^a.

1474. Alajall Shihâb-aldin 'Am'aḳ, who composed a mathnawî, *Yûsuf wa Zûlġa*, which can be read in two metres (the statement, given here, that 'Am'aḳ's poem was the *first* adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, *Firdausi's Yûsuf und Zalikhâ*, in *Verhandlungen des VII internationalen Orientalisten-Congresses*, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufî, 'Am'aḳ belonged to the panegyrist of the Saljûk rulers, but in Nizâmî 'Arûdî's *ḳahâr* it is stated that he was king of poets at the court of the Khâḳân Klidr bin Ibrâhîm, the ruler of Turkistân and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A. H. 543 or 544=A. D. 1148, 1149 (see also *Butkhânâ* in *Bodleian Cat.*, col. 200, No. 41, and *Âtashkada*, ib. col. 287, No. 723), on fol. 512^b.

1475. Amîr-i-amîd Kamâl-aldin Jamâl-alkuttâb, an intimate friend of Sulṭân Sanjar, on fol. 515^b.

1476. Ma'nawî, one of the old poets (see Ethé, *Rûdagi's Vorläufer*, etc., No. 10), on fol. 515^b.

1477. Alajall Sa'd-aldin Sharaf-alḥukamâ Kâfi-almajā (النجا) here both in text and index; the following copy reads Bukhârî, (بخارى), a poet of the Khwârizmshâhs, on fol. 515^b.

1478. Sa'd-aldin As'ad, another poet, on fol. 516^a.

1479. Ḥakîm Samanî (so here *سمنى*, in the following copy *Shamani* *شمنى*) ala'raj, engaged in many poetical contests; he wrote a satirical *ḳiṭ'ah* against Sirâj-aldin 'Ârif, on fol. 516^a.

1480. Bahâ'î Bukhârî, of whom one rubâ'î is quoted here, on fol. 516^a.

1481. Jauhârî (called in the *Âtashkada*, *Bodleian Cat.*, col. 286, No. 717, and in Beale's *Oriental Biogr. Dict.*, p. 136^a, *Jauhârî Zargar*, the goldsmith), originally of Bukhârâ and contemporary with Athîr-aldin Akhsîkâtî (see No. 1528 below); he grew up, however, in 'Irâḳ and composed at the request of Sulaimânshâh, the son of Sulṭân Muḥammad, the son of Sulṭân Malikshâh (of the Saljûks of 'Irâḳ, who ascended the throne in A. H. 547=A. D. 1152), an epic poem styled *ḳahâyat amîr-ahmad wa meḥṣṣatî*; after the death of Sulṭân Muḥammad (the successor of Malikshâh) in A. H. 555 (A. D. 1160) Sulaimânshâh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslânshâh bin Tuḡhrul bin Muḥammad bin Malikshâh (who reigned A. H. 556-571=A. D. 1161-1176); some of Jauhârî's lyrical poems are quoted here, on fol. 516^b.

1482. Sa'd-aldin Maṣ'ûd Daulatyâr, a poet, of whom one rubâ'î is quoted, on fol. 517^a.

1483. Raunaḳî, a poet (who flourished under the last Sâmuïdes and the first Ghaznawides, comp. Ethé, *Rûdagi's Vorläufer*, etc., No. 17), on fol. 517^a.

1484. Majd-aldin Fahmî, a poet, on fol. 517^a.

1485. Shâkîrî, one of the older poets; Hindûshâh in his *ḳahâr* (i. e. *ṣaḥâḥ al-ḳamīya* or *ṣaḥâḥ 'ajam*, see W. Pertsch, *Berlin Cat.*, p. 204 sq., and Rieu ii. p. 515^a) quotes a few of his verses, on fol. 517^a.

1486. Khwâjah 'Abd-alkhâlîḳ Ghujdawâni, son of 'Abd-aljamil (see *Safinat-alauliyâ*, No. 76); his father had come from Rûm to Ghujdawâu (near Bukhârâ); when Khwâjah Yûsuf Hamadâni (see No. 1016 above) came to Bukhârâ, 'Abd-alkhâlîḳ enjoyed his tuition. He had four Khalifas or spiritual successors, viz. Khwâjah Aḥmad Ṣadiḳ, Khwâjah Anliyâi Kalân, Khwâjah Sulaimân Karminî, and Khwâjah 'Ârif Riwgari (Riwgari is six farsangs from Bukhârâ, see *Safinat-alauliyâ*, No. 77, where 'Ârif is called a pupil of 'Abd-alkhâlîḳ instead of merely his fourth Khalifah). Khwâjah 'Ârif Riwgari, whose disciple Khwâjah Bahâ-aldin Naḳshband (*Safinat-alauliyâ*, No. 82) is here said to have been, had likewise four Khalifas, one of whom was Khwâjah Maḥmûd (*Safinat-alauliyâ*, No. 78). Among the four Khalifas of Khwâjah Maḥmûd one is again mentioned, viz. Khwâjah 'Alî Râminî (رامينى), so both here and in the following copy; *Safinat-alauliyâ*, No. 79, reads Râmintî), with the epithet

of 'Azizân, who lived 130 years and was buried in Khwârizm, on fol. 517^a.

1487. Khwâjah Muḥammad Bâbâ-i-Samâsi (so correctly in the following copy, comp. Safinat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'i), the Khalifah of 'Azizân, on fol. 518^a.

1488. Sayyid Amîr Kulâl, the Khalifah of the preceding Khwâjah (Safinat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldin Naqshband; he had been twenty years under Bâbâ-i-Samâsi's tuition, on fol. 518^a.

1489. Khwâjah Bahâ-aldin Naqshband, died A.H. 791 (A.D. 1389); he wrote rubâ'is occasionally, on fol. 518^a.

1490. Khwâjah 'Alâ-aldin 'Attâr, one of Khwâjah Bahâ-aldin's companions (Safinat-alauliyâ, No. 85), on fol. 518^b.

1491. Khwâjah Ḥasan 'Attâr, son of the preceding 'Alâ-aldin, on fol. 518^b.

1492. Khwâjah Muḥammad Pârsâ (Safinat-alauliyâ, No. 83), another of Bahâ-aldin's companions and author of *فصل الخطاب* (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518^b.

1493. Khwâjah Abûnaṣr Pârsâ, son of the preceding Khwâjah (Safinat-alauliyâ, No. 84), on fol. 518^b.

1494. Sayyid Burhân-aldin Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidin (Safinat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldin 'Umar; after the latter's death he returned to Balkh, where he died A.H. 871 (A.D. 1466, 1467), and was buried opposite the tomb of Ahmad bin Khîdrawaih (see No. 555 above). He left three sons: (a) Amirkhwând Muḥammad (usually called Mirkhwând or Mirkhond), the author of the *روضة الصفا* (see Nos. 24-75 in this Cat.), who died A.H. 903 (A.D. 1498); (b) Sayyid Nizâm-aldin, the prime-minister of Badî-alzamân Mirzâ (the son of Sulṭân Ḥusain Mirzâ, see No. 832 above); (c) Sayyid Nîmat-allâh, on fol. 518^b.

1495. Khwândamir, the maternal grandson of Mirkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96^b) and author of the *حبيب السير* (Nos. 79-100 in this Cat.), which he dedicated to Khwâjah Habib-allâh Sâwaji (comp. Rieu i. p. 98). He lived in Harât from the time of Sulṭân Ḥusain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A.H. 941 = A.D. 1534, 1535), on fol. 519^a.

1496. Nâsir Bukhârî, author of a diwân (died A.H. 772 = A.D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519^a.

1497. Khwâjah 'Ismat, son of Khwâjah Mas'ûd, who traced his origin back to Ja'far, the son of 'Ali bin Abi Tâlib; he was a favourite of prince Khalil Sulṭân (Mirânshâh's son, who died A.H. 814 = A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A.H. 829 = A.D. 1426,

or according to a chronogram in the Makhzan-algharâ'ib, A.H. 840 = 1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519^b.

1498. Maulânâ Barandâk, a poet and favourite of Mirzâ Baiḳarâ (slain A.H. 819 = A.D. 1416), Sulṭân Ḥusain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Timûr, see Âtashkada in Bodleian Cat., col. 286, No. 715), on fol. 520^a.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A.H. 850-853 = A.D. 1446-1449, see Bodleian Cat., No. 871), on fol. 520^b.

1500. Maulânâ Saifi (i.e. Saifi 'Arûdi, who died A.H. 909 = A.D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mir 'Alî-shîr; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sulṭân Maḥmûd bin Sulṭân Abû Sa'id (who ruled over Samarḳand A.H. 900-905 = A.D. 1495-1500), after whose assassination by Khusrâushâh he settled in Bukhârâ, where he died a few years after, on fol. 520^b.

1501. Wâsilî, wrote some verses, on fol. 520^b.

1502. Khwâjah Hâshimî, a descendant of Khwâjah 'Ismat (No. 1497) and grandson of Khwâjah Muḥammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâh-khân Uzbeḡ (A.H. 939-946 = A.D. 1532-1539); he is not to be confounded with Shâh Jahângir Hâshimî, the author of the *مظهر الآثار* (see No. 291 above), as has been done in the Âtashkada (Bodleian Cat., col. 287, No. 726, where Hâshimî of Bukhârâ is stated to have written the *مظهر الانوار*, which is clearly a mistake for *مظهر الآثار*, comp. ib., col. 271, No. 257), on fol. 520^b.

1503. Niyâzi, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muḥammad Surnâ'i (سرنائی); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mir Ḥaidar 'Ali bin Sulṭân Uwais, thence to Badakhshân, Kâbul, Ḳandahâr, where he failed to obtain the favour of Muḥammad Bairamkhân Khân-khânân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Ḥusain's court, and lived for some time in dire want, till after Shâh Ḥusain's death his son, Mirzâ Bâkî, gave him some assistance. His desire to approach Sulṭân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzi, the poet had already breathed his last, on fol. 520^b.

1504. Raunaḳî, was first attached to Mirzâ Kâmran (No. 405 above), and afterwards in the service of Mirzâ Ibrâhim bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A.H. 964 (A.D. 1557); some verses of a ḳasidah of his, in honour of Maulânâ Muḥammad Zâhid, are quoted here, on fol. 521^b.

1505. Kathîrî, of whom one rubâ'î is quoted here, on fol. 521^b.

1506. Darwish Maḳṣûd Tîrgar (the arrow-maker), a poet, on fol. 521^b.

1507. Maulânâ 'Abdi Qarâkûli, wrote some rubâ'is, on fol. 521^b.

1508. Rahmî (as in the index of this and the text of the following copy; the present text reads Rahîmî), wrote some poetry too, on fol. 522^a.

Farghâna, on fol. 522^a:

1509. Shaikh Muḥammad Sâhîrî, one of the Abdâls, on fol. 522^a.

1510. Shaikh Aḥmad Juwâlgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفحات الانس, on fol. 522^a.

1511. Bâb-i-Farghânî, a great Shaikh, contemporary with the author of the كشف المحجوب (i. e. Abû-alḥasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwîrî, who died after A. H. 465 = A. D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522^a.

1512. Shaikh Sa'd-aldin (Muḥammad bin Aḥmad, see H. Kalfa vi. p. 158), author of the مناهج العباد مالى المعد, on fol. 522^b.

1513. 'Abdallâh bin Muḥammad al-'Ubaidî (or, as H. Kalfa iv. p. 169 calls him, Burbân-aldin 'Ubaid-allâh bin Muḥammad 'Ubaidalî Sharîf Farghânî, commonly called 'Ubrî, who died A. H. 743 = A. D. 1343, 1344), a Ḥanafite and Shâfi'ite lawyer, author of a شرح طواع (a commentary on Nâsir-aldin 'Abd-allâh bin 'Umar Baidâwî's مطالع الانظار, see Loth, Arabic MSS., p. 110^b), a شرح المصباح and a شرح المنهاج (i. e. منهاج الوصول الى علم الاصول by Baidâwî, see H. Kalfa vi. p. 217), on fol. 522^b.

Andijân (in the middle of Farghâna), on fol. 522^b:

1514. Sayyid Shams-aldin Muḥammad, with the epithet, Mir Sayyid Sarbarahna (the bare-headed), came in Sulṭân Ḥusain Mirzâ's reign to Harât and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Luḡmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever ḡasidah addressed to Mir 'Alîshir he obtained again the post of wazîr, which he held for some time till he retired from the world, on fol. 522^b.

1515. Amîr Nizâm-aldin Kalân Khwâjah, wrote some poetry, on fol. 522^b.

1516. Sîpâhî, grandson of Khwâjah Kalân (or Kalânbeg, as he is called here), a poet who died very young, on fol. 523^a.

1517. Safâ'î, a clever man, who also wrote verses occasionally, on fol. 523^a.

1518. Hijrî, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523^a.

1519. Kâdî 'Abd-alsamî (عبد السميع), a pupil of Maulânâ Aḥmad Jand, and a descendant of the author of the هداية (probably the work of that title on Ḥanafite law, by Burbân-aldin Abû-alḥasan 'Alî bin Abûbâkr bin 'Abd-aljalîl Marghinânî, whose death is commonly fixed in A. H. 593 = A. D. 1197, see No. 1437 above and comp. H. Kalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A. H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was,

at the time when this work was written, in India by order of the Kâdî-alkuḡlât, on fol. 523^a.

Ūsh (south-east of Andijân), on fol. 523^a:

1520. Khwâjah Kuṭb-aldin Bakhtyâr (see Safinat-alauliyâ, No. 112; Maḡlûb-altâlibin, 15th maḡlah, No. 2, and Sawâfî'-alanwâr, No. 16), the spiritual successor of Khwâjah Mu'in-aldin Sijzi (No. 301 above), died A. H. 633 (A. D. 1235), on fol. 523^a.

1521. Bahâ-aldin, lived most of his time in India and was on intimate relations with Sulṭân Kuṭb-aldin Aibak (who reigned in Dihli A. H. 602-607 = A. D. 1206-1210), on fol. 524^a.

Margh'nân (seven farsangs to the west of Andijân), on fol. 524^a:

1522. Shâikh Zâhir-aldin Abû-al'alâ, born A. H. 511 (A. D. 1117, 1118), died A. H. 573 (A. D. 1177, 1178), author of a هداية on Ḥanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iklim), on fol. 524^a.

1523. Malik-alkalâm Bahâ-aldin, a poet concerning whose lifetime nothing has been ascertained; a long ḡasidah of his is quoted here, on fol. 524^a.

Işfara or *Işfarang*, the mountainous district nine farsangs to the south-west of Marghinân, on fol. 525^a:

1524. Malik-alkalâm Saif-aldin, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Îl Arslân (A. H. 551-567 = A. D. 1156-1172); a famous ḡasidah which he recited in the majlis of that prince, in imitation of one of Khâkânî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525^a.

Khujand (five farsangs to the west of Andijân), on fol. 526^b:

1525. Shaikh Kamâl, the well-known poet (Safinat-alauliyâ, No. 354), who, according to Jâmi's Bahâristân, imitated, but at the same time surpassed, Khwâjah Hasan of Dihli (No. 392 above); after performing the pilgrimage to Makkah he settled in Tabriz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Kîpçâk, the capital of the Khân of Kîpçâk, Tughtamish, who had taken him with him after his attack upon Tabriz (A. H. 787 = A. D. 1385, see Rieu ii. p. 632^b). After his return from Sarâi Kamâl Khujandi enjoyed in Tabriz the favour of Sulṭân Ḥusain bin Uwais (this statement must be corrected in so far as the favour of Sulṭân Ḥusain, who reigned A. H. 776-784 = A. D. 1374-1382, was bestowed upon the poet before he went to Sarâi, whereas at the time of his return to Tabriz the ruler of that town was Mirânshâh bin Timûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Ḥâfîz of Shirâz, and died A. H. 803 (A. D. 1400, 1401), on fol. 527^a.

1526. 'Ajîbî, a poet concerning whose lifetime nothing is known, on fol. 527^b.

1527. Shihâbî Ghazâlî, another poet, on fol. 528^a.

Akhsikat (here wrongly spelt Akhti ااختى, and in the following copy Akhsi ااخسى; another form is Akhsitak

or Ākhsitak, see W. Pertsch, Berlin Cat., p. 1225, footnote, the largest town of Farghāna, after Andijān, nine farsangs from the latter place), on fol. 528^a:

1528. Afḍal-almutaḥaddimīn Athīr-aldīn, the great poet, who, attracted by the fame of Khākānī, went to 'Irāk and attached himself in Hamadān to Sulṭān Arslān bin Tuḡhrul (A. H. 556-571 = A. D. 1161-1176). He had many poetical contests with Khākānī, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkāl (see above, col. 479); he died A. H. 608 = A. D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528^a.

Shāsh (or *Čāč*, the modern Tāshkand, also called *Banākūt*), on fol. 530^b:

1529. Muḥammad bin 'Alī bin Isma'īl alḳaffāl (the locksmith), derwish, traditionist, poet, and Imām, who spread the Hanafite law in Transoxania; Shaikh Abū Ishāḳ Shīrāzī gives a detailed account of him in his *طبقات الفقهاء*; he was born A. H. 291 (A. D. 904), and died A. H. 330 (A. D. 941, 942), on fol. 530^b.

1530. Abūbākr Muḥammad bin Aḥmad bin Ḥusain bin 'Umar, known as al-Mustaẓhīr, with the epithet of Fakhr-alislām, a Shāfi'ite lawyer, studied law first under 'Abdallāh Kāzarūnī and Abū Maṣṣūr Tūsi, and afterwards in Baghdād under Shaikh Abū Ishāḳ, and Abū Naṣr bin Šā' (صاع), with whom he read his (Abū Naṣr's) own work on jurisprudence, called *الشمائل*. After Abū Ishāḳ's death Abūbākr became the head of the Shāfi'ite lawyers, and wrote several works on Shāfi'ite law, for instance, the *حلیة العلماء*, dedicated to the 'Abbāsīde Khalīf al-Mustaẓhīr-billāh (A. H. 487-512 = A. D. 1094-1118), and therefore sometimes styled *مستظهری*. He was afterwards appointed professor in the *مدرسة نظامیة* in Baghdād, and died A. H. 507 (A. D. 1113, 1114), 78 years old, since he was born A. H. 429 (A. D. 1037, 1038), on fol. 530^b.

1531. Fakhr-aldīn Banākūtī (i. e. Abū Sulaimān Dā'ūd), poet and historian, author of the *تاریخ بناکتی*, which he dedicated to Sulṭān Abū Sa'īdkhān, A. H. 717 = A. D. 1317 (see No. 18 in this Cat.), on fol. 531^a.

1532. Badr Shāshī (or commonly Badr-i-Čāč), the panegyrist of Sulṭān Muḥammad bin Tuḡhluḳ (A. H. 725-752 = A. D. 1325-1351, see Maṭlūb-altālibīn, 9th maṭlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531^a.

1533. Khwājah Nāṣir-aldīn 'Ubaid-allāh (Safinat-alauliyā, No. 87), better known as Khwājah Ahrār, whose detailed biography is found in the *رشحات عین الحیات* (Nos. 633-635 in this Cat.), the greatest Shaikh of Turkistān and Transoxania, pupil of Maulānā Ya'qūb Čarkhī (No. 346 above) and Maulānā Nizām-aldīn Khāmūsh (Safinat-alauliyā, No. 88); his death, which took place in Samarḳand, is fixed here (contrary to all other statements, which give A. H. 895) in A. H. 896 (A. D. 1491), according to the following chronogram by Mir 'Alīshīr: *خلد برین*, on fol. 531^a.

1534. Kamāl Shaikh, contemporary with Khwājah Ahrār, on fol. 531^b.

1535. 'Abd-alfahfār, known as Maulānāzāda, wrote poetry occasionally, on fol. 531^b.

1536. Kāḏī Ghadaṅfar, wrote some poetry too, on fol. 531^b.

1537. Ḥuznī, a pupil of Kāsim Kāhī (No. 1447 above), on fol. 531^b.

SIXTH IḲLĪM: *Turkistān*, on fol. 532^a; *Fārāb*, on fol. 533^a:

1538. Abū Naṣr Muḥammad bin Muḥammad al-turkī (i. e. Abū Naṣr Fārābī, or Alfarabius, the great philosopher, see Wüstenfeld, *Geschichte der arabischen Aerzte und Naturforscher*, p. 53 sq., and Dieterici, *Alfārābīs Philosophische Abhandlungen*, Leiden, 1890, German translation, ib. 1892), spoke originally only Turki, but learnt the Arabic tongue in Baghdād, whither he had gone from his native country; he studied there under Abūbāshar bin Yūnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulah, Mutanabbī's great friend and patron, who died A. H. 356 (A. D. 966, 967), on fol. 533^a.

1539. Isma'īl bin Hammād al-Jauharī, the author of the *المصاحح في اللغة*, the famous Arabic dictionary, died A. H. 393 (A. D. 1002, 1003), comp. Flügel, *Grammatische Schulen*, p. 253 sq., on fol. 534^a.

1540. Ishāḳ bin Ibrāhīm, another Arabic scholar, on fol. 534^a.

Jand, on fol. 534^a:

1541. Bābā Kamāl, a pupil of Shaikh Najm-aldīn Kubrā (see No. 1401 above), on fol. 534^a.

1542. Shaikh Mu'ayyad, a disciple of Šadr-aldīn, on fol. 534^a.

Kāshghar, on fol. 534^b; *Yārḳand*, on fol. 534^b; *Khotan*, on fol. 535^a. In this chapter (on ff. 535^b-540^a) a detailed account of the Amirs of Kāshghar is inserted, who were vassals of the Khāns of Jatah or Moghūlistān, from the time of Tuḡhluḳtimūrkhān (A. H. 748-764 = A. D. 1347-1363), according to the *تاریخ رشیدی* (comp. on this work Rieu i. p. 164^b sq., and W. Erskine, *History of India under Baber and Humāyūn*, pp. 38-192, etc.), beginning with (1543) *Amīr Tūluk*, to whom Tuḡhluḳtimūrkhān entrusted the governorship of Kāshghar. Tūluk had four brothers, viz. Mir Būlājī (Erskine: Yūlājī), Shams-aldīn, Kāmar-aldīn, and Amīr Shaikh Daulat. After Tūluk's death (1544) *Mīr Būlājī* was raised to the governorship, and after him his son (1545) *Amīr Khudāidād*. The latter's uncle, *Kāmar-aldīn*, who had in vain requested Tuḡhluḳtimūrkhān to appoint him governor instead of his little nephew, revenged himself after the Khān's death by killing the latter's children and usurping himself the Khānship. But one of Tuḡhluḳtimūr's sons, who was still a baby, Khidr Khwājah, had, together with his mother, been rescued by Khudāidād and safely hidden in Badakhshān, and after Kāmar-aldīn's death Khudāidād reinstated him in his father's Khānship. Amīr Khudāidād made, at the end of his life, a pilgrimage to Makkah and Madīnah, and died in the latter town. He was succeeded by his son (1546) *Amīr Muḥammadshāh*, who lost Kāshghar and Khotan in consequence of the conquest of these countries by Timūr. But Muḥammadshāh's son (1547), *Mīr Sayyīd 'Alī*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Hājī Muḥammad Shāyista and Pir Muḥammad Barlās, the successive governors appointed by Mirzā Ulughbeg, to whom

his father, Mirzâ Shâhrukh, had given Transoxania, Turkistân, and Farghâna, he at last made himself master of Kâshghar again, and ruled twenty-four years. His elder son (1548), *Sâtsiz Mirzâ* (in the following copy distinctly spelt *Sânsiz Mirzâ*), succeeded him, and reigned seven years. After his death in A. H. 869 (A. D. 1464, 1465) the younger brother (1549), *Muhammad Haidar Mirzâ*, assumed the government of Kâshghar, as the two sons of *Sâtsiz*, *Abâbakr Mirzâ* and *Umar Mirzâ*, were still too young for such a position, and reigned twenty-four years. *Abâbakr Mirzâ* (1550), when attaining manhood, subdued Yârkand and Khotan, and at last attacked his uncle *Muhammad Haidar Mirzâ* himself. A long war ensued between these two relatives, *Haidar Mirzâ* being supported by *Yûnuskhân*, the ruler of *Moghûlistân*, till finally, after many changes of fortune, *Haidar Mirzâ* and *Yûnuskhân* perished, and *Abâbakr Mirzâ* became sole master of the country. He was in his turn overthrown by (1551) *Sultân Abû Sa'idkhân*, the grandson of the before-mentioned *Yûnuskhân* and brother of *Manşûrkhân* (who, after his father *Ahmadkhân*, *Yûnuskhân*'s son, had acceded to the throne of *Moghûlistân*). *Abû Sa'idkhân*, after many vicissitudes, succeeded, in Rajab, A. H. 920 (A. D. 1514, August, September), in conquering Yârkand, the capital of Kâshghar; he died A. H. 939 (A. D. 1532, 1533), and his son (1552), *Abd-alrashîdkhân*, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till A. H. 971 = A. D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (a) *Abd-allatîfkhân*, who was killed; (b) *Abd-alkarîmkhân*, who succeeded his father, and was still ruler of Kâshghar when this work was written; he was a great expert in archery and music; (c) *Abd-abrahîm Sultân*, who was killed; (d) *Abd-al-azîz*, who died sixteen years old; (e) *Adham Sultân*, known as *Şîfi Sultân*, who was sixteen years deputy-ruler of Kâshghar during his father's reign and then died; (f) *Muhammad Sultân*; (g) *Muhammad Bâkî*; (h) *Kurâish Sultân*, who, being offended by his brother *Abd-alkarîmkhân*, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written; (i) *Abû Sa'id Sultân*; (k) *Abdallâh Sultân*, who likewise went to India, and left two sons behind him at his death; (l) *Ulâs Sultân*; (m) *Arîf Sultân*; and (n) *Abd-abrahîm Sultân*. Among the learned men of Kâshghar are mentioned here:

1553. *Jamâl-almillâh wa-aldin Şa'id bin Muhammad*, known as *Maulânâ Jamâl-aldin Turkistânî*, on fol. 540^b.

1554. *Taghârbeh bin Mhâmmad bin Sulaimân*, was first a merchant, but rose soon to the dignity of a wazir in one of the towns of Turkistân; afterwards he became wazir of *Sultân Sanjar*, and was greatly praised by the poets of that time, for instance, by *Amir Mu'izzi* (No. 747 above), on fol. 540^b.

1555. *Maulânâ Sa'd-aldin* (*Safinat-alauliyyâ*, No. 89), was first a pupil of *Maulânâ Nizâm-aldin Khâmûsh* and afterwards, at the latter's request, took *Shaikh Zain-aldin Khwâfi* (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the compan-

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ionship of *Shâh Kâsim-i-Anwâr* (No. 1314 above), *Abû Yazid Pûrânî* (see *Safinat-alauliyyâ*, No. 359), *Zain-aldin Khwâfi*, and *Shaikh Bahâ-aldin 'Umar*, on fol. 540^b.

1556. *Maulânâ 'Alâ-aldin*, on fol. 541^a.

1557. *Mirzâ Haidar*, the grandson of *Muhammad Haidar Mirzâ* and author of the *تاریخ رشیدی* (see above under Kâshghar), who, by order of *Sultân Abû Sa'idkhân* (see No. 1551 above), carried out a victorious invasion of Kashmir (A. H. 938-939 = A. D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmir and there set himself up for seven years as independent ruler. He was killed there A. H. 958 (A. D. 1551), on fol. 541^a.

1558. *Amîr Ahmad Hâji*, was for a few years governor of Harât under *Sultân Husain Mirzâ*, and also for some time exercised power in Samarqand; he wrote poetry occasionally, on fol. 541^a.

Parâz, on fol. 541^b; *Çigil* (چگل), on fol. 541^b; *Khallukh*, on fol. 541^b; *Tâtâr*, on fol. 541^b (the *Tâtars* are stated here to trace their origin back to *Yâfeth Oghlân*, i. e. *Turk bin Yâfeth*, who, after a life of 240 years, left the kingdom to *Alanjakhân*, after whom followed *Datibâkûi*, and then *Kûk*. The latter had two sons, *Tâtâr* and *Moghûl*, between whom the realm was divided; *Tâtâr*'s successors were *Baghûkhân*, *Maliḥakhân* (so in the following copy, the present has *سخه خان*), *İlikhân*, *Atsîzkhân*, *Urdûkhân*, *Aidukhân*, under whom the *Tâtars* and *Moghuls*, who had hitherto lived in friendly intercourse, fell out with one another, and *Sûtîj* or *Sûniykhân*); *Rûs* (Russia), on fol. 542^a; *Bughrâj*, on fol. 543^a; *Kîmâk* (or *Kaimâk*, also called *Kimâs* and *Kimiyyâs*, in *Kîpçâk*), on fol. 543^a; *Khazar*, on fol. 543^a; *İsfijâb* (or *İsfanjâb*, as it seems to be spelt here, in Turkistân), on fol. 543^b; *Kus'antaniyyah* (Constantinople), on fol. 543^b.

On ff. 544^a-547^b, a short account of the *'Uthmânî Sultâns* from *Ertojhrul*, the father of *'Uthmân I* (who died, 90 years old, A. H. 687 = A. D. 1288), to *Sultân Muhammad III bin Murâd III* (who ascended the throne in A. H. 1003 = A. D. 1595, a proof that some parts of the *Haft İklim* were written after A. H. 1002, the usual date of its completion). *Rûmiyyah* (Rome), left out here in consequence of a small lacuna after fol. 547^b; *Shlashwîn* or *Shlashwik* (شلشوق, شلشون, or even شلشون, Schleswig, comp. *Qazwîni* ed. *Wüstenfeld* ii. p. ۴۰۴, and G. Jacob, *Ein arabischer Berichterstatter* etc., Berlin, 1890, p. 12), on fol. 548^a; *Kîrishna* or *Kîrishna* (کرشنه or قرشنه), on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the *Grisons* (?), on fol. 548^a; *Zirigarân* and *Tîrsarân* (زره گران و تیرسران), two districts near the Caspian gates, peopled by tall armour-makers, see *Qazwîni* ed. *Wüstenfeld* ii. p. ۳۹۹ sq.). on fol. 548^a.

SEVENTH İKLİM: *Bulghâr*, on fol. 548^b:

1559. *Khwâjah Ahmad*, who lived in Ghazna, and to whom *Sanâ'i* dedicated his *غریب نامه* (a mathnawi of *Sanâ'i* not known otherwise, unless it is identical with the third mathnawi in No. 3346 of the India Office Collection, which bears no title there, see further below

k k

in this Cat. under 'Sanâ'i' in the poetical part), on fol. 549^a.

Saklâb, on fol. 549^a:

1560. Yâjûj and Mâjûj (Gog and Magog), on fol. 549^a.

Bâtîk (a town in Rûm), on fol. 549^a; *Bâtîn-ahrûm* (where a great number of Christians dwell), on fol. 549^b; *Jâbulkâ* (at the furthest end of Maghrib), on fol. 549^b.

No. 49, ff. 55^o, ll. 21; Nasta'lik; illuminated frontispiece on fol. 19^b; size, 9 in. by 5½ in.

725

Another splendid copy of the Haft Iqlim.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iqlim I, on fol. 3^a; II, on fol. 14^a; III, on fol. 42^b; IV, on fol. 224^b; V, on fol. 554^a; VI, on fol. 638^a; VII, on fol. 658^b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muḥammad Islâm of Aḥmadâbâd, the 21st of Rabî'-'althâni, A. H. 1089 (A. D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10½ in. by 5¾ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iqlim with the words: *و او بخدمت خواجه حسن رفنه*, corresponding to fol. 60^b, l. 5, in the preceding copy. Iqlim IV, on fol. 131^a; V, on fol. 408^b; VI, on fol. 480^a; VII, on fol. 498^b.

Dated A. H. 1093 (A. D. 1682) by 'Abd-rahmân bin Muḥammad Tâhir bin Khwâjah Aḥmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lik; size, 12 in. by 7 in.

727

Intikhâb-i-Haft Iqlim (انتخاب هفت اقلیم).

An abridgment of the Haft Iqlim, made by Faiḍ-allâh Anṣârî Jaunpûrî, with the takhalluṣ Himmat (see fol. 4^b, l. 1), and dedicated to Wajih-aldin 'Alikhân Bahâdur, who is called the master of the sword and pen (صاحب السيف والقلم), see fol. 4^a, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iqlim in a condensed form, omitting all the biographical details, is not found.

Beginning: *ستایش و آفرین آفریننده را که معموری هفت اقلیم الـ*

Iqlim I, on fol. 5^b; II, on fol. 11^b; III, on fol. 22^a; IV, on fol. 78^a; V, on fol. 102^a; VI, on fol. 113^b; VII, on fol. 127^b.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8½ in. by 4¾ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a *تاریخ میر ابراهیم الحسینی الموسوی* (not met with hitherto), on ff. 8^a-15^b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângir, Shâhjahân, etc.

2. Extracts from the Haft Iqlim, beginning with a *ذکر هفت اقلیم* (a general account of the seven climates, somewhat like the preceding *انتخاب*), on ff. 99^a-151^b, and concluding with a *مجمعی سلاطین دهلی که در هفت اقلیم آورده بتحریر می آرد* (the general account of the Muḥammadan rulers of Dihli, which is found on fol. 153^a, first line sq. in No. 724, col. 406 above), on ff. 153^a-176^b.

3. Another extract from the *تاریخ میر ابراهیم*, containing a *تعریف امصار* (description of cities), and beginning with Akbarâbâd, ff. 177^a-190^b.

An index of these miscellanies is found on ff. 2^b-7^a.

No. 611, ff. 2^b-15, 22, 23, 99-190, ll. 21; careless Nasta'lik; size, 8½ in. by 4¾ in.

729

Bahjat-al-'âlam (بهجة العالم).

A modern work on general geography, by Ḥakim Mahâratkhân of Iṣfahân, styled *بهجة العالم* (see fol. 2^a, l. 2 and colophon). It is the *first volume* (مجلد اول) of a larger work; a second volume, entitled *روضه الافراح*, and comprising Persian translations of several Arabic works, for instance, *جريدة العجائب*, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A. H. 1124 (A. D. 1712) appears as a recent event, and must have compiled this volume about A. H. 1130 (A. D. 1718), comp. the short extract from it described in Rieu iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iqlim, but without any biographical notices. Iqlim I, on fol. 2^b; II, on fol. 7^a; III, on fol. 16^b; IV, on fol. 51^b; V, on fol. 87^b; VI, on fol. 93^b; VII, on fol. 102^a.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(a) *ذکر بعضی از بلاد متفرقة*, on fol. 104^b, beginning with a description of the countries of Rûm (ممالك روم), taken from the *Hasht Bihisht* (No. 571 above); followed by an account of India, according to the *fourth* volume of the *Akbarnâma* (see fol. 121^a, first line), i. e. the *آتین اکبری*, which is usually called the *third book* (see Nos. 264-270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the *fourth*; miscellaneous notes on various towns and provinces (see fol. 126^b), extracted from a work styled *انیس العارفين*, etc.

(b) *ذکر بعضی از عجائب جزائر*, on fol. 144^b, taken

chiefly from Kāzwinī's *المخلوقات عجائب* (Nos. 712-714 above).

(c) *ذكر بعضى از عجائب جبال يعنى كوها*, on fol. 151^b.

(d) *ذكر بعضى از عجائب انهار*, on fol. 156^a.

(e) *ذكر بلاد مغرب زمين*, on fol. 159^a, last line.

Beginning: *الحمد لله وبعد چون دريافت غرائب لمدمرعات و عجائب مصبوعات حكيم قدير الخ*

Dated the 17th of Rajah, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'liq; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

730

Ḥadīkat-alakālim (حديقة الاقاليم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the *Haft Iklim*, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Kādi Murtaḍā Ḥusain, known as Allāhyār 'Uthmānī Balgrāmī, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubāriz-almulk, the *Ṣubadār* of Gujarāt, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amirs, who are enumerated in detail in Rieu iii. pp. 992-994. In A.H. 1190 (A.D. 1776) he became nunshi of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the *Bodleian Cat.*, No. 422; comp. also W. Pertsch, *Berlin Cat.*, pp. 414-417; Elliot, *History of India*, viii. pp. 180-183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1^b: *حمد بيمد مر خدای عز وجل* را که لسان عالميان الخ

Iklim I, on fol. 4^a; II, on fol. 24^b; III, on fol. 133^b; IV, on fol. 428^b; V, on fol. 492^b; VI, on fol. 507^a; VII, on fol. 549^a. *Khātimah* (حوال دنياء نو), on fol. 558^a.

No date.

No. 2643, ff. 581, ll. 22; careless Nasta'liq; size, 15 $\frac{1}{4}$ in. by 9 $\frac{3}{8}$ in.

731

Aḥwāl-i-'Imārāt-i-Mustakirr-alkhilāfah (احوال عمارات) (مستقر الخلافه).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarābād, i.e. Āgra, especially those built by Akbar and Shāhjahān, compiled, from various sources, by a pupil of the Āgra Government College, Sil Cand (سيلاجند), see fol. 6^b, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جيمس اسفين), comp. ff. 5^a, l. 2, and 6^a, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Āgra, 1825 and 1826, had

issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mānik Cand, headed *شهر اکبرآباد*, see Rieu iii. p. 958.

Beginning: *سمحان الله ذرة بيتاب را بحضور خورشيد دستگاه عجز طرازی است الخ*

On fol. 4^a a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Āgra, with a table of inscriptions, on fol. 24^a.

Mōtī Masjid, with illustration, on fol. 30^b.

Tāj Maḥall, with illustration, on fol. 51^b sq.

Letters and firmāns of Shāhjahān, 'Ālamgir, Dārā Shukūh, etc., on fol. 59^b sq.

Mausoleum of I'timād-aldaulah, with illustration, on fol. 104^a.

Account of Nūr Jahān Begam, on fol. 120^a.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193^b.

Mosque at Fathpūr, with illustration, on fol. 210^b, last line sq.

This *Kitāb-i-'Imārāt* (کتاب عمارت), as it is styled in the colophon (another title given to it is *حالات اکبرآباد*, see Rieu, loc. cit.), was transcribed from the original copy of Sil Cand, who was a student at the Madrasah of Āgra, by *وسشن ضلع*, for Mr. James Davidson (مستر جيمس ديودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tāj Maḥall are noticed in Rieu i. p. 430 and iii. p. 958^b; Mehren, *Cat.*, p. 47, and W. Pertsch, *Berlin Cat.*, p. 520.

No. 2450, ff. 218, ll. 17; Nasta'liq; five excellent full-page illustrations and a table of inscriptions; size, 9 $\frac{3}{8}$ in. by 6 in.

732

Masāfat-i-Shahrhāi Hindūstān (مسافت شهرهای هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shāhjahān (see fol. 4^b sq.). It begins with a short index of the provinces of Irān. The principal portion of this little book, dealing with India proper, begins on fol. 3^b.

This copy was made for Mr. Richard Johnson by Muḥammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by 5 $\frac{3}{8}$ in.

X. ROMANCES AND TALES.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة الفرج بعد الشدة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḥusain aldihistānī (see fol. 5^a) from the

Arabic work *الفرج بعد الشدة و الضيقة*, which is here (on fol. 5^b) and in all the other copies wrongly ascribed to Abû-alḥasan 'Ali bin Muḥammad almadâ'ini (who died in Baghdâd, A. H. 224 or 225 = A. D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abû 'Ali al-Muḥassin, called Kâfi al-Tanfûkhî, who died A. H. 384 (A. D. 994), comp. Rieu ii. p. 752^a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-al-din Tâhir bin Zangi, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufi, who quotes this work in his *جوامع الحكايات* (see No. 600 sq. in this Cat.). A corroboration of Abû 'Ali al-Muḥassin's authorship of the original is found in the list of authorities, given in the preface of *كتاب فرج*, *زينة المجالس*, where it is styled *كتاب فرج بعد الشدة ابو مَحْسِن*, see W. Pertsch, Berlin Cat., p. 979.

Beginning: *حمد و ثناء قيومي كه عجز عقول ذريات آدم از ادراك الخ*.

Index, on ff. 6^a-18^b; the thirteen bâbs into which the work is commonly divided are found here: Bâb I, on fol. 19^a; II, on fol. 31^b; III, on fol. 47^a; IV, on fol. 76^b; V, on fol. 101^a; VI, on fol. 154^b; VII, on fol. 185^a; VIII, on fol. 293^a; IX, on fol. 322^a; X, on fol. 339^b; XI, on fol. 350^b; XII, on fol. 371^b; XIII, on fol. 407^b.

Dated by Shaikh Muḥammad Fâdil at Lâhûr, the 29th of Rajab, A. H. 1027 (A. D. 1618, July 22).

No. 1664, ff. 472, ll. 15; large and distinct Nasta'liq; size, 11 $\frac{3}{8}$ in. by 7 in.

734

Another copy of the same.

Beginning: *حمد و ثنا قيومي را كه عجز عقول ذريات آدم را از ادراك الخ*.

Index, on ff. 5^a-14^b.

Bâb I, on fol. 14^b; II, not marked; III, on fol. 33^b; IV, on fol. 59^a; V, on fol. 81^b; VI, on fol. 130^a; VII, on fol. 152^a; VIII, on fol. 247^a; IX, on fol. 273^a; X, on fol. 290^a; XI, on fol. 300^b; XII, on fol. 319^b; XIII, on fol. 352^b. No date. A great number of headings in the single hikâyas are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1^a, *محض صدق و يقينست*, correspond to fol. 2^a, last line in the following copy (No. 774). Index, on ff. 3^a-10^b.

Bâb I, on fol. 10^b; II, on fol. 19^a; III, on fol. 26^a; IV, on fol. 46^a; V, on fol. 63^a; VI, on fol. 100^a; VII, on fol. 119^b; VIII, on fol. 190^b; IX, on fol. 209^a; X, on fol. 220^b; XI, on fol. 228^a; XII, on fol. 242^a; XIII, on fol. 266^a.

No. 1857, ff. 309, ll. 24-25; Naskhi; size, 9 $\frac{3}{8}$ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol. 557^b with the words: *شرمسار گشتند و عذرهما*, corresponding to the preceding copy, fol. 307^a, l. 11. There is besides a large lacuna in the middle of fol. 105^b, between ll. 5 and 6, comprising the remaining part of bâb IV, from the twelfth story on to the end, as well as the beginning of bâb V, nearly to the end of the eighth story (corresponding to ff. 55^a, l. 15-77^a, l. 8, in the preceding copy).

Index, on fol. 6^b. Bâb I, on fol. 19^b; II, on fol. 33^b; III, on fol. 53^b; IV, on fol. 88^b; V, missing; VI, on fol. 149^a; VII, on fol. 186^a; VIII, on fol. 326^b; IX, on fol. 361^b; X, on fol. 385^a; XI, on fol. 400^a; XII, on fol. 427^a; XIII, on fol. 473^b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of *فرج* there is everywhere written *فرح*, as in the Munich copy (see J. Aumer, loc. cit.).

No. 774, ff. 557, ll. 17; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

737

Tarjuma-i-Kitâb-alfaraj ba'd-alshiddah.

An apparently different aud, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (*نصف ديگر*) only, and made, according to the preface, at the request of the Sultân of Sind, Nâsir-al-din Kubâcâh (A. H. 607-625 = A. D. 1210-1228). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muḥammad 'Aufi, the author of the *جوامع الحكايات* and the *الباب لباب* (the latter of which is in fact dedicated to Kubâcâh's wazir, 'Ain-al-mulk Husain al-Ash'ari, see Rieu ii. p. 749).

Beginning: *حمد و ثناء مكرمى كه انس را انس بخشيد و جان را جان داد و نسيم روان را در چمن تن روان گردانيد و عقل را عاقله قالب ساخت و معرفت ذات همچون قدر فرمان ملك معظم خسرو اعظم مالك رقاب امم مولى ملوك الترك و العجم ناصر الدنيا و الدين غياث الاسلام و المسلمين اعدل الملوك و اكرم السلاطين سلطان ارض الله ناصر عماد الله حافظ بلاد المؤيد بنصر الله محرز ممالك الدنيا مظهر العلياء ابو الفتح قباچه الخ*.

As to the subdivision into bâbs, there can be traced the following ones:

Bâb VI, on fol. 61^b: *باب ششم در ذكر جماعتى كه در ورطه هلاك افتادند و فضل حق تعالى ايشانرا خلاص داد*.

Bâbs VII and VIII are not found anywhere.

Bâb IX, on fol. 101^a: *باب نهم در ذكر جماعتى كه*

چنگ (بچنگ) سباع افتادند و پروردگار چل جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126^a: باب دهم در عافیت دادن از امراض و اسقام بامر ملک علاّم.

Bâb XI, on fol. 135^a: باب یازدهم در ذکر جماعتی که از دست شیران فتان خلاص یافتند.

Bâb XII, on fol. 149^a: باب دوازدهم در بیان حال جماعتی که از پیمش بلا گریختند و در دام محنت نیابختند.

Bâb XIII, on fol. 174^a: باب سیزدهم جماعتی که ببلائی هوا درمانده عاقبت بمقصد رسیده اند.

Bâb XIV, on fol. 256^a: باب چهاردهم در ذکر جماعتی که بالفاظ وافی و جوابهای شافی از خشم ملوک و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285^a: باب پانزدهم در ذکر جماعتی که از حبس و بند خلاص یافته اند و از زحمت خلاص گشته اند.

Bâb XVI, on fol. 352^b: باب شانزدهم در ذکر جماعتی که در خواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bâb XVII, on fol. 392^b: باب هفدهم در ذکر جماعتی که بمدد اتفاق خوب از مکروه خلاص یافته اند و به نیل مقصد و مراد رسیده اند.

Dated the 22nd of Ramadân, in the year تسعة تسعة مائه (? perhaps misspelt for ثمانین و خمسين كرخ, A. H. 985 = A. D. 1577, Dec. 3), in کرخ near Baghdâd. A seal of Muḥammad Farrukhsiyar (died A. H. 1131 = A. D. 1719), on fol. 1^a.

No. 1432, ff. 459, ll. 15; Nasta'liq; illuminated frontispiece; size, 10½ in. by 5¼ in.

738

Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): قدر فرمان ملک معظم خسرو اعظم الخ. The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53^a; IX, on fol. 89^a; X, on fol. 111^a; XI, on fol. 119^b; XII, on fol. 132^a; XIII, on fol. 153^a; XIV, on fol. 223^b; XV, on fol. 254^a; XVI, on fol. 315^b. Fol. 211^b corresponds to fol. 242^a in the preceding copy, and 330^a, first line, to fol. 369^a, l. 5 there. Fol. 84^b is left blank.

Dated the 17th of Ramadân, A. H. 1057 (A. D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'liq; size, 8½ in. by 4¾ in.

739

Kiṣṣa-i-ĕahâr darwish (قصه چهار درویش).

The Persian version of the story of the Sultân of Rûm, Āzâdbakhsh, his son Bakhtyâr, and the four der-vishes, popularly ascribed to the greatest Persian poet of India, Amîr Khusrau of Dihli, who died A. H. 725

¹ Here wrongly styled یازدهم.

(A. D. 1325), comp. Bodleian Cat., No. 443; Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bâgh-o-Bahâr, Hertford, 1852, p. vii.

Beginning: اما بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Dâstân I, story of the first Dervish, on fol. 6^a.

Dâstân II, story of the second Dervish, on fol. 32^b.

Dâstân III, story of the Sultân, on fol. 56^b.

Dâstân IV, story of the third Dervish (here called *درویش چهارم* by mistake), on fol. 100^b.

Dâstân V, story of the fourth Dervish, on fol. 120^b.

Epilogue or final story (داستان اخیر), on fol. 135^b.

The book ends on fol. 141^a; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A. H. 1188, the sixteenth year of Shâh 'Ālam's reign (A. D. 1774, 1775).
Bibliotheca Leydeniana.

No. 2480, ff. 142, ll. 18-19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8¾ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol. 5^b; of the *second*, on fol. 32^a; of the *Sultân*, on fol. 58^b; of the *third* Dervish, on fol. 100^b; of the *fourth*, on fol. 121^a. The epilogue is not marked by any special heading.

No date. Bibliotheca Leydeniana.

No. 2813, ff. 139, ll. 15; Naskhi, mixed with Shikasta; size, 7½ in. by 5¼ in.

741

The same.

Beginning: الحمد لله الذى اشرف الانسان بالكرم وفضل نفوسهم على جزيل النعم وامتنح قلوبهم اما بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Story of the *first* Dervish, on fol. 6^a, last line; of the *second*, on fol. 39^b; of the *third*, on fol. 138^a; of the *fourth*, on fol. 167^b. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff. 190, ll. 12; Shikasta; ff. 1-9 supplied by another hand in Nasta'liq; partly worm-eaten; size, 8¼ in. by 5½ in.

742

The same.

Beginning: راویان اخبار و ناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17-21; written very unequally, partly in Nasta'liq, partly in Shikasta; a little worm-eaten here and there; size, 8¾ in. by 4¾ in.

743

Tûṭinâma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Diyâi Nakhshabi (or Diyâ-aldin Nakhshabi), containing fifty-two stories, and composed A. H. 730 (A. D. 1330); comp. Bodleian Cat., Nos. 444-448; Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين و الصلوات الخ. The usual beginning of most other copies (but with the omission of the first two words, مناجات) appears here on fol. 2^a: رازق النعاب في عيشه الخ. The book concludes on fol. 242^b. On fol. 243^a the date is given, viz. 4th of Jumâdâ-alûlâ, in the first year of 'Âlamgir's reign (= A. H. 1069, A. D. 1659, Jan. 28). On ff. 243^b-245^a a *kašidah* by Shâh Nî'mat Wali-allâh (or more commonly Nî'mat-allâh Wali, who died A. H. 834 = A. D. 1431, see Rieu ii. p. 634^b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim 8. J. 26, ff. 245, ll. 15-19; Nasta'lik; ff. 1-6, 33-36, 39-42, 181, 188-245 supplied by various other hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwâl, A. H. 1137 (A. D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzâ 'Ali K̄ulibeg, the son of 'Ali-marwân-khân, to 'Umdat-i-Umarâi Rafî'alshân Nawwâb Muḥammad Amînkhân (who is probably identical with Muḥammad Amînkhân, son of Mir Jumlah, who died A. H. 1093 = A. D. 1682).

No. 3367, olim 8. J. 28, ff. 263, ll. 15; very unequal Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله رب العالمين والعاقبة للمتقين و الصلوات على نبي محمد وآله اجمعين، ميگوید قائل این رسائل الخ. This copy, which is dated the 18th of Sha'bân, in the twenty-sixth year of Shâh 'Âlam's reign (= A. H. 1198, A. D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمات الخ. It contains the usual fifty-two stories, and ends on fol. 172^b, dated the 27th of Rabî'alawwal, A. H. 1199 (A. D. 1785, Feb. 7). Fol. 173^a contains a *tarîkh ruṣṣâ munawwira*, in eleven mathnawi-baits, containing a chronogram for A. H. 1186 (A. D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajit (Vikramāditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim 8. J. 25, ff. 173, ll. 17; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 6 $\frac{1}{4}$ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحيد ذوالجلال باری تعالی خالی مخلوقات و رازق موجودات سمیعاً مالکاً قائماً لا یزال مناجات بحضرت رازق العنایات الخ.

Dated by 'Abd-alkarim of Kāndahār, the 8th of Rajab, A. H. 1202 (A. D. 1788, April 14).

Bibliotheca Leydeniana.

No. 2573, ff. 343, ll. 13; large and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب في عيشه که رازق وحوش و طیور نعیم عمیم الخ.

Dated the 25th of Rabî'alawwal, A. H. 1206 (A. D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166-174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim 8. J. 27, ff. 195, ll. 13-17; Nasta'lik; the first and the last four leaves supplied later; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

750

The same.

Beginning: مناجات بحضرت رازق النعات (!) في عيشه که رازق وحوش و طیور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff. 171, ll. 21; Naskhi, by two different hands, the older of which comprises ff. 28-154 and 156-159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12 $\frac{1}{8}$ in. by 6 $\frac{1}{2}$ in.

751

The same.

This copy begins with nine mathnawi-baits, the first of which runs thus:

خدایا اهل دل را ذوق دل ده - ضیاء نخشی را شوق دل ده

On the top of fol. 1^b the usual beginning of this work is supplied by a different hand, as it seems, viz.:

مناجات بحضرت رازق النعات (!) في عيشه که رزق وحوش و طیور نعیم عمیم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'lik; small illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 5 in.

752

Tûṭinâma.

The later and abridged version of the 'Tales of a Parrot' made by Muḥammad Kādîri in the 17th century of the Christian era. It has been edited and translated

into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا کنندۀ آسمان و زمین الخ

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Khalfa iv. p. 172), and on the Hindūstāni version of Kādīri's abridgment, the 'Totā-Kahāni,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12-13; Nasta'lik; worm-eaten; size, 7½ in. by 5 in.

753

The same.

Another copy of Muḥammad Kādīri's abridged version of the Ṭūṭīnāma, numbering here thirty-eight stories, the first being headed حکایت طوطی تاجر, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus: آورده اند که در شهری از شهرهای هند بازرگانی بود مبارک نام مال بسیار داشت الخ

No date. Bibliotheca Leydeniana.

No. 2556, ff. 337-402, ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

754

A fragment of Kādīri's abridged version.

This copy, slightly differing in wording from the usual copies of Kādīri's abridgment of Nakhshabī's Ṭūṭīnāma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazīrs (which begins here on fol. 66^a), comp. W. Pertsch, Ueber Nachschabī's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمۀ طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16^b, where it is expressly stated, that this is the عبارت عیسی, the plain version, of Muḥammad Khudābanda Kādīri.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین حقیقت این است چون داستان گفتۀ حضرت نخبی

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16-103, ll. 11; large Nasta'lik; size, 8½ in. by 6 in.

755

Nigārīstān (نگارستان).

A collection of moral anecdotes in imitation of Sa'di's Gulistān, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by

Mu'in-aldin al-asfarā'ini aljuwaini, who composed it A. H. 735 = A. D. 1334, 1335 (see fol. 13^a, line 1), and dedicated it to Sulṭān Abū Sa'id Bahādurkhān (who reigned A. H. 716-736 = A. D. 1316-1335), comp. fol. 6^a; H. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447-1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bābs (a fihrist is found on fol. 19^a, last line sq.), viz.:

باب اول در مکارم اخلاق, on fol. 19^b.

باب دوم در صیانت و پرهیزگاری, on fol. 59^a.

باب سیم در حسن معاشرت, on fol. 92^b.

باب چهارم در عشق و محبت, on fol. 125^a.

باب پنجم در وعظ و نصیحت, on fol. 159^b.

باب ششم در فضل و رحمت, on fol. 198^a.

باب هفتم در فوائد متمرّقه, on fol. 237^a.

Beginning: شکرو ستایش خدای را که از لیتش از سمت بدایت الخ

The first half collated and annotated. Copied A. H. 977 (A. D. 1569, 1570) at Samarkand by Khwājah Khwāwand bin Khwāwand Mirak. The Nigārīstān concludes on fol. 277^b. Fol. 278 is filled by another hand with a satire of Khwājah Abū-albarakah on the Kādī of Nishāpūr.

Beginning: چو دور شد ز رخ دهر جعد طرۀ جور الخ

No. 56, ff. 278, ll. 17; small but distinct Nasta'lik; the first two pages splendidly illuminated; size, 9¼ in. by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایرا که از لیتش از سمت بدایت منزه است الخ

In the index the usual order of the seven bābs is changed in this way, that the seventh, viz. در فوائد متمرّقه, appears as third, the third therefore as fourth, and so on (see fol. 81^a), but in the text the arrangement agrees with that in the preceding copy: bāb I, on fol. 81^a; II (not marked), on fol. 118^b; III (not marked), on fol. 149^a; IV, on fol. 178^b; V (not marked), on fol. 236^a; VI, on fol. 271^a; VII, on fol. 304^a. No date; rather modern copy, bought (together with the Bahārīstān, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3183, ff. 63-342, ll. 17; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

757

Anwār-i-Suhaili (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, by Husain bin 'Alī al-Wā'iz alkāshifi, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 431-437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; H. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

Stewart), 1805, by J. W. Onseley, 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the *Anwâr-i-Suhaili* have been printed in text and translation in the *Asiatic Journal*, vol. v, in Langlès' *Chrestomathy* (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's *Chrestomathia Persica*, pp. 23-40. The latter have been translated into German by H. Ethé (*Morgenländische Studien*, Leipzig, 1868, pp. 147-166); some miscellaneous verses from the *Anwâr-i-Suhaili* have been published in English translation in A. Rogers' *Persian Anthology*, London, 1889, pp. 35-47. The composition of this modernized version of Naṣr-allâh bin Muḥammad bin al-Hamid's older Persian translation of *Al-Muḥaffa's* Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Niẓâm-aldin Amir Shaikh Aḥmad al-Suhaili, who died A.H. 907 or 908 (A.D. 1501-1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمتہ کہ وظائف الخ

This copy, which is very much soiled, is dated the 8th of Shawwâl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim 8. J. 23, ff. 235, ll. 21; careless Nasta'liq; size, 9½ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Âbid, son of a ḳâdi in the district of Shâhjahânâbâd, who wrote it for بهتہ سریرام امین برکنہ, A.H. 1114 (here called the 47th year of 'Âlamgir's reign), the 2nd of Safar (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'liq; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bân, A.H. 1139 (here called the ninth year of Muḥammadshâh's reign) = A.D. 1727, April 11, by کونندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23-24; Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim 9. J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7½ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17-18; Shikasta; size, 8½ in. by 4½ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins

abruptly thus: وای راه نماینده آدمیان الخ . . . , corresponding to No. 3458 (757 above), fol. 2^a, l. 6.

Dated the 27th of Sha'bân, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kâtib.

No. 70, ff. 303, ll. 20; Nasta'liq; size, 8½ in. by 5¾ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد رفتار بر جای خشک آید، آتش زده گشت کوه و کان هم الخ corresponding to No. 3458 (757 above), fol. 8^a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'liq; size, 10½ in. by 7¾ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146^b, corresponding to No. 3458 (757 above), fol. 168^a, l. 6, to fol. 176^a, l. 12. The right order of ff. 155-201 is: 155, 157, 156, 158, 159, 161, 160, 162-184, 193-200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'liq; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59^b, l. 4 ab infra to fol. 81^b, l. 9, and a smaller one between the last two leaves; the end of fol. 379^b corresponds to No. 3458, fol. 332^b, l. 18, and the third line on fol. 380^a to fol. 335^b, l. 6, in the same copy.

No. 3366, olim 8. J. 24, ff. 380, ll. 16-18; Nasta'liq; size, 8½ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: . . . ملازمت خواهی نمود . . . corresponding to the preceding copy (No. 3366), fol. 305^b, l. 13. To disguise this incompleteness the transcriber has added: و بر همین صفت این کتاب کلیله و دمنه از مملک حافظ فقیر الله است. Occasionally various readings on the margin.

No. 3472, olim 8. J. 22, ff. 273, ll. 19; Nasta'liq; size, 9½ in. by 5¾ in.

767

'Iyâr-i-dâniṣh (عیار دانش).

A later modernized Persian version of Kalilah and Dimnah, in which the flowery style of the *Anwâr-i-Suhaili* has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wâ'iz, have been restored, on the basis of the older version of Naṣr-allâh, by Abû-alfadl bin Mubârak, the

great prime-minister of the emperor Akbar and author of the Akbarnâma (see Nos. 235-270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bân, A.H. 996 (A.D. 1588, July 10 = 19 Tirmâh-i-ilâhî in the year 33 = 22 Tirmâh-i-jalâlî in the year 51 = 14 Âdharmâh-i-ḡadimî in the year 967 or, according to other copies, 957 of the Yazdajird era = 17 Mâh-i-Aspâr in the Hindû year 1645 = Mâh-i-rûmî in the year 1899 of the Iskandari era); comp. Bodleian Cat., Nos. 438-440; Rien ii. p. 756b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Anmer, p. 47; G. Flügel iii. p. 286; Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindûstânî translation of this version is the خرد افروز. The 'Iyâr-i-dânish contains sixteen chapters and a khâtimah.

Beginning: سپاس ازل و ابد خداوندی را که کران تا
کران از آشکارا و پنهان پرتو آفتاب جمال اوست الخ
All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz. completed the 9th of Rabi'-al-awal, A.H. 1090 (the twenty-second year of 'Alamgir's reign) = A.D. 1679, April 20. The right order of ff. 37-44 is: 37, 39-43, 38, 44.

No. 3506, olim 8. J. 2, ff. 271, ll. 16-19; large, unequal Nasta'lik; size, 9½ in. by 5¼ in.

768

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bâb I, on fol. 6^b: در گفتار بزرگمهر و سخنان که باین کتاب در احوال بوزریه (بزرویه) : II, on fol. 9^a: مناسبتی دارد در گوش ناکردن سخنان : III, on fol. 30^b: طمیب در سزا یافتن بد کاران و : IV, on fol. 80^b: سخن چیمان در فوائد دوستی و : V, on fol. 103^b: بد سرانجامی آنها در اندیشیدن کار و بار : VI, on fol. 121^b: یکدلیء دوستان در زیان بیخردی و از دست دادن مقصود و دیر : VII, on fol. 148^b: در زیان شتاب زدگی در : VIII, on fol. 160^a: شتافتن در آن در دور اندیشی و بفریب آزاد شدن : IX, on fol. 164^a: کارها در پرهیز نمودن از کینه : X, on fol. 171^b: از چنگ دشمن در : XI, on fol. 180^a: داران و بچاپلوسیء ایشان اعتماد نا کردن در بخشیدن گناهان که خوشترین صفتی است : XII, on fol. 194^b: در پاداش کارها : XIII, on fol. 200^b: در افزون طلبیدن و از کار خود باز ماندن : XIV, on fol. 204^b: در بزرگی و دانش و گرانباری و آهستگی : XV, on fol. 216^b: در بیان پرهیز نمودن پادشاهان : XVI, on fol. 221^b: بر : Khâtimah, on fol. 229^b.

Dated the 9th of Dhû-alka'dah, A.H. 1152 = A.D. IND. OFF.

1740, Feb. 7 (here called by mistake the twenty-seventh year of Muḡammadshâh's reign, instead of the twenty-first), by Laṭif-allâh bin Khair-allâh 'alawi, at 'Azim-âbâd.

No. 1692, ff. 232, ll. 17-18; Nasta'lik; size, 9½ in. by 5½ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bâb I, on fol. 8^b; II, on fol. 11^b; III, on fol. 45^a; IV, on fol. 116^a; V, on fol. 148^a; VI, on fol. 171^a; VII, on fol. 206^b; VIII, on fol. 222^a; IX, on fol. 227^b; X, on fol. 238^a; XI, on fol. 255^a; XII, on fol. 268^a; XIII, on fol. 275^b (the heading of this bâb is left blank); XIV, on fol. 282^b; XV, on fol. 299^b; XVI, on fol. 307^a; Khâtimah, on fol. 317^b.

No date. The proper order of ff. 297-304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16-17; distinct Nasta'lik; illuminated frontispiece; size, 8½ in. by 5¾ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bâb I, on fol. 7^a; II, on fol. 9^b; III, on fol. 32^a; IV, on fol. 80^b; V, on fol. 102^a; VI, on fol. 121^b; VII, on fol. 147^b; VIII, on fol. 160^b; IX, on fol. 164^a; X, on fol. 171^b; XI, on fol. 181^a; XII, on fol. 196^a; XIII, on fol. 202^a; XIV, not marked; XV, on fol. 220^b; XVI, on fol. 226^b; Khâtimah, on fol. 234^a.

No date.

No. 1403, ff. 236, ll. 21; distinct Nasta'lik, by several hands; illustrations on ff. 22^b, 23^a and ^b, 24^b, 28^a, 30^a, 33^b, 34^b, 35^b, 36^b, 37^a and ^b, 39^a, 40^a, 106^b, 107^a, 114^b, 129^a, 141^b, 142^a, 143^a and ^b, 154^a and ^b, 155^a, 157^a, 158^b, 159^b, 167^a and ^b, 168^b, 170^a, 172^b, 173^a, 174^a, 183^b, 194^a, 206^b, 219^b, and 232^a; numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سپاس ازل و ابد خداوندی را که کران تا
کران از آشکارا و نهان پرتوه (پرتو) آفتاب عالمتاب الخ
Index, on fol. 9^b.

Contents (agreeing upon the whole with those in the three preceding copies): Bâb I, on fol. 10^a; II, on fol. 14^a; III, on fol. 50^a; IV, on fol. 133^b; V, on fol. 172^a; (در فوائد یکدل بودن با دوستان); VI, on fol. 203^a; VII, on fol. 247^a; VIII, on fol. 266^a (headed here less correctly (در زیان و شتاب زدگی); IX, on fol. 273^a (here instead of دشمن از دشمن (از چنگ دشمن در پرهیز نمودن از کینه داران و تکمیه ناکردن بر چاپلوسیء ایشان); XI, on fol. 299^b (in the text the heading of bâb X is repeated here by mistake; in the index the wording is correct, only صفت instead of صفتی); XII, on fol. 325^a (در بیان پاداشتن الخ); XIII, on fol. 335^a (در بزرگیء); XIV, on fol. 344^a (در حرز افزون طلبیدن الخ)

(دانش و گرانباری و آهستگی در کارها خصوصاً پادشاهان را)
XV, on fol. 365^b; XVI, on fol. 376^a.

No date. College of Fort William, 1825.

No. 2055, ff. 394, ll. 13; large Nasta'lik; the older portion of the copy comprises ff. 39-378; ff. 1-38 and 379-394 are of a more recent date; size, 9 in. by 5½ in.

772

The same.

No date. Khâtimah, on fol. 232^a.

No. 1539, ff. 235, ll. 21; Nasta'lik, ff. 9-16 supplied by another hand, ll. 20; illuminated frontispiece; size, 11¾ in. by 5½ in.

773

The same.

No date. Khâtimah, on fol. 424^b, last line.

No. 1816, ff. 430, ll. 14; large and distinct Nasta'lik; ff. 1-67, 410-419 and 426-430 supplied by a modern hand; size, 9½ in. by 5¼ in.

774

A defective copy of the same.

This copy, which is not dated, opens abruptly thus:

... دانایان پیشین است چه از کوهها دانایان خواسته
باب اول در اجتناب نمودن از قول ساعی و تمام
on fol. 102^b, a *third* bâb (comp. bâb V in the usual copies); lin. penult. Index, on ff. 7^b-8^a.

Bâb I, on fol. 8^b; II, on fol. 12^b; III, on fol. 53^b; IV, on fol. 147^a; V, on fol. 190^b (با فوائدها یکدلی); VI, on fol. 225^a; VII, on fol. 275^b; VIII (beginning wanting, as there are seven leaves entirely torn away between ff. 295 and 296, comprising fol. 159^a, l. 7 to fol. 162^a, l. 11 in No. 1692; half of fol. 294 is likewise torn away); IX, on fol. 300^a; X, on fol. 314^b, first line; XI, on fol. 330^b, first line (heading omitted); XII, on fol. 358^b; XIII, on fol. 370^a; XIV, on fol. 380^a (در بزرگی دانش اند); XV, on fol. 404^a; XVI, on fol. 416^b (در اکتفا نمودن برگردش روزگار); Khâtimah, on fol. 432^b.

No. 3209, ff. 438, ll. 15; Nasta'lik; pencil-notes in English throughout; size, 8¾ in. by 5¾ in.

775

A still more defective copy of the same.

This copy opens abruptly, on fol. 1^a, with these words: . . . گشاده اند نظم درین بستان زبان باید آید
corresponding to No. 1692 (768 above), fol. 1^a, l. 6.

Bâb I, on fol. 9^a; II, on fol. 12^a; III, on fol. 44^b (in this bâb there are three lacunas, viz. one after fol. 55, corresponding to No. 1692, fol. 38^b, l. 6, to fol. 39^a, end of l. 11; the second after fol. 56, corresponding to fol. 39^b, last line, to fol. 40^b, l. 8 in the same copy; the third after fol. 58^b, corresponding to fol. 42^a, l. 8, to fol. 42^b, l. 3 ab infra in the same copy); IV, on fol. 114^b; with the heading of bâb V, on fol. 148^b: (No. 1692, fol. 103^b, l. 3), this copy breaks off. A portion of fol. 74 is torn away at the bottom.

No. 2732, ff. 148, ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

776

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be: ff. 1-8, large blank, 129-136, 121-128, 113-120, 105-112, 97-104, 89-92, lacuna, 37-40, 25-32, 17-24, 9-16, blank and lacuna, 93-96, 81-88, 73-80 (between ff. 79 and 80 probably a small blank), 65-72, 57-64, 49-56, 41-48, 33-36. The only headings which appear are those of the third bâb on fol. 97^a and of the fourth on fol. 37^a.

No. 1186, ff. 136, ll. 15; Nasta'lik; the first eight leaves added by a more recent hand; size, 8¼ in. by 5¾ in.

777

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bâbs, although they are without headings, entirely with the preceding ones (index on fol. 9^a, *first* bâb on fol. 10^a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52^b, another *first* bâb: باب اول در اجتناب نمودن از قول ساعی و تمام; on fol. 102^b, a *third* bâb (comp. bâb V in the usual copies): باب سیم در موافقت دوستان و فوائدها معاضدت; باب چهارم در ملاحظه; on fol. 220^b, a *fourth* bâb: باب چهارم در ملاحظه; کردن احوال دشمنان و ایمن نا بودن از مکر و حیله (comp. bâb VI in the usual copies). Then follows, on fol. 280^b, a *tenth* bâb: باب دهم در بیان; خرابی اعمال بطریق مکافات; on fol. 290^a: باب یازدهم در مضرت افزون طلبیدن و از کار خود (comp. bâb XIII in the usual copies); a *twelfth* bâb, on fol. 303^a: باب دوازدهم در فضیلت حلم الخ; a *thirteenth* bâb, on fol. 340^b: باب سیزدهم اجتناب (comp. bâb XV in the usual copies); کردن ملوک از قول غدرو خیانت; a *fourteenth* bâb, on fol. 362^b: باب چهاردهم در عدم انقلاب زمان. This chapter is the last in the copy, which was presented by J. Wombwell, Esq., the 10th of April, 1804.

No. 1550, ff. 381, ll. 15; written by different hands very unequally and incorrectly in Nasta'lik and Shikasta; size, 9¾ in. by 6 in.

778

Laṭā'if-alfawā'if (لطائف الطوائف).

Jests and witty stories about the different classes of mankind, compiled by 'Alī bin Ḥusain alwā'iz alkāshifī (the son of the author of the Anwār-i-Suhailī), better known as Šafī (not Nasafī, as is wrongly written here), and completed shortly after A.H. 939 (A.D. 1532, 1533), in Gharjistān, where he had betaken himself after many hardships and a year's captivity in Harāt, at the court of Naṣir-aldaulāh wa Ḥāhīr-almillāh Šbāh Muḥammad, the Sultān of Gharjistān; comp. Bodleian Cat., Nos. 454-457; Rieu ii. p. 757 sq.; W. Pertsch, Berlin Cat.,

p. 975 sq. Another title, sometimes given to this work, is لطائف الظرائف. It is divided into fourteen bâbs, viz.:

I. در بیان استحباب مزاج و ذکر بعضی از مطائبات (about Muḥammad), in eight fašls, on fol. 3^b.

II. در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه (about the Imâms), in twelve fašls, on fol. 15^b.

III. در ذکر حکایات لطیفه ملوک و نکات ظریفه سلاطین (about kings), in ten fašls, on fol. 33^a.

IV. در لطائف امرا و مقربان و طرائف وزرا و ارباب دیوان (about Amirs, favourites, wazirs, and other high state dignitaries), in six fašls, on fol. 43^b.

V. در لطائف ادیبان و منشیان و ندیمان و سپاهان (about men of letters, Munsis, courtiers, officers, etc.), in six fašls, on fol. 52^b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی (about Bedouins, grammarians, orators, etc.), in five fašls, on fol. 61^a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکر (about Shaikhs, 'Ulamâs, legal men, etc.), in eight fašls, on fol. 74^b.

VIII. در لطائف حکماء متقدمین و متأخرین و حکایات (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight fašls, on fol. 85^b.

IX. در لطائف شعرا و بدیبه گفتن ایشان در محلهها و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکری (about poets, etc.), in nine fašls, on fol. 97^b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven fašls, on fol. 127^b.

XI. در حکایات و لطائف بخیلان و پرخواران و طفیلیان (about misers, gluttons, and parasites), in five fašls, on fol. 149^b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight fašls, on fol. 156^b.

XIII. در لطائف کودکان و غلامان و کنیزکان زبرک و تیز فهم (about clever children and slaves), in seven fašls, on fol. 160^b.

XIV. در لطائف و حکایات ابلهان و کذآبان و مدعیان (about silly people, liars, and impostors), in seven fašls, on fol. 174^b.

Beginning: بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی علیه و آله صلوات الخ. Dated the 11th of Sha'bân, A. H. 1191 (A. D. 1777, September 14).

No. 1359, ff. 1-185, ll. 17; clear Nasta'liq, on fol. 78^a a second hand seems to commence; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3^a; II, on fol. 12^b; III, on fol. 27^a; IV, on fol. 35^b; V, on fol. 43^a; VI, on fol. 50^a; VII, on fol. 61^a (here wrongly styled فصل instead of باب); VIII, on fol. 71^b; IX, on fol. 83^b; X, on fol. 111^a; XI, on fol. 131^b; XII, on fol. 137^b; XIII, on fol. 146^b; XIV, on fol. 154^b. The title given to it in the colophon is لطائف الظرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2^b, last line, and fol. 3^a, first line.

The first owner of this copy, which is not dated, was Mirzâ Muḥammad Ḥasan bin Ghāḍanfarkhân 'Ālamgir-shâhi.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'liq; small illuminated frontispiece; size, 10 $\frac{1}{2}$ in. by 6 in.

780

قصه حاتم طائی (Kissa-i-Ḥatim Ṭā'i).

The Persian romance of Ḥatim Ṭā'i, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سپاس بی قیاس مر پروردگار برآ جَلّ شانهِ و هزاران نعت بر آن سرور کائنات حضرت راویان اخبار و ناقلان آثار چنین روایت میکنند در بیان تولد حاتم بن طی بن کهلان الخ.

Comp. Bodleian Cat., Nos. 449, 2-451; Rieu ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Ḥusain al-Wā'iz alkāshifi, A. H. 891 (A. D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

781

Another copy of the same.

The same story of Ḥatim Ṭā'i, styled here قصه حاتم طائی و حسن بانو.

Beginning as in the preceding copy.

No. 750, ff. 119, ll. 17; large and distinct Nasta'liq; worm-eaten; size, 11 $\frac{1}{8}$ in. by 7 $\frac{3}{8}$ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380^a, فصل اول در بیان سرگذشت حسن) بانو دختر برنغ بازگان و اخراج کردن از شهر پادشاه خراسان الخ.

The last words on fol. 413^b agree practically (of course the exact wording differs, as in all popular

romances, considerably in the various copies) with the beginning of fol. 12^a, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371-413, ll. 11; large Nasta'liq; size, 8½ in. by 5½ in.

783

Kiṣṣa-i-Ḥātim Ṭā'i.

A much fuller and greatly enlarged redaction of the romance of Ḥātim Ṭā'i, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سیر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بیقیاس مر پروردگاری را جلّ شانه و هزاران نعت بر آن محمد مصطفی الخ

The *second* part is styled هفت انصاف حاتم طی and begins on fol. 170^a: راوی ذو فنون بمضمون موزون: معروف بمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن بانو الخ

No date.

No. 606, ff. 416, ll. 17; large and distinct Nasta'liq; size, 10½ in. by 6½ in.

784

Kiṣṣa-i-Amir Ḥamzah (قصه امیر حمزه).

An incomplete copy of the romance of Amir Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473); and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله اما بعد قصه داستان مرد میدان پهلوان روی زمین عم رسول آخر الزمان امیر حمزه بن عبد المطلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقه بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در ایران زمین پادشاهی بود در شهر مدائن الخ

This copy breaks off at the end of the fifty-eighth dāstān, which deals with the battle of Uḥad, and begins on fol. 159^a. The whole work contains, according to the various copies, from seventy to eighty dāstān. On the possible authorship of Mullā Jalāl Balkhī, comp. Rieu, loc. cit., and Garcin de Tassy, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanāma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhī, mixed with Shikasta; size, 8¾ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1^a, both (!) قصه امیر حمزه and قصه امیر عرب, seems to be an enlarged and greatly modified redaction of the original Ḥamzanāma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز حمزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1^b, 8^b, 12^b, 16^a, 19^b, 29^b, 33^a, 39^b, 42^b, 47^a, 59^b, 62^b, 65^a, 68^a, 69^b, 77^b, 82^b, 91^a, 99^b, 104^a, 108^a, 113^a, 119^a, 130^a, 136^b, 143^a, 145^b, 163^a, 173^a, and 184^b), every one of which begins with the phrase (read سرسی) آدم بر سرسی داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or شاهزاده (همزه!) and the prophet Muḥammad, بديع زمردشاه, عاص بن انوس, بابا عمر عیار, ایرج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: اما لمن آریان بساطین (بساتین) اخبار و نخل پیرایان فرداس (فردوس) اشمار گلدسته سخن تازه تر ازو نستربین (از نسربین or از نستربین) ازین باغ کهن چنین به بزم بیان آورده اند که بابا عمر عیار بردی (در) بارگاه زمردشاه رسید الخ

No date. The رموز حمزه have been printed in seven vols., Tahrān, A. H. 1274.

No. 942, ff. 186, ll. 19; Nasta'liq; size, 8¾ in. by 5½ in.

786

Kiṣṣa-i-Shāh-i-mardān 'Alī (قصه شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1^a, قصه حمزه; but whether it is merely another enlarged version of the Ḥamzanāma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alī bin Abī Ṭālib, Muḥammad's son-in-law and fourth Khalif, not Ḥamzah, the prophet's uncle; every paragraph begins with the words اما در محلّ و زمانی که, and closes with the phrase یا علی مدد علی. On the other hand, several characters appearing in the preceding copy of the Ḥamzanāma, are found here too, for instance, زمردشاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: اما در محلّ و زمانی که نقاب وارگوهریوش طهماسب را گرفت, زمردشاه را گرفت نقاب وار از عقب عمر الخ, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6^a and that of fol. 7^a, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

note on fol. 1^a which gives to this romance the title of قصه حمزه also states that it was copied A. H. 1083 (A. D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'liq; size, 10 in. by 5½ in.

787

Dārābnāma (داریانامه).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abū Tāhīr of Ṭarsus (or with his full name, Abū Tāhīr Muḥammad bin Ḥasan bin 'Alī bin Mūsā Ṭarṭūsī or Ṭarsūsī), the fruitful author of prose-epopees in imitation of Firdausī's Shāhnāma, comp. Mohl, *Livre des Rois*, i. préface, pp. 74 and 75. Other works of Abū Tāhīr are the *Kāhramān-nāma* (also called *Dāstān-i-Kāhramān* or *Hikāyat-i-Kāhramān-i-Kātil*, see W. Pertsch, *Berlin Cat.*, p. 993; and on the Turkish translation of the same, W. Pertsch, *Berlin Turkish Cat.*, p. 460 sq., and Fleischer, *Cat. Lips.*, p. 522) and the *Kirān-i-Ḥabashī* (in Turkish translation in *Bodleian Cat.*, No. 2101; *Rieu*, *Turkish Cat.*, p. 219 sq., etc.). Abū Tāhīr's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444^a, been preserved in the library of the emperor Akbar and put into its present form by Kaikubād bin Miḥyār, at the request of another eminent Persian, Nūshirwān bin Bahmān-shāh. From the brouillon of that compiler, the present copy was made by 'Abd-alrahmān, and finished the 8th of Jumādā-alawwal, A. H. 1026 (A. D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Dārāb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1-94 with many blanks, ll. 21 on ff. 95-443; written by two different hands in Naskhī; size, 11¼ in. by 7½ in.

788

Kiṣṣa-i-Saif-almulūk wa Badī'aljamāl (قصه سيف الملوك و بديع الجمال).

The love-story of prince Saif-almulūk and princess Badī'aljamāl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the *Bodleian Cat.*, *Rieu* ii. p. 764 (*Egerton* 1018), and W. Pertsch, *Berlin Cat.*, p. 996 (No. 1044), and beginning: سپاس و ستایش بقیاس مر صانعی را که بقلم صنع خود این همه صورتهای عجب اما بعد چنین گوید (گویند Bodl. copy) راویان اخبار و ناطلان آثار و حکیمان و بزرگان روزگار که در ایام محمود غازی الخ

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawi-baits, composed A. H. 960 in Rabi'alawwal (A. D. 1553, Febr.-March) is preserved in No. 2824, ff. 1-85, of this collection.

Dated the 19th of Ramaḍān in the seventeenth year of Muḥammadshāh's reign (A. H. 1148 = A. D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'liq; very curious and comical illustrations on ff. 4^a, 5^a, 14^a, 14^b, 17^a, 17^b, 21^a, 23^b, 25^b, 26^a, 31^b, 34^a, 34^b, 36^b, 38^a, 39^b, 41^b, 51^a, 52^a, 54^b, 55^a (the full page), 59^b, 60^a (again the full page), 63^b, 64^a (the full page), 66^b and 67^a (one picture, filling the two pages); size, 8 in. by 4½ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: آغاز داستان قصه سيف الملك (sic!) و بديع الجمال، سپاس و ستایش بقیاس مر صانعی را الخ

No date; the original part of the MS., in bold Naskhī, is considerably old and much damaged.

Bibliotheca Leydeniana.

No. 2497, ff. 1-67, ll. 14-15; Naskhī, except ff. 1-5, 11, and 51-67, which have been added by a much more modern hand, on white paper in Nasta'liq, ll. 10-11; size, 8¼ in. by 5 in.

790

The same.

The same redaction again, beginning: سپاس و ستایش الخ; this modern copy was finished the 8th of Jumādā-alawwal, A. H. 1217 (A. D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2383, ff. 1-126, ll. 11; large Nasta'liq; size, 8¼ in. by 5½ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. *Bodleian Cat.*, Nos. 462 and 463, and *Rieu* ii. p. 765), begins: راویان اخبار و ناطلان آثار و خوانندگان تواریخ چنین آورده اند که سلطان محمود بادشاه را الخ

Dated the 11th of Rabi'althāni, A. H. 1120 (A. D. 1708, June 30).

No. 1197, ff. 41^b-73, ll. 15; Shikasta, partly written in diagonal lines; size, 8¾ in. by 4¾ in.

792

Another short redaction of the same.

Title: قصه سيف الملك (sic!) و بديع الجمال و گلستان (see W. Pertsch, loc. cit.) ارم و ساعد و شهباز پادشاه پریان و غیر این من منشی نواز

Beginning: بدانکه چنین آورده اند راویان اخبار و ناطلان ائرار (آثار (sic! instead of آثار) و گذارندگان سخنان که در زمین پشیمان شهنشاه عادل سلطان محمود سبکتگین رحمة الله علیه بخدمت سلطنت پناهی سرفراز گشت الخ

Dated the 3rd of Rabi'alawwal (the year is left out).

No. 3083, ff. 10-48, ll. 13; Naskhī, mixed with Shikasta; size, 7¾ in. by 5¾ in.

793

Ma'dan-aljawāhir (معادن الجواهر).

A collection of moral tales and anecdotes in twenty-two bābs and a conclusion, or اختتام, made by Mullā Ṭarzī, A. H. 1025 = A. D. 1616 (see author's name and ta'rikh, viz. تاریخ او کتاب جهانگیر پادشاه, on fol. 206^a, l. 12 sq.), and dedicated to the emperor Jahāngir.

This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نیایش جهاننداری را سزد که رایات جهانگیری فرمان روایان والا شکوه بر اراج گنبد گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bâbs, see No. 795 below); W. Pertseh, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii. p. 1038.

Index, on fol. 11^a. Bâb I (در بیان درجهٔ شهادت), on fol. 11^b; II (در عشق و محبت), on fol. 17^b; III (در وجود و سخاوت), on fol. 62^a; IV (در فضیلت), on fol. 84^a; V (در فضیلت اکل حلال), on fol. 89^b; VI (در بیان بخشایش الهی الخ), on fol. 94^a; VII (در بیان استغنائی ایزدی الخ), on fol. 97^b; VIII (در وفا و حقیقت و نتیجهٔ آن), on fol. 101^b; IX (در بیوفائی و بیحقیقی و ثمرهٔ آن), on fol. 113^b; X (در بیان), on fol. 130^a; XI (در پاداش تهمت و افترا الخ), on fol. 135^b; XII (در فضیلت دیانت و امانت), on fol. 141^a; XIII (در نتیجهٔ بیدبختی و کفران نعمت), on fol. 145^b; XIV (در نتایج), on fol. 150^b; XV (در معدلت و انصاف), on fol. 156^b; XVI (در نتیجهٔ), on fol. 158^a; XVII (در بیان گوش کردن اندرز خیر سگالان صواب اندیشه), on fol. 179^a; XVIII (در بیان احوال ستاره شناسان الخ), on fol. 183^a; XIX (در بیان حقیقت سرود و سماع), on fol. 187^a; XX (در بیان شکیفتهای تقدیر), on fol. 190^a; XXI (در مدمت فقر اضطراری), on fol. 191^b; XXII (در نگارش تلبیس زنان مکارهٔ بدکاره), on fol. 195^a. Conclusion (در بیان احوال خویش و نیگان رفیع الشان), on fol. 205^a.

No. 1559, ff. 206, ll. 14-17 (ff. 195-204, ll. 13 on different paper); Nasta'liq, by various hands; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

794

Another copy of the same.

This copy, dated the 4th of Dhû-alka'dah, A. H. 1102 (A. D. 1691, July 30), contains the same twenty-two bâbs, but lacks the conclusion or اختتام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8^a, l. 9 sq.

No. 3158, ff. 215, ll. 15; Nasta'liq; illuminated frontispiece; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-aljawâhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bâbs

only, to which are added between the second and third two other bâbs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63^a and 85^b), and the same conclusion as in No. 793, exhibiting the name of the author, Tarzi, and the chronogram for A. H. 1025. The seventeen bâbs of this copy correspond to those in No. 793, as follows: Bâb I, on fol. 8^b=1st; II, on fol. 13^a=2nd; III, on fol. 97^a=9th; IV, on fol. 113^b=12th; V, on fol. 118^a=8th; VI, on fol. 126^b=10th; VII, on fol. 134^a=14th; VIII, on fol. 138^a=4th; IX, on fol. 141^b=5th; X, on fol. 144^b=7th; XI, on fol. 147^b=6th; XII, on fol. 150^a=11th; XIII, on fol. 153^a=21st; XIV, on fol. 157^a=20th; XV, on fol. 161^b=19th; XVI, on fol. 164^b=18th; XVII, on fol. 169^a=16th. Conclusion, on fol. 170^b. Entirely missing are consequently bâbs 13, 15, and 17 of the larger redaction.

No date.

No. 1527, ff. 172, ll. 17; Nasta'liq; size, 11 $\frac{3}{4}$ in. by 8 in.

796

Two short stories, on ff. 203-206^a and ff. 206^a-216 respectively; the first alleged to have been taken from the preceding الجوهر معدن and beginning: یکی از عارفان حقیقی بگزارش آورده که جوانی از ممالک هندوستان بفئائل گوناگون الخ.

The second, without a heading, opens thus: در نامهای

باستانی بنظر درآمده که در ولایت گیلان الخ.

The last pages a little injured.

No. 95, ff. 203-216, ll. 15; Shikasta; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

797

Jâmi'-alḥikâyat (جامع للحکایات).

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2^b:

ای خامهٔ سحرسنو بخرام - در راه سخن وری بنه کام

Fol. 1 contains a useful index. The title of this collection appears on fol. 2^b, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A. H. 1028 (A. D. 1619, June, July), on fol. 21^b, l. 3 ab infra; and 4th of Sha'bân, A. H. 1025 (A. D. 1616, Aug. 17), on fol. 41^b, last line (A. H. 1046=A. D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Afi's well-known work of a similar title (see Nos. 600-604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1-172, 217-228, 201-216, 173-200, 229-400.

Contents:

1. حکایت پادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2^b.
2. حکایت شاهزاده که در حیات پدر سفر اختیار کرد, on fol. 11^b.
3. حکایت مردی منعم از شهر حلب, on fol. 21^b.
4. حکایت حجاج بن یوسف ثقفی (styled at the end (حکایت مسعود دمشقی و حجاج), on fol. 24^b.

5. حکایت خشت زن شهرکارزون, on fol. 41^b, last line.
6. حکایت ملک فارس عزّ الملک و بسراو مجد الملک, on fol. 52^a.
7. حکایت عزیز و زن, on fol. 74^a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).
8. حکایت بازگان که در کاروان سرای نیشاپور فرود آمده بود, on fol. 79^a.
9. حکایت هشام بن عبد الملک (this tale, which is not marked in the index, is taken from Alḥmad bin A'tham al-Kūfi's کتاب فتوح in the Persian translation, described in Nos. 131-133 of this Cat.), on fol. 82^a.
10. حکایت هارون الرشید وجوان سگ پرست, on fol. 84^b.
11. حکایت شیخ صنعان و مریدان, on fol. 97^b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34, p. 614).
12. حکایت چهار مرد (at the end: حکایت شهر بیجانان), on fol. 114^b.
13. حکایت پادشاه و شاهزاده (in the index: حکایت پری و شاهزاده), in three قصه, on ff. 119^b, 123^b, and 124^b.
14. حکایت شاهزاده جوان و جوان بخت (in the index: حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 125^b.
15. حکایت بهرام گور و کنیزک (دلآرام), on fol. 141^a.
16. حکایت شاهزاده نوجوان و دختر شاه یمن (in the index: حکایت پادشاه ولایت خطا), on fol. 146^b.
17. حکایت دختر شاه کشمیر و شاهزاده فنوج, on fol. 163^b.
18. حکایت رضوان شاه و پری و چشمه و آهو, on fol. 222^a.
19. حکایت هارون الرشید و اسحق موصلی, on fol. 204^b.
20. حکایت آن شاهزاده که مادر و پدر بفرخت و با دختر کرد (in the index: حکایت پادشاه و پسر او), on fol. 209^a. (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798; at the end the same moral inferences, which are given in the following copy.)
21. حکایت پادشاه شمشیر بند, on fol. 183^a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
22. حکایت مرد و زن, on fol. 195^b.
23. حکایت مرد و زن جمیل, on fol. 195^b.
24. حکایت مرد مطرب و زن صاحب جمال, on fol. 196^a.
25. حکایت ابو بکر رتانی, on fol. 196^a.
26. حکایت پادشاه و دختر سپه سالار, on fol. 196^b.
27. حکایت مرد بنا و مهندسی و زن مستوره, on fol. 229^b.
28. حکایت آن پادشاه زاده که در خواب بر دختری عاشق شد که سه خال بر روی داشت, on fol. 243^b.
29. حکایت خالد جوهری (در شهر بصره) و پسرش منصور حجاج, on fol. 270^b.
30. داستان آن پادشاه که زن پری زاد خواست و قصه مار سفید, on fol. 303^b.
31. داستان سعد و سعید و شمعون جهود و مرغ سعادت, on fol. 307^a.
32. حکایت پادشاه دریا بار و صد پسر, on fol. 316^a.

33. حکایت داستان شاهزاده و حصیر باف, on fol. 324^b.
 34. داستان ماهی گیر و پسر, on fol. 326^a.
 35. حکایت پادشاه شهر بغداد, on fol. 332^a.
 36. داستان بازگان بصره, on fol. 333^a. (This and the following eight stories are in substance identical with the tales of the Bakhtyār-nāma, comp. Sir W. Ouseley's edition of it, London, 1801.)
 37. حکایت پادشاه حلب, on fol. 336^b.
 38. داستان مرد صابر, on fol. 339^b.
 39. حکایت پادشاه یمن, on fol. 344^a.
 40. حکایت پادشاه بلاد طبرستان, on fol. 347^b.
 41. حکایت پادشاه حبشه, on fol. 352^b.
 42. حکایت مرد جواهر شناس بغداد, on fol. 358^a.
 43. حکایت ابو تمام, on fol. 361^b.
 44. حکایت پادشاه حجاز, on fol. 364^b.
 45. حکایت منصور دمشقی و گنج یافتن (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
 46. حکایت پادشاه و پسر عاقل, on fol. 374^b (corresponding to the third story in the same).
 47. حکایت قاضی که از خرمن گل بزیر افتاد, on fol. 379^a.
 48. حکایت خشت زن و خلیفه بغداد, on fol. 380^b.
 49. حکایت مرد ابطال در شهر کوفه, on fol. 384^b.
 50. حکایت مردی در عهد عضد الدوله در شهر بغداد, on fol. 390^b.
 51. A story without any heading, effaced in many places, dealing with an incident in 'Ali's Khilāfat, on fol. 393^a.
 52. حکایت تاجر مصری, on fol. 395^a.
- The collection ends on fol. 399^a; but the following pages down to fol. 401^a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhû-alka'dah (A. D. 1645, Dec. 20). Bibliotheca Leydeniana.
- No. 2541, ff. 401, ll. 17; Nasta'lik, written by two principal hands, the one on ff. 1-172 and 201-228, the other on ff. 174-200, 229-268, and 271-399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269-270, ll. 18-20; size, 11 in. by 6½ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfūr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. بر پادشاهی اعتمادی نیست. 2. اعتمادی نیست. 3. اعتمادی نیست. 4. از فرزند قابل آسایش دنیا و آخرت است. 5. جاوید نماند. 6. در کارها فکر و تأمل خوبست, etc.

No date. Comp. Behrman, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Albun,'

Chemnitz, 1857, Prosaische Beiträge, pp. 55-70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufi's original جامع الحكایات (or rather الجوامع للحكایات). No date.

No. 1239, ff. 20, ll. 16; Nasta'lik; size, 9 in. by 5 $\frac{3}{8}$ in.

799

Afsânât-algharâ'ib (افسانت الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحكایات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullâ Tayammuni Rûmî (ملا تیمنی رومی). It contains the following tales:

1. قصّة منظر شاه, on fol. 1^b.
2. قصّة اسکندر ذو القرنین, on fol. 38^a.
3. حکایت برهمن, on fol. 55^a.
4. حکایت, on fol. 81^a.
5. حکایت دهقان فارس, on fol. 78^b.
6. حکایت رویاهی گرسنه, on fol. 85^a.
7. حکایت, on fol. 93^a.
8. حکایت دمنه, on fol. 88^b.
9. قصّة بوزینه, on fol. 95^a.
10. حکایت سه جوان, on fol. 97^a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2).
11. حکایت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105^b.
12. حکایت عادخان, on fol. 112^a.
13. حکایت پادشاه سمرقند, on fol. 132^a.
14. حکایت گل ترک, on fol. 137^b.
15. حکایت قاسم دیوانه, on fol. 151^b.
16. حکایت عبدالله, on fol. 152^a.
17. حکایت, on fol. 156^a.
18. حکایت عظیم الملک, on fol. 165^b.
19. حکایت پادشاه بصره, on fol. 178^a.
20. قصّة حجاج, on fol. 193^b.
21. حکایت رئیس موصل, on fol. 204^a.
22. حکایت شهزاده بهرام و گل اندام, on fol. 216^b.
23. حکایت مرد نیشاپور در بلاد عراق, on fol. 239^b.
24. حکایت خاورشاه پادشاه, on fol. 247^a.

Beginning: واقعۀ تولد ذو القرنین بدانکه اسکندر اصل از مغرب است لیکن بسبب آنکه مادر او از روم است ازرا اسکندر رومی گویند الخ

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

800

Maḥbûb-alkulûb (محبوب القلوب).

A collection of moral tales by Barkhwurdâr bin Mahmûd Turkmân of Farâh, with the takhalluṣ Muntâz, see fol. 1^b, l. 2, and fol. 72^a, l. 3. The title appears on fol. 72^a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz. : چهره پرداز عرائس حریم عجز و نیاز و مصور : ننگار خانۀ فرنگ آب الخ

The short introduction on ff. 1^b-2^b, in which there is only mention of the author's stay in Harât (fol. 2^a, l. 12), refers exclusively to the first story of our collection, which begins on fol. 2^b, and bears as title (see fol. 2^a, l. 8): حکایت فیروزشاه مصری و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حکایت and باب, the latter nine in number (on ff. 22^b, 38^a, 40^b, 50^b, 61^a, 66^a, 69^a, 71^b, and 165^a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zibâ (زبیا و رعنا). The author flourished under Minûcîhrkhân's governorship of Mashhad (A. H. 1034-1074=A. D. 1625-1664), see Rieu iii. p. 1093^b.

No date. The Maḥbûb-alkulûb has been printed in Bombay, A. H. 1268. Bibliotheca Leydeniana.

No. 2652, ff. 197, ll. 18; Nasta'lik, by different hands, mixed with Shikasta; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

801

Kitâb-i-Ra'nâ wa Zibâ (کتاب رعنا و زبیا).

Another copy of the story of Ra'nâ and Zibâ, the last part of the preceding Maḥbûb-alkulûb, beginning: طراح قطععات رنگین گلشن این مقاله و مفسر آیات صحائف این رساله برخوردار ولد محمود ترکمان فراهی که گلستان ابواب این نسخه را الخ

Dated by 'Abdallâh the 28th of Jumâdâ-alawwal, A. H. 1159 (A. D. 1746, June 18).

No. 1843, ff. 27-136, ll. 15; Nasta'lik; size, 8 $\frac{5}{8}$ in. by 5 in.

802

Dâstân-i-Maḥbûb-alkulûb (داستان محبوب القلوب).

Another portion of the same Maḥbûb-alkulûb, beginning: در مراعات جانب دوستان صادق موافق و مذمت در آشنائی بیگانگان رسم و راه آدمیت الخ

Dated by the same 'Abdallâh as the preceding copy, the last of Jumâdâ-alawwal, A. H. 1159 (A. D. 1746, June 20).

No. 1843, ff. 136^b-260, ll. 15; Nasta'lik; size, 8 $\frac{5}{8}$ in. by 5 in.

803

Three short Persian romances.

1. Kiṣṣa-i-Firûzshâh (قصّة فیروزشاه), on fol. 1^b, different from the حکایت فیروزشاه in the Maḥbûb-alkulûb (No. 800 above), and beginning: راویان اخبار حاکیان اسمار در نقل چنین آورده اند که در شهر بدخشان پادشاه بود الخ

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to 'Alî Naurûzkhân (who might be identical with Naurûz 'Alibeg Shâmlû, one of the more modern poets quoted in the Makhzan-algharâ'ib, Bodl. Cat., col. 388, No. 2830, and in the Şuluf-i-Ibrâhîm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Kiṣṣa-i-Ḥusnârâ (قصّة حسن آرا), on fol. 30^b, beginning: بعد از حمد و ثنای حضرت ذوالجلال و قادر قدرت بی شبهه و بی مثال الخ

3. *Kiṣṣa-i-Madhūmālat* (قصّة مدھمالت), on fol. 49^b, beginning: *جواهر زواہر محمدت لوالی منقبت نثار مر*. جناب تقدس الخ. This love-story of princess Madhūmālat or Madhūmālat is stated to have been taken from a poetical version of the same subject, which may be either 'Āḳilkhān Rāzi's *مہر و ماہ*, composed A. H. 1065 (A. D. 1655), see Rieu ii. p. 699^a, or the *قصّة منوہر و میکا و منوہر*, the Persian version of a Hindū poem, completed A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b. Stories nearly related to this are *منوہر و پدماوتی*, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1-16 is: 1-9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nasta'liq; size, 11 in. by 7³/₈ in.

804

Kiṣṣa-i-Firūzshāh (قصّة فیروزشاہ).

Another copy of the same short romance, which forms the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramādān, A. H. 1198 (A. D. 1784, July 28, Bangālah era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8³/₈ in. by 5¹/₄ in.

805

Kiṣṣa-i-Mihr u Māh (قصّة مہر و ماہ).

A Persian romance, styled, 'sun and moon,' or the love-story of prince Mihr, son of Khāwarshāh and princess Māh, beginning: الحمد لله رب العالمين. روایت میکند کہ دردیاری (دیاری مشرق پادشاہی بود نام او خاورشاہ بود الخ.

See other copies of the same story in the Bodleian Cat., No. 1241, 1, in Rieu ii. p. 765, and in Cat. des MSS. et Xylographes, p. 410, comp. also Garcin de Tassy, *Histoire de la littérature Hindouie etc.*, 2nd ed., ii. p. 550, where several Hindūstāni mathnawis, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (الاجلوس والال), probably 'Ālamgir's reign, which would be A. H. 1087 = A. D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10³/₈ in. by 5³/₈ in.

806

Bahār-i-dānish (بہار دانش).

A collection of tales, the framework of which is formed by the story of Jahāndār Sultān and Bahrawar Bānū, composed A. H. 1061 (A. D. 1651) by Shaikh 'Ināyat-allāh Kanbū (see fol. 3^a, l. 8), who died in Jumādā-alawwal, A. H. 1082 (A. D. 1671, September); see Bodleian Cat., Nos. 466-472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093^b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Auner, pp. 54 and 55; A. F. Mehren,

IND. OFF.

p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣāliḥ Kanbū, the author of the 'Amal-i-Ṣāliḥ (see Nos. 332-336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: فاتحہ کتاب مستطاب آفرینش و پیرایہ صحیفہ دانش و بیئت حمد خداوند خرد بخش سخن آفرین الخ.

The work itself begins on fol. 6^b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Nizāmī's *Sikandarnāma*, Bombay, A. H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No. 1408, ff. 374, ll. 15; large and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 6^b; pictures and drawings on ff. 10^a, 12^b, 13^a, 17^a, 21^b, 25^a, 32^a, 32^b, 37^a, 40^b, 41^a, 42^a, 45^b, 57^b, 67^a, 69^b, 72^a, 74^a, 75^b, 76^a, 79^b, 81^b, 83^a, 84^a, 85^b, 87^b, 88^a, 90^a, 91^a, 93^b, 97^a, 99^b, 101^a, 104^b, 104^a, 106^a, 110^b, 111^a, 112^b, 113^b, 114^a, 114^b, 117^b, 118^a, 120^b, 121^a, 124^b, 126^b, 127^a, 129^a, 129^b, 133^a, 133^b, 136^a, 136^b, 139^a, 139^b, 144^a, 144^b, 148^a, 148^b, 151^a, 151^b, 155^a, 155^b, 161^a, 161^b, 165^a, 165^b, 170^a, 170^b, 173^b, 174^a, 178^a, 182^a, 191^a, 191^b, 197^a, 199^b, 204^a, 210^b, 211^a, 215^b, 216^a, 221^b, 222^a, 226^b, 231^b, 232^a, 244^b, 245^a, 240^b, 250^a, 257^b, 258^a, 266^b, 267^a, 271^a, 275^b, 276^a, 280^a, 282^b, 283^a, 288^b, 289^a, 292^a, 295^b, 296^b, 299^a, 302^a, 308^b, 309^a, 314^a, 322^a, 326^a, 333^b, 334^a, 337^a, 357^b, 358^a, 358^b, 359^a, 361^b, 364^b, 371^b, and 372^a; size, 12 in. by 7³/₈ in.

807

Another copy of the same.

This copy of the *Bahār-i-dānish*, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5^a. Dated the 27th of Jumādā-althāni, A. H. 1145 (A. D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9³/₈ in. by 5¹/₄ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4^b. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Aḥmadnagar Farrukhābād the 26th of Muḥarram, A. H. 1182 (A. D. 1768, June 12), in Shāh 'Ālam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'liq; size, 9 in. by 5³/₈ in.

809

The same.

The work itself begins on fol. 8^a. Dated by Shaikh Wali-allāh Ṣadiḳi Khishti, an inhabitant of Jamālpūr,

in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salim, the 24th of Rajab, A. H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A. D. 1771, Nov. 2.

No. 1818, ff. 216, ll. 18-22; unequal and often careless Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

810

The same.

This modern, but very good and correct copy is dated by Muhammad A'zam the 14th of Dhû-alhijjah, A. H. 1204 (A. D. 1790, Aug. 25). It was made at the request of Ratanji, son of Bahmanji Wâriyâ (رتن جی) ولد بهمن جی واریا.

No. 576, ff. 289, ll. 15; excellent, large, and distinct Nasta'liq; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

811

The same.

The work itself begins on fol. 9^b. Dated the first of Muḥarram, A. H. 1207 (A. D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

812

The same.

The work itself begins on fol. 7^a. No date.

No. 2757, ff. 392, ll. 13; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

813

The same.

The work itself begins on fol. 11^a. No date.

No. 1549, ff. 372, ll. 15; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{7}{8}$ in.

814

The same.

The work itself begins on fol. 7^b (but without any special indication). Ff. 169-175 are misplaced; their right order is: 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'liq; ff. 1, 226, and 229 supplied by a later hand; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim 8. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, حسن صورت و جمال ظاهر گشتن الخ correspond to No. 3217 (808 in this Cat.), fol. 6^b, l. 9.

Copied in Rajab of the year 1169 of the Bangâlah era (fourth year of Shâh 'Âlam's reign=A. H. 1176, A. D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7^b. A lacuna after fol. 7^b, corresponding to No. 3217 (808 in this Cat.), fol. 4^b, l. 3 ab infra, to fol. 9^a, l. 7. A second, much larger, lacuna after fol. 210^b, corresponding to No. 3217, fol. 171^a, l. 5, to fol. 212^b, l. 8.

This copy is dated the 1st of Rabi'-alawwal, A. H. 1122 (A. D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'liq, ll. 17; ff. 1-6 by a more recent hand in careless Nasta'liq, mixed with Shikasta, ll. 15; ff. 21-26 by a third hand in pure Shikasta, ll. 17-18; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

818

Bahâr-i-dânish-i-manzûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawi baits, incomplete at the end, by Ḥasan 'Alî with the takhalluṣ 'Izzat, who lived in the reign of Tipû Sulṭân (reigned in Maisûr or Mysore, A. H. 1197-1213=A. D. 1783-1799), to whom this work is dedicated.

Beginning: بنام آنکه جان را داد در خاک
زانجم ساخت روشن سقف افلاک

No. 153, ff. 247, ll. 10-19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

819

Kiṣṣa-i-Gul u Ṣanaubar (قصه گل و صنوبر).

The story of Gul and Ṣanaubar (rose and pine tree) in Persian prose, beginning: راویان اخبار و ناقلان آثار چنین روایت کنند که در خاور زمین پادشاهی بود که آنرا سمن شاه نعلپوش میگویند الخ

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764^b, found in a MS. written in the seventeenth century. A Hindûstâni adaptation of the same was published by Hidâyat 'Alî of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii, 1862, pp. 69-130; another Hindûstâni translation in verse was made by Aḥmad 'Alî of Sarâwah, comp. Garcin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhnî and Urdû-Bangâlî translations of the same story; a third poetical translation into Hindûstâni by Nem C'and was published at Calcutta, 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

820

Another copy of the same.

This version of the story of Gul and Ṣanaubar (here headed as in Rieu's copy: قصه گل با صنوبر) begins: خردمندان رموز بیانی و نقش بندان نگارستان معانی چنین روایت کنند روز سلطان السلاطین شاه ابو العباس در محفل فردوس مشاغل متمکن الخ

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13^b-61^b, ll. 11; Nasta'liq; size, 7 $\frac{1}{8}$ in. by 3 $\frac{3}{8}$ in.

821

Kiṣṣa-i-Kām̄rūp (قصه کامروپ).

The same prose version of the story of Kām̄rūp and Kām̄latā as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muḥammad Kāzīm, that is no doubt Mir Muḥammad Kāzīm Ḥusaini, with the takhalluṣ Karim, who was in the service of 'Abdallāh Kuṭbshāh (reigned in Haidarābād A. H. 1035-1083 = A. D. 1626-1672, see No. 465 in this Cat.); see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarūpa and Camalatā,' London, 1793. A poetical version of the same story is Muḥammad Murād's دستور همت, composed A. H. 1096 (A. D. 1685), see Rieu ii. p. 697.

Beginning: قصه پردازان غرائب آثار و داستان سرايان
سوانح روزگار الخ.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2774, ff. 103, ll. 14; Shikasta; size, 8½ in. by 5½ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1-9 is: 1, 3-8, 2, 9. This MS. belonged formerly to John G. Plunkin (?), Bengal, 1806.

No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nasta'liq; size, 8½ in. by 5½ in.

823

Shakaristān (شکرستان).

The sugar-chest, an imitation of Sa'di's Gulistān and Jāmi's Bahāristān, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6^a, l. 4. The author is the well-known poet and calligrapher Mir Muḥammad Mu'min, with the takhalluṣ 'Arshī (عرشی), son of Jahāngir's famous calligrapher Amir 'Abdallāh Mushkinkālam alḥusaini altirmidhī, see fol. 6^b, l. 7; comp. Rieu i. p. 154, and ii. p. 782^a, where the poet's death is fixed in A. H. 1091 (A. D. 1680); A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of 'Arshī, since the date of composition (contained in the title) is A. H. 1031 (A. D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (مهر و وفا, شامد عرشی, etc.), are written at a much later period, the latter A. H. 1053 (A. D. 1643, 1644), the former A. H. 1069 (A. D. 1658, 1659). He was, moreover, according to Ārzū, panegyrist of Shāhjahān's eldest son, prince Dārā Shukūh.

The book is divided into the following six bābs:

1. در بیان احوال اجداد و مرشدان پاک نهاد, on fol. 9^a.
2. در سیرت پادشاهان و سریرت وزیران.
3. در تربیت فرزندان پادشاهان عالیشان که خلیفة الاسلام اند, on fol. 42^b.
4. در بیان عارفان حق و عاشقان شاهد مطلق.

5. در بیان آداب و حکایات فقرا.

6. در بیان لطائف و ظرائف و خانمه.

The index found on fol. 7^a differs a little from the arrangement in the book itself, in so far as the fifth bāb appears there as fourth and is headed: در آداب صحبت با عزیزان از ایام شیب تا شیب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش بر زبانهاست - بوصف نام او شیرین بیانهاست الخ.

On fol. 6^a, l. 7, the mystical mathnawī وحلوا نان, by Bahā-aldin Muḥammad 'Āmilī, with the takhalluṣ Bahā'i (who died A. H. 1030 = A. D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085-1088.

No. 1757, ff. 82, ll. 13; Nasta'liq; worm-eaten throughout and spoiled in many places; size, 8 in. by 4¾ in.

824

Mikā u Manūhar (میكا و منوهر).

The love-story of Mikā (or Minkā) and the Rāja Manūhar, a Persian romance, stated here to have been composed by Mādhodās of Gujarāt in A. H. 1098 (A. D. 1687), see the chronogram on fol. 5^b, l. 7: گلبن طبع عزیزان نوبهاری یافته.

Beginning: سخن است که آدمی زاد را از حفیض حیوانی بانسانی رسانیده الخ.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.

Dated the 1st of Jumādā-althānī in the fiftieth year of 'Ālamgir's reign (= A. H. 1118, A. D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9¼ in. by 5 in.

825

Gushāyishnāma (گشایش نامه).

Stories of remarkable escapes, compiled A. H. 1101 (A. D. 1689, 1690), according to the chronogram on fol. 5^a: دهد حقا گشایش های بیشک. Rieu ii. p. 767, where A. H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushāyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindūs (instead of one), viz. Rājkarṇ (Khwājah Rājkarṇ in Rieu, loc. cit.) and Bakrān Khāyath.

Beginning: قربان آن قادر همچون که فضای افلاک را با این همه نقوش متلون منقش نموده و تصدق الخ.

Dated the 17th of Jumādā-althānī, A. H. 1184 (A. D. 1770, Oct. 8), by Gauhar 'Alī.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8¾ in. by 6 in.

826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amân-allâh, the grandson of Shaikh Sa'd-allâh Munshî, and beginning: خواهی که بیابد سخنت آب قبول - آغاز کن از حمد حق و نعت رسول - زان پس بر سان تحفه صلوات و سلام الخ

No. 212, ff. 84^b-86^b, ll. 18-19; Shikasta; size, 9½ in. by 6 in.

827

Tuḥfat-alḥikāyât (تحفة للحکایات).

A short collection of stories, containing seven tales, and therefore also styled هفتگانہ, by Brahman Ḥiṣârî, beginning: درین ایام بحسب آنچه خورد الخ

Dated the 29th of Dhû-alḥijjah in the sixth year of the reign of the emperor Bahâdurshah (Kutb-aldin Muḥammad Mu'azzamshâh 'Âlam Bahâdur) = A.H. 1123 (A.D. 1712, Febr. 7), at Shâhjahânâbâd.

No. 944, ff. 37, ll. 17-22; Shikasta; worm-eaten; size, 8½ in. by 5 in.

828

Bakâwalî (بکاولی).

The story of prince Tâj-almulûk, Bakâwalî and her rose, translated from Hindûstânî into Persian by Shaikh 'Izzat-allâh Bangâli, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muḥammad, and completed it after the latter's sudden death (the first of Dhû-alḥijjah, A.H. 1134 = A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصه گل بکاولی, is given, and the author's name appears as 'Indyat-allâh Bangâlî. This Persian version has again been translated into Hindûstânî by Nihâl Cand, under the title of مذهب عشق (Gooli Bukawulee, Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindûstânî adaptation of the same story is the گلزار نسیم, the rose-garden of Nasîm, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasim, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنای باغبان حقیقی را سزد که این طرفه بوستان جهان از انواع حسن الخ

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lik; size, 10¾ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the

Berlin copy, viz. زینت دیباچه و سخن بنام سخن آفرین که قفل گنجینه دلها را بمفتاح الخ

The author's name appears on fol. 6^a, last line; the date, A.H. 1134, on fol. 8^a, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lik, mixed with Shikasta; several pages slightly injured; size, 8¾ in. by 5¾ in.

830

Two Persian romances, in prose, by anonymous authors:

The first, on ff. 1^b-49^b, without any title, divided into ten babs and beginning: راویان اخبار و ناقلان آثار و محدثان روزگار و سخن گوینان کهین چنین آورده اند که مشتمل برده باب است باب اول در بیان آنکه در ملک سیستان پادشاهی بود صاحب تاج و تخت و نامش آزاد تخت جاه الخ

The second, on ff. 50^b-105^b, is styled قصه ملک محمد قصه ملک محمد و گیتی (according to the following copy: (افروز راویان اخبار و ناقلان آثار چنین آورده اند که در زمان حضرت شیخ صنعان در طرف زمین مغرب شهری بود که آنرا ابیض می گفتند الخ

No date. The second story greatly damaged by worms.

No. 1183, ff. 105, ll. 13; Nasta'lik; size, 8¾ in. by 5¾ in.

831

Kiṣṣa-i-Malik Muḥammad u Giti afrûz (قصه ملک میفرماید که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن و کمال آراسته الخ

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12-15; Shikasta; worm-eaten throughout; size, 9¾ in. by 5½ in.

832

Kiṣṣa-i-Giti Ârâ (قصه گیتی آرا).

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناقلان آثار چنین روایت میفرمایند که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن و کمال آراسته الخ

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lik, the first and the last two pages supplied later by another hand in Shikasta, ll. 19-20; size, 9¾ in. by 6¾ in.

833

Bûstân-i-Khayâl (بوستان خیال).

The first Bahâr or the first two volumes (جلد) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mir Muḥammad Taqî aljâfari alḥusainî of Aḥmadâbâd in Gujarât, with the takhalluṣ Khayâl, who wrote this

vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawwâb Rashidkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A. H. 1173 (A. D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9-23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This *first Bahâr*, which bears besides the special title of *Mahdinâma* (مهدی نامه), was commenced A. H. 1155 (A. D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of mukaddimah or introduction to the whole work, relating the life and adventures of Sulţân Abû-alkâsim Muḥammad Mahdî and the other ancestors and predecessors of Sulţân Mu'izz-aldin (i. e. the Khalif Alkâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A. H. 1169 and completed in the month Dhû-alhijjah of the same year (A. D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No. 1773), on fol. 1^b:
تبارک الذی جعل فی السماء بروجاً وفعل فیها سراجاً قمرًا
نیراً الخ.

Beginning of the *second volume* (No. 1774), on fol. 1^b:
ذکر رفتن سلطان ابو القاسم محمد مهدی و پادشاهزادگان
و بعضی امراء عرب بزیارت حرمین و عتبات عالیات و بیان
وقائع آن، نقل (نقله Bodl. copy correctly) این اخبار از
شائبه (تشابیه Bodl. copy correctly) تحقیق چنین آورده
اند الخ.

Copied A. H. 1202 (A. D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'liq, by the same hand, ll. 19 in each page; size, 12 $\frac{3}{4}$ × 12 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdinâma, only comprising forty-eight pages, and beginning as in the preceding copy: تبارک الذی جعل فی السماء بروجاً الخ.

The author's name appears on ff. 7^b, last line, and 8^a, first line; the title on fol. 12^b, l. 7. The date of the commencement of the work, viz. A. H. 1155, is found here on fol. 12^b, last line but two. The last words, with which this copy breaks off on fol. 48^b, run thus: ... واکتری خلیفه اول وثانی را دوست میداشتند و از سیوم ... corresponding to No. 1773, fol. 27^b, l. 6.

No. 2442, ff. 1-48, ll. 17; large and clear Nasta'liq; size, 12 $\frac{3}{4}$ in. by 8 in.

835

Bûstân-i-Khayâl.

The *mukaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-aldin or Alkâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* معزنامه, *Kâ'imnâma* کایمنامه, or even *Shâhîbkirânâma* صاحب قراننامه, and is subdivided into a mukaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستایشی که در دل هر ستایش کننده
بگذرد و زبان (بر زبان) او جاری گردد
سزاوار جناب خداوندیست الخ.

Conclusion: مناسب چنان نمود که مقدمه بهار دوم را که
عبارت از دفتر قائمنامه باشد درین مقام باختتام رسانیده
شروع در گلستان اول از بهار دوم از بوستان خیال نماید الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد ثالث مهدینامه, is incorrect, since the *Mahdinâma* comprises only the first two volumes.

No date.

No. 1932, ff. 152, ll. 16; clear and distinct Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy):

نخلبندان حدائق اخبار و گلشن آریان شقائق آثار الخ.

Colophon as in J. Aumer, p. 58: گلشن اول یعنی
دفتر اول از گلستان (اول یعنی جلد اول از
(بهار دوم از بوستان خیال).

Copied A. H. 1202 (A. D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'liq, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدی که اگر
تمام درباهای روی زمین مرکب شود و جمیع شاخهای
درختان ربع مسکون الخ.

Copied A. H. 1202 (A. D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'liq, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

838

Bûstân-i-Khayâl.

The *second Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1^a: دفتر سیوم از بهار دویم از جلد سیوم معرّنامه: بوستان خیال; گلستان سیوم مسّوی معرّنامه, and the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second *Gulshan* of the second *Bahâr* is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشّت خاک - پدید آورد گوهر تابناک
Copied A. H. 1202 (1202? = A. D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Şâhib Kirân-i-Akbar Shâhzâda Mu'izz-al-din, Şâhib Kirân-i-A'zam Shâhzâda Khurshid Tâjbaksh, and Şâhib Kirân-i-Asgar Shâhzâda Badr-i-munir, and is subdivided into seven books (دفتر or جلد) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first *daftar* begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سید المرسلین رسول کریم و مدح و منقبت الخ

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنامه اما راویان اخبار و ناقلان آثار و محدثان این حدیث شیرین بیان و مخبر (مخبران Bodl. copy correctly) این داستان رنگین الخ

Conclusion: ان شاء الله تعالی بعد ازین احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دویم مذکور کرده (کرد) خواهد شد الخ

Dated the 7th of Muḥarram, A. H. 1202 (A. D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lik; size, 12½ in. by 8¼ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth volume* of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دویم) (از بهار سیوم afterwards by an extensive appendix, subdivided into two *shaṭr* (شطر), or as the second British Museum copy (Add. 24,935) calls them, *saṭar* (ساطر), and bearing the special title of *Shâhnâma-i-Buzurg* (شاهنامه بزرگ);

according to Rieu's copy this appendix is also designated as ساطر الجلد, see the following two copies.

Beginning: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوة (والصلوات) واجب التعظیم وآل و اصحاب او چنین گوید... که چون احوال صاحب قران اصغر در جلد اول از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دویم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معزالدین الخ

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the *second shaṭr*, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two *shaṭr*, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as *third daftar*; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محمد و عالیترین ائمه سزاوار جناب حضرت خالق البریه است که مخلوقات ارض و سما و ما فیها بذکر حمد و ثنای او خود را مشغول می نماید الخ

No date.

No. 159, ff. 338, ll. 16; clear and distinct Nasta'lik; size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*, beginning: آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتملست بر احوال ظفر مال صاحبقران اعظم شاهزاده خورشید تاج بخش بلبل اقبال الخ

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy): مسود این اوراق رنگین سیاق مناسب چنان دانست که

شطر دوم از جلد دویم از بهار سیوم کتاب بوستان خیال که خورشیدنامه نام دارد درین مقام باتمام رساند و

جلد سیوم الخ

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lik, by the same hand as Nos. 1770-1774 (833, 836, 837, and 839 above); size, 12½ in. by 8¼ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1^a and at the end it is designated as *second jild* (a confusion, probably arising from a similar mistake as that noted in No. 841), and

therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: *اما راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر (قصه صاحبقران اکبر و قصه صاحبقران اعظم را بداستان صحت رسانیده اند حسن عالی برخواست الخ*.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lik; size, 10 $\frac{5}{8}$ in. by 6 $\frac{1}{2}$ in.

844

Bûstân-i-Khayâl.

The *fourth daftar* or *jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work. Beginning: *زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدر و حمد خداوند غفور الخ*.

In l. 4 the author makes the following statement: *چون جلد سیوم بهار سیوم کتاب بوستان خیال باتمام رسید شروع در تحریر جلد چهارم نمودم الخ مخفی و مستتر نماند که جلد اول تمام و کمال مشترک باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام و کمال مشتمل بر احوال صاحبقران اکبر شاهزاده معزالدین تاجور و جلد سیوم همگی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلقاته بقلم آمده الخ*.

In the colophon he says: *الحمد لله والمنة که جلد چهارم از بهار سیوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود باتمام رسید باقی احوال مهتر توفیق و احوالات دیگر در جلد دیگر الخ*.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1775, ff. 386, ll. 19; large and distinct Nasta'lik, by the same hand as Nos. 1769-1774 (833, 836, 837, 839, and 842 above); size, 12 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.

845

Bûstân-i-Khayâl.

The *fifth daftar* or *jild* of the *third Bahâr*, corresponding to the *thirteenth volume* of the whole work. Beginning: *بعد از حمد و ثنای حضرت کریم کارساز بنده نواز خداوند جهان الخ*.

Colophon: *تمام شد جلد سیزدهم بوستان خیال*.

No. 1931, ff. 393, ll. 16; clear and distinct Nasta'lik; size, 10 $\frac{5}{8}$ in. by 6 $\frac{1}{2}$ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled *جوامع التواریح*, but on the last page more correctly, as it seems, *مجمع البدائع*,

the second book of a novel, entitled *Majma'-albadâ'i*, or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding *Bûstân-i-Khayâl*, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lik; size, 9 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

847

Ajib-alkiṣaṣ (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, *یوسف جمال*), and his love affairs with the princess *Badi'-aljamâl*, entirely different from the *قصه الجمل* (see Nos. 788-792 above).

Beginning: *سرسبزى بوستان سخن نآسارى (بآبيارى) ستايش چمن آرائى است که گلشن عشق الخ*.

The title is distinctly given on fol. 7^b, l. 10. The story is dedicated to the emperor *Shâh 'Âlam* (who reigned A. H. 1173-1221 = A. D. 1759-1806), see fol. 3^b, l. 1: *شاه عالم پناه دولت و دين*. The author's name does not appear anywhere.

Copied at Lucknow during the wazirship of *Nawwâb Âṣaf-aldaulah Bahâdur*, and finished the 25th of *Jumâdâ-althânî*, A. H. 1209 (A. D. 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff. 152, ll. 15; Nasta'lik, rather difficult to read through the absence of many diacritical points; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

848

Qissa-i-Malik Muḥammad u Shahrânû (قصه ملك محمد و شهریانو).

The romance of prince *Malik Muḥammad* and *Shahrânû* (according to the Bodleian Cat., No. 482, *Shamshabânû*), which was translated from *Hindûstânî* at the request of the emperor *Shâh 'Âlam*, see here fol. 4^b sq. According to the Bodleian copy the Persian translator's name is *Munshi Ghayûri*; *Laḥman Singh*, who appears here on fol. 4^b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shrî'la-i-âh* (شعله آه).

Beginning: *شگفتگی گلشن قصه پردازی و تازگی چمن افسانه طرازی شایسته حمد جهان آرائیست که گل رعناى حبت و محبت را بنسیم روح پرور قدرت بالغه الخ*.

No. 1481, ff. 152, ll. 9; *Shikasta*; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

849

Qissa-i-Bahrâmgûr u Bânui-Ḥasan (قصه بهرامگور و بانوی حسن).

A Persian romance, the love-story of *Bahrâmgûr* and the fair princess, the daughter of the king of the *Peris*.

Beginning: *راویان اخبار و ناقلان آثار و طوطیان شکر*.

شکن شیرین گفتار و مهندسان سخن و گوشه نشیمان کهن
چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل
و داد تمام خلق و بغایت خوش روی الخ

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989, No. 12, in the first line.

Dated the 8th of Jumâdâ-althâni, A. H. 1198 (A. D. 1784, April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1009, ff. 58, ll. 17; large and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

851

The same.

A much shorter version of the same story, beginning:

رویان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین
گفتار چنین روایت کرده اند که در زمان قدیم در شهر
فارس الخ

Dated the 9th of Ramadân, A. H. 1184 (A. D. 1770, December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72-93, ll. 13; Nasta'lik, mixed occasionally with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

852

Two Persian tales.

1. Story of Sultân Maḥmûd, who rambles in disguise through the streets of his capital (قصه سلطان محمود) پادشاه عادل بود (غزنوی پادشاه یک روز در خاطر سلطان گذشت الخ

2. The story of prince Juwânbakht (قصه جوان بخت) ناقلان اسرار و روایان (پادشاه اخبار این داستان بدیع را چنان نوشته اند که در زمان سلف و ایام گذشته الخ

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning: حکایت آورده اند که در شهری درختان را میوه بر آمده آنرا از جامه کرباس پوشیده و از درون آن روشنائی میدرخشید روزی (پادشاه or سلطان add) زیر درختان آمده احوال آن پرسید وزرا گفتند که معلوم نیست الخ

No. 1627, ff. 106^b-112^b, ll. 13-14; careless Nasta'lik; the last leaf written by another hand in Naskhî, ll. 23; size, 9 in. by 4 $\frac{1}{2}$ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning:

للمحمد لله رب العالمين الخ بدانکه در خبر آمده است که روزی سلیمان علیه السلام شبی بمسند بار داده نشسته بودند الخ

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll. 19; large and distinct Nasta'lik; size, 18 $\frac{1}{4}$ in. by 10 $\frac{1}{4}$ in.

855

Ḳiṣṣa-i-Parwârtî u Narwârtî (قصه پرورتی و نورتی).

The story of Narwârtî and Parwârtî, a Persian romance by Lâla Ranjît, beginning: خداوندا اساس کاخ تکوین و ایجاد بطرحی که صورت ظهور یافته الخ

No date. Purchased at Haidarâbâd.

No. 1369, ff. 42, ll. 19; Shikasta; size, 8 $\frac{1}{4}$ in. by 6 in.

856

A short fragment of a story of an Indian Râjah (کلی کوت) (که نام او چیرمان) at the time of the prophet Muḥammad, beginning: چنین روایت میکنند که در ایام پیغمبر محمد رسول الله که در سرحد کلی کوت الخ

Bibliotheca Leydeniana.

No. 2556, ff. 92-95, ll. 8; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 6 $\frac{5}{8}$ in.

857

Hikâyat-i-dud u ḳâḍî (حکایت دزد و قاضی).

The humorous story of the thief and the judge, edited at Ṭahrân, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773^b; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند روایان اخبار و ناقلان آثار که در زمان پادشاه عادل یکی از خلفاء بغداد و در عهد آن خلیفه عالی بود بغایتی فاضل و کامل و دانشمند الخ

No date.

No. 1741, ff. 1-10, ll. 13-16; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

858

Ḳiṣṣa-i-Tamîm Anṣârî (قصه تمیم انصاری).

The story of Ḥadrat Tamîm Anṣârî, who lived under the Khalif 'Umar, beginning: در خبرست از سرور کائنات: فرموده اند که بعد از خود عجائبهای بسیار پیدا خواهد

شد اول از حضرت تمیم انصاری بود که در وقت خلافت حضرت عمر روزی نماز گزارده نشسته بودند الخ

In the following copy it is ascribed to 'Ali Muḥammad. Copied for Mr. Richard Johnson, by Muḥammad Rafi'.

No. 910, ff. 23, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1^a-70^a, consisting of—

1. Ff. 1^a-16^a: Kiṣṣa-i-Tamim Anṣarī, identical with that in the preceding copy, but styled on the fly-leaf *عمرنامه*, or 'story of a woman soliciting justice of the Khalif 'Umar,' by 'Ali Muḥammad. Beginning, on fol. 1^a: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطاب رضی الله عنه نماز بامداد گزارده بود الخ

2. Ff. 17^a-63^a: Bakhtyār-nāma, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bābs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17^a: الحمد لله . . . بدانکه این کتاب یادگار پادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا پند حاصل آید و این مختصر برده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دیار عجم پادشاه بود با داد و عدل و شکوه الخ

3. Ff. 64^a-70^a: Fath-nāma, that is, Sulṭān Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fath-nāma-i-Khūnkār-i-Rūm' in No. 572 above. It is translated from Turkish, see the title here: ترجمه فتحنامه حضرت بادینبی پناه و شاه خونکار روم که بترکی نوشته الخ Beginning: الحمد لمن لا نصر الا من عنده و الصلوة و السلام علی حبیبه الخ

As date (probably of composition) appears at the end A. H. 1012 (A. D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71^a-79^a, consisting of—

4. Ff. 71^a-77^a: Account of the district of *اوذگیر* Udḡir, that is, Oodagherry in Telingana.

5. Ff. 78^a-79^a: A short account of Dhundia Wāgh, or as he is called here, Dhūndūji Wāgh (دهوندوجی واگه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale, *Oriental Biogr. Diet.*, p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71-77, ll. 9-10); written by three different hands, the greater part in Na-khi, mixed with Shikasta; size, 8 in. by 5½ in.

IND. OFF.

B. POETRY.

I. EPIC, LYRIC, AND DIDACTIC POETRY.

Poets who died between A. H. 400 and 500.

1. Firdausi and Imitators (Nos. 860-901).

a. *Copies of the Shāhnāma with the older preface.*

860

Shāhnāma (شاهنامه).

Firdausi's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bāisungharī recension, and designated by Mohl (i. p. xv) as 'préface No. II;' see Rieu ii. p. 534^a; W. Pertsch, *Berlin Cat.*, p. 732 sq.; Bodleian *Cat.*, No. 497; Rosen, *Persian MSS.*, p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bāisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1^b: سپاس و آفرین مر خدایرا که آن جهان و این جهان الخ

First book (جلد اول) of the poem, on fol. 6^b, beginning:

بنام خداوند جان و خرد - کزین برتر اندیشه بر نگذرد
and going down to Bahram's death.

Second book (جلد دوم), on fol. 151^b, beginning:

بنام خداوند خورشید و ماه - که دلرا بنامش خرد داد راه
and concluding with Isfandiār's message of victory to his father Gushtāsp.

Third book (جلد سوم), on fol. 290^b, beginning:

خداوند پیروزی و فرهی - خداوند دیهم و شاهنشهی
and ending with the accession of Nāshirwān.

Fourth book (جلد چهارم), on fol. 407^b, beginning exactly as the second book and comprising the rest of the poem.

Firdausi (Abū-alkāsim Ḥasan or Maṣṣūr) was born about A. H. 321 or 322 (A. D. 933 or 934) in Shādāb, near Tūs, completed the Shāhnāma, according to the usual statement, A. H. 400 (A. D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu. ii. p. 535^a) and in No. 878 below, already A. H. 389 (A. D. 999), and according to some verses in the same copy of the British Museum, even as early as A. H. 384 (A. D. 994), and died A. H. 411 (A. D. 1020; other dates of his death are A. H. 416=A. D. 1025, and A. H. 421=A. D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above, W. Pertsch, p. 68; G. Flügel i. p. 492 sq.; A. Sprenger, *Catal.*, p. 405 sq.; Ouseley, *Biogr. Notices*, pp. 54-99; Ethé, *Firdūsi als Lyriker*, in *Sitzungsberichte der bayr. Academie, philos.-philol. Classe*, 1872, pp. 275-304, and 1873, pp. 623-653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, *Die höfische und romantische Poesie der Perser*, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lumsden, only

one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856, Cawnpore, 1874, Tahrân, A. H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838-1878; and J. A. Vullers, Leyden, 1877-1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shahnamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883, and Chrestomathie Persane, Turin, 1889), and others, and in Salemann and Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876-1878; H. Zimmern, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5-102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886-1888 (the only complete translation in verse that exists of Firdausi's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.); Fr. Rückert, Firdosi's Königsbuch, aus dem Nachlass herausgegeben von E. A. Bayer, Sage i-xiii, Berlin, 1890; and 'Rostem und Suhrab' in Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Litteraturgeschichte, etc.', Berlin, 1891, pp. 322-342. On the question of the origin of certain parts of the poem, see Nöldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The present copy was transcribed by Muḥammad Ḥāfiẓ Cīshī. Book I is dated A. H. 1007, first of Ramaḍān (A. D. 1599, March 28); Book II, A. H. 1007, the 18th of Shawwāl (A. D. 1599, May 14); Book III has no date; Book IV is dated A. H. 1008, the 16th of Rajab (A. D. 1600, Febr. 1). Fol. 421 (۴۲۱ according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll., each ll. 25; small, but very neat and clear Nasta'liq; splendid illuminations on the first two pages of each book; size, 15 $\frac{3}{8}$ in. by 10 $\frac{1}{4}$ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1^b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7^a.

Another genealogical index in verse (فهرست منظوم شاهنامه), on fol. 9^a.

Alphabetical index of the Pahlawi (and other uncommon) words, used by Firdausi in his epopee, on fol. 10^b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12^b, beginning: بنام خداوند جان و خرد الخ.

Second half, on fol. 318^b, beginning with Gushtāsp's reign: چو گشتاسب را داد لهراسپ تخت الخ.

The *first half* is dated by Ḥāfiẓ Aḥmad bin Muḥammad the 23rd of Ramaḍān, A. H. 1009 (A. D. 1601, March 28); the second is not dated.

No. 118, ff. 596, 4 coll., each ll. 25; Nasta'liq; vignettes on ff. 1^a, 12^a, and 318^a; illuminated frontispieces on ff. 1^b, 12^b, and 318^b; pictures on ff. 338^a, 365^a, and 430^b. Part of ff. 58^a, 79^a, 102^b, and 180^b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, 13 $\frac{3}{8}$ in. by 9 $\frac{3}{8}$ in.

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1^b, contains only the *first half*, respectively the *first two books* of the Shāhnāma; Book I begins on fol. 8^b, Book II on fol. 163^b; the first goes down to Afrāsīyāb's hearing of the flight of the Irānians; the second to Arjāsp's death by the hand of Isfandiār. All the rest of the poem is wanting. No date. The copyist was Muḥammad Fādīl, known as اسرائیل کولوی. A few various readings on the margin.

No. 3267, olim 11. J. 6, ff. 325, 4 coll., each ll. 25; good and clear Nasta'liq; size, 11 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

b. Copies of the Shāhnāma with the Bāisungharī preface.

863

Shāhnāma.

The Bāisunghari preface (dated A. H. 829 = A. D. 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bāisunghari recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1^b-13^b, beginning: افتتاح سخن آن به که کنند تمّت الدیباچه الموسومة. اهل کمال الخ. بایسنغری.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shāhnāma, pp. 11-61.

Beginning of the poem, on fol. 13^b: بنام خداوند جان و خرد الخ.

The Shāhnāma is divided into two parts, the *second* of which begins with Luhrāsp's reign (headed: کتاب چو لهراسپ بنشست بر تخت: (لهراسپ نامه داد الخ. This splendid copy was made by Ḥasan bin Muḥammad Aḥsan and finished at Shirāz the 18th of Dhū-alkā'dah, A. H. 967 (A. D. 1560, August 10); it was given as a present to Kāsimbeg the 1st of Dhū-alkhijjah,

A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1^a.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta'lik; ff. 1^b and 2^a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270^b and 271^a; all the headings throughout neatly embellished; well-executed pictures on ff. 5^b, 16^b, 32^a, 54^a, 76^b, 96^a, 113^b, 127^b, 150^b, 184^b, 203^a, 227^b, 250^a, 270^b, 271^a, 304^a, 321^b, 349^b, 372^a, 389^a, 418^b, 445^b, 483^a, and 519^a; size, 14 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12^b. It is divided into *four books*; Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight; Book II, beginning on fol. 200^b, with Gushtâsp's accession; Book III, beginning on fol. 315^b, goes down to the accession of Nûshirwân; and Book IV, beginning on fol. 461^b, comprises the rest. Dated by Majd-al-din bin Ibrâhîm Hâfiz, A. H. 1012, the 29th of Muḥarram (A. D. 1603, July 9).

No. 3340, olim 11. J. 7, ff. 586, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispieces on ff. 1^b and 12^b; adorned headings on ff. 200^b and 315^b. Small pictures on ff. 15^a, 15^b, 17^a, 19^a, 24^b, 42^a, 48^b, 50^a, 55^a, 65^b, 73^b, 77^b, 92^b, 106^b, 120^b, 134^a, 149^a, 156^a, 158^b, 164^a, 180^b, 190^a, 198^b, 200^a, 212^b, 214^a, 243^b, 254^b, 267^b, 279^a, 280^b, 296^b, 297^a, 315^b, 325^b, 332^a, 332^b, 333^b, 334^b, 337^a, 353^a, 355^a, 358^b, 370^a, 371^a, 377^a, 385^b, 388^b, 393^a, 395^b, 399^b, 410^a, 418^b, 420^b, 422^a, 424^a, 425^b, 429^a, 435^a, 439^b, 460^a, 489^a, 494^b, 516^a, 534^b, 552^b, 561^a, 563^b, 572^b, 576^b, 583^a, and 585^b; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

865

The same.

The Bâisunghari preface, on fol. 1^a. Beginning of the poem, on fol. 10^b. It is divided into *four books*, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144^b) are not separated here. Book IV begins on fol. 338^b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اول) is dated A. H. 1111, the 16th of Safar (called here the 44th year of 'Âlamgir's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhû-alhijjah, in the same year=A. D. 1700, May 27, by Muḥammad Hişâri. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim 11. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lik; size, 11 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$ in.

866

The same.

The Bâisunghari preface, on fol. 1^b. Beginning of the poem, on fol. 15^b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستر پیل صاحب بهادر والا مناقب), at Seringapatam (سرنگ پٹن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muḥarram (A. D. 1805,

April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim 11. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lik; illuminated frontispieces on ff. 1^b and 15^b; size, 14 $\frac{1}{2}$ in. by 8 $\frac{3}{4}$ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shirâz, but not dated.

The Bâisunghari preface begins here, on fol. 2^b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام بادت ای فردوسی
انصاف که نیک دادۀ داد سخن
افتتاح سخن آن به که کند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9^b sq.

Beginning of the *first volume*, on fol. 13^b; of the *second volume*, on fol. 344^b, with Luhrâsp's accession: چو لهراسپ بنشست بر تخت عاج الخ

Nos. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispieces on ff. 2^b, 13^b, and 344^b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1^b, 2^a, 40^a, 94^b, 140^b, 185^b, 215^a, 232^a, 252^b, 326^a, 355^b, 385^b, 412^b, and 529^b; size, 16 in. by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p. 735):

فردون و جمشید خورشید شان
بامرش درین گنبد آمد روان

This beautiful copy is divided into *two halves*, the first of which begins on fol. 10^b, the second on fol. 332^b, with the accession of Luhrâsp. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta'lik; illuminated frontispiece at the beginning of the preface and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13^a, 29^a, 42^b, 52^b, 57^b, 70^b, 79^a, 102^b, 120^b, 138^b, 150^b, 175^b, 186^a, 189^a, 196^b, 207^a, 220^b, 233^b, 276^b, 321^b, 361^b, 384^b, 421^b, 460^b, 496^a, 529^a, 552^a, and 586^b; size, 17 in. by 10 $\frac{3}{8}$ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10^b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8^b, l. 5, middle; the first words of the poem, on fol. 11^a, یکی آنشی بر شده تابناک, to fol. 10^b, l. 7, on the margin of the same copy. The poem is divided into *four books*; Book II begins, on fol. 201^b, with the story of Bizhan (بیژن); Book III, on fol. 310^b, with Luhrâsp's accession; Book IV, on fol. 470^b, with the reign of Nûshirwân. All the larger headings are

left blank throughout; some smaller blanks besides. Ff. 586-589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-ahjijah, A. H. 987 (A. D. 1580, January-February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lik; the first two pages embellished; size, 11 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâisunghari preface after fol. 2, corresponding to fol. 3^a, l. 12-fol. 10^b, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawi-baits (see No. 861 above). Beginning of the poem, on fol. 5^a. It consists here of *three bâbs* only, and goes down to the death of Farâmurz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314^b, with Gushtâsp's accession; Book III, on fol. 368^b, with the story of Farâmurz. No date.

No. 3263, olim 11. J. 2, ff. 456, 4 coll., each ll. 25-31; Nasta'lik; illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff. 47^b, 76^a, 89^b, 113^a, 130^b, 149^b, 155^a, 196^b, 212^b, 216^b, 241^b, 255^b, 288^b, 318^a, 322^b, 326^b, 330^b, 334^b, 343^b, 353^b, 356^b, and 398^b; size, 15 $\frac{3}{8}$ in. by 10 $\frac{1}{8}$ in.

871

Dibâca-i-Shâhnâma (دبیاچه شاهنامه).

Another copy of the Bâisunghari preface, beginning: افتتاح سخن آن به که کند اهل کمال الخ with the short chronological list of the Pishdâdian, Kayânian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44-66, ll. 11; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

c. Copies of the Shâhnâma with another preface.

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536^b) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش و مرخدای را عز و جل که خدای هر دو جهان است الخ and contains a legendary biography of Firdausi, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9^b; II, on fol. 192^b; III, on fol. 333^b; IV, on fol. 452^b. The first book goes down to Rustam's slaying the diw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nûshirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramadân, A. H. 991 (A. D. 1583, September-October).

No. 453, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of each book; size, 9 in. by 5 $\frac{3}{8}$ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مرخدایرا الخ, with the short genealogical account at the end. The first 6 $\frac{1}{2}$ lines of this preface are repeated on ff. 6^b and 7^a.

Beginning of the poem, on fol. 7^b. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A. H. 1008, the 10th of Sha'bân (A. D. 1600, February 25), at Samarkand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lik; vignettes on ff. 1^a and 6^a; illuminated frontispieces on ff. 1^b and 7^b; ff. 6^b and 7^a splendidly embellished; pictures on ff. 51^b, 52^b, 68^a, 73^a, 91^b, 97^a, 100^a, 103^b, 122^a, 135^b, 136^b, 142^a, 169^b, 185^b, 186^a, 192^a, 223^a, 229^a, 237^b, 247^a, 269^b, 281^b, 297^a, 349^a, and 370^b; size, 14 $\frac{1}{2}$ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6^b. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Haidar Kuli of Harât.

No. 3265, olim 11. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lik; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6^b; large pictures on ff. 9^b, 15^b, 24^b, 29^a, 34^a, 65^b, 74^b, 77^b, 84^a, 97^b, 106^b, 116^a, 129^a, 135^b, 139^a, 179^a, 188^b, 198^a, 201^a, 213^b, 238^b, 325^a, 340^a, 361^a, 374^b, 386^b, 391^b, 454^a, 459^a, 464^b, 480^b, 523^b, 535^a, 564^a, 573^b, 582^b, 602^a, 606^b, and 609^a; size, 14 $\frac{1}{2}$ in. by 9 in.

d. Copies of the Shâhnâma without any preface.

875

Shâhnâma.

This copy, which is dated by Ya'kûb bin Ishâq A. H. 1009, 10th of Rabi'-alawwal (A. D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1^b, the second on fol. 270^b, with Lührâsp's accession: چون لهراسپ بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lik; rich illuminations on ff. 1^a, 1^b, and 2^a, and an illuminated frontispiece besides at the beginning of the second half; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

876

The same.

A beautiful copy, without any subdivision, dated A. H. 1012, 1st of Ramadân (A. D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lik; splendid frontispieces and other illuminations on ff. 1^b and 2^a; pictures on ff. 4^b, 8^b, 14^b, 18^a, 26^a, 33^b, 44^a, 45^a, 54^b, 56^a, 57^a, 62^a, 63^a, 64^b, 66^a, 68^b, 71^a, 74^a, 77^b, 79^a, 88^a, 97^a, 110^a, 113^b, 127^b, 145^a, 147^a, 157^b, 169^b, 171^b, 177^b, 180^a, 186^b, 189^a, 197^b, 200^b, 212^b, 216^a, 220^a, 232^b, 243^b, 254^a, 269^a, 275^a, 277^a, 279^a, 297^a, 307^a, 314^b, 318^b, 323^b, 335^a, 358^a, 360^b, 371^b, 378^b, 389^a, 403^b, 408^b, 428^b, 453^b, 475^a, and 505^a; size, 14 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

877

The same.

Another good copy of the *Sháhnâma*, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271^b, after Bahrá'm's death, with the struggle between Rustam and Kâmûs:

بنام خداوند خورشید و ماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first *daftar* was finished A. H. 1053, last of Muharram (A. D. 1643, April 20); the second, the 25th of Rabi'-alâkhar in the same year (A. D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lik, mixed with Shikasta; illuminated frontispiece on fol. 271^b; fol. 136 partly effaced; size, 11½ in. by 7½ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1^b-305^b, the second beginning, on fol. 307^b, with Gushtâsp's accession:

چو گشتاسپ را داد لهراسپ بخت
فرود آمد از تخت و بر بست رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catch-words do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535^a (see No. 860 above), and beginning here:

چو شد ایزدی (اسپری) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the *Sháhnâma* A. H. 389 (A. D. 999) is given: (read *تا هشتاد سال*)
سیمدست.

This copy was transcribed by Mahdi 'Ali Kashmîri; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lik, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9¼ in. by 5½ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292^a, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت شاد الخ

see Nos. 863, 867-869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11½ in. by 7¾ in.

880

The same.

Good copy, slightly injured in several places. No subdivision; no date.

No. 3254, olim 11. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29^b, 37^b, 40^b, 75^b, 89^b, 98^b, 110^a, 116^b, 130^b, 138^b, 145^b, 150^b, 168^b, 172^a, 176^a, 182^b, 187^b, 192^a, 198^a, 199^b, 202^a, 205^a, 211^b, 216^b, 218^a, 225^a, 230^b, 231^a, 233^b, 243^b, 252^b, 255^b, 260^b, 270^b, 272^a, 274^a, 281^a, 284^a, 288^a, 292^a, 294^a, 295^a, 300^a, 317^a, 324^b, 341^a, 343^a, 347^b, and 359^b; size, 12¾ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrâu Parwîz; the last verse:

پراکنده شد لشکر شهریار
سیه گشت روز و تبه گشت کار

corresponds to fol. 576^b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lik; a vignette on fol. 1^a; ff. 1^b and 2^a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13¾ in. by 8½ in.

e. Abridgments of the Sháhnâma and other works relating to the poem.

882

Intikhâb-i-Sháhnâma (انتخاب شاهنامه).

A kind of abridgment of the *Sháhnâma*, with the above title given to it in the colophon on fol. 207^a; it may perhaps be identical with the *اختیارات* or 'selections from the *Sháhnâma*,' made by the poet Khwâjah Mas'ûd bin Sa'd bin Salmân, who died A. H. 525 (A. D. 1131), see A. Sprenger, *Catal.*, p. 406, and No. 908 in this Cat.; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207^a, where the title occurs, the copy apparently concludes and is dated by Asad-allâh, A. H. 945, month of Rabi'-alawwal (A. D. 1538, August); but on ff. 207^b and 208^a again some extracts from the *Sháhnâma* are found, and on the latter page, written by another hand, is another colophon, dated A. H. 966, 18th of Jumâdâ-alawwal (A. D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lik; ff. 33 and 208 written by other hands; size, 10¼ in. by 6¾ in.

883

Muntakhah-i-Sháhnâma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the *Sháhnâma*, compiled with a connecting narrative in prose by Tawak-

kulbeg bin Tûlakbeg (according to one copy in the British Museum, Tawakkul Muḥammad bin Tûlak Muḥammad al-Ḥusainî), an officer of the prince Dârâ Shukûh, at the request of the governor of Ghazna, Shamshîrkhân, comp. Bodleian Cat., No. 504; Rieu ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, Le livre des rois, vol. i, préface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنای بینهایت مرحضت کبریاء واجب الوجودی را که جناب قدسی هویت جلالش را از ادراک افهام الخ

The date of composition, viz. A. H. 1063 (26th year of Shâhjahân's reign = A. D. 1653), appears here on fol. 1^b, l. 3 ab infra; the name of the author on fol. 2^a, l. 2, and that of the governor, Shamshîrkhân, on fol. 2^a, l. 5. As title is given here, besides the شاهنامه, both on fol. 2^b, l. 6, and in the colophon, خلاصه شاهنامه (see Rieu, loc. cit.). The usual title, تاریخ دلگشای تأریخ دنگشای شمشیرخانی, is not found in this copy. At the end of Ardashîr's reign, on ff. 168^a–171^b, the usual additions, list of the Sâsânian kings, biography of Firdausî, and the satire against Sulṭân Maḥmûd. Dated the 25th of Şafar in the 46th year of 'Ālamgîr's reign (= A. H. 1114, A. D. 1702, July 21). Bibliotheca Leydeniana; a former owner was Robert Watherston.

This work was translated into English by J. Atkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled شاهنامه مؤلفند, was made by Mâlçand Munshi of Lakhnau, who lived in Dihli, and dedicated his work to the Sulṭân of Dihli, Shâh Abû Naşr Akbarshâh (i. e. Akbar II, who reigned A. H. 1221–1253 = A. D. 1806–1837), A. H. 1225 (A. D. 1810), according to the chronogram قصه خسروان عجم (in a copy of this book in No. 3128 of the India Office Collection, fol. 6^b, ll. 7 and 8, and fol. 351^a, ll. 5 and 6, comp. Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 586 sq., and A. Sprenger, Catal., p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihli and Kânpur, A. H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14–21; written by at least half-a-dozen hands in various styles of careless Nasta'liq and Shikasta; size, 9½ in. by 5½ in.

884

Another copy of the same.

This copy, the colophon of which styles the work تواریخ شمشیرخانی, is dated the 3rd of Rajab in the first year of the reign of Rafî'aljalâlat (probably meant for Rafî'aldarajât, who reigned about three months between Farrukhsiyar and Muḥammadshâh, A. H. 1131 = A. D. 1719, May 22), by Sayyid Nûr Muḥammad. Beginning as in the preceding copy. The extracts end on fol. 215^a and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nasta'liq; size, 8½ in. by 4¾ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2^a, l. 9, but at the top of fol. 1^a and in the colophon the book is designated as لب لباب منتخب شاهنامه or simply لب لباب. The extracts end on fol. 267^b, followed by the usual additions. Dated by Muṭî'allâh Āishti alrashîdî aljaunpûri, A. H. 1170, 9th of Shawwâl (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhi, mixed with Shikasta; worm-eaten throughout; size, 7½ in. by 4¾ in.

886

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضت کبریای واجب الوجود ربوبیت جلالش از ادراک افهام الخ. The date of composition is here (on fol. 1^b, l. 8) wrongly given as A. H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shâhjahân's reign. The title, تاریخ دلگشای شمشیرخانی, appears on fol. 3^a, first line. Copied in the fifth year of Shah 'Ālam's reign (= A. H. 1177, A. D. 1763, 1764).

No. 175, ff. 296, ll. 16; large and distinct Nasta'liq; illuminated frontispiece; size, 11½ in. by 6½ in.

887

The same.

Beginning: حمد بیغایت و ثنای بینهایت مرحضت کبریای واجب الوجود را که جناب قدسی جلالش از ادراک الخ

Dated the 5th of Jumâdâ-althâni, A. H. 1186 (A. D. 1772, September 3); the right order of ff. 283–286 is: 283, 285, 284, and 286.

No. 66, ff. 304, ll. 13; Nasta'liq; size, 8¼ in. by 5¼ in.

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muḥammad in the present century. The extracts end on fol. 195^a, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr. Royle, July 1856.

No. 3227, ff. 198, ll. 17; splendid Nasta'liq; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستایش و نیایش مرحضت قادری بیچون را سزد که عالم گوناگون را از پرده کتم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: که امارت و ایالت پناه حشمت و اجلال الخ, corresponding to fol. 2^a, l. 7 sq.

in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamshirkhân, and the title, تاریخ دلگشای شمشیرخانی, appear here on ff. 1^b, last line, 2^a, first line, and 2^b, last line. No date. The copy was transcribed by Hâfiz Yâr Muḥammad and Hâfiz Muḥammad Murâd.

No. 117, ff. 302, ll. 13; Nasta'lik, all the margins throughout embellished with gold arabesques; size, 8½ in. by 4¾ in.

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1^a, دينار و افسر, بزرگی و دهنده آغ, correspond to No. 175 (886 in this Cat.), fol. 3^a, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, محمود نامه تصنيف فردوسی, is given to this work.

No. 92, ff. 198, ll. 14-20; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'lik and Shikasta; size, 9 in. by 5 in.

891

Ganjnâma dar ḥall-i-lughât-i-Shâhnâma (گنجنامه در حل لغات شاهنامه).

A special dictionary for Firdausi's Shâhnâma, compiled at the request of Ridâ Kulibeg, with the epithet Niknâmkhân (see fol. 3^a, ll. 8 and 9), by 'Ali almakki Ibn Ṭaifûr albistâmi (see fol. 3^b, l. 10), and completed the 7th of Jumâdâ-althâni, A. H. 1079 (A. D. 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol. 9^a with آباد. An introduction or آغاز precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بیان طلاق اسم پارس بر ملک ایران و آنکه در زمان قدیم و عهد باستان از کجا تا کجا پارس میخوانده اند, on fol. 4^b.

2. در تعداد زبان پارسی که چند است, on fol. 5^b.

3. در بیان فضیلت ابنای پارس و فصاحت زبان پارسی, on fol. 7^a.

Beginning (as in Firdausi's poem):

بنام خداوند جان و خرد - کزین برتر اندیشه در نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Rahmat-allâh alḥusaini Ibrâhîm, and finished the 14th of Shawwâl (A. D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there نعت شاهنامه, and 'A definition of many hard phrases made use of in the Shâhnâma.'

No. 1798, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¼ in. by 6¾ in.

892

Fihrist-i-Shâhnâma (فهرست شاهنامه).

A curious composition in form of a ḡasidah, with the same rhyme in l running through the whole book, giving a versified index of the contents of the Shâhnâma, compiled by Shirîn Parand (شیرین پرند) for the sake of a better recollection of the principal incidents in Firdausi's masterpiece.

It opens with a rubâ'i, beginning thus:

این نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhusrâu's reign.

Copied A. H. 1166 (A. D. 1753), according to a note on fol. 1^a.

No. 1990, ff. 22, 2 coll., each ll. 12; Nasta'lik, much damaged and many lines almost effaced; size, 8½ in. by 4½ in.

f. Imitations of the Shâhnâma.

893

Garshâspnâma (گرشاسپنامه).

The exploits of Garshâsp, prince of Sistân and ancestor of the chief hero of Firdausi's poem, Rustam, the oldest epos composed in imitation of the Shâhnâma, and generally ascribed to the poet Asadi, Firdausi's teacher: but since all the copies of this rather rare mathnawi give unanimously as date of completion A. H. 458 (A. D. 1066), see here fol. 284^a, l. 16, and old Asadi died in the reign of Sulṭân Mas'ûd bin Maḥmûd (A. H. 421-432 = A. D. 1030-1040), i. e. at least twenty-six or twenty-seven years *before* the composition of the Garshâspnâma, the latter must needs be the work of a later author, who most likely was 'Ali bin Ahmad al-Asadi al-Tûsi, with the two Kunyas Abû-alḥasan and Abû-almanṣûr, the son of the older Asadi; see on this intricate question Dr. Ethé, 'Ueber persische Tenzonnen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rieu iii. p. 1088^b; Mohl's préface to the 'Livre des rois,' and Turner Macan's edition of the Shâhnâma, vol. iv, appendix, pp. 2109-2133, where a portion of the text of the Garshâspnâma is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

سپاس از خدا ایزد رهنمای

که از کاف و نون کرد گیتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A. H. 1003 (A. D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms: there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

words are missing, we can set right only ff. 168-177, the proper order of which is: 168, 176, 170-175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lik; size, 8½ in. by 4¼ in.

894

Jahāngirnāma (جهانگیرنامه).

Another of the older imitations of the Shāhnāma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahāngir, who, like his unfortunate brother Suhrāb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

کنون باز کردم نگار سخن - بگویم حدیث جهان کهن

On fol. 1^b the poem is styled: آغاز داستان جهانگیر بن رستم نامه که منتخب شاهنامه است.

Very probably it is found like the Garshāspnāma, the Sāmāna and others, interpolated in some copies of the Shāhnāma. Dated A. H. 1112, 29th of Dhū-al-hijjah (A. D. 1701, June 6), at Akbarābād.

No. 628, ff. 166, 2 coll., each ll. 16-32, written very unequally in different kinds of Shikasta; size, 9 in. by 5½ in.

895

Futūh-alsalāṭin (فتوح السلاطین).

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A. H. 750 (A. D. 1349, 1350), the date of this composition (see fol. 333^a, l. 8), by 'Iṣāmī (عصامی), see fol. 21^b, l. 3 ab infra; fol. 25^a, l. 7; fol. 331^b, l. 13 and the colophon. This imitation of Firdausi's Shāhnāma, which is styled فتوح السلاطین (see fol. 331^b, l. 4) and is mentioned by the author of the Tabakāt-i-Akbari as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwājāh 'Abd Malik 'Iṣāmī, mentioned by A. Sprenger, Catal., p. 81, to 'Alā-aldunyah wa aldin Abū al-Muzaffar Bahmanshāh Sultān (see fol. 18^a sq.), that is, 'Alā-aldin Ḥasan, the first Bahmanī king of the Dakhan, who, according to the statement here, assumed sovereignty in A. H. 748=A. D. 1347 (see fol. 299^a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1-13. Beginning of the poem, on fol. 14^b:

بنام خداوند هر دو جهان
کنند ابتدا نامه کار آگهان

A short account of the old Persian kings, on fol. 27^a.

Rise of Islām and story of Muḥammad, on fol. 28^b.

Rise of the Ghaznawide dynasty, on fol. 29^a.

General account of Indian rulers, on fol. 30^a.

Beginning of the main portion of the poem with the birth of Sultān Maḥmūd of Ghazna, on fol. 31^a.

Death of Maḥmūd and reign of his successors, on fol. 46^a sq.

History of the house of Ghūr, on fol. 58^a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khiljī, and the house of Tughlq.

Beginning of 'Alā-aldin Ḥasan Bahmanī's reign, on fol. 299^a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lik; size, 7¼ in. by 4½ in.

896

Khāwarnāma (خاورنامه).

The exploits of 'Alī and his companions, a mathnawī composed in imitation of the Shāhnāma by Muḥammad bin Ḥusām-aldin of Khūsaf in Kūhistan, usually called Ibn Ḥusām, with the epithet of فردوسی ثانی 'the second Firdausi,' A. H. 830 (A. D. 1427), see fol. 183^a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183^a, l. 9) خاوراننامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Iklim, No. 826 (col. 437 in this Cat.). The poet died A. H. 875 (A. D. 1470) according to Taki Kāshī (other, less correct, dates are A. H. 892, see H. Khalifa iii. p. 129, and 893, see Ḥabib-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem:

نخستین برین نامه دلگشای
سخن نقش بستم بنام خدای

Dated A. H. 965, month of Jumādā-alawwal (A. D. 1558, February-March), by Maḥmūd bin 'Abd-rahmān. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epos in Dakhni verses was made by a poet with the takhalluṣ Rustamī, who excelled both in Persian and Dakhni poetry, for Khadijah Sultān Shahrbānū, the sister of Sultān 'Abdallāh Ḥaṭṭbshāh (who ascended the throne of Gulkundah A. H. 1035=A. D. 1626, see No. 464 in this Cat.), the wife of Abū Maṣūr Sultān Muḥammad 'Ādilshāh bin Ibrāhīmshāh (who reigned A. H. 1037-1067, A. D. 1627-1656, see Nos. 454 and 455 in this Cat.), and the mother of Maṣūr Bakhtiyār (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3^a on a fifth column on the margin, ll. 44; Nasta'lik, by three different hands; size, 10¾ in. by 6¾ in.

897

Another copy of the same.

This most magnificent copy of the Khāwarnāma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

نخستین برین نامه دلگشای
سخن نقش بستم بنام خدای

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104^a, margin-column, l. 12 ab

infra, to fol. 104^b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Ali Ibrāhīmkhān in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shaiikh 'Umar Mirzā ibn Amir Timūr, and alleges two peculiar reasons why it was styled خاورنامه, viz. (1) because خاوران is a place in Khurāsān, and the author, Ibn Hūsām, lived in Khurāsān, namely in Kūhistān; (2) because خاوران means 'east and west' (مشرق و مغرب), and the wonderful exploits of the hero of this poem are said to have taken place in the west (مغرب)! He further states, that this poem is especially renowned in Isfahān and Khurāsān, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amir. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdūsī in his celebrated Shāh-Nāmāh, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'liq; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1^b and 35^b; ff. 1^b, 2^a, 35^b, and 36^a richly illuminated; pictures on ff. 4^a, 7^a, 8^a, 12^a, 13^a, 14^b, 15^b, 17^b, 19^b, 22^b, 26^a, 28^a, 29^a, 30^b, 32^b, 35^a, 37^a, 39^a, 41^a, 43^a, 46^a, 47^b, 49^a, 51^b, 52^b, 54^b, 57^b, 59^b, 62^b, 64^b, 66^b, 69^b, 73^a, 75^a, 77^a, 79^b, 81^a, 82^b, 84^a, 85^b, 87^a, 89^a, 90^b, 93^a, 94^b, 96^b, 99^a, 102^a, 104^b, 107^b, 110^a, 113^b, 115^b, 118^a, 121^a, 123^b, 127^a, 128^b, 130^b, 132^b, 136^a, 138^a, 140^b, 142^a, 145^a, 146^b, 147^b, 150^a, 152^b, 154^b, 156^b, 159^a, 161^a, 163^a, 164^b, 166^b, 168^a, 170^a, 172^b, 174^b, 176^a, 178^a, 180^a, 184^b, 187^a, 190^a, 192^b, 194^b, 198^b, 201^b, 204^a, 206^a, 208^a, 210^a, 212^a, 215^a, 216^b, 219^a, 223^b, 226^b, 228^a, 230^a, 231^b, 233^b, 236^b, 237^b, 240^b, 243^a, 245^a, 247^a, 249^a, 251^b, 252^b, 253^b, 254^b, 258^a, 261^a, 263^a, 264^a, 267^a, 270^a, 272^b, 275^a, 279^a, 282^a, 285^b, 287^a, 288^b, 290^a, 292^b, 296^a, 298^b, 301^b, 304^a, 306^b, 309^a, 312^b, 313^b, 316^b, 318^b, 321^b, 324^a, 327^a, 330^a, 331^b, 332^b, 334^a, 336^b, 339^a, 341^a, 345^a, 348^a, 351^b, 358^a, 359^a, and 361^a; solid eastern binding; size, 13 $\frac{3}{4}$ in. by 10 $\frac{1}{2}$ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many IND. OFF.

places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183-202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184-193 are not quite consecutive, 185-192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16-23; written very unequally by different hands in various styles of Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

899

A short fragment of the same.

Part of the episode of Gulandām's deliverance, from the Khāwārnāma, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: ابن حسام گوید، رفتن فتاح بطلب گل اندام، و خلاص نمودن ویافتن اورا در آن کوه و مژده دادن ابو المعین را.

Beginning: چو خورشید بنهفت و بنمود ماه الخ.

Last verse:

بپرسیدش از گردش روزگار - سروش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195-200, 2 coll., each ll. 15; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

900

Ḥamla-i-Ḥaidarī (حملة حیدری).

Another imitation of the Shāhuāma, in the form of a poetical biography of Muḥammad and 'Ali, a kind of rhymed paraphrase of Mu'in-almiskin's معارج النبوّة (Nos. 138-144 in this Cat.), by Muḥammad Rafīkhān, with the takhalluṣ Bādhlī, who died A. H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1135 (A. D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abū Tālib of Isfahān, to the end of Bādhlī's eposée, see Bodelean Cat., Nos. 390 (Khuḷāṣat-alkalām, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livre des rois,' p. lxxvii note. It must not be confounded with another quite modern eposée of the same title, and in the same metre, composed by Mullā Bamūn 'Ali Kiruānī, with the takhalluṣ Rāji, A. H. 1220 (A. D. 1805), and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bādhlī was concluded in A. H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into two parts, the first beginning, on fol. 1^b:

بنام خداوند بسیار بخش

خرد بخش و دین بخش و دینار بخش

the second, on fol. 147^b:

بنام برآزنده کامها - از آغاز دانای انجمها

The first heading in the *second* part is: داستان خیبر و وقایع سال هفتم و امر فرمودن سید کائنات مهیا شدن لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283^b. Copied by Muḥammad A'zam bin Muḥammad Šādiq. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'liq; illuminated frontispieces on ff. 1^b and 147^b; size, 12 in. by 7½ in.

901

Shāhinshāhnāma (شاهنشاهنامه).

One of the most modern imitations of the Shāhnāma in honour of the exploits of Fath 'Alī Shāh, king of Persia (A. H. 1212-1250 = A. D. 1797-1834), by the poet laureate Fath 'Alī Khān Kāshī, with the takhalluṣ Šabā (who died, according to Rieu iii. p. 1082^a, and Schefer, Ambassade au Kharczm, A. H. 1238 = A. D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigeblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1^b-9^b, beginning:

نخست چون بنگری جهانی بینی بر از چون و چند همی بست و گشاد بینی و ستم و داد آخ

Beginning of the epopee, on fol. 10^b:

بنام خداوند آموزگار - نگارنده نامه روزگار

This most superb and splendidly executed copy was made by order of Fath 'Alī Shāh himself, and finished by the transcriber, Mahdī alḥusainī alfarāhānī, the Kātib of the royal residence, the first of Rajab, A. H. 1225 (A. D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'liq; gorgeous frontispieces on ff. 1^b, 10^b, and 11^b; ff. 1^b, 2^a, 10^b, and 11^a magnificently illuminated; smaller illuminations on ff. 313^a, 314^a, and the last two pages; very fine pictures on ff. 28^a, 32^a, 37^a, 44^b, 56^a, 64^b, 78^b, 88^a, 97^b, 102^a, 110^a, 111^a, 112^a, 113^a, 114^a, 115^b, 116^b, 130^b, 145^b, 150^b, 153^b, 156^b, 201^a, 212^b, 218^b, 235^a, 239^a, 245^a, 263^a, 280^a, 317^b, 339^a, 343^a, 354^a, 382^a, 387^b, 389^b, and 396^b; splendid eastern binding with flowers; size, 15½ in. by 9½ in.

2. Poets contemporary with and subsequent to Firdausi.

902

Diwān-i-Farrukhī (دیوان فرخی).

The very rare diwān of the court-poet of Sultān Maḥmūd of Ghazna, Ustād Abū-alḥasan 'Alī bin Jālu' (or Kūlu') Farrukhī, a native of Sistān, whose death is fixed by Takī Kāshī in A. H. 470 (A. D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Ātashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulāṣat-alafkār, No. 207 (ib., col. 309, where he is called a pupil of 'Unṣuri, the

king of poets at Sultān Maḥmūd's court); Makhzan-algharā'ib, No. 1839 (ib., col. 358); Haft Iqlim, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Riḍā Kulikhān's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A. H. 429 (A. D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii. pp. 242-246, and pp. rev-ror, where a few select poems in Persian text are given. There are two other complete copies of this diwān in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The diwān consists chiefly of kaṣidas and tarjībānds, with a few kit'as and rubā'is at the end.

Beginning: زهرتهنیت عید بامداد بگا آخ

The second hemistich of this initial bait is partly destroyed.

The second kaṣidah, on fol. 2^a, alludes to Sultān Maḥmūd's conquest of Ḳannūj, viz.:

توئی کینده دین محمد مختار
یمین دولت محمود قاهر کفار
چو باز گشت بغیروزی از در قنوج آخ

No date.

No. 1841, ff. 200, 2 coll., each ll. 22-23; Nasta'liq; size, 8½ in. by 5 in.

903

Diwān-i-Nāṣir-i-Khusrau (دیوان ناصر خسرو).

The diwān or rather one of the diwāns of Abū Mu'īn Nāṣir bin Khusrau, with the takhalluṣ Ḥujjat, who was born in Ḳubādiyān near Balkh, A. H. 394, Dhū-alḳa'dah (A. D. 1004, August-September), and died in Yungān A. H. 481 (A. D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarnāma has been hotly disputed until a very recent date, especially Fagnan, Notes sur Nāṣir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164-168); Rien i. pp. 379-381, and iii. p. 1086^b; Schefer, Sefer Nameh, Paris, 1881, Introduction; and Ethé, Nāṣir bin Khusraus Leben, Denken und Dichten (compare Haft Iqlim, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13-19. Copies of this diwān are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhāna (Bodleian Cat., No. 366, ff. 36^b-66^b), and a peculiar tasmiṭ in the Dakā'ik-alash'ar (ib., No. 1333, col. 802); a lithographed edition appeared in Tabrīz, A. H. 1280. Selections from Nāṣir's diwān, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124-152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478-508; one poem of his has also been published by W. Shukowskij in Sapiski, iv. pp. 386-393, 1890. Other works of the poet are:

(1) the *Rūshanā'ināma*, see below, No. 904; (2) the *Sa'adatnāma* (edited by Fagnan in the *Zeitschrift*, vol. 34, pp. 643-674; compare also Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 106-114); (3) the *Safarnāma* (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the *Journal of the Roy. Asiat. Society*, 1872, pp. 142-164; and Guy Le Strange, *Nāsir-i-Khusrau*, *Diary of a Journey through Syria and Palestine*, London, Palest. Pilgrims' Text Soc., 1888); (4) the *Zād-almusāfirin* (here styled in the very short biographical introduction *ذاد المسافر*), which is in the private collection of M. Schefer (comp. his *Chrestomathie Persane*, vol. i, Paris, 1883, p. 182); (5 and 6) the *كتاب وجه الدين* and the *كتاب دليل المتحيرين* (*ib.*, p. 111), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97^b:

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو تنها

This *diwān*, which forms the sixth and last part of a very old and precious collection of Persian *diwāns*, formerly belonging to Shāh Isma'il Šafawī and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhū-alka'dah=A.D. 1315, February, by 'Abd-almu'min al'alawī-alkāshī (the other five *diwāns* are those of Amir Mu'izzī, Athir-aldīn Akhsikātī, Adib Šābir, Nizām-aldīn Maḥmūd Qamar Iṣfahānī, and Shams-aldīn Maḥmūd al-Ṭabasī). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97-112, 6 coll., each ll. 40; written in a very peculiar and striking style of Naskhī; small illuminated frontispiece on fol. 97^b, and a vignette on fol. 97^a; miniature paintings of a rather funny character throughout; size, 15½ in. by 11 in.

904

Rūshanā'ināma (روشنائی نامه).

The oldest didactic *mathnawī* of the Persians, 'the book of enlightenment,' by the same Nāsir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the *Zeitschrift der D.M.G.*, vol. 33, 1879, pp. 645-665, and vol. 34, 1880, pp. 428-464 and 617-642 (compare Dr. Teufel's critical remarks on it, *ib.*, vol. 36, pp. 96-106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57^b, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048-1050), see *Zeitschrift der D.M.G.*, vol. 34, p. 638, note 5.

Beginning:

بنام کردگار پاک داور
که هست از عقل و وهم و فکر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses

of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36^b-54^b, 2 coll., each ll. 12; large and clear Nasta'liq; size, 10½ in. by 6 in.

905

Diwān-i-Abū-alfaraj Rūnī (دیوان ابو الفرج رونی).

Lyrical poems by Abū-alfaraj bin Ma'sūd al-Rūnī, who was born in Lāhūr (see the *Haft Iklim*, No. 358), and flourished in the reigns of Sultān Ibrāhīm of Ghazna (A.H. 451-492=A.D. 1059-1099) and his son and successor Sultān Ma'sūd III (A.H. 492-508=A.D. 1099-1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abū-alfaraj Sijzi, who was attached to the court of the Amīr Abū 'Alī Simjūr, the governor of Khurāsān under the Sāmānides (see *Haft Iklim*, No. 303), and whose pupil 'Unṣurī was. The usual dates, assigned to Abū-alfaraj Rūnī's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sultān Ma'sūd III, the reigning sovereign in various *qaṣidas*; compare *Bodleian Cat.*, Nos. 366 (*Butkhāna*, No. 1), 523, and 1333 (col. 823); *Rieu ii.* p. 547, and A. Sprenger, *Catal.*, p. 308. This *diwān*, which is incomplete at the end, contains chiefly *qaṣidas*, with a few *ghazals*, *ḳiṭ'as*, and *rubā'is*.

Beginning:

سپهر دولت و دین یادشاه (آفتاب هفت

اتلیم ابو المظفر شاه مظفر ابراهیم

The copy breaks off on fol. 429^b; ff. 430^b-432 contain a short extract from Sa'di's *Būstān*, written by another hand. Dated by 'Abd-alkarīb the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378-432, 2 coll., each ll. 18; clear Nasta'liq; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 and 600.

906

Rubā'iyāt-i-'Umar Khayyām (رباعیات عمر خیّام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulānā Abū-alfath 'Umar bin Ibrāhīm al-Khayyām (or al-Khayyāmi), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the *National Review*, 1890, December; comp. also Meisma, *Omar Chajjam van Nishapoer etc.* in *De Gids*, 1891, iii. pp. 504-535. Other copies are found in the *Bodleian Library* (*Bodleian Cat.*, Nos. 524 and 525), the *British Museum* (*Rieu ii.* p. 546), in *Gotha* (W. Pertsch, p. 25), *Berlin* (W. Pertsch, *Berlin Cat.*, p. 86), *Vienna* (G. Flügel i. p. 496), *Calcutta*, (*Asiatic Society*, No. 1548), *Paris* (two MSS.), and *Cambridge*; see also A. Sprenger, *Catal.*, p. 464; *Garcin de Tassy* in *Journal Asiatique*, 5^e série, vol. ix. p. 548, etc. Eastern editions: *Calcutta*, A.H. 1252 (A.D. 1836); *Tahrān*, A.H. 1278 (A.D. 1861, 1862), and *Lucknow*, 1878 and 1883; also a fragmentary edition (containing sixty-

two rubâ'is) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Tahrân text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mir Husain in Tabriz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz,' London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعیات افصح المتقدمین ملک الحکما: مولانا عمر ختیم رحمة الله عليه، در تاریخ قدما مسطور و مذکور است که وفات الح

Beginning of the first rubâ'i (the same as the initial poem in Bodl. 367):

ای سوخته سوخته سوختنی
وی آتش دوزخ ز تو افروختنی

(= No. 488 in Whinfield's edition).

The third rubâ'i is identical with the initial one in Rieu's first copy:

آمد سحری ندا ز میخانه ما الح

(= No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2420, ff. 212-264, 5 rubâ'is in a page; distinct Nasta'liq; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubâ'is on fol. 159^a, also the same. No date. This copy contains 362 rubâ'is in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158-194, 5 rubâ'is in a page; Nasta'liq; size, 8¼ in. by 5 in.

908

Diwân-i-Mas'ûd-i-Sa'd-i-Salmân (دیوان مسعود سعد (سلمان).

A slightly defective copy of the lyrical poems of Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, who was born in Hamadân, according to 'Aufi and the Haft Iklim (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A. D. 1131), according to others A. H. 515 (A. D. 1121). Besides his Persian diwân he wrote two others, an Arabic and a Hindûstâni one, compare Bodleian Cat., No. 526; Butkhâna, No. 4 (ib., col. 197), and Dakâ'ik-alash'âr (ib., col. 822); A.

Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5^e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Kāşidas, kit'as, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1^a, runs thus:

در کان زشرم چشمه یاقوت سرخ شد
وین خرده ایست نیکو خاطر بدین گمار

Rubâ'is, on fol. 245^a, beginning:

چون مار فلك بست بافسون مارا
وز خانه خود کشید بیرون مارا

That this is really Mas'ûd's diwân and not Khâkânî's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, for instance, on fol. 9^b, l. 6; fol. 76^b, l. 11; fol. 117^b, l. 8; fol. 195^b, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'liq; size, 11½ in. by 6¾ in.

909

Diwân-i-Azraqi (دیوان ازرقی).

Lyrical poems by Abû-almahâsin Abûbakr Zain-aldin Azraqi, the panegyrist of the Saljûk prince Tughân-shâh I, see Haft Iklim, No. 625 (col. 423 in this Cat.); Khazâna-i-'âmirah, No. 2 (Bodleian Cat., col. 256); Âtashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallâh Anşâri; Khulâsat-alafkâr, No. 9 (ib., col. 303); and Makhzan-algharâ'ib, No. 23 (ib., col. 317). He died A.H. 527 (A. D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertsch, Berlin Cat., p. 742. The earliest poetical version of the *sandâbad-nâmeh* in Persian is ascribed to Azraqi, comp. Rieu ii. p. 749^a, and W. Pertsch, loc. cit.

The present copy of Azraqi's diwân contains:

Kāşidas, on fol. 177^b, beginning:

ز نور قیمة زربین آینه تمشال
زمین تفته فرو پوشد آتشین سرپال

Rubâ'is, on fol. 212^b, margin, beginning:

ای رای تو با ضمیر گردون شده جفت
ظامر بر تو هر چه فلك راست نهفت

No date.

No. 609, ff. 177^b-214^b, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5½ in.

910

Diwân-i-Ahmad Nâmaqi (دیوان احمد نامقی).

The lyrical poems of the great Shaikh-alislâm Abû Naşr Ahmad bin Abû-alhasan (or, according to others, Abû-alhusain) Nâmaqi Jâmi, usually called Ahmad-i-Jâm, with the epithet of Zhandapil (ژنده پیل), who was born in Nâmaq, a village near Jâm, A. H. 441 (A. D. 1049, 1050), and died A. H. 536 (A. D. 1141, 1142), see the Safinat-alauliyâ, No. 308, and the Haft Iklim, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafahât-aluns, pp. 405-417; Muntakhab-alash'âr, No. 16 (Bodleian Cat., col. 241); Âtashkada,

No. 155 (ib., col. 267); *Khulāṣat-alafkār*, No. 3 (ib., col. 302), and *Makḥzan-algharā'ib*, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named *tadhkirah*, is found in this copy on fol. 24^b, last line.

Contents:

Ghazals and a few *qaṣidas*, arranged alphabetically, except the first, on fol. 1^b, beginning:

ای جمالت تابشی در انس و جان انداخته
پرتو روی تو نوری در جهان انداخته

Two short *mathnawis* (of forty-five and eighty-nine baits respectively), on fol. 99^a, the first celebrating the *Kalandar* or wandering monk, and having as first word in each hemistich the word *قلندر*, begins thus:

قلندر پرتو نور الهیست - قلندر مطلع انوار شاهیست

the second, on fol. 101^a, begins:

خداوندی که آن پیدا و پنهانست
جمالش بین که در هر ذره تابانست

The *rubā'is*, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54-63 are misplaced, their right order being: 54, 61, 62, 55-60, 63.

No. 329, ff. 104, 2 coll., each ll. 12; large *Nasta'lik*; illuminated frontispiece; size, 11 in. by 6½ in.

911

Diwān-i-Adib Šābir (دیوان ادیب صابر).

Lyrical poems by Jalāl-aldin (as he is called here instead of the usual *Shihāb-aldin*) *Aḥmad bin Isma'īl Adib* (or *Sharaf-aladibbā*) *Šābir* of *Tirmidh*, the panegyrist of *Sulṭān Sanjar* (A.H. 511-552 = A.D. 1117-1157), who was drowned in the *Oxus* by order of *Atsiz* the *Khwārizmshāh* (A.H. 521-551 = A.D. 1127-1156). The date of his death is, according to *Taqī Kāshī* (A. Sprenger, *Catal.*, p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other *tadhkiras* fix it in A.H. 544 or 546, see the *Ātashkada*, No. 728 (*Bodleian Cat.*, col. 287); *Butkhāna*, No. 8 (ib., col. 197); *Khulāṣat-alafkār*, No. 10 (ib., col. 303); and *Makḥzan-algharā'ib*, No. 1291 (ib., col. 344); the *Haft Iqlim*, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, *Catal.*, pp. 313-315, and W. Pertsch, *Berlin Cat.*, p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, *Chronological Retrospect*, ii. p. 391.

This *diwān* contains *qaṣidas*, *kiṭ'as*, and *rubā'is*, and begins on fol. 48^b:

جود ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian *diwāns* (see No. 903 above), and is dated end of *Muḥarram*, A.H. 714 (A.D. 1314, May 16), by 'Abd-almu'min al'alawī alkāshī.

No. 132, ff. 48-75, 6 coll., each ll. 40; striking old *Naskhi*; small illuminated frontispiece on fol. 48^b, and a vignette on fol. 48^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

912

Diwān-i-Mu'izzi (دیوان معزی).

The complete lyrical poems of *Amir Abū 'Abdallāh*, or *Abūbākr Mu'izzi*, the panegyrist of *Sulṭān Malikshāh* and king of poets at *Sanjar's* court. His original name was *Muḥammad bin 'Abd-almalik*, and his father, 'Abd-almalik *Burhāni*, had been a court-poet of *Alp Arslān Saljūki*, *Malikshāh's* father and predecessor (A.H. 455-465 = A.D. 1063-1072); three places compete for the honour of being his native town, viz. *Nishāpūr* (see *Butkhāna*, No. 9, in *Bodleian Cat.*, col. 198; *Khazāna-i-āmīrah*, ib., col. 259; *Makḥzan-algharā'ib*, No. 2247, ib., col. 370; *Khushgū's Safinah*, *Haft Iqlim*, No. 747, and the short biographical notice prefixed to the following copy), *Nasā* (in *Daulatshāh* and the *tadhkirah* described in W. Pertsch, *Berlin Cat.*, p. 479, No. 132), and *Samar-kand* (in *Taqī Kāshī*, see A. Sprenger, *Catal.*, p. 16, No. 12, and *Ātashkada*, No. 744 in *Bodleian Cat.*, col. 287). He was killed by a stray arrow from *Sanjar's* bow, A.H. 542 (A.D. 1147, 1148). Other copies of his *diwān* are described in Rieu ii. p. 552^b; A. Sprenger, *Catal.*, pp. 501 and 502, and G. Flügel i. p. 497; comp. also the *Khulāṣat-alafkār*, No. 240 (*Bodleian Cat.*, col. 310), and the *Dakā'ik-alashfār* (ib., col. 822).

This *diwān* consists chiefly of *qaṣidas*, intermixed with some *tarkibbands*, a few *kiṭ'as*, *ghazals*, and *rubā'is*.

Beginning:

زمشرق تا حد مغرب شناسد هر که دین دارد
که دین رونق بتایید امیر المؤمنین دارد

An additional series of *rubā'is*, on fol. 367^a, beginning:

ای رایتو برکشیده بر ایوان سر
گردونت نهاده بر خط پیمان سر

Dated the 1st of *Dhū-alḥijjah*, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21; distinct *Nasta'lik*; much worm-eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece; size, 10½ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian *diwāns* (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of *Mu'izzi's* poems, chiefly *qaṣidas*, with a few *kiṭ'as* and *rubā'is* at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1^b.

No. 132, ff. 1-18, 6 coll., each ll. 40; *Naskhi*; small illuminated frontispiece on fol. 1^b, a vignette on fol. 1^a; miniature paintings throughout; size, 15½ in. by 11 in.

Sanā'ī (Nos. 914-928).

914

Seven *mathnawis* by *Sanā'ī*.

This is the fullest collection, as yet met with, of the mystical and didactic *mathnawis* of *Ḥakim Sanā'ī* of *Ghazna*, with his full name, *Abū-alma'jīd Majdūd bin*

Âdam Sanâ'i, who probably died A.H. 545 (A.D. 1150), the date given by Takî Kâshî and the Âtashkâda (the latter stating, that Sanâ'i wrote an elegy on the death of Amir Mu'izzî, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muhammad bin 'Ali al-Raffâ's and Jâmi's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawî of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the *ḥadiqah* give A.H. 534 or 535 (A.D. 1139-1141) as the date of composition for that mathnawî, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned tadhkiras. Another, still later date for the poet's death, is given by Daulatshâh and H. Khalfâ in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanâ'i in general, Bodleian Cat., Nos. 528-537; Rien ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; H. Khalfâ iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Iklim, No. 333, etc.

The seven mathnawîs contained in this collection are:

1. *Ḥadiqat-alfakîkah wa Shari'at-alfariqah* (حديقة الحقيقه و شريعة الطريقه), usually called *Ḥadiqah*, in ten bâbs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc. cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawî is *Kitâb-alfakhrî*, or *alkitâb-alfakhrî*, also *Fakhrinâma*, see W. Pertsch, loc. cit. Beginning of Bâb I, on fol. 1^b:

ای درون پرور برون آری
وی خرد بخش بیخرد بخشای

Bâb II, on fol. 54^b; III, on fol. 65^a; IV and V, not marked; VI, on fol. 143^b; VII, on fol. 168^a; VIII, on fol. 189^a; IX, not marked; X, on fol. 264^b.

2. *Tariq-althakîk* (طریق التحقیق), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278^b:

ابتدای سخن بنام خداست
آنکه بی مثل و شبه و بی همتاست

3. Another mathnawî, without title, which may be the *Gharibnâma* (غریبنامه), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302^b:

اینچنین گفت راوی همدان (همه دان =)
که بعهد قدیم در همدان

4. *Sair-al'ubbâd ilâ alma'âd* (سیر العبّاد الی المعاد), also styled *کنوز الرموز*, see No. 927 below (both titles therefore designating *one* mathnawî only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326^b:

مرحبا ای برید سلطان و ش
تخت از آب و تاجت از آتش

Portions of this mathnawî are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282^b sq.).

5. *Kârnâma* (کارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347^b:

و بحک ای نقشبند بر خامه - قاصد رایگان بی نامه

6. *'Ishk-nâma* (عشقنامه), beginning, on fol. 360^b:

عشق مرغ نشیمن قدم است
قوت او گه وجود و گه عدم است

7. *'Aql-nâma* (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of *سنائی آباد*. It begins, on fol. 377^b:

ابتدا میکنم بنام خدا
آنکه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13. J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'liq; illuminated frontispiece at the beginning of each of the last six mathnawîs; size, 6 $\frac{3}{8}$ in. by 3 $\frac{1}{4}$ in.

915

Another defective copy of *three* mathnawîs by Sanâ'i. Contents:

1. *Ḥadiqah*, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2^b, ll. 17 and 18: روزی من که مجدود سپاس و ستایش مبدعی است که: (آدم سنائی ام بسخن پاک کلمه کن سخندان و سخنگوی را ابداع کرد آنخ. خطبه حدیقه حکیم سنائی

It is styled in the colophon *سنائی حکیم سنائی*.

Beginning of Book I of the mathnawî itself, on fol. 11^b: *ای درون پرور آنخ*; Book II, on fol. 67^b; III, on fol. 122^b; IV, on fol. 132^a; V, on fol. 136^b (between ff. 141^b and 142^a one single bait is missing, indicated by the catchword: *خویشتن بین آنخ*, corresponding to

No. 2481 (918 in this Cat.), fol. 146^b, l. 7); VI, on ff. 147-151 and 296-311^b (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177^a, l. 6-fol. 188^b, l. 1); VII, on ff. 311^b-315 and 152-155^b (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214^a, l. 11-fol. 215^b, l. 2 in No. 2481); VIII, on fol. 155^b; IX, on fol. 159^b; X, on fol. 187^a. On fol. 294^a there is added (by another hand in Shikasta) the famous *fatwâ* of the Khalîf's court at Baghdâd, vindicating Sanâ'i's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: الحمد لله رب العالمین و الصلوة علی خیر خلقه محمد و آله اجمعین در بعضی آثار است که دو چیز در عمر آنخ. Marginal glosses on the first seventy-seven leaves; on fol. 1^a the author's name is misspelt as *ثنائی*.

2. *'Ishk-nâma*, beginning, on fol. 332^b: *عشق مرغ آنخ*.

3. *'Aql-nâma*, beginning, on fol. 348^b: *ابتدا میکنم آنخ*.

This part was transcribed at the end of Muḥarram, A.H. 1061 (A.D. 1651, Jan. 23); in the colophon of the

preface of the Ḥadīkah appears as date the 2nd of Muḥarram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316-331 do not belong to any of these three mathnawis of Sanā'ī, but contain a portion of the Bāgh-i-Iram (باغ ارم), also called Bahrām and Bihrūz (بهرام و بهروز), by Maulānā Kamāl-aldin Bannā'ī, with the takhalluṣ Ḥāli, who died A. H. 918 (A. D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; Rieu i. p. 351^b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'liq; small illuminated frontispieces on fol. 1^b and 11^b; size, 9 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

916

A very defective copy of *three* mathnawis by Sanā'ī.

This very old copy of portions of three of Sanā'ī's mathnawis is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Ḥadīkah, beginning, on fol. 77^b, with a fihrist of the ten bābs (فهرست الابواب), comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اول ثنا و تحمیدست
محض تنزیه و صرف توحیدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون پرور الخ. This mathnawī breaks off on fol. 93^b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbād ilā-alma'ād or Kunūz-alrumūz, on ff. 108^a-116^a, the only complete one, as it seems, of the three poems contained in this copy. Beginning: مرحبا ای برید الخ.

3. Kārnāma, beginning, on fol. 116^b وبحک ای و نقشبند الخ. The conclusion of this mathnawī is found on fol. 76^a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumādā II, A. H. 637 (A. D. 1240, Jan.), by Faḍl-allāh bin Muḥammad bin 'Umar bin 'Uthmān alshūfi.

No. 1444, ff. 33-76^b, 77^b-93^b, and 108^a-137^b, 4 coll., each ll. 25; good old Naskhī; size, 9 $\frac{1}{4}$ in. by 6 in.

917

A defective copy of *two* mathnawis by Sanā'ī.

Contents:

1. Sair-al'ubbād ilā-alma'ād (here styled رسالة سیر العباد), beginning, on fol. 2^b: مرحبا ای برید الخ.

2. Ḥadīkah, incomplete and much curtailed; Book I, on fol. 30^a, beginning: ای درون پرور الخ; Book II, on fol. 93^b; III, on fol. 107^a, last line (the chapter not being numbered); IV, on fol. 157^b; V, on fol. 166^b; VI, on fol. 198^b. The sixth bāb agrees with No. 2481 (918 in this Cat.) as far as fol. 202^b, l. 6 (= fol. 175^a, last line but two in that copy); but from thence there

is no further agreement. Bāb VII, on fol. 241^a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250^a opens in Bāb X with the bait:

با دو عاقل هوا نیامیزد - يك هوا از دو عقل بگریزد

but the exact words are not found in No. 2481; the agreement begins again on fol. 255^b, first line (= fol. 383^a, first line, in No. 2481). The usual date of A. H. 525 appears here in the last bait:

پانصد و بیست و چار رفته زعام
پانصد و بیست و پنج گشت تمام

Copied by Kīwām bin Muḥammad of Shirāz; no date appears. On fol. 1^a appears the same wrong spelling of Sanā'ī's name (سنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'liq; two luxuriously illuminated title-pages on ff. 1^b and 2^a; illuminated frontispieces on ff. 2^b and 30^a; ff. 2^b, 3^a, 29^b, and 30^a splendidly adorned; size, 8 in. by 5 in.

918

Ḥadīkah (حدیقه).

Another excellent and complete copy of Sanā'ī's Ḥadīkah, written at Iṣfahān, A. H. 1027 (A. D. 1618). Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 73^b; III, on fol. 139^b; IV, on fol. 152^a; V, on fol. 158^a; VI, on fol. 171^a; VII, on fol. 208^b; VIII, on fol. 220^a; IX, on fol. 225^b; X, on fol. 260^b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta'liq; the last four pages written by another hand; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

919

Another complete copy of the Ḥadīkah.

This copy was finished the 26th of Shawwāl, A. H. 1077 (not 1088, as is written at the end, since the transcriber distinctly says in words: سنه سبع و سبعین (= A. D. 1667, April 21. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 56^a; III, on fol. 100^a; IV, on fol. 120^a; V, on fol. 145^b; VI, on fol. 154^b; VII, on fol. 166^a; VIII, on fol. 183^b (here called by mistake باب سادس instead of ثامن); IX, on fol. 190^b; X, on fol. 203^a. Date of composition, A. H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'liq, by two different hands, the first on ff. 1-152, the second on ff. 153-270; illuminated frontispiece; size, 12 $\frac{1}{4}$ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bāb I, on fol. 1^b; II, on fol. 62^a; III, on fol. 73^a; IV, on fol. 128^b; V, on fol. 138^b; VI, on fol. 167^b; VII, on fol. 196^a; VIII, on fol. 223^b; IX, not marked; X, on fol. 301^b (this last bāb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fibril of the ten bâbs, and appears to be that of Muḥammad bin 'Ali al-Raffā (alias Muḥammad bin 'Ali Raḳḳām, see Rieu ii. p. 550^b), on fol. 1^a. On fol. 3^a begins Sanā'i's own preface: *سپاس و ستایش الخ*, but in an abridged form. The mathnawi itself begins on fol. 6^b; on fol. 37^b appears the beginning of Bâb VIII, on fol. 50^a that of Bâb IX, on fol. 86^b that of Bâb X, on fol. 193^a that of Bâb V, on fol. 246^b that of Bâb VI, on fol. 250^a that of Bâb VII, and on fol. 270^b that of Bâb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece on fol. 6^b; size, 6 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11^a margin begins Bâb IX, on fol. 24^a Bâb X, on fol. 51^b Bâb II, on fol. 58^a margin Bâb III, and on fol. 86^b margin Bâb VIII; all the other headings are missing.

No. 3342, olim 13. J. 23, ff. 136, 2 coll., each ll. 15, and a third on the margin, ll. 28; small Nasta'liq; size, 7 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$ in.

923

Sharḥ-i-Ḥadīkah (شرح حدیقه).

The revised and collated edition of Sanā'i's *Ḥadīkah* with a commentary and marginal glosses by 'Abd-allāṭif bin 'Abdallāh al-'Abbāsī, who is best known by his revised and annotated edition of Jalāl-al-dīn Rūmī's mathnawi (see Nos. 1088-1090 in this Cat.), his commentaries on the same poem, entitled *مرآة لطائف المعنوی* and *المثنوی* (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091-1097 in this Cat.); he died A. H. 1048 or 1049 (A. D. 1638, 1639) in Shâbjahân's reign. The present copy, which is the author's autograph (comp. fol. 1^a: *حرره و سوده عبد اللطيف بن عبد الله الخ*), was finished by him the 20th of Jumâdâ-alawwal, A. H. 1044 (A. D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the *لطائف الحدائق*, from which also the glosses are taken (marked by *لط*). According to the *dibâca* he began the larger work A. H. 1040 and completed it A. H. 1042 (A. D. 1630-1633), supported by his friend Mir 'Imâd-al-dīn Maḥmûd al-Hamadâni, with the takhalluṣ Ilâhî, the author of the well-known *tadhkirah* of Persian poets, the *خزبنه گنج* (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allāṭif borrowed the copy, described there,

in A. H. 1035=A. D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanā'i's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanā'i's preface, on fol. 1^b, beginning: *سپاس و ستایش الخ*, introduced by a few lines from 'Abd-allāṭif's pen, on fol. 1^a: *این دیباچه است که صاحب طبع الخ* *سليم الخ*.

Editor's preface, styled *مختصر بر شرح ابیات دیباچه* (the meaning of which is explained on fol. 11^a: *دیباچه مختصر که از جمله چهار چمن شرح لطائف الحدائق* (بر چمن نخستین شرح ابیات تحریر یافته بر ناقدان بصیر و صیرفیان خبیر رسته بازار: *ملك صورت و معنی مخفی و مستور نماید که الخ*).

Short account of Ilâhî's share in this work and two *ta'rikhs* on the date of its completion by the same Ilâhî, on fol. 13^b, beginning: *چون پاکیزه میوه باغ اصطفی و کرامی گوهرکان اجتنبا سامی نتیجه دودمان الخ*.

Beginning of Bâb I of the *Ḥadīkah*, on fol. 17^b: *ای درون الخ*, again introduced by a few lines from the editor's pen, on fol. 17^a, in which he enumerates his authorities, viz. the *Kāmûs*, the *Ṣurâḥ*, and other famous Arabic and Persian dictionaries, grammars, etc. *لغات عربی و فرهنگهای معتمد فارسی و قواعد نحوی* (و قوانین صرفی). The first words of the commentary itself run thus: *قول امام جعفرست رضی الله عنه هذه قبة الناس والله قبة كثرية یعنی این قبه که کنایه از آسمانست الخ*.

Bâb II, on fol. 112^b; III, on fol. 213^a; IV, on fol. 234^b; V, on fol. 241^a; VI, on fol. 256^a; VII, on fol. 298^a; VIII, on fol. 310^a; IX, on fol. 316^a; X, on fol. 348^a. The date of composition is given here as A. H. 535:

پانصد و سی و چار رفته زعام
پانصد و سی و پنج گشت تمام

but the margin gives the various readings *بیست و چار* and *بیست و پنج*.

The *fatwâ*, on fol. 472^b, beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): *این فصلی است که بر سلطان اعظم مالک البر و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهیم انار الله برهانه نوشته است الخ*.

No. 344, ff. 474, ll. 19; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b, 11^b, and 17^b; size, 10 $\frac{3}{4}$ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilâhî's share, the short introductions, and the

fatwâ are wanting in this copy, which begins at once with the initial bait of Bâb I of the Ḥadiqah; beginning of the commentary as in the preceding copy. It is rich in original glosses and notes, which make this copy especially valuable. The first gloss is: درون سالکان بنور عرفان و برون بنور شریعت.

Bâb II, on fol. 60^b; III, on fol. 126^a; IV, on fol. 140^a; V, on fol. 143^b; VI, on fol. 153^a; VII, on fol. 177^b; VIII, on fol. 185^a; IX, on fol. 188^b; X, on fol. 207^a. The date of composition is again A. H. 535, but (as a various reading) there is written بیست above the word سی. On fol. 1^a the poet is again called by mistake ثنائی.

This copy was made in Muḥammadshâh's reign, at the request of Mir Mu'min Ghulâm-i-Ḥasan wa Ḥusain (میر مؤمن غلام حسن و حسین), by Shaikh Jamâl Muḥammad Kuraishi alḥâshimî. The year is omitted, only the 22nd of Rabî'-alawwal is given as date.

No. 898, ff. 276, ll. 19 (the verses in 4 coll.); Nasta'lik; size, 10½ in. by 6 in.

925

Intikhâb-i-Ḥadiqâ-i-Ḥakim Sanâ'î (انتخاب حدیقه) (حکیم سنائی).

Extracts from Sanâ'î's Ḥadiqâh, made by Farid-aldin 'Aṭṭâr (who died A. H. 627 = A. D. 1230), and arranged under certain headings, as: فی نعت الرسول, on fol. 174^a; فی التجلی, on fol. 174^b; فی المعرفة, on fol. 175^b; فی الاستناد, on fol. 176^a; فی الوحدة, on fol. 176^b; فی العناية, on fol. 178^a; فی القدرة والحکمة, on fol. 179^a; فی الهدایة, on fol. 179^b; فی الرزق, on fol. 180^a; فی الجسم و الروح, on fol. 180^b; فی العلم و الجهل, on fol. 184^a; فی نفس المطمئنة, on fol. 184^b; فی نفس الامارة, on fol. 185^b; فی الايمان, on fol. 186^a; فی العشق, on fol. 187^b; فی المجاهدة, on fol. 190^a; فی علامات الطريق, on fol. 190^b; فی الرياضة, on fol. 191^a, etc. etc. Other copies of the same extracts in Bodleian Cat., No. 536; A. Sprenger, Catal., p. 353; G. Flügel i. p. 501; W. Pertsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: حمد و شکر خدا علی الاطلاق ذات حق را سزد باستحقاق الخ.

No. 2832, ff. 173-203; written in diagonal lines, Nasta'lik; size, 7 in. by 4½ in.

926

Ṭarîḳ-althakîk (طریق التحقیق).

Another complete copy of Sanâ'î's mathnawî Ṭarîḳ-althakîk, beginning as in No. 3346 (914 above), fol. 278^b. On the last page appears the date of composition, A. H. 528:

پانصد و بیست و هشت و آخر سال
بود کین نظم نغز یافت کمال

IND. OFF.

Dated the 15th of Jumâdâ-althâni, A. H. 1061 (A. D. 1651, June 5).

No. 1430, ff. 153^b-188^b, 2 coll., each ll. 12-13; large Nasta'lik; size, 10½ in. by 5½ in.

927

Ash'âr-i-Sanâ'î (اشعار سنائی).

A large collection of Sanâ'î's poetical works, but arranged in a somewhat confusing manner.

Contents:

A prose preface (دیباچه), which is apparently that of Muḥammad bin 'Alî al-Raffâ (or bin 'Alî Raḳḳâm, see above in No. 921), as the beginning is the usual one of that preface, viz.: الحمد لله الخبير بخفیات الضمائر: العلیم بحقیقات (بخبیئات) السرائر المنزّهة عن الامثال; و النظائر المتعالی عن العشیره و العشائر الخ; but at the end of this preface, on fol. 7^a, the following statement appears, that this collection of Sanâ'î's poetical works is entitled: کتاب الحدائق فی الحقائق, and consists of ten kisms, viz.:

قسم اول در نامها و جوابها که وی نوشته است.
قسم دوم در توحید رب العالمین جل جلاله.
قسم سوم در نعت پیغمبر محمد مصطفا صلوات الله و سلامه.
قسم چهارم اندر موعظه وزهد و حکمت.
قسم پنجم در مدحیات و مرثیاتی.
قسم ششم در غزلیات.
قسم هفتم فی المقطعات و المرثیاتی و الهزلیات.
قسم هشتم در رباعیات.
قسم نهم در مراتب حال انسانی که آنرا کنوز الرموز خوانند و سیر العباد الی المعاد نیز خوانند.
قسم دهم در کارنامه که ببلخ نوشته بود و سنائی آباد فی الزهد و الموعظة و السلوک و العشق

In the collection itself these separate kisms are not forthcoming, except the *first*, *ninth*, and *tenth*. The *first* (in prose) begins, on fol. 7^b, l. 1: پیش از آنکه لطف دیومیت و حکمت ربوبیت الخ.

Then follows a large series of *kaşidas*, *kiṭ'as*, *ghazals*, and *rubâ'is*, mixed together without any order, on fol. 23^b, beginning:

قد شهد الله جل ذکراه - بأثد لا اله الا هو

At the end of this series is written: (sic!) تمت الكتاب; and it is dated the 17th of Şafar, A. H. 1000 and (the second number is missing). On fol. 244^a there is found a *kaşidah* in honour of Shaikh Abû-almafâkhir Muḥammad bin Manşûr; on fol. 245^a a new series of *kaşidas* begins, the first bait of which runs thus: ای نهاده پای همت بر سراوج سما الخ followed by *kiṭ'as*, on fol. 283^b, and a string of *ghazals*

P P

in alphabetical order, except the first six, on fol. 295^a. Beginning of the first alphabetical ghazal, on fol. 296^a:

ای همه خوشی در آغوش شما
قبلهٔ جانها بُناگوش شما

The *ninth* kism begins on fol. 365^a and contains, quite in agreement with the above index, the mystical mathnawi کنوز الرموز, otherwise styled سیر العباد الى المعاد (see No. 914 above).

The *tenth* kism begins on fol. 380^a and contains the second mathnawi mentioned in the index, the کارنامه (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز کارنامه که خواجه سنائی از بلخ بفرنین (بغزنین) فرستاد بجماعت دوستان و یاران مذکور الخ.

At the end of the copy, on ff. 393^b-411, a third mathnawi is found, viz. the عقلمانه (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمدًا بکافی نعمة الخ; this mathnawi is, according to the index and the colophon on fol. 411^a, also styled سنائی آباد.

No. 2722, ff. 411, 2 coll., each ll. 15-24; written by different hands in various forms of Nasta'liq; some of the last pages injured; size, 9 $\frac{3}{8}$ in. by 6-6 $\frac{3}{8}$ in.

928

Diwân-i-Sanâ'i (دیوان سنائی).

A small collection of the lyrical poems of Sanâ'i (for copies of the complete diwân see Bodleian Cat., No. 537, and Rieu ii. p. 551^a), containing chiefly *qasidas*, interspersed with a few ghazals and *kit'as*. Beginning:

ای در دل مشتاقات از عشق تو بوستانها
از حجت بیچونی از صنع تو برهانها

Ff. 9-13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23^b. No date.

No. 609, ff. 1-48^a, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; a drawing on fol. 1^a and a picture on fol. 48^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

929

Two mathnawis by Mu'ayyid alnasafi.

Two old mystical mathnawis in the very form and style of the minor didactic poems of Sanâ'i, by a poet called Mu'ayyid alnasafi (who is no doubt identical with Mu'ayyid-aldin Samarqandi, see Haft Iklim, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the *Hadîkah*, whom he closely imitated.

1. نسیم الصبا الى الصبا, on ff. 24^b-32^b, beginning:

ای مصابیح آسمان هدی - وی مفتاح جنة الماوی

2. پهلووان نامه, on ff. 94^a-107^b, beginning:

مرحبا ای رفیق همدم من
بشنو این سرگذشت برغم من

The title of this second mathnawi appears at the bottom of fol. 32^b, and again at the end of the poem, on fol. 107^b, l. 13; the name of the poet, on fol. 32^b, l. 4, and in the title itself. The *Pahlawânâma* is divided into fourteen short *maqâlas*, dealing with various ethical and mystical topics, and a *khâtimah*.

Copied in Jumâdâ I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân alṣūfi.

No. 1444, ff. 24-32 and 94-107, 4 coll., each ll. 25; good old Naskhi; many pages greatly injured; size, 9 $\frac{1}{4}$ in. by 6 in.

930

Diwân-i-Haḍrat Ghauth-althaḳalain (دیوان حضرت غوث الثقلین).

Lyrical poems of the great founder of the Kâdiri order, Shâh Muḥyi-aldin Sayyid 'Abd-alkâdir aljili, with the honorary epithet of Ghauth-althaḳalain or Ghauth ala'zam, who was born in Ramadân, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabi' II, A.H. 561 (A.D. 1166, Febr.), see *Safinat-alauliyâ*, No. 36. They are in alphabetical order and begin:

گر بیائی بسر تربت ویرانه ما
بینی از خون جگر آب زده خانه ما

Copied from a MS. of Nawwâb Bihruzkhân. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1430, ff. 1-35, 2 coll., each ll. 12; Nasta'liq; collated; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

931

Diwân-i-Ḥasan Ghaznawî (دیوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrâm-shâh of Ghazna (who reigned A.H. 512-547 = A.D. 1118-1152), Sayyid Ashraf-aldin Ḥasan bin Nâsir 'alawî (so his name is given in 'Aufi and Taqi Kâshi, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rieu iii. p. 999^b; in the preface of this copy, on fol. 2^a, l. 4, he is called Abû al'ali Ḥasan bin Muḥammad alḥusainî; in the *Haft Iklim*, No. 335, col. 401 in this Cat., and the *Khulâṣat-alaḳkâr*, Bodleian Cat., col. 305, No. 76, Sharaf-aldin Ḥasan bin Nâsir 'alawî). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger, Catal., p. 16; Butkhâna, in Bodleian Cat., col. 198, No. 13; and *Âtashkada*, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1^b: الحمد لله رب العالمین و الصلوة علی رسوله محمد وآله الطاهرين و سلم تسليماً كثيراً كثيراً، واجبست بر ارباب عقل و فطنت الخ.

Tarji's, tarkibbands, *qasidas*, ghazals, and *kit'as*, all mixed together without any order, on fol. 4^a, beginning:

یا رب این مائیم و این صدر رفیع مصطفاست
یا رب این مائیم و این فرق عزیز مجتباست

It agrees with the first quotation in the *Makhzan-algharâ'ib*, No. 562 (Elliott Coll. 395, fol. 92^b), see Bodleian Cat., col. 327.

Rubâ'is, on fol. 163^b, beginning :

مقصود زآفرینش ما جانست
وین گوهر پاک را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

932

Another copy of the same diwân.

No prose preface. The copy contains, like the preceding one, tarji's, tarkibbands, qaşidas, ghazals, and kiṭ'as without any order, and a series of rubâ'is at the end, on ff. 274^b-294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwâl, A. H. 1069 (A. D. 1659, July 15), by 'Abd-alraḳib.

No. 323, ff. 150-294, 2 coll., each ll. 18; clear Nasta'liq; size, 10½ in. by 5½ in.

933

The same.

This copy of Hasan Ghaznavi's diwân begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245^b: اوصاف بزرگواری
و فضیلت سخنگذاری او اظهار من الشمس است الخ

On fol. 248^a margin, the date of Hasan's death is correctly fixed in A. H. 565. Beginning of the diwân itself, on fol. 249^b, the same as in the preceding copies.

No date.

No. 609, ff. 245^b-304, 2 coll., each ll. 13-15, and a third on the margin, ll. 24-28; Nasta'liq; two illuminated frontispieces on ff. 245^b and 249^b; the first two pages both of preface and diwân splendidly adorned; size, 9½ in. by 5½ in.

934

Diwân-i-Zahîr-aldin Shufurwah (دیوان ظهیر الدین شفره).

According to the short prose preface, on fol. 1^b: امام عالم بارع افضل اکمل ظهیر الدین شفره اصفهانی روح الله روحه مردی بی نظیر و حکیم بوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده و مدح الخ, this copy contains the extremely rare diwân—not met with in any other collection—of Zahir-aldin 'Abdallâh Shufurwah of Isfahân, who was a cousin of the better-known Sharaf-aldin Muhammad Fadl-allâh or 'Abd-almu'min Shufurwah (see Haft Iqlim, Nos. 867 and 868, col. 441 in this Cat.; Âtashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sulṭân Arslân bin Tuḡhrul Saljûki (A. H. 556-571 = A. D. 1161-1176) and of his son and successor, Sulṭân Tuḡhrul III (A. H. 571-590 = A. D. 1176-1194); comp. also the Makhzan-algharâib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Kurân-interpretation, and where some poetical extracts are given, which,

however, cannot be traced in this copy. The diwân consists of qaşidas, intermixed with a few ghazals, kiṭ'as, and four rubâ'is.

Beginning of the diwân, on fol. 1^b:

ای هستی بی نشان نشانت - بیخود خرد از علو نشانت

No date.

No. 240, ff. 1-88, 2 coll., each ll. 15; Nasta'liq; worm-eaten; size, 8¾ in. by 4¾ in.

Anwari (Nos. 935-949).

935

Diwân-i-Anwari (دیوان انوری).

The complete lyrical poems of Anḡad-aldin 'Alî Anwari, commonly called the greatest qaşidah-writer of Persia, who was the panegyrist of Sulṭân Sanjar, and died probably A. H. 585 or 587 (A. D. 1189 or 1191); the Haft Iqlim (see above, col. 416, No. 528) fix his death in A. H. 580 (A. D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwari's life and poetical achievements in general, Rieu ii. p. 554 sq.; Bodleian Cat., Nos. 543-558, and 1980; W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel i. p. 502; Cat. des MSS. et Xylographes, p. 319; J. Anmer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10-18). The poet was born in Mahnah, in the Dasht-i-Khâwarân, near Abiward, and therefore used as first takhalluṣ Khâwari. His diwân has been printed, resp. lithographed in Tabriz, A. H. 1260 and 1266; in Lucknow, 1880.

Contents:

A short preface, in prose, on fol. 1^b, beginning: مهتر شغلی که اصحاب نطق و دراست بدان نازند و ارباب فهم و فراست آنرا دستور سازند الخ

Qaşidas and tarji'bands in alphabetical order, except the first, on fol. 2^b.

Beginning of the initial poem:

مقدری نه بآلت بقدرت مطلق
کند بشکل بخاری چو گنبد ازرق

Beginning of the first alphabetical poem, on fol. 3^b:

باز این چه جوانی و جمال است جهانرا
وین حال که نوگشت زمین را و زمانرا

Kiṭ'as, arranged alphabetically, on fol. 188^b, beginning:

ایا صدی که از روی بزرگی - فلک را نیست با قدر تو بالا

Ghazals, also in alphabetical order, on fol. 271^a, beginning:

از دور بدیدم آن پری را - آن رشک بتان آزی را

Short satirical mathnawis (sometimes called *هزلیات* or, as in the following copy, *مثنویات در هجو*), on fol. 323^a, beginning:

حبذا گیر قاضی گیرنگ - آنکه دارد زسنگ خارا ننگ

Rubá'is, in alphabetical order, on fol. 327^a, beginning:

ای هجر مگر نهایی نیست ترا
وی وعده وصل غایتی نیست ترا

Anwarí's diwán ends on fol. 352^b, and is dated by Mu'izz-al-din Ḥasani, the 7th of Muḥarram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353-359 there is written by another hand a series of anonymous mathnawi-baits, beginning abruptly:

بشنو نکته گر اهل هوشی
خودش را به که سگ بفروشی

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'liq; ff. 216 and 353-359 supplied by other hands; size, 11½ in. by 7 in.

936

Another copy of the same diwán.

Contents:

Ḳaṣidas etc. in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: *مقدّری نه الخ*.

Beginning of the first alphabetical *ḳaṣidah*, on fol. 2^b: *باز این الخ*.

Ḳiṭ'as, on fol. 215^b, arranged alphabetically, beginning, on fol. 215^b: *ایا صدی الخ*.

Short satirical mathnawis, beginning, on fol. 296^a:

حبذا گیر الخ

Ghazals, in alphabetical order, beginning, on fol. 300^b:

از دور بدیدم الخ

The same satirical mathnawis, repeated on ff. 351^b-355^b.

Rubá'is, in alphabetical order, beginning, on fol. 355^b:

ای هجر الخ

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1530, ff. 381, 2 coll., each ll. 19; Nasta'liq; size, 10¼ in. by 6¾ in.

937

The same.

Contents:

Ḳaṣidas and tarjī'bands, without any order, on fol. 1^a, beginning as in the two preceding copies.

Ḳiṭ'as, with the short satirical mathnawis at the end, beginning, on fol. 156^a:

دوش خوابی دیده ام کو نیک دیدی نیک باد

خواب نی بل حالتی کان از کرامت برتر است

corresponding to fol. 228^a in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238^a:

از دور بدیدم الخ

Rubá'is, on fol. 277^b, without any order, beginning:

آنی که گفت ضامن ارزاق آمد
وانی که درت قبله آفاق آمد

corresponding to fol. 361^a, last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'liq; illuminated frontispiece; size, 8¾ in. by 4¾ in.

938

The same.

Another complete copy of the same diwán (styled on fol. 1^a: *کلیّیات انوری*), without a date. It contains *ḳaṣidas*, *ḳiṭ'as*, *ghazals*, and *rubá'is*, all mixed together without any order. Beginning as usual: *مقدّری نه الخ*.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'liq; the first two pages splendidly illuminated; size, 10½ in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabī'alawwal, A.H. 987 (A.D. 1579, May), by Nizām Fādī-allāh, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1^b, beginning: *این جریده نامی و نسخه کرامی که از مشاهده صفحاتش ارباب بینش را منظور دیده در نظرست الخ*.

A *first* collection of *ḳaṣidas*, *ghazals*, *ḳiṭ'as*, *tarjī'bands*, etc., all mixed without any alphabetical order, beginning, on fol. 2^a: *مقدّری نه الخ*.

A *second* collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the *radif انداخته*, which cannot be traced in the other copies, on fol. 69^a (the lacuna after fol. 68 comprises, according to the Arabic paging, *one* leaf only).

Rubá'is, beginning, on fol. 211^a: *ای تیغ ترا نهاده سرهاگردن الخ*.

Worm-eaten; occasional notes on the margin.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'liq; splendid binding in red and gold; size, 9¾ in. by 6¾ in.

940

Another more defective copy of the same.

Contents:

Ḳaṣidas and tarjī'bands, *first collection*, in alphabetical order, except the first, on fol. 1^b: *مقدّری نه الخ*.

Beginning of the first alphabetical *ḳaṣidah*, on fol. 3^a:

سپهر رفعت و کوه وقار و بحر سخا

بهار دولت و دین آن جهان قدر و بها

corresponding to fol. 8^a in No. 1530 (936 above).

Ḳaṣidas etc., *second* collection, interspersed with

ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180^a:

ای بهمت برتر از چرخ ائیر - وز بزرگی دین یزدان را ظهیر
corresponding to fol. 78^a, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last *kaşidas*, which begins, on fol. 179^b, ای برده زشاهان, corresponds to fol. 195^b in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196^a, l. 10).

Kiṭās, with a few ghazals, concluded by the short satirical *mathnawis*, on fol. 237^a, beginning:

ای فلک پیش طالع نیکت - کرده پرواز اختر بدرا
corresponding to the fourth *kiṭāh* in No. 1530, fol. 216^a.
Fol. 179 injured. No date. College of Fort William, 1825.

No. 2258, ff. 358, 2 coll., each ll. 15-16; Nasta'lik, by at least four different hands; size, 8½ in. by 4½ in.

941

A third defective copy of the same.

Contents:

Kaşidas etc., without any order, on fol. 1^b, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol. 134^b:

ای عقل تو پیر و بخت برنا - خارست زمانه وتو خرما

Kiṭās, in alphabetical order, beginning, on fol. 184^a:

زهی صدی النج

This part is incomplete at the end; the last *kiṭāh* on fol. 192^b, which breaks off with the second bait, is found in No. 1530, fol. 247^b, ll. 3 and 2 ab infra. There are besides lacunas after ff. 189 and 191. The *kiṭāh* ربع مسکون النج, beginning on fol. 189^b, corresponds to No. 1530, fol. 230^a, the *kiṭās* on fol. 190^a to ff. 243^b and 237^b respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and خ, and the beginning of the letter د are missing). The last *kiṭāh*, on fol. 191^b, ای خداوندی النج, is found on fol. 243^a in No. 1530, the first *kiṭāh*, on fol. 192^a, on fol. 245^b, l. 5, in the same copy.

Small blanks on ff. 69^b and 73^b. The proper order of ff. 38-43 is: 38, 40, 39, 42, 41, and 43.

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll., each ll. 21; Nasta'lik; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهترشغلی که النج. The poet's name

is given here, on fol. 2^a, l. 6, as 'Ali bin Maḥmūd bin Ishāq al-Anwari.

Kaşidas, without any order, on fol. 2^b, beginning as usual.

Kiṭās, in alphabetical order, beginning, on fol. 185^b:
ایا صدی النج

Ghazals, on fol. 258^b, beginning:

زعهد تو بوی وفا می نیاید النج

corresponding to fol. 319^b in No. 1530 (936 above).

A few more *kiṭās* and *kaşidas*, on ff. 287^a-289^a.

Satirical *mathnawis*, beginning, on fol. 289^a: حبّذا

گمیر النج

One ghazal and a few *kiṭās* on fol. 293^a, followed by *rubā'is* which break off on fol. 298^b. The last *rubā'i*, از خاک درت, corresponds to No. 1530, fol. 369^a, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; Nasta'lik; size, 10 in. by 5½ in.

943

A part of Anwari's diwān.

This copy contains only:

Kaşidas etc., without alphabetical order, beginning on fol. 1^b as usual.

Kiṭās, interspersed with a few *kaşidas*, ghazals, and *rubā'is* (nineteen *rubā'is* and one *fard* at the end), on fol. 182^b, beginning:

نگر تا حلقه اقبال ناممکن نجیبانی
سلیما ابلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff. 282, 2 coll., each ll. 17; large Nasta'lik, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 10½ in. by 5¼ in.

944

Kaṣā'id-i-Anwari (قصائد انوری).

Anwari's *kaşidas* in alphabetical order, except the first and the third; beginning of the *initial kaşidah* as usual. The *second* corresponds to No. 1530, fol. 6^a, the *third* to fol. 194^b, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعده تاز ز دست النج, to fol. 4^b, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhū-alka'dah, A. H. 1094 (A. D. 1683, Oct. 22), in the castle of Sūlāpūr, by Nādirbeg, son of 'Abdallāhbeg ibn 'Ibād-allāhbeg, a descendant of Ahrār (i.e. Shaikh 'Ubaid-allāh, see No. 633 in this Cat.) and inhabitant of Andijān.

No. 1926, ff. 226, 2 coll., each ll. 17; Nasta'lik, size, 10 in. by 6 in.

945

Another copy of the same.

The same *kaşidas*, arranged alphabetically, beginning

as usual. The second (or first alphabetical) *qaṣidah*, on fol. 2^a, beginning: *صبا بسمزة بياراست باغ دمنی را الخ*, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahâdur-shâh's reign, by 'Abd-alkhâlîq Gharib.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

946

(انتخاب دیوان انوری)

Extracts from Anwarî's *diwân*, consisting of *qaṣidas*, *ghazals*, and *kiṭ'as*, without any order. The initial poem is the same as the second in the preceding two copies: *صبا بسمزة الخ*.

No date.

No. 609, ff. 48^b-81^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; Nasta'liq; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80^b and 81^a; size, 9½ in. by 5½ in.

947

(شرح دیوان انوری)

Explanation of the difficult verses in Anwarî's *diwân*, especially his *qaṣidas*, by Muḥammad bin Dâ'ud bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who flourished in the reign of Nâsir-aldîn Khiljî, the ruler of Mâlwah (A.H. 906-916=A.D. 1500-1510), see Rieu ii. p. 556^a. He also wrote a commentary on Khâkânî's poems, see Nos. 968-970 below. Beginning: *سیاس بی قیاس مرصانع قدیم را که بامرکن جمله مکتوبات را از نهان خانه کتم عدم در صحرا وجود آورد الخ*.

The first verse, explained, on fol. 2^a, is the initial bait usually found in copies of Anwarî's *qaṣidas*: *مقدری نه الخ*.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Aminkhân ibn Shaikh 'Abdallâh of Shâhpûr.

No. 1126, ff. 1-88, ll. 16-19; Nasta'liq, mixed with Shikasta; size, 9½ in. by 5½ in.

948

(شرح دیوان انوری)

Another commentary on Anwarî's *qaṣidas* and *kiṭ'as*, by Abû-alḥasan Farâhânî (or as his contemporary Naṣrâbâdî in his *tadhkirah*, composed between A.H. 1083 and 1092=A.D. 1672-1681, see No. 669 in this Cat., calls him, Mir Abû-alḥasan, a Ḥusainî Sayyid of Farâhân), see Bodleian Cat., No. 557; Rieu ii. p. 556^b; A. Sprenger, Catal., pp. 332 and 333; *Mélanges Asiatiques*, iv. p. 54.

The commentary on the *qaṣidas* begins, on fol. 1^b:

سیاسی که از روی گواهی الخ

The first *qaṣidah* commented upon is the second (or first alphabetical one) of the usual copies: *باز این چه جوانی الخ*.

The *qaṣidas* conclude, on fol. 66^a, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the *kiṭ'as* (شرح مقطعات انوری از ابو الحسن فراهانی), beginning with this verse:

*ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح*

Dated the 19th of Ramadân, in the 19th year of 'Ālamgir's reign (=A.H. 1087, A.D. 1676, Nov. 25). On fol. 1^a this copy is designated as *الجزء الأول من شرح دیوان انوری*.

No. 1910, ff. 91, ll. 18-19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abû-alḥasan Farâhânî's commentary on Anwarî's *qaṣidas*, beginning as in the preceding copy. No date.

No. 212, ff. 1-83, ll. 20; careless Nasta'liq; size, 9½ in. by 5½ in.

Khâkânî (Nos. 950-970).

950

(کلیات خاقانی)

The complete poetical works of Afdal-aldin Badil Ibrâhîm bin 'Alî Najjâr Khâkânî of Shirwân, who had originally the *takhalluṣ* of Ḥakâ'iki, which he exchanged at the suggestion of his spiritual guide Abû al'alâ Ganjawî for Khâkânî in honour of the Khâkân-i-Kabîr Minûcîhr and his son Akhsatân or Akhtasân, comp. on some points of difficulty connected with these *Haft Iklim*, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khâkânî died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâkânî's life and poetry especially Khanykov, *Mémoire sur Khacani*, in *Journal Asiatique*, 6^{me} série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khâkânî's *rubâ'is*, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560-581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, *Biograph. Notices*, p. 157; *Mélanges Asiatiques*, iii. p. 114 sq., etc. Khâkânî's poetical works have been lithographed in Lucknow, 1879.

This copy of the *Kulliyât* contains:

1. *Tuhfat-al'irâkain* (تحفة العراقین), the famous *mathnawî* in which the poet describes his pilgrimage from Shirwân to Makkah and Madinah and his way back, with special reference to the two 'Irâks, i.e. 'Irâk-i-'ajam and 'Irâk-i-'arab, beginning with a prose preface, on fol. 1^b: *خیر ما اعتصم المرء بحباله كلمة العجز الخ*.

Beginning of the *mathnawî* itself, on fol. 4^a:

مائیم نظارگان غمناک - زین حقه سبز و مهره خاک

The contents of this *mathnawî* have been given in

detail by Khanykov in his *Mémoire* (quoted above), pp. 173-179; see also Wiener, *Jahrbücher*, vol. 64, *Anzeigebblatt*, pp. 16-18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. *Diwân* (ديوان), containing *ḳaṣidas*, *tarjībānds*, *ḳiṭ'as*, and *ghazals*, all mixed together without any order, on fol. 91^b, beginning: *دل من پیر تعلیمست و من طفل زبان دانش الخ*.

A second, anonymous, *mathnawī*, noticed in the *Kulliyât-i-Khâkâni*, Bodleian Cat., No. 560, is not found in this copy.

Dated the 13th of *Ṣafar*, A.H. 1007 (A. D. 1598, Sept. 15):

No. 1767, ff. 407, 2 coll., each ll. 19; *Nasta'lik*; illuminated frontispieces on ff. 1^b and 91^b; size, 11½ in. by 6¾ in.

951

Intikhâb-i-Kulliyât-i-Khâkâni (انتخاب کلیات خاقانی).

Extracts from *Khâkâni's diwân* (انتخاب دیوان خاقانی), consisting of *ḳaṣidas*, *ghazals*, and *rubâ'is* (the latter on ff. 112^b-117^a), followed by the *Tuḥfat-al-irâḳain* (on ff. 117^a margin-176). Beginning of the *ḳaṣidas*: *مر زمانف همت رسد بگوش خطاب الخ*, corresponding to fol. 138^a in No. 2552 (967 below). Beginning of the *mathnawī* as usual.

Dated the 12th of *Jumâdâ II*, A. H. 1038 (A. D. 1629, Febr. 6), by *Muḥammad Shafī' of Iṣfahân*.

No. 609, ff. 81^b-177^a, 2 coll., each ll. 15, and a third on the margin, ll. 24-28; *Nasta'lik*; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177^a; size, 9¾ in. by 5½ in.

952

Tuḥfat-al-irâḳain (تحفة العراقيين).

Another copy of the *mathnawī* 'Tuḥfat-al-irâḳain,' with the preface in prose on fol. 1^b; beginning of the poem itself on fol. 6^b.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll., each ll. 19; small *Nasta'lik*; illuminated frontispieces on ff. 1^b and 6^b; size, 8¼ in. by 3¼ in.

953

Another copy of the same.

Prose preface, on fol. 1^b; beginning of the *mathnawī*, on fol. 9^b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of *Shawwâl*, but no year. *Bibliotheca Leydeniana*.

No. 2615, ff. 191, 2 coll., each ll. 9; *Nasta'lik*; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1^a, with the words: *در آسمان بر مساکین*

گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2^a, l. 3 ab infra (one leaf missing). Beginning of the *mathnawī*, on fol. 3^a.

At the end on fol. 77^a a short epilogue in prose, giving an account of the six *maḳâlas* into which the poem is divided,—viz.: 1. *عرائس الفكر و مجالس الذكر* (here beginning on fol. 3^a). 2. *معراج العقول* (here on fol. 6^b). 3. *مدینة و همدان و عراق و وصف بلاد عراق و همدان و مدینة* (here on fol. 23^a). 4. *فی اوصاف الکوفة و فی وصف مدینة و هؤلآء البلاد تسمی سبحة* (here on fol. 33^a). 5. *مدینة و هؤلآء البلاد و یرسمی موارد الیورد و خزانه الیورد* (here on fol. 42^b). 6. *مدینة الی المهدی و هی تسمی بهدایة الی المهدی* (here on fol. 53^a),—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A. D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. *Bibliotheca Leydeniana*.

No. 2791, ff. 77, 2 coll., each ll. 21; *Nasta'lik*; size, 8¾ in. by 5¼ in.

955

The same, without the preface.

No preface. Beginning of the *mathnawī* as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1^a. Dated the 14th of *Muḥarram*, A.H. 1058 (A. D. 1648, Febr. 9).

No. 1058, ff. 97, 2 coll., each ll. 17; careless *Nasta'lik*; size, 8½ in. by 4¾ in.

956

The same.

No preface. Dated the 24th of *Rabi'-alawwal*, A.H. 1099 (A. D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; *Nasta'lik*; size, 7¾ in. by 3¾ in.

957

The same.

No preface. Dated, on fol. 191^b, A.H. 1134 (A. D. 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous *ḳaṣidah*, beginning:

بعد توحید خداوند و درود مصطفی
نعت آل پاک پیغمبر رسول مجتبی
هست مدح خسرو غازی معز الدین حسین
حامی دین آفتاب معدلت ظل خدا

Khâkâni's mathnawī is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81^b-193, 2 coll., each ll. 15; clear and distinct *Nasta'lik*; size, 8¾ in. by 4¼ in.

958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 112, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'liq; size, 7½ in. by 4½ in.

960

Sharḥ-i-Tuḥfat-al-irākain (شرح تحفة العراقيين).

A commentary on the Tuḥfat-al-irākain, composed by Shaikh 'Abd-alsalām, A. H. 1057, in the 20th year of Shāhjahān's reign=A. D. 1647 (see ff. 3^b, l. 7, and 4^b, ll. 10-13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نیایش را / عنوان زبید و اجزای تحسین و اوراق آفرین را شیراز بندد / مر متکلمی را الخ.

The first verse of the mathnawī, commented upon, is the usual initial bait: مائیم نظارگان الخ on fol. 6^a.

Another commentary on the same mathnawī, by Ghulām Muḥammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhū-alka'dah, A. H. 1059 (A. D. 1649, Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'liq, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Diwān-i-Khākāni (دیوان خاقانی).

Another copy of Khākāni's lyrical poems, dated the 7th of Rabī-alākhār, A. H. 1004 (A. D. 1595, Dec. 10). It contains ḳaṣidas, tarjībands, ḳiṭ'as, and ghazals, all mixed together without any alphabetical order; from fol. 321^b down to the end there are only ghazals.

Beginning: دل من پیر تعلیمست و من طفل زبان / دانش الخ.

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'liq; the first two pages richly illuminated; size, 11¼ in. by 6¾ in.

962

Another copy of the same diwān.

This copy is dated A. H. 1006, the 10th of Šafar (A. D. 1597, Sept. 22), and contains:

Ḳaṣidas, interspersed with some ghazals and ḳiṭ'as, on fol. 1^b. Beginning as usual.

Tarjībands, on fol. 219^b, beginning:

دلا از جان و جان تا کی یکی جو یای جانان شو
چو سلطان اوست بر جانها غلام خاص سلطان شو

The right order of ff. 263-270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کَلِّیَّاتِ خاقانی, on fol. 1^a, is incorrect, as the copy only contains the diwān.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'liq; size, 10¾ in. by 5¾ in.

963

The same.

Contents:

Ḳaṣidas, on fol. 1^b, beginning as usual.

Tarjībands and marāthi (elegies), on fol. 220^a.

Beginning: ای دل ز دام گلشن تن درگذشتنمست الخ.

The first elegy, on fol. 225^a, begins thus:

ای روز رفتگان جگر شب فرو درید
آن آفتاب از آن جگر شب بر آورد

Ḳiṭ'as, on fol. 273^a, beginning: چون زمان عهد سنائی / در زوشت الخ.

No date. Many glosses on the margin of the first 40-50 leaves.

This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1^a, contains the date A. H. 1183 (A. D. 1769, 1770).

No. 1263, ff. 284, 2 coll., each ll. 18-19; Nasta'liq; size, 11½ in. by 6¾ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Ḳaṣidas, tarjībands, elegies, ḳiṭ'as, mystical ghazals, etc., all mixed together without any order, on fol. 1^b.

Beginning as usual. At the end of this part, on fol. 367^a, there is the following colophon: تَمَّتِ الْقَصَائِدُ وَالْمَقَطَّعَاتُ وَالْمُرَائِيَّاتُ وَالغَزَلِيَّاتُ فِي التَّجْرِيدِ وَالْعَزَلَةِ وَالْمَوْعِظَةِ وَالنَّصِيحَةِ وَمَذْمَةِ الدُّنْيَا وَشِكَايَةِ الزَّمَانِ وَمَعَاتِبَةِ الْإِخْوَانِ وَالْمُرَائِيَّاتِ وَالْمُدَائِحِ وَالْهَجَا وَالْهَزْلِ وَسَائِرِ الْمَعَانِي، وَشَرَعَتْ فِي الْغَزَلِيَّاتِ (1) الْعَشَقِ وَالرَّبَاعِي.

Love-ghazals, in alphabetical order, on fol. 367^a, beginning:

گر نه عشق او قضاء آسمانستی مرا
از بلای عشق او روی امانستی مرا

Rubā'is, on fol. 442^a, beginning: این چرخ بد آئین / نه نکو میگردد الخ.

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'liq; illuminated frontispiece; size, 10¼ in. by 5¾ in.

965

The same.

This copy contains chiefly ḳaṣidas, without alphabetical order, interspersed with occasional ghazals, ḳiṭ'as, and rubā'is. No date. Eleventh or twelfth century of the Hijrah.

No. 3284, olim 19, J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'liq; size, 11½ in. by 6¾ in.

966

The same.

This copy, dated the 16th of Rabî'-alawwal, A. H. 1101 (the 33rd year of 'Ālamgir's reign=A. D. 1689, Dec. 28), contains only *ḡasidas* and *tarjībānds*. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1-249, 2 coll., each ll. 18; large Nasta'lik; size, 12½ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1^a, *Kulliyāt-i-Khākāni*) contains *ḡasidas*, *tarjībānds*, *ghazals*, and *ḡiṡās*, all mixed together, without any order. Beginning as usual. On fol. 406^a a series of *rubā'is* begins with the same bait as in No. 2460 (964 above): این چرخ بد آگین آخ.

This part is incomplete at the end; it breaks off on fol. 415^b; the last *rubā'i* corresponds to the fourth in No. 2460, fol. 450^a.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبي صلى الله عليه وآله الخ.

No. 2552, ff. 415, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece; some embellishments on the first two pages; size, 10½ in. by 6¼ in.

968

Sharḡ-i-Diwān-i-Khākāni (شرح دیوان خاقانی).

A commentary on the difficult verses in the *ḡasidas* and other minor poems of Khākāni (شرح بعضی ابیات مشكله قصائد و اشعار مفصلة دیوان افضل الفضلا و سلطان الشعرا سبكان العصر حسان الدمر افسح العرب و العجم افضل الدين عثمان بن على المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muhammad bin Dā'ūd bin Muhammad bin Maḡmūd 'Alawī Shādiyābādī, who wrote a commentary on Anwarī's *diwān*, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس
نثار حضرت صمدیت جل قدرته الخ

The first verse, explained, is the usual initial one: دل من پیر تعلیمست الخ
A small blank on fol. 258^b.

Dated (by the second hand) in Dhū-alka'dah, A. H. 995 (A. D. 1587, October). Other commentaries on Khākāni's *diwān* are described in Rieu ii. 562 (by 'Alawī Lāhiji in Jahāngir's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by 'Abd-alwahhāb bin Maḡmūd al-Ḥasanī al-Ḥusainī al-Ma'mūrī, with the *takhalluṡ* Ghanā'ī, who flourished about A. H. 1090=A. D. 1679, and whose commentary seems to have the

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special title of محبت نامه); and A. Sprenger, Catal., p. 463 (فرح افزا) by Kabūl Mḡammad, the author of the *Haft Kūlzum*.

No. 1126, ff. 90-263, written by two hands, the first in Naskhī, on ff. 90^b-170^a middle, 25-30 diagonal lines in a page; the second in Nasta'lik, on ff. 170^b middle-263, larger in the beginning and getting smaller and smaller towards the end, 24-32 diagonal lines in a page; size, 9½ in. by 5½ in.

969

A defective copy of the same.

Beginning, on fol. 5^b, the same as in the preceding copy. It breaks off on fol. 419^b; the last words agree with fol. 251^b, l. 7 ab infra, in the preceding copy. Instead of the correct Shādiyābādī the present copy has شادبادی. On ff. 1-4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worn-caten.

No. 1010, ff. 419, ll. 15; large, but careless Nasta'lik; size, 9½ in. by 5¼ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمد داؤد علوی. It breaks off, on fol. 73^b, with the bait: گفتی که نعل بود در آتش
گفتی که نعل بود در آتش: نهاده ماه الخ
corresponding to fol. 92^a, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1-73, ll. 17; clear Nasta'lik; size, 8½ in. by 4½ in.

971

Diwān-i-Ẓāhir Fāryābī (دیوان ظهیر فاریابی).

Lyrical poems, by Ẓāhir-aldin Abū-alfadl Tāhir bin Muḡammad of Fāryāb, in the province of Balkh, who died A. H. 598 (A. D. 1201, 1202), see Haft Iklim, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582-584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

ḡasidas and *tarkībānds*, on fol. 1^b, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آیت توبوا الى الله از لب حور

corresponding to the initial *ḡasidah* in the first Berlin and the third Bodleian copy.

At the end some *ḡiṡās* and *rubā'is*, the latter incomplete, breaking off, on fol. 110^b, in the middle of a quatrain.

Printed at Calcutta, A. H. 1245.

No. 2031, ff. 110, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in.

Nizâmi (Nos. 972-1027).

972

Khamsa-i-Nizâmi (خمسه نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamâl-aldin Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm-aldin, with the takhalluṣ Nizâmi, of Ganja, who was born A. H. 535 (A. D. 1140, 1141), and died probably A. H. 598 or 599 (A. D. 1202, 1203); later dates of his death are A. H. 602 (A. D. 1205, 1206), 606 (A. D. 1209, 1210), and after 607 (A. D. 1210, 1211); see Bodleian Cat., Nos. 585-619 and 1981; Rieu ii. p. 564 sq. and (as to A. H. 607) p. 569^a; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503; Rosen, Persian MSS., pp. 171-173 and 203; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizâmi's life and works comp. W. Bacher, Nizâmi's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103-244), and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, pp. 39-42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Ṭahrân, A. H. 1261; edited at Tabriz, 1845; comp. on these and other editions Zenker ii. 508-510; Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D. M. G. vi. p. 405, etc.

Contents:

1. Makhzan-alasrâr (مخزن الاسرار), composed probably A. H. 572 or 573 (A. D. 1176-1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A. H. 552 (A. D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A. H. 559 (A. D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565^b; and A. H. 582 (A. D. 1186), see Rieu ii. p. 573^a. It was dedicated to Sultân Bahrâmshâh, contains 20 maḳâlas, and begins, on fol. 1^b:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844 (with Daulatshâh's and Lutf 'Alibeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Shani'i (who died about A. H. 1009 or 1010, A. D. 1600-1602).

2. Khusrau u Shirin (خسرو و شیرین), composed A. H. 576 (A. D. 1180, 1181), and containing eulogies on Sultân Sa'id Ṭuḡhrul bin Arslân (who ascended the throne A. H. 573=A. D. 1177, 1178), the Atâbeg Abû Ja'far Muḥammad, and his brother and successor, Kizil Arslân (A. H. 582-587=A. D. 1186-1191). It begins, on fol. 36^b:

خداوندا در توفیق بگشای
نظامی را زه تحقیق بنمای

Lithographed at Lahore, A. H. 1288 (A. D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

3. Lailâ u Majnûn (لیلی و مجنون), composed A. H. 584 (A. D. 1188), and dedicated to Sultân Abû-almuẓaffar Shirwânshâh. It begins, on fol. 126^b:

ای نام تو بهترین سر آغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پیکر), composed A. H. 593 (A. D. 1197), and dedicated, as it seems, to the Atâbeg Nûr-aldin Arslân (who ascended the throne of Maushil A. H. 589=A. D. 1193). It begins, on fol. 193^b:

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

This poem is sometimes styled قصه بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann, 'Behramgur und die russische Fürstentochter,' Kasan, 1844.

5^a. The first part of the Iskandarnâma, here styled Iḳbâl-nâma-i-Sikandari (اقبالنامه سکندری); the usual titles are سکندر نامه بری or شرفنامه سکندری (but see on the conflicting statements respecting the proper titles of the first and the second part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D. M. G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A. H. 597 (A. D. 1200, 1201), and dedicated to Nuṣrat-aldin, the successor of the Atâbeg Kizil Arslân (who died A. H. 587=A. D. 1191). It begins, on fol. 267^b:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A. H. 1269; an edition with a selection from the best commentaries by Badr 'Ali and Mir Ḥusain 'Ali appeared in Calcutta, 1812, reprinted 1825; lithographed editions besides in Bombay, A. H. 1277 and 1292, and Lucknow, A. H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muḥammad Ghufrân), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nürnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826-1832; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33-50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343-405.

5^b. The second part of the Iskandarnâma, here styled Sharafnâma (شرفنامه); the usual titles are خردنامه اسکندرنامه بحری, or اقبالنامه سکندری, سکندری (see above in 5^a). It was dedicated to Malik 'Izz-aldin Mas'ûd, and begins, on fol. 369^b:

خرد هر کجا گنجی آرد پدید
ز نام خدا سازد آردا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, Nizâmi's Leben und Werke, pp. 101-171.

Good old copy, collated and dated the 21st of Muḥarram, A.H. 894 (A.D. 1488, Dec. 25), by Maulânâ Hâji Muḥammad aldurustâki albadakhshî. Fol. 261^b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lik; illuminated frontispiece at the beginning of each mathnawî; some small miniature paintings, for the greater part effaced, on ff. 49^a, 50^a, 164^b, 183^b, and 203^b; size, 9 in. by 5½ in.

973

Another copy of the same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 33^b (date of composition, A.H. 576, on fol. 119^a, lin. penult.). 3. Lailâ u Majnûn, on fol. 122^b. 4. Haft Paikar, on fol. 180^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامة سکندری, on fol. 241^b. 5^b. The *second* part of the Iskandarnâma, styled شرفنامه سکندری, on fol. 324^b.

Dated in the month Rabi'-althâni, A.H. 975=A.D. 1567, October (on fol. 241^a there is written by mistake خمس و سبعین آله instead of آله سبعین آله). Some small lacunas at the beginning of several pages. Ff. 39-42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369^a, l. 2, the same rhymed epilogue on Nizâmi's death appears, which has been noticed in Rieu ii. pp. 564^b and 565^a; it is styled انجاش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4^b, 15^a, 32^a, 42^a, 49^a, 57^a, 62^b, 76^b, 105^a, 162^b, 171^a, 211^a, 214^a, 217^b, 221^b, 227^a, and 271^b; size, 12¼ in. by 7½ in.

974

The same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Shirin u Khusrau (so here و خسرو شیرین), on fol. 37^b. 3. Lailâ u Majnûn, on fol. 133^b. 4. Haft Paikar, on fol. 201^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامة سکندری, on fol. 276^b. 5^b. The *second* part of the Iskandarnâma, styled خردنامه سکندری and also شرفنامه نظامی.

Dated the 22nd of Rabi'-althâni, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1^a the following note appears: 'Khumsah Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 18^a, 55^a, 89^a, 229^a, 236^b, 240^a, 244^a, 248^b, 255^a, and 260^b; size, 9½ in. by 6½ in.

975

The same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Haft Paikar, on fol. 24^b. 3. Khusrau u Shirin, on fol. 73^b. 4. Lailâ u Majnûn, on fol. 142^b. 5^a. The *first* part of the Iskandarnâma, styled اقبالنامة سکندری, on fol. 184^b. 5^b. The *second* part of the Iskandarnâma, styled here اقبالنامة شیخ نظامی, on fol. 250^b. A few lines on fol. 269^a are left blank. This copy, worm-eaten in many places, was finished in Rajab, A.H. 1054 (A.D. 1644, September), by Muḥammad Ridâ.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî, the first two pages of each are besides splendidly adorned; size, 10¼ in. by 5 in.

976

The same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 37^b. 3. Lailâ u Majnûn, on fol. 141^b. 4. Haft Paikar, on fol. 212^b. 5^a. The *first* part of the Iskandarnâma (اقبالنامة سکندری), on fol. 293^b. 5^b. The *second* part of the Iskandarnâma (خردنامه سکندری), on fol. 400^b. The copy concludes on fol. 454^b, and on ff. 455-468 some parts of the last mathnawî are repeated, but not in any coherent form; for instance, fol. 456^b, l. 11, corresponds to fol. 433^a, l. 3, but the preceding portions in both parts are quite different. On fol. 453^a, l. 5, there appears the وفات حکیم, i.e. the انجاش روزگار نظامی, see above in No. 973. No date. But on fol. 1^a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shâh Mirkhân (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawî, the first two pages luxuriously adorned; a vignette on fol. 1^a; miniature paintings on ff. 4^a, 17^a, 47^b, 55^a, 61^b, 64^a, 65^b, 70^a, 71^b, 83^a, 93^b, 95^b, 102^b, 104^a, 124^a, 132^a, 167^b, 182^a, 201^b, 225^b, 227^a, 232^a, 235^b, 237^b, 244^a, 252^a, 259^b, 264^b, 267^a, 279^a, 284^b, 306^b, 311^a, 318^a, 334^a, 337^b, 346^b, 364^b, 372^b, 374^a, 386^a, 396^a, 422^b, 438^a, 442^b, 456^a, 466^a, and 468^a; size, 10½ in. by 6½ in.

977

The same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. The wrong date of A.H. 559 appears here on fol. 29^b, l. 4: یانصد و پنجاه و نه. 2. Khusrau u Shirin, on fol. 30^b. 3. Lailâ u Majnûn, on fol. 125^b. The date, A.H. 584, appears on fol. 130^b, l. 11. 4. Haft Paikar, on fol. 185^b. The date, A.H. 593, appears on fol. 257^b, l. 5. 5^a. The *first* part of the Iskandarnâma, styled here شرفنامه or اسکندرنامہ بڑی (see fol. 344^b and fol. 345^a in the colophon), on fol. 258^b. The date, A.H. 597, appears on fol. 345^b, l. 10. 5^b. The *second* part of the Iskandarnâma, styled here اسکندرنامہ بحری or اقبالنامہ,

This excellent copy, dated A.H. 1072 = A.D. 1661, 1662 (see fol. 257^b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; pictures on ff. 46^a, 53^a, 56^a, 57^b, 63^b, 74^b, 83^a, 84^a, 89^b, 109^b, 114^b, 118^a, 119^b, 147^a, 153^b, 158^b, 195^b, 197^a, 198^b, 203^a, 205^a, 207^b, 213^a, 216^a, 217^b, 219^a, 220^a, 221^b (damaged), 222^b, 225^b, 226^a, 229^a, 229^b, 233^a, 234^a, 238^b, 240^a, 240^b, 244^a, 245^a, 245^b, 249^b, 276^a, 289^b, 292^a, 297^a, 301^a, 303^b, 321^b, 323^b, and 341^b; size, 10½ in. by 6¾ in.

978

The same.

This copy, which is not dated, contains the mathnawis in the following order:

1. Makhzan-alarâr, on fol. 1^b. 2. Lailâ u Majnûn, on fol. 39^b. 3. Khusrau u Shirin, on fol. 108^b. 4^a. The first part of the Iskandarnâma, on fol. 207^b. 4^b. The second part of the Iskandarnâma, on fol. 322^b. 5. Haft Paikar, on fol. 383^b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lik; small illuminated frontispiece on fol. 1^b; no headings at the beginning of the other mathnawis; size, 10 in. by 6½ in.

979

Nizâmi's Khamsah without the second part of the Iskandarnâma.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Lailâ u Majnûn, on fol. 28^b. 3. Khusrau u Shirin, on fol. 81^b. 4. Haft Paikar, on fol. 156^b. 5. The first part of the Iskandarnâma, on fol. 212^b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abû-alhasan ibn Zain-al-din Muhammad of Zindanan (a village near Bukhârâ), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21; excellent Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; size, 11½ in. by 7¾ in.

980

Another copy of the same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 45^b. 3. Lailâ u Majnûn, on fol. 164^b. 4. Haft Paikar, on fol. 247^b. 5. The first part of the Iskandarnâma, on fol. 342^b. This copy was presented by prince Dârâ Shukûh to Muhammad Mukîm of Tabriz, with the takhallûs Jauhari, the 12th of Ramadân, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lik; the first two pages of each mathnawi splendidly illuminated; size, 7½ in. by 4¾ in.

981

The same.

Contents:

1. Makhzan-alarâr, on fol. 1^b. 2. Khusrau u Shirin, on fol. 36^b. 3. Lailâ u Majnûn, on fol. 135^b. 4. Haft Paikar, on fol. 205^a. 5. The first part of the Iskandarnâma, on fol. 266^b. Ff. 114 and 115 are left blank,

and there seems to be a lacuna after fol. 113; small blanks also on ff. 204^a and 366^b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lik; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawi; ff. 1^b and 2^a splendidly adorned; vignettes on ff. 1^a, 36^a, 135^a, 265^b, and 266^a; size, 12½ in. by 9½ in.

982

Khulâsa-i-Khamsa-i-Nizâmi (خلاصة خمسة نظامي).

Extracts from Nizâmi's five mathnawis, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحيد; 2. در نعت نبی; 3. در صدق; 4. در فال نيك; 5. در رزق; 6. در قناعت; 7. در مهابت; 8. در نصيحت عام; 9. در نصيحت خاص; 10. در التجا باصحاب دولت; 11. در صفت دولت; 12. در عقل و هنر; 13. در راي و تدبير; 14. در آداب سخن; 15. در طاعت و رياضت; 16. در اظهار اخلاق; 17. در مكارم و فضائل; 18. در منع تحقير دشمن; 19. در شناختن حدود; 20. در پيري و ضعف; 21. در تضرع; 22. در منع غم و اميد راحت; 23. در منع خنده; 24. در شكايه روزگار; 25. در امثال و داستان; 26. در ترك دنيا; 27. در مرثيه (مراثي); 28. در ترك دنيا; 29. در ترك دنيا; 30. در ترك دنيا; 31. در ترك دنيا; 32. در ترك دنيا; 33. در ترك دنيا; 34. (probably مرثيه); 35. در امثال و داستان.

Beginning of the preface in prose: الحمد لله رب العالمين والصلوة على محمد وآله اجمعين اما بعد بر اصحاب دولت و ارباب مكننت واجب و لازمست الخ.

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575^b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575^a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-al-din Muhammad alhusaini. On the fly-leaf a short account of Nizâmi's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lik; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29^a; size, 9¾ in. by 6 in.

983

Four mathnawis by Nizâmi.

This copy contains:

1. The first part of the Iskandarnâma, on fol. 1^b; the date of completion, A.H. 597, on fol. 118^a, l. 7. 2. Haft Paikar, on fol. 119^b; the date of completion, A.H. 593, 14th of Ramadân, on fol. 208^b, ll. 11 and 12. 3. Makhzan-alarâr, on fol. 209^b; the wrong date, A.H. 559, 24th of Rabi'-alawwal, on fol. 248^b, ll. 10-12 in the margin-column. 4. Khusrau u Shirin, on fol. 249^b;

the date of completion, A.H. 576, on fol. 356^a, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118^a, 208^b, and 248^b. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lik; splendid illuminated frontispieces on ff. 1^b, 119^b, 209^b, and 249^b; the first two pages of each mathnawi neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

984

Another set of four mathnawis by Nizâmi.

This excellent, but undated copy contains:

1. Makhzan-alarâr, on fol. 1^b.
2. Khusrau u Shirin, on fol. 41^b.
3. Lailâ u Majnûn, on fol. 145^b, beginning (differently from the usual copies): *ای نام تو مؤنس* / *روانم - جز نام تو نیست بر زبانم - ای نام تو بهترین الع*.
4. Haft Paikar, on fol. 222^b.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; miniature paintings on ff. 20^a, 21^b, 24^a, 32^a, 36^b, 39^b, 52^a, 57^a, 59^b, 64^b, 68^a, 70^a, 71^a, 77^b, 80^b, 88^a, 95^b, 96^b, 101^a, 107^b, 111^a, 113^a, 127^a, 159^b, 170^b, 199^a, 209^a, 237^a, 238^a, 244^b, 273^b, 278^a, 285^b, and 291^b; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

985

Three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alarâr, on fol. 1^b.
2. The first part of the Iskandarnâma (here simply styled *سکندرنامه*), on fol. 33^b.
3. The second part of the Iskandarnâma (here styled *شرفنامه*), on fol. 125^b.

Dated the first of Şafar, A.H. 955 (A.D. 1548, March 12), by *الداعی کتاب الله بن کیومشاه*. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi; collated throughout; two very poor pictures on ff. 52^a and 66^b; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

986

Another set of three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alarâr, on fol. 1^b.
2. Lailâ u Majnûn, on fol. 30^b.
3. Khusrau u Shirin, on fol. 80^b; this last mathnawi is by mistake headed *کتاب خسرو و شیرین*, but that it is Nizâmi's, and not Amir Khusrau's poem of the same name, we learn from the beginning:

*خداوندا دری (در) توفیق بگشای
نظامی را ره توفیق بنمای*

Copied A.H. 976, the first mathnawi in the month Dhû-ahjijah (A.D. 1569, May-June), the second in the month Dhû-alka'dah (A.D. 1569, April-May), the third in the month Rabî-althâni (A.D. 1568, September-October), by Muḥammad bin 'Alâ-aldin.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lik; most headings left blank; an illuminated frontispiece at the beginning of each mathnawi; the first two pages most splendidly adorned; size, 11 $\frac{3}{8}$ in. by 7 in.

987

A third set of three mathnawis by Nizâmi.

This copy contains:

1. Makhzan-alarâr, on fol. 1^b.
2. Haft Paikar, on fol. 81^b.
3. Khusrau u Shirin, on fol. 255^b. This copy is styled *جلد اول کلیات نظامی*.

Dated A.H. 1200, the first mathnawi the 19th of Rabî-alawwal (A.D. 1786, January 20), the second in Rabî-althâni (A.D. 1786, February), the third the 25th of Jumâdâ-lawwal (A.D. 1786, March 26), by Muḥammad Muḥsin-aldin Munshi; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250-254 are left blank.

No. 2994, ff. 470, 2 coll., each ll. 15; Nasta'lik; size, 10 in. by 6 $\frac{1}{2}$ in.

988

An incomplete copy of two mathnawis by Nizâmi.

1. Lailâ u Majnûn, on fol. 1^b.
2. Khusrau u Shirin, on fol. 55^b. The first mathnawi is dated A.H. 92 (= 1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119^b, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; an illuminated frontispiece at the beginning of either mathnawi; the original leaves are put into a modern margin; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

989

Makhzan-alarâr.

Another extremely old and valuable copy of Nizâmi's *مخزن الاسرار*, written by Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân bin Muḥammad bin Aḥmad bin-alḥusain bin Hârûn alşûfi (see Nos. 916 and 929 above), and finished in the month Rabî-alâkhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

This old copy contains twenty-one maḳâlas (instead of the usual twenty), with the following headings: I, on fol. 8^a, *در صفت آدم و تخلیص در نزل دنیی*, (this maḳâlah is in the usual copies simply styled *خلوت سیوم*, see No. 141 (973 in this Cat.), fol. 11^b, l. 3 ab infra, or *خلوت دویم*, see No. 387 (976 in this Cat.), fol. 13^a, and No. 48 (996 below in this Cat.), fol. 23^b); II, on fol. 9^b, *در محافظت عدل* (this is the first maḳâlah in the usual copies, but with the heading of the previous maḳâlah, and so on in all the following maḳâlas); III, on fol. 10^a, *در حوادث عالم و انقلابش*; IV, on fol. 11^a, *در عجز آدمی*; V, on fol. 12^a, *در حسن رعایت پادشاهان*; VI, on fol. 12^b, *در اعتبار موجودات*; VII, on fol. 13^a, *در مرتبت آدمی بر جملة حیوان*; VIII, on fol. 14^a, *در حیث آفرینش و بزرگواری عقل*; IX, on fol. 14^b, *در نموی و نفوس*; X, on fol. 15^a, *در معونات دنیاوی و نفس*; XI, on fol. 16^a, *در مشقت و نار آخر الزمان و علامات آن*; XII, on fol. 16^b, *در وداع این منزل و پرهیزگاری ازو*; XIII, on fol. 17^a, *در شکایت عالم*; XIV, on fol.

در حذف XV, on fol. 18^b, در شرط بیداری از غفلة 18^a, در تدبیر چابک روی XVI, on fol. 19^b, آدمی و تفضیل او XVII, on fol. 20^a, در خلوت و تجرید XVIII, on fol. 20^b, در استقبال آخرت XIX, on fol. 21^b, در بیوفائی روزگار XX, on fol. 22^a, در شکایت نامنصفان XXI (not numbered in the text), on fol. 23^a, در ترتیب نظم کتاب (this is the 20th maqālah in the usual copies); Khâtimah, on fol. 24^a.

On fol. 1^a the concluding verses of another mathnawî, written by the same copyist in the same year A.H. 637. Strange to say, this oldest copy of the Makhzan-alarâr contains no date of composition.

No. 1444, ff. 1-24, 4 coll., each ll. 25; good old Naskhî; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

990

The same.

This copy is dated middle of Dhû-alhijjah, A.H. 976 (A.D. 1569, beginning of June), by Muḥammad Ṭâhir of Bukhârâ; it contains the usual twenty maqālas. In the last verse but one of this copy there appears as date of composition A.H. 552.

No. 1368, margin-col., ff. 1-104, ll. 22; Nasta'liq.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmûd bin Ahmad Zâhidî; twenty maqālas; interlinear glosses and various readings occasionally.

No. 418, ff. 1-97, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608, 1609), by Ghulâm Muḥammad Fâdil ibn Fâdil Badakhshî, abounds in marginal and interlinear glosses and explanations to such an extent that the text in many places becomes almost unreadable on account of the bewildering amount of notes. It contains the usual twenty maqālas, and begins (with a transposition of the hemistichs in the initial bait):

هست کلید در گنج حکیم - بسم الله الخ

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

993

The same.

Beginning as in the preceding copy: هست کلید الخ.

Dated the 5th of Rabi'-alawwal, A.H. 1079 (A.D. 1668, August 13), by Muḥammad Kâsim, son of Ḥâtimbeg, at Shâhjahânâbad; twenty maqālas.

No. 1976, ff. 1-57^b, 2 coll., each ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

994

The same.

Beginning as in the two preceding copies: هست

کلید الخ.

This copy, which is dated the 13th of Sha'bân, A.H.

1134 (A.D. 1722, May 29), and excels in rich marginal and interlinear glosses and annotations, some of which are of considerable length and value, contains, like No. 1444 (989 in this Cat.), twenty-one maqālas, that is to say, the usual twenty and an additional one, beginning in the last maqālah, on fol. 77^b (corresponding to No. 1444, fol. 23^b, l. 13), and reckoned as the twenty-first. The wrong date of A.H. 559, 24th of Rabi'-alawwal, appears here on fol. 78^b, ll. 6 and 7.

No. 1195, ff. 1-79, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

995

The same.

Beginning as in the three preceding copies: هست

کلید الخ.

Many marginal and interlinear glosses.

Dated the 18th of Şafar, A.H. 1150 (19th year of Muḥammadshâh's reign, = A.D. 1737, June 17), by Ghafûrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368-445, 2 coll., each ll. 15; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once with the مناجات thus:

ای هر (همه) هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

Of the twenty maqālas only eighteen are found in this copy; in the midst of the eighteenth (according to No. 1444, 989 in this Cat., the nineteenth) it breaks off; the last bait corresponds to fol. 21^b, l. 7 ab infra in No. 1444. There is besides a lacuna between ff. 46 and 47, corresponding to No. 1444, fol. 15^a, l. 15-fol. 15^b, l. 4 (in consequence of which the end of the eighth, respectively ninth, maqālah and the beginning of the ninth, respectively tenth, are missing). Some pages are filled with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5 $\frac{1}{4}$ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme confusion; the proper order of the leaves is: ff. 38-93 (lacuna), 1-30 (lacuna), 37, 31-36. The first bait on fol. 38^a corresponds to No. 1444 (989 in this Cat.), fol. 4^a, l. 12, the last bait on fol. 36^b to fol. 23^b, l. 9 in the same copy. The lacuna after fol. 93 comprises ff. 13^b, l. 17-14^a, l. 12 in No. 1444, that after fol. 30, ff. 19^b, l. 8-22^a, l. 4 ab infra in the same copy.

Maqālah I (according to the usual copies خلوت دویم or سیم, see No. 989 above), on fol. 63^b; II (I in the usual copies), on fol. 69^a; III (respectively II), on fol. 74^a; IV (resp. III), on fol. 79^b; V (resp. IV), on fol. 83^b; VI (resp. V), on fol. 86^b; VII (resp. VI), on

fol. 90^b; VIII (resp. VII), on fol. 2^b; IX (resp. VIII), on fol. 5^a; X (resp. IX), on fol. 7^b; XI (resp. X), on fol. 11^b; XII (resp. XI), on fol. 15^b; XIII (resp. XII), on fol. 19^a; XIV (resp. XIII), on fol. 23^a; XV (resp. XIV), on fol. 27^a; XXI (resp. XX), on fol. 34^a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

998

Sharḥ-i-Makhzan-alarār (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Kiwām bin Rustam bin Aḥmad bin Maḥmūd albakḥī, commonly called Bakra'ī (بکرتی), so here on fol. 1^a, last line but two, and A. Sprenger, Catal., p. 521), or according to Rieu ii. p. 573^b, Karkhi, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ بِمَتَابَعَتِ پَسِ رَوَانِ اَوْ
بِرِ بَسَاطِ فَضْلِ اَنْبَسَاطِ كَسْتَاخِي النَّحْ

This copy is defective at the end, and breaks off in the middle of the *روایه* و *بَقَال* و *داستان*, which begins on fol. 204^a.

No. 1962, ff. 210, ll. 15; clear Nasta'lik; a little worm-eaten; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

999

Khusran u Shirin.

Another copy of Nizāmi's خسرو و شیرین, without a date.

Beginning: خدائوندا در توفیق بگشای آلیح.

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lik; illuminated frontispiece; pictures on ff. 15^b, 23^b, 27^a, 30^b, 41^a, 44^b, and 67^a; size, 9 $\frac{1}{8}$ in. by 6 in.

1000

Lailā u Majnūn.

Another excellent copy of Nizāmi's لیلی و مجنون, beautifully written and ornamented, dated Rabī'-'alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bākīr ibn Mullā Mir 'Alī.

Beginning: ای نام تو بهترین سر آغاز آلیح.

A few lines on ff. 36^b and 37^a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lik; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7^a, 23^a, 34^b, 42^a, and 48^a; size, 11 in. by 6 $\frac{3}{4}$ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Ālamgir's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alraḥīm for Ghulām Husain, known as Wali Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lik; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1002

The same.

Another excellent, but undated, copy of Lailā and Majnūn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lik; illuminated frontispiece; splendidly adorned headings throughout; size, 11 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

1003

The same.

Another, very modern, copy of Lailā and Majnūn, dated the 26th of Dhū-'alḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshī Mihr Khadīb. The poem concludes on fol. 162^a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawī, not belonging to Lailā and Majnūn, are written, beginning:

گفتم که چو پیریم کند پست
فرزند جوان بگیردم دست

No. 1504, ff. 166, 2 coll., each ll. 15; Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

1004

Haft Paikar.

Another copy of Nizāmi's هفت پیکر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: ای جهان دیده بود خویش از تو آلیح.

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherston.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21; small, but clear Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alī of Iṣfahān, with the takhalluṣ Fanā.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.

1007

The first part of the Iskandarnāma.

Another copy of the first part of Nizāmi's اسکندرنامه

distinctly styled in the concluding chapter, on fol. 222^b, *شرفنامه*. Collated and annotated throughout.

Beginning: *خدايا جهان پادشائي تراست الخ*.

Dated the 6th of Ramaḍān, A. H. 1017 (A. D. 1608, December 14). A former owner of this copy was Jaswant Rāo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: *جواهر تو بخشي دل سنگرا الخ*.

The episode of Alexander's march to the fountain of life (*چشمه حیات*), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled *سکندرنامه بڑی*. Occasionally various readings on the margin. Dated the 7th of Rabi'-alākhar, A. H. 994 (A. D. 1586, March 28), by Ṣāliḥ Muḥammad bin Shāh Muḥammad.

No. 3430, olim 13. J. 1, ff. 217, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{3}{4}$ in.

1009

The same.

Dated the 11th of Jumādā-althāni, A. H. 1053 (A. D. 1643, August 27). The proper order of ff. 133-223 is: 133-138, 145, 150, 141-143, 139, 144, 146-149, 151, 140, 152-159, 168-175, 160-167, 176-183, 192-199, 184-191, 200-206, 208, 207, 209, 210, 212, 211, 213-223.

No. 13, ff. 223, 2 coll., each ll. 17; large and clear Nasta'liq; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27^a, 28^b, 30^b, 31^b, 33^b, 35^b, 36^a, 39^b, 40^b, 46^a, 46^b, 49^b, 53^b, 54^a, 73^b, 74^a, 77^a, 77^b, 78^b, 85^b, 88^a, 94^a, 94^b, 95^a, 95^b, 96^a, 96^b, 97^a, 97^b, 101^a, 101^b, 102^b, 103^a, 111^a, 115^b, 122^a, 124^b, 142^b, 143^a, 151^b, 161^a, 166^a, 168^b, 175^a, 175^b, 182^a, 182^b, 190^b, 191^a, 201^a, 204^a, 213^b, 216^b, and 217^a; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

1010

The same.

This copy was written in the reign of Muḥammadshāh (A. H. 1131-1161 = A. D. 1719-1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1-112), ll. 15 (on ff. 113-215); Nasta'liq, by different hands; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1011

The same.

Dated the 27th of Muḥarram, A. H. 1187 (A. D. 1773, April 20), by Ramaḍāni Kātib, who wrote this copy for Mr. Richard Johnson.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly embellished; size, 11 $\frac{3}{4}$ in. by 6 $\frac{7}{8}$ in.

1012

The same.

Not dated. As title appears *سکندرنامه بڑی*. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2776, ff. 231, 2 coll., each ll. 15; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'liq, ff. 209-254 supplied by another hand; small illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A. H. 597, appears on fol. 320^a, l. 1. Bibliotheca Leydeniana.

No. 2625, ff. 320, 2 coll., each ll. 11; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرد روی را بجائی رساند
که از بود او هیچ با وی نماند

corresponding to fol. 296^b, l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Ālamgīr's reign, = A. H. 1081, A. D. 1670, 1671).

No. 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'liq; size, 10 in. by 5 $\frac{3}{8}$ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151-162 is: 151, 162, 152-157, lacuna, comprising fol. 366^b, last line, to fol. 382^b, l. 11, in No. 387 (976 in this Cat.), 158-161. The last bait on fol. 161^b, with which this copy breaks off, corresponds to fol. 384^b, l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnāma are *سکندرنامه بڑی* and *اقبالنامه سکندری*.

No. 264, ff. 162, 2 coll., each ll. 15-16, the first four leaves supplied by a more modern hand; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 in.

1018

Sharḥ-i-Sikandarnāma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Nizāmi's Iskandarnāma, different not only from that of the Calcutta edition, but also from all those described in Rien ii. pp. 820^b and 859^a; W. Pertsch, Berlin Cat., pp. 762-765; and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem :

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست

لما خلقت الجن والانس الا ليعبدون، بر پادشاهان مملکت اشعار و جهانداران ولایت افکار مبرهن الخ.

No date.

No. 1890, ff. 104, ll. 17; distinct Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: بر پادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که . . . بگوشه, corresponding to fol. 89^a, l. 3 ab infra in the preceding copy.

No. 699, ff. 150, ll. 15; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1020

Sharḥ-i-abyāt-i-Iskandarnāma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnāma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای خدایا بدو معنی است اول آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

1021

Farhang-i-Sikandarnāma-i-barri (فرهنگ سکندرنامه) (برری).

A special glossary to the *first* part of the Iskandarnāma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1^b with (نام بهار ومدت ماندن آفتاب) اردی بهشت, the second, on fol. 23^a, with (خدای) الله; see a similar but shorter glossary in the Bodleian Cat., No. 1982 (کلید سکندرنامه). It ends on fol. 29^b, and is followed on ff. 30^a-32 by a short glossary of the Pahlawi words which occur in Firdausi's Shāhnāma (بدانکه الفاظی که) استاد الانام مولانا ابو القاسم متخلص بفردوسی طوسی رحمة الله عليه در شاهنامه بزبان پهلوی آورده اند جمله (ابنست), likewise in alphabetical order. Many of these

so-called Pahlawi words are simply Arabic ones, see, for instance, the first three: (نام پیغمبر) ادريس, (معروف) الياس و خضر, (پیغمبران) انبیا. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16-18; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 in.

1022

The *second* part of the Iskandarnāma.

Another copy of the *second* part of Nizāmi's اسکندرنامه, dated the 25th of Sha'bān, A. H. 1016 (A. D. 1607, December 15).

Beginning: خرد هر کجا گنجی آرد پدید آید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'liq; a little worm-eaten and injured; size, 8 $\frac{7}{8}$ in. by 4 $\frac{1}{2}$ in.

1023

The same.

Dated the 16th of Muharram, A. H. 1117 (A. D. 1705, May 10), by Sayyid Wali-allāh. It is styled in the colophon: شرفنامه اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5 $\frac{3}{4}$ in.

1024

The same.

Dated the 4th of Šafar, A. H. 1223 (A. D. 1808, April 1), by Muḥammad 'Alī of Iṣfahān.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{4}$ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134-240, 2 coll., each ll. 15-21; irregular Naskhi, size, 8 $\frac{5}{8}$ in. by 4 $\frac{7}{8}$ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khākini-shīnkān ibn Nīmatkhān.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'liq, sometimes quite like Shikasta; size, 7 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both شرفنامه and سکندرنامه بحری, was finished the 15th of Šafar, A. H. 1139 (eighth year of Muḥammadshāh's reign, = A. D. 1726, Oct. 12), at Aḥmadābād. Ff. 109^b and 110, as well as a large portion of ff. 109^a and 111^a, are left blank, and there is a lacuna, corresponding to fol. 448^b, l. 1-fol. 449^b, l. 5, in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll. 15; distinct Nasta'liq; size, 9 $\frac{1}{8}$ in. by 4 $\frac{3}{4}$ in.

Poets who died between A.H. 600 and 700.

1028

Diwân-i-Kamar (دیوان قمر).

Lyrical poems by Niẓâm-aldin Maḥmûd Kamar of Isfahân, who was a panegyrist of the Âl-i-Khujandi, the governors and kâdis of Isfahân. Of these famous Âl-i-Khujandi the Haft Iqlim, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Şadr-aldin Khujandi, who was contemporary with Zahir-aldin Fâryâbi (see No. 971 above), and his son Jamâl-aldin Khujandi; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains ḡasidas, ḡiṭ'as, and rubâ'is, beginning, on fol. 76^b:

ای تماشاگاه جانت عالم حسن و خیال
کی توانی خواند توحید خدای ذو الجلال

This diwân forms the fourth part of the old collection of six Persian diwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 76-87, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 76^b, and a vignette on fol. 76^a; funny miniature paintings throughout; size, 15½ in. by 11 in.

1029

Diwân-i-Athîr Akhsikati (دیوان اثیر اخسیکتی).

Lyrical poems by Athîr-aldin, a native of Akhsikath or, as the name is written here distinctly, Akhsikath (اخسیکت), the largest town of Farghâna after Andijân, see Haft Iqlim, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col. 198; Âtashkada, No. 712, ib., col. 268; Khulâsat-alafkâr, No. 25, ib., col. 303; Makhzan-algharâ'ib, No. 10, ib., col. 317, etc. He came from Akhsikath or Akhsikath (also spelt Akhsitak or Âkhsitak) to Khurâsân, and later on to the Persian 'Irâk, where he lived as panegyrist of Sultân Arslân bin Tughrlu (A.H. 556-571 = A.D. 1161-1176); he afterwards retired to Khalkâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains ḡasidas mixed with ḡiṭ'as and some rubâ'is at the end.

Beginning, on fol. 19^b:

جهانرا هم جهانانیمست پیدایم پنهان دان
که زبرگنبد نیلی پدید آورد چار ارکان

This diwân forms the second part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 19-47, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 19^b, and a vignette on fol. 19^a; miniature paintings throughout; size, 15½ in. by 11 in.

1030

Diwân-i-Shams Ṭabasi (دیوان شمس طبسی).

Lyrical poems, chiefly ḡasidas, by the Kâdi Shams-aldin Maḥmûd (according to the Haft Iqlim, No. 153, col. 389 in this Cat., Muḥammad bin 'Abd-alkarim) of Ṭabas (i.e. Ṭabas-i-Kilak in Khurâsân, see Haft Iqlim, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Ṭabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Kâdi Mansûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this diwân, he came to Bukhârâ in the time of Radi-aldin of Nishâpûr (died A.H. 598 = A.D. 1202, see Haft Iqlim, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâkânî (see Nos. 950-970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88^b:

هر دل که سوی عرصه تحقیق راه یافت
در سایه سرادق عزت پناه یافت

This diwân forms the fifth part of the old collection of six Persian diwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alka'dah, A.H. 713 (A.D. 1314, Feb.-March), by 'Abd-almu'min al'alawi alkâshi.

No. 132, ff. 88-96, 6 coll., each ll. 40; striking old Naskhi; small illuminated frontispiece on fol. 88^b, and a vignette on fol. 88^a; miniature paintings throughout; size, 15½ in. by 11 in.

Farid-aldin 'Attâr (Nos. 1031-1054).

1031

Kulliyât-i-Farid-aldin 'Attâr (کلیات فریدالدین عطار).

The fullest collection extant in the India Office Library of poetical works by the great Sûfic poet Abû Hâmîd (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâsat-alkalâm, No. 50, ib., col. 299, Abû Ṭâlib) Muḥammad bin Abibakr Ibrâhîm Farid-aldin 'Attâr, who was born in Shâdiyâkh, near Nishâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâsat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622-636; Rieu i. p. 344, and ii. pp. 576-580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346-358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22-26, etc.; see also Haft Iqlim, No. 733 (col. 430 in this Cat.), and Makhzan-algharâ'ib, No. 1521 (Bodleian

¹ The two words سوی که, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

Cat., col. 350). The Kulliyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawî on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578^b and 579^a; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1^b, beginning:

ابتدا بر نام حی لا یزال - صانع اشیا و ابداع جلال

2. Khusrau u Gul (خسرو و گل), an abridgment of 'Attâr's *خسرو نامه*, or love-adventures of Gul and Hurmuz (also styled *گل و هرمز*, see Bodleian Cat., No. 625, 3; and Haft İklim, No. 733, col. 431, ll. 14-18 in this Cat., where the title *گل و هرمز* seems rather applied to the present abridgment; comp., on the *گل و خسرو* itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576^b), on fol. 27^b, beginning:

بنام آنکه گنج جسم و جان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100^b, beginning:

قلم بر دار راز دل عیان کن
سر آغازش بنام غیبدان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii. pp. 579^b sq., 790^a, and 803^b; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105^b, beginning:

حمد بسجد مر خدای پاکرا
آنکه ایمان داد مشتى خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlak, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'il Hakki), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154^a and ^b; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amri (who died A.H. 988=A.D. 1580), the other by Sham'i (who died about A.H. 1009 or 1010=A.D. 1600-1602), entitled *سعدت نامه*. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Mantik-âltaïr (منطق الطیر), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628-631; Rieu ii. pp. 576^a, 578^a, 816^b, and 870^b; W.

Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113^b, beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280, and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindústâni translations of the Mantik-âltaïr are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office Collection. A Turkish commentary on the same was composed by Sham'i (see the preceding Pandnâma).

6. Haft Wâdi (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146^b, beginning:

حمد پاک از جان پاک آن پاکرا
کو خلافت داد مشتى خاکرا

7. Bisarnâma (بیسرنامه), or the headless book, a short theosophical mathnawî (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152^b, beginning:

من بغیر تو نمینم در جهان - قادرا پروردگارا جاودان

8. Kanz-alarâr (کنز الاسرار), or the treasury of mysteries, otherwise styled *Kanz-albahr* (کنز البحر), see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Qurân-verses, interspersed with stories, on fol. 155^b, beginning:

سپاس و حمد بر خلاق عالم - که از خاکی پدید آورد آدم
This mathnawî is identical with the 'Kent Kunz Mokhfîâ' mentioned in Stewart's Cat., since the first heading runs thus: *قال رسول الله صلى الله عليه وسلم*

كُنْتُ كَنْزًا مَخْفِيًّا النَّح. According to the last hemistich, *که در ششصد نود نه شد تمام این*, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read *پنجصد* for *ششصد* (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute *نوازه* for *نود نه* (i.e. A.H. 619=A.D. 1222).

9. Diwân (دیوان), or lyrical poems, consisting of *kaşidas*, *kit'as*, *ghazals*, and *rubâ'is*, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172^b, beginning:

سبحان قادری که صفاتش ز کبریا
بر خاک عجز میفکند عقل انبیا

A special copy of the *kaşidah al-abrar* is described in G. Flügel iii. p. 447.

10. Waşlatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579^a; and A. Sprenger, Catal., p. 355), on fol. 228^b, beginning:

ابتدا اول بنام کردگارا - خالق هفت و شش و پنج و چهار

11. Miftâh-alfutûh (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242^b, beginning:

بناه من بحیّی کو نمیرد
باهی عذر صد عصیان پذیرد

Other copies of this rare mathnawî are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrâr-nâma (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576^a and 578^b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257^b, beginning:

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

It is divided here into nineteen makâlas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two makâlas, on ff. 283^a and 284^a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقاله بیست چهارم therefore, on fol. 283^a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221^a; and the مقاله بیست پنجم, on fol. 284^a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawî are repeated on fol. 242^a above (on the page immediately preceding the beginning of the مفتاح الفتوح), corresponding to fol. 285^a, l. 12—fol. 285^b, l. 13.

13. Kanz-alḥakâ'ik (کنز الحقائق), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285^b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه جانرا نور دین داد الخ. The title occurs on fol. 286^b, l. 26:

چو گوگفتم اندرو چندین حقائق

نهادم نام او کنز الحقائق

14. Ilâhînâma (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576^a, 578^b, and 870^b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298^b, beginning:

الهی نامه را آغاز کردم — بنامت نامه را باز کردم

15. Muşibatnâma (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576^b, 578^b, and 816^b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نزهت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also عقده المسافات), on fol. 351^b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاک از جان پاک آن پاکرا
کو خلافت داد مشقت خاکرا

16. Lisân-alghaib (لسان الغیب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419^b, beginning:

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawî are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 2).

17. Jawâhir-alḥât (جواهر الذات), also styled Jauhar-alḥât (جوهر الذات), and—most correctly—Janhar-i-Dhât (جوهر ذات), comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576^b and 577^a; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iklim, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the first of the three daftars, of which the mathnawî consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467^b:

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Mazhar-al'ajâ'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawî seem to appear under the title of مظهر الاسرار), on fol. 564^b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

This copy is tolerably old, but not dated.

No. 559, ff. 626, 4 coll., each ll. 29; Nasta'lik; an illuminated frontispiece at the beginning of each part; size, 12½ in. by 8¼ in.

1032

Another but smaller copy of the same Kulliyât.

This collection of Farid-alḍin 'Aṭṭâr's poetical works contains:

1. Pandnâma, on fol. 1^b.
2. Ilâhînâma, on fol. 10^b.
3. Waşiyatnâma (وصیّت نامه), or the book of precepts, on fol. 69^b, beginning:

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawî, which is probably identical with the Ausatnâma in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wâdi, on fol. 76^b. 5. Bulbulnâma, on fol. 83^b. 6. Mantîk-alṭair, on fol. 88^b. 7. Kanz-alḥakâ'ik, on fol. 141^b; the title appears on fol. 142^b, lin. penult. 8. Khusrâu u Gul, on fol. 155^b. 9. Miftâh-alfutûh, on fol. 239^b. 10. Muşibatnâma, on fol. 256^b. 11. Diwân, on fol. 332^b, beginning:

سبحان خالق که صفاتش زکبریا الخ 12. Mukhtâr-nâma

(مختار نامه), or the selected book, a series of rubā'is, divided into fifty bābs, with a preface in prose (see Rieu ii. pp. 576^b and 577^b). It is sometimes simply styled رباعیات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392^b: حمد و سپاس. Beginning of the first rubā'i in the first chapter (باب اول در توحید) خداوندی را که اشراق الوهیت او در هر در الخ (سبحانه و صفات او), on fol. 393^b:

ای پاکئی تو منزّه از هر پاکئی
قدوسی او (تو) مقدّس از ادراکئی

This copy is dated A.H. 1025 (A.D. 1616), by Ḥasan Muḥammad bin Rāji Muḥammad 'abbāsi.

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'liq; an illuminated frontispiece at the beginning of each part; size, 12 in. by 7½ in.

1033

A defective copy of the same Kulliyāt.

This collection contains:

1. Muṣibatnāma, on fol. 1^b. 2. Jawāhir-al-dhāt, *first* daftar, on fol. 79^b. 3. Asrār-nāma, on fol. 190^b, incomplete at the end; it breaks off on fol. 221^b, the last bait corresponding to fol. 284^a, first line, in No. 559 (1031 in this Cat.); therefore only eighteen maḳālas are marked here. 4. Miṭṭāḥ-alfutūḥ, on fol. 222^b. 5. Pandnāma, on fol. 240^b. 6. Gul u Khusrau, on fol. 250^b. 7. Bisarnāma, on fol. 335^b. 8. Bulbulnāma, on fol. 338^b. 9. Kanz-alasrār, on fol. 344^b, slightly defective at the end; it breaks off on fol. 363^b, the last bait corresponding to fol. 172^a, l. 19, in No. 559 (1031 in this Cat.). 10. Khiyātnāma (خیاط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365^b, beginning:

بنام آنکه هستی زو نشان یافت
نفوس ناطقه زو نور جان یافت

This very rare 'mathnawī, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisān-alghaib, on fol. 373^b, incomplete at the end too; it breaks off on fol. 408^b, the last bait corresponding to fol. 461^b, l. 23, in No. 559; the proper order of leaves is: ff. 373-404, 409, 405-408. 12. Ushturnāma, on fol. 410^b. 13. Maṣṣūr-nāma (منصورنامه), or the book of Maṣṣūr (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 438^b, beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق او را صد کمال

The only other copy of this mathnawī extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waṣṣatnāma, on fol. 442^b. 15. Haft Wādi, on fol. 458^b. 16. Kanz-alḥakā'ik, on fol. 465^b.

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'liq; an illuminated frontispiece and other embellishments at the beginning of each part; size, 14½ in. by 8 in.

1034

Six mathnawīs by Farid-aldin 'Aṭṭār.

This splendid old copy, written by Muḥammad Ḥāji bin Bābā Ḥāji between A.H. 807 and 812 (A.D. 1405-1410), contains:

1. Ushturnāma or Shuturnāma (شترنامه), on fol. 1^b.
2. Asrār-nāma, on fol. 116^b. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).
3^a. Ilāhīnāma, on fol. 196^b, beginning here:

بنام کردگار هفت افلاک
که پیدا کرد آدم از کفی خاک

Dated the 20th of Ramaḍān, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnāma, on fol. 279^b, beginning (without the usual ḥamd):

همه مرگان بدرگاه سلیمان
شدند و داشتند از بلبل افغان

3^b. Khuṭba-i-Ilāhīnāma (خطبه الهی نامه), the usual introduction to the Ilāhīnāma, left out in 3^a, on fol. 283^b, beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576^a):

الهی نامه را آغاز کردم - در گنج سعادت باز کردم

5. Muṣibatnāma, on fol. 289^b.
6. Waṣṣatnāma, on fol. 386^b. This part is dated the first of Dhū-alkaḍāh, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or کتیب of Farid-aldin 'Aṭṭār's works, as the index on ff. 1^a and 1^b (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No. 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24-26; splendid Naskhī; size, 10½ in. by 6½ in.

1035

Three mathnawīs by Farid-aldin 'Aṭṭār.

This copy contains:

1. Maṭīk-althair, on fol. 1^b.
2. Jawāhir-al-dhāt or Jauhar-i-dhāt, *first* daftar on fol. 64^b, in a very defective and abridged form, the first page is left blank, and the mathnawī begins on fol. 65^a with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9^a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دلرا الخ

corresponds to fol. 16^b, l. 3 ab intra in the same copy; the last but two baits to fol. 160^b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64^a, and in the colophon at the end, the poem is wrongly styled اشترنامه.

3. Gul u Khusrau, on fol. 173^b.

No date. Very good and correct copy.

No. 736, ff. 1-269, 4 coll., each ll. 21; clear and distinct Nasta'liq; an illuminated frontispiece at the beginning of each mathnawī; size, 15½ in. by 9½ in.

1036

Two mathnawis by Farid-aldin 'Attâr.

This copy contains:

1. Mantîk-altair, on ff. 3^b-226^b.
2. Bisarnâma, on ff. 227^a-239^a, beginning:

من خدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152^b, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1^a-3^a there is a short account of some Pirs of the Kâdirî seet in Multân, headed نقل عنایت نامه, and written by Muḥammad Ghauth ibn Sayyid Isma'îl ibn Shaikh 'Abd-alkâdir ibn Shaikh Mûsâ Ḥasanî alḥusainî alġilânî, who states that his grandfather 'Abd-alkâdir, who died the 17th of Dhû-alhijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the خرقه.

This copy is dated by Nûr-allâh in the Şûbah of Khândis, the 17th of Sha'bân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Âlamgir's reign, whereas it is more correctly the 37th, 'Âlamgir having declared himself emperor of Dihlî in Dhû-alka'dah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818; transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19. J. 12, ff. 239, 2 coll., each ll. 10; large and excellent Nasta'lik, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3^b; size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farid-aldin 'Attâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1^a a seal of Mirkhân Ridâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alkâdir bin Shaikh Aḥmad bin Abû Muḥammad bin Muḥammad Husain. On the margin of ff. 1^b-2^b, a short extract from Bahâ-aldin 'Âmilî's (died A.H. 1030=A.D. 1620, 1621) نان و حلوا (see Bodleian Cat., Nos. 1085-1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1-38, 2 coll., each ll. 11; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1039

The same.

Dated the 4th of Dhû-alka'dah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11^b-43^b, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1040

The same.

No date; only the 20th of Şafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14^b-49^b, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: حمد بيمد آن خدای پاکرا الحج.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldin Râmî.

No. 3508, olim 7. J. 6, ff. 153^b-189, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بيمد اول خدای عالمه
نور ایمان و بردی خاک آدمه

No. 3510, ff. 1-40, 2 coll., each ll. 11; clear and distinct Nasta'lik; size, 5½ in. by 3½ in.

1043

Mantîk-altair.

Another copy of Farid-aldin 'Attâr's Mantîk-altair, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabî'althânî, without a year. Copied at Haidarâbâd at the request of Mir 'Alâ-aldin.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5½ in.

1044

The same.

No date. Copied by Muḥammad Şâliḥ ibn Hâjî Sultân Husain Gilânî.

No. 916, ff. 122, 2 coll., each ll. 18-19; Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by 4½ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5 in.

1046

Jawâhir-aldhât.

The only complete copy, as yet known, of Farid-aldin 'Attâr's Jawâhir-aldhât or Janhar-i-Dhât (see above, No. 1031, 17), in three daftars.

First daftar, on fol. 1^b, beginning: بنام آنکه نور جسم
و جانست الحج.

Second daftar, on fol. 162^b, beginning:

تعالی اللہ ازین دیدار پر نور
کہ در ذرات عالم گشت مشہور

Third daftar, on fol. 335^b, beginning:

بنام کردگار فرد بیچون - کہ مارا از عدم آورد بیرون

This third and last daftar bears also the special title of Hailâjnâma (ہیلاج نامہ), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Şûfi lore, Mansûr Hallâj (or rather Husain bin Mansûr Hallâj, who was put to death A.H. 309=A.D. 922, see the Safinat-alauliyâ, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577^a; it is printed in the Lucknow edition of the Kulliyât, pp. 583-770.

Dated A.H. 1139 (A.D. 1726, 1727), by Hâjî Muhammad Hayât, of Banâras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178-211 contain only 2 coll.); Nasta'lik; size, 10½ in. by 6 in.

1047

Another copy of the second daftar of the Jawâhir-alalhât.

This copy begins: تعالی اللہ زہی دیدار پر نور الخ

Dated the 10th of Shawwâl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta'lik; illuminated frontispiece; the last pages a little injured; size, 8 in. by 4½ in.

1048

Another copy of the Hailâjnâma, or third daftar of the Jawâhir-alalhât. Beginning: بنام کردگار فرد بیچون الخ

On fol. 31^b there appears as another title for this daftar, or rather for the whole of the Jauhar-i-Dhât, just as in Rieu's copy of the first daftar, جواهر نامہ, see above, No. 1031, 17 (جواهر نامہ هست اسرار منصور).

Dated the 2nd of Şafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct Nasta'lik; illuminated frontispiece; size, 9¾ in. by 6 in.

1049

Bisarnâma.

Another copy of Farid-aldin 'Attâr's Bisarnâma, beginning: من بغیر از تو نمینم در جهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12-22, 2 coll., each ll. 13; large and distinct Nasta'lik; size, 6¾ in. by 4½ in.

1050

Haft Wâdi.

Another very defective copy of Farid-aldin 'Attâr's Haft Wâdi (see above, No. 1031, 6), beginning: حمد پاک از جان پاک آن پاکرا الخ

all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2^b corresponds to fol. 147^a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3^a to fol. 149^b, l. 8, in the same copy. The last bait on fol. 4^b corresponds to fol. 150^a, l. 11, the first on fol. 5^a to fol. 148^b, l. 7, in No. 559. Fol. 5^b, l. 10, is=fol. 148^b, l. 19; fol. 6^b, l. 3 ab infra=fol. 147^a, l. 18, and the last bait on fol. 10^b=fol. 149^a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takhalluṣ 'Alî.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta'lik; size, 10¼ in. by 6 in.

1051

Tadhkirat-alauliyâ (تذکرۃ الاولیا).

The fullest copy extant of Farid-aldin 'Attâr's famous biographies of eminent Şûfi Shaikhs, containing both the first and the second part of the work (جلد دوم and جلد اول): comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Cat. Codd. Or. Lingd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the first part is given); Rehatsek, Catalogue raisonné, p. 190, No. 28; H. Khalfa ii. p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwahîd Balgrâmi), and in A. F. Mehren, p. 8; a poetical version by 'Allâf or Hâfiz-i-'Allâf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210-215. The text of the first part has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The first part (on ff. 1-279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Şâliq, on fol. 5^b. 2. Uwais Kârî, on fol. 9^a (his death is fixed here in A.H. 30=A.D. 650, 651, see the more correct date or dates in Safinat-alauliyâ, No. 18). 3. Hasan Başri, on fol. 14^a (his death fixed here in A.H. 140=A.D. 757, 758, see the correct date A.H. 110=A.D. 728, 729, Safinat-alauliyâ, No. 19). 4. Mâlik-i-Dinâr, on fol. 23^b (his death fixed here in A.H. 150=A.D. 767; correct date A.H. 137=A.D. 754, 755, Safinat-alauliyâ, No. 160). 5. Muhammad Wâsi', on fol. 27^b (died A.H. 160=A.D. 776, 777). 6. Habib-i-'Ajami, on fol. 28^a (his death fixed here in A.H. 125=A.D. 743; correct date A.H. 156=A.D. 773, Safinat-alauliyâ, No. 161). 7. Abû Hâzim (here جازم as it seems) Makki, on fol. 31^b (his death fixed in A.H. 150=A.D. 767). 8. 'Atabah bin Ghulâm, on fol. 32^a (his death fixed in the same year, correct date A.H. 160 or 167=A.D. 776, 777 or 783, 784, Safinat-alauliyâ, No. 164). 9. Râbi'a-i-'adawiyyah, on fol. 33^a. 10. Shaikh Fudâil bin 'Iyâd, on fol. 42^a (died A.H. 187=A.D. 803). 11. Ibrâhim Adham, on fol. 48^b (his death fixed here in A.H. 200=A.D. 815, 816; more correct dates are A.H. 162, 161, or 160=A.D. 778, 779, or 776,

777, Safinat-alauliyâ, No. 97). 12. Bashar Hâfi, on fol. 58^b (died A.H. 227=A.D. 841). 13. Dhû-almûn Mişri, on fol. 63^a (died A.H. 245=A.D. 859, 860). 14. Bâ Yazid Bistâmi, on fol. 74^a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubâarak, on fol. 99^a (in Safinat-alauliyâ, No. 165, *bin* Mubâarak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thaurî, on fol. 104^b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779, see Safinat-alauliyâ, No. 162). 17. Shaḳiḳ Balkhî, on fol. 109^a (his death is fixed here in A.H. 225=A.D. 840; the Safinat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Ḥanîfah Kûfi, on fol. 112^b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safinat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116^b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safinat-alauliyâ, No. 23). 20. Imâm Aḥmad Ḥanbal, on fol. 119^b (died according to the statement here A.H. 250=A.D. 864, according to the Safinat-alauliyâ, No. 24, A.H. 241=A.D. 855). 21. Dâ'ûd Tâi, on fol. 123^a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safinat-alauliyâ, No. 163). 22. Hârith Muḥâsabi, on fol. 126^a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârâni, on fol. 128^b. 24. Muḥammad Simâk, on fol. 133^a. 25. Muḥammad bin Aslam al-Ṭûsi, on fol. 133^b. 26. Aḥmad bin Harb, on fol. 135^a. 27. Hâtimi-aşamm, on fol. 137^a. 28. Subail bin 'Abdallâh, on fol. 142^a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safinat-alauliyâ, No. 193, where Sahl is read instead of Subail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152^a (died A.H. 200=A.D. 815). 30. Shaikh Sari Sakatî, on fol. 155^a (his death is fixed here in A.H. 257=A.D. 871; the Safinat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Fath Mauşili, on fol. 161^a. 32. Aḥmad alḥawâri (المواری) so to be read instead of جوارى in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845, see Safinat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Aḥmad bin Abî-alḥawâri, on fol. 162^a. 33. Aḥmad Khidrawaih, or rather *bin* Khidrawaih Balkhî, on fol. 163^a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakhshabi, on fol. 167^a (died A.H. 245=A.D. 859). 35. Yahyâ bin Ma'âdh Râzi, on fol. 169^b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmâni, on fol. 177^b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safinat-alauliyâ, No. 187). 37. Yûsuf bin al-Ḥusain, on fol. 179^b (died A.H. 304=A.D. 916, 917). 38. Abû Ḥafş Ḥaddâd, on fol. 183^b. 39. Ḥamdûn Kaşşâr, on fol. 189^a. 40. Mansûr 'Ammâr, on fol. 190^b. 41. Aḥmad bin 'Âşim al-antâki, on fol. 192^b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Ḥaḳiḳ, on fol. 194^a. 43. Shaikh Junaid Baghdâdi, on fol. 195^a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214^a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908-910, see the Safinat-alauliyâ, No. 202).

45. Abû Sa'id Kharrâz (Rosen: Khazzâz), on fol. 215^b (died according to this copy A.H. 277=A.D. 890, 891; the Safinat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898-900). 46. Abû-alḥusain Nûri, on fol. 219^a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safinat-alauliyâ, No. 201). 47. Abû 'Uthmân Ḥirî, on fol. 225^a (died A.H. 298=A.D. 910). 48. Abû Muḥammad Ruwaim, on fol. 230^a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Aṭâ, on fol. 231^b (i.e. Abû-al-'abbâs bin 'Aṭâ, who died, according to the Safinat-alauliyâ, No. 212, A.H. 309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236^b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safinat-alauliyâ, No. 210). 51. Ibrâhim bin Dâ'ûd Raḳḳi, on fol. 237^a (died A.H. 327=A.D. 938, 939; the Safinat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbât, on fol. 237^b. 53. Abû Ishâḳ (correctly, according to the following copy and the Safinat-alauliyâ, No. 228, Abû Ya'qûb Ishâḳ) Nah-rajûri, on fol. 239^a (died A.H. 330=A.D. 941, 942). 54. Samnûn Muḥibb (or *bin* Muḥibb), on fol. 241^a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safinat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muḥammad Murta'ish, on fol. 242^b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muḥammad bin Faḍl, on fol. 244^a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safinat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alḥusain Fûshanjî, on fol. 245^a. 58. Muḥammad bin 'Alî alḥakîm altirmidhi, on fol. 246^a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safinat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbâkr Warrâḳ, on fol. 251^a. 60. 'Abdallâh Manâzil, on fol. 253^b (see the Safinat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Işfahâni, on fol. 255^a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256^a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safinat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Aḳṭa', on fol. 257^a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safinat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Ḥanzalah Khurâsâni, on fol. 258^a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Aḥmad Masrûḳ (*bin* Muḥammad *bin* Masrûḳ in the Safinat-alauliyâ, No. 206), on fol. 259^a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safinah states). 66. 'Abdallâh Raughadi (روغدى), as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548-550, he is always called Rau'adi, on fol. 260^a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safinat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261^a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safinah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjâni, on fol. 262^a. 69. Abûbâkr Kattâni (so here كتناني, comp. the Safinat-alauliyâ, No. 223), on fol. 263^a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muḥammad) Khatif

(or *bin* Khafif, as the Safinat-alauliyâ, No. 144, reads), on fol. 266^b (died A.H. 371=A.D. 981, 982). 71. Abû Muḥammad Jurairî, on fol. 271^a (died A.H. 311=A.D. 923, 924, or, as the Safinat-alauliyâ, No. 215, states, A.H. 312). 72. Ḥusain bin Mansûr Ḥallâj, on fol. 272^b (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the Safinat-alauliyâ, No. 211).

This *first* part concludes on fol. 279^b, and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و گاهلی وززیده ذکر چند اسامی را نکرده و از قلم انداخته بنابراین در آخر کتاب احوال و خوارق چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz.: 73. Abû-alḥasan Kharakâni, on fol. 280^a. 74. Mamshâd or Mîmshâd Dîuawari, on fol. 283^b. 75. Ibrâhîm Khawwâs, on fol. 284^b. 76. Abûbakr Shibli, on fol. 287^a. 77. Abû Sa'îd bin Abû-alkhair, on fol. 290^b. 78. Abû-al'abbâs Kaşşâb, on fol. 295^a. 79. Abû 'Alî Daqqâk, on fol. 296^a. 80. Abû Naşr Sarraj, on fol. 299^b. 81. Abû-alfadl Ḥasan, on fol. 300^a. 82. Abû-alkâsim Naşrâbâdi, on fol. 300^b. 83. Abû Ḥamzah Baghdâdi, on fol. 302^a. 84. Abûbakr Tamistâni, on fol. 303^a. 85. Ibrâhîm Shaibâni, on fol. 303^b. 86. Abû 'Amr (so here, عمرو; in W. Pertsch, Berlin Cat., p. 550, l. 14, Abû 'Umar) Najid, on fol. 304^b. 87. Abû-alḥusain (in the Safinat-alauliyâ, No. 229, and in W. Pertsch, Berlin Cat., p. 549, l. 4 ab infra, Abû-alḥasan) 'Alî al'sâ'igh, on fol. 305^a. 88. Abûbakr Wâsiṭi, on fol. 305^b. 89. Abû Ja'far Khuldi, on fol. 308^b. 90. Abû 'Alî Rûdbârî, on fol. 309^a. 91. Abû-alḥusain Ḥaşiri (حصیری, in the Safinat-alauliyâ, No. 266, Ḥaşri حصری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l. 16, Khaḍiri خضری), on fol. 310^a. 92. Abû Ishâk Shahriyârî Kâzarûni, on fol. 311^a. 93. Abû-al'abbâs Sayyârî, on fol. 311^b. 94. Abû-al'abbâs Nahâwandi, on fol. 312^a. 95. Abû 'Alî Thakafi, on fol. 312^b. 96. Abûbakr Şaidalâni, on fol. 313^b. 97. Imâm Muḥammad Bâkir, on fol. 313^b.

Beginning of the whole work: الحمد لله الجواد بأفضل أنواع النعماء المتان بأشرف اصناف العطاء الخ.

Dated the 25th of Jumâdâ-thânî, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17-27; Nasta'liq; ff. 37-46 and 280-314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the Tadhkirat-alauliyâ, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8^b; 2. on fol. 13^a; 3. on fol. 20^a;

IND. OFF.

4. on fol. 32^a; 5. on fol. 37^b; 6. on fol. 38^b; 7. on fol. 42^b; 8. on fol. 43^b; 9. on fol. 45^a; 10. on fol. 52^a; 11. on fol. 56^a; 12. on fol. 68^b; 13. on fol. 75^a; 14. on fol. 90^a; 15. on fol. 123^b; 16. on fol. 130^b; 17. on fol. 136^a, Khwâjah 'Alî Shaḳîk (in the index, on fol. 7^a, Abû 'Alî Shaḳîk); 18. on fol. 140^b; 19. on fol. 145^b; 20. on fol. 150^b; 21. on fol. 154^a; 22. on fol. 158^a; 23. on fol. 161^a; 24. on fol. 164^a; 25. on fol. 164^b; 26. on fol. 166^b; 27. on fol. 169^a; 28. Khwâjah Suhail bin 'Abdallâh Tustarî (in the index, Khwâjah Sahl bin 'Abdallâb), on fol. 172^b; 29. on fol. 179^b; 30. on fol. 182^b; 31. on fol. 187^a; 32. on fol. 188^a; 33. on fol. 189^b; 34. on fol. 192^b; 35. on fol. 195^a; 36. on fol. 200^a; 37. on fol. 202^a; 38. Khwâjah Ḥafş Haddâd, on fol. 207^a; 39. Khwâjah Ḥamid Kaşşâr (correctly in the index, Ḥamdûn Kaşşâr), on fol. 209^b; 40. on fol. 210^b; 41. on fol. 212^a; 42. on fol. 213^a; 43. on fol. 213^b; 44. Khwâjah 'Umar bin 'Uthmân (both in text and index), on fol. 221^a; 45. on fol. 223^b; 46. on fol. 225^b; 47. Khwâjah 'Uthmân Ḥiri (both in text and index), on fol. 230^b; 48.=50 in the preceding copy, Khwâjah 'Abdallâh bin Jallâ, on fol. 235^a; 49.=48 in the preceding copy, on fol. 236^a; 50.=49 in the preceding copy, Ibn 'Atţâr (in the index), on fol. 237^b; 51. on fol. 241^a; 52. on fol. 242^a; 53. Ya'kûb Ishâk alnah-rajûri (correctly in the index, Abû Ya'kûb Ishâk), on fol. 244^a; 54. on fol. 245^b; 55. on fol. 248^a; 56. in the index Fadail appears instead of Fadl, on fol. 249^b; 57. on fol. 250^b; 58. on fol. 251^b; 59. on fol. 255^a; 60. Khwâjah 'Abdallâh Mubârak (both in text and index), on fol. 256^b; 61. 'Alî Işfahâni (in the index, Abû 'Alî Sahl Işfahâni), on fol. 258^b; 62. on fol. 259^a; 63.=64 in the preceding copy, on fol. 260^b. 64.=65 in the preceding copy, Khwâjah Aḥmad Ma'rûf (in the index correctly, Masrûk), on fol. 262^a; 65.=67 in the preceding copy, 'Abdallâh Aḥmad al-Maghribî, on fol. 262^b; 66.=68 in the preceding copy, on fol. 263^b; 67.=69 in the preceding copy, on fol. 264^a; 68.=70 in the preceding copy, 'Abdallâh Khafif (in the index correctly, Abû 'Abdallâh), on fol. 266^b; 69.=71 in the preceding copy, Abû Muḥammad Ḥariri (حریری), in the index, Muḥammad Ḥariri, on fol. 269^b; 70.=72 in the preceding copy. In the index a 71st bâb (dealing with Abû Muḥammad Ja'far bin Muḥammad) is announced, viz.: باب هفتاد یکم در ذکر ابو محمد جعفر بن محمد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله رب الجواد بأفضل الخ. Copied by 'Sayyid Nûr Muḥammad bin Sayyid 'Abd-allâfî Ḥusaini. College of Fort William, 1825.

No. 2057, ff. 271, ll. 15; Naskhî; partly collated; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1053

The same.

This copy of the *first* part of the Tadhkirat-alauliyâ comprises, according to the index on ff. 5^b-6^b, seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

s s

consequently wanting here Nos. 18-20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6^b; 2. on fol. 10^b; 3. on fol. 16^b; 4. on fol. 28^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 38^b; 8. on fol. 39^b; 9. on fol. 41^a; 10. on fol. 52^b; 11. on fol. 61^a; 12. on fol. 76^a; 13. on fol. 82^a; 14. on fol. 94^a; 15. on fol. 115^b; 16. on fol. 120^a; 17. Abû 'Alî Shakkîk (as in the index of the preceding copy), on fol. 124^a; 18-20. missing, although the catch-words are all right; 21. on fol. 129^a; 22. on fol. 132^a; 23. on fol. 134^a; 24. on fol. 137^b; 25. on fol. 138^a; 26. Muḥammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139^a; 27. on fol. 140^b; 28. Isma'îl bin 'Abdallâh Sîrrî, on fol. 144^a; 29. on fol. 154^a; 30. on fol. 156^b; 31. on fol. 161^b; 32. on fol. 162^b; 33. on fol. 163^b; 34. on fol. 167^a; 35. on fol. 169^b; 36. on fol. 176^a; 37. on fol. 178^a; 38. on fol. 181^b; 39. on fol. 185^b; 40. on fol. 187^a; 41. on fol. 188^b; 42. on fol. 190^a; 43. on fol. 190^b; 44. on fol. 207^a; 45. missing; 46. Abû-alḥusain Thaurî (in the index correctly, Nûrî), on fol. 210^b; 47. 'Uthmân (instead of Abû 'Uthmân) Hîrî, on fol. 212^a; 48. on fol. 214^a; 49. Ibn 'Attâr, both in text and index, on fol. 215^b; 50. on fol. 219^a; 51. on fol. 220^a; 52. on fol. 220^b; 53. Abû Ya'qûb bin Ishâq, on fol. 222^a; 54. on fol. 223^b; 55. on fol. 225^a; 56. on fol. 226^a; 57. on fol. 226^b, last line; 58. on fol. 227^b; 59. on fol. 232^a; 60. on fol. 234^a; 61. on fol. 235^a; 62. Abû-alkhair Nassâj, on fol. 235^b; 63. on fol. 236^b; 64.=66 in No. 1051 above; 65.=64 in the same copy, on fol. 238^a; 66.=65 in the same copy, on fol. 239^a; 67. 'Abdallâh Aḥmad Maghribî, as in No. 65 of the preceding copy, on fol. 239^b; 68. on fol. 240^b; 69. on fol. 241^a; 70. on fol. 243^b.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 248, ll. 17; irregular Nasta'liq, written by different hands; size, 1c $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdâdî (No. 43 in the preceding copies), which begins on fol. 152^a and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1-168^b, ll. 19; large and distinct Nasta'liq; size, 10 $\frac{7}{8}$ in. by 6 $\frac{5}{8}$ in.

1055

Diwân-i-Kamâl Isma'îl (دیوان کمال اسمعیل).

The lyrical poems of Kamâl-aldin Isma'îl bin Jamâl-aldin Muḥammad bin 'Abd-alrazzâq of Isfahân, who was a pupil of Suhrâwardî, panegyrist of the Šâ'id family, and is usually called *خلاق المعانی*. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft İklim, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638-643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhâna, No. 23 in Bodleian Cat., col. 199, and Âtashkada, No. 416, ib., col. 297. This diwân consists of the following parts:

1. Kaşidas and tarkibbands, on fol. 1^b, with a short mathnawî and two *kiṭ'as* at the end. Beginning of the first *kaşidah*:

ای جلال تو بیانها را زبان انداخته
عزت ذاتت یقین را درگمان انداخته

Beginning of the mathnawî, on fol. 209^a:

تا زبانم بکام جنبانست - در ثناء رئیس لبنانست

2. A large series of *kiṭ'as*, intermixed with a few ghazals, on fol. 213^b. Beginning:

عشاقی که قدر دل شناسند - دل از غم یار برنگیرند

3. Ghazals, without any order, on fol. 319^b, beginning:

ای دل و جان بباد تو زنده الع

4. Rubâ'is, on fol. 359^b, beginning: ای مدح تو آورده

قلم را بسخن الع

Dated by Sulṭân 'Alî of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nasta'liq; an illuminated frontispiece at the beginning of each part, a vignette on fol. 1^a, all the headings throughout in gold; size, 10 in. by 6 $\frac{3}{4}$ in.

1056

Another copy of the same.

Contents:

Kaşidas, tarkibbands, and a few *kiṭ'as*, beginning, on fol. 1^b: ای صفات تو بیانها را زبان انداخته الع

A short mathnawî, *kiṭ'as*, and a few ghazals; the mathnawî, on fol. 228^b, is the same as in the preceding copy; the first *kiṭ'ah* begins (on fol. 232^b): ایا شهی که

ضمیرت بچشم گوشه فکر الع

Rubâ'is, on fol. 325^a, beginning as in the preceding copy.

Dated by Habîb-allâh, the son of the Kâdi Barkhwurdâr, the 27th of Dhû-alka'dah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll. 17; Nasta'liq; ff. 1 and 95-98 later supplied; size, 10 in. by 6 $\frac{3}{4}$ in.

1057

A slightly defective copy of the same.

Contents:

Kaşidas, tarkibbands, marâṭbi, etc., on fol. 1^b, beginning: ای صفات تو بیانها الع

Kiṭ'as, intermixed with a few ghazals and *kaşidas*, on fol. 211^b, beginning:

آدمی را چهار خصلت است - در دو گیتی زبانی وفانی

At the end of this part (on fol. 314^b), the same mathnawî as in the two preceding copies.

Ghazals, without any order, on fol. 318^b, beginning:

ای دل و جان الع

Rubâ'is, on fol. 368^b, beginning: ای حکم ترا نهاد:

سرها گردون الع, corresponding to the third rubâ'i on

fol. 407^a in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubá'î, corresponding to fol. 401^a, last line, in No. 1023. The initial rubá'î of the two preceding copies is found here on fol. 370^b, first line.

No. 510, ff. 405, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'lik; the first pages injured; size, 8 in. by 3½ in.

1058

Diwân-i-Athîr Anmâni (ديوان اثير اوماني).

The lyrical poems of Athîr-aldin 'Abdallâh of Aumân (near Hamadân), who flourished under Hûlâgûkhân, and was a younger contemporary of Kamâl-aldin Isma'îl of Isfahân, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iqlim, No. 1035, col. 454 above in this Cat.; Âtashkada, No. 596 (Bodleian Cat., col. 283); Butkhâna, No. 25 (ib., col. 199); Makhzan-algharâ'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Âtashkada he died A.H. 656 (A.D. 1258), according to Takî Kâshî A.H. 665 (A.D. 1266, 1267). This diwân consists chiefly of *kaşidas* and *kiṭas*, intermixed with some *tarkibbands*, *ghazals*, and *rubá'is*.

Beginning:

دوش آنزمانکه ماه بر افروخت مشعله
در فوج مرکب افق افتاد مشغله

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alrakîb.

No. 328, ff. 295-377, 2 coll., each ll. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

1059

Diwân-i-Saif-i-Isfarang (ديوان سيف اسفرنگ).

The lyrical poems of Saif-aldin A'raj of Isfara or Isfarang, nine farsangs south of Marghinân in Transoxania, see Haft Iqlim, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the *Khulâsat-alafkâr*, No. 126 (Bodleian Cat., col. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Âtashkada, No. 711 (Bodleian Cat., col. 286), and Takî Kâshî, No. 37 (A. Sprenger, Catal., p. 17). The *Butkhâna*, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this diwân are described in *Bodleian Cat.*, Nos. 644 and 645; *Rieu ii.* p. 581; A. Sprenger, Catal., p. 561; W. Pertseh, Berlin Cat., p. 782; *Cat. des MSS. et Xylographes*, p. 330; J. Aumer, p. 9.

This diwân contains:

Kaşidas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1^b: شب چو بر: *شاد* دارد حجاب از هودج اسرار من *الخ*

Tarjîbands, on fol. 151^b, beginning:

سَد فلك چو صبح بيكدم گشاده ايم
وز قوت روح روزة مريم گشاده ايم

Muḳaṭṭa'ât, on fol. 174^a, beginning: رضى الملك اى
ديدار شومت *الخ*

Ghazals, in alphabetical order, on fol. 212^a, beginning:

با تو حكايتى كنم صورت حال خویش را *الخ*

Rubá'is, on fol. 240^a, beginning:

اى خط تو دستور قلم گيران را
رايت رهبر صواب تدبيران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1-40 and 210-254. A short preface in prose on fol. 1^a.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; size, 11¼ in. by 6½ in.

Jalâl-aldin Rûmî (Nos. 1060-1115).

1060

Mathnawî (مثنوى).

An excellent old copy of the renowned mathnawî or Mathnawî-i-ma'nawî (the spiritual mathnawî) by Maulânâ Jalâl-aldin Muḥammad bin Muḥammad Bahâ-aldin bin Ḥusain albalkhî, best known as Jalâl-aldin Rûmî, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, *Rieu ii.* p. 584 sq.; *Bodleian Cat.*, Nos. 646-675; W. Pertseh, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14-16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the *Manâkib-al'arîfin* (No. 630 in this Cat.); *Safinat-alauliyâ*, No. 137 (ib., col. 289); *Haft Iqlim*, No. 558 (ib., col. 418), and *Ethé*, *Die mystische, dïdactische und lyrische Poesie etc. der Perser*, Hamburg, 1888, pp. 26-31. The mathnawî has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1286, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bâlâk, with the Turkish commentary of Isma'îl Anḳirawî, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Tahrân, A.H. 1299 (the best of all, by Muḥammad Tâhîr Mustaufî). Portions of this poem have been translated into German in *Tholuck's Blüthensammlung morgenländ. Mystik*, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.', Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (*Trübner's Oriental Series*); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (*Trübner's Oriental Series*).

The present copy is dated the 5th of Dhû-alhijjah, A.H. 834 (A.D. 1431, Aug. 14). see the colophon: قد تمّ المثنوى المعنوى لمولوى الجلالى البلخى ثمّ الرومى

القونوى بحمد الله ومبّيه فى تأريخ خامس ذى الحجة سنة اربع
القونوى بحمد الله ومبّيه فى تأريخ خامس ذى الحجة سنة اربع
، وثلاثين وثمانمائة الهجرية، and contains :

Preface of Daftar I, on fol. 1^b, beginning: بسم
الله الرحمن الرحيم هذا كتاب المثنوى وهو أصول أصول
الدين لكشف اسرار الوصول واليقين وهو فقه الله الاكبر وشرح
الله الأزهر وبرهان الله الأظهر الخ.

Daftar I, on fol. 2^b, beginning:

بشنوا زنى چون حكايست ميكنند
وز جدائيهها شكايست ميكنند

Preface of Daftar II, on fol. 42^a, beginning: بيان
بعضى از حكمت تأخير اين مجلد دوم كه اگر جمله حكمت
الهي بنده را معلوم شود در فوائد آن كار بنده از آن كار
فرو ماند و حكمت بى پايان حق ادراك آنرا ويران كند الخ.

Daftar II, on fol. 42^b, beginning:

مدتى اين مثنوى تأخير شد
مهلتى بايست تا خون شير شد

Preface of Daftar III, on fol. 77^a, beginning: الحكيم
جنود الله فى الارض يقوى بها ارواح المرديدن ينزه
علمهم الخ.

Daftar III, on fol. 77^b, beginning:

اى ضياء الحق حسام الدين بيار
اين سيوم (سيم) دفتر كه ستمت شد سه بار

Preface of Daftar IV, on fol. 124^a, beginning: الظعن
الرابع الى احسن الرابع واجل المنافع نسيّر قلوب
العارفين الخ.

Daftar IV, on fol. 124^b, beginning:

اى ضياء الحق حسام الدين توئى
كه گذشت از مه بنورت مثنوى

Preface of Daftar V, on fol. 163^a, beginning: وعنده
مفاتيح الغيب وصلى الله على محمد وآله اما بعد اين مجلد
بنجم است از دفترهاى مثنوى الخ.

Daftar V, on fol. 163^b, beginning:

شه حسام الدين كه نور انجمست
طالب آغاز سفر بنجمست

Preface of Daftar VI, on fol. 206^a, beginning: اين
مجلد ششم است از دفترهاى مثنوى وتبيان معنوى كه
مصباح ظلام و شبهت و خيالات شك الخ.

Daftar VI, on fol. 206^b, beginning:

اى حيات دل حسام الدين بسى
ميل مى جوشد بقسم سادسى

Bibliotheca Leydeniana.

No. 2709, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lik;
a large vignette on fol. 2^a, the whole of fol. 2^b luxuriously illumi-
nated; fine illuminated frontispieces besides on ff. 42^b, 77^b, 124^b,
163^b, and 206^b; size, 10½ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the
same prose-prefaces, except at the beginning of the
fourth Daftar, which opens at once with the initial
bait: اى ضياء الحق الخ. Daftar I, on fol. 1^b; II, on
fol. 75^b; III, on fol. 142^b; IV, on fol. 231^b; V, on
fol. 302^b; VI, on fol. 382^b. The right order of ff. 1-
20 is: 1, 3-8, 19, 9-18, 20. Copied A. H. 871 (A. D.
1466, 1467).

No. 1695, ff. 470, 2 centre-coll, each ll. 17, and a third
on the margin, ll. 28; excellent Nasta'lik; an illuminated frontis-
piece at the beginning of each daftar; the first two pages
splendidly adorned; ornaments throughout; size, 10½ in. by
6¾ in.

1062

The same.

A third excellent old copy, dated A. H. 910 (A. D.
1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اول مثنوى), on
fol. 1^b, beginning: حكايست پادشاه وعاشق شدن بر آن
كنيزك، ظاهر شدن عجز حكيمان از خداوند ولى التوفيق،
در خواست توفيق ملاقات پادشاه با دلى، بردن پادشاه طيب
را الخ.

Preface of Daftar I, on fol. 3^b, beginning: هذا الكتاب
المثنوى وهو اصول اصول الدين الخ.

Daftar I, on fol. 7^b: بشنوا زنى الخ.

Fihrist of Daftar II, on fol. 79^b, beginning: هلال
پنداستن آنشخص خيال راه، زدديدن ماراز مارگيرى، التماس
كردن استخوانرا الخ.

Preface of Daftar II, on fol. 81^b, beginning: بيان
بعضى از حكمت تأخير اين مجلد دوم الخ.

Daftar II, on fol. 83^b: مدتى اين مثنوى الخ.

Fihrist of Daftar III, on fol. 147^b, beginning: قصّة
خورندگان پيل بچگان و ترك نصيحت ناصحان الخ.

Preface of Daftar III, on fol. 150^b, beginning: الحكيم
جنود الله تعالى فى الارض الخ.

Daftar III, on fol. 151^b: اى ضياء الحق حسام الدين الخ.

Fihrist of Daftar IV, on fol. 237^b, beginning: تمامى
حكايست آن عاشق كه از عسس در باغ گريخت الخ.

Preface of Daftar IV, on fol. 239^b, beginning: الحمد
لله حق حمده الخ.

Daftar IV, on fol. 241^b: اى ضياء الحق الخ.

Fihrist of Daftar V, on fol. 309^b, beginning: تفسير
آية فخذ اربعة من الطير (Sûrah 2, 262) الخ.

Preface of Daftar V, on fol. 311^b, beginning: وعنده
مفاتيح القلوب الخ.

Daftar V, on fol. 313^b: شه حسام الدين الخ.

Fihrist of Daftar VI, on fol. 393^b, beginning: سؤال
سائل واعظاً، نكوهيدن ناموسهائ پوشيده را الخ.

Preface of Daftar VI, on fol. 395^a, beginning: اين
مجلد ششم از دفترهای الخ.

Daftar VI, on fol. 397^b: ای حیات دل حسام الخ.

No. 1808, ff. 482, 4 coll., each ll. 17; distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned; size, 10 $\frac{3}{4}$ in. by 7 in.

1063

The same.

This copy contains:

A general prose-introduction, intermixed with mathnawi-baits, on the purport of the mathnawi, beginning, on fol. 1^b:

عشق جز نائی وما جز نی نئیم
وی دمی بی ما و ما بی وی نئیم

Daftar I, on fol. 9^b (without the prose-preface):
بشنوازی الخ.

Preface of Daftar II, on fol. 84^a: در بیان بعضی از:
حکمت تأخیر این مجلد دوم الخ.

Daftar II, on fol. 84^b: مدتی این مثنوی الخ.

Preface of Daftar III, on fol. 151^a: للحکم جنود الله:
فی الارض الخ.

Daftar III, on fol. 151^b: ای ضیاء الحق الخ.

Preface of Daftar IV, on fol. 238^a: الظعن الرابع الخ.

Daftar IV, on fol. 238^b: ای ضیاء الحق حسام الدين الخ.

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309^a: مجلد
(so deliberately changed from the correct ششم پنجم)
از دفترهای مثنوی مولوی الخ.

Daftar V, on fol. 309^b: شه حسام الدين که نور الخ.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol. 389^a: بدانید و آگاه باشید که:
شربعت الخ.

Daftar VI, on fol. 389^b: ای حیوت دل حسام الخ.

The copy ends on fol. 474^b, and is dated 16th of Sha'bân, A. H. 1005 (A. D. 1597, April 4). A later note states, that it was bought at Burhân-pûr, in Rajab, A. H. 1018 (A. D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A. H. 1019, 24th of Dhû-alka'dah (A. D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A. H. 1021 (A. D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated,

probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

Bibliotheca Leydeniana.

No. 2875, ff. 475, 2 centre-coll., each ll. 15, and a third on the margin, ll. 30; small Nasta'lik; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1064

The same.

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1^b; II, on fol. 42^a; III, on fol. 82^a; IV, on fol. 133^a; V, on fol. 174^b; VI, on fol. 220^a.

Daftar III is dated the 19th of Dhû-alhijjah, A. H. 1029 (A. D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A. H. 1030 (A. D. 1620, Dec. 22), by 'Abd-alwâhid ibn Kâdi 'Abd-alwahhâb alshâri, in the city of Burhân-pûr. According to the colophon at the end of Daftar III, the first daftar of the mathnawi contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سه هزار هشتصد و شصت) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1386, ff. 1-269, 4 coll., each ll. 25-32; careless Nasta'lik; written by different hands on different paper; size, 13 in. by 7 $\frac{1}{2}$ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1^b, breaks off at the end of the first page.

Daftar I, on fol. 2^b; II, on fol. 48^b; III, on fol. 90^b; IV, on fol. 145^b; V, on fol. 195^b; VI, on fol. 245^b (the preface of the last begins here: ربّ زدنی علماً (مجلد ششم الخ).

This copy was transcribed by Muhammad Tâhir ibn Kâdi Muhammad 'Ali in the citadel of کوندامد (belonging to Sulṭân Muhammad 'Âdilshâh); the first daftar was finished the 12th of Dhû-alka'dah, A. H. 1066 (A. D. 1656, Sept. 1); the second, the 13th of Dhû-alhijjah in the same year (A. D. 1656, Oct. 2); the third, the 12th of Muharram, A. H. 1067 (A. D. 1656, Oct. 31); the fourth, the 7th of Safar in the same year (A. D. 1656, Nov. 25); the fifth, the 8th of Rabî'-alawwal (A. D. 1656, Dec. 25); and the sixth, the 6th of Jumâdâ-alawwal (A. D. 1657, Feb. 20). Occasionally various readings and short glosses on the margin.

No. 3270, olim 11. J. 8, ff. 298, 4 coll., each ll. 15; Nasta'lik; a large illuminated frontispiece at the beginning of each daftar; size, 13 $\frac{3}{8}$ in. by 8 $\frac{1}{4}$ in.

1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1^b.

Daftar I, on fol. 2^b.

Preface of Daftar II, on fol. 46^a.

Daftar II, on fol. 46^b.

Preface of Daftar III, on fol. 86^a.

Daftar III, on fol. 86^b.

Preface of Daftar IV, on fol. 138^a.

Daftar IV, on fol. 138^b.

Preface of Daftar V, on fol. 180^a, beginning as in No.

1063: بدانید و آگاه باشید که شریعت همچو شمع است آنچه

Daftar V, on fol. 180^b.

Preface of Daftar VI, on fol. 228^a.

Daftar VI, on fol. 228^b.

A short epilogue in prose, on fol. 282^a, beginning:

شکر و سپاس آفریدگار را که توانای آنچه

Dated Shawwāl, A. H. 1069 (A. D. 1659, June–July).

No. 3321, olim 17. J. 3, ff. 282, 4 coll., each ll. 25; Nasta'liq; size, 9½ in. by 5½ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuqratkhân at Shâhjahânâbâd (the first two in the ninth, the third in the twelfth year of *الاجلوس* *والا*, which, if 'Âlamgir's reign is meant, would be A. H. 1076, 1077 and 1079, 1080 respectively = A. D. 1666 and 1669); the *last three* daftars by Diyâ-allâh ibn Sayyid Khân Muḥammad Ḥusaini Balgrâmi, A. H. 1079 (A. D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432^a, with the introduction of 'Abd-allatîf bin 'Abdallâh al-'Abbâsî (see below, Nos. 1088–1090), to Daftar VI: این دفتر دفتريست از نسخه ناسخه مشهورات آنچه and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawi, compiled by 'Abd-allatîf.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1^b; II, on fol. 76^b; III, on fol. 147^b; IV, on fol. 222^b; V, on fol. 283^b; VI, on fol. 355^b.

No. 3327, olim 11. J. 14, ff. 432, 2 centre-coll. and 1 margin-col. (ff. 1–221, ll. 17 in the centre, and ll. 30–32 in the margin, written in very careless and irregular Nasta'liq; size, 9 in. by 4½ in.; ff. 222–432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'liq; size, 9½ in. by 5½ in.).

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (في يوم الأحد) in Ṣafar, A. H. 1085 (A. D. 1674, May–June).

Daftar I, on fol. 1^b; II, on fol. 75^b; III, on fol. 142^b; IV, on fol. 227^b; V, on fol. 295^b; VI, on fol. 373^b.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'liq; an illuminated frontispiece at the beginning of each daftar; size, 9½ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1^b; II, on fol. 49^b; III, on fol. 92^b; IV, on fol. 148^a; V, on fol. 191^a; VI, on fol. 241^b.

Dated the 25th of Rajab, A. H. 1098 (A. D. 1687, June 6), by Muḥaffar-aldin Ḥusain. Pnrebased at Ḥaidarâbâd, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'liq; an illuminated heading at the beginning of each daftar; size, 10½ in. by 6½ in.

1070

The same.

In this copy, which is dated the 23rd of Dhû-alḥijjah, in the 38th year of 'Âlamgir's reign (=A. H. 1105, A. D. 1694, Aug. 15), by Muḥammad Kâsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fihris*t (see No. 1062 above). Daftar III, on fol. 122^a; IV, on fol. 191^b; V, on fol. 254^a; VI, on fol. 326^b. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16–18); Nasta'liq; many small damages throughout; size, 9½ in. by 5½ in.

1071

The same.

All the usual prefaces are found here; on ff. 1–7^a a detailed essay on Jalâl-aldin Rûmi's life and works is given, beginning: منقولست که پادشاه ملك خراسان علاء الدين محمد خوارزمشاه عم جلال الدين محمد خوارزمشاه بود دختری داشت آنچه

Preface of Daftar I, on fol. 7^a.

Daftar I, on fol. 8^b.

Preface of Daftar II, on fol. 52^b.

Daftar II, on fol. 53^a.

Preface of Daftar III, on fol. 93^a.

Daftar III, on fol. 93^b.

Preface of Daftar IV, on fol. 145^b.

Daftar IV, on fol. 146^a.

Preface of Daftar V, on fol. 189^a.

Daftar V, on fol. 189^b.

Preface of Daftar VI, on fol. 239^b.

Daftar VI, on fol. 240^a.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Âlamgir's reign = A. H. 1107, A. D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8^b only 2), each ll. 25; Nasta'liq; size, 10½ in. by 6½ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A. H. 1122 (A. D. 1710, April 16), by Muḥammad Sharîf, at Anrangâbâd.

Daftar I (without preface), on fol. 1^b.

Daftar II, on fol. 51^b. Preface, on fol. 51^a: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وما توفيقى إلا بالله العلى العظيم؛ بيان بعضى از حکمت الخ.

Daftar III, on fol. 97^a. Preface, on fol. 96^b: للحکم جنود الله تعالى الخ.

Daftar IV, on fol. 155^b. Preface, on fol. 155^a: الظعن الرابع الى احسن المربع الخ.

Daftar V, on fol. 203^a. Preface, on fol. 202^b: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وبه نستعين و عليه نتوكل و عنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256^a. Preface, on the same page: مجلد ششم از دفترهای مثنوی الخ.

Bibliotheca Leydeniana.

No. 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 16½ in. by 10½ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumâdâ-alawwal, A. H. 1130 (A. D. 1718, April 24), by 'Abdallâh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1^b, beginning:

هذا كتاب ابن كثر المثنوى المعنوى مثنوى معنويست ونسبت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3^b; II, on fol. 68^b; III, on fol. 119^b; IV, on fol. 190^b; V, on fol. 248^b; VI, on fol. 311^b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد

واگاہ باشيد كه شريعت همچو شمع است الخ.

No. 3312, olim 17. J. 2, ff. 381, 4 coll., each ll. 19; Nasta'lik; an illuminated frontispiece on fol. 1^b and at the beginning of each daftar; size, 10½ in. by 6½ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1^b; II, on fol. 41^a; V, on fol. 72^b; VI, on fol. 114^b; III, on fol. 152^a; IV, on fol. 194^a.

No date, but an entry from A. H. 1185 (A. D. 1771, 1772), appears on fol. 1^a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lik; an illuminated frontispiece at the beginning of each daftar; size, 12¼ in. by 8¼ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1^b; II, on fol. 51^b; III, on fol. 96^b; IV, on fol. 152^b (beginning of the preface: الحمد لله حق

حمده و الصلوة و السلام على خلقه الخ above); V, on fol. 198^b; VI, on fol. 250^b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lik; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, 14½ in. by 8¼ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1^b; II, on fol. 56^b; III, on fol. 106^b; IV, on fol. 173^b; V, on fol. 225^b; VI, on fol. 280^b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lik; size, 19 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1^b; II, on fol. 89^b; III, on fol. 169^b; IV, on fol. 273^b; V, on fol. 357^b; VI, on fol. 452^b.

No. 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lik; size, 10¼ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1^b; II, on fol. 70^a; III, on fol. 132^a; IV, on fol. 213^a; V, on fol. 276^a; VI, on fol. 349^a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Šafar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lik; size, 10½ in. by 5¾ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1^b; II, on fol. 83^b; III, on fol. 156^b; IV, on fol. 251^b; V, on fol. 325^b; VI, on fol. 406^b.

No date. The transcriber of the last part of this MS. was Muḥammad Ḥusain bin Farid-al-din at Islâm-âbâd. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26-30; written on different paper by different hands, at least four or five, partly in Nasta'lik, partly in Naskhi; size, 9¾ in. by 6¾ in.

1080

The last three daftars of the mathnawî.

This copy contains:

Daftar IV, on fol. 1^b; V, on fol. 136^b; VI, on fol. 264^b.

The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transcriber's name is given as Muhammad Sa'idkhān Naqshbandi; at the end of the fifth a date appears, viz. the 10th of Muharram, A. H. 1143 (A. D. 1730, July 26).

Numerous annotations on the margin of ff. 105-158; in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim II. J. 10, ff. 403, 2 coll. each ll. 16-19; irregular Nasta'liq, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftars* of the mathnawī.

Daftar V, on fol. 1^a; VI, on fol. 101^a; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439^b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff. 105-158; Naskhī; the paper dirty and worm-eaten; size, 8½ in. by 5½ in.

1082

Another copy of the *first daftar* of the mathnawī.

Beautiful copy, finished the 24th of Sha'bān, A. H. 1147 (A. D. 1735, January 19), by Khākpāi khalk-illāh Mihr'Alī (خاکپای خلق الله مهر علی). Beginning of the preface, on fol. 1^b: هذا الكتاب المثنوی المعنوی این کتاب النج.

Beginning of the poetry, on fol. 6^b: بشنو ازنی النج.

Annotations, written in red ink, on the margin.

No. 3306, olim II. J. 12, ff. 167, 2 coll., each ll. 15; large and very distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 6^b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripes; size, 10¼ in. by 5¾ in.

1083

Another copy of the *second daftar* of the mathnawī.

Written by the same Mihr'Alī (finished 1st of Rabī'alawwal, A. H. 1148=A. D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1^b: بسم الله الرحمن الرحيم وما توفيتي إلا بالله العلي العظيم، بيان بعضی از حکمتها النج.

Beginning of the poetry, on fol. 2^b: مدتی این مثنوی تأخیر شد النج.

No. 3307, olim II. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1^b and 2^b; the first page of the preface and the first two of the poetry beautifully adorned; size, 10¼ in. by 5¾ in.

1084

Another copy of the *third daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: للحکم جنود الله النج.

Beginning of the poetry, on fol. 2^b: ای ضیاء اللیلى: حسام الدین بیار النج.

Copied A. H. 1130 (A. D. 1718). Various readings and glosses on the margin.

No. 1984, ff. 166, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, 7¾ in. by 4½ in.

1085

Another copy of the *fourth daftar* of the mathnawī.

Preface, on fol. 1^b, beginning: الظعن الرابع الى احسن المرابع النج.

Beginning of the poetry, on fol. 2^b: ای ضیاء اللیلى: حسام الدین توئی النج.

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ll. 17; Nasta'liq; size, 7¾ in. by 4¾ in.

1086

Lubb-i-Lubāb (لب لباب).

Extracts from the Selections of Jalāl-aldin Rūmī's mathnawī, arranged by Ḥusain bin 'Alī albaibakī alkāshifī (see this name on fol. 3^a, l. 10), that is Wā'iz Kāshifī (see Nos. 158-161 and 757-767 in this Cat.), who died A. H. 910 (A. D. 1504); comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: عین اول در جوامع اطوار شریعت در هفت، نهر نهر اول سه رشقه، رشقه اول ایمان رشقه دوم شهادت رشقه سیوم عبادت النج.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2^b, l. 7: بعد از تقدیم وظائف ثناء: حضرت واجب الوجود النج.

Beginning of the selections, on fol. 3^b, last line: ای کمینه بخششت ملک جهان النج.

The full title of the work occurs on fol. 3^a, last line:

نام این لب لباب معنوی - انتخاب انتخاب مثنوی that is to say: the title of Ḥusain al-Wā'iz alkāshifī's original selections was لباب معنوی, from which these shorter extracts (لب) were made. Two other selections are noticed in Rien ii. p. 592^b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout. This copy was finished by Gīśū Rāi for his own use, the 2nd of Dhū-alka'dah, in the 9th year of Muḥammadshāh's reign (= 1140, A. D. 1728, June 10). Two entries of former owners from A. H. 1181 (A. D. 1767, 1768), and 1195 (A. D. 1781), on fol. 1^a and the fly-leaf.

No. 254, ff. 1-274, ll. 15; careless Nasta'liq; size, 8¾ in. by 4¾ in.

1087

Jawāhir-i-maulawī u la'āl-i-mathnawī (جواهر مولوی) (و آلیٰ مشنوی).

A shorter selection of extracts from Jalāl-aldin Rūmī's mathnawī, made at the request of some Ṣūfī friends, by Maulānā Abūbakr alshāshī (مولانا ابوبکر الشاشی), see fol. 1^b, l. 4, and divided into 63 bābs. The title appears on fol. 2^a, l. 7 (that given on fol. 1^a, viz. مختصر لب لباب مولوی روم, is incorrect). Most of the headings of the 63 bābs are left blank; the few which are marked are:

1. باب اول در بیان نبی و سماع, on fol. 2^a, beginning with the initial bait of the mathnawī:

بشنواز نی چون حکایت میکند
وز جدائیه شکایت میکند

2. در بیان زهد, on fol. 3^b; 5. در بیان صوفی و تصوّف و صفا, on fol. 6^b; 10. در بیان تقوی یقین و رضا, on fol. 12^a; 11. در بیان مقام, on fol. 13^a; 12. بیان تواضع و مذمت کردن عجب, on fol. 14^b; and 13. در بیان مقام وفا بعهد (? حزم), on fol. 15^a.

Beginning of the short prose-preface: الحمد لله حمد الشاکرین والصلوة علی خیر الذاکرین محمد وآله الطاهرین الطیّمین اجمعین, میگوید شیخ الشیوخ قطب العارفین رئیس اهل الیقین زین الملة والدين مولانا ابوبکر الشاشی الخ العباسی الخ.
Dated the 19th of Dhū-alhijjah, A. H. 1087 (A. D. 1677, Feb. 22).

No. 3348, olim 19. J. 6, ff. 96, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 3½ in.

1088

Nuskha-i-nāsikha-i-mathnawīyāt-i-sakīmah (نسخة ناسخة مشنویات سقیمه).

The revised edition of the mathnawī, with introductions, indices, paraphrases, and annotations, by 'Abd-allatīf bin 'Abdallāh al-'Abbāsī (who died A. H. 1048 or 1049 = A. D. 1638, 1639), the author of the revised and collated edition of Sanā'ī's Hadīkah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawī with more than eighty copies during the years A. H. 1024-1032 (A. D. 1615-1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A. H. 1032 (A. D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat., Nos. 663-665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1^b, beginning: این نسخه ناسخة مشنویات سقیمه و مثبت

¹ This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

و مروج نسخ صحیحہ مستقیمه که بظاهر مصداق حال و مرآة منور مقال الخ.

Index to Daftar I, on fol. 7^b.

An elaborate heading to the whole work, on fol. 9^b, beginning: هذه الاسرار القدسیة والانوار الروحیة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10^a.

Daftar I, on fol. 10^b.

Index to Daftar II, on fol. 63^a.

Preface of Daftar II, on fol. 65^a.

Daftar II, on fol. 65^b.

Index to Daftar III, on fol. 112^b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115^b.

Daftar III, on fol. 116^b.

Index to Daftar IV, on fol. 177^a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179^a.

Daftar IV, on fol. 179^b.

Index to Daftar V, on fol. 228^a.

Preface of Daftar V, on fol. 231^a.

Daftar V, on fol. 231^b.

Index to Daftar VI, on fol. 287^a.

The editor's introduction to Daftar VI, on fol. 288^b, beginning: این دفتر دفتربست از نسخه ناسخة مشنویات

سقیمه و مثبت و مروج نسخ مستقیمه که کمترین معتقدان ابن کتاب و صاحب این کتاب عبد اللطیف ابن عبد الله العباسی الخ.

Preface of Daftar VI, on fol. 289^b.

Daftar VI, on fol. 289^b.

Copied in the twenty-first year of—probably 'Ālam-gir's reign (= A. H. 1089, A. D. 1678).

No. 1954, ff. 1-351, 4 coll., each ll. 23; small, but distinct Nasta'lik; an illuminated frontispiece at the beginning of each daftar; a small illuminated heading at the top of each preface; size, 10½ in. by 7 in.

1089

Another copy of the first three daftars of the Nuskha-i-nāsikhah.

Contents:

Index to Daftar I, on fol. 1^b.

The same elaborate heading as on fol. 9^b in the preceding copy, on fol. 4^b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5^b.

A short account of the reasons why the mathnawī is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allatīf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7^a: شش دفتر این کتاب را علیحدّه و جدا در شش مجلد باین جهت جلد کرده شد الخ.

The editor's introduction to Daftar I, on fol. 8^a, beginning, as in the preceding copy, fol. 1^b: این نسخه ناسخة مشنویات الخ.

Daftar I, on fol. 27^b.

The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165^b: این دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar II, on ff. 166^b and 168^a.

Preface of Daftar II, on fol. 167^b; beginning quite different from that in the other copies, viz. اما بعد بدان ای سعید جوای جوهر سعادت الخ

Daftar II, on fol. 168^a.

Index to Daftar III, on fol. 278^a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281^b, beginning: حکمتها یعنی دانشهای استواره کرده شد الخ

Daftar III, on fol. 282^b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allaṭif of Banâras (not identical with the editor), A. H. 1060 = A. D. 1650 (so correctly in spite of a strange مائتان between the words الف وستین, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No. 3326, olim 11. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

1090

Another copy of the *last three daftars* of the Nuskhah-i-nâsikhah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1^b, beginning: این دفتر دفترست از نسخه ناسخه مثنویات الخ

Index to Daftar IV, on fol. 2^b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5^a, beginning: همه سپاس وستایش مر جناب مقدس الخ

The original Arabic preface of Daftar IV, on fol. 7^b, beginning here: الحمد لله حق حمده والصلوة والسلام الخ

Daftar IV, on fol. 8^a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67^b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allaṭif.

Index to Daftar V, on fol. 68^b.

Preface of Daftar V, on fol. 73^b.

Daftar V, on fol. 74^a.

The editor's introduction to Daftar VI, on fol. 144^b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145^b.

Preface of Daftar VI, on fol. 148^b.

Daftar VI, on fol. 148^b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth

daftar, viz. the 1st of Şafar in the sixth year of the جلوس همايون (probably the sixth year of 'Ālamgir's reign = A. H. 1074, A. D. 1663, Sept. 4).

No. 3271, olim 11. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'liq; size, 13 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1091

Laṭā'if-allughât (لطائف اللغات).

A special glossary to the mathnawî, compiled by the same 'Abd-allaṭif bin 'Abdallâh al-'Abbâsi, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Kâmûs (see Bodleian Cat., No. 1674), the Şurâḥ (ib., Nos. 1645-1649), the Kanz-allughât (ib., No. 1670), the Farhang-i-Jahângiri, by Mir Jamâl-al-din Husain Injû (ib., Nos. 1734-1746), the Kashf-allughât, by 'Abd-alraḥim bin Ahmad Sûr (ib., Nos. 1721-1724), the Madâr-alafâdil, by Shaikh Ilâhdâd Faidi Sirhindi (ib., Nos. 1727 and 1728), the Mu'ayyid-alfudalâ, by Shaikh Muḥammad bin Lâd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the *bâb* and the *last* the *faṣl*. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ف Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); ع common to Arabic and Persian (کلمه که میانه عربی و فارسی مشترک است) لفظی که میانه ترکی و فارسی (لفظی که میانه ترکی و فارسی مشترک باشد); ق common to Persian and Hindûstânî (لفظی که میانه فارسی و هندی مختلط است) and ع common to Arabic and Hindûstânî (و هندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590^b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

این فرهنگ است مشتمل بر حل لغات غریبه عربیه و الفاظ عجیبه عجمیه مثنوی مولوی معنوی الخ

The first word explained in this glossary is استئنا.

Collated and annotated throughout. Dated by دلپت رای ابن جیتو چودهری in Dhû-alhijjah, A. H. 1051 (A. D. 1642, March). The Laṭā'if-allughât (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182^b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184^b-227; letters and notes, on ff. 228^a-233; a lexicographical fragment, on fol. 234^a sq.; a collection of Persian poetry with extracts from Hâfiz, Amir Khusrau, Shâpûr (of Rai or Tahrân, died about A. H. 1021 = A. D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jâmi, Shifâ'i, Anwari, etc., on ff. 240^a-252.

No. 1033, ff. 252, ll. 21; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

1092

Another copy of the same glossary.

Beginning as in the preceding copy. Dated the 25th of Ramaḍān, in the 21st year of 'Ālamgir's reign, A. H. 1089 (A. D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352-449, ll. 23; small, but distinct Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 7 in.

1093

The same.

Dated the 2nd of Šafar, A. H. 1109 (A. D. 1697, Aug. 20), by Muḥammad 'Alī.

No. 2062, ff. 222, ll. 16; clear Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1094

The same.

Dated the 27th of Ramaḍān, A. H. 1135 (A. D. 1723, July 1). Ff. 186^b and 187^a are left blank by mistake. On the fly-leaves a fragment in Arabic: *الباب الثاني في بيان الموجودات*.

No. 2070, ff. 426, ll. 12; large Nasta'lik, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175, ll. 17; written by two different hands in Nasta'lik, the first on ff. 1-77, the second on ff. 78-175; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1096

This copy, likewise not dated, was written by Sayyid Jamāl-aldin, in the service of Sayyid Kamāl-aldin Bukhārī. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25-29; small Naskhī and Shikasta mixed; size, 9 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1098

Jawāhir-alarār wa Zawāhir-alanwār (جواهر الاسرار و زواهر الانوار).

The first half of one of the oldest commentaries, perhaps the oldest of all, on the mathnawī in form of a detailed analysis of the poem, by Maulānā Kamāl-aldin Ḥusain bin Ḥasan of Khwārizm, who died A. H. 840 (A. D. 1436, 1437) or 845 (A. D. 1441, 1442); the first date is given in Ḥ. Khalfa v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos.

666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawī, entitled *كنوز الحقائق في رموز الدقائق*. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6^a, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nāṣir-aldin Abū-almanākib Ibrāhīm Sultān, the ruler of Khwārizm, on fol. 5^b, l. 13. From other copies we learn that the *second* daftar was commenced A. H. 834 (A. D. 1430, 1431); the author's spiritual guide was Khwājah Abū-alwafā, who died A. H. 835 (A. D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten maḳālas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1^b: *حمد بـيـحـدّ و غايـت و ثنـاي بـيـعـدّ و نـهـايـت حـضـرت پـادشـاهـي اـلـخ*.

· Introduction (*فاتحة الابواب في سبب تأليف الكتاب*), on fol. 4^b; containing besides a chapter on the division of men according to their more or less advanced Ṣūfi stage.

Daftar I, on fol. 8^a; II, on fol. 180^a; III, on fol. 319^b. No date.

No. 2058, ff. 481, ll. 19; irregular Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1099

Hāshiyā-i-Dā'i (حاشية داعي).

Another old commentary on the mathnawī, also styled simply *شرح مثنوي* or *حاشية مثنوي* (the book of glosses to the mathnawī), at the end of the first three daftars (on ff. 72^a, 92^a and 114^a respectively), compiled by Niẓām-aldin Maḥmūd bin al-Ḥasan al-Ḥusaini of Shirāz, with the takhalluṣ Dā'i, who, according to the statement in A. Sprenger, Catal., p. 387, was born A. H. 815 (A. D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A. H. 810 (A. D. 1407, 1408), and collected his diwān A. H. 865 (A. D. 1460, 1461), when he was 55 years old (*بـنـجـاه و بـنـج*, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p. 494; Hammer, Handschriften, No. 126 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A. H. 1282.

· Beginning: *اللهم صل على السيد الفتح الحاتم محمد مصطفى وآله المرتضى وبارك وسلم عزيز من اين ناگزير دست معنوي بر موارد مثنوي كه از قلم داعي الخ*.

Daftar I, on fol. 1^b; II, on fol. 72^a; III, on fol. 92^a; IV, on fol. 114^a; V, on fol. 152^a; VI, on fol. 198^a.

Dated the 12th of Sha'bān, A. H. 1128 = A. D. 1716, Aug. 1 (so correctly *هجري سنة 1128*; in the additional words *يـكـهـزار و بـيـست و هـشت هـجـري النـبـوي* there is omitted

by mistake **وصد** after **يكهزار** (by Jân Muḥammad, the son of 'Abd-alfattāh Gujarāti Bijāpūri (the learned expounder of the mathnawī, who died A. H. 1090=A. D. 1679, see Rieu iii. p. 1090^a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, 'Abd-alfattāh, Mir Muḥammad Shāh.

No. 734, ff. 281, ll. 25; excellent Nasta'liq; size, 16½ in. by 9¼ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1-22.

Beginning, on fol. 23^b: **المحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله وصحبه اجمعين، اما بعد بدان عزیز من که این ناگزیر بست معنوی بر موارد مثنوی که از قلم الخ**

Daftar I, on fol. 24^a; II, on fol. 181^b; III, on fol. 229^a; IV, on fol. 281^b; V, on fol. 343^b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nasta'liq; large water-spots on the first leaves; size, 8½ in. by 5 in.

1101

Latā'if-alma'nawī min ḥaḳā'ik-almathnawī (لطائف (المعنوی من حقائق المثنوی).

A commentary on the mathnawī, by 'Abd-allatīf bin 'Abdallāh al-'Abbāsī, the compiler of the critical edition of the poem, styled **نسخة ناسخة** (see Nos. 1088-1090 in this Cat.), and of the special glossary to the same, the **لطائف اللغات** (Nos. 1091-1097 above). It is dedicated to the emperor Shāhjahān, and explains difficult Persian verses, Arabic phrases, quotations from the Kurān, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: **شرح بعضی ابیات مشکلة فارسی و ترجمه اشعار معضله و دیباچهای تازی مثنوی مولوی معنوی و برخی از فوائد الخ**

The original Arabic preface of Daftar I, on fol. 4^a.

Daftar I, on fol. 6^a; II, on fol. 50^b; III, on fol. 88^a; IV, on fol. 135^b; V, on fol. 164^b; VI, on fol. 199^b.

Dated the 4th of Jumādā-althānī, A. H. 1080 (A. D. 1669, Oct. 30). The first owner of the copy was Shaikh Muḥammad Amjad, a descendant of Shaikh Ḥamid Zain-aldin alja'fari alzainabī. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta'liq; size, 10½ in. by 7 in.

1102

Mirāt-almathnawī (مرآة المثنوی).

Fragment of another commentary on the mathnawī, by the same 'Abd-allatīf, comprising the *fourth, fifth*, and part of the *sixth* daftar of the poem. Title and

author's name appear in the preface to Daftar VI, on ff. 55-56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: **الحمد لله حق حمده والصلوة والسلام على خير خلقه الخ ترجمة ديباچه عربی همه سپاس وستایش مر جناب مقدس الخ**

Daftar V, on fol. 31^a; VI, on fol. 56^b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Kurān, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta'liq, written by two different hands (the second from fol. 49 to fol. 64); size, 10-10½ in. by 5½-5¾ in.

1103

Miftāḥ-alma'āni (مفتاح المعانی).

Another complete commentary on the mathnawī, styled **مفتاح المعانی** (see fol. 2^b, l. 6), by Sayyid 'Abd-alfattāh alḥusaini al'askari (see fol. 2^a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidāyat-allāh, A. H. 1049 (A. D. 1639, 1640); another work of the same 'Abd-alfattāh alḥusaini al'askari is the **در مکنون** or selections from the mathnawī in systematical arrangement with explanations, see ib.

Beginning: **حمد و ستایش ذاتی را که بمقتضای احببت ان اعرف فخلقت الخ**

Daftar I, on fol. 2^b; II, on fol. 57^b; III, on fol. 95^a; IV, on fol. 130^a; V, on fol. 166^a; VI, on fol. 209^b. The second and the fourth daftar are dated at Shāh-jahānābād, the 21st of Muḥarram, A. H. 1065 (or rather 1067, as we think, the 0 probably being a closed or contracted v in consequence of hasty writing), and the 26th of Ṣafar, A. H. 1067 respectively (=A. D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta'liq; size, 8½ in. by 5¾ in.

1104

Sharḥ-i-mathnawī, by Nūr-allāh (شرح مثنوی تصنیف (نور الله).

A commentary on the mathnawī, by Shāh Mir Muḥammad Nūr-allāh Aḥrārī (see fol. 2^a, l. 1), also called Akbarābādī (see Rieu ii. p. 592), who, if he is identical with the Mir Nūr-allāh, mentioned in Rieu ii. p. 604, as the master of 'Abd-alrasūl alḳurashī, who submitted to him his commentary on the Būstān, composed A. H. 1073 (A. D. 1662, 1663), must have been a younger contemporary of 'Abd-allatīf, the editor and commentator of the same mathnawī, whom he often quotes and corrects. Other copies of this work are noticed

in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496. Beginning: الحمد لله العلى الاعلى الوهاب الذى انزل على عبده الكتاب هدى للمتقين الخ

Daftar I, on fol. 2^b.

This daftar is incomplete, it breaks off on fol. 67^b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68^b: تا نزايد بخت تو فرزند نو الخ لفظ بخت اگرچه بفتح اول مشهور است اما بضم اول الخ

Beginning of Daftar III, on fol. 119^b: اى ضياء الحق حسام الدين بيار - اين سوم دفترکه ستنت شد سه بار ستنت خود مطلق بمراعات عدد طاق است الخ

Beginning of Daftar IV, on fol. 171^a: دفتر چهارم باقى حکايت آن عاشق، گرزبان کردم الخ يعنى اگر ازوى نيمى گريختم مرا ميگرفت الخ

Beginning of Daftar V, on fol. 207^b: شه حسام الدين که نور انجم است - طالب آغاز سفر بنجم است، سفر بکسر اول کتاب و نامه اينجا بمعنى کتاب مناسب است الخ

Beginning of Daftar VI, on fol. 240^b: شد دهان شان تلخ زان شرم و خجل - که قرين شد نام اعظم با اقل، خجل بفتحتين مصدر است الخ

The second daftar is dated the 26th of Ramadân, A. H. 1158 (A. D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282, ll. 15-20; written by many different hands, partly in Nasta'liq, partly in Shikasta; size, 8 in. by 4½-4¾ in.

1105

Mukâshafât-i-Riḍawî (مکاشفات رضوى).

Complete commentary on the mathnawi, compiled by Muḥammad Riḍâ in A. H. 1084 (A. D. 1673, 1674, see fol. 2^a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدى سزاوار: آفريدگار جهان و جهانيان است بر هر حامدى كاشف اسرار الخ

The initial bait of the mathnawi appears on fol. 2^a, introduced like all the baits of the text by the word منت. This daftar is dated the 2nd of Şafar, A. H. 1165 (A. D. 1751, Dec. 21).

Daftar II, on fol. 141^b, dated the 21st of the same month (A. D. 1752, Jan. 9).

Daftar III, on fol. 186^b, dated the 14th of Rabi'-alawwal in the same year (A. D. 1752, Jan. 31).

Daftar IV, on fol. 224^b; V, on fol. 248^b; VI, on fol. 272^b.

The last daftar is dated the 19th of Rabi'-althâni, A. H. 1165 (A. D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'liq; size, 8¾ in. by 4¾ in.

1106

Taṣḥiḥ-i-mathnawî (تصحیح مثنوی).

A critical and explanatory commentary on the mathnawi, imperfect at the end. The compiler was Muḥammad Hâshim, called Faiḍân (فیضان), the son of Muḥammad Kâzîm alḥasanî alḥusainî alnajafî (who may be identical with Muḥammad Kâzîm, the author of the *Maḥżan-ulasrâr*, see Nos. 347-357 in this Cat.), and the date of composition is A. H. 1122=A. D. 1710, 1711 (the title being a chronogram).

Beginning: سبحان العليم الخبير الذى بكمال الحمد والثناء جدير و بكل الموجودات بصير و على ايجاد الممكنات تقدير الخ

The explanation of verses and phrases in the mathnawi begins with the preface of Daftar I, on fol. 2^b.

No date.

No. 2012, ff. 240, ll. 15; Nasta'liq, written by three or four different hands; size, 9¼ in. by 5¾ in.

1107

Makhzan-alarâr (مخزن الاسرار).

Part of the commentary on the mathnawi by Shâh Walî Muḥammad ibn Shaikh Ruḥm-allâh of Akbarâbâd, which was compiled, as it seems, between A. H. 1140 and 1151 (A. D. 1727-1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawi only, beginning:

باز میرانم قلم در حمد حق
میکنم ار سر قدم در حمد حق
چه سر و چه پا بحمد آیم بجان
می سرانم حمد اورا بی زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5^b; ff. 1^a-4^a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff. 151, ll. 19; Nasta'liq; size, 10 in. by 5¾ in.

1108

Sharḥ-i-mathnawî, by Na'im (شرح مثنوی تصنیف).

A defective copy of the commentary on the mathnawi, by Mir Muḥammad Na'im, beginning abruptly in the middle of Daftar I: پس این قسم رعایت اسباب که محض برای حفظ دین بود ومدت قلیل الخ

The first bait commented upon runs thus:

چهد حق است ودوا حق است و درد
منکر اندر نفي جهدش جهد کرد

Daftar II, on fol. 29^a; III is missing; IV, on fol. 44^b; V, on fol. 65^a; VI, on fol. 91^b.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of *Sûfis* (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, ll. 21; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 in.

1109

Diwân-i-Shams-i-Tabriz (دیوان شمس تبریز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-aldin Rûmî, usually styled دیوان شمس تبریز, since the poet uses as takhalluṣ in his ghazals the name of his spiritual guide, Shams-aldin of Tabriz (whose death is commonly fixed in A. H. 645 = A. D. 1247, 1248), but of course known also as دیوان مولانا رومی or دیوان جلال الدین رومی; other copies of the whole or of extracts of this diwân are described in Bodleian Cat., Nos. 673-675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Amner, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole diwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Tahrân, A. H. 1274. Select poems have been edited, with metrical Germantranslation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mawlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabîf-alawwal, A. H. 817 (A. D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنای نامحسور پاک از وصمت فتور و قصور الخ.

Ghazals, in alphabetical order, on fol. 6^b, beginning:

(ای. MS.) شاه جسم و جان ما خندان کن دندان ما
سر مه کش چشمان ما ای چشم جانرا توتیا

Tarji'ât, on fol. 482^a, beginning:

شاهد ما زرخ گرفت نقاب - گر خورشید پرتوی بر تاب

A few *kiṭ'as* at the end of this part.

Rubâ'is and some fards, on fol. 494^a, beginning:

در مذهب عشاق قراری دگرست
وین باده ناب را خماری دگرست

No date. This MS. was purchased at Haidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta'liq; two illuminated frontispieces on ff. 1^b and 6^b; size, 9 $\frac{5}{8}$ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1^b, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذى قدرانه نعت الازل
المجاد الفرد الذى غفرانه يعحو الذلل

Beginning of the first alphabetical ghazal, on fol. 2^a:

ای دل چه اندیشیده در عذر این تقصیرها
زان سوی او چندان وفا زین سوی تو چندان جفا

One tarji'band, on fol. 242^b, followed by rubâ'is in alphabetical arrangement, on fol. 245^b. Beginning of the first rubâ'i:

از باده لعل ناب شد گوهر ما - آمد بفرغان ز دست ما ساغر ما

No date.

No. 3383, olim 19. J. 9, ff. 257, 2 coll., each ll. 21; excellent Nasta'liq; illuminated frontispiece; size, 9 in. by 5 $\frac{1}{4}$ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-aldin Rûmî's diwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5^b, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذى الخ.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نیازی تو زما الخ.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ت, beginning: باز رسیدیم زمیخانه مست الخ, corresponding to No. 203 (1109 in this Cat.), fol. 81^a, last line; the latter with the second bait of a ghazal in د, beginning: رفتیم و بقیه را بقا باد الخ, corresponding to No. 203, fol. 100^b, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210^b, beginning: عقل در یابد ترا یا عشق یا جان صفا الخ.

Lacunas after ff. 266 (267^a filled with a horoscope), 298, 328, and 366; the first breaking off with the second bait of a ghazal in د, beginning: در تابش خورشیدست الخ, corresponding to No. 203, fol. 124^a margin, l. 19; after the second all ghazals in ر and a number of those in ; are missing; the first complete ghazal, on fol. 299^a, begins: ساقی روحانیان روح شدم خمیز خمیز, corresponding to No. 203, fol. 200^a margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل جو حور زاد باشیم الخ, corresponding to No. 203, fol. 261^b, l. 5, whilst fol. 329^a

opens with a poem in *ن*: ای زبیران تو مردم طرب و راحت *ن*: *من الخ*; the fourth breaking off in a ghazal in *ی*, beginning: *اگر آب و گل مارا چو جان و دل پری بودی الخ*; which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373^a, beginning with a poem in *د*: ای که بر روی تو خورشید فلک کرده سجود الخ *د*: after which at once ghazals in *ر* follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in *ر*, beginning: ای دلیر مهروی *من الخ*; which cannot be traced in the other copies; fol. 389^a begins in the middle of a ghazal in *ی*. On fol. 407^a sq. a series of rubá'is; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1-5^a contain a story in prose (حکایت) not connected with the diwán at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muḥammad 'Ádil Kásimkhán, of Harát. On fol. 1^a among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'liq, partly in Shikasta, by a great number of different hands; size, 11¾ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل بریائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44^a, l. 3 (where the second hemistich of this initial bait is found in the second bait); the diwán concludes on fol. 425, and is followed on fol. 426^a by a *qaṣīdah*, headed: *منتقبت از شمس تبریز*; and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barili at the request of Muḥammadkhán Bahádur, by Acíntsháh of Láhúr (لاهوری).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'liq; 8 in. by 5½ in.

1113

The same.

Another collection of Jalál-aldin Rúmi's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete diwán of the poet; it begins with poems rhyming in *م* and breaks off in a poem rhyming in *ی*. According to the Arabic paging the missing *first half* of this diwán must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in *م*:

ای عاشقان ای عاشقان از جان غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'liq; size, 12 in. by 6½ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیان را حالها

corresponding to No. 203 (1109 in this Cat.), fol. 18^a margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7^b, l. 4 ab infra (in both these copies there is in the second hemistich *در حلقه* substituted for *در خرمن*); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4^b. Lacunas after ff. 191 (ff. 192-194 left blank) and 196. On fol. 1^a a seal of Abú Sa'íd Aḥmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'liq; illuminated frontispiece; many pages a little worm-eaten; size, 9¼ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in *ا*, on fol. 271^b. The second (i.e. the first complete one) begins in l. 5 of the same page: *ساقیا در نوش آور شیرۀ عنقود را الخ*; corresponding to No. 203 (1109 in this Cat.), fol. 23^a margin, l. 17. Some rubá'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271-335, 4 coll., each ll. 27-36; careless Nasta'liq; size, 13 in. by 7½ in.

1116

Diwán-i-'Irâki (دیوان عراقی).

A collection of lyrical poems by Fakhr-aldin Ibráhim bin Shahriyâr 'Irâki, of Hamadán, who died A. H. 686 or 688 (A. D. 1287-1289), or, according to Daulatsháh and Taqi Káshí, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Kaṣīdas, *tarji'bands*, and ghazals, with a few rubá'is and *fards* at the end. Beginning of the first *qaṣīdah* (the initial bait of which is evidently omitted), on fol. 1^b:

تا کی آخر بر لب دریا نشینم خشک لب
تا کی از دون همّتی کردم بگرد آنگیر

comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203-205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nas-ta'liq; size, 8½ in. by 5 in.

Sa'di (Nos. 1117-1185).

1117

Kulliyât-i-Sa'di (كَلِّيَّاتِ سَعْدِي).

The oldest copy extant (transcribed directly from the author's autograph: منقول من خطِّ الشيخ العارف) of the complete works of the greatest didactic poet of Persia, Sa'di, whose original name seems to have been Musharrif-aldin bin Muşliḥ-aldin (so it appears in the colophon of the *خواتيم* of the present copy, fol. 310^a: مشرف بن مصلح السَّعْدِي; others call him Sharaf-aldin Muşliḥ bin 'Abdallâh; see, for instance, *Haft Iklim*, No. 191, col. 392, in this Cat.) of Shirâz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulat-shâh, Jâmi, the *Butkhâna* (Bodleian Cat., col. 199, No. 29), the *Mirât-alkhayâl* (ib., col. 208, No. 27), the *Âtashkadah*, in one of the Bodleian copies (ib., col. 284, No. 656), the *Khulâsat-alkalâm* (ib., coll. 297 and 298, No. 34), the *Khulâsat-alafkâr* (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681-748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800-826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175-202; J. Aumer, p. 16 sq.; Ouseley, *Biogr. Notices*, p. 5 sq.; *Wiener Jahrbücher*, vol. 64, *Anzeigeblatt*, p. 5 sq.; and especially Cholmogorov, in the *Gelehrte Denkschriften der Kasaner Universität*, 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, *Sa'di-Studien*, in *Zeitschrift der D. M. G.*, vol. 30, pp. 81-106, and Sa'di's *Aphorismen und Sinngedichte*, Strassburg, 1879 (with Fleischer's critical remarks in *Zeitschrift der D. M. G.*, vol. 34, pp. 389-402); comp. also F. Nève, *Le poète Sadi*, Louvain, 1881, and *Ethé*, *Die mystische, didaktische und lyrische Poesie etc. der Perser*, Hamburg, 1888, pp. 31-37; editions of the *Kulliyât* (printed or lithographed), Calcutta, 1791-1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 etc.; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Tahrân, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 728 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic *kaşidah*, rhyming in *م*, on fol. 1^b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2^a, runs thus:

جَلَّتْ مَنَابِقُهُ عَزَّتْ مَنَابِقُهُ - فَاحْتِ مَطَابِقَهُ فِي اللَّيْلِ وَاللَّيْلِ

2. The *second* risâlah, containing the five homilies, in five majlis, beginning, on fol. 2^a, with the first majlis thus: *خبرست از آن مقتدای زمرهٔ حقیقت و آن پیشوای* لشکر طریقت و آن نگین خانم جلال الخ. The second majlis, on fol. 4^a; the third, on fol. 6^b; the fourth, on fol. 8^a; the fifth, on fol. 10^b; the usual introductory *kaşidah* of other copies (see, for instance, No. 1121 in this Cat., fol. 5^b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, *Bombay Transactions*, i. pp. 146-158.

3. *Bûstân* (بوستان), on fol. 15^b, beginning: *بنام خداوند جان آفرین الخ*. Ff. 102^b and 103^a are left blank, but the text seems to be uninterrupted. This *mathnawi* is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, *Sa'di-Studien*, p. 86, note 5), both in the heading and the colophon, *سعدی نامه*. Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled *عقد منظوم*, etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a *farhang* or glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihli, 1882; Tabriz, A.H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into *German*, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into *French*, by Barbier de Meynard, Paris, 1880; into *English*, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in *English* (styled 'Flowers from the Bûstân'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The *Bûstân* was completed by Sa'di, A.H. 655 (A.D. 1257).

4. *Gulistân* (گلستان), on fol. 105^b, beginning: *مَنْتَ خدا برا عزت و جل که طاعتش موجب قربتست الخ*. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

(school-edition); Bombay, A. H. 1249 (with illustrations) and 1844; Lucknow, A. H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihli, 1870; Cawnpore, 1887; Tabriz, about 1821; Bûlâk, A. H. 1249 and 1281; Cairo, A. H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also Zenker i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (*Le Parterre de Fleurs*), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (*Rosarium Politicnm* etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (*Persianischer Rosenthal*), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (*Drei Lustgänge aus Sa'di's Rosenhain*), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883: into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bûlâk, A. H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sûdî's translation and commentary, A. H. 1286 and 1293: into *Hindûstânî*, by Mir Shîr 'Alî Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Nizâm-aklîn, Poona, 1855: into *Hindî*, by Mihr Chand Dâs, Dihli, 1889, etc. etc. The *Gulistân* was completed by Sa'dî, A. H. 656 (A. D. 1258).

5. *Tayyibât* (طَيِّبَات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157^a, in the middle of a poem rhyming in *ى*, thus:

ماه رویا مهربانی بیش کن - خوب روئی را ببايد زيورى

(corresponding to No. 1121 in this Cat., fol. 310^a, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 13, pp. 445-467.

6. *Badâ'î'* (بدائع), or ornate ghazals, on fol. 224^b, beginning: الحمد لله رب العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 541-554.

7. *Khawâtîm* (خواتيم), or signets, i. e. precious ghazals, on fol. 275^b, beginning: يا رب از ما چه فلاح آيد اگر تو: نهديرى الخ (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, *Persian MSS.*, p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these

ghazals have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 554-564.

8. *Kaşâ'id-i-fârsiyyah* (قصائد فارسى), or Persian *kaşidas*, on fol. 310^b, beginning:

شكر وسپاس ومقت وعزت خدايرا
بروردگار خلق و خداوند كبريا

Nineteen of these *kaşidas* have been edited and translated by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 9, pp. 92-135, and vol. 12, pp. 82-116.

9. *Marâthî* (مرائى), or elegies, on fol. 332^b, beginning: آسمانرا حق بود گر خون بگرید (بریزد) برزمین
برزوال ملك مستعصم امير المؤمنين

(corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529, and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194^b, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in *Zeitschrift der D. M. G.*, vol. 15, pp. 564-576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338^a, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amir 'Izz-aldin Ahmad; but on ff. 335^b and 336^a a second complete elegy is found which has by mistake been included in the مثلثات, see further below, viz. the farewell to Ramadân (فى وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. *Malamma'ât* (ملمعات), or poems with alternate Arabic and Persian verses, on ff. 338^b, 333, and 334^a, beginning, on fol. 338^b: إن هوى النفس يقدر العقال الخ (corresponding to the Calcutta ed., fol. 201, see Bodleian Cat., col. 529, No. 15).

11. *Muthallathât* (مثلثات), or one poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the *ملمعات* (see Bacher, *Sa'di-Studien*, p. 88), on ff. 334^b-335^b, beginning: (other copies انجا (انجى) خليلى الهدى انجا واصلى الخ

12. *Kaşâ'id-i-'arabiyyah* (قصائد عربى), or Arabic *kaşidas*, on ff. 336^b and 339^a-345^b, beginning, on fol. 336^b: حسبت لطفى (!) المدامع لا تحرى (تجرى) الخ (Calcutta edition, fol. 105). Between this and the following part there is inserted a Persian ghazal, rhyming in *د*, on fol. 346^a, headed: فى المناجات و التصرع الى خداوندى چنين بخشنده: الله تعالى داريم الخ. This ghazal is found in the Calcutta edition (fol. 105^b) and in that of Cawnpore (p. 72) among the *طبيبات*, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the *غزليات قديم* or early ghazals (which are entirely wanting in the present copy).

13. Tarjī'āt (ترجیعات), or refrain poems, on fol. 346^b, beginning:

ای سرو بلند قامت دوست
وه وه که جمالت چه نیکوست

(corresponding to the *ترجیع بند* in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو آینه, is found here, on fol. 349^a, l. 9. There is a lacuna after the last page, fol. 351^b.

14. Muḩaṩṩa'āt (مقطعات), or ghazals, without the initial bait, on fol. 352^b, beginning:

گویند سعدیا بجه بطل ماندۀ
سختی مبر که وجه کفافت معینست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399^a, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risālah* (see No. 2 in this copy), and sometimes called the *seventh risālah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'di-Studien, p. 86); in some copies this part is styled *هزلیات* (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. 475-480). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356^b (quite differently from all other copies), thus: الحمد لله الذي جعل المائک ذلیلا. ولحیة طویلا الخ. The second مجلس begins, on fol. 357^b, with exactly the same words; the third has no special heading.

16. Muḩāyabāt (مطایبات), or jests, also called *خبیثات*, or obscene poems (see Bacher, Sa'di-Studien, p. 93), on fol. 360^b, beginning with a short preface in prose: قال السعدی الزمینی بعض ابناء الملوك أن اصنف له کتابا فی اللغوعلى الطریق السوزنی الخ. The first poem begins: خوش بود عیش با شکر دهنی الخ.

17. Rubā'iyāt (رباعیات), or quatrains, on fol. 366^b, beginning: یرلغ بده ای خسرو خونان جهان الخ. The usual initial poem هر ساعت اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradāt (مفردات), or detached distichs, on fol. 373^b, beginning: بشکر آنک تو در خانه و اهلت پیش الخ.

A few of the rubā'iyāt and mufradāt have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 18, pp. 570-572. The Mufradāt (or Farḩiyyāt) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyāt of Sa'di: 1. Risālas 1 and 3-6; 2. the early ghazals (غزلیات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣāhib-diwān (مضحکات); and 4. the comic pieces in prose (صاحبیه).

The name of the copyist is Abūbākr biu 'Alī bin Muḩammad; the date, as stated above, A. H. 728, first

of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, *مستر هرفرد جنس*), with the date, A. H. 1202 (A. D. 1787, 1788), appear on fol. 373^a.

No. 876, ff. 377, ll. 24; excellent old Naskhī; small illuminated headings at the beginning of each part; size, 10½ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'di's Kulliyāt, the next in age to the preceding one, contains:

1. The preface of 'Alī bin Ahmad bin Abūbākr Bisutūn (or even *bin Bisutūn*, see Rieu ii. p. 596^b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'di's works between A. H. 726 and 734 (A. D. 1326-1334), comp. Bacher, Sa'di-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS., p. 175 sq. It begins, on fol. 1^b: شکر وسپاس معبودی در جلت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyāt, pp. 24-26.

2. Eight risālas, the *first* of which is wrongly styled here *در مجلس پنجگانه* (a title belonging properly to the second), and is simply identical with the usual first risālah *در تقریر دیباجه* (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3^b: سپاس بی غایت و ستایش بی نهایت الخ; the *second* (in five مجلس, on ff. 6^b, 8^b, 11^b, 13^a, and 15^b) contains, as in the preceding copy, the five homilies, and begins with the introductory *kaṣidah* (which is left out there): الحمد لله الذي خلق الوجود من العدم الخ; the *third* is the usual one, *در سوال صاحب دیوان* or *رساله صاحب دیوان*, beginning, on fol. 21^b: خواجه زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14-17, and into German by Graf, Lustgarten, ii. pp. 136-142; the *fourth* (also the usual one), *سالک راه خدا*, begins, on fol. 23^b: پادشاه ملک الخ; the *fifth* (likewise the usual one), *الحمد لله الكافي حسب الثلاثی*, begins, on fol. 25^b: وحده الخ; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32^b, is styled here *رساله ملاقات اباقا*, is identical with the *first story* of the usual sixth risālah, Sa'di's interview with Sulṩān Abāḩā, and begins: شیخ سعدی; رحمة الله عليه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17-19, and into German by Graf, Lustgarten, ii. pp. 142-146; the *seventh*, on fol. 33^b, is styled *در نصیحت و رغبت*, is identical with the *second story* (in some copies the *third story*) of the usual sixth risālah, the *رساله انکیانو* or *نصیحت انکیانو*, Sa'di's advice to Ankiyānū, the Moghul governor of

Fârs, A. H. 667-670 (A. D. 1268-1272), and begins: **المعلوم شد که خسرو عادل دام دولته الخ**; the *eighth*, on fol. 35^b, is styled **رساله در فوائد سفر**, is identical with the anecdote relating to Malik Shams-aldin, the chief revenue-collector or lord-lieutenant of Fârs since A. H. 676 (A. D. 1277), and begins: **در زمان حکومت ملک عادل مرحوم شمس الدین الخ**; it has been translated into English by Harrington, Introduction, pp. 19-21, and into German by Graf, Lustgarten, ii. pp. 146-148.

3. Gulistân, on fol. 36^b.
4. Bûstân (here styled again **سعدی نامه**), on fol. 107^b.
5. Arabic *kaşidas*, on fol. 207^b.
6. Persian *kaşidas*, on fol. 214^b, preceded by a **فهرست**, on fol. 213^b; beginning as in the preceding copy.
7. Marâthî, on fol. 242^b, preceded by a **فهرست**, on fol. 242^a; they begin here: **دل شکسته که مرهم نهد دگر** (Calcutta ed., fol. 240).
8. Mulamma'ât, on fol. 247^b, preceded by a **فهرست**, on fol. 247^a; they begin: **تو خون خلق بریزی و روی در** **تابی الخ**.
9. Tarji'ât, on fol. 249^b, beginning: **ای زلف تو الخ** (see the preceding copy, fol. 349^a).
10. Tayyibât, on fol. 262^b, preceded by a **فهرست**, on fol. 256^b; they begin: **اول دفتر بنام ابنز دانا الخ** (Calcutta ed., fol. 214).
11. Badâ'i', on fol. 366^b, preceded by a **فهرست**, on fol. 363^b; beginning as in the preceding copy.
12. Khawâtim, on fol. 412^b, preceded by a **فهرست**, on fol. 410^b; they begin: **سپاس و حمد بی پایان خدارا** **الخ** (Calcutta ed., fol. 210).
13. Ghazaliyyât-i-kadîm (غزلیات قدیم), or early ghazals (wanting in the preceding copy), on fol. 430^b, preceded by a **فهرست**, on fol. 429^b; they begin: **ای یار ناگزیر که دل در هوای تست الخ** (Calcutta ed., fol. 230).
14. Şâhibiyyah (صاحبیه), or epigrammatic poems (wanting in the preceding copy), on fol. 437^b, beginning with the prose-introduction: **الحمد لله على نعمة الخ** (Calcutta ed., fol. 238). Initial bait of the first poem:

نگین ختم رسالت محمد عربی
شفیع روز قیامت محمد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345^a, first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Siungedichte,' Strassburg, 1879.

15. Khabithât (خبیثات), or obscene poems, identical with the Muṭâyabât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462^b. Initial bait of the first poem: **عارفی چشم دل بروی داشت الخ** (cor-

responding to the seventh poem in the preceding copy, fol. 363^b, and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (هزلیات), i. e. the mock homilies, called in the preceding copy **مجلس هزل**, in three **مجلس**, on ff. 472^b, 476^b, and 478^b. Beginning of the first: **المجلس الشيطان الخ** (Calcutta ed., ff. 270-280).

17. Muḏḥikât (مضحکات), or comic pieces in prose, on fol. 480^b, beginning: **شخصی از فقیهی سوال کرد الخ** (Calcutta ed., fol. 281).

18. Rubâ'iyyât, on fol. 482^b, beginning: **هر ساعت اندرون بجوشد خون را الخ**.

19. Fardiyyât (فردیات), or Mufradât, on fol. 494^b, beginning: **ورب غلام صائم بطنه خلا الخ** (corresponding to fol. 374^a, l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muḥarram, A. H. 819 (A. D. 1416, March 30), by Firûzbakht bin Işfahânsâh.

No. 287, ff. 499, 2 coll., each ll. 21; small Nasta'lik; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23^a, 214^a, 242^a, 247^a, and 499^b; size, 7½ in. by 4½ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1^b.
2. Six risâlas; the *first*, on fol. 3^a (در تفریر دیباچه); the *second*, in five **مجلس**, on ff. 7^a, 9^a, 12^b, 14^b, and 17^b; the *third*, on fol. 23^a (رساله صاحب دیوان), beginning here: **خواجه صاحب فرمان نیکو سیرت الخ**; the *fourth*, on fol. 24^b (در عقل و عشق); the *fifth*, on fol. 26^b (در نصیحة الملوك); the *sixth*, on fol. 34^b, is styled here **رسائل ثلاثه**, and comprises the three stories, referring to Abârkâkhân, Ankiyânû, and Malik Shams-aldin, which form risâlas 6-8 in the preceding copy. The second story, on fol. 35^b, is headed here **نصیحة و بند**; the third begins on fol. 37^b.
3. Gulistân, on fol. 38^b.
4. Bûstân, on fol. 110^b.
5. Persian *kaşidas*, on fol. 205^a, beginning as in the two preceding copies.
6. Marâthî, on fol. 232^b, beginning as in the preceding copy.
7. Mulamma'ât, on fol. 237^a, also beginning as in the preceding copy.
8. Tayyibât, on fol. 247^b, beginning: **اول دفتر الخ**.
9. Badâ'i', on fol. 340^a, beginning as usual.
10. Khawâtim, on fol. 381^a, beginning as in the preceding copy.
11. Early ghazals, on fol. 396^b, beginning: **ای یار الخ**.
12. Şâhibiyyah, on fol. 403^b; prose-introduction and initial bait the same as in the preceding copy.
13. Muḳaṭṭa'ât, on fol. 424^a, beginning: **تو آن نکردی**.

از فعل خیر با من و غیر الخ (corresponding to fol. 355^a, l. 4, in No. 1117 in this Cat.).

14. Rubā'iyât, on fol. 429^b, beginning: هر ساعت الخ.

15. Fardiyyât, on fol. 439^b, beginning: ورب غلام صائب الخ.

The Arabic *kaşidas*, the *Tarjî'ât*, the *Hazliyyât* or mock homilies, and the *Mudhikât* are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumâdâ-thânî, A.H. 951 (A. D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lik; an illuminated heading at the beginning of each part; size, 9½ in. by 6½ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2^b.
2. The usual six risâlas; the *first*, on fol. 4^a; the *second*, in five مجلس, on ff. 7^a, last line, 9^b, 12^a, 13^b margin, and 16^a, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21^a, beginning: صاحب قران; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22^b; it is headed فی صفت العقل, and a few lines further down در تعریف عقل وعشق, and begins in the usual way: سالك راه الخ; the *fifth*, on fol. 24^a; the *sixth*, containing the three stories, on fol. 31^a (the second story انکبانو is here designated as رسالة المجلس رسالة ملك شمس الدين as المجلس الثالث).

3. Gulistân, on ff. 34^b-37^b and 71^a-115^a.

4. Bûstân, on ff. 115^b-171^b, 48^a-70^b, and 172^a-175^a (the leaves from 47-172 being misplaced).

5. Arabic *kaşidas*, on fol. 175^b.

6. Persian *kaşidas*, on fol. 183^b.

7. *Tarjî'ât*, on fol. 208^a margin, beginning: غریبان را. This initial bait is found in the immediately following copy, at the beginning of the *Marâthî*, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the ترجیعات و مرثیات, a combination of refrain-poems and elegies which seems to be implied here too.

8. *Ghazaliyyât* (غزلیات), comprising the four branches, separated in all the preceding copies, viz. the *Tayyibât*, the early *ghazals*, the *Badâ'i'*, and the *Khawâtîm*, on fol. 223^b, beginning: اول دفتر بنام ایزد. Exactly the same combination of the minor lyrical poems of Sa'di is found in the following copy, No. 1121. These collected *ghazals* have been specially edited (together with the بهار دانش), Calcutta, about 1784, and 1811.

9. *Sâhibiyyah*, on fol. 372^b, beginning with the usual prose-introduction, thus: الحمد لله على فضائل نعمه الخ.

10. *Mulamma'ât* and *Mathnawiyyât* (مثنویات), on fol. 384^b, beginning:

همه را ده چو میدهی مرسوم
نه یکی را ده و دگر محروم

Short pieces in *mathnawi*-form at the end of the *Sâhibiyyah* are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. *Muḳaṭṭa'ât*, on fol. 389^b, beginning, as in the preceding copy: تو آن نکرده از فعل الخ.

12. *Khabithât*, or obscene poems, on fol. 391^a, beginning: قال السعد الومنی (السعدی الزمنی) بعض الخ.

13. *Hazliyyât* (here wrongly styled *Mudhikât* and *Hazliyyât*, since the *Mudhikât* appear immediately after as a special item), i. e. the three mock homilies, on ff. 399^a, 401^b, and 403^a, beginning: (read اللعین) العن الشیطان الخ.

14. *Mudhikât*, on fol. 404^b, beginning: شخصی از فقیهی الخ.

15. *Rubā'iyât*, on fol. 405^b, beginning: ای چشم تو مست الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373^a, and to the initial *rubā'i* in No. 688 in the Bodleian Cat., col. 536, No. 11.

16. *Fardiyyât*, on fol. 411^a, beginning: ورب غلام الخ.

Copied A. H. 1034 (A. D. 1624, 1625), by Maḥmūd the scribe of Shirâz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lik; luxurious illuminations throughout, the most splendid ones on ff. 2^b, 3^a, 34^b, 35^a, 115^b, 116^a, 175^b, 176^a, 183^b, 184^a, 223^b, 224^b, 372^b, 373^a, 405^b, and 406^a; pictures on ff. 1^b, 2^a, 20^b, 42^b, 48^b, 57^a, 68^b, 86^a, 117^a, 140^b, 151^b, 160^a, 232^a, 246^a, 291^a, 322^a, 339^a, 392^a, 413^b, and 414^a; size, 13 in. by 7½ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1^b, beginning as usual. There is an index, on fol. 2^b, according to which this collection is to be divided into seven risâlas and sixteen *kitâbs*, the latter consisting of (1) سعدی; ملّعات و مثلاثات (4); قصائد عربی (3); گلستان (2); نامه; ترجیعیند (7); مرثی و ترجیع مرثی (6); قصائد فارسی (5); غزلیات قدیم (11); خواتیم (10); بدائع (9); طیبات (8); خبیثات و مطایبات (14); مقطعات (13); صاحبیه (12); مفردات (16); ریاعیات (15). The preliminary words of this index (comp. on the various modifications of the text, Rosen, *Persian MSS.*, pp. 176-180) run here in a very short and inconsistent way, thus, on fol. 2^a margin: بدان که این دیوان مشتمل است بر هفت (هشت) رساله و شانزده کتاب چنانچه در افواه عوام منتشرست و ازین است که گویند دیوان شیخ نیست و چهار کتاب است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i. e. the usual *six* and the مجلس هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2^b margin; *second* (here must be read رسالة دوم instead of رسالة اول), in five majlis, on ff. 5^b, 7^a margin, 10^a, 11^a, and 13^a; *third*, on fol. 17^a margin; *fourth*, on fol. 18^b (در عقل وعشق), or as it is styled in the index: در عقل وعشق ورجحان (عشق بر عقل); *fifth*, on fol. 20^a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26^a; *seventh*, on fol. 27^a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنین فرماید صاحب السیف والفرس الخ.

3. Gulistân, on fol. 30^b.

4. Bûstân, or Sa'dinâma, on fol. 86^b, beginning: بنام جهاندار جان آفرین الخ.

5. Diwân (دیوان), consisting of:

a. Kaşidas, the first of which is an Arabic one, beginning, on fol. 167^b: الحمد لله رب العالمین علی الخ. The second, or first Persian one, begins in the usual way: شکر و سپاس و منت الخ.

b. Marâthi, on fol. 191^b, beginning like the Tarji'ât in the preceding copy: غریبنازل دل از مهر تو خونست الخ.

c. Tarji'ât, on fol. 200^a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Tayyibât, Badâ'i', Khawâtim, and early ghazals, exactly as No. 8 in the preceding copy, on fol. 206^b margin. Beginning: سپاس و حمد بی پایان خدارا الخ (which is usually the initial bait of the Khawâtim, see No. 1118 in this Cat., fol. 412^b).

e. Mukatṭa'ât, in alphabetical order, on fol. 338^b, beginning:

سخن بذكر تو آراستن مراد آنست

که پیش اهل ادب منصبی بود مارا

This poem is included in some copies in the Şâhibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial kit'ah of No. 1117 in this Cat., is found here on fol. 340^a, l. 3 sq.

f. Rubâ'is (not separated by a special heading from the Mukatṭa'ât), beginning apparently, on fol. 348^b margin, with a quatrain in the metre of هزج (مفاعیلن خدائندی است خدائوندیست) تدبیر: (مفاعیلن فعولن خدائندی است) (see the same initial rubâ'i further down in No. 1127 in this Cat.); the first rubâ'i, in the orthodox metre, begins, on fol. 349^a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشاق بدرگه تو (بدرگهت) اسیرند بیا الخ.

g. Muṭāyabât or Khabithât (here incorrectly styled (فی الهزل والمزاج), on fol. 356^a margin; beginning of the prose-preface: قال السعدی الزمى بعض الخ. The first

poem is identical with that in No. 1117 in this Cat.:

خوش بود عیش الخ.

h. Short mathnawis (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Naş'ih (نصائح), or admonitions, and beginning, on fol. 360^a margin:

پیری اندر قبیلۀ ما بود - که جهان دیدتر ز عنقا بود

There are wanting in this copy the Arabic kaşidas, except the one at the beginning of No. 5, the Mulamma'ât, the Şâhibiyyah, the Hazliyyât, the Mufradât, and the Muḥlikât. It is dated the 20th of Ramaḍân, A. H. 1039 (A. D. 1630, May 3), by Hasan Muḥammad ibn Shir Muḥammad ibn Muḥammad Jiw ibn Yûsuf. The copy was formerly in the possession of Sayyid Kuṭbikhân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'lik; illuminated frontispieces on ff. 1^b, 30^b, 86^b, and 167^b; size, 11 in. by 6½ in.

1122

The same.

Another splendid copy of Sa'di's Kulliyât, very carefully written, and tolerably old, but not dated.

Contents:

1. The collector's preface, on fol. 2^b.

2. Six risâlas of the usual contents; *first*, on fol. 4^b; *second*, in five مجلس, on ff. 8^a, 10^b, 14^a, 15^b, and 19^a; *third*, on fol. 25^a; *fourth*, on fol. 26^b; *fifth*, on fol. 29^a; *sixth*, containing the three stories (حکایات), viz. the رسالۀ ملاقات ابقا, on fol. 39^a; and the حکایت ملک شمس الدین, on fol. 41^a.

3. Gulistân, on fol. 42^a.

4. Bûstân, on fol. 128^b.

5. Arabic kaşidas, on fol. 260^b, preceded by a فهرست, on fol. 259^b; beginning: ملك الهوى قلبي وجاش مغیر الخ (corresponding to fol. 342^b, last line, in No. 1117 in this Cat.).

6. Persian kaşidas, on fol. 272^b, preceded by a فهرست; beginning: شکر و سپاس الخ.

7. Marâthi, on fol. 311^b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317^b, beginning: تو خون خلق الخ.

9. Tarji'ât, on fol. 324^a, beginning: ای زلف تو الخ.

10. Tayyibât, on fol. 339^b, preceded by a فهرست, on fol. 333^a; beginning: اول دفتر بنام الخ.

11. Badâ'i', on fol. 464^b, preceded by a فهرست, on fol. 461^a; beginning: الحمد لله رب العالمین الخ.

12. Khawâtim, or as they are called here more fully, Ghazaliyyât-i-Khawâtim (غزلیات خواتیم), on fol. 523^b, preceded by a فهرست, on fol. 522^a; beginning: سپاس و حمد بی پایان الخ.

13. Early ghazals, on fol. 544^a, preceded by a فهرست, on fol. 543^a; beginning: ای یار ناگزیر الخ.

14. Šāhibiyyah, beginning, on fol. 554^a, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. Muḳaṭṭa'ât, on fol. 586^a, beginning: تو آن نکرده الخ.

16. Khabithât, on fol. 589^b, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462^b).

On fol. 600^a there are added (as part of the Khabithât) the Hazliyyât, beginning: (read اللعن (اللعین الشيطان الخ.

17. Rubâ'iyât, on fol. 606^a, beginning: هر ساعتی اندرون الخ.

18. Mufradât, on fol. 617^b, beginning: وکلّ بالغ (وکلّ عدوّ بالغ السعی فی دمی الخ (corresponding to fol. 374^a, last line, in No. 1117 in this Cat.).

The Mudḥikât are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll. 17; clear and distinct Nasta'liq; the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5½ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. *Centre-column*:

1. The collector's preface, on fol. 3^b.
2. The usual six risâlas (کتاب رسائل); *first*, on fol. 8^b; *second*, in five مجلس پنجگانه) مجلس, on fol. 18^b; *third*, on fol. 64^b; *fourth*, on fol. 68^a; *fifth*, on fol. 73^a; *sixth* (without a heading), in three risâlât or stories, in the same order as in the preceding copy, on ff. 95^a, 97^b, last line, and 102^b.

3. Gulistân, on fol. 104^b.

4. Hazliyyât (here wrongly styled Mudḥikât, see No. 1120 in this Cat., fol. 399^a sq.), beginning, on fol. 296^b: اللعن (اللعین الشيطان الخ.

B. *Margin-columns*:

5. Bûstân, on fol. 4^b, beginning: بنام خداوند جان آفرین الخ.

6. Arabic ḳaṣidas, on fol. 96^b, beginning, as usual: حسبت الخ.

7. Persian ḳaṣidas, on fol. 104^b, beginning: شکر و سپاس الخ.

8. Marâthî, on fol. 131^b, beginning: دل شکسته الخ.

9. Mulamma'ât, on fol. 135^b, beginning: تو خون خلق الخ.

10. Tarjî'ât, on fol. 139^b, beginning: ای زلف تو الخ.

11. Ṭayyibât, on fol. 145^b, beginning: اوّل دفتر الخ.

12. Badâ'i, on fol. 221^b, beginning: الحمد لله رب الخ.

13. Khawâtim, on fol. 256^b, beginning: سپاس وحمد الخ.

14. Early ghazals, on fol. 268^b, beginning: ای بار ناگزیر الخ.

15. Šāhibiyyah, on fol. 273^b, beginning: الحمد لله على نعمه الخ.

16. Muḳaṭṭa'ât, on fol. 292^b, beginning: تو آن نکرده الخ.

17. Muṭâ'yabât (or Khabithât), on fol. 294^b, beginning: قال السعدی الخ.

18. Rubâ'iyât, on fol. 303^b, beginning: هر ساعتی اندرون الخ.

19. Fardiyyât, on fol. 313^b, beginning: ورت علام الخ.

The real Mudḥikât are wanting in this copy, which was transcribed by Muḥammad bin Kiwâm of Shîrâz.

No. 1391, ff. 316, 1 centre-col., ll. 10, 2 margin-coll., each ll. 24; Nasta'liq; four large pictures, surrounded by gilt frames, on ff. 1^b, 2^a, 315^b, and 316^a, smaller pictures on ff. 21^b, 22^a, 27^b, 47^a, 53^b, 61^b, 62^a, 72^b, 95^a, 148^b, 149^a, 168^a, 175^b, 183^b, 184^a, 215^b, 219^b, 237^b, 251^a, 306^b, and 307^a; ff. 2^b, 3^a, 3^b, and 4^a illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96^b, 104^b, 131^b, 135^b, 139^b, 145^b, 221^b, 256^b, 268^b, 273^b, 292^b, 294^b, 296^b, 303^b, and 313^b; size, 13¼ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six risâlas, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the *مجلس خمسة* or five homilies, on ff. 4^b, 6^a, 9^a, 10^b, last line, and 13^b, beginning: الحمد لله الذى خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان و جواب; the *third* is the usual fourth (therefore correctly called here (رسالة چهارم), styled در علم و عشق, on fol. 20^a; the *fourth* (called correctly رسالة پنجم) corresponds to the usual fifth, styled در نصیحت ملوک, on fol. 21^b margin; the *fifth* to the *second* story of the usual sixth (therefore called here دوم در نصیحت ملک انکیانو, beginning: (رسالة دوم در نصیحت ملوک) معلوم شد که خسرو عادل الخ; the *sixth* to the *third* story of the same (called here سیوم در مدح در زمان حکومت (ملک شمس الدین تازیگو, beginning: (ملک عادل الخ. There are consequently missing the

collector's preface, the usual *first risâlah* در تقرر دیباچه and the *first story*, رساله ملاقات اباقا, of the usual *sixth risâlah*.

2. Gulistân, on fol. 34^b.
3. Bûstân, on fol. 96^b.
4. Arabic *kaşidas*, on fol. 166^b.
5. Persian *kaşidas*, on fol. 173^b.
6. Marâthî, on fol. 197^b.
7. Mulamma'ât, on fol. 201^b.
8. Tarjî'ât, on fol. 205^b.
9. Tayyibât, on fol. 211^b. All these parts begin as in the preceding copy.

10. Badâ'i', on fol. 288^b, beginning: ای که انکار کنی عالم درویشان را الخ (corresponding to No. 1117 in this Cat., fol. 254^a, first line).

11. Khawâtim, on fol. 322^b.

12. Early ghazals, on fol. 335^b. Beginning of both parts as usual.

13. Şâhibiyyah, on fol. 342^b, with the usual prose-preface. The initial poem is the same as in Nos. 1118 and 1119 in this Cat., viz. نگیں ختم رسالت الخ.

14. Muḳaṭṭa'ât, on fol. 357^b, beginning: تو آن نکرده الخ.

15. Muṭâyabât (or Khabithât), on fol. 359^a margin, beginning: قال السعدی الخ.

The Rubâ'iyyât, Mufradât, and Mudḥikât are wanting here.

No. 332, ff. 366, 2 centre-coll., each ll. 19, and a third on the margin, ll. 14; small, but clear Nasta'lik; the whole copy beautifully embellished throughout; illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff. 4^b, 34^b, 96^b, 166^b, 173^b, 211^b, 288^b, 322^b, 335^b, and 342^b; very carefully drawn pictures on ff. 1^b (Sa'di's likeness), 2^b, 3^a, 4^a, 18^a, 66^b, 100^b, 130^b, 181^b, 209^a, 228^b, 233^b, 250^a, 285^a, 310^b, 359^b, 363^b, 364^b, 365^a, and 366^a; size, 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.

1125

The same.

Contents:

1. The collector's preface, on fol. 1^b.
2. Five risâlas, i.e. risâlas 2-6 of the usual copies (the *first*, در تقرر دیباچه, is wanting here, just as in the preceding copy); the first (*second risâlah*), in five مجلس, on ff. 5^a, 7^a, 10^a, 11^b, and 14^a; the second (*third risâlah*), on fol. 18^b; the third (*fourth risâlah*), on fol. 19^b (here entitled: از سؤال مولانا شمس الدین; beginning: سؤال مولانا شمس الدین نطنزی از شیخ سعدی منظومه); the fourth (*fifth risâlah*), on fol. 21^a; the fifth (*sixth risâlah*), containing the three stories, on fol. 27^b.

A fihrist of the following sixteen parts (or books) of this copy, on fol. 30^b.

3. Gulistân, on fol. 31^a.
4. Bûstân, on fol. 89^b.
5. Arabic *kaşidas*, on fol. 154^a.
6. Persian *kaşidas*, on fol. 160^a.
7. Marâthî, on fol. 184^b.
8. Mulamma'ât, on fol. 189^b, beginning here: وقتها

یکدم نیاسودی تنم الخ (corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).

9. Tarjî'ât, on fol. 194^a, beginning here: ای سرو بلند قامت دوست الخ (corresponding to the initial bait in No. 1117 in this Cat.).

10. Tayyibât, on fol. 200^b.

11. Badâ'i', on fol. 279^b.

12. Khawâtim, on fol. 332^a, beginning here: گر ماه من بر افگند نقابرا الخ.

13. Early ghazals, on fol. 351^b, beginning here: وه که گرم من باز بینم روی یار خویش را الخ (corresponding to No. 1121 in this Cat., fol. 208^a margin).

14. Şâhibiyyah, on fol. 367^b, with the usual prose-preface; the first poem begins here: یارب تو هرچه بهتر و نیکوترش بده الخ (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).

15. Muḳaṭṭa'ât, on fol. 378^b, beginning: گویند سعديا الخ.

16. Khabithât (or Muṭâyabât), on fol. 386^a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat. On the margin of ff. 386^b-389^b there are added the Hazliyyât, styled: المجالس الثلاثة فی الہزل.

17. Rubâ'iyyât, on fol. 395^b.

18. Mufradât, on fol. 406^a.

The Mudḥikât are wanting in this copy. One leaf at the end seems to be missing. No date. The right order of ff. 400-410 is: 400, 409, 402, 403, 407, 404-406, 401, 408, and 410.

No. 775, ff. 410, 2 coll., each ll. 21 (on ff. 89^b-153^b, 3 coll.); Naskhî, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

1126

The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. Centre-columns:

1. The collector's preface, on fol. 2^a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48^b (رساله سیوم در جواب صاحب دیوان); the *fourth*, در عقل و عشق, begins (without a heading) on fol. 52^a; the *fifth* (رساله پنجم در نصیحة الملوك), on fol. 56^b; the *sixth*, containing the *second story* only of the three, viz. the نصیحت انکیانو (just as No. 1121 in this Cat.), begins on fol. 77^a with the simple heading رساله ملک; the *seventh* is the *third story* (رساله ملک شمس الدین) of the usual sixth risâlah, beginning, on fol. 81^a: در زمان حکومت ملک الخ.

3. Gulistân, on fol. 83^b.
4. Ṭayyibât, on fol. 230^b.
5. Hazliyyât, on fol. 428^b (first heading: المجلس الأول بالهزل).
6. Rubâ'iyât and Fardiyyât, on fol. 445^b, beginning: هر ساعت اندرون الخ.
- B. Margin-column:
7. Persian *kašidas*, on fol. 2^b.
8. Marâthi, on fol. 45^b.
9. Mulamma'ât, on fol. 55^b.
10. Tarjî'ât, on fol. 65^a. All four parts begin in the usual way.
11. Bûstân, on fol. 78^b, beginning: بنام خداوند جان آفرین الخ.
12. Badâ'i, on fol. 281^b, beginning as in No. 1124 in this Cat.: ای که انکار کنی الخ.

13. Khawâtim, on fol. 370^b.
14. Early ghazals, on fol. 401^b.
15. Şahibiyyah, on fol. 412^b, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگیں ختم رسالت محمد عربی الخ.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic *kašidas*, the *Khabithât*, *Muḳaṭṭa'ât*, and *Mudḥikât*. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nasta'lik; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83^b, 230^b, 370^b, 401^b, 412^b, and 428^b; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:

1. Bûstân, on fol. 1^b, beginning: بنام جهاندار جان آفرین الخ.
2. Gulistân, on fol. 74^b.
3. Diwân, consisting of:
 - a. Persian *kašidas*, on fol. 131^b, beginning: اول دفتر الخ.
 - b. Tarjî'ât, on fol. 153^a margin, beginning: در عهد تو ای نگار دلبنده - بس عهد که بشکند و سوغند (corresponding to the second poem in No. 1117 in this Cat., fol. 346^b).
 - c. Ghazals, in alphabetical order, on fol. 158^b, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Ṭayyibât, Badâ'i, Khawâtim, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207^a:
ای نفس خرم باد صبا - از بریار آمده مرچبا
 - d. *Muḳaṭṭa'ât*, on fol. 278^a, beginning likewise as in No. 1121: سخن بذكر تو الخ.
 - e. Rubâ'is, on fol. 285^b, beginning, as in No. 1121: (in No. 1121 خدانویست تدبیر دمانرا (جهانرا).

4. The *second risâlah*, in five مجلس, on fol. 293^b, beginning: الحمد لله الذى خلق الوجود الخ.

5. Another *risâlah*, on fol. 304^b, which contains, like the usual *third risâlah*, a story not by Sa'di himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Sa'di-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرد طریقت طریقت و سالک کوی حقیقت شهباز جانباز همای ره شیراز مصلح الدین سعدی شیرازی علیه الرحمة والغفران میگوید بگوش هوش بشنو الخ.

6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307^b, beginning here: الحمد لله وهو لى من حمد ثم الصلوة على رسول الله افضل الخ.

7. *Pandnâma* (پندنامه), or book of counsels, also called, from the word with which it begins, *Karimâ* (کریمه) or *Kitâb-i-Karimâ*; beginning, on fol. 313^b:

کریمه بخشای بر حال ما - که هستم اسیر کمند هوا

The authorship of Sa'di with regard to this didactic *mathnawî*, which is apparently composed after the model of Farid-aldin 'Attâr's *Pandnâma*, has been much disputed; it is not included in Bisutûn's (or *Ibn Bisutûn's*) edition; on the other hand, as Rieu ii. p. 865^b has shown, it has been ascribed to Sa'di as early as A. H. 842 (A. D. 1438, 1439), and it is found in the Calcutta edition (fol. r. sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moonshée (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, *Flowers of Persian Literature*, London, 1801, and the *Persian Reader*, vol. i, Calcutta, 1835, pp. 78-97; *Persian and Hindûstânî*, ib., 1829; *Persian*, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A. H. 1242 and 1270 (with *Rekhta* translation); in the 'Persian Primer,' Lucknow, A. H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197-200. A metrical German translation of select passages of the *Pandnâma* is found in the notes to K. H. Graf, *Rosengarten*, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297-298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; *Bodleian Cat.*, Nos. 688. 12 and 748; Rieu ii. p. 865^b; W. Pertsch, *Berlin Cat.*, pp. 803 and 825; A. Sprenger, *Catal.*, p. 549.

8. Short *mathnawîs*, on fol. 317^b, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. *Khabithât* (or *Muṭâyabât*), here wrongly styled *Hazliyyât*, on fol. 324^b, beginning with the usual prose-preface: قال السعدى الزمنى الخ.

No date. There are wanting in this copy the usual *risâlahs*, except the second and the fifth; the *Marâthi*,

Mufradât, Hazliyyât, Şâhibiyyah, Mulamma'ât, Muḏhikât, and the Arabic ḡaşidas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispieces and small headings on ff. 1^b, 74^b, 131^b, 293^b, 304^b, 313^b, and 317^b; size, 11¼ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic ḡaşidas (كتاب القصائد العربي), on fol. 1^b, beginning as usual; they break off on fol. 8^b in consequence of a lacuna after that page, in a poem rhyming in l, which corresponds to the ḡaşidah, on fol. 345^a, in No. 1117 in this Cat., beginning: يا ملوك الجمال الخ. The last bait here is the last on fol. 345^a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مقصّریم تو بسبار رحمتی
عمری که میرود بامید وفای تست

corresponds to No. 1121 in this Cat., fol. 230^a, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: ای یار ناگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the غزلیات قدیم, but, strange to say, these very 'early ghazals' follow further down, on fol. 145^b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143^a-144^b and 11^a-13^a, beginning as in No. 1125 in this Cat., fol. 189^b: وقتها یکدم الخ.

4. Tarjî'ât (or Murabba'ât, as they are called at the end), on fol. 13^b, beginning: ای زلف تو الخ.

5. Ṭayyibât, in alphabetical order, on fol. 19^b, beginning: اول دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27^b corresponds to No. 1121 in this Cat., fol. 221^a, l. 3 ab infra, the first complete poem, on fol. 28^a to fol. 220^b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51^b backward to 50^a.

6. Badâ'i', likewise in alphabetical order, on fol. 83^b, beginning: الحمد لله رب العالمین الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84^b corresponds to No. 1117, fol. 247^a, l. 5 ab infra, and the first complete poem, on fol. 85^a to fol. 263^a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92^a corresponds to No. 1121 in this Cat., fol. 286^b, last line but one (in No. 1117 it cannot be traced); the first complete poem, on fol. 93^a to No. 1117, fol. 253^a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtim, on fol. 96^b, beginning: سپاس وحمد الخ.

8. Şâhibiyyah, on fol. 108^b, with the usual prose-IND. OFF.

preface, beginning here thus: الله الكافي حسب اللائق وحده الحمد لله نعمه الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنيا بدار مخلد الخ.

9. Muḡaṭṭa'ât, on fol. 123^b, beginning: گر اهل معرفتی هر چه بنگری خوبست الخ. The initial poem of No. 1117, گویند سعدیا الخ, is found here, on fol. 130^a.

10. Khabithât, on fol. 131^b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362^a). They break off on fol. 134^b in consequence of a lacuna.

11. Kīṭ'as, short mathnawīs, rubâ'īs, and fards, all mixed together, on ff. 135^a-142^b; the kīṭ'as probably belong either to the Şâhibiyyah or the Muḡaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145^b, beginning: با جوانی سر خوشست این پیرى تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209^a margin, l. 6 ab infra, where, however, با جوانان is read instead of با جوانی); the second poem here begins like the Khawâtim in No. 1125 in this Cat., fol. 332^a, but in a metrically more correct form: گر ماه من بر افگند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179^a, beginning: نگو نام را کس نگیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the ninth and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff. 182, ll. 23; excellent Nasta'lik; small illuminated headings on ff. 1^b, 13^b, 19^b, 83^b, 96^b, 108^b, 123^b, 131^b, 143^a, and 145^b; all the columns framed with gilt edges; size, 9½ in. by 6¾ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1^b.

2. Ṭayyibât, on fol. 47^b, beginning as usual: اول دفتر الخ.

3. Khabithât, on fol. 153^b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Şâhibiyyah, on fol. 162^a, beginning with the fifth risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'di-Studien,' p. 95), has been prefixed here to the Şâhibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالى وهو لى من حمد الخ.

The first initial poem of the proper Şâhibiyyah, viz. ما هذه الدنيا بدار مخلد الخ, appears on fol. 169^a, and is the

same as in the immediately preceding copy, on fol. 108^b. The proper order of leaves in this part is: ff. 162-174, 183-190, 175-182, 191-193, 195-197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the Šāhibiyyah, as in many other copies, including some of the preceding ones, portions of the Muḳaṭṭa'ât, Fardiyyât, short mathnawis, and at the end also fragments of the Tarjî'ât. A lacuna after fol. 197.

5. The latter half of the Bûstân, beginning abruptly on fol. 198^a. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth* bâb; the *sixth* begins here on fol. 200^a; the *seventh*, on fol. 204^b; the *eighth*, on fol. 213^a; the *ninth*, on fol. 219^a; the *tenth*, on fol. 225^a; this last bâb breaks off, on fol. 227^b, with the bait: *گنه عفو کرد آل یعقوب را الخ*, corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228^a, one fragmentary and one complete ghazal by Sa'di are added; fol. 228^b contains in a very bad handwriting two ghazals by فرطوسی (sic! perhaps فردوسی?); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of *z* instead of *z̄* almost always at the end of words, as *ندارز*, *سپارز*, *گمارز*, *باز آمد*, *نشاید*, *افتاد*, *آید*, *باز آمد*, *نرشاید*, *نربازد* (together with *نربازد* in the same poem, on fol. 104^b etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old Naskh; vignettes on ff. 1^a, 47^a, 153^a, and 162^b; small illuminated, but rather effaced headings, on ff. 1^b, 47^b, 153^b, and 162^b; size, 9½ in. by 6¾ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual risâlas, viz. Bisutûn's (or Ibn Bisutûn's) preface, beginning as usual, on fol. 1^b; but already on the margin of the next page, fol. 2^a, the copyist has suddenly jumped from this preface into the middle of the *first risâlah*, در تقریر دیباچه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, *که دل شخص انسان بود الخ*, are part of the first risâlah, corresponding to No. 1121 in this Cat., fol. 3^a margin, l. 13. A second jump from the middle of the *first risâlah* into that of the *second* (the five *مجلس*) is made on fol. 5^a margin; l. 2 also belongs to the *first risâlah*, corresponding to No. 1121, fol. 5^a margin, lin. penult.; l. 3 already forms part of the first majlis of the *second risâlah*, corresponding to No. 1121, fol. 6^b, l. 9. The second majlis begins on fol. 6^a, the third on fol. 8^b margin, the fourth on fol. 10^a margin, the fifth on fol. 13^a; the *third risâlah*, on fol. 18^b margin; the *fourth*, on fol. 20^a; the *fifth*, on fol. 21^b; the *sixth*, comprising the *first story* only (نصیحت حضرت شیخ سلطان اباقا), on fol. 31^a; the *seventh*, comprising the *third story* of the usual sixth

risâlah, حکایت ملک شمس الدین, on fol. 32^a; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82^b, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 15^a size, 9½ in. by 5½ in.

1131

Diwân-i-Sa'di (دیوان سعدی).

Sa'di's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692-697, and Rieu ii. p. 601^b). It contains merely the usual parts of a common diwân, i. e. *ḳaṣidas* (on ff. 1^b-44^a), tarjî'bands (on ff. 44^a-48^a), and ghazals in alphabetical order, with a few mathnawi-baits at the end (on ff. 48^a-232).

The so-called *ḳaṣidas* practically agree with the *Tayyibât* of other copies, beginning in the usual way: *اول دفتر بنام ایزد دانا الخ*.

The tarjî'bands begin: *در عهد تو ای نگار دلبنده الخ* (corresponding to the initial bait in No. 1127 in this Cat.).

The ghazals open with the rhyme-letter *ب*, and begin:

زمن مپرس که از دست او دلم چونست
ازو مپرس که انگشتهاش پر خونست

No date.

No. 59, ff. 232, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece, the margin sprinkled with various colours; size, 9½ in. by 5¼ in.

1132

Intikhâb-i-diwân-i-Sa'di (انتخاب دیوان سعدی).

Short extracts from Sa'di's minor poems, consisting of *ḳaṣidas* and ghazals, with a few *ḳiṭ'as* and *rub'ais* at the end.

Beginning: *شکرو سپاس و نعمت و منت خدایرا*; (the usual beginning of the *قصائد فارسیه*, see the preceding copies).

No date.

No. 609, ff. 215^b-244, 2 centre-col., each ll. 15, and a third on the margin, ll. 24-28; Nasta'lik; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244^b; size, 9¼ in. by 5½ in.

1133

Three works of Sa'di.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1^b-144^b, Sa'di's *Gulistan*, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). Bâb I, on fol. 12^a; II, on fol. 44^b; III, on fol. 69^a; IV, on fol. 97^a; V, on fol. 101^a; VI, on fol. 117^a; VII, on fol. 122^a; VIII, on fol. 129^b.

b. In the margin-column of ff. 1^b-144^b, Sa'di's *Būstān* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bāb I, on fol. 8^a; II, on fol. 41^a; III, on fol. 58^b; IV, on fol. 71^b; V, on fol. 89^b, last line; VI, on fol. 97^a; VII, on fol. 103^b; VIII, on fol. 119^b; IX, on fol. 129^b; X, on fol. 141^a.

c. In the centre-column of ff. 145^a-155^a, Sa'di's *Pandnāma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1^b in the following copy.

On the margin of ff. 145^a-155^a there is found the well-known religious mathnawī on the duties of a Muslim, styled رسالۀ نام حق و نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56^b), runs thus:

روز و شب طالب قبول ویم - پیروی آنت رسول ویم
comp. on this poem, which is usually styled مقدمۀ الصلوٰۃ, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwāb 'Abd-almuhsinkhān, son of Nawwāb 'Abd-alnabikhān, by Mihr 'Ali, son of Muḥammad Ibrāhīm, and finished the 12th of Rabī'-'alawwal, A.H. 1165 (A.D. 1752, Jan. 29). On fol. 1^a is a seal of John Henry Peile, and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll. 30; large and distinct Nasta'liq; splendid frontispiece on fol. 1^b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1134

Pandnāma.

Another copy of Sa'di's *Pandnāma*, beginning:

کریمًا بخشای بر حال ما - که هستم اسیر کمند هوا

comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwāl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1-10^b, 2 coll., each ll. 13; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

1135

The same.

Beginning:

کریمًا به بخشای بر حال ما
که هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muḥammad.

No. 3083, ff. 1-9, ll. 14; Nasta'liq; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1136

Būstān.

Another copy of Sa'di's *Būstān*, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bāb I, on fol. 5^b; II, on fol. 40^a; III, on fol. 58^a; IV, on fol. 70^b; V, on fol. 88^a; VI, on fol. 95^a; VII, on fol. 101^a; VIII, on fol. 115^b; IX, on fol. 124^b; X, on fol. 131^b.

No. 3485, olim 20. J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1-116, ll. 36-38; Nasta'liq; illuminated frontispiece.

1138

The same.

This copy was written by Kamāl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No. 472, ff. 150, 2 coll., each ll. 14; excellent Nasta'liq; illuminations on the first two pages; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1139

The same.

Beginning, the usual one: بنام خداوند جان آفرین الخ.

but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود و هزاران سلام - زمان بر محمد علیه السلام
ترا فتح و دولت همیشه مدام - بحق محمد علیه السلام

Copied A.H. 1081 (A.D. 1670, 1671) by 'Abd-alarasūl ibn Maulānā 'Ali. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muẓaffar Ḥusain alḥusaini; the poem begins on fol. 2^b. Instead of the usual *ten* bābs this copy contains *eleven*, the ninth bāb having been split into two, the second headed on fol. 169^b: در موعظه و تنبیه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'liq; the margin sprinkled with various colours; two large pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1141

The same.

This copy is dated the 21st of Dhû-alhijjah, A. H. 1156 (A. D. 1744, Feb. 5), the 26th year of Muḥammadshâh's reign, by Rûh-allâh ibn Shaikh Zind ibn Shaikh Muḥibb 'Alî Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15-17; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Almadkhân Bahâdur bin Ghaḍanfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'althâni, A. H. 1171 (A. D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lik; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2^b, 3^a, 3^b, 5^a, 8^a, 21^a, 27^b, 47^b, 50^a, 54^a, 57^b, and 58^a; size, 12 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

1143

The same.

Beginning: **بنام جهاندار جان آفرین الخ**.

Dated the 19th of Dhû-alka'dah, A. H. 1197 (A. D. 1783, Oct. 16) = 3rd of the month **آسن**, of the year 1190 of the Bangâli era, by the **محرر مكرم** of Bahila (بهيله), in the Parganah of Amîrpûr Balanda (اميرپور بلنده). Bibliotheca Leydemiana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: **بنام جهاندار الخ**.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{5}{8}$ in. by 5 $\frac{3}{8}$ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farid-aldîn 'Attâr's Pandnâma and Husainî's Kanz-alrumûz.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The Bûstân concludes on fol. 137^a; a few lines in prose are added by the transcriber on fol. 138^a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15-16; Nasta'lik; size, 10 in. by 6 $\frac{1}{4}$ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1^b-148^b, ll. 26, and an additional centre-col. on ff. 136^a-149^a, ll. 11; clear Nasta'lik; illuminations on ff. 1^b and 2^a; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1148

Extracts from the Bûstân.

Select verses from Sa'di's Bûstân, beginning with the usual initial bait: **بنام خداوند جان آفرین الخ**.

Similar extracts were made by Shâh Kâsim-i-Anwâr (died A. H. 837 = A. D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1^a: **جزوی از بوستان سعدی**.

Copied in Shawwâl, A. H. 959 (A. D. 1552, Sept.-October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lik; beautiful illuminations on the first two pages; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1149

A fragment of the Bûstân.

Beginning: **بنام جهاندار الخ**; it breaks off, on fol. 38^b, in the second half of Bâb I, with the bait:

بخاک اندرش عقد بگسیخته - گهرهای دندان فرو ریخته
corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1-38^b, 2 coll., each ll. 11-15; large, unequal Nasta'lik; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1150

Sharḥ-i-Bustân (شرح بوستان).

'Abd-alwâsi' Hânsawi's commentary on the Bûstân, beginning, on fol. 41^b: **ربنا لا تواخذنا إن نسینا او اخطانا**; **وصل علی نبیک ورسولک محمد سیدنا و مولانا وعلی آلہ واصحابہ الخ** میگوید معترف بعجز و نادانی در فهم الفاظ و درک معانی عبد الواسع هانسوی که الخ comp.

A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsi (see above, col. 403) is also the author of the **غرائب اللغات**, an alphabetical glossary of Hindî words with Persian explanation, improved and re-edited by Sirâj-aldîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030^a and 1096^b.

The text of the Bûstân (introduction) begins, on fol. 42^b: **بنام جهاندار جان آفرین**; Book I, on fol. 61^a; II, on fol. 106^b; III, on fol. 130^a; IV, on fol. 149^a; V, on fol. 171^a; VI, on fol. 182^a; VII, on fol. 188^b; VIII, on fol. 206^b; IX, on fol. 216^a; X, on fol. 218^a. Fol. 50^b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muḥammad Naṣir, the son of Sayyid Luṭf-allâh, who was also an inhabitant of Hânsi, the 8th of Şafar, A. H.

1140 (A. D. 1727, Sept. 25). On fol. 220 a fragment in Hindūstāni: خیال بزبان هندی.

No. 530, ff. 41-220, ll. 11; large and distinct Nasta'liq; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalid-i-Bustān (کلید بستان).

A short glossary to Sa'di's Būstān, arranged alphabetically, except the five first words; beginning: حَلَب نام مقام ماخولیا خلل دماغ غور مقام افواه دهنها استعانت یاری خواستن آگنده پر شده الخ

The whole letter l from افواه to the beginning of the letter ب quite agrees with the short glossary to Ḥāfiẓ' diwān, contained on ff. 38-48 of this same MS., see the second glossary حافیذ further down in this Cat. under 'Ḥāfiẓ;' but all the rest from ب down to the end of ی is different from that. It concludes on fol. 97^b, and is dated the 12th of Dhū-alka'dah, in the first year of Jahāndārshāh's reign (=A. H. 1124, A. D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin 'Alā-aldin Ādam (see Nos. 1176-1179 in this Cat.), it may be due to the same author, who flourished about A. H. 900 (A. D. 1494, 1495).

This کلید is followed, on ff. 98-106^b, by another short glossary, likewise to the Būstān, arranged, without alphabetical order, according to the single chapters of Sa'di's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (عزیز MS.) ومعذرت الخ. At the end a fragment of a تعبیر نامه.

Copied A. H. 1148 (A. D. 1735, 1736).

No. 1840, ff. 91-107, ll. 13; clear Nasta'liq; size, 8½ in. by 6 in.

1152

Sharḥ-i-Būstān (شرح بوستان).

A very short commentary on Sa'di's Būstān, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistān in this same MS. (see No. 1180 in this Cat.), seems identical with Muḥammad 'Abd-alrasūl bin Shihāb-aldin, who wrote both his small explanatory works on Būstān and Gulistān in the same year, viz. A. H. 1073 (A. D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار: جان آفرین جهان بمعنی روزگار مصحح است از خدمت امیر شهاب الدین حکیم الخ

Bāb I begins on fol. 231^a.

No date.

No. 212, ff. 225-254, ll. 20; Nasta'liq; size, 9½ in. by 6 in.

1153

Gulistān.

Another copy of Sa'di's Gulistān, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14-15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'liq; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A. H. 805 (A. D. 1402, 1403) at Lakhnau, A. H. 1183, and finished the 24th of Rabi'-althāni in that year (A. D. 1769, Aug. 27). It ends on fol. 90^a, and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1-90, ll. 16; Nasta'liq; size, 8½ in. by 4½ in.

1155

The same.

This copy was transcribed from one of Miyān Muḥammad Ṣāliḥ, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muḥammad Murid bin Muḥammad Rashid, for his son Rashid Muḥammad, in the first or tenth year of Shāh 'Ālam's reign (A. H. 1173 or 1182=A. D. 1760 or 1768, 1769). On ff. 1^b-2^b a full index of the Gulistān, supplied by another hand; the work itself begins on fol. 3^b.

No. 235, ff. 135, ll. 11; clear Nasta'liq; illuminated frontispiece on fol. 3^b; size, 9 in. by 5½ in.

1156

The same.

Dated the 15th of Jumādā-alawwal, A. H. 1019 (A. D. 1610, Aug. 5).

No. 286, centre-col., ff. 119, ll. 15; distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindūstāni, is dated the 10th of Ramadān, A. H. 1138 (A. D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'liq, mixed with Shikasta, by several hands, as it seems; size, 9½ in. by 5½ in.

1158

The same.

Dated the 5th of Rabi'-alawwal, in the thirteenth year of Muḥammadshāh's reign (=A. H. 1144, A. D. 1731, Sept. 7).

No. 1481, ff. 1-147^b, ll. 13; large Nasta'liq; size, 6½ in. by 3½ in.

1159

The same.

Dated the 4th of Sha'bân, A. H. 1145 (that is 1145 = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muḥammad Waṣīlī Ghāzī in the reign of the emperor Aḥmadshāh (A. H. 1161-1167 = A. D. 1748-1754).

The proper order of ff. 72-77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll. 13; Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1-71, ll. 14; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Aziz-allāh alḥusainī Zanjānī Kādīrī the 21st of Jumādā-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No. 1541, ff. 136, ll. 11; large and distinct Nasta'lik; illuminated frontispiece; pictures on ff. 13^b, 34^a, 56^b, 71^b, 78^a, 94^b, 98^a, and 101^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1163

The same.

This copy, which is not dated, was written by Muḥammad Yahyā bin Muḥammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegna, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68-73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lik; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4 $\frac{1}{2}$ in.

1164

The same.

This copy is dated by Bimcand, who calls himself a ملازم عدالت دیوانی, a servant or official of the civil court, the 14th of Šafar, A. H. 1208 = 8th of the month Āsin, in the year 1200 of the Bangālī era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lik; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1165

The same.

This copy is dated by Aḥsan-allāh, in the month Dhū-alḥijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwāb Mu'in-aldaulah Dilirjang Bahādūr, the son of Nawwāb Muḥarak-aldaulah Bahādūr (the latter probably identical with Mīr Ja'far 'Alikhān, the Nawwāb or Nāzīm of Bangālāh's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidābād, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1166

The same.

Another copy of the Gulistān, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1-146, ll. 9; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

1167

This copy is dated the 7th of Muḥarram, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff. 39^b-148, ll. 15; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1168

The same.

Another excellent copy, not dated.

No. 209, centre-col., ff. 1^b-135^b, ll. 11; clear Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1169

The same.

Good copy, not dated.

No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 in.

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1172

The same.

No date.

No. 1373, ff. 110, ll. 15-17; Nasta'lik, written by at least three different hands; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations. No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1-99, ll. 18; Naskhi; size, 10 in. by 5 $\frac{1}{2}$ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwājahl Ghafūr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No. 2797, ff. 96, ll. 13-14; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1175

A defective copy of the same.

This copy lacks the introduction, and begins at once with Bâb I, on fol. 1^b: پادشاهی را شنیدم که بکشتن اسیری اشارت فرمود الخ. Bâb II, on fol. 24^a; III, on fol. 35^b; IV, on fol. 47^b; V, on fol. 50^a; VI, on fol. 55^a; VII (not marked by a heading), on fol. 58^b, first line; VIII, on fol. 62^a.

No date.

No. 2720, ff. 1-68, ll. 9-10; Shikasta; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1176

Miftâh-i-Gulistân (مفتاح گلستان).

Short commentary on and glossary to Sa'di's Gulistân, composed by Uwais bin 'Alâ-aldin, known as Âdam, a pupil of Khwājahl Abû-alfaid Abû-alfadl Amir-aldin Shâh Nîmat-allâh Muḥammad bin Muḥammad al-Ḥasani, and dedicated to the Bahmani Sultân of the Dakhan, Maḥmûdshâh bin Muḥammadshâh (who reigned A. H. 887-924 = A. D. 1482-1518, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i. e. the 10th of Muḥarram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two *kisms*, the *first kism* being a glossary, arranged alphabetically, of the difficult words (قسم اول مبوب از حروف مقطعات در بیان لغات), the last letter constituting the bâb, the first the faṣl or subdivision; the *second kism* containing an explanation of the difficult phrases, verses of the Kurân, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistân (قسم دوم در تفسیر و معانی آیات و کلام قدسی و احادیث و اقوال و ادعیات و اشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مرفتاحی را که افتتاح کلام خود بفاتحه الکتاب مخصوص گردانید الخ.

First kism, on fol. 6^b; *second kism*, on fol. 57^b.

The copy ends on fol. 69^b, and is dated the 6th of Sha'bân, A. H. 1052 (A. D. 1642, Oct. 30). On ff. 71^b-

75^a there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Kurân, etc.

No. 104, ff. 75, ll. 13; Naskhi; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first kism*, on fol. 5^b; *second kism*, on fol. 49^b. Copied A. H. 1070 (A. D. 1659, 1660).

No. 103, ff. 56, ll. 12-13; carelessly written in a mixture of Nasta'liq and Shikasta; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مرفتاح (sic!) را که افتتاح کلام خود الخ.

First kism, on fol. 55^b; *second kism*, on fol. 83^b.

On fol. 51^a another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumâdâ-alawwal, A. H. 1148 (A. D. 1735, Oct. 12).

No. 1840, ff. 51-90, ll. 13; large and distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

1179

The same.

This copy, written rather incorrectly and not dated, begins: فاتحه مرفتاحی که افتتاح کلام خود الخ.

First kism, on fol. 151^b; *second kism*, on fol. 192^a, last line. The date A. H. 900, 10th of Muḥarram, appears on fol. 203^a, ll. 5 and 6.

Purchased by J. H. Peile, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3338, olim 20. J. 6, ff. 147-203, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

1180

Sharḥ-i-Gulistân (شرح گلستان).

Another short commentary on the Gulistân, by Muḥammad 'Abd-alrasûl (or, as he is called here, by a confusion with his brother 'Abdallâh, 'Abdallâh alrasûl) bin Shihâb-almillat (Shihâb-aldin) bin Shaikh 'Abdallâh bin Shaikh Tâhir bin Shaikh Ḥasan alkuraisli (or alkurashi) alhâshimî, who began this work after having completed his commentary on the Bûstân (see No. 1152 in this Cat.) in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., No. 724; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow, A. H. 1264.

Beginning: سپاس بی قیاس علیمی را که علم علم :
الاسماء کُلُّها حرفی است از نخته تعلیم
او الخ.

Every bâb of the Gulistân comprises in this commentary five explanatory parts, viz. 1. verses of the

Qurân (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث); 3. Arabic verses (نبوی) and sayings (امثال عرب); 4. Persian verses (آیات فارسیه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیه و فارسیه برعایت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramadân, in the seventeenth year of 'Alamgir's reign (= A.H. 1085, A. D. 1674, Nov. 30).

No. 212, ff. 255-284, ll. 20; Nasta'liq; size, 9½ in. by 6 in.

1181

Sharḥ-i-Gulistân (شرح گلستان).

Another commentary on the Gulistân, by Muḥammad Nûr-allâh Ahrârî, see A. Sprenger, Catal., p. 550, beginning, on fol. 24^b: *منتت مر خداپرا عز وجل که زبان گویند را: پیشکار دل دانا ساخت الخ*.

The author's name appears on fol. 25^a, l. 8. It is the same Nûr-allâh Ahrârî who wrote a commentary on the mathnawî (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96^a); the last words of the text are: *پادشاه از برای: or پادشاه از بهرستمگار است . . . دفع ستمگاران*, see No. 2797 (1174 in this Cat.), fol. 95^b, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24-103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistân (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Qurân, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Sa'dî's Gulistân, composed by Junaid bin 'Abdallâh, and beginning: *الحمد لله على نعمائه والصلوة على رسوله والسلام على اصحابه قال الخ*. It is divided into three *kisims*:

قسم اول اشعار عربی و بعضی فارسی مشکل
قسم دوم در مرکبات معانی بعضی اقوال اکابر و حدیث نبوی و کلام رتانی
قسم سوم در لغات مفردات و حروف تهجی

The third *kisim* begins on fol. 158^a.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muḥammadshâh's reign (= A.H. 1145, A. D. 1733, Jan. 1).

No. 1481, ff. 149^b-171, ll. 18; Nasta'liq; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistân (فرهنگ گلستان).

Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an inter-linear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب according to the *last* letter, viz. لغات مفردات بترتیب (خشنودی =) on fol. 1^a, beginning with *رما*; the second is headed لغات متفرقه, on fol. 18^b, beginning with *تابت* (= توبه).

No compiler's name appears. Dated, as it seems, the 9th of Şafar (? the word is entirely misspelt here), in the first year of Aḥmadshâh's reign (= A.H. 1162, A. D. 1749, Jan. 29). A seal, however, of the first owner, Ghulâm Muḥyi-aldîn Rafî, bears the earlier date A.H. 1155 (A. D. 1742, 1743), on fol. 18^b, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nasta'liq; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ash'âr-i-Gulistân (ترجمه اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Sa'dî's Gulistân, by an anonymous author, beginning: *الحمد لله المعبود که مناشیر* *تناشیر الخ*.

This paraphrase is divided into five *faşls*, the first of which comprises the verses of the Qurân (در کتاب و آیات); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار); and the fifth, whole Arabic phrases and sentences (در لغات و کلمات تامات). The third and fifth of these *faşls* are entirely missing in this copy. The first begins on fol. 250^b, the second on fol. 252^a, and the fourth on fol. 253^b.

No. 2650, ff. 250-257, ll. 17; Nasta'liq; size, 12¾ in. by 7 in.

1185

Risâla-i-duwum dar majlis-i-panjgâna (رساله دوم در مجلس پنجگانه).

Another copy of the *second risâlah* or prose-treatise of Sa'dî, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five *majlis*, and begins, on fol. 93^a: *خبرست از آن مقتدای زمره حقیقت و آن پیشوای لشکر طریقت آن نگین خاتم جلال الخ*.

Dated at Lakhnau the 24th of Rabi'-althâni, A. H. 1183 (A. D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93^a-114, ll. 16; Nasta'liq; size, 8¾ in. by 4¾ in.

Poets who died between A. H. 700 and 800.

Amir Khusrau (Nos. 1186-1222).

1186

Kulliyât-i-Amir Khusrau (کلیات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamîn-aldin Abû-allâsan Amir

Khusrau, son of Lâjîn (who afterwards assumed the title of Amir Saif-aldin Maḥmūd Shamsi), born A.H. 651 (A.D. 1253) in Patiyâli or Patiyâli, died in Dihli A.H. 725, either the 18th of Shawwâl, as the Maṭlûb-alfâlibin states (see No. 3 in the list of Niẓâm-aldin Auliya's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhû-alka'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240-242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753-799; W. Pertsch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biogr. Notices, pp. 148-163; Elliot, History of India, iii. pp. 524-566; Cat. des MSS. et Xylographes, pp. 350-352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iklim, No. 391 (coll. 404 and 405 in this Cat.); Butkhâna, No. 30 (Bodleian Cat., coll. 199 and 200); Âtashkada, No. 754 (ib., col. 288); and Khulâṣat-alkalâm, No. 23 (ib., col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. Centre-columns.

1. Dibâċa (ديباچه), or prose-preface to the *third* diwân, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1^b: اطلع اهله (other copies الله) العزيز (الغمر) من مطالع غرة الكمال الخ غرة كمال انسان از ديباچه حمد مخترعيسست كه مطلع ديوان الخ.

2. Ghurrat-alkamâl (غرة الكمال), or the poems of maturity, the *third* of Amir Khusrau's diwâns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610^a) it contains the poems written between A.H. 685 and 693 (A.D. 1286-1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this diwân contains, among others, kašidas in honour of 'Alâ-aldin Muḥammadshâh Khiljî, who reigned from A.H. 695 to 715 or 716 (A.D. 1296-1316).

Beginning, on fol. 45^b:

چون آفتاب روشن توحيد ذو الجلال
بنمود رخ زمطلع اين غرة کمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate kašidas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second kašidah, on fol. 48^a, which, in most other copies, is the first, beginning:

چو زهره خاک مسكين را كه توحيد خدا گوید
بدین كودگی ذات مقدس را ننا گوید

The third bait introduces the third kašidah, on fol. 54^a; the fourth bait the fourth kašidah, on fol. 60^a; and

IND. OFF.

so forth. This diwân consists of kašidas (ff. 45^b-135^b), tarjībānds (ff. 136^a-145^b), beginning as in No. 754 of the Bodleian Cat.: ای دل جا مانده خیز الخ, and muḳaṭṭa'ât (ff. 146^a-164^b), beginning likewise as in the Bodleian copy: هر كه گوید كه من از عقل الخ.

Other copies in Rieu ii. pp. 610^b, 613^b, and 614^a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غزلیات), a collection of minor lyrical poems, gathered, as is usual in copies of Amir Khusrau's works, from all the four older diwâns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a kašidah, beginning, on fol. 164^b: حمد رانم بر زبان الله رب العالمين الخ. This is the initial poem of the *second* diwân (وسط الحیوة); see the following copy and A. Sprenger, p. 468; and of the general دیوان امیر خسرو in No. 1193 below, in Rieu ii. p. 614^b, and Bodleian Cat., Nos. 758 and 759. From fol. 175^b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal: بشکافت غم این ریش جگر خواره مارا الخ.

4. Rubâ'iyât (رباعیات), on fol. 477^b, beginning:

صانع احدی كه ساخت نه چرخ كهن
نی عقل رسد بكنه وشفش نه سخن

This is the initial bait of the rubâ'is of the *fourth* diwân (بقیة نفيہ) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's diwâns in No. 759 of the same.

5. Kīrān-i-Sa'dain (قران سعدین), usually called Kīrān-alsa'dain (قران السعدین), the conjunction of the two lucky planets, i. e. the meeting of Sultān Mu'izz-aldin Kaiḳubād of Dihli (who reigned from A.H. 686 to 689=A.D. 1287-1290, see col. 320 in this Cat.), with his father, Sultān Nāsir-aldin Bughrākhān of Bangālah, in A.H. 688 (A.D. 1289), at Dihli; it was completed in the month of Ramaḍān, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611^b and 612^a; Bodleian Cat., Nos. 773-775; A. Sprenger, Catal., p. 470; W. Pertsch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524-534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225-239. The mathnawi has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawi Kudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nūr-ahlakḳ, styled نور العین (see another copy in Rieu ii. p. 617^b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alarasūl Kāsim, and a third by an anonymous writer.

Beginning of the mathnawi, on fol. 506^a:

حمد خداوند سرایم نخست
تا شود این نامه زنامش درست
y y

This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: شکر گویم که بتوفیق خداوند (جهان الخ). From fol. 506 to fol. 514^a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514^b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. Maṭla'-alanwâr (مطلع الانوار), or the rising of the lights, a mystical mathnawî in imitation of Nizâmi's Makhzan-alarâr, being the *first* part of Amir Khusrau's Khamsah, and beginning, on fol. 1^b:

بسم الله الرحمن الرحيم - خطبة قدسست بملك قدیم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the Khamsah, to 'Alâ-aldin Muḥammadshâh (see above under No. 2).

7. Shirin u Khusrau (شیرین و خسرو), or the loves of Khusrau and Shirin, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Nizâmi's Khusrau u Shirin and forms the *second* part of Amir Khusrau's Khamsah.

Beginning, on fol. 91^b:

خداوندا دلم را چشم بگشای - بمعراج یقینم راه بنمای

8. Majnûn u Lailâ (مجنون و لیلی), or the loves of Lailâ and Majnûn, an imitation of Nizâmi's Lailâ u Majnûn, forming the *third* part of Amir Khusrau's Khamsah. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203^b:

ای داده بدل خزینة راز - عقل از تو شده خزینة پرواز

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's Persian Selections (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. Hasht Bihisht (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrâmgûr in imitation of Nizâmi's Haft Paikar. It forms in some copies the *fourth* part of Amir Khusrau's Khamsah, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274^b:

ای گشاینده خزائن چود - نقش پیوند کارگاه وجود

10. Â'ina-i-Iskandarî (آئینه اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Nizâmi's Iskandarnâma, and forming the *fifth* (or more commonly the *fourth*) part of Amir Khusrau's Khamsah.

Beginning, on fol. 359^b:

جهان پادشاه خدائی تراست

ازل تا ابد پادشاهی تراست

Other copies of this Khamsah (besides the five described below in Nos. 1196-1200) are noticed in Bodleian Cat., Nos. 766-771; Rieu ii. pp. 611 (Nos. VII-XI) and

615 sq.; W. Pertsch, Berlin Cat., pp. 834-838; A. Sprenger, Catal., pp. 468-470, etc.

11. Miftâh-alfutûḥ (مفتاح الفتوح), or the key of victories, a mathnawî in praise of the first campaigns of Sultân Jalâl-aldin Firûzshâh, from his accession in A.H. 689 to his return to Dihli in Jumâdâ II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* diwân (غزوة الکمال), see Rieu ii. pp. 611^a and 614^a; Bodleian Cat., No. 754 (where it is styled فتح نامه), and No. 1190 below in this Cat.

Beginning, on fol. 478^b:

سخن بر نام شاهى کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, History of India, iii. pp. 536-544. The margins are left blank on ff. 285^b, 378^b, 379^a, and 463^b-472^a. There are two dates, viz. 1st of Dhû-alhijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91^a margin, at the end of the مطلع الانوار, and 8th of Şafar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359^a margin, at the end of the هشت بهشت.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll. 38; excellent Nasta'liq; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amir Khusrau's Kulliyât is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. Tuhfat-alsighar (تحفة الصغر), or the poems of youth, the *first* of Amir Khusrau's diwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1^b: حمدى که از اول زادن زاد وجود بود وتناى که از شیر خوارگی الخ

Beginning of the poetry, on fol. 4^b:

خدای عز و جل ذو الجلال کن میگون
بری زحیرت و مستغنی از چرا و چون

It consists of kaşidas, kit'as (beginning on fol. 48^b), and a short mathnawî, which begins on fol. 50^b: هی ای تیره رای الخ; other copies are described in Rieu ii. pp. 609^b and 613^a, and A. Sprenger, p. 467.

2. Wasaf-alhayât (وسط الحیات), or poems of middle life, the *second* of Amir Khusrau's diwâns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55^b: بفضل الله قد سطر هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ

Beginning of the poetry, on fol. 63^b: حمد رانم بر زبان الله رب العالمین الخ

This diwân consists of *kaşidas*, tarkibbands (beginning on fol. 123^b), and *kiṭ'as* (on fol. 139^b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610^a and 613^a; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurrat-alkamâl (غرة الكمال), or the poems of maturity, the *third* of Amir Khusrau's diwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145^b: (read غرة کمال انسانی از دیباچه احمد حمد) *مخترع است الخ*.

Beginning of the poetry, on fol. 194^b: چه (چو) زهره: خاک مسکین را الخ agreeing with the second *kaşidah* of this diwân in the preceding copy. It contains *kaşidas*, tarkibbands (on fol. 292^a sq.), and *kiṭ'as* (on fol. 302^a sq.). A blank on fol. 149^a.

4. Baḳiyya-i-naḳiyyah (بقية نقية), or the poems of old age, the *fourth* of Amir Khusrau's diwâns, completed A. H. 718 (A. D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317^b: حمدی که بقية: نقية حيوه در تحرير آن بر جرائد وجود بشمار آيد و ثنای حلیه الخ.

Beginning of the poetry, on fol. 328^a:

زبان که بر در معنی کلید گفتار است
زهر شکر و سپاس یکی جهاندار است

This diwân (which is called in A. Sprenger, Catal., کتاب نقية، and in Cat. des MSS. et Xylographes نقية و بقية) contains *kaşidas*, tarkibbands (on fol. 377^a sq.), short mathnawis (on fol. 385^b sq.), *kiṭ'as* (on fol. 390^a sq.), and a very extensive collection of ghazals, followed by a series of rubâ'is. The ghazals (which have here the special heading of بقية نقية) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407^b:

ای زخیال ما برون در تو خیال کی رسد
با صفت تو عقل را لاف کمال کی رسد

This initial poem is the first ghazal of the غرة الكمال or *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's diwâns and ghazals in Nos. 760 and 763-765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Anmer, p. 21. The rubâ'is begin, on fol. 824^b: پاکست خداوند کریم اکبر الخ

likewise agreeing with the initial quatrain in the *third* diwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489^b, 611, and 629; a lacuna besides after fol. 781. Other copies of this diwân are described in Rieu ii. pp. 610^b and 613^a; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four diwâns have been printed, Lucknow, 1874.

The *fifth* diwân, styled نهاية الكمال, and containing poems of the last years of Amir Khusrau's life (see

Rieu ii. p. 613^b, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. *Margin-column.*

5. Maṭla'-alanwâr (مطلع الانوار), on fol. 1^b, beginning:

خطبة قدست بملك قديم - بسم الله الرحمن الرحيم
see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shirîu (خسرو و شیرین), on fol. 97^b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (ليلى و مجنون), on fol. 217^a, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292^b, beginning as in No. 9 of the preceding copy.

9. Â'ina-i-Iskandari (آئینه اسکندری), on fol. 391^a, beginning as in No. 10 of the preceding copy. The greater part of fol. 489^b is left blank, but there seems to be no interruption in the text.

10. Kirân-alsa'dain (قران السعدين), on fol. 520^b, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khidrkhânî (نسخة خضرخانی), i. e. *Qassa*-i-Khidrkhân u Duwalrâni (قصه خضرخان و دولرانی), or as the author himself styles it: Duwalrâni Khidrkhân (دولرانی خضرخان), see Rieu ii. p. 612^b, the love-story of Khidrkhân, son of Sultân 'Alâ-aldin Muḥammadshâh Khilji (reigned A. H. 695-715 or 716 = A. D. 1296-1316, see No. 2 in the preceding copy), with Duwalrâni, the daughter of the Râjah of Gujarât, completed A. H. 715, 6th of Dhû-alka'dah (A. D. 1316, Feb. 1). It is often merely called *Qassa* Xusrkhânî, or even *Xusrkhânî*, and also bears the title of 'Ishḳiyyah (عشقیه), see below, No. 1216. Beginning, on fol. 623^a:

سر نامه بنام آن خداوند
که دلها را بخویان داد پیوند

Ff. 629 (partly), 646^a-653^b, and 678^a-701^a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777-779; A. Sprenger, Catal., p. 470; J. Anmer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544-557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihr (نُه سپهر), or the nine spheres, another mathnawi which gives a poetical description of the court of Kutb-aldin Mubârakshâh Khilji (who was killed A. H. 720 or 721 = A. D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A. H. 718 (A. D. 1318, Aug. 28), comp. Rieu ii. p. 612^b; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701^b:

خدارا کنم بر سر نامه یاد
که بر بنده درهای معنی گشاد

It breaks off on fol. 781^b in consequence of a lacuna.

13. Miftâh-alfutûh, incomplete at the beginning, in

consequence of the same lacuna; the first bait which appears here, on fol. 782^a:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483^a margin in the preceding copy.

14. A series of short mathnawis, containing poetical descriptions of various kinds; the *first*, on fol. 798^a, is headed: این نامه بر کسبست که جانرا زدوستیش (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نمشتم

corresponding to the first mathnawi in the *third* diwân of the Bodleian Cat., No. 754, fol. 216^a; the *second*, on fol. 805^b, is headed: این بیتهای قصر که مهر خانه کرد:

Other headings on ff. 806^b, 811^b, 812^a, 813^a (bis), 813^b, 814^b, 815^a, 815^b, and 817^b; the last of these mathnawis concludes on fol. 825^a; the remaining leaves are left blank.

This copy is dated the 2nd of Rabî'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A filhrisht on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-825, ll. 38; clear and distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1188

The same.

This copy of Amir Khusrau's Kulliyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. Centre-columns.

1. Tuhfat-alshighar, the *first* diwân, defective at the beginning; it opens abruptly in the middle of a *kaşidas*: گفتم درین گروه بیایم امید عفو الخ corresponding to No. 356 (1190 in this Cat.), fol. 5^a margin, last bait, and consists of *kaşidas*, *tarkibbands*, *muqatta'ât* (on fol. 44^b sq.), and the same mathnawi as in the preceding copy, beginning, on fol. 46^b: هی هی ای تیره: رای الخ.

2. Wasaf-alhayât, the *second* diwân, with the prose-preface. Beginning of the preface, on fol. 51^b (different from that in the preceding copy): حمدی که از میان جان بر آید و ثنائی که از وسط دل گره گشاید حکیم حاکم را الخ.

Beginning of the poetry, on fol. 60^a: حمد رانم بر زبان الخ. This diwân consists of *kaşidas*, *tarkibbands*, *tarji's*, and *kiṭ'as* (on fol. 136^b sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* diwân, usually styled Ghurrat-alkamâl, with the prose preface. Beginning of the preface, on fol. 142^b: غرّة کمال انسانی از دیباچه حمد الخ.

Beginning of the poetry, as in the preceding copy on fol. 193^b: چه زهره خاک مسکین را الخ. It consists of *kaşidas*, *tarkibbands*, and *kiṭ'as* (on fol. 282^b).

4. Baḳiyya-i-Nakiyyah, the *fourth* diwân, with the prose-preface. Beginning of the preface, on fol. 296^b: حمدی که بقیّه نقیّه الخ.

Beginning of the poetry, on fol. 306^b: زبان که بر در معنی الخ. It consists of *kaşidas*, *tarkibbands*, and *kiṭ'as* (on fol. 385^a).

5. Ghazaliyyât and rubâ'iyyât, a very large collection, gathered from all four diwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402^b: ای زخیال ما الخ, corresponding to the first ghazal of the *fourth* diwân in the preceding copy and that of the *third* diwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405^b:

چه اقبالست این یا رب که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amir Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the rubâ'is, on fol. 874^b: پاکست خداوند الخ, see No. 4 in the preceding copy; they break off on fol. 877^b with a quatrain, beginning:

قدرت ملکا ز آسمان بیشتر است
هر لحظه دل دشمن تو ریشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405^b, l. 3.

B. Margin-column.

6. Maṭla'-alanwâr, defective at the beginning; the first verse on fol. 1^a is not found in No. 51 (1186 in this Cat.), but the second, مردمک چشم قمر شد ز نور الخ, corresponds to fol. 6^b margin, first line, in that copy.

7. Khusrau u Shirin, on fol. 94^b.

8. Majnûn u Lailâ, on fol. 214^b.

9. Hasht Bihisht, on fol. 274^b.

10. Iskandarnâma (اسکندرنامه), i.e. Â'ina-i-Iskandari, on fol. 388^b.

11. Kirân-alsâ'dain, on fol. 516^b.

12. Kitâb-i-Khidrkhâni (کتاب خضرخانی), i.e. Khidr-khân u Duwalrâni, on fol. 623^b.

13. Nuh Sipih, on fol. 702^b.

14. Fath-alfutûḥ (فتح الفتوح), i.e. Miftâḥ-alfutûḥ, on fol. 827^b.

15. The same series of short mathnawis as in No. 14

of the preceding copy, the *first* of which, on fol. 848^a, has the same heading and beginning as there.

This copy is dated A. H. 933 (A. D. 1526, 1527); the right order of ff. 82-88 is: 82, 87, 83-86, 88; that of ff. 224-370: 224, 361-369, 352-360, 256-263, 248-255, 241-247, 233-240, 225-232, 264-351, 370; and that of ff. 413-418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1-401, *second* vol. ff. 402-877, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-875^a, ll. 36; good Nasta'liq; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9¼ in. by 6¾ in.

1189

Amir Khusrau's four diwāns.

Another copy of the four diwāns of Amir Khusrau, viz.:

1. Tuḥfat-al-ṣiḡhar, the *first* diwān; beginning of the prose-preface, on fol. 1^b, as in No. 412 (1187 in this Cat.): حمدى كه از اول النّخ. Beginning of the poetry, on fol. 8^a margin: خدای عزّ وجل النّخ.

It consists here of *kaṣīdas*, *ghazals*, and *kiṭ'as*; the same *mathnawī* as in the two preceding copies, beginning, on fol. 48^b margin: هى هى ای تیره رای النّخ; and a series of *rubā'is* (on fol. 51^b sq.). The right order of ff. 1-9 is: 1-3, 8, 4-7, 9.

2. Wasaṭ-al-ḡhayāt, the *second* diwān; beginning of the prose-preface, on fol. 63^b: بفضل الله قد سطر النّخ.

Beginning of the poetry, on fol. 68^b margin: شاید از هنگام نقش این ثنای کبریا النّخ.

It consists here of *kaṣīdas*, *kiṭ'as*, *ghazals* (on fol. 125^a sq.), and two series of *rubā'is* (on ff. 158^b-164^b margin, and 182^a-188^a margin).

3. Ghurraṭ-alkamāl, the *third* diwān, without the prose-preface. Beginning of the poetry, on fol. 189^b:

چه زهره خاک النّخ.

It consists here of *kaṣīdas*, short *mathnawīs*, *kiṭ'as*, *ghazals*, and *rubā'is* (on fol. 292^a margin).

4. Baḡiyya-i-Naḡiyyah, the *fourth* diwān; the prose-preface here is the usual one of the *third* diwān, beginning, on fol. 305^b: الله اطلع الغرر من مطلع النّخ. Beginning of the poetry, on fol. 337^b:

بقیّه ایست نقیّه زفیض طبع من این

که چون طبائع افلاک محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613^a shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This diwān consists of *kaṣīdas*, *ghazals*, a series of short *mathnawīs*, *kiṭ'as*, and *rubā'is* (on fol. 476^a).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwāl, A. H. 1011 (A. D. 1603, March 29), at the end of the first diwān, and 24th of Rabī'-alākhar, A. H. 1012 (A. D. 1603, October 1), at that of the third; the

transcriber's name was Madāri, son of Ḥāji Shāhin of Dihli (العبد الکاتب مدارى ولد حاجى للمرین الشریفین) (حاجى شاهن دهلوی).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'liq; illuminated frontispieces on ff. 1^b, 63^b, 305^b, and 337^b; size, 10¾ in. by 6¼ in.

1190

Another copy of the same four diwāns.

Contents:

1. Tuḥfat-al-ṣiḡhar, the *first* diwān, preceded by the usual prose-preface of the *second*, beginning, on fol. 1^b: بفضل الله قد سطر هذه الصفحات النّخ. Beginning of the poetry, on fol. 4^b: خدای عزّ وجل النّخ.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحى كه بر صهیفه گردون مصوّرت

توقیع آن بنام خداوند اکبرست

شد تحفة الصغر چو خطاب این سواد را

از ذکر ذو الجلال سوادى منوّرت

The diwān consists here of *kaṣīdas*, *kiṭ'as*, the usual short *mathnawī* (beginning, on fol. 33^a: هى هى ای النّخ), *ghazals* (which begin, on fol. 35^b margin: تیره رای النّخ), and *rubā'is* (on fol. 52^b margin).

2. Baḡiyya-i-Naḡiyyah, the *fourth* diwān, without a preface. It consists of *kaṣīdas* and *ghazals*, begins, on fol. 65^b, زبان که بر در معنی النّخ, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaṭ-al-ḡhayāt, the *second* diwān, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92^a in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* diwān, and which differs entirely from the usual one; the first words, میان چندین غوّاصان گوهر سخنم, بروی آب النّخ, correspond to No. 1950, fol. 53^b, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94^b: حمد رانم بر زبان النّخ.

This diwān consists here of *kaṣīdas*, *ghazals*, *kiṭ'as*, short *mathnawīs* (the first of which begins, on fol. 142^b: (چون همای زایش پرواز کرد النّخ), a second large collection of *ghazals* (beginning, on fol. 151^b margin: ای ای بدرماندگی پناه همه النّخ), and *rubā'is* (beginning, on fol. 223^b: صانع ملكى النّخ), see Bodleian Cat., top of col. 554), and *rubā'is* (beginning, on fol. 223^b: صانع ملكى النّخ, see Bodleian Cat., loc. cit.).

4. Ghurraṭ-alkamāl, the *third* diwān; beginning of the preface, on fol. 232^b: الله اطلع الغرر من مطلع النّخ.

Beginning of the poetry, on fol. 264^a: چه زهره خاک مسکین را الخ.

This *kašidah* is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This *diwân* consists here of *kašidas*, *tarkibbands*, *kit'as*, *mathnawis* (the first of which, on fol. 343^a, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355^b, agrees with the first short *mathnawi* in No. 1187, 14), *ghazals* (the first of which, on fol. 369^b margin, begins: ای زخیال ما برون الخ, see the remarks in Nos. 1187, 4, and 1188, 5), and *rubâ'is* (beginning, on fol. 403^a: پاکست خداوند الخ, see *ibidem*).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A. D. 1753-1755) are found on fol. 1^a. The title given to this copy, کلیات امیر خسرو, is incorrect, as it only contains the four *diwâns*.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'liq; an illuminated frontispiece at the beginning of the first, second, and third *diwân*; size, 10½ in. by 6½ in.

1191

Wasaf-alhayât (وسط الحیات).

Another copy of Amir Khusrau's *second diwân*, containing:

Kašidas, on fol. 1^b, beginning: حمد رانم بر زبان الخ.

Tarji'ât, on fol. 62^a; *kit'as*, on fol. 80^b. A lacuna after fol. 85.

Short *mathnawis*, on fol. 86^a; the first begins: چون همای رایتش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: ای بدرماندگی پناه همه الخ, agreeing with the initial poem of the second collection of *ghazals* in No. 3 of the preceding copy.

Rubâ'is, on fol. 228^b, beginning: صانع ملکی الخ, see *ibidem*.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'liq; size, 8¾ in. by 5¾ in.

1192

Ghurrat-alkamâl (غرة الکمال).

Another copy of Amir Khusrau's *third diwân*, with the usual prose-preface, on fol. 1^b, beginning: غرة کمال انسانی الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28^a, first line, to 34^a, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44^b, with the same *chain-kašidah* as No. 51: چون آفتاب روشن توحید ذو الجلال الخ, written throughout in red ink. All the following *kašidas* have, as in No. 51, as headings the various

distichs of this poem; the second *kašidah* is identical with the second in that copy, and so forth. The *diwân* consists of *kašidas*, *tarkibbands* (on fol. 153^b), *kit'as* (on fol. 166^b, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147^b, lin. penult., to 154^a, l. 5 in No. 51), and short *mathnawis*, the first of which, on fol. 181^b, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203^b and 211^b respectively, are identical with the first two *mathnawis* in No. 1187, 14.

No date.

No. 2073, ff. 225, 2 coll., each ll. 17; distinct Nasta'liq; size, 8½ in. by 5½ in.

1193

Diwân-i-Amir Khusrau (دیوان امیر خسرو).

A large selection of *ghazals*, with some *kit'as* and *fards* at the end, made from all the four *diwâns*, as in Rieu ii. pp. 610^b, 614^b, and 615^a; Bodleian Cat., Nos. 758-765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1^b, with the same *kašidah* as the *Ghazaliyyât* in No. 1186, 3: حمد رانم بر زبان الخ;

then follow a few *ghazals* without alphabetical order, and on fol. 80^a the alphabetical order begins.

First alphabetical *ghazal*:

ای باد برقع بر فگن آن روی آشناک را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75-82, 3-74, 83-164, 166, 165, 168, 167, 169-526, 529, 528, 527, 530-619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'liq; the first two pages richly illuminated; size, 7¾ in. by 5¾ in.

1194

The same.

A similar, but much smaller collection of *ghazals*, *kit'as*, and *rubâ'is*, from the four *diwâns* of Amir Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: ای زخیال ما برون در تو خیال کی رسد الخ.

From fol. 2^b onwards the *ghazals* are arranged alphabetically. Beginning of the first alphabetical poem:

ابرمی بارد و من می شوم از یار جدا

چون کنم دل بچنین وقت زدندار جدا

corresponding to the first alphabetical *ghazal* in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarâbâd by Munshi کنکابش عبودیت مقترن for Mr. Robert Watherston, and finished the 10th of Shawwâl, A. H. 1204 (A. D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790.

Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 coll., each ll. 15-19; the last bait of each *ghazal* usually written in red ink; large and distinct Nasta'liq; size, 9½ in. by 6½ in.

1195

Kašida-i-Amir Khusrau (تصیدة امیر خسرو).

Amir Khusrau's great *kašidah* on the subject of

Firdausi's *Shāhnāma* (قصیده امیر خسرو دهلوی متضمن), introduced and concluded by a *rubā'i*.

Heading: *بنام ایزد بخشاینده بخشایشگر مهربان دادگر*.
Beginning of the *kaşidah*:

آمد نگار من بسر از ناز افترا
با قامتی چو از چمن خلد عرعرأ

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct *Nasta'liq*; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amir Khusrau (خمسة امیر خسرو).

Another copy of the five *mathnawis* which Amir Khusrau wrote in imitation of *Nizāmi's Khamsah*:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Shīrin u Khusrau*, on fol. 42^b.
3. *Lailā u Majnūn*, on fol. 94^b.
4. *Ā'ina-i-Iskandari* (or as it is here styled at the beginning, in analogy to *Nizāmi's* poem: *خردنامه* (اسکندری), on fol. 126^b.
5. *Hasht Bihisht*, on fol. 181^b.

Dated the last of *Dhū-alka'dah*, A. H. 980 (A. D. 1573, April 3), by *کتاب الله بن کیومشاه*.

No. 345, ff. 223, 4 coll., each ll. 21; *Nasta'liq*; an illuminated frontispiece at the beginning of each *mathnawi*; the first two pages luxuriously adorned; size, 11½ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b; the conclusion of this *mathnawi* is found on ff. 383-387, the leaves being misplaced.
2. *Shīrin u Khusrau*, on fol. 61^b.
3. *Lailā u Majnūn*, on fol. 140^b.
4. *Hasht Bihisht*, on fol. 212^b.
5. *Ā'ina-i-Iskandari*, on fol. 304^b; this poem concludes on fol. 382^b margin.

A short account of Amir Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-aldā'if Sayyid Kāsim ibn Sayyid Jalāl, the 1st of Muḥarram, A. H. 1004 (A. D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1-138 and 304-387, ll. 16; *Nasta'liq*; size, 7½ in. by 4½ in.

1198

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Shīrin u Khusrau*, on fol. 67^b.
3. *Lailā u Majnūn*, on fol. 146^b.
4. *Ā'ina-i-Iskandari*, on fol. 198^b.
5. *Hasht Bihisht*, on fol. 284^b.

Copied A. H. 1081 (A. D. 1670, 1671) by *Taqi bin Maḥmūd Kādiri* (the name of the scribe appears only at

the end of the fourth *mathnawi*). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small *Nasta'liq*; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 1^b.
2. *Lailā u Majnūn*, on fol. 48^b.
3. *Shīrin u Khusrau*, on fol. 84^b.
4. *Ā'ina-i-Iskandari*, on fol. 142^b.
5. *Hasht Bihisht*, on fol. 202^b.

A few pages a little injured, especially the last one.
No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct *Nasta'liq*; an illuminated frontispiece at the beginning of each *mathnawi*; size, 11½ by 6½ in.

1200

The same.

Contents:

1. *Maṭla'-alanwār*, on fol. 2^b.
2. *Shīrin u Khusrau*, on fol. 90^a.
3. *Lailā u Majnūn*, on fol. 206^a.
4. *Hasht Bihisht*, on fol. 281^a.
5. *Ā'ina-i-Iskandari*, on fol. 380^b.

The last *mathnawi* concludes on fol. 454^b, and on ff. 455-468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-col., ff. 468, ll. 34; beautiful *Nasta'liq*; a small illuminated heading at the beginning of each *mathnawi*.

1201

Maṭla'-alanwār.

Another copy of the *first* part of Amir Khusrau's *Khamsah*, dated the 12th of *Shawwāl*, A. H. 989 (A. D. 1581, Nov. 9), by *Maḥmūd bin Aḥmad Zāhidī*. A few various readings on the margin.

No. 418, ff. 98-243, 2 coll., each ll. 12; *Nasta'liq*; illuminated frontispiece; size, 9½ in. by 5½ in.

1202

Another copy of the same.

This copy is dated the 14th of *Dhū-alka'dah*, A. H. 1169 (A. D. 1756, Aug. 10); it was written for Amir *Sirāj-aldin*.

No. 279, ff. 99, 2 coll., each ll. 17; *Nasta'liq*; size, 7½ in. by 4 in.

1203

Shīrin u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amir Khusrau's *Khamsah*, not dated. An entry on fol. 1^b margin (and also at the end) gives A. H. 1124 (A. D. 1712) as the year in which this copy was bought at 'Abbāsābād by 'Abdallāh ibn Ḥājī Maḥṣūd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct *Nasta'liq*; several blanks left for pictures; size, 9½ in. by 5½ in.

1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amîr Khusrau's Khamsah, dated by Sultân 'Alî almashhadi the first of Şafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89-94 is: 89, 91, 90, 93, 92, 94.

No. 388, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'liq; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10½ in. by 7 in.

1205

Hasht Bihisht and Â'ina-i-Iskandarî.

Another copy of the *fourth* and *fifth* parts of Amîr Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 270^b.

2. Â'ina-i-Iskandarî (here simply styled اسكندر نامه), on fol. 306^b.

All the chapter-headings are left blank.

No. 736, ff. 270-353, 4 coll., each ll. 25; distinct Nasta'liq; an illuminated frontispiece at the beginning of either mathnawî; size, 15½ in. by 9¾ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muharram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1-39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'liq; illuminated frontispiece; size, 8¾ in. by 4¾ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabi'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12-13; Nasta'liq; size, 6¾ in. by 4½ in.

1208

Kirân-alsa'dain.

Another copy of Amîr Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'î (see the remark in No. 1186, 5):

شکر گویم کہ بتوفیق خداوند جهان
بر سر نامه ز توحید نوشتم عنوان
نام این نامه والاست قرآن السعدین
کز بلندی بسعدین سپهرست قرآن

after which the initial bait of all the preceding copies, viz. حمد خداوند العلیّ، follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'liq; size, 8¾ in. by 5½ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'î as the preceding copy.

No. 1633, ff. 155, 2 coll., each ll. 13; Nasta'liq; illuminated frontispiece; size, 7¾ in. by 4¾ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Şafar, in the 28th year of 'Âlamgir's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'liq; size, 6¼ in. by 3¾ in.

1211

The same.

Dated the 10th of Dhû-alkâ'dah, A. H. 1135 (fourth year of Muḥammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3380, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 4¾ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1-106), ll. 15 (on ff. 107-147); Shikasta; size, 9¾ in. by 5¾ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116^b; the last two leaves are filled with a detailed pedigree of all the Shî'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1^a. Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5¼ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1-133, 2 coll., each ll. 15; Shikasta; size, 8¾ in. by 5 in.

1215

Khidrkhân u Duwalrâni.

Another copy of Amîr Khusrau's love-story of Khidrkhân and Duwalrâni, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

order of the leaves is: ff. 1-52, 56-95 (lacuna of one leaf), 96-102, 53-55, 103-162.

Bibliotheca Leydeniana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158-162 added by a later hand; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-alhijjah, A. H. 1117 (i. e. 1220=A. D. 1806, Feb. 27), bears the title of عشقیة امیر خسرو (see No. 1187, 11).

No. 188, ff. 128, 2 coll., each ll. 18; Nasta'liq; size, 9 in. by 5 in.

1217

A fragment of the same.

This fragment of Amir Khusrau's *Kiṣṣa-i-Khidr-khâni* (as it is styled here) comprises less than one third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., fol. 25^a): قلم زدن نخست در شرح تیغ زدن جمهور: سلاطین ماضیه علی الخصوص در آثار ذو الفقار محمد علاء الدنیا و الدین.

First bait (not found in No. 2796):

کنون از باغ اصلی نوکنم بر- زشاخ خشک ریزم میوه تر

Last two headings (on ff. 72^a and 76^b): گرم شدن چشم دولرانی در روی شمس الحقیق و الدین خضرخان واز ناب مهر آب در چشمش گشتن و مهربان گشتن آن چشمه مهربان نیلوفر هندی و چون شعاع خورشید سلاطین ماضیه علی الخصوص در آثار ذو الفقار محمد علاء الدنیا و الدین (=No. 2796, ff. 48^a and 57^a).

The initial bait of the latter is:

بهمانی بزی شد کهنه میشی
ببهلو خارش بر پشت ریشی

The final bait of the fragment (not found in No. 2796) is:

بفردوس حرم با غیب دلکش
که فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No. 2511*, ff. 32^b-78^a, 2 coll., each ll. 15; small, but distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1218

Nnh Sipih.

Another copy of Amir Khusrau's mathnawi, 'the nine spheres,' introduced by a so-called chain-distich:

اول نگر نگارش توحید کردگار
کین نه سپهر گشت بفرمانش آشکار

Beginning of the mathnawi itself as usual: خدارا کنم

بر سر نامه یاد الخ

IND. OFF.

The date of composition, viz. A. H. 718 (see No. 1187, 12 above), appears here on the last page:

در گشاده کنم این نقش و نگار
سال بر هفصد و هزده بشمار

No date. Two seals of former owners from A. H. 1179 and 1180 (A. D. 1765-1767), on fol. 1^a.

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

1219

Rasâ'il-al-i'jâz (رسائل الاعجاز).

Amir Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled اعجاز خسروی or رسائل الاعجاز, and completed according to the statement in Rieu ii. p. 527, A. H. 719 (A. D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A. H. 716, 7th of Shawwâl (A. D. 1316, Dec. 23); see besides these two references, No. 1337 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (دباجه), and five risâlas, each of which is subdivided into several khatṭs (خط), harfs (حرف), etc.

Contents:

Preface, on fol. 1^b, beginning: هذا الكتاب بفضل الله ذی الکریم انشأت سحرًا لصید الخ

Introduction, on fol. 10^a, last line (دباجه کتاب) (رسائل الاعجاز).

First risâlah, in ten khatṭs (الرسالة الاولى فی المفردات), on fol. 15^a.

Second risâlah, in nine khatṭs (الرسالة الثانية فی المركبات), on fol. 53^b. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khatṭs, like the first.

Third risâlah, in two khatṭs (الرسالة الثالثة من الاعجاز فی اللطائف من المصنوعات يشتمل علی خطين), on fol. 149^b.

Fourth risâlah, in five khatṭs (الرسالة الرابعة فی البدائع من المعنويات تشتمل علی خمسة خطوط), on fol. 182^b.

Fifth risâlah, in six khatṭs (الرسالة الخامسة فی السوابق من المنشآت تشتمل علی ستة خطوط), on fol. 277^b. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwâl, A. H. 1084 (A. D. 1674, January-February), by Sayyid Ja'far ibn Sayyid Tahîr Kâdiri. The first risâlah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'liq; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 12 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ in.

1220

Another copy of the same.

Preface, on fol. 1^b, beginning as in the preceding copy.

Introduction, on fol. 16^a.

First risâlah, on fol. 23^b; second, on fol. 88^b; third, on fol. 255^b; fourth, on fol. 309^b; fifth, on fol. 449^b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337-341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15-17; irregular Nasta'lik, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

1221

Inshâ-i-Amir Khusrau (انشاء امير خسرو).

Letters on Şûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amir Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2^a): عجيب و غريب: نامه که خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الخ.

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muhammad Darwish.

No. 1766, ff. 83, ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1222

A biography of Amir Khusrau, with specimens from his diwâns (احوال امير خسرو و معه اشعارها), beginning: خواجه امير خسرو دهلوی امير شعرا و خسرو بلغاست شرح کمالاتش زياده از آنست که درين اوراق الخ.

No date.

No. 3387, olim 14. J. 13, ff. 33-43, ll. 17; clear and distinct Nasta'lik; size, 9 $\frac{5}{8}$ in. by 5 $\frac{5}{8}$ in.

1223

Diwân-i-Hasan Dihlawi (ديوان حسن دهلوی).

Lyrical poems by Amir Najm-aldin Hasan Sanjarî of Dihli, the friend of Amir Khusrau, and, like him, a pupil of Nizâm-aldin Auliya; he was called the Sa'di of India (see Haft Iklim, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâsat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Taqi Kâshî; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizâm-aldin Auliya, styled فوائد الفوائد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780-783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1^b sq., in this copy, the author

collected the poems of this diwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alka'dah of that year (A.D. 1316, Feb. 15), see fol. 2^b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1^b (the heading prefixed to it, کتاب قصائد سعدی, seems to refer to the poet's epithet of the Indian Sa'di).

Ḳašidas, on fol. 2^b, beginning:

ای حاکم جهان و جهان داور حکیم
محدث همه بدائع و تو مبدع قدیم

From the sixth ḳašidah onwards (on fol. 8^a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57^b, beginning:

ای سرهر نامه نقش نام تو - نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60^b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: ای برفراز سرو بر آورده ماه را الخ.

At the end a few ḳiṭ'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals,' pp. 5-8.

Rubâ'is, on fol. 228^a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230^a. Another date appears on fol. 227^a, viz. 903 (سنه ثلاث و تسعمائه), no doubt a mistake for 943 (ثلاث و اربعين و تسعمائه). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; a smaller illuminated heading on fol. 57^b; pictures on ff. 22^b, 34^b, 62^a, 133^a, 149^b, and 190^a; size, 9 in. by 6 $\frac{1}{2}$ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no ḳašidas, but has instead a series of short mathnawis which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1^b:

مطلع ديوان بنور غيب بين آراسته
يکيک ابوابش از فتح ميبين آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz. يا ربّ بکش خطّ کرم الخ.

Rubâ'is, on fol. 65^b; the third rubâ'i agrees with the initial one in No. 780 of the Bodleian Cat.: ای فضل تو تخته شوی نادانها الخ.

Mathnawiyât, on fol. 71^b; the first, in honour of Sulṭân 'Alâ-aldin Khilji, begins: بيا ای گهرجوی دریای

غیب الیغ (see Rieu, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawī, in honour of Shaikh Nizām-aldīn Auliya, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85^a, and begins:

بنام پادشاه بنده پرور الیغ
No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'liq; a small illuminated frontispiece, slightly injured; size, 10½ in. by 6½ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some *kiṭās*, *rubā'is*, and a short mathnawī at the end. Beginning of the initial ghazal, on fol. 2^b, corresponding to No. 2174, 1223 in this Cat., fol. 57^b:

ای رقم رانده بر سپید و سیاه - وز درون و برون ما آگاه
The right order of ff. 1-83 is: 1, 2, 75-82, 3-74, 83; and of ff. 164-169: 164, 166, 165, 168, 167, 169.
No date.

No. 512, margin-col., ff. 1-226^a, ll. 24-26; small Nasta'liq; illuminated heading on fol. 2^b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1^b:

بنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2^b:

ای خط خوش از مشک تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5^a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان. برده ماه را الیغ.

Rubā'is, on fol. 157^b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الهی است.

No. 1639, ff. 161, 2 coll., each ll. 12-13; Nasta'liq; illuminated frontispiece; large waterspots throughout; size, 7½ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two;

the initial ghazal, on fol. 1^b, agrees with that in No. 512 (1225 in this Cat.):

ای رقم رانده بر سپید و سیاه الیغ:

The first alphabetical ghazal, on fol. 2^b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubā'is, on fol. 270^a.

No. 1637, ff. 275, 2 coll., each ll. 9-10; Nasta'liq; size, 7½ in. by 5½ in.

1228

Jām-i-Jam (جام جم).

The cup of Jamshīd, a mathnawī in imitation of Sanā'ī's *Hadīkah* (see Nos. 914-925 in this Cat.), by Rukn-aldīn Auhādī Marāghī *Iṣfahānī* (so according to the majority of authorities, i.e. a native of Marāgha near Tabriz and resident of *Iṣfahān*; comp. *Butkhāna*, No. 31, Bodleian Cat., col. 201; *Ātashkādā*, No. 136, ib., col. 266; *Khulāṣat-alkalām*, No. 4, ib., col. 295; *Khulāṣat-alafkār*, No. 29, ib., col. 303; *Makhzan-algharā'ib*, No. 32, ib., col. 317; only in the *Haft Iklim*, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated *Iṣfahānī*, and *not* Marāghī, and that view is followed in the *Safinat-alauliyā*, No. 349, col. 309 in this Cat.), who died in Marāgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785-789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839-841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in *Wiener Jahrbücher*, vol. 65, *Anzeigblatt*, p. 67; H. Khalfā ii. p. 498, No. 3856, etc. Auhādī was a pupil of Shaikh Auhād-aldīn Kirmānī (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawī, he composed a *diwān* (copies of which are described in Rieu ii. p. 619^a; W. Pertsch, p. 72, etc.; see also H. Khalfā iii. p. 264) and a *name* (see Rieu, loc. cit., and H. Khalfā iii. p. 239). The *Jām-i-Jam* was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137^b, l. 3 (in one copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three *daurs*, viz. *دور اول در مبداء*, on fol. 21^a; *دور دوم در کیفیت معاش جمهور*; on fol. 34^b; (*a*) *در معاش اهل دنیا*, on fol. 79^b; (*b*) *دور سوم در شرح معاد*, on fol. 121^b.

Beginning:

قال (قُل) هو الله لامره (لامره) قد قال
من له الحمد دائما متوال

On fol. 8^b the praise of Sultān Abū Sa'īd Bahādur-khān, the reigning sovereign (A.H. 716-736 = A.D. 1316-1335), begins, and on fol. 14^a the dedication of the poem to the wazīr Khwājah Ghiyāth-aldīn Muḥammad bin Rashīd.

Dated by Mīr Najm-aldīn alḥusainī, who transcribed this excellent copy for his friend Mīr Sirāj-aldīn, the 23rd of Rabi'-althānī, A.H. 1169 (A.D. 1756, Jan. 26).

College of Fort William, 1825.

No. 2223, ff. 138, 2 coll., each ll. 17; small, but very distinct Nasta'lik; size, 7 $\frac{3}{4}$ in. by 4 in.

1229

Another copy of the same.

Beginning: قتل هو الله لامرء قد قال الخ.

Daur I, on fol. 29^a; II, on fol. 47^b; III (در شرح خلائق و احوال اهل آخرت), on fol. 171^b.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'lik; size, 7 in. by 4 $\frac{3}{4}$ in.

1230

Diwān-i-Ibn Yamīn (دیوان ابن یمن).

An incomplete copy of the poetical works of Amīr Fakhr-aldin Maḥmūd bin Amīr Yamīn-aldīn Muḥammad Musta'fi of Faryūmad (three days' journey from Sabz-wār); commonly known as Ibn Yamīn, who died in Faryūmad, A.H. 745 (A.D. 1344, 1345); see Haft Iqlim, No. 770 (col. 434 in this Cat.); Bodleian Cat., Nos. 790-792; A. Sprenger, Catal., pp. 433, 434; G. Flügel i. p. 545; Rieu ii. p. 825^b; W. Pertsch, Berlin Cat., p. 86, etc.; and Cat. des MSS. et Xylographes, p. 358. The statement made in the last-named Catalogue, that the poet (according to the preface of his diwān) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected diwān.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning, Ghazals, in alphabetical order, on fol. 1^b, beginning, Ghazals, in alphabetical order, on fol. 1^b, beginning, ابتدا میکنم بنام خدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second bait of this initial ghazal, viz.

ای خداوند قادر بکتا - مبدء کون خالق اشیا

corresponds to the beginning of No. 790 in the Bodleian Cat., and of the second copy in Sprenger's Catal., p. 434, l. 12.

One tarjīband, on fol. 91^a, beginning (as in No. 790 of the Bodleian Cat.):

چو نور ذات در تابد زذرات

دو عالم محو گردد در یکی ذات

A few rubā'is, one mukhammas, and some fards, on fol. 94^b; beginning of the first poem:

طلب کن تا خبر از گنج یابی

تو کی این گنج را بی رنج یابی

Three mystical mathnawis, the first of which begins, on fol. 99^b:

بیش از آندم که نبود (تبد کون و مکان

بود آن گنج گرانمایه نهان

corresponding to the first mathnawī in No. 791 of the

Bodleian Cat., and seems to contain six majlis; the second, on fol. 111^a, is headed:

نسخهٔ دلفریب جان سوز است

نام این نسخه مجلس افروز است

from which it is evident that its title is مجلس افروز (which also appears in the last bait on fol. 124^a); the third, on fol. 124^a (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94^b), viz. طلب کن تا خبر از گنج یابی الخ.; this mathnawī breaks off on fol. 125^b; there are besides two lacunas, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13; irregular Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1231

Another copy of the same.

This collection of Ibn Yamīn's poems, styled اشعار ابن یمن, and considerably smaller than the preceding one, contains principally the famous Kit'as of the poet (which have been translated into German by Schlechtā-Wssehrd, 'Ibn Jemin's Bruchstücke,' Vienna, 1852; new ed., Stuttgart, 1879), preceded by a few short mathnawis.

Beginning of the first mathnawī, on fol. 1^b:

بنام خدای که هستی ازوست

زبردستی و زبردستی ازوست

Beginning of the first kit'ah, on fol. 7^b:

الهی مرا چون سرای سپنج - سرانجام باید بغیری سپرد

No date.

No. 277, ff. 49, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1232

Diwān-i-Badr-i-Câc (دیوان بدر چاچ).

The lyrical poems of Badr-aldin (or according to Khwashgû, Fakhr-aldin) Muḥammad of Câc or Shâsh (the modern Tâshkand, also called Banâkit), usually called Badr-i-Câc, the full moon of Câc, who was the panegyrist of Sulṭân Muḥammad bin Tughluḡ (A.H. 725-752 = A.D. 1325-1351), and died after A.H. 746 (A.D. 1345, 1346); see Haft Iqlim, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031^b, 1032^a, 1046^a; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567-573 (where some of his poems are translated). Besides his lyrical poems, he composed a شاهنامه in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345), see Rieu iii. p. 1032^a; the same date occurs in his diwān, see A. Sprenger, loc. cit.; the last date that can be traced in his ḡasidas is A.H. 746, see Rieu iii. p. 1046^a.

The diwān contains chiefly ḡasidas, with a few ghazals, kit'as, and rubā'is at the end; beginning:

حمد آن سلطان عالم را که عالم پرور است
 انس او در راه وحدت انس و جانرا رهبر است

According to A. Sprenger, *Catal.*, p. 368, the whole *diwân* has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A. H. 1261; the *kašidas* have besides been lithographed in Cawnpore, A. H. 1261, and (with a commentary) in Râmpûr, A. H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the *kašidas* of Badr-i-Câc, without any *rubâ'is*; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muḥarram, A. H. 1077 (ninth year of 'Ālamgir's reign) = A. D. 1666, July 29, at Patna, by Muḥammad Sharif, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'liq; size, 11 in. by 6½ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous *mathnawis* of Kamâl-aldin Abû-alfatâ Maḥmûd bin 'Alî Murshidi, usually called Khwâjû Kirmânî (or Bammî, see *Haft Iklim*, No. 286, col. 398 in this *Cat.*, where his name is given as Muḥammad instead of Maḥmûd), who was born A. H. 679, the 5th of Shabwâl (A. D. 1281, Jan. 28), and died probably A. H. 753 (A. D. 1352); the usual date of his death, viz. 745, is impossible, see *Rieu* ii. pp. 621^b and 623^a. On the poet's life and works, comp. Erdmann in *Zeitschrift der D. M. G.* ii. pp. 205-217; *Bodleian Cat.*, Nos. 794-796; *Rieu* ii. p. 620 sq.; A. Sprenger, *Catal.*, pp. 471-473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; *Cat. des MSS. et Xylographes*, p. 357; *Schefer, Chrestomathie Persane*, vol. ii, Paris, 1885, pp. 251, 252. This *mathnawî* was composed in Baghdâd, and completed A. H. 732 (A. D. 1331, 1332). Beginning:

بنام خداوند بالا و پست

که از هستیش هست شد هر چه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15-16; unequal Nasta'liq, occasionally mixed with *Shikasta*; size, 9 in. by 5½ in.

1235

Sâmnâma (سامنامه).

This strange *mathnawî*, which is styled on fol. 1^a (سام نامه) (afterwards changed into شاهنامه), and in the colophon *سامنامه*, a full account of which has been given by Spiegel in *Zeitschrift der D. M. G.* iii. pp. 245-261, is like the poem of the same title and contents, described in *Rieu* ii. pp. 543, 544 (where, however, the beginning differs, comp. also *ib.* iii. p. 1089^b), merely

a close imitation or rather reproduction of Khwâjû Kirmânî's *همای و همایون* in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narimân, Paridukht, etc.; comp. also *Khulâsat-alkalâm*, No. 24 in *Bodleian Cat.* (col. 297). With the real *Sâmnâma* this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و پست

که از هستیش هست شد هر چه هست

Dated the first of Rabî-alawwal, A. H. 1085 (A. D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'liq; size, 9 in. by 5½ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of *Sindbâd*, which closely agrees with the Greek *Sintipas* (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93-137) and the prose-version of Bahâ-aldin Muḥammad (see *Rieu* ii. p. 748 sq.), and has been fully described by F. Falconer in the *Asiatic Journal*, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

It is called *Sindibad Namah*. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the *Asiatic Journal*, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of *Sindibâd* from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A. H. 776 (A. D. 1374, 1375), see fol. 8^b, l. 5 (چو بر هفصد) (افزود هفتاد و شش), and begins, on fol. 2^b:

بنام خداوند لوح و قلم - که زو نام اول بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'liq; illuminated frontispiece on fol. 2^b; ff. 2^b and 3^a

luxuriously adorned; excellent pictures (some of full size) on ff. 1^b, 2^a, 11^b, 13^b, 14^b, 18^b, 20^b, 21^b, 22^a, 23^b, 28^a, 29^b, 31^a, 32^b, 34^b, 35^b, 36^b, 40^b, 43^a, 45^a, 47^b, 48^a, 48^b, 50^b, 54^b, 57^b, 60^b, 64^b, 68^a, 69^a, 73^a, 74^b, 75^a, 76^a, 78^a, 80^a, 82^a, 85^b, 87^b, 91^b, 94^b, 97^a, 99^a, 102^a, 106^a, 108^a, 109^b, 114^b, 116^b, 119^b, 120^a, 121^b, 123^b, 125^a, 126^a, 128^b, 129^b, 132^a, 134^b, 135^b, 137^a, 138^a, 138^b, 142^a, 143^b, 149^b, 151^b, 154^a, 158^a, 163^b, and 165^b; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1237

Diwân-i-Salmân (دیوان سلمان).

The fullest copy in the India Office Collection of the lyrical poems of Khwâjah Jamâl-aldin Muhammad Salmân of Sâwa, the son of Khwâjah 'Alâ-aldin Muhammad, see Haft Iklim, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Îlkânî rulers, Amir Shaikh Hasan Buzurg (A.H. 736-757 = A.D. 1335-1356) and his son, Shaikh Uwais (A.H. 757-776 = A.D. 1356-1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D. M. G. xv. pp. 758-772; Bodleian Cat., Nos. 807-810; Rien ii. p. 624 sq.; Ouseley, Biogr. Notices, p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the *kaşîdah*, edited there on pp. 760-762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Kaşîdas, *tarjî'bands*, and *kiṭ'as*, mixed together without any alphabetical arrangement, on fol. 1^b, beginning:

هر دل که در هوای هویّت مجال یافت
عنقای همّتش دو جهان زیر بال یافت

Ghazals, in alphabetical order, on fol. 201^b, beginning:

اگر حسن تو بگشاید نقاب از چهره دعوی را الخ

Muḳaṭṭa'ât (including some *kaşîdas* and ghazals), on fol. 302^b, beginning: حلقه عنبر و بازار گل آشفته کنی الخ

Rubâ'is, on fol. 330^b, beginning: ای دوست کجائی

و کجائی که نه الخ

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece; size, 8 in. by 4 $\frac{1}{4}$ in.

1238

A somewhat smaller copy of the same.

Contents:

Kaşîdas, *tarjî'bands*, *kiṭ'as*, and ghazals, all mixed together, on fol. 1^b, beginning: هر دل که در هوای الخ

Rubâ'is, on fol. 220^b, beginning: ای کارگذاران درت
شمس و زحل الخ

On ff. 230^b-244^b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182^b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'liq, written by three different hands (as it seems), viz. ff. 1-56 by the first, ff. 57-229 by the second, and ff. 230-244 by the third; size, 9 $\frac{1}{2}$ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz. 4th of Rajab, A.H. 1023 (A.D. 1614, August 10); the transcriber's name is Hârûn 'Abd-alsalâm.

Contents:

Kaşîdas, *tarjî'bands*, *tarkîb*bands, and *kiṭ'as*, for the greater part (ff. 10^a-114^b) in alphabetical order, on fol. 1^b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146^b, beginning:

اگر حسن تو بگشاید الخ

A few *rubâ'is* and *fards* at the end, on ff. 222-225.

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll., each ll. 15-16; Nasta'liq; size, 11 in. by 6 in.

1240

The same.

This splendid copy contains:

Kaşîdas and *tarkîb*bands, on fol. 2^b, beginning:

هر دل که در هوای الخ

Ghazals, in alphabetical order, on fol. 127^b, beginning:

اگر حسن تو الخ

Tarjî'ât, on fol. 203^b, beginning:

با مریدان کوی ختاریم - سر بمسجد فرو نی آریم

Marâthî, on fol. 207^b, beginning: پس از عزم آهو

گرفتن الخ

Muḳaṭṭa'ât, on fol. 217^a, beginning:

حبّذا صدر صقّه که بهست - بهمه پای از بهشت برین

Rubâ'is, on fol. 241^b, beginning: ای کارگذاران درت

شمس و زحل الخ

Fards, on fol. 254^b, beginning: خدایرا بطلب هر کجا

که می باشی الخ

No date.

No. 407, margin-column, ff. 1-261^b, ll. 44; small, but clear and distinct Nasta'liq; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

a long artificial *kaşidah* (قصیده مصنوع), on fol. 1^b, of the same manner of *taushih* as those poems of Ahli Shirâzi, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a *mathnawi*-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the *kaşidah*:

صوای صفوت رویت بریخت آب بهار
هوای جنت کویت بییخت مشک تبار
اگر خبیر ز صفای تو گلستان دارد
گل از حیای رخت جاودان ندارد بار

there springs this *mathnawi*-bait in the metre of *هزج القریع* و الاشتقاق مثنی سالم

صوای صفوت رویت صفات گلستان دارد
هوای جنت کویت حیات جاودان دارد

Besides, (1) all the initial letters of the baits give a *kiṭ'ah* of three distichs, containing a dedication to the Wazir Ghiyâth-aldin Muhammad; (2) from the *حشو*, i.e. specially-selected letters, of the words in all the first hemistichs springs a *kiṭ'ah* of eight distichs, in which no *alif* appears; (3) from the *حشو* of the words in all the second hemistichs springs another *kiṭ'ah* of seven distichs, in which no diacritical point appears; and (4) by another arrangement of select letters, a *ghazal* of five distichs is formed. Comparing this *kaşidah* of Salmân's with the above-mentioned three *kaşidas* of Ahli Shirâzi, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the *diwân* are:

Kaşidas, *tarjibands*, and *kiṭ'as*, without any order, beginning abruptly, on fol. 12^a, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz. *در درج در عقیق الیخ*, is found here on fol. 30^a. *Ghazals*, likewise without any order, on fol. 202^b, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خویشتن

ای کار گزاران الیخ: Rubâ'is, on fol. 266^b, beginning: Some words and whole lines are occasionally left blank, on ff. 19^a, 19^b, 84^a, and 268^b-274^a.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece on fol. 1^b; size, 9½ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Kaşidas, *tarjî's*, and *ṭarḳibbands*, without any order, on fol. 1^b, beginning:

در درج در عقیق لبث نقد جان نهاد
جنس عزیز یافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

ای ز آثار گرد موبک: *Kiṭ'as*, on fol. 170^b, beginning: *تو الیخ*.

شاهما ز تو کار ملک: Rubâ'is, on fol. 194^b, beginning: *و دین با نسق است الیخ*.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in.

1243

Two *mathnawis* by Salmân of Sâwa.

1. *Khwurshid u Jamshid* (خورشید و جمشید) or *Jamshid u Khwurshid* (جمشید و خورشید), the love-story of the prince of China and the princess of Rûm, completed in Jumâdâ II, A. H. 763 (A. D. 1362, April), at the request of Sulṭân Uwais. Beginning, on fol. 261^b:

الهر پرده پندار بگشای - در گنجینه اسرار بگشای

Extracts from this *mathnawi* are given in the *Khulâsat-alkalâm*, No. 35 (Bodleian Cat., col. 298).

2. *Firâknâme* (فرانامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369^b:

بنام خدای که از تیره خاک
بر آمیخت این جوهر جان پاک

No date.

No. 407, margin-column, ff. 261^b-396^a, ll. 44; clear Nasta'lik; ornaments throughout.

1244

Mihr u Mushtari (مهر و مشتری).

A good and tolerably old copy of the romantic *mathnawi* 'Sun and Jupiter,' by Maulânâ Shams-aldin Muhammad 'Aṣṣâr of Tabriz, who died A. H. 784 (A. D. 1382, 1383); the poem was completed the 10th of Shawwâl, A. H. 778 (A. D. 1377, Febr. 20); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in *Zeitschrift der D. M. G.* xv. pp. 389-396; Rieu ii. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843-845 and 1066; Bodleian Cat., Nos. 811-814; A. Sprenger, Catal., p. 311; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449; Ouseley, Biogr. Notices, pp. 201-226; H. Khalifa vi. p. 277, No. 13471; Haft Iklim, No. 1321 (col. 476 in this Cat.); *Khulâsat-alkalâm*, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, Türkische Handschriften, No. 178.

Beginning:

بنام پادشاه عالم عشق
که نامش هست نقش خاتم عشق

Dated the 27th of Dhû-alka'dah, A. H. 969 (A. D. 1562, July 29), by Âkâjân ibn Hâji Amîr Husain, known as Arash Oghlû Arashi, of Arash, a town in Shirwân.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece, the first two pages ornamented; size, 7½ in. by 4½ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A. H. 1021 (A. D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1, lacuna (= fol. 1^b, l. 3 ab infra, to fol. 9^b, lin. penult. in No. 1244), 38, 30-36, lacuna (= fol. 21^a, first line, to fol. 21^b, l. 4 in No. 1244), 87-90, lacuna (= fol. 26^b, l. 4, to fol. 27^b, lin. penult. in No. 1244), 42-58, lacuna (= fol. 47^a, l. 3 ab infra, to fol. 49^a, l. 7 in No. 1244), 59-61, lacuna (= fol. 52^b, last line, to fol. 54^b, l. 3 ab infra in No. 1244), 62, 63, 70-86, 91-147, lacuna (= fol. 146^a, l. 5, to fol. 146^b, l. 3 ab infra in No. 1244), 39-41, 11-16, lacuna of four baits (= fol. 157^b, lin. penult., to fol. 158^a, l. 2 in No. 1244), 17-29, lacuna (= fol. 175^b, l. 3 ab infra, to fol. 184^a, l. 5 in No. 1244), 2-10, 67-69, 64-66, 37, lacuna (= fol. 206^a, l. 7, to fol. 207^b, l. 6 in No. 1244), 148-152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46^b in No. 1244, there are wanting forty-five verses (= fol. 57^a, l. 1, to fol. 58^a, last line in the present copy), and between ll. 1 and 2 of fol. 141^a in No. 1244 there are wanting twenty-three baits (= fol. 142^a, l. 4 ab infra, to fol. 143^b, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238, ff. 152, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 3^a, 19^a, and 111^a; size, 8 in. by 4½ in.

Hâfiẓ (Nos. 1246-1274).

1246

Diwân-i-Hâfiẓ (ديوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-aldin Muhammad Hâfiẓ of Shirâz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A. H. 791 (A. D. 1389); see *Haft Iklim*, No. 200, col. 393 above; a less trustworthy date is A. H. 792, an absolutely wrong one A. H. 794, found in Daulatshâh. On the life and works of Hâfiẓ, comp. De Sacy, in *Notices et Extraits*, iv. p. 238 sq. (a translation of Daulatshâh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his *Chrestomathia Persica*, Leipzig, 1805, and in Vullers, *Vitae Poetarum Persicorum*); Ouseley, *Biogr. Notices*, pp. 23-42; Defrémery,

in *Journal Asiat.* xi. 1858, pp. 406-425; Rieu ii. p. 627 sq.; S. Robinson, *Persian Poetry*, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Hâfiẓ (see further below), vol. i. preface, p. xxiii. sq.; *Quarterly Review*, 1892, Jan., pp. 33-62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815-853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, *Catal.*, p. 415; *Cat. des MSS. et Xylographes*, p. 362; *Cat. Codd. Or. Lugd. Bat.* ii. p. 118; Rosen, *Persian MSS.*, pp. 205-209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abû Tâlibkhân), reprinted 1826; by H. Brockhans (with the Turkish Commentary of Sûdi to the first eighty odes), Leipzig, 1854-1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856-1864; Calcutta, 1858 (with commentary by Fath 'Ali); by Major H. S. Jarrett, Calcutta, 1881; *Odes of Hâfiẓ*, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sûdi), Constantinople, 1870; Persian commentary, by Maulânâ Sayyid Muḥammad Šâdiḳ 'Ali, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A. H. 1267 and 1277; Cawnpore, 1831; Bûlâḳ, A. H. 1250, 1256, and 1281; Constantinople, A. H. 1257 (1841); Tabriz, A. H. 1257 and 1274; Tahrân, A. H. 1258; Mashhad, A. H. 1262; Dihli, A. H. 1269, A. D. 1884 and 1888; Lucknow, A. H. 1283, 1285, A. D. 1876, 1879, and 1883; Lahore, 1888. Complete translations of the whole diwân by Hammer, Tübingen, 1812 (in German prose); Rosenzweig (in German verse), see above; and H. Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated: into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in '*Specimina Poeseos Persicae*,' Vienna, 1771 (the first sixteen odes); into *German*, by Wahl, in '*Neue Arabische Anthologie*,' Leipzig, 1791, pp. 46-74; Daumer, Hamburg, 1846, Nürnberg, 1852 (free adaptations of Hâfiẓ' ghazals); Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into *French*, by W. Jones, *Works*, vol. 5, London, 1799; into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in *Asiatic Researches*, vol. 3, 1792, and in his '*Works*,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in '*Persian Miscellanies*,' London, 1795, and '*Oriental Collections*,' vols. 1-3, London, 1797-1800; J. Hindley, 1800; S. Robinson, *A Century of Ghazals in Prose*, London, 1873; *Persian Poetry*, 1883 (see above); H. Bicknell, *Selections*, London, 1875; E. H. Palmer, *Song of the Reed etc.*, London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in '*Atlantic Monthly*,' 1884. An unknown ode by Hâfiẓ has been published by H. Blochmann, in *Journal Asiat.* Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the *نامہ ساتی* has appeared in English translation, in '*New Asiatic Miscellany*,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in *Asiatic Journal*, vol. 4, pp. 113, 215, and

550; a poem of Hâfiz in German translation by Rückert has been published by E. Bayer in *Magazin für die Litt. des Inn- und Auslandes*, Berlin, 1890, pp. 293-295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii-xx.

The present copy contains:

The preface of Muḥammad Gulandâm, who was a friend of Hâfiz, and collected after the poet's death his scattered works, on fol. 1^b, beginning: **حمد بیکد و نهای بی عد و سپاس بیقیاس خداوندی را الخ**.

Ḳaṣidas, on fol. 6^b, beginning:

جوزا سحر نهاد حمائل برابرم

یعنی غلام شامم و سوگند میخورم

(= p. 395 in the Lucknow edition of A. H. 1285; see also No. 840 in the Berlin Cat.).

The second ḳaṣidah corresponds to Brockhaus, No. 692: **ز دلبری نتوان الخ**.

One tarjī'band (entitled **ساتی نامه**), on fol. 14^b, beginning: **ساتی آگرت هوای ماهی الخ**, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus, No. 693, and Rosenzweig iii. p. 534, on fol. 18^b, beginning:

در عشق تو ای صنم الخ

A short mathnawī of ten baits, on fol. 19^b, beginning: **هر که آمد در جهان پر زشور الخ**.

Ghazals, in alphabetical order, on fol. 20^b, beginning with the usual bait: **الا یا ایها الساتی الخ**.

Muḳaṭṭa'ât, on fol. 175^b, beginning: **دل منه بردنی** (Brockhaus, No. 574).

Mathnawīs, the first of which, on fol. 180^b, styled **ساتی نامه**, begins: **بیا ساتی آن می الخ**, comp. Bodleian Cat., No. 816. The second, on fol. 183^a, begins: **سرفتنه الخ**, see *ibidem* (printed in Wahl's *Arabische Anthologie* ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, **ساتی نامه**; in Rosenzweig's edition iii. p. 500, it forms part of the **مغنی نامه**; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184^a, corresponds to Brockhaus, No. 685, beginning: **الا ای آهوی الخ**.

Rubâ'is, on fol. 185^b, beginning: **گر همچو من افتاده این دام شوی الخ**.

Dated the 20th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1^b and 20^b; ff. 1^b, 2^a, 20^b, and 21^a splendidly adorned; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

الا یا ایها الخ

IND. OFF.

One tarkibband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186^a.

Mathnawīs, on fol. 189^a; the first beginning: **الا ای آهوی الخ** (Brockhaus, No. 685).

Muḳaṭṭa'ât, on fol. 194^b, beginning:

فساد چرخ نه بینیم و نشنوبم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawī of ten baits, on fol. 202^b, beginning:

هر که آمد در جهان پر زشور
عاقبت می بایدش رفتن بگور

see fol. 19^b in the preceding copy.

Rubâ'is, on fol. 203^a, beginning: **نه قصه آن شمع چگل (چوگل) نتوان گفت الخ** (Brockhaus, No. 633).

Dated by Muḥammad Ḥusain in the month Ramadân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A. H. 1059 = A. D. 1649, Sept.-Oct., or 'Âlamgîr's, A. H. 1091 = A. D. 1680, Sept.-Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lik, by three different hands, the oldest on ff. 7-27, 68-79, 84, 85, and 90-210, the middle one on ff. 60-67, 80-83, and 86-89, the youngest on ff. 1-6 and 28-59; size, 8 $\frac{1}{2}$ in. by 5 in.

1248

The same.

This copy contains only:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few ḳiṭ'as, on fol. 160^a.

One mathnawī (الا ای آهوی = Brockhaus, No. 685), on fol. 162^b.

A few rubâ'is, on fol. 163^a.

Dated the 2nd of Muḥarram, A. H. 1084 (A. D. 1673, April 19), by 'Abd-alnabi Kâdiri ibn Shaikh Ḥusain, a friend of the Imâm Miyanjân Muḥammad ibn Shaikh Mirânji. Bibliotheca Leydeniana.

No. 2764, ff. 164, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

The same short mathnawī of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186^a: **هر که آمد در جهان الخ**.

Muḳaṭṭa'ât, on fol. 186^b, beginning: **فساد چرخ الخ**.

Rubâ'is, on fol. 194^a, beginning:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lik; illuminated frontispiece; ornaments throughout; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1250

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few mathnawi-baits and a series of *kiṭ'as*, the latter beginning, on fol. 233^b: *آصف عهد زمان الخ*.

Rubā'is, on fol. 239^b, beginning: *امشب زغمت میان خون الخ* (Brockhaus, No. 626).

Dated by Hidāyat-allāh at Multān the 5th of Sha'bān, A. H. 1147 (A. D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'liq, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1251

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

A few *qaṣidas*, mathnawis, and tarkibbands, on fol. 141^b, beginning as in No. 1246: *جوزای سحر نهاده الخ*.

A mukhammas, on fol. 153^a, beginning as in Nos. 1246 and 1247: *در عشق تو ای صنم الخ*.

Mukatta'at and rubā'is, on fol. 154^a, beginning: *ای دل مجوی منصب دنیا که هیچ نیست الخ*.

Dated the 17th of Sha'bān, A. H. 1184 (A. D. 1770, Dec. 6), by 'Azim-aldin.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'liq, the first page supplied later by another hand; size, 8 $\frac{3}{4}$ in. by 5 in.

1252

The same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Three *kiṭ'as*, the first of which, on fol. 154^a, begins: *دل منه بر دنیایی الخ* (see No. 1246).

One *tarji'band*, on fol. 155^a, beginning: *ای داده بباد دوستداری الخ* (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157^a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawis, on fol. 158^b, the first beginning: *الا ای آهوی الخ*.

Rubā'is and fards, on fol. 168^a, beginning: *کاش حافظ الخ*; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617, *مردی زکننده الخ*.

Colophon on fol. 175^a, giving the date of the copy as the first of Dhū-alhijjah, A. H. 1198 (A. D. 1784, Oct. 16), and the name of the transcriber as Ghulām 'Alī bin Muḥammad اروشی. On fol. 175^b (the last

page) the beginning of a *qaṣidah*: *در بدخشان لعل آگر الخ*.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'liq; illuminated frontispiece; size, 4 $\frac{1}{2}$ in. by 3 in.

1253

The same.

Contents :

Muḥammad Gulandām's preface, on fol. 1^b, beginning: *حمد بیحد و ثنای بیعد الخ*.

One *qaṣidah*, on fol. 6^b, beginning: *ثنا گویم خداوندی الخ*.

One mathnawī, on fol. 8^a (Brockhaus, No. 685, *الا ای آهوی الخ*); one mukhammas, on fol. 10^a (Brockhaus, No. 693, *در عشق الخ*); and a second mathnawī, on fol. 11^a, *سرفتنه الخ* (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16^b.

Some *kiṭ'as*, on ff. 170^b-179^b.

A second *qaṣidah*, on fol. 179^b (Brockhaus, No. 692).

A *tarji'band*, on fol. 180^b, beginning as in No. 1246:

ساتی آگرت الخ.

Rubā'is, on fol. 182^b, beginning: *مردی زکننده الخ* (see No. 1252).

Two small lacunas, on ff. 90^b and 139^a. Copied A. H. 1212 (A. D. 1797, 1798), in Iṣfahān, by 'Alī Riḍā, known as Mirzā Bābā of Shirāz, at the request of Ja'far 'Alikhān Bahādur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 16^b; ff. 1^b, 2^a, 16^b, and 17^a richly adorned; size, 11 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1254

The same.

Contents :

Muḥammad Gulandām's preface, on fol. 1^b.

Two *qaṣidas*, on fol. 6^b (with some lines left partly or wholly blank); beginning of the first, *ثنا گویم الخ*

(see the preceding copy); the second, on fol. 8^a, begins:

مقدری که از آثار صنع کرد اظهار الخ (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9^b.

Kiṭ'as, on fol. 195^a, beginning: *دل منه الخ*.

The same *tarji'band* as in No. 1252, but beginning here, on fol. 205^a: *ای باد بگو بدوستداری الخ*.

The usual mukhammas, on fol. 207^b.

Five short mathnawis, on fol. 209^a; the first begins: *بنشینم و با غم تو بازم - پنهان زتوبا تو عشق سازم*

the second, on fol. 210^b, is the usual one: *الا ای آهوی الخ*.

Rubā'is, on fol. 219^a, beginning: *مردی زکننده الخ*.

A few verses from the *نامه ساتی*, on fol. 227^b.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'liq; a gorgeously illuminated frontispiece on fol. 9^b; ff. 9^b and 10^a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13 $\frac{3}{8}$ in. by 8 $\frac{3}{8}$ in.

1255

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Mathnawis, kiṭ'as, and rubā'is, on fol. 248^b, beginning:

الا ای آهوی الخ

The usual mukhammas, on fol. 259^a.

No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'liq, by a modern hand; size, 8 $\frac{1}{2}$ in. by 6 in.

1256

The same.

Contents:

Muḥammad Gulandām's preface, on fol. 1^b.

Ḳaṣidas and tarkibbands, on fol. 5^b, beginning:

زدلبری نتوان الخ (corresponding to the second ḳaṣidah in No. 1246 = Brockhaus, No. 692).

Ghazals, in alphabetical order, on fol. 14^b.

The usual mukhammas, on fol. 203^a.

Kiṭ'as, mathnawis, and rubā'is, on fol. 204^b, beginning: دل منه الخ; the first mathnawī, on fol. 216^a,

مردی سرفتنه الخ; the first rubā'i, on fol. 223^a, مردی زکننده الخ.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, olim 7. J. 8, ff. 228, 2 coll., each ll. 14; Nasta'liq; illuminated frontispieces on ff. 1^b, 5^b, and 14^b; rather effaced pictures on ff. 53^a, 95^b, 147^a, and 197^b; small ornaments throughout; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1257

The same.

Contents:

Muḥammad Gulandām's preface, on fol. 1^b.

Ḳaṣidas, on fol. 5^a, beginning: زدلبری نتوان الخ.

Three mathnawis, on fol. 10^b; the first beginning: الا ای آهوی الخ.

Some tarkibbands and the usual mukhammas, on fol. 17^a.

Ghazals, in alphabetical order, on fol. 20^b.

Kiṭ'as, on fol. 194^b, beginning as in No. 1250: آصف عهد زمان الخ.

Rubā'is, on fol. 204^b, beginning as in No. 1250: امشب زغمتم الخ.

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1-210, 2 coll., each ll. 15; Nasta'liq, the first two pages illuminated; size, 8 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

1258

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Tarkibbands, a few mathnawis (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183^a.

Kiṭ'as, on fol. 193^a, beginning: دل منه الخ.

Rubā'is, on fol. 201^b, beginning as in No. 1249: جز نقش تو الخ.

No date.

No. 1704, ff. 209, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{1}{8}$ in. by 4 $\frac{7}{8}$ in.

1259

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 204^b, the first begins: الا ای آهوی الخ; the second, a ساتی نامه, begins, on fol. 206^a, as the first mathnawī in No. 1246: بیا ساتی آن می الخ.

Parts of ff. 207^b and 208 are left blank.

Kiṭ'as, on fol. 209^a, beginning: زمانه گر گهر پاک الخ (= Brockhaus, No. 580).

A few rubā'is, on fol. 212^a, followed on fol. 214^a by a short account of Ḥāfiẓ. On ff. 215^a-217^b a tract on the various metres of epic poems, illustrated by those of Sanā'i, Nizāmī, Khusrau, etc. (see a similar tract at the beginning of the autograph of Jāmi's Kulliyāt in Rosen, Persian MSS., pp. 216-218).

On fol. 218^a some scattered poetry. Bibliotheca Leydeniana.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'liq; size, 6 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1260

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kiṭ'as, rubā'is, and fards, on fol. 186^b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first kiṭ'ah in No. 66 of Rosen's Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{7}{8}$ in.

1261

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

A few mathnawis, on fol. 164^b; the first beginning:

الا ای آهوی الخ

Kit'as and rubâ'is, on fol. 163^a, beginning: دل منه الخ

Ff. 158-165 are misplaced, their proper order is: 158, 164, 160-163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lik; illuminated frontispiece, the first two pages neatly adorned; size, 6½ in. by 3¾ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172-178 of No. 3358, and ff. 1-181^a of No. 3357. At the end, on fol. 181^b sq., a few mathnawis, beginning: سرفتنه الخ

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172-178, and No. 3357, olim 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b.

Kit'as and ta'rikhs, on fol. 205^a, beginning: مسند نشین دولت جان شکوه شوکت الخ

Three mathnawis, on fol. 211^a; the first begins: سرفتنه الخ: الا ای آهوی الخ; the second, on fol. 212^b; the third, on fol. 213^b: مغتی ملولم دو تاری بزین الخ; it breaks off on fol. 214^b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece on fol. 1^b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 23^b, 25^a, 44^b, 47^b, 52^b, and 65^a; some pages injured; pictures on ff. 3^b, 4^b, 6^a, 8^b, 11^a, 13^a, 14^a, 17^b, 24^a, 25^b, 29^a, 30^a, 33^b, 40^b, 45^a, 48^a, 49^b, 51^a, 53^a, 61^b, 65^b, 68^b, 76^b, 85^b, 87^b, 89^a, 101^a, 103^a, 110^a, 112^b, 114^a, 119^a, 121^a, 124^a, 127^b, 129^b, 136^b, 139^a, 141^a, 144^a, 154^a, 161^a, 163^b, 168^b, 171^a, 176^a, 180^a, 184^a, 188^b, 191^b, 193^b, 194^b, and 202^b; size, 7½ in. by 4¼ in.

1264

Another defective copy of the same.

Contents:

Muhammad Gulandâm's preface, on fol. 1^b.

Kašidas, on fol. 4^a, beginning: سپیده دم که صبا کسید بوی زلف جان گیرد (corresponding to the initial kašida in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9^b.

Kit'as, mathnawis, and a few rubâ'is, on fol. 151^b, beginning: سرور اهل عمایم الخ; this part is incomplete

and breaks off on fol. 162^b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lik; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151^b-153^a.

The usual mukhammas, on fol. 153^a.

Mathnawis, kit'as, and rubâ'is, on fol. 154^a, beginning: الا ای آهوی الخ

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3358, olim 7. J. 15, ff. 1-171, 2 coll., each ll. 16; Nasta'lik; illuminated frontispiece; size, 8½ in. by 4½ in.

1266

Extracts from the same diwân.

Contents:

Muhammad Gulandâm's preface, on fol. 400^b.

Ghazals, in alphabetical order, on fol. 402^b.

Kit'as, on fol. 492^a, beginning: بر تو خوانم ز دفتر اخلاق (= Brockhaus, No. 583).

Rubâ'is, on fol. 494^a, with a few fards at the end, beginning: مردی زکننده الخ

No. 407, margin-column, ff. 400^b-496^a, ll. 44; clear Nasta'lik; ornaments throughout.

1267

The ghazals of Ḥâfiz.

Ghazals, in alphabetical order, beginning as usual.

Dated by Shaikh Abû Turâb, living in Diwpûr in the Pargana of پندق, the 1st of Dhû-al-Ḥijjah, A.H. 1213 (1206 of the Bangâli era = A.D. 1799, May 6).

No. 2398, ff. 205, 2 coll., each ll. 13; Nasta'lik; size 8½ in. by 6½ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3512, ff. 189, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; size, 7¾ in. by 3¾ in.

1269

Sharḥ-i-Diwân-i-Ḥâfiz (شرح دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiz, by an anonymous writer, compiled A.H. 1026 (see fol. 248^b, l. 7) = A.D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20; beginning: الا یا ایها الساتی . . . دانا و آگاه باش ای

رعنا كه الا حرف تنبيه است و يا حرف ندا ايها كلمه
ايست كه معرّف بلام الخ

The explanations given are very elaborate and of a
decided Sūfic character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'liq; worm-eaten in several
places; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1270

Kashf-alastār 'an wujūhi mushkilāti alash'ār (كشف
الاستار عن وجوه مشكلات الاشعار).

Another commentary on Ḥāfiẓ' diwān, by Muḥammad
Afdal of Ilāhābād, who flourished under Shāhjahān,
forming the seventh risālah out of eighteen (not
sixteen as Sprenger asserts), dealing with the interpretation
of Persian poetry, except the mathnawī and the ḥadiqah. The immediately preceding sixth risālah
was a commentary on Nizāmi's Sharafnāma or Iskan-
darnāma, as we learn from the very heading of this
copy, on fol. 1^b: خاتمة شرح شرفنامه مشهور بسکندر
نامه و فاتحة شرح ديوان خواجه حافظ قدس سره.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتهای

The title appears on fol. 2^b, and in the same page
begins the introduction (مقدمه) to the commentary.
The commentary itself opens, on fol. 21^b (شروع در شرح)
در همه دیرمغان نیست چو
من شیدائی الخ

The work is especially interesting, on account of its
long extracts from older and contemporary writers,
particularly on mystical matters; comp. A. Sprenger,
Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'liq; size, 8⁷ in. by 6 in.

1271

Khulāṣat-albaḥr fī iltikāṭ-aldurar (خلاصة البحر في
التقاط الدر).

Part of a third detailed commentary on Ḥāfiẓ' diwān,
composed by 'Abdallāh, known as 'Ubaid-allāh, with
the epithet Khalīfah Hayy bin 'Abd-alḥaḥḥ (known as
'Abd-alkādir alkhwishī al'āfīstī). The author states in
the preface, that he had already compiled, before this
work, another commentary on the difficult passages of
Ḥāfiẓ' diwān, styled بحر الفراسة, that he was for a time
attached to the Shaikh Maulānā 'Abd-alrashīd (known
as Muḥammad Rashīd) Yuwānġi, and afterwards in the
service of Shaikh Pir Muḥammad of Lakhnau, and
that he then resolved upon writing a larger and fuller
exegetical work on Ḥāfiẓ. But this copy contains
only a small portion of the poet's diwān; it com-
prises only the ghazals as far as the rhyme-letter ت,
all the rest is missing, perhaps never completed by the
author,

سپاس و ستایش خداوندی را که اولیاء خود
را بکلامی مخصوص ساخت الخ

The ghazals of Ḥāfiẓ are not only, as is usual in
diwāns, arranged according to the last rhyme-letter,
but there are also subdivisions according to the first
letter of the first bait of each ghazal, which are called
bābs. The larger divisions according to the rhyme-
letter are styled *kitāb*.

The right order of ff. 79-113 is: 79, 87, 88, 81-86,
80, 89-104, 112, 106-111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'liq; size, 9 $\frac{5}{8}$ in. by
5 $\frac{3}{4}$ in.

1272

Kalid-i-diwān-i-Ḥāfiẓ (کلید دیوان حافظ).

Explanation of the difficult words and phrases in
Ḥāfiẓ' diwān, arranged alphabetically, and preceded by
an introduction (مقدمه) on the mystical terms which
frequently occur in the poems of Ḥāfiẓ, for instance,
معشوق, عاشق, عشق, etc. The author's name does
not occur; as title appears, on fol. 1^a: کلید خواجه حافظ
و فرهنگ حافظ.

Beginning of the preface, on fol. 1^b: حمد ببعده
ثنای ببعده و سپاس بی قیاس حضرت خداوندی را که جمیع
دیوان حافظان الخ

Beginning of the alphabetical key (کلید) or glossary,
on fol. 10^a: آغاز لغات دیوان خواجه حافظ شیرازی
باب الف الخ

No date. Copied by Fakhr-aldin.

No. 1840, ff. 1-21, ll. 13; very careless Nasta'liq; size, 8 $\frac{3}{4}$ in.
by 6 in.

1273

Another key to Ḥāfiẓ' diwān.

This little work is, like the preceding one, entitled
at the beginning کلید خواجه حافظ, and in the colophon,
on fol. 38^a, فرهنگ حضرت دیوان حافظ. It also consists
of two parts, for although the colophon appears already
at the end of the first part, there cannot be any doubt
that the following alphabetical glossary belongs, as
second part, to the same work. The author's name
seems to be Nūr Muḥammad (see fol. 21^b: فقیر حقیر
نور محمد), who may be identical with Mīr Muḥammad
Nūr-allāh Aḥrārī, the commentator of the mathnawī
(see No. 1104 above). The first part contains, like
the muḥaddimah of the preceding کلید, an explanation
of mystical terms and phrases in twenty short bābs,
beginning, on fol. 21^b: حمد و ثنای مر حضرت الهی
خالقی را که الخ

The second part, an alphabetical glossary for the
difficult and rare words, especially the Arabic ones,
which are found in Ḥāfiẓ' poems, begins, on fol. 38^b:
آفواه دهنها استعانت یاری خواستن الخ

No date. Copied by the same Fakhr-aldin.

No. 1840, ff. 21-48, ll. 13; very careless Nasta'liq; size,
8 $\frac{3}{8}$ in. by 6 in.

1274

A third key to *Hāfiẓ*' *diwān*.

This glossary to *Hāfiẓ*' *diwān* is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word *آشوب* = شور و غوغا, after which follows *افسانه* = حکایتها گذشته, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211-235, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1275

Diwān-i-Jalāl (دیوان جلال).

Lyrical poems by Sayyid Jalāl-aldin of Yazd, the son of Sayyid 'Aḍud-aldin, who was a wazīr of Muḥammad Muẓaffar; according to Taḳī Kāshī (see A. Sprenger, *Catal.*, p. 18, No. 71) he died A. H. 793 (A. D. 1391); comp. Bodleian Cat., No. 854; Butkhāna, No. 32, ib., col. 200; Ātashkada, No. 623, ib., col. 283; Makhzan-algharā'ib, No. 490, ib., col. 326; Rieu ii. p. 869^b.

Contents:

A preface in prose, on fol. 496^a, beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِهِ نَسْتَعِينُ جَوَاهِرُ زَوَاهِرِ حَمْدِ وَسِيَّاسِ بِي حُدِّ وَقِيَّاسِ الْخَبَرِ.

Ḳaṣīdas, on fol. 499^a, beginning:

بصحن گلشن گیتی زاعتدال بهار
صبا بساط زمرد فگنده دیگر بار

Ghazals, on fol. 509^a, beginning:

عاشقان اول قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Ḳiṭ'as, on fol. 566^a, beginning: خداوند توئی کاوراد
مدحت الخ

Rubā'is, on fol. 568^a, beginning: ای بارگهت ز چرخ
گردون برتر الخ

Good copy, not dated.

No. 407, margin-column, ff. 496^a-571^b, ll. 44; illuminated throughout; clear and distinct Nasta'liq.

1276

Tuḥfa-i-Naṣā'ih (تحفة نصاب).

A didactic poem, in form of a ḳaṣīdah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nāṣir bin Khusrāu's *Rūshana'ināma* (see No. 904 in this Cat.), by Yūsuf Gadā (Yūsuf the dervish) or according to the colophon of the following copy, Muḥammad Yūsuf, who intended these admonitions for his son Abū-alfath. The poet's spiritual teacher was Shaikh Maḥmūd (or, with his fuller designation according to the following copy, Shaikh Naṣir-aldin Maḥmūd), whom he celebrates, on fol. 2^a: شیخ معظّم پیرمان محمود صاحب قران. The poem is divided

into forty-five bābs, and comprises in this copy 786 baits (هفصد هفتاد و شش), in the following one 781 (هفصد هفتاد و یک). As date of composition, there appears both here and in the following copy, A. H. 795 (هفصد نود و پنج), the 10th of Rabi' II = A. D. 1393, February 23, whereas the St. Petersburg MS. (see *Cat. des MSS. et Xylographes*, p. 440, compare also Rehatsek, *Catalogue raisonné*, p. 129, No. 11) contains as date, A. H. 752 (A. D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Naṣir-aldin Maḥmūd is really identical with the great Shaikh of the Cīstī order, Naṣir-aldin Maḥmūd Cīrāgh of Dihli (who died A. H. 757 = A. D. 1356, see *Safinat-alauliyyā*, No. 116, col. 287 in this Cat., and *Sawāṭī-alanwār*, No. 22, col. 331 above), A. H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, *Berlin Cat.*, pp. 124, 125; it is mentioned besides in H. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A. H. 1283. Beginning:

حمدی بگوریم بیعدد مر خالق جن و بشر
کرده. معلق آسمان هم اختران شمس و قمر

On the margin a great number of *Ḳurān* verses and traditions are quoted as references for the text.

Dated Jumādā-alawwal, A. H. 1173 (A. D. 1759, Dec., to 1760, Jan.), by Nūr-aldin 'Alī alḥusainī.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^b, l. 3, and in the colophon; the title, on fol. 2^b, l. 8.

No date. The proper order of ff. 31-39 is: 31, 38, 32-37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'liq; size, 8½ in. by 4½ in.

Poets who died between A. H. 800 and 900.

1278

Diwān-i-Kamāl Khujandī (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamāl-aldin Mas'ūd of Khujand in Transoxania, who died in Tabriz, according to the best authorities, A. H. 803 (A. D. 1400, 1401), see *Haft Iklim*, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A. H. 792 (A. D. 1390), according to Daulatshāh, the *Safinah*, the *Ātashkada* (see Bodleian Cat., col. 209, No. 41), etc., A. H. 793 (A. D. 1391), see Rosen, *Persian MSS.*, p. 119 and note 2 ib., and A. H. 808 (A. D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, *Berlin Cat.*, p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, *Catal.*, p. 454; Fleischer, *Dresden Cat.*, p. 7; J. C. Tornberg, p. 103; Onseley, *Biogr. Notices*, p. 192; Bland, *Century of Ghazals*, No. 3, etc.

Contents :

One *kašidah*, on fol. 1^b, beginning :

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملک المملک خدای متعال

Ghazals, in alphabetical order, on fol. 2^b, beginning :

جهانی پرز مقصودست و رای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11^b.

Kiṭ'as, *rubá'is*, and a few *fards*, on fol. 231^a.

Beginning of the *kiṭ'as* :

چو دیوان کمال افتد بدست
نویس از شعرا و چندانکه خواهی

Beginning of the *rubá'is*, on fol. 235^b :

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A. H. 971 (A. D. 1563, 1564), at Marw, by Muḥammad Ḥusain bin Ghiyáth-aldin 'Alī Jāmi. On several pages one or two hemistichs are omitted.

No. 906, ff. 237, 2 coll., each ll. 14; Nasta'lik, the first two pages richly illuminated; size, 9¼ in. by 6 in.

1279

Another copy of the same.

This copy of Kamál's *diwán* contains :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

اینها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12^a, but there is written *اینها العطشای* instead of *اینها العطشان*.

Kiṭ'as, on fol. 206^b, and

Rubá'is, on fol. 212^a, both beginning as in the preceding copy.

Dated the 16th of Rabi'-alawwal, A. H. 1085 (A. D. 1674, June 20), by Shaikh Káli.

No. 925, ff. 214, 2 coll., each ll. 15; clear Nasta'lik; size, 9 in. by 5½ in.

1280

An extract from the same *diwán*.

Contents :

Ghazals, in alphabetical order, on fol. 572^a, beginning :

از تو يك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubá'is, on fol. 622^a, beginning : ای سرو ترا اگر چه
طوبی خوانیم الخ.

The initial *rubá'i* of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572-623, ll. 44; clear Nasta'lik; ornamented throughout.

1281

Diwán-i-Maghribi (دیوان مغربی).

The lyrical poems of Mullá Muḥammad Shirin Maghribi of Nā'in, in the province of Isfahán, who was a friend of Kamál Khujandi, and died at Tabriz, A. H. 809 (A. D. 1406, 1407); comp. Bodleian Cat., No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His *diwán* has been printed in Persia, A. H. 1280.

Contents :

A preface in prose, on fol. 1^b, beginning : الحمد لله
الذی انشاء عروض الکون بسی الجسم الثقیل والروح
الخفیف الخ.

Ghazals, in alphabetical order, except the first, preceded by a short *mathnawi* (dedicated to Shāhrukh).

Beginning of the *mathnawi*, on fol. 2^b :

بس از بینی درین دیوان اشعار
خرابیات و خرابیاتی و خمار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3 :

نظرت فی رقی نظرت فصار فداک الخ

Beginning of the first alphabetical poem, on fol. 3^b :

خورشید رخت چو گشت پیدا
ذرات دو کون شد هویدا

Tarji'at and *rubá'is*, on fol. 74^a, beginning :

آفتاب وجود کرد اشراق - نور او سر بسر گرفت آفتاب

At the end of the *diwán*, on fol. 92^b, there are some prose-lines, beginning : زیرا که علوم و معارف ایشان ذوقی الخ.

Dated the 10th of Shawwál, A. H. 1151 (A. D. 1739, Jan. 21), by Ghulám Muḥyi-aldinkhán of Gilán. Some *mathnawi*-baits on the fly-leaves.

No. 230, ff. 1-92, 2 coll., each ll. 15; Shikasta; size, 8¼ in. by 5 in.

1282

Another copy of the same.

This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few *mathnawi*-baits and *rubá'is* at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gísúrái, the 7th of Rabi'-alawwal, A. H. 1139 (eighth year of Muḥammadsháh's reign)=A. D. 1726, Nov. 2.

No. 254, ff. 277-382, 2 coll., each ll. 12-15; careless Nasta'lik; size, 8¾ in. by 4¾ in.

1283

An incomplete copy of the same.

Contents :

Ghazals, in alphabetical order, on fol. 1^b, beginning :

هیچ دانی که ما کئیم وشما - سایه آفتاب و نور خدا

The first alphabetical poem of the preceding copy is here the *second* (on fol. 2^a).

Rubâ'is, incomplete at the end, on fol. 61^b, beginning:

ای گشته عیان رویتو از جام جهان
پیدا شده از نام خوشت نام جهان

The last rubâ'i corresponds to fol. 91^b, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'liq; size, 7½ in. by 4½ in.

1284

Khamsa-i-Jamâliyyah (خمسة جمالیة).

Five mathnawis, in imitation of the five famous poems of Nizâmî, composed by a poet with the takhallus *Jamâlî*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is *حضرة الجمالیة الاحمدیة*). He flourished at the end of Timûr's reign, and under his first successors. The five poems of this khamsah are:

1. *تحفة الابرار*, in twenty makâlas, an imitation of the *Makhzan-alarâr*, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست سرآغاز کتاب کریم

2. *مهر و نگار*, an imitation of *Khusrau and Shîrîn*, on fol. 29^b, beginning:

بفضل بی کران یا ذی المعالی
در توحید بگشا بر جمالی

Composed A. H. 805 (A. D. 1402, 1403), see fol. 85^b, l. 14.

3. *محمزون و محبوب*, an imitation of *Lailâ and Majnûn*, on fol. 86^b, beginning:

ای ذات ترا بدایتی نی - اوصاف ترا نهایتی نی

Composed A. H. 814 (A. D. 1411, 1412), see fol. 132^a, l. 20.

4. *هفت اورنگ*, an imitation of the *Haft Paikar*, on fol. 132^b, beginning:

ای جهان جمله آفریده تو - سقف افلاک برکشیده تو

Composed A. H. 820 (A. D. 1417), see fol. 178^b, last line but one.

5. Another mathnawî, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawis, viz. fol. 134^a, ll. 10, 11, occurs already in the beginning of the *هفت اورنگ*, that is in the fourth poem. Beginning of this mathnawî, on fol. 179^b:

الهی ز مه تا بماهی تراست
همه بندگانیم و شاهی تراست

No doubt it is an imitation of the *Iskandarnâma*. Many leaves are a little injured; the last page is very severely damaged. The second mathnawî is dated the

8th of Ramađân, A. H. 869 (A. D. 1465, May 4), the third in the month Muḥarram, A. H. 870 (A. D. 1465, Aug.-Sept.). We learn from the colophons of both, that this copy was made in Baghdâd.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'liq; illuminated frontispiece at the beginning of each poem; pictures on ff. 14^a, 24^a, 75^a, 101^b, 125^b, and 205^a; size, 12½ in. by 7½ in.

1285

Diwân-i-Kâsim-i-Anwâr (دیوان قاسم انوار).

The lyrical poems of Sayyid Mu'in-aldin 'Ali Kâsim-i-Anwâr, with the two takhalluṣes Kâsim and Kâsimî, born in Sarâb, near Tabrîz, A. H. 757 (A. D. 1356), died at Kharjird, near Jâm, A. H. 837 (A. D. 1433, 1434); see *Haft Iqlim*, No. 1314, col. 476 above, and comp. *Bodleian Cat.*, Nos. 862-866; *Rieu ii.* p. 635 sq.; *W. Pertsch*, p. 101, and *Berlin Cat.*, p. 860 sq.; *A. Sprenger, Catal.*, p. 532; *G. Flügel i.* pp. 558, 559; *J. Aumer*, p. 28; *Bland, Century of Persian Ghazals*, No. 6; etc.

Contents:

Daulatshâh's account of Kâsim's life and works (*ذکر دّر دریای*), on fol. 1^b, beginning: *سید قاسم انوار*. *Daulatshâh* is the only biographer who, with his usual inaccuracy, fixes the poet's death in A. H. 835 (A. D. 1431, 1432).

Ghazals, in alphabetical order, except the first two, on fol. 9^b. Beginning of the initial ghazal:

من بیچاره سودازده سرگردانم
که باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10^b:

ای صبح سعادت ز جبین تو هویدا
این حسن چه حسنست تبارک و تعالی

Tarjîbands, *kiṭ'as*, short mathnawis, and rubâ'is, on fol. 209^a, beginning:

بیا ای عشق عالمسوز بی غم
قدم بر چشم من نه خیر مقدم

(see No. 863 in the *Bodleian Cat.*).

This copy is dated the 4th of Jumâdâ-althâni, A. H. 1028 (A. D. 1619, May 19), by 'Abd-allatîf al-'Abbâsi (the learned editor and commentator of Sanâ'i's *Hadîkah* and *Jalâl-aldin Rûmî's mathnawî*, see above, Nos. 923, 924, 1088-1091, 1101, 1102), who wrote it for Mirzâ Muḥammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'liq; two small pictures, the first rather effaced, on ff. 18^b and 39^a; blanks on ff. 140^b and 200^a; size, 6¾ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

first sixty-two leaves in this most bewildering order: ff. 1-20, 29, 22, 23, 30, 21, 24, 25, 47-53, 54, 32-38, 27, 28, 26, 55-60, 39-46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^a. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163^b, four rubâ'is.

One tarji'band, ghazals, kiṭ'as, short mathnawis and rubâ'is, all mixed together, beginning, on fol. 164^a:
 الا ای عشق الخ (see the preceding copy, fol. 209^a).

The last mathnawî, on fol. 178^a, begins:

الا ای شاهباز قدس لاهوت - مقید مانده در دام ناسوت
 (identical with the *بیان واقعه امیر تیمور گورگان* in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'liq; size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A. H. 1174 (A. D. 1760, 1761), appears on fol. 1^a.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1^b; beginning the same as in the preceding copies.

One tarji'band, kiṭ'as, short mathnawis and rubâ'is, on fol. 189^b, beginning: *بیا ای عشق الخ*.

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1^b, with a few rubâ'is at the end.

No date. This MS. came into the library of Khânṣâhib Ḥabīb-allâh Khânṣâhib Bahâdur, A. H. 1213 (A. D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'liq; the first page supplied later; size, 8½ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1^b. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2^a: *زاهد*

از چشم یقین باز گشاید الخ (1286 in this Cat.), fol. 8^b, l. 3. The next complete ghazal on the same page corresponds to fol. 4^a, l. 1, in the same copy. This part breaks off, on fol. 169^b, with the fourth bait of a ghazal rhyming in ی; the last verse corresponds to fol. 146^a, l. 7, in No. 2831.

Kiṭ'as, one tarji'band, and short mathnawis, on fol. 170^a, defective both at the beginning and end; the first bait occurring belongs to a kiṭ'ah, corresponding to fol.

IND. OFF.

169^b, l. 9, in No. 2831; the first complete kiṭ'ah on the same page to fol. 172^b, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawî, on fol. 179^b.

The right order of ff. 33-42 is: 33, 41, 35-40, 34, 42; and of ff. 73-82: 73, 80, 81, 76-79, 74, 75, 82. A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'liq; size, 8½ in. by 4½ in.

1290

Kulliyât-i-Kâtibi (کلیات کاتبی).

Complete poetical works of Shams-aldin Muḥammad bin 'Abdallâh Kâtibi, who was born in Tarshiz, studied in Nishâpûr, and died at Astarâbâd A. H. 838 or 839 (A. D. 1434-1436), see *Haft Iklim*, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867-870; *Rieu* ii. pp. 637-639; *W. Pertsch*, p. 76, and *Berlin Cat.*, p. 862; *A. Sprenger, Catal.*, p. 457; *G. Flügel* i. p. 561; *Cat. Codd. Or. Lugd. Bat.* ii. p. 119; *Cat. des MSS. et Xylographes*, p. 366; *J. C. Tornberg*, p. 104; *H. Khalifa* iii. p. 302, No. 5625; *Onseley, Biogr. Notices*, p. 188 sq.; *Bland, Century of Persian Ghazals*, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1^b, beginning:

آفاق پر صداست ز کوه گناه ما
 کوه گناه چند بود سنگ راه ما

Kiṭ'as, on fol. 83^b, beginning:

شبی بمجلس میر اردشیر در رفتم
 به بنده بود یکی قطعه بهتر از طبعی

Rubâ'is, and some fards, on fol. 90^a, beginning:

ای خنده حسن گلعداران از تو
 وی گریه ابر نوبهاران از تو

This part is dated by the copyist Ni'mat-allâh bin 'Inâyat-allâh the 14th of Rabi'-alawwal, A. H. 1007 (A. D. 1598, Oct. 15).

First mathnawî, the *Gulshan-i-Abrâr* (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Nizâmi's *Makhzan-alarâr*, incomplete at the beginning, on fol. 100^a. The first bait found here runs thus:

جذبۀ لطفت چو کمند افکند
 هر دو جهانرا ز سمند افکند

This is the 214th bait of the poem, corresponding to fol. 193^a, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawî, entitled *Sî Nâma* (سی نامه), or the 'Thirty Epistles,' on fol. 116^b, beginning:

زهی سی نامه ام نامی ز نامت
 حدیثم حرفی از جزو کلامت

Copied the 19th of Muḥarram, A. H. 1007 (A. D. 1598, Aug. 22).

Third mathnawî (or risâlah, as it is styled in the colophon), on fol. 152^b, entitled *Dilrubâi* (دلربای), or 'the Charmer,' an allegorical poem, beginning:

زهی روح را رحمتت رائحه - کلام مرا حمد تو فاتحه

Fourth mathnawî, entitled *Majma'-albahrain* (مجمع البحرین), or 'Combination of the two seas or metres,' also styled *Nâzîr u Manzûr* (ناظر و منظور), on fol. 166^b, beginning:

ای شده از قدرت تو ما و طین
لوحهٔ دیباچهٔ دنیا و دین

Fifth mathnawî, entitled *Dah bâb* (ده باب), or the 'Ten Chapters,' on fol. 198^b, beginning:

ای برحمت عالی را کارساز
جمله عالم را برحمت کار ساز

This mathnawî is identical with the *Tajnisât* (تجنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Kašidas, interspersed with *tarjî'bands*, *musaddasât*, etc., on fol. 231^b, beginning:

سپاس و حمد ترا زبید ای محقق برحق
که حامدند ترا مطلقا مقید و مطلق

The initial *kašidah* of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232^b. Ff. 22-38 are misplaced, the right order is: 21, 24-30, 22, 23, 32-37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19; clear and distinct *Nasta'lik*; illuminated frontispieces on ff. 1^b, 116^b, 152^b, 166^b, 198^b, and 231^b; ff. 1^b, 2^a, 116^b, 117^a, 152^b, 153^a, 166^b, 167^a, 198^b, 199^a, 231^b, and 232^a richly adorned; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1291

Another copy of the same.

Contents:

Kašidas, intermixed with *tarjî'bands*, on fol. 1^b, beginning as in all the usual copies: *ای گیل آدم بخمر الخ* (the second poem in the preceding copy, on fol. 232^b).

Ghazals, arranged alphabetically, on fol. 78^b, beginning as in the preceding copy.

Kiṭ'as, on fol. 179^a, beginning: *دل ار خواهی الخ* (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'is and riddles, on fol. 186^b, beginning: *ای وعدهٔ دیدار تو ميعاد بهشت الخ*.

The five mathnawis in the following order:

1. *Gulshan-i-Abrâr* (= 1 in the preceding copy), on fol. 190^b, beginning:

بسم الله الرحمن الرحيم - تاج کلامت و کلام قدیم

2. *Dah bâb* (= 5 in the preceding copy), on fol. 211^b.

3. *Majma'-albahrain* (= 4 in the preceding copy), with a preface in prose, on fol. 249^b, beginning: *مدام از حضرت مبلغ الهام الخ*; the poem itself begins on fol. 251^a.

4. *Si Nâma* (= 2 in the preceding copy), on fol. 285^b.

5. *Dilrubâi* (= 3 in the preceding copy), on fol. 330^b.

This copy is dated the 15th of *Dhû-ahjijah*, A. H. 1087 (A. D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent *Nasta'lik*; illuminated frontispieces on ff. 1^b, 78^b, 190^b, 211^b, 249^b, 285^b, and 330^b; illuminated headings besides throughout; the first two pages richly adorned; a vignette on fol. 1^a; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1292

The same.

Contents:

Kašidas, intermixed with *tarjî'bands*, on fol. 1^b, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84^b, beginning as in the two preceding copies.

Rubâ'is, on fol. 180^a, beginning: *داماد نبی شیر خدا صدر امین الخ*.

Four mathnawis (the *Dilrubâi* is wanting in this copy) in the following order:

1. *Gulshan-i-Abrâr*, on fol. 187^b.

2. *Majma'-albahrain*, with the prose-preface, on fol. 210^b; beginning of the poem on fol. 212^a.

3. *Dah bâb*, on fol. 243^b.

4. *Si Nâma*, on fol. 278^b.

No date.

No. 223, ff. 316, 2 coll., each ll. 20; beautiful *Nasta'lik*; illuminated headings, with *Kûfic* inscriptions, on ff. 1^b, 84^b, 187^b, 210^b, 243^b, and 278^b; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1293

Diwân-i-Shâhi (دیوان شاهی).

Lyrical poems of *Âkâ Malik bin Jamâl-aldîn Amir Shâhi* of *Sabzwâr* in *Khurâsân*, belonging to the princely family of the *Sarbadârs*, who died in *Astarâbâd*, A. H. 857 (A. D. 1453), see *Haft Iqlim*, No. 771, col. 434 in this Cat., and comp. *Bodleian Cat.*, Nos. 875-881; *Rieu* ii. p. 640; *W. Pertsch*, *Berlin Cat.*, p. 864; *A. Sprenger*, *Catal.*, p. 563; *G. Flügel* i. p. 562 sq.; *Cat. Codd. Or. Lugd. Bat.* ii. p. 119; *Cat. des MSS. et Xylographes*, p. 366; *Rosen*, *Persian MSS.*, pp. 205, 209, and 210; *J. C. Tornberg*, p. 105; *Ouseley*, *Biogr. Notices*, pp. 139-143; *H. Khalifa* iii. p. 286, No. 5480.

This copy contains:

A *murabba'*, on fol. 2^b, beginning: *شکر خداوند که در ابتدا الخ*.

Ghazals, in alphabetical order, except the first (which rhymes in; and begins: *یارب بسوز سینهٔ زندان پاکباز الخ*, corresponding to fol. 27^b in the following copy); the second, i.e. the first alphabetical *ghazal*, on fol. 3^b, is the usual one: *نقش بسته نام خطت با سرشت ما الخ*.

At the end a few *rubâ'is*.

Ff. 27-42 are misplaced; their right order is: 27, 39, 40, 28-38, 41, 42.

Dated A. H. 929 (A. D. 1522, 1523).

No. 3386, olim 13, J. 18, ff. 43, 2 coll., each ll. 14; *Nasta'lik*; two pictures on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; small gilt headings throughout; size, 8 in. by 4 $\frac{1}{2}$ in.

1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubâ'is at the end.

Dated A. H. 970 (A. D. 1562, 1563).

No. 3479, olim 13. J. 19, ff. 50, 2 coll., each ll. 12; clear and distinct Nasta'lik; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{8}$ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2^a, as in the preceding copy), with a short prose-introduction, on fol. 1^b: بزرگان گفته اند

بهترین جلیسی و خوشترین انیسی الخ

Dated in Dhû-alhijjah, A. H. 1017 (A. D. 1609, March-April).

No. 3514, olim 2049, ff. 30, 2 coll., each ll. 13; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{8}$ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual. A few kit'as and rubâ'is at the end.

No date.

No. 2707, ff. 53, 2 coll., each ll. 9-10; distinct Nasta'lik; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6 $\frac{3}{8}$ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter *s*), and the other of one leaf at the end after fol. 43 (in the rhyme-letter *y*). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muḥammad bin Maulânâ Jamâl Muhammad Nausârî, A. H. 1030(?) = A. D. 1621. College of Fort William, 1825.

No. 2108, ff. 1-43, 2 coll., each ll. 13; Nasta'lik; size, 7 $\frac{1}{8}$ in. by 4 $\frac{3}{8}$ in.

1298

Sitta-i-Dâ'i (ستۀ داعی).

Six mathnawis, by Nizâm-aldin Mahmûd bin al-Ḥasan al-Ḥusainî of Shîrâz, with the takhalluṣ Dâ'i, who was born A. H. 810 (A. D. 1407, 1408), and collected his complete poetical works for the first time in A. H. 865 (A. D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawî is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyât are given in full; Rieu ii. p. 791^b, and

A. Sprenger, Catal., p. 387. This copy contains only his mathnawis, viz.:

1. Kitâb-i-Mashâhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2^b, beginning:

بلبل اگر ناله بر آرد رواست
خاصه که از طرف گلستان جداست

Composed A. H. 836 (A. D. 1432, 1433).

2. Kitâb-i-Ganj-i-rawân (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten maḳâlas, on fol. 29^b, beginning:

نخستین که آید قلم در زبان
بمحمد خدا به که گردد روان

Composed A. H. 841 (A. D. 1437, 1438).

3. Kitâb-i-Cihîl Şabâḥ (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63^b, beginning:

بنیاد سخن بنام حق نه - کز هر چه بهست نام حق به

Composed A. H. 843 (A. D. 1439, 1440).

4. Kitâb-i-C'âr C'aman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97^b, beginning:

میوه باغ جان ما سخن است
چه سخن هر چه از خدا سخن است

Composed A. H. 842 (A. D. 1438, 1439).

5. Kitâb-i-Cashma-i-Zindagâni (کتاب چشمه زندگانی), or 'Book of the Fountain of Life,' on fol. 139^b, beginning:

ستایش را سزاواری خدایا - که بخشیدی مرا یاری خدایا

Composed A. H. 856 (A. D. 1452).

6. Kitâb-i-Ishk-nâma (کتاب عشقنامه), or 'Book of Love,' on fol. 174^b, beginning:

از ازل گرگوش داری تا ابد - بشنوی از هر زبان حمد احد

Composed A. H. 856 (A. D. 1452).

To these six mathnawis there is added, on ff. 247^b sq., a seventh mathnawi without any title, a kind of Sâkinâma, dealing with the various topics of Şîfism, beginning, on fol. 247^b:

الحمد لواءب الانابه - والشکر لمن له الاجابه

It ends on fol. 284^b, and is followed by a series of *Tarjî'ât*, beginning:

عشقم از خویشتن ندامت داد - سرم اندر ره ملامت داد

A short preface in prose, on fol. 1^b, opens the *Sittah*.

No date. An entry, dated A. H. 1059 (A. D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; size, 8 $\frac{1}{8}$ in. by 4 $\frac{1}{8}$ in.

1299

Diwân-i-Riyâdî (دیوان ریاضی).

The lyrical poems of Maulânâ Riyâdî of Samarḳand, who was drowned A. H. 884 (A. D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.

The diwân contains only ghazals, in alphabetical order, beginning:

ای پری از رخ بر افکن طرّه طرار را
تا بکی بر روی مصحف می نهی زنار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'liq; an illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Jâmi (Nos. 1300-1389).

1300

Kulliyât-i-Jâmi (کلیات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-aldîn 'Abd-alrahmân Jâmi, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A. H. 817 (A. D. 1414, Nov. 7), and died at Harât the 18th of Muḥarram, A. H. 898 (A. D. 1492, Nov. 9); see on his life and works, Rosenzweig, Biographische Notizen über Mawlana Abdurrahman Dschami, etc., 1840; Jourdain, Biogr. Universelle, vol. xi. p. 431; De Sacy in Notices et Extraits, vol. xii. p. 287; Journal Asiatique, vi. p. 257, and 5^{me} série, xvii. p. 301; Ouseley, Biogr. Notices, pp. 131-138; W. Nassau Lees, A Biographical Sketch of the mystic philosopher and poet Jâmi (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, Notice of Jâmi's life, in his English translation of 'Salâmân and Absâl', London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rosen, Persian MSS., pp. 215-261 (where a most elaborate account of the precious autograph of the poet's Kulliyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894-976; Rieu i. p. 17, and ii. pp. 643-650; W. Pertsch, p. 102, and Berlin Cat., pp. 867-883; A. Sprenger, Catal., pp. 447-451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flügel i. pp. 564-575; J. Aumer, pp. 30-33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmi's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. First portion.

I. Two centre-columns on ff. 1-463.

1. The first *diwân* (otherwise styled *فاتحة الشباب*, 'The Beginning of Youth'; the title *کتاب دیوان اول* is here wrongly prefixed to the second part, on fol. 65^b), in two parts, viz.:

a. *Kašidas*, *tarij'ât*, *marâthi*, and short *mathnawis*, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1^a: *که سبّاحان بحر شعرند جمع ساختہ الخ* correspond to Rosen, Persian MSS., p. 228, l. 4, and No. 2628 (1301 in this Cat.), fol. 1^b, last line; the date of composition, A. H. 884 = A. D. 1479, 1480 (*بر روی صدف نهاد یک دانه گهر*), appears here on fol. 3^b, l. 6. Immediately after that the *kašidas* and *tarij'bands* begin on fol. 3^b, l. 8, the first being headed:

زان پیش : *تحمید خداوند تعالی و تقدس*
کز مداد دهم خامه را مدد الخ
on fol. 61^a:

بنام خدای که پست و بلند

ز خورشید فضلش بود بهره مند

b. Ghazals, *kiṭ'as*, and *rubá'is*, beginning, on fol. 65^b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرحمن الرحيم - اعظم اسماء علم حکيم

The first alphabetical ghazal begins, on fol. 67^b:

یا من بدا جمالك فى كل ما بدا

بدا هزار جان مقدس ترا فدا

The proper order of ff. 1-141 is: 1-38, 61-140, 39-60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ه (the last bait, on fol. 206^b, corresponds to fol. 254^b, l. 10, in the following copy; and the first, on fol. 207^a, to fol. 273^a, first line, in the same copy); the second comprises all the baits of the last ghazal in ی, except the first two, and six *kiṭ'as* (corresponding to fol. 307^a, l. 13-fol. 308^a, lin. penult., in the following copy); the first *kiṭ'ah* that appears here begins: *برای نعمت دینی که خاک بر سر آن الخ*

(= fol. 308^a, last line, in the same copy); the *rubá'is*, on fol. 243^a, begin as in Rosen, p. 238: *سبحانک لا علم لنا* *الا ما الخ*. This first *diwân* is dated by the transcriber

(whose name, Sultân Muḥammad of Harât, appears on fol. 463^b) the 3rd of Ramadân, A. H. 923 (A. D. 1517, Sept. 19). Printed Constantinople, A. H. 1284. Other copies of this *diwân* are noticed in Bodleian Cat., No. 894, 22; No. 895, 24; No. 896, 9 and 10; and Nos. 947-954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867-870; A. Sprenger, Catal., p. 448, No. 1; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-570^b, centre; A. F. Mehren, p. 41; J. C. Tornberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flügel i. pp. 570 and 571, Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The second *diwân* (*کتاب دیوان ثانی*, otherwise styled *واسطة العقد*, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252^b, beginning: *بسم الله الرحمن الرحيم - املی حمد المتان الکريم الخ*, see Rosen, p. 239. The date of composition, A. H. 894 = A. D. 1489 (contained in the *ta'rikh* *چوتّمته*), appears here on fol. 253^a, lin. penult., whereas the wrong date, A. H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Kašidas, on fol. 253^b (with *one* *tarkibband*, on fol. 260^a), beginning as in Rosen, p. 240, with a *kašidah*, *درین صحیفه چو*; initial bait: *آغاز کردم املی را الخ*

Three unalphabetical ghazals, on fol. 269^a, beginning:

اتّما الله ال واحد الّ

Ghazals, in alphabetical order, on fol. 269^b: دى
گذشتيم بدان دلبر و كرديم دعا الّ

At the end the same musammaʿ as in Rosen, p. 244:

سقاك الله الّ

Muḳaṭṭaʿat, on fol. 375^b, beginning: جامى سخن بر

آننّه دل بود چو زنگ الّ

Rubāʿis, on fol. 379^b: تا ما ره تسبيح و ثنا مى

پويم الّ

Other copies of this diwān are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407^b-537^b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A. H. 884; in Dorn, p. 372, viz. 885; in Krafft, viz. 889, etc.

3. The third diwān (کتاب ديوان ثالث, otherwise styled خاتمة الحيوه, 'The Conclusion of Life'), containing:

A short preface, on fol. 383^a, beginning:

بسم الله الرحمن الرحيم - طرفه خطابيست ز سفر قدیم

The date of composition, A. H. 896 = A. D. 1490, 1491 (در شهر سنه سنه و تسعين و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246, viz. التوحيد, مناجات, and فى نعت النبى (the last without a title here), followed by ḳaṣidas, on fol. 383^a, last line; first bait: آنکه تسبيح حما بر صدق الّ
او آمد گوا الّ

One tarkibband (on the death of Khwājah 'Ubaid-allāh) on fol. 392^b, and two ta'rikhāt, see Rosen, p. 247.

Ghazals, in alphabetical order, on fol. 395^a, preceded by the same two short pieces described in Rosen, viz. التوحيد (on fol. 394^b), and the praise of the prophet.

Beginning of the initial ghazal:

بر آمد شاه عشق از طور سینا

وز آنجا زد علم بر دیر مینا

Muḳaṭṭaʿat, on fol. 458^a, beginning: درین نشیمن
ادبار جامیا کاری الّ

Rubāʿis, on fol. 460^b, beginning: معشوق ازل که هر
که دل بست بدو الّ

The two mathnawi-baits (نیست در راه الّ), and the last two baits of the معنیات (بر حاشیه لوح الّ), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هر کس که ازین جهان دلگیر بگست الّ. are found here on fol. 463^a.

This part is dated by the same Sultān Muḥammad of Harāt (see fol. 252^a in this MS.), the last of Muḥarram, A. H. 924 (A. D. 1518, Feb. 11).

Other copies of the third diwān are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327^b-406^b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwāns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wiekherhauser, Leipzig, 1855, and Vienna, 1858; Schlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1^b-438^b.

4. Tuḥfat-alahrār (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawi, completed A. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 1^a (the first page missing); the mathnawi itself opens, on fol. 1^b:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کریم

It comprises ff. 1^b-38^b and 61^a-68^b (see above on the order of ff. 1-141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933-939; Rieu ii. pp. 645, No. 7, and 646-648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883-884^a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrār (سبحة الابرار), 'The Rosary of the Righteous,' another religious mathnawi, with a prose-preface, on fol. 69^b: المنة لله كد بخون گر خفتم يكچند الّ
چو غنچه عاقبت شكتم الّ
the mathnawi itself opens, on fol. 70^a:

ابتداء بسم الله الرحمن

الرحيم المتوال (المتوالى) الاحسان

It comprises ff. 69^b-140^b and 39^a-60^a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections;' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940-946; Rieu ii. pp. 644, No. 2, and 646-648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885-887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yūsuf u Zalikhā (يوسف و زليخا), a romantic mathnawi, completed A. H. 888 (A. D. 1483), and beginning, on fol. 60^b:

الهي غنچه اميد بگشای - گلى از روضه جاويد بنماي

It comprises ff. 60^b and 141^a-248^a. Two lacunas after

ff. 206 and 239 (see above in the *first* diwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903-923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888-893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (ليلی و مجنون), another romantic mathnawî, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248^b:

ای خاک تو تاج سر بلندان - مجنون تو عقل هوشمندان
Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc.

8. Sikandarnâma (سکندرنامه), more correctly styled: *Khirdnamê* (خردنامه سکندری), 'The Wisdom-book of Alexander,' an ethical mathnawî, beginning, on fol. 366^b:

الهی کمال الہی تراست - جمال جهان پادشاهی تراست
see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464-555:

9. Silsilat-aldhahab (سلسلۃ الذهب), 'The Golden Chain,' a religious mathnawî, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464^b:

لله الحمد قبل کُلِّ کلام - بصفات الجلال والاکرام

It is divided into three books or daftars; the *first*, on fol. 464^b; the *second*, on fol. 509^b; the *third*, on fol. 528^a. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926-932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878-882; Rosen, pp. 218-220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawî, beginning, on fol. 541^b:

ای بیادت زنده جان عاشقان
زب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1-463, 3 centre-coll. on ff. 464^b-555, each ll. 19; an additional margin-column on ff. 1-438^b and 464^b-554^b, ll. 34; Nasta'liq; illuminated headings at the beginning of each part; size, 9 $\frac{3}{8}$ in. by 6 in.

1301

Jâmi's *first* diwân.

Another copy of Jâmi's *first* diwân, arranged exactly as in the preceding Kulliyât, and containing:

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - هست صلاى سر خوان کريم

Kāsidās, tarji'ât, marāthi, and short mathnawis, on fol. 5^b, beginning: *زان پیش کز آلح*; the mathnawis begin, on fol. 54^a: *بنام خدای که آلح*.

Ghazals, the first six unalphabetical, on fol. 59^b; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musannaf: *الا ای ماء آلح*, as noticed in Rosen, p. 238.

Muḳaṭṭa'ât, on fol. 307^b, beginning:

دلا منشمین درین ویرانه چون چغد
سوی مرغان قدسی آشیان پر

see Rosen, p. 238.

Rubá'is, on fol. 312^a, beginning: *سبحانک لا علم آلح*.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلی). Bibliotheca Leydeniana.

No. 2628, ff. 323, 2 coll., each ll. 17; illuminated frontispieces on ff. 1^b, 5^b, and 59^b; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'liq; good eastern binding; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

1302

A defective copy of the same.

This copy of Jâmi's *first* diwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubá'is) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

beginning; the copy opens abruptly with this final bait: **آن سرو سهی قدرا شد خاک قدم جامی الخ**, corresponding to fol. 64^b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the musammaṭ: **الا ای ماه الخ**.

Muḳaṭṭa'ât, on fol. 232^b, beginning: **دلا منشین الخ**.
Rubâ'is, on fol. 237^a, beginning: **سمحانک لا علم الخ**.
The usual prose-preface of the first diwân, on fol. 249^b, beginning:

بسم الله الرحمن الرحيم - هست صلی الخ

Ḳaṣidas, tarji'ât, marâthi, short mathnawis, etc., on fol. 253^a, beginning: **زان پیش الخ**.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17; Nasta'liḳ; illuminated frontispiece on fol. 249^b; size, 9¼ in. by 5¾ in.

1303

The *first* part of Jâmi's *first diwân*.

Contents:

Prose-preface, on fol. 1^b, beginning as usual.

Ḳaṣidas, etc., on fol. 5^b, beginning: **زان پیش الخ**.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15; large and clear Nasta'liḳ; illuminated frontispiece; size, 9½ in. by 5¾ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16-39, 2-15, 40-50.

Fol. 16^a opens at the end of a ḳaṣidah, corresponding to No. 2628 (1301 in this Cat.), fol. 7^b, l. 10; the first complete ḳaṣidah on the same page begins: **بانگ رحیل** = No. 2628, fol. 7^b, lin. penult.; the mathnawis begin, on fol. 46^b: **بنام خدای الخ** (=No. 2628, fol. 54^a), and go down to the end. The copy comprises therefore fol. 7^b, l. 10 to fol. 58^b of No. 2628. The first leaf (fol. 1^b), written by a more modern hand, contains a repetition of the first nine baits of a ḳaṣidah, beginning: **ای سر از قدر الخ**, corresponding to fol. 39^b, l. 8 sq. in this copy and to No. 2628, fol. 31^b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct Nasta'liḳ; illuminated frontispiece; size, 10 in. by 6¾ in.

1305

The *second* part of Jâmi's *first diwân*.

Contents:

Unalphabetical ghazals, on fol. 1^b, beginning: **بسم الله الرحمن الخ**.

Alphabetical ghazals, on fol. 3^b, beginning: **یا من** الخ; at the end the usual musammaṭ.

Muḳaṭṭa'ât, on fol. 236^b, beginning: **دلا منشین الخ**.

Rubâ'is, on fol. 238^b, beginning: **سمحانک لا الخ**.

Dated 1st of Dhû-alhijjah, A. H. 932 (A. D. 1526, Sept. 8), by Luṭf-allâh bin Ḥasan Ma'âd alḤusaini. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct Nasta'liḳ; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1306

The same *second part*.

Contents:

Unalphabetical ghazals, on fol. 1^b.

Alphabetical ghazals, on fol. 3^b; at the end the usual musammaṭ.

Muḳaṭṭa'ât, on fol. 271^b.

Rubâ'is, on fol. 276^b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A. H. 988 (A. D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; Nasta'liḳ; small illuminated frontispiece; size, 10 in. by 5¾ in.

1307

An *earlier collection* of Jâmi's minor poems, afterwards embodied in the *first diwân*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first diwân*, dated, on fol. 219^b, the 10th of Sha'bân, A. H. 874 (A. D. 1470, Feb. 12), by Darwish 'Ali, known as Waisi (درویش علی), and must contain therefore that earlier collection of lyrical poems which Jâmi, when about fifty years old, dedicated to Sulṭân Abû Sa'id, and which he afterwards included in *both parts* of his first diwân; the usual preface: **موزون ترین کلامی الخ**, is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first diwân*); G. Flügel i. pp. 570-572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial ghazal of the *second part* of the first diwân, on fol. 1^b:

بسم الله الرحمن الرحيم - اعظم اسماء عليم حکيم

the second poem corresponds to the usual second one; the third is headed: **فی نعت نبی الخ**, and begins:

ای ذات تو الخ, agreeing with fol. 192^a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2^b, in consequence of a lacuna between ff. 2 and 3; on fol. 3^a, l. 2, appears the tarji'band: **ماء معین چیست الخ**, corresponding to fol. 36^a, l. 7 ab infra, in No. 2628; the next following

poem, on fol. 6^a, is a *kašidah*, *چو پیوند با دوست الخ*, agreeing with fol. 23^a, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first *diwân*.

The usual alphabetical ghazals of the *second part* begin here, on fol. 7^b: *یا من بدا جمالك الخ*.

Another set of *tarji'ât* and *marâthi* (later included in the first part), on fol. 202^a, beginning: *صبحدم بادۀ صبحدم*; corresponding to fol. 41^a, l. 3 *ab infra*, in No. 2628; on fol. 209^a the usual *musamma't* of the *second part*: *الا ای ماء الخ*.

Mukatta'ât, on fol. 213^b; the first is not a proper *kiṭ'ah*, but a short ghazal; the second is the initial *kiṭ'ah* of the first *diwân*: *دلا منشین الخ*.

Rubâ'is, on fol. 216^a, beginning: *یا من ملکوت کَلّ الخ*; corresponding to fol. 321^b, l. 4, in No. 2628.

On ff. 1^a, 220^a, and 220^b there are written by the same hand some abrupt pieces in prose and verse, probably belonging to *Jâmi* also.

No. 1624, ff. 220, 2 coll., each ll. 17; *Nasta'liq*; size, 8 in. by 4½ in.

1308

Another copy of the *earlier collection*.

This copy contains about the same miscellaneous poems as the preceding one (ghazals, *tarji'ât*, *kiṭ'as*, *rubâ'is*, etc.), and—in addition to them—the earlier preface with the dedication to *Abû Sa'id*, on fol. 226^b: *موزون ترین کلامی که غزال (غزل) سرایان انجمن انس و محبت وقافیه سنجان الخ*.

The usual initial ghazal (as in the preceding copy), on fol. 229^a; the first alphabetical ghazal, on fol. 238^a, begins here: *هر دم افزونی چو گل رخسار آشناک را الخ*, corresponding to fol. 71^a, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226^b–619, ll. 26; *Nasta'liq*; illuminated heading on fol. 226^b.

1309

The same.

The second or larger half of this copy represents the same *earlier collection*, but in a shorter form; it begins, on fol. 55^a, with the same prose-preface as the preceding copy: *موزون ترین کلامی که غزل سرایان الخ*, and contains ghazals, *tarji'ât*, *kiṭ'as*, *rubâ'is*, etc.

The usual initial ghazal, on fol. 57^b, l. 10; the alphabetical ghazals, on ff. 62^b–174^a.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from *Jâmi's Bahâristân* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh

raudâh of that work is found on ff. 33^a, l. 3 *ab infra*, to 54^b *روضۀ هفتم در داستان مرغان قافیه سنج سرایستان* (سخنوری الخ). This miscellaneous portion begins with a *kašidah* of *Sa'di*, on fol. 1^b.

No date. *Bibliotheca Leydeniana*.

No. 2471, ff. 180, ll. 13–15; *Nasta'liq*, in a large, uncut handwriting; size, 9 in. by 4½ in.

1310

Similar selections from *both parts* of the *first diwân*.

Contents:

Three unalphabetical ghazals, on fol. 1^b, beginning: *سبحان من تحیر فی ذاته سواء الخ*, corresponding to the second ghazal in No. 2628 (1301 in this Cat.), fol. 60^a.

Ghazals, in alphabetical order, beginning, on fol. 3^a: *بکعبه گر نمای جمال خود مارا الخ*, corresponding to fol. 67^a, l. 10, in No. 2628.

One *tarji'band*, on fol. 140^b, beginning: *صبحدم بادۀ صبحدم*, see No. 1624 (1307 in this Cat.), fol. 202^a.

A few *kiṭ'as* and *rubâ'is*, on fol. 148^a (turned upside down), beginning: *دلا منشین الخ*.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10^a–16^a appears a *کتاب اختلاج*; on that of ff. 56^b–80^b a series of *'Umar bin Khayyâm's rubâ'is* (see above, Nos. 906 and 907); on that of ff. 81^a–86^a a *تلخیص البیان فی علامات مهدی آخر الزمان*, in four *faṣls*; and on that of ff. 98^a–103^a a tract on the interpretation of dreams (*در علم تعبیر*).

No date.

No. 3504, olim 7. J. 17, ff. 149, 2 coll., each ll. 14; *Nasta'liq*; size, 7¾ in. by 4½ in.

1311

The same.

This copy contains:

Ghazals, in *two series*, both arranged in alphabetical order, except the first four ghazals of the first series. Beginning of the initial poem of the *first series*, on fol. 1^b: *ای ذات تو از صفات ما پاک الخ*, see No. 1624 (1307 in this Cat.), fol. 2^b, and No. 2628 (1301 in this Cat.), fol. 192^a, l. 10; the first alphabetical ghazal is the usual one: *یا من بدا الخ*.

The *second series* begins, on fol. 120^b: *ای غمت تخم شادمانیها الخ*, corresponding to No. 2628, fol. 67^a, l. 1.

One *tarji'band*, followed by a few *kiṭ'as*, *rubâ'is*, etc.; beginning of the *tarji'band*, on fol. 135^b: *ای بروی تو چشم جان روشن الخ*, corresponding to fol. 44^b, l. 6, in No. 2628; beginning of the *rubâ'is*, on fol. 139^a: *یا من ملکوت الخ*, see No. 1624 (1307 in this Cat.), fol. 216^a.

No date. The right order of the leaves is: ff. 1-47, 53-57, 48, 58-95, 49-52, 96-145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta'liq; illuminated frontispiece; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1312

Shorter selections from the *first diwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

يا من بدا جمالك النخ

Tarji'ât, on fol. 90^a, beginning: صصحدم باده النخ.

Dated by Shaikh Ghulâm Naṣīr-aldin ibn Shaikh Muḥammad Ṣalāh Balgrāmi, the 13th of Muḥarram, in the third year of Shāh 'Ālam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1-93, 2 coll., each ll. 17; careless Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

1313

A defective copy of the same.

Ghazals, *kaṣīdah*, *tarji'ât*, short *mathnawīs*, and a few *rubā'īs*, beginning with the usual initial ghazal of the *second part*; there is a lacuna after fol. 2; fol. 2^b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60^b, l. 3 ab infra), and fol. 3^a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62^b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19-21. Sometimes a line or two are omitted.

No date. Copied by Sultān 'Alī of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 51, 2 coll., each ll. 17; clear Nasta'liq; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10 in. by 5 $\frac{1}{2}$ in.

1314

Jāmi's *second diwân*.

Another copy of Jāmi's *second diwân*, arranged exactly in the same way as in No. 1300, fol. 252^b sq.

Preface in prose, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم - املی حمد المثنان الکریم النخ
درین صحیفه چو
آغاز النخ

Three unalphabetical ghazals, on fol. 19^b, beginning: اآثم الله النخ.

Alphabetical ghazals, on fol. 20^a, beginning: ددی کگذشتیم النخ. At the end the usual *musammaṭ*.

Muḥaṭṭa'ât and *rubā'īs*, on fol. 115^a, beginning: ججامی سخن النخ.

No date.

No. 3425, olim 7. J. 20, ff. 1-122, 2 coll., each ll. 18; Nasta'liq; illuminated frontispieces on ff. 1^b and 19^b; size, 9 in. by 5 $\frac{1}{2}$ in.

1315

A defective copy of the same *second diwân*.

This *diwân* is wrongly styled on the fly-leaf دیوان جامی

IND. OFF.

جلد سوم, as if it was the third *diwân*; this mistake is simply due to the first page (fol. 1^b) actually containing the beginning of the prose-preface of the third *diwân*:

بسم الله الرحمن الرحيم - طرفه خطابیست ز صفر (ا) قدیم
but this preface breaks off at the end of the same page (corresponding to fol. 123^b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second diwân*, at least from fol. 2^b, last line onwards, where a *kaṣīdah* begins: اآثم الله النخ, corresponding to fol. 12^b, l. 4, in the preceding copy; fol. 2^a opens in the middle of a *kaṣīdah*, having بباشد as ددیف, which cannot be traced in other copies. The *kaṣīdahs* (with *one tarkibband*) are continued as far as fol. 9^b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9^b, l. 5, the first of the three unalphabetical ghazals begins: اآثم الله النخ.

The alphabetical ghazals begin, on fol. 10^a: ددی کگذشتیم النخ. At the end the usual *musammaṭ*.

Muḥaṭṭa'ât and *rubā'īs*, on fol. 128^a, beginning: ججامی سخن النخ; one half of fol. 3 and the whole of fol. 138^a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1316

Jāmi's *third diwân*.

Another, but rather incomplete, copy of Jāmi's third *diwân*, arranged exactly in the same way as in No. 1300, fol. 383^a sq.

Preface in prose, on fol. 123^b, beginning:

بسم الله الرحمن الرحيم - طرفه خطابیست ز سفر قدیم

The three introductory poems, on fol. 123^a, the first beginning: اآنکه تسبیح حضا النخ, after which the *kaṣīdahs* follow. The *tarkibband*, and the two *ta'rikhāt*, noticed in the above copy, appear here on ff. 129^b and 131^a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132^a: ببر آمد شاه عشق النخ.

The ghazals end on fol. 196^a; of the *muḥaṭṭa'ât*, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196^b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123-196, 2 coll., each ll. 18; Nasta'liq; illuminated frontispiece; size, 9 in. by 5 $\frac{1}{2}$ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven mathnawīs* of Jāmi, with the usual prose-preface, quoted in full in Rosen, pp. 216-218, and beginning, on fol. 1^b: ححمدًا الرب جلیل من عبد ذلیل و سلامًا علی حبیب فائق النخ

The mathnawis are arranged in the following order:

1. Silsilat-aldhahab, *first* book, on fol. 3^b; *second* book, on fol. 89^b; *third* book, on fol. 124^b.
2. Salâmân u Absâl, on fol. 149^b.
3. Tuḥfat-alahrâr, on fol. 175^b.
4. Subḥat-alahrâr, on fol. 213^b margin.
5. Yûsuf u Zalikhâ, on fol. 277^b.
6. Lailâ u Majnûn, on fol. 363^b.
7. Khiradnâma-i-Sikandari, on fol. 445^b.

The right order of ff. 439-443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897-899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449-451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lik; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawi, and also at the beginning of each book of the first poem; size, 10½ in. by 7 in.

1318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawis of Jâmi, beginning with the same prose-preface as the preceding one, on fol. 1^b.

1. Silsilat-aldhahab, *first* book, on fol. 3^a; *second*, on fol. 56^b; *third*, on fol. 81^b.

2. Salâmân u Absâl, on fol. 97^b.

3-7. The five principal mathnawis of Jâmi, usually called Jâmi's Khamsah (خمسة جامی), or Jâmi's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114^b, beginning:

قبله همت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645^b, 646^a; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645^b, No. 7, it is prefixed to the Tuḥfat-alahrâr.

3. Tuḥfat-alahrâr, with a short prose-preface, on fol. 115^a, beginning: حامدًا لمن جعل جنان الخ, see Rieu ii. p. 647^b; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115^b.

4. Subḥat-alahrâr, with the prose-preface, on fol. 139^b.

5. Yûsuf u Zalikhâ, on fol. 181^b.

6. Lailâ u Majnûn, on fol. 236^b.

7. Khiradnâma-i-Sikandari, on fol. 288^b.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshi Mir Ibn 'Alî, at Ḥaidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27^a-29^b; size, 9½ in. by 6½ in.

1319

Silsilat-aldhahab.

Another copy of the *first* mathnawi of the Haft Aurang, dated A.H. 977 (A.D. 1569, 1570), by Muhammad Husain ibn Khwâjah Saif-aldin 'Alî. *First* book, on fol. 1^b; *second*, on fol. 121^b; *third*, on fol. 172^b (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد نه کار تست ای دل الخ, instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9½ in. by 5½ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69^b-180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lik; worm-eaten; size, 9½ in. by 5½ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1^b: حمدًا لربّ جلیل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramaḍân, A.H. 1144 (A.D. 1732, March 7).

First book, on fol. 4^a; *second*, on fol. 96^b; *third*, on fol. 135^b. No date at the end. The right order of ff. 81-89 is: 81, 88, 82-87, 89. Various readings and additions on the margin.

No. 3429, olim 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lik; ff. 1-3 supplied by a later hand; size, 8½ in. by 4½ in.

1322

The same.

First book, on fol. 1^b; *second*, on fol. 84^b, preceded here by a special short preface in prose, on fol. 82^b, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ, on fol. 118^a margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13-14, and a third on the margin, ll. 24; Nasta'lik, ff. 74^b and 93-98 supplied by a more modern hand; size, 8½ in. by 4½ in.

1323

The same.

First book, on fol. 1^b; according to the colophon this part of the mathnawi was composed already in A.H. 880 (A.D. 1475, 1476); *second* book, on fol. 138^b; the colophon here gives the usual date of composition, viz. A.H. 890; *third* book, on fol. 196^b.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece at the beginning of each book; size, 9½ in. by 5½ in.

1324

The same.

A very good and correct copy, undated.

First book, on fol. 1^b; *second*, on fol. 56^b; *third*, on fol. 81^b.

No. 366, ff. 93, 4 coll., each ll. 19; Nasta'lik; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23^b, 40^b, 70^b, 75^b, and 89^b; size, 10½ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 1^b.

First book, on fol. 3^a; *second*, on fol. 125^b; *third*, on fol. 176^b.

No date. Some of the first and last leaves injured by the worms.

No. 3369, olim 13. J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta'lik; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8½ in. by 5½ in.

1326

The same.

First book, on fol. 1^b; *second*, on fol. 136^b; *third*, on fol. 193^b.

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3368, olim 13. J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

1327

The same.

First book, on ff. 1^b-158^b, centre-columns; *second* and *third* books (not separated here), on ff. 1^b-131^b, margin-column.

No date. Copied by Muhyi-aldin 'Abdallāh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1-131, ll. 20-24; Nasta'lik; size, 8½ in. by 5 in.

1328

Salāmān u Absāl.

Another copy of the *second* mathnawī of the Haft Aurang, written A. H. 1030 (A. D. 1620, 1621).

No. 64, ff. 40^b-61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lik; size, 8½ in. by 4½ in.

1329

The same.

No date. Copied by Muḥammad Ṣalāḥ; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11½ in. by 7 in.

1330

Tuḥfat-alahrār.

Another copy of the *third* mathnawī of the Haft Aurang, with the short prose-preface, beginning: مطلع الجنان الخ (see No. 1318 above), on fol. 1^b.

Beginning of the poem itself, on fol. 2^b. The title, given to this book on the fly-leaf, viz. مطلع الانوار (by Amir Khusrau), is a glaring mistake.

Dated by Muḥammad Ṭābir of Bukhārā, A. H. 978 (A. D. 1570, 1571).

No. 1368, ff. 1-75, 2 centre-coll., each ll. 12; distinct Nasta'lik; illuminated frontispiece; size, 8 in. by 4½ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramadān, A. H. 989 (A. D. 1581, Sept. 30).

Prose-preface, on fol. 1^b; beginning of the poem, on fol. 3^b.

No. 140, ff. 79, 2 coll., each ll. 12; Nasta'lik, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1^b and 2^a; illuminated frontispiece on fol. 2^b; size, 12½ in. by 7½ in.

1332

The same.

Another copy, with the prose-preface, dated the 27th of Shawwāl, A. H. 989 (A. D. 1581, Nov. 24), by Maḥmūd bin Aḥmad Zabīdī.

No. 418, ff. 244-321, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1333

The same.

Dated Rabi'-althānī, A. H. 1078 (A. D. 1667, Sept.-Oct.), in Shāhjahānābād.

No. 1976, ff. 59^b-122, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5 in.

1334

The same.

Dated by Muḥammad Salmān in Jumādā-althānī, A. H. 1186 (A. D. 1772, September).

Preface, on fol. 1^b; beginning of the poem, on fol. 2^b.

College of Fort William, 1825.

No. 2053, ff. 1-70, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5½ in.

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramadān, A. H. 886 (A. D. 1481, Oct.-Nov.). The first page and several of the last pages are slightly injured; parts of some baits are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta'lik; size, 10 in. by 6½ in.

1336

The same.

Preface, on fol. 1^b; the poem itself, on fol. 2^b.
No date.

No. 1188, ff. 72, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece on fol. 2^b; size, 9½ in. by 5⅝ in.

1337

The same.

No date. Preface, on fol. 1^b; the poem, on fol. 2^b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6¼ in.

1338

Subhat-alabrâr.

Another copy of the *fourth* mathnawî of the Haft Aurang, with the short prose-preface, on fol. 1^b, beginning: المنته لله الخ.

Beginning of the poem itself, on fol. 2^b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-al-din bin Muḥammad Shams-al-din. College of Fort William, 1825.

No. 2254, ff. 142, 2 centre-coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1339

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a.

No. 710, ff. 120, 2 coll., each ll. 13; clear Nasta'lik; illuminated frontispiece, rather effaced; size, 8⅝ in. by 5⅝ in.

1340

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4⅝ in.

1341

The same.

No date. Preface, on fol. 1^b; beginning of the poem, on fol. 2^a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19; small Nasta'lik; a little worm-eaten; size, 8⅝ in. by 4⅝ in.

1342

Yûsuf u Zalikhâ.

Another very good and correct copy of the *fifth* mathnawî of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Febr. 20).

No. 737, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lik; a vignette on fol. 1^a; large pictures on ff. 1^b, 9^b, 46^a, 57^b, 61^a, 91^a, and 102^b; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muḥammad ibn Pir Muḥammad Şûfi.

No. 2254, margin-coll., ff. 2^b-141^a, ll. 30; Nasta'lik.

1344

The same.

Copied by Muḥammad alkiwâm of Shîrâz, without a date. But on fol. 1^a there appears a seal of Mir Abû 'Alikhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12-13; clear Nasta'lik; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37^b, 62^a, 73^b, 117^b, and 147^b; size, 8¾ in. by 5¼ in.

1345

The same.

Dated the 12th of Muḥarram in the 4th year of the reign of صاحب قران ثانی عزیز الدین (perhaps Shâh 'Âlam, that would be A.H. 1177=A.D. 1763, July 23). Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13-16; written very unequally by different hands, partly in careless Nasta'lik, partly in Shikasta; size, 9 in. by 5½ in.

1346

The same.

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramaḍânî. A little worm-eaten.

No. 3463, olim 7. J. 5, ff. 123, 2 coll., each ll. 17; Nasta'lik; size, 8⅝ in. by 4½ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muḥammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll. 15; Nasta'lik; size, 7⅝ in. by 4½ in.

1348

The same.

This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various diwâns.

No. 3508, olim 7. J. 6, ff. 1-140, 2 coll., each ll. 15; careless Nasta'lik; occasionally various readings on the margin; size, 7⅝ in. by 4¾ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lik; pictures on ff. 19^a, 34^b, 44^a, 46^b, 55^a, 63^b, 79^b, 83^a, 97^a, and 104^b; on other pages blanks are left, to be filled in with pictures afterwards; size, 8⅝ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lik; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'liq; the last two leaves supplied later on modern paper; size, 9½ in. by 5¾ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3^a. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17-18; Nasta'liq, mixed with Shikasta; size, 8¾ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulâm 'Alî; on fol. 1^a the following note: بمقابلة اصل رسيد و حتى

الوسع صحيح گرديد باهتمام احقر الانام غلام حسين اللسينى عفى عنه ربه الغنى.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll. 13; Nasta'liq; size, 9½ in. by 6¾ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8^a, and ends on fol. 136^b. Ff. 1-7, 137-141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1-7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'liq; size, 9¾-9½ in. by 5½ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1-172, 2 coll., each ll. 12; Nasta'liq, ff. 1-3 and 171-172 added by other hands, the last three pages in Shikasta; size, 7 in. by 4½ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jâmi's Yûsuf and Zalikhâ begins:

عنايت رب به ماکرّه - د اميد غنچه مى واکرّه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. 174-218, corresponding with fol. 11^b, l. 4, to fol. 45, last line; fol. 46^b, first line, to fol. 64^b, l. 3; fol. 68^b, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107^b, l. 5;

and fol. 157, l. 4, to fol. 159^b, l. 3; comp. also the preface, *ibidem*, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10-13; Nasta'liq; size, 8¼ in. by 5¼ in.

1357

A collection of Jâmi's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2^b and 3^a, beginning: حمدى كه لوائح اشعه لمعات معرفتش دل
حمدى كه لوائح اشعه لمعات معرفتش دل
گوشه نشيمان الخ
and contains:

1. تفسير سورة فاتحة الكتاب, a commentary on the first Sûrah of the Kûrân, on fol. 3^b, beginning: بسم الله الرحمن الرحيم ربّ وفق بالانتماء الحمد لله رب العالمين
الله الرحمن الرحيم ربّ وفق بالانتماء الحمد لله رب العالمين
من الاولين الاقدمين الخ
No. 8.

2. ترجمه منظومه چهل حديث. A paraphrase in Persian verses, of forty sayings of Muḥammad, on fol. 10^a, beginning: صحيح ترين حديثى كه راويان مجالس
صحيح ترين حديثى كه راويان مجالس
دين الخ. It was composed A.H. 886 (A.D. 1481), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رساله مناسك حجّ, on the rites of the pilgrimage, on fol. 12^a, beginning: الحمد لله الذى جعل الكعبة البيت
الحمد لله الذى جعل الكعبة البيت
الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473); see Bodleian Cat., No. 894, 26; No. 895, 16; and W. Pertsch, Berlin Cat., p. 166, No. 21.

4. رساله در فاخر (الدرّة الفاخرة), usually called رساله فى تحقيق مذهب الصوفيّة
رساله فى تحقيق مذهب الصوفيّة
بسم الله الرحمن الرحيم
ووبه الثقة الحمد لله الذى تجلّى بذاته لذاته الخ
Bodleian Cat., No. 894, 25; No. 895, 15; G. Flügel iii. p. 409; H. Khalfa iii. p. 207, No. 4952.

5. رساله وجزيره رساله فى الوجود
رساله وجزيره رساله فى الوجود
در تحقيق واثبات واجب الوجود
of the absolute, on fol. 30^b, beginning: الوجود اى ما
الوجود اى ما
بانضمامه الى الماهيات الخ
894, 24.

6. كتاب شواهد النبوة, the evidence of Muḥammad's divine mission, on fol. 31^b, beginning: بسم الله الرحمن
بسم الله الرحمن
الرحيم الحمد لله الذى ارسل رسلاً الخ
It is divided into seven ركن, and a خاتمه, and composed A.H. 885 (A.D. 1480), see H. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Aumer, pp. 101-103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lâmi'i, G. Flügel iii. p. 126.

7. رساله طريقى توجّه خواجها
رساله طريقى توجّه خواجها
سررشته دولت اى برادر بكف آرائخ
on fol. 118^b, beginning:

This tract is styled in Bodleian Cat., No. 895, 26 : رساله در شرائط ذكر , rules for devotion ; and in W. Pertsch, Berlin Cat., p. 1052, No. 4 : در طریقه نقشبندیّه ; see also Rieu ii. pp. 863^a, No. xii, and 876^a, No. vi.

8. كتاب نفحات الانس , the famous Šūfic biographies, on fol. 119^b, beginning : بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَ بِهٖ ثَقَّتْیَ لِحَمْدِ اللّٰهِ الَّذِیْ جَعَلَ مَرَاتِیْ قُلُوْبَ اَوْلِیَائِهِ الرَّحْمٰنِ .

This work contains here 612 biographies ; beginning with Abū Hāshim alšūfi, and ending with an anonymous Persian lady (امراة فارسیّة). Composed A. H. 883 (A. D. 1478), see De Sacy, Notices et Extraits, xii. pp. 287-436 ; Wiener Jahrbücher, tom. 84, Anzeigebblatt, p. 40 ; Bodleian Cat., No. 894, 3 ; No. 895, 3 ; and Nos. 957-961 ; Rieu i. p. 349 ; W. Pertsch, Berlin Cat., p. 40, No. 14 ; p. 89, No. 2 ; and p. 558 sq. ; Fleischer, Dresden Cat., p. 408 ; H. Khalifa vi. p. 367, No. 13922. Turkish translation by Lāmi'i, printed in Constantinople ; another by Mir 'Alishir Nawā'i, see Rieu, Turkish Cat., p. 274^b. Edited by Nassau Lees, Calcutta, 1859.

9. شرح فصوص الحکم , on fol. 278^b. A commentary on Ibn al-'Arabī's (died A. H. 638 = A. D. 1240, 1241) mystic work, the فصوص الحکم , see G. Flügel iii. p. 333 sq., where also several commentaries are described, and H. Khalifa iv. p. 424, No. 9073 ; beginning : بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لِحَمْدِ اللّٰهِ الَّذِیْ زَيَّنَّ خَوَاتِمَ قُلُوْبِ اَوْلِیِ الْهَمَمِ . Composed A. H. 896 (A. D. 1491).

10. نقد النصوص فی شرح نقش الفصوص , a commentary on the نقش الفصوص , the extract which Ibn al-'Arabī himself made from his فصوص الحکم , on fol. 337^b, beginning : بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لِحَمْدِ اللّٰهِ الَّذِیْ جَعَلَ صَفَاتِیْ قُلُوْبِ ذَوِی الْهَمَمِ الرَّحْمٰنِ . Composed A. H. 863 (A. D. 1458, 1459), see H. Khalifa vi. p. 380, No. 13968 ; Bodleian Cat., No. 894, 9 ; No. 895, 4 ; and No. 976 ; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. كتاب شرح لمعات عراقی , commentary on the لمعات of 'Irāqī (see above, No. 1116), usually styled لولا لمعات برق , on fol. 448^b, beginning : نور القدم الرَّحْمٰنِ . Composed A. H. 886 (A. D. 1481), see H. Khalifa v. p. 335 ; Bodleian Cat., No. 894, 11 ; No. 895, 5 ; and No. 966 ; Rieu ii. p. 594^b ; Cat. des MSS. et Xylographes, p. 371, No. 8 ; W. Pertsch, Berlin Cat., p. 282 sq.

12. رساله شرح رباعیات , Jāmi's commentary, on some of his own rubā'is, on fol. 485^b, beginning : حمداً لاله : هو بالحمد حقیق الرَّحْمٰنِ . Composed A. H. 886 (A. D. 1481), see H. Khalifa v. p. 335 ; Bodleian Cat., No. 894, 11 ; No. 895, 5 ; and No. 966 ; Rieu ii. p. 594^b ; Cat. des MSS. et Xylographes, p. 371, No. 8 ; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. شرح بیتین منتهوی , commentary on the first two baits of Jalāl-al-din Rūmī's mathnawī, on fol. 496^b, beginning : عشق جز ناتی و ما جز نی نه ایم الرَّحْمٰنِ ; see

Bodleian Cat., No. 894, 17 ; No. 895, 8 ; Rieu ii. p. 863^a, No. xiii ; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1 ; Cat. Codd. Or. Lugd. Bat. ii. p. 112 ; Journal Asiat. 1868, i. p. 477. It is also styled فی نامه .

14. سخنان خواجه پارسا , extracts from the انفاص of Khwājah Muḥammad Pārsā al-Bukhārī (died A. H. 822 = A. D. 1419), also styled الهاشمية القدسیّة , on fol. 498^b, beginning : بعد از گشایش مقال بستایش : خمسته الرَّحْمٰنِ ; see Bodleian Cat., No. 894, 23 ; No. 895, 13 ; and No. 1266 ; Rieu ii. p. 863^a, No. xi ; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. رساله لوائح , system of Šūfic doctrines, on fol. 501^b, beginning : ربّ وقفنا للتکمیل و التسمیم لا احصى ثناء : عليك الرَّحْمٰنِ ; see Bodleian Cat., No. 894, 16 ; No. 895, 12 ; and Nos. 971-975 ; Rieu i. p. 44 ; Cat. des MSS. et Xylographes, p. 252, No. 256 ; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284 ; Rosen, Persian MSS., p. 292 ; J. Aumer, p. 21 ; H. Khalifa v. p. 344, No. 11234.

16. شرح قصیده میمیه خمریه , commentary on 'Umar Ibn al-Fārid's (died A. H. 632 = A. D. 1235) 'wine-kaṣidah,' on fol. 508^b, beginning : سبحانه من جمیل : ليس الرَّحْمٰنِ . Composed A. H. 875 (A. D. 1470, 1471) ; it is usually styled لوامع , see Bodleian Cat., No. 894, 12 ; No. 895, 6 ; Rieu ii. p. 808^b, No. ii, and p. 828^b, No. iv ; W. Pertsch, Berlin Cat., p. 282 ; Cat. Codd. Or. Lugd. Bat. ii. p. 72 ; H. Khalifa iv. p. 537.

17. شرح قصیده تائیه فارسیّه , commentary on 'Umar Ibn al-Fārid's kaṣidah, rhyming in ت , on fol. 523^b, beginning : پاكا خداوندی كه صفحات كائنات الرَّحْمٰنِ . Its proper title is نظم درر , see Bodleian Cat., No. 894, 14 ; No. 895, 7 ; compare on Ibn al-Fārid's kaṣidah, H. Khalifa ii. p. 85 ; Loth, Arabic MSS., pp. 199 and 236 ; G. Flügel i. p. 461 sq.

18. شرح حدیث , commentary on a tradition of the prophet, delivered by Abū Dharr al-'uḳailī, also styled ای پاک شرح حدیث نبوی , on fol. 530^b, beginning : زحیّز ومبّر از مکان الرَّحْمٰنِ . Composed A. H. 886 (A. D. 1481), see H. Khalifa v. p. 335 ; Bodleian Cat., No. 894, 11 ; No. 895, 5 ; and No. 966 ; Rieu ii. p. 594^b ; Cat. des MSS. et Xylographes, p. 371, No. 8 ; W. Pertsch, Berlin Cat., p. 280, No. 1.

19. شرح بیت امیر خسرو , commentary on a verse of Amīr Khusrao Dihlawī (see above, Nos. 1186-1221), on fol. 531^b, beginning : یا من لا ربّ غیره الرَّحْمٰنِ ; see Bodleian Cat., No. 894, 18 ; No. 895, 9 ; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. رساله تهلیلیه , on the formula 'there is no God but Allāh,' on fol. 532^b, beginning : من طلب البرّ من : رساله لا اله الا الله الباری الرَّحْمٰنِ . It is also styled من طلب البرّ من : رساله لا اله الا الله الباری الرَّحْمٰنِ . Composed A. H. 886 (A. D. 1481), see H. Khalifa v. p. 335 ; Bodleian Cat., No. 894, 11 ; No. 895, 5 ; and No. 966 ; Rieu ii. p. 594^b ; Cat. des MSS. et Xylographes, p. 371, No. 8 ; W. Pertsch, Berlin Cat., p. 280, No. 1.

21. صرف منظوم ومنثور , on Arabic inflexions, on fol. 533^b, beginning : صرف اللسان الرَّحْمٰنِ .

22. شرح کافیة نحو , an Arabic commentary on the کافیة of Ibn-al-hājib (died A. H. 646 = A. D. 1248, 1249),

usually styled الفوائد الصيائية, on fol. 538^b, beginning: الحمد لولمته و الصلوة على نبيه الخ. Composed A. H. 897 (A. D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملاً جامى, 1887; the glosses of Muḥarram Efendi to the first part of this commentary, entitled كتاب المحرم فى حاشية جامى, were printed, Constantinople, A. H. 1226 (A. D. 1811); a حاشية شرح ملاً جامى also appeared, Lucknow, 1879 and 1880. 'Abd-alghafūr al-Lāri's (see below in No. 1362) glosses to Jāmi's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The first treatise is dated A. H. 960 (A. D. 1553); the third, Rabi'-alawwal, A. H. 968 (A. D. 1560, Nov.-Dec.); the sixth, the last of Muḥarram, A. H. 979 (A. D. 1571, June 24); the eighth, the 14th of Rajab, A. H. 980 (A. D. 1572, Nov. 20); the fourteenth, the 7th of Rabi'-alawwal, A. H. 968 (? perhaps 986?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lik; two splendid vignettes with the titles of all the treatises on ff. 1^b and 2^a; ff. 2^b and 3^a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jāmi.

This copy contains:

1. On fol. 79^b: لوامع مولوى جامى در شرح قصيدة خمرة فارسية, the same commentary on Ibn al-Fārid's 'wine-kaṣīdah' as in No. 16 of the preceding copy.

2. On fol. 122^b: لوائح مولوى جامى, see No. 15 in the preceding copy. Beginning: لا احصى ثناء عليك الخ.

3. On fol. 141^b: شرح رباعيات مولوى جامى, see No. 12 in the preceding copy.

Dated the 22nd of Jumādā-althānī, A. H. 1176 (A. D. 1763, Jan. 8).

No. 1234, ff. 79-175, ll. 18; Naskhi; size, 8 in. by 4½ in.

1359

Nafahāt-aluns.

Another very excellent and useful copy of Jāmi's famous 'biographies of Ṣūfis' (see No. 8 in the collection of Jāmi's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443^b-453^a. This is not the oldest, but the richest copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1^a there are entries from A. H. 1162 (A. D. 1749), A. H. 1183 (A. D. 1769, 1770), and A. H. 1196 (A. D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lik, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men

and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lik; worm-eaten throughout; size, 10½ in. by 5½ in.

1361

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1^b-9^b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10^b.

Dated in Jumādā-althānī, A. H. 1023 (A. D. 1614, July-August), by Khwājah Ṭāhir bin Khwājah Darwish alhiṣārī.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lik; the last pages a little damaged by worms; illuminated frontispiece; size, 10½ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafahāt-aluns, older than the preceding ones, but without a full index, dated Rabi'-althānī, A. H. 990 (A. D. 1582, April-May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A. H. 1042 (A. D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشى غفورية or the نكلمات على نفحات الأنس, that is the commentary compiled by 'Abd-alghafūr al-Lāri, Jāmi's disciple, who died A. H. 912 (A. D. 1506, 1507), see Bodleian Cat., No. 960; Rieu i. p. 350 sq.

Ff. 1^b-3^b contain the fragment of an index to the Nafahāt-aluns, only going as far as fol. 104^a (1.1).

No. 3097, ff. 566, ll. 15; clear and distinct Nasta'lik; illuminated frontispiece; size, 7¾ in. by 4¾ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1-16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text, on fol. 17^b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhi; ff. 1-16, 33-43, 144-148, and 333 supplied by other hands in Nasta'lik and Shikasta, ll. 16-19; size, 8 in. by 5¼ in.

1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A. H. 1065 (A. D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123-126 is: 123, 125, 124, 126; and of ff. 130-135: 130, 134^b, 134^a, 132, 133, 131^b, 131^a, 135.

No. 394, ff. 286, ll. 25; Nasta'liq; size, 11 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabi'-althani, A. H. 987 (A. D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46-50 all the names are omitted. Partly collated. On ff. 1^a and 1^b a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2^b.

No. 946, ff. 406, ll. 17-18; Nasta'liq; irregularly written by different hands; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafahât, which breaks off on fol. 355^b at the end of the biography of تلميذة سرى سقطى (a female disciple of Sarî Saqâti), corresponding to No. 1412 (1361 in this Cat.), fol. 292^a, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210^a, l. 1 to 210^b, l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212^a, last line, to 213^a, l. 13 in the same copy), fol. 280 (comprising ff. 219^b, l. 13, to 220^b, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222^b, last line, to 224^b, l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238^a, l. 6 ab infra, to 240^b, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245^a, lin. penult., to 246^a, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277^b, l. 7, to 291^b, l. 7 in No. 1412). Ff. 326-328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'liq; ff. 1, 3-6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1368

Lawâ'ih.

Another copy of Jâmi's Lawâ'ih (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: *لوائح در بیان معارف و معانی*, beginning: *لا احصي ثناء عليك الخ*.

Dated A. H. 978 (A. D. 1570, 1571), by Muḥammad Tâhîr of Bukhârâ.

No. 1368, ff. 76^b-105^b, ll. 12; distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4 $\frac{3}{4}$ in.

1369

The same.

Dated 9th of Dhû-alhijjah, A. H. 1111 (A. D. 1700, May 28), by Abd-alra'uf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'liq; illuminated frontispiece; size, 9 in. by 4 $\frac{3}{4}$ in.

1370

The same.

Dated the 8th of Muḥarram, A. H. 1167 (A. D. 1753, Nov. 5), by Sirâj-aldin Shaikh Wali-allâh 'Abbâsî.

No. 1994, ff. 1-58^b, ll. 11; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1-50, ll. 10; Naskh; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'ih.

A short Persian commentary on the principal topics of Jâmi's *لوائح*, styled *كلمات فى بيان بعضى معانى اللوائح*, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: *الحمد لله و بعد يقول العبد المذنب المحتاج الى شفاعة النبى الخ*.

It is collated. After the conclusion, on fol. 106^b, a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: *اقول مدار الكلام الصوفية على خمسة احرف الخ*. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the *لوائح*, with the title *اشعة اللوائح*, by 'Abd-almalik ibn 'Abd-alghafîr alansâri, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59^b-110, ll. 11; clear Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1373

Glosses on the Lawâ'ih.

Glosses on the same Lawâ'ih (*حاشية لوائح*), beginning:

ای از تو عیان لوائح نور قدم
یک لائحہ زان لوائح آمد عالم
گر نور وجود تو نگشتی لائحہ
ظاہر نشدی حقائق از کتم عدم الخ

As author is named, on fol. 1^a and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1-43, ll. 17 (diagonal lines); Nasta'liq; size, 6 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

1374

Shawāhid-almubuwwat.

Another copy of the شواهد النبوة, or evidences of Muḥammad's divine mission, see No. 6 in the large collection of Jāmi's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلاً مبشرين و مندبرين. The headings of the مقدمه, the seven ركن, and the خاتمه are as follows:

مقدمه در بيان معنی نبی و رسول و آنچه تعلق بدان دارد, on fol. 4^a.

رکن اول در شواهد و دلائل که پیش از ولادت آنحضرت ظاهر شده است, on fol. 6^a.

رکن ثانی در بیان آنچه از مولد تا مبعث واقع شده است, on fol. 16^a.

رکن ثالث در بیان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32^a.

رکن رابع در بیان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46^b, in two kisms.

رکن خامس در بیان آنچه خصوصیت بیکی ازین اوقات نداشته باشد یا معلوم نباشد و در بیان آنچه دلالت آن ندارد, بعد از وفات ظاهر شده باشد, on fol. 90^a, in two kisms.

رکن سادس در شواهد و دلائلی که از صحبت کرام و ائمه عظام رضی الله عنهم بظهور آمده است, on fol. 100^b.

رکن سابع در ذکر شواهد و دلائلی که از تابعین و تبع تابعین تا طبقه صوفیه رحمهم الله تعالی ظاهر شده است, on fol. 167^a.

خاتمه در عقوبات اعدا, on fol. 179^a.

No date. An entry from A. H. 1031 (A. D. 1621, 1622), on fol. 1^a.

No. 1154, ff. 183, ll. 17; clear Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1375

Ashi"at-allama'at.

Another copy of Jāmi's commentary on 'Irāqī's لمعات, see No. 11 in the collection of Jāmi's prose-works (No. 1357 above), beginning: لولا لمعات برق. حاشیه لمعات. It is styled here نور القدم الخ.

No date.

No. 704, ff. 44-141, ll. 17 (diagonal lines); Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

1376

Risāla-i-ṭariḳ-i-tawajjuh-i-khwājahā.

Another copy of the tract on the 'mystic road,' or the 'rules for devotion,' here styled در مراقبه رساله, see No. 7 in the collection of Jāmi's prose-works (No. 1357 above). Beginning: سر رشته دولت. ای برادر بکف آر الخ. some prayers and traditions of renowned Ṣūfīc Shaikhs

IND. OFF.

are added by the transcriber, Abū Ṭālib alḥusaini, who copied this treatise, A. H. 1173 (A. D. 1759, 1760).

No. 1234, ff. 71-78^a, ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

1377

Sharḥ-i-rubā'iyāt.

Another copy of Jāmi's commentary on some of his own rubā'is, see No. 12 in the collection of Jāmi's prose-works (No. 1357 above). It begins: حمداً لله هو بالحمد حقیق الخ.

Dated the 4th of Sha'bān, A. H. 968 (A. D. 1561, April 20).

No. 1693, ff. 41^b-82^b, ll. 15; distinct Nasta'liq; size, 5 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1378

Ḥilyat-alḥulal (حلیة اللؤلؤ).

The fourth and largest treatise on riddles, also styled حلل المطرز, extracted from the work رسالة کبری در معما of Sharaf-al-din al-Yazdi (who died A. H. 858 = A. D. 1454), by Jāmi (not included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشایش مقال - بستایش خجسته مال الخ

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalifa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's own hand, with numerous marginal additions, and dated A. H. 856 = A. D. 1452 (i.e. two years before Sharaf-al-din Yazdi's death), see the colophon and also the remark on fol. 1^a: این رساله تصنیف حضرت مولوی جامی بدستخط خاص.

No. 3212, ff. 51, ll. 13; neat and small Nasta'liq; small illuminated frontispiece; size, 4 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

1379

Muntakhab-i-Ḥilyat-alḥulal (منتخب حلیة اللؤلؤ).

An extract from Jāmi's largest treatise on riddles, styled کتاب حلیة اللؤلؤ, made (before A. H. 879 = A. D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; H. Khalifa v. p. 683, No. 12429.

Beginning:

ای اسم تو گنج هر طلسمی
فانع ز تو هر کسی باسمی الخ

Dated the 28th of Ramaḍān, A. H. 1133 (A. D. 1721, July 23).

No. 1474, ff. 76-100, ll. 14; Nasta'liq; illuminated frontispiece; size, 6 $\frac{1}{8}$ in. by 3 $\frac{3}{8}$ in.

1380

Risāla-i-'arūd (رساله عروض).

Jāmi's well-known treatise on prosody and metre (likewise not included in No. 1357 above), usually

called رسالة فى العروس, beginning: سپاس وافر قادری
 را که حرکات سریع دوائر افلاک را سبب الخ
 Cat., No. 894, 33; No. 895, 33; No. 896, 17; and
 No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch,
 Berlin Cat., p. 186, No. 4.

Dated the 14th of Şafar, A. H. 1073 (A. D. 1662,
 Sept. 28), by Ibn Sayyid 'Abdallāh bin Sayyid Pir
 Muḥammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'liq; size, 8½ in. by 5 in.

1381

'Akā'id-i-Jāmi (عقائد جامی).

A short theosophical mathnawi by Jāmi, an exposi-
 tion of the Muḥammadan creed, also styled اعتقاد نامه,
 beginning:

بعد حمد خدا ونعت رسول
 بشنو این نکته را بسمع قبول الخ

see Rieu ii. p. 827^a, No. viii. It is not found in the
 usual collections of Jāmi's prose-works.

Dated the 8th of Dhū-alḥijjah, A. H. 1143 (A. D. 1731,
 June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'liq; size,
 7½ in. by 4½ in.

1382

Another copy of the same.

Dated the 5th of Shawwāl, A. H. 1209 (A. D. 1795,
 April 25).

No. 1345, ff. 45^b-55^a, 2 coll., each ll. 13; Nasta'liq; size,
 7½ in. by 4¾ in.

1383

Bahāristān (بهارستان).

Jāmi's spring-garden, in eight raudas, a collection of
 moral anecdotes in prose and verse, in imitation of
 Sa'di's Gulistān, with an anthology of Persian poets in
 the seventh raudah (see a copy of it in No. 1309 above),
 composed A. H. 892 (A. D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
 نه از نیروی حمد آید به پرواز الخ

Another title of it is: روضة الاخيار و تحفة الابرار; the
 date of composition (نهصد زهشت) appears on fol. 74^b,
 first line; comp. on this work. Bodleian Cat., No. 894,
 27; No. 895, 27; No. 896, 19; and Nos. 962-964;
 Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883,
 and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer,
 p. 52; Rosen, Persian MSS., pp. 260, 261, and 293;
 and Grangeret de Lagrange, in Journal Asiat., tom. vi
 (1825), pp. 257-267. Parts of it have been published
 in the 'Wiener Anthologie,' in Wilken's 'Chrestoma-
 thie,' p. 172 sq., and in Spiegel's 'Chrestomathia
 Persica,' Leipzig, 1846, pp. 1-23; extracts in German
 translation are found in Tholuek's 'Blüthensammlung,'
 p. 301 sq.; the full Persian text, with German trans-
 lation, by Schlechta-Wssehrd, appeared, 1846, in
 Vienna; a literal English translation of the whole

work was published by the Kama Shastra Society,
 Benares, 1887; an English version of the sixth
 raudah, under the title, 'Persian Wit and Humour,'
 by C. E. Wilson (see Trübner's Record, Nos. 187-190,
 p. 68^b). Eastern editions: Lucknow (without date);
 Constantinople, A. H. 1252 (with the Turkish commen-
 tary of Shākir Efendi) and A. H. 1295. The Turkish
 commentary of Sham'i on the Bahāristān has been
 noticed in Rieu ii. p. 755^b, and Turkish Cat., p. 159;
 W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel
 i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd.
 Bat. i. p. 357.

The present copy is dated A. H. 1007 (as it seems)=
 A. D. 1598, 1599. At the end, on ff. 74^b-75^b a ḡaṣidah
 is added, beginning: ای خدای بجزاز تو ملک العرش
 ندانم الخ

No. 1474, ff. 1-75, ll. 15; Nasta'liq; illuminated frontispiece;
 size, 6¾ in. by 3¾ in.

1384

Another copy of the same.

Dated the 26th of Jumādā-althāni, A. H. 1081 (A. D.
 1670, Nov. 10), at Akbarābād, by Muḥammad Amin
 alḡusaini of Ḳandahār. Bibliotheca Leydeniana.

No. 2486, ff. 1-91, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

1385

The same.

Dated in the month Shawwāl, A. H. 1098 (A. D. 1687,
 Aug.-Sept.), by Muḥammad Ḥusain bin Mihr 'Alī.

No. 74, ff. 92, ll. 14; Nasta'liq; size, 8¾ in. by 4¾ in.

1386

The same.

A modern, undated copy, excellently written, which
 was originally in the possession of Mr. Henry George
 Keene (1803), and bought of him (together with
 Juwaini's Nigāristān, bound together with this MS.,
 see No. 756 above), for four guineas, by Mr. Adam
 Clarke, 1817. It was received into the library, April
 10. 1877.

No. 3183, ff. 1-61, ll. 17; large and distinct Nasta'liq; size,
 11¾ in. by 6¾ in.

1387

Ruḡa'ât-i-Jāmi (رغعات جامی).

Jāmi's standard-letters and specimens of refined
 prose-writings, beginning: بعد از انشاء صحائف ثنا
 و محمدت لله الذى انزل على عبده الكتاب الخ
 Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20;
 and No. 965; G. Flügel i. pp. 264 and 265, and iii.
 p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7.
 These letters have been edited in the 'Selections for the
 Use of the Students of the Persian Class,' vol. vi,
 Calcutta, 1811. This collection also bears the title of
 دیوان الرسائل جامی, منشآت جامی, and sometimes
 The present copy, which contains a great number of
 interlinear glosses and paraphrases, is dated the 12th
 of Dhū-alḡa'dah, A. H. 1039 (A. D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'liq; size, 8¾ in. by 4¾ in.

1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction: داده آمد شاید که بدین وسیله . . . بر خاطر الخ, corresponding to fol. 2^a, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Alamgir's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabi ibn Shaikh Ibrâhîm bin Muḥammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll. 14-15; Nasta'liq; size, 8 in. by 5½ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy: جمع کرده شد و ترتیب داده . . . آمد الخ, and breaks off on fol. 82^b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82^a, l. 8, corresponds to fol. 78^a, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff. 1-15, 17-20, 16, 21-82; there are besides lacunas after ff. 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff. 1-82, ll. 13; Nasta'liq; size, 8½ in. by 4¾ in.

Poets who died between A.H. 900 and 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bihrûz, an epic poem by Maulânâ Kamâl-aldin Bannâ'i of Harât, who was killed in the massacre of Shâh Isma'il at Samarkand, A.H. 918 (A.D. 1512, 1513); comp. on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iklîm, No. 635 (col. 424 in this Cat.); Safinah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351^b); but the genuine title appears here, on fol. 33^a, l. 6:

نام او شد نهال باغ ارم — تاکه، روشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Bannâ'i used Ilâli as takhalluṣ (see Âtashkada and Sprenger, loc. cit.). Beginning of the poem, on fol. 1^b:

ای وجود تو اصل کل وجود — هستی و بودۀ و خواهی بود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426-1429); on fol. 1^a, the author is called by mistake

Thanâ'i instead of Bannâ'i. The right order of ff. 262-265 is: 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'liq; collated throughout; size, 8½ in. by 4¾ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'i (see No. 915 above), comprises fol. 93^b, l. 6, to fol. 116^a, l. 2 of the preceding copy.

First bait:

هر کجا فتنۀ شدی پیدا — بود چون فتنه در میان بر پا

Last bait:

هر که او از خدای ترسان نیست
شک میاور درین که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1^a of the present MS. the name of Sanâ'i appears as Thanâ'i, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 316-331^a, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 4¾ in.

1392

Ghazaliyyât-i-Fighânî (غزلیات فغانی).

Ghazals by Bâbâ Fighânî of Shîrâz, who had originally the takhalluṣ of Sakkâki, and died in Khurâsân A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârikh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p. 305), the Haft Iklîm, No. 212 (col. 394 in this Cat.), the Butkhâna, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992-994; Rieu ii. p. 651; W. Pertsch, Berlin Cat., pp. 886 and 887; A. Sprenger, Catal., p. 21, No. 176, and pp. 403-404; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safinah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulâsat-alafkâr, No. 198 (ib. col. 309). He was a court-poet of Sultân Ya'kûb; compare on his poetical style and the great number of imitators he found, the Makhzan-algharâ'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin:

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129^b-164^a, ll. 32 36; careless Nasta'liq.

1393

Diwân-i-Âsafî (دیوان آصفی).

The lyrical poems of Khwâjah Âsafî, the son of Mukim-aldin Nîmat-allâh of Kuhistân, who was a pupil of Jâmi, friend of Mir 'Alîshir, and flourished under Sultân Husain Mirzâ; he died, according to the best authorities, A. H. 923 (A. D. 1517), at Harât, see Haft Iklim, No. 832 (col. 438 in this Cat.), and Safinah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A. H. 920 (A. D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A. H. 928 (A. D. 1522), see the Khulâsat-alafkâr, No. 22 (ib. col. 303), and the Makhzan-algharâ'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rien ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few kit'as and rubâ'is at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل و برانی را
یا مده مهر بتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5¾ in.

1394

Another copy of the same.

This collection of Âsafî's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumâdâ-althâni, A. H. 1157 (the 26th year of Muḥammadshâh's reign) = A. D. 1744, July 27, at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 2093, ff. 263-318, 2 coll., each ll. 10-14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8¾ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few kit'as, but only one rubâ'i; the remaining rubâ'is are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'lik; size, 8¾ by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10-18, written in unequal Nasta'lik by at least three different hands; size, 7½ in. by 4¾ in.

1397

The same.

A shorter collection of Âsafî's ghazals, dated A. H. 1051 (A. D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181^a-206^b, ll. 28-36, and 3 centre-columns on ff. 204^b and 205^a, each ll. 17; careless Nasta'lik; size, 9½ in. by 5½ in.

Hâtifi (Nos. 1398-1416).

1398

Lailâ u Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifi of Jâm, Jâmi's nephew, who died A. H. 927 (A. D. 1521), according to the ta'rikhs شاعر شاعران and شاعر شاعران, quoted in the Makhzan-algharâ'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawî is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تمور نامه (Nos. 1410-1416 below), the هفت خسرو و شیرین (or شیرین و خسرو) and منظر Iklim, No. 671 (col. 427 in this Cat.); Safinah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulâsat-alkalâm, No. 76 (ib. col. 301), etc.; comp. on Hâtifi and his poems, Bodleian Cat., Nos. 996-1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888-893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A. H. 1279 (A. D. 1862).

Beginning:

این نامه که خامه کرد بنیاد - توقیع قبول روزیش باد

Dated the 16th of Rabi'-althâni, A. H. 1078 (A. D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'lik; size, 9¼ in. by 5⅝ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faïd-allâh ibn Sayyid 'Itâb-allâh 'ibn Sayyid 'Azmat-allâh Nahrwâni (نهروانی) the 13th of Dhû-alhijjah, A. H. 1108 (A. D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21^b-102, 2 coll., each ll. 13; Nasta'lik; size, 6⅝ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramadân in the forty-eighth year of 'Âlamgir's reign (A. H. 1116 = A. D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5¼ in.

1401

The same.

Dated the 2nd of Dhû-alka'dah, A. H. 1193 (A. D. 1779, Nov. 11).

No. 3083, ff. 49-118, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

1402

The same.

Modern copy, dated the 6th of Muḥarram, A. H. 1210 (A. D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1403

The same.

Another modern copy, dated by Munshî Muḥammad Hanif the 21st of Dhû-alhijjah, A. H. 1221 (A. D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5^b in the usual way, is here preceded by a prose-preface on Hâtifi's life and works, beginning, on fol. 1^b:
 ملاً هاتفی
 جامی نامش عبد الله و خواهر زاده ملاً عبد الرحمن
 جامیست در نظم و نثر الخ

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lik; two illuminated frontispieces on ff. 1^b and 5^b; gift ornaments on ff. 1^b, 2^a, 5^b, and 6^a; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1404

The same.

A third modern copy, written by the same Munshî Muḥammad Hanif, and dated the 22nd of Sha'bân, A. H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol. 7^b, is preceded, (a) on fol. 1^b sq., by a part of the usual preface of Jâmi's هفت اورنگ (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawîs, beginning here: مولوی عبد الرحمن جامی
 در کتاب خویش یعنی مجموعه جامی میفرماید که اوزان
 کتب تصنیفات خود بر طبق وزن کتب شعری متقدمین
 بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف
 فرمودند اینست مشنوی اول کتاب سلسله الذهب است
 (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (b) On fol. 3^b sq., by the same prose-preface as in the preceding copy, beginning: ملاً هاتفی
 جامی نامش الخ

No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lik; splendid eastern binding; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1405

The same.

Another copy of Hâtifi's Lailâ u Majnûn, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lik, apparently written by two different hands, a careful one, and a more careless one; size, 7 $\frac{3}{8}$ in. by 4 in.

1407

The same.

No date (only the 24th of Şafar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2^a, l. 4, to fol. 3^a, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14^b, l. 4, to fol. 15^b, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90^b, l. 4 ab infra in No. 561.

No. 2843, ff. 84, 2 coll., each ll. 12; Nasta'lik; size, 5 $\frac{1}{4}$ in. by 3 $\frac{1}{4}$ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1^b to fol. 9^a, last line; fol. 9^b, last line, to fol. 10^a, l. 8; fol. 9^b, l. 1, to fol. 9^b, lin. penult.; fol. 10^a, l. 9, to fol. 34^a, lin. penult.; and fol. 34^b, l. 6, to fol. 37^a, l. 8, in No. 561 (1404 in this Cat.). It was copied in or after A. H. 1103 (A. D. 1691, 1692).

No. 3106, margin-column, ff. 1-28^b, 9-13 baits in a page; Shikasta.

1410

Timûrnâme (تیمورنامه).

Hâtifi's famous mathnawî on the warlike exploits of Timûr, an imitation of Nizâmi's Iskandarnâme, styled Timûrnâme (or rather, to suit the metre, تيمورنامه), also sometimes ظفرنامه تیموری (see Haft Iklim, No. 671), or ظفرنامه منظوم (see Zeitschrift der D. M. G. xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply ظفرنامه (see H. Khalfa iv. p. 176, No. 8017, and fol. 1^a in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115^b, l. 9, دروغ یافتم بی دروغ, where the ظفرنامه, however, clearly refers to Sharaf-al-din 'Ali Yazdi's well-known history of that title, Nos. 173-187 in this Cat.), or even, with an allusion to Nizâmi's poem, اسکندرنامه تیموری (so in the Raudat-alsafâ, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khalfa ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

copies of this mathnawi; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of *ظفرنامه هاتفی*.

Beginning :

بنام خدائی که فکرو خرد - نیارد که تاکنه او پی برد

This oldest copy of all extant was finished in the very year of Hâtifi's death, viz. A. H. 927, the 15th of Shawwâl (A. D. 1521, Sept. 18), by Kamâl Nishâpûri Nûrbakhshî. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each ll. 13; excellent Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1411

Another copy of the same.

Beginning :

بنام خداوند فکرو خرد - نیارد که باکنه او پی برد

Dated A. H. 999 (A. D. 1590, 1591) by 'Arab Muḥammad bin Muḥammad tarsûni alsamarkandi.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Aḥmadâbâd the 18th of Sha'bân, A. H. 1027 (موافق تأریخ ۱۸ شمسی ماه امرداد الهی سنه ۱۰۲۷), i. e. the 13th solar year of Jahângir's reign) = A. D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'liq; size, 7¾ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabi'-alawwal, A. H. 1038 (A. D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58^b, 158^b, and 161^b.

No. 2766, ff. 167, 2 coll., each ll. 14; Nasta'liq; size, 9 in. by 5¼ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 144, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; size, 9 in. by 5½ in.

1415

The same.

No date. The transcriber was Muḥammad alkiwâm alkâtîb of Shirâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2^b-195^b, ll. 18 (9 baits); clear and distinct Nasta'liq.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover,

with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا - بمستم زبان حاسدی چندرا
on fol. 185^a, l. 6 in the present copy, and on fol. 116^b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; size, 8 in. by 4¾ in.

1417

Futûh-alḥaramain (فتوح الحرمین).

A poetical description of the two holy cities, Makkah and Madinah, and of the observances during the pilgrimage, by Muḥyi Lâri, one of the pupils of the learned Dawâni (who died A. H. 908 = A. D. 1502, 1503, see Haft Iklim, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmi (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1^a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A. H. 911 (A. D. 1505, 1506); the poet died A. H. 933 (A. D. 1526, 1527); see Haft Iklim, No. 268 (col. 398 in this Cat.), and H. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muḥyi and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigebblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Intro., pp. 57 and 58. It has been lithographed at Lucknow, A. H. 1292.

Beginning :

ای همه کس را بذرت التجا - کعبه دل را ز تو نور و صفا

The author's name, Muḥyi, appears on fol. 3^b, l. 2. In an entry, on fol. 1^a, this poem is incorrectly styled *مناسک الحج*. It is dated the 10th of Sha'bân, A. H. 1006 (A. D. 1598, March 18), at Makkah, by Imâm Kûli Kandarî (Kunduzî?) bin Daulatqadam; it was bought of Sayyid Husain at Milâpûr the 11th of Rabi'-alawwal, A. H. 1187 (A. D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'liq, ff. 1-4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20^b, 22^a, 23^a, 24^a, 24^b, 26^a, 26^b, 27^b, 28^a, 31^a, 32^a, 34^a, 36^b, 39^a, 39^b, 40^b, and 41^a; size, 7¾ in. by 4¾ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56^b, and is followed, on ff. 57^b-73^b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان آیدک الله بنیل
هذه السعادات والكرامات که این کلمه چند مسطور شده
در بیان ذراع حرم مکه معظمه حرّمها الله تعالی عن

الآفات و البليّات و مساحت مسجد الحرام كه عبارتست
از حرم كعبه معظمه مشرفه زاد الله تعالى تعظيمًا و تشريفًا
Both the poem and the
prose-treatise are written A. H. 1070 (A. D. 1659, 1660)
by Nûr Muḥammad, the author of a *Ḥafẓ*
(see No. 1273 in this Cat.), who may be himself perhaps
the compiler of the latter.

No. 208, ff. 1-73, ll. 12 (2 coll. on ff. 1-56); Nasta'liq;
illuminated frontispiece; illustrations on ff. 24^a, 24^b, 27^a, 27^b,
31^a, 32^a, 33^a, 33^b, 38^a, 39^b, 42^b, 48^b, 51^a, 53^a, 53^b, 55^a, and 55^b;
fol. 54^b left blank; many pages damped with wet; size, 9½ in.
by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th
of Jumâdâ-althâni, A. H. 1185 (A. D. 1771, Sept. 20).

Beginning as in the preceding copies. College of
Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'liq;
illuminated frontispiece; illustrations on ff. 11^b, 13^b, 13^b, 14^b, 15^b,
16^b, 17^b, 18^a, 20^b, 22^a, 23^b, 24^b, 27^b, 30^b, 33^a, 34^a, 35^a, and 35^b;
size, 8½ in. by 5½ in.

1420

The same.

This copy is wrongly styled, on fol. 1^a, *فتوح الحرمين*
(see No. 1417 above); but on fol. 1^b
the proper statement appears, *كتاب فتوح الحرمين مولانا*
محيي. The beginning is different here from that in
the preceding copies, the first bait runs thus:

ای دو جهان غرقه آلاى تو— کون و مکان قطره دریاى تو
(corresponding to the initial bait in the Berlin copy,
and to the twenty-second verse in the preceding copy,
No. 2251, fol. 2^b, l. 1). The author's name appears
here, on ff. 4^a, l. 12, 43^a, l. 4, and 54^a, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'liq; illu-
strations on ff. 14^a, 25^b, 27^a, 27^b, 32^a, 36^b, 38^a, 39^b, 46^b, 49^a, 51^a, 51^b,
52^a, 52^b, 54^b, and 55^a; size, 9½ in. by 5½ in.

1421

Naẓm-aldurar (نظم الدرر).

A didactic mathnawi, illustrating, like Sanâ'i's *Ḥadi-
kah*, Sa'di's *Bûstân*, and similar poems, various moral
and religious maxims, interspersed with short tales, by
a poet with the name of Muwâli (see, for instance, fol.
47^b, l. 10, fol. 48^a, lin. penult., fol. 122^a, l. 6, etc.).

According to the ta'rikh at the end, on fol. 123^a, *گشت*
فیض الهیث تاریخ, it was composed A. H. 936 (A. D.
1529, 1530); it is dedicated to Shâh Tahmâsp, see fol.
48^b, l. 8, and fol. 122^b, l. 2. The author is probably
identical with Muwâli Tûni, who died, according to
Taḳi Kâshi (A. Sprenger, Catal., p. 45, No. 649), A. H.
949 or 959 (A. D. 1542, 1543, or 1552); the same poet
is mentioned in *Haft İklim*, No. 817 (col. 437 in this
Cat.). Another Muwâli, viz. Muwâli Lâri, a great
admirer of Hâfiz, is quoted *Haft İklim*, No. 269 (col.

398 in this Cat.); *Safinah*, No. 31 (col. 213 in the
Bodleian Cat.), and *Âtashkada*, No. 693 (ib. col. 285,
where he is said to have been called *Khurâsânkhân*);
a third Muwâli or rather Muwâli, a Turkman under
Shâh 'Abbâs II, is quoted in W. Pertsch, *Turkish Cat.*,
No. 168, and *Berlin Cat.*, p. 701 (No. 41).

This copy, the only one hitherto known, is unfortu-
nately defective both in the beginning and in the
middle. It opens abruptly with this bait:

این نگارنده سپید و سیاه — هر دو عالم بهستی تو گواه

(there seems to be *one* page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47^b, l. 11:

خواستم نام این کتاب از غیب

گشت نظم الدرر خطاب از غیب

Dated by Cand Muḥammad bin Jamâl Muḥammad
Nausâri, the 22nd of Jumâdâ-alawwal, A. H. 1030 (l)
(A. D. 1621, April 14), comp. No. 1297 in this Cat.

No. 2108, ff. 46-123, 2 coll., each ll. 13; Nasta'liq; size,
7¼ in. by 4¾ in.

1422

Mirât-alḥaqâ'ik (مرآة الحقائق).

The mirror of truth, another short didactic poem in
the form of a *ḥasidah*, by the same Muwâli, beginning:

سخن را ابتدا کردم بنام حق متناش

علیم عالمش میدانم و قیوم رحمانش

The title occurs in the last bait but one, on fol. 128^a:

بمرآت الحقائق شد مستوی این کلام من

خداوندا بکن نامی زفرط و فضل احسانش

Dated by the same transcriber, on the same day in
the same year, as the preceding *نظم الدرر*, and coneluded
by a few baits from the copyist's pen.

No. 2108, ff. 123^b-128^a, ll. 13; Nasta'liq; size, 7¼ in. by 4¾ in.

Hilâli (Nos. 1423-1431).

1423

Diwân-i-Hilâli (دیوان هلالی).

Lyrical poems of Maulânâ Badr-aldin Hilâli of Asta-
râbâd, who was put to death by order of 'Abdallâhkhân
(so in the *Âtashkada* and Sprenger, correctly 'Ubaid-
allâhkhân) Uzbek at Harât, A. H. 939 (A. D. 1532, 1533);
this date is given by the poet's intimate friend Sâm
Mirzâ, and in the *Âtashkada*, No. 81 (col. 265 in the
Bodleian Cat.), comp. also *Haft İklim*, No. 1170 (col.
466 in this Cat.). Almost all the other *tadhkiras*
fix Hilâli's death in A. H. 936 (A. D. 1529, 1530);
see, for instance, *Safinah*, No. 60 (col. 213 in the
Bodleian Cat.); *Khuzâna-i-âmirah*, No. 131 (ib. col.
260); *Khulâsat-alkalâm*, No. 77 (ib. col. 301), etc.;
and comp. Rosen, *Persian MSS.*, p. 126, l. 4 ab infra.
Other copies are described in *Bodleian Cat.*, Nos. 1019-

1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Ammer, p. 35.

Lithographed, Lucknow, A. H. 1263 and 1281; Cawnpore, A. H. 1281.

Hilâli's diwân consists of ghazals, arranged alphabetically, and a few *ķiġas* and *rubâ'is* at the end.

Beginning of the *ghazals*, on fol. 1^b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدارا

Beginning of the *ķiġas*, on fol. 91^b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'liġ; size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical *ghazals*, with a few *ķiġas* and *rubâ'is* at the end; the latter, however, are incomplete. Beginning the same: *ای نور خدا الخ*.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'liġ, the first page supplied later; size, 8¼ in. by 4½ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following *ghazal*, rhyming in *l*:

نمی توان بجفا قطع دوستداری ما
که از جفای تو بیش است با تو یاری ما

The second *ghazal* corresponds to fol. 3^a, l. 3 *ab infra* in the preceding copy.

After the alphabetical *ghazals* there follow, on ff. 107^a-110^a, three *ķiġas* and a series of *rubâ'is*. Bibliotheca Leydeniana.

No. 2834, ff. 52-110, 2 coll., each ll. 11; Nasta'liġ; size, 6½ in. by 4 in.

1426

Shâh u Gadâ (شاه و گدا).

King and beggar, also styled *شاه و درویش*, king and dervish, a mystical *mathnawi* by the same Hilâli, beginning:

ای وجود تو اصل هر موجود
هستی و بودۀ و خواهی بود

It has been translated into German verse by H. Ethé (*Morgenländische Studien*, Leipzig, 1870, pp. 197-282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130-135. Other copies are described in Bodleian Cat., Nos. 1022-

1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, *ib.* p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Ammer, p. 35.

This copy is dated the 20th of Muġarram, A. H. 1036 (A. D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'liġ; a little worm-eaten; size, 7¼ in. by 4¾ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و تو خواهی بود

According to the colophon in the margin of this copy (see No. 743 in this Cat.), the copy was made in Jumâdâ I, A. H. 1069 (A. D. 1659, Jan., Feb.).

No. 3496, olim 8. J. 26, margin-column, ff. 199^b-239^b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی و بودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13-16, with an occasional margin-column on several pages; Nasta'liġ, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1^a, was finished the 4th of Muġarram, A. H. 1148 (A. D. 1735, May 27), is a little incomplete at the end; the last *hâit* appearing here corresponds to fol. 52^b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13-18; Nasta'liġ, written by two different hands (on ff. 1-21 and 22-46 respectively); size, 8¾ in. by 4½ in.

1430

Şifât-al-ġâşiqîn (صفات العاشقین).

Another *mathnawi* of ethical contents, styled 'the qualities of lovers,' by the same Hilâli; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A. H. 913 (A. D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندا دری از غیب بگشای
جمال شاهد لا ریب بنمای

Dated by Zain-uddin 'Alî, the 15th of Ramadân, A. H. 977 (A. D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'liġ; illuminated frontispiece; size, 8½ in. by 4¾ in.

1431

Another copy of the same.

Beginning us in the preceding copy. No date. As title appears, on fol. 1^b, دیوان میمونه, in the colophon *نسخه میمونه صفات العاشقین*.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'liq; size, 6½ in. by 4½ in.

1432

Kulliyât-i-Ahli Shirâzi (کلیات اهلی شیرازی).

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahli of Shirâz, who died in his native town, A. H. 942 (A. D. 1535, 1536), written by the poet himself for his patron Sulţân Isma'îl Şafawî, A. H. 920 (A. D. 1514), see the colophon: قد کتبم الفقير: المختصم بلاهلى هذه الكليات للسلطان اسمعيل الصفوى المتخلص بلاهلى هذه الكليات للسلطان اسمعيل الصفوى 'المختصم بلاهلى هذه الكليات للسلطان اسمعيل الصفوى' and a second one of the same contents on the margin. Ahli Shirâzi must not be confounded with Ahli Tûrâni, a pupil of Jâmi, who died A. H. 902 (A. D. 1496, 1497), see Safinah, No. 4 (col. 212 in the Bodleian Cat.), or Ahli Khurâsânî, who died A. H. 934 (A. D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahli of Irân, who flourished under Tûhmâsp, see Safinah, No. 75 (col. 214 in the Bodleian Cat.). On Ahli Shirâzi and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769; Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585-587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2); Bland, Century of Persian Ghuzals, No. 7; and Erdmann in Zeitschrift der D. M. G. xv. pp. 775-785; see also Haft İklim, No. 213 (col. 394 in this Cat.), and Âtashkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A. H. 933 (A. D. 1526, 1527).

The present autograph contains:

I. Centre-columnas:

1. *Ḳaṣâ'id-i-maṣnû'* (قصائد مصنوع), three highly artificial *ḳaṣidas* in honour of Mir 'Alishir, Sulţân Isma'îl Şafawî, and Sulţân Ya'qûb Âḳ-koyunlû (who died A. H. 896=A. D. 1491), or rather, as Rieu states, Ya'qûb's brother, Yûsufshâh, respectively; they are very close imitations of the artificial *ḳaṣidah* of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of *taushih*, practised in these three *ḳaṣidas*, Bodleian Cat., coll. 652 and 653. Each of the three *ḳaṣidas* is preceded by a *dibâ'ca* in prose.

Beginning of the first *dibâ'ca*, on fol. 3^b: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ حمدى از حدّ افزون و سیاسى از قیاس بیرون سزاوار صانع بیچون الخ

Beginning of the first *ḳaṣidah* (مصنوع قصیده اولی), on fol. 6^b:

نسیم کاکل مشکین کراست چون تو نگار
شمیم سنبل بر چین کجاست (in the Bodleian copies)
کراست مشک تثار

Beginning of the second *dibâ'ca* (the third in the

IND. OFF.

Bodleian copies), on fol. 19^a: حمد و سیاسى بى قیاس :
صانعى را که فهرست قصیده موجودات و دیباچه جرده الخ

Beginning of the second *ḳaṣidah* (مصنوع قصیده ثانی) (the third in the Bodleian copies), on fol. 21^a:

هوای گلشن کویت نسیم باد بهار
کدای خرمن مویت شمیم مشک تثار

Beginning of the third *dibâ'ca* (the second in the Bodleian copies), on fol. 35^b: بعد از حمد بحمد و سیاسى :
بمقام مر حضرت عزت را جلّت نعماؤه و عظمت کبریاؤه الخ

Beginning of the third *ḳaṣidah* (مصنوع قصیده ثالث) (the second in the Bodleian copies), on fol. 36^b:

هوای جتت کویت نسیم عنبر بار
فدای نکبت مویت شمیم مشک تثار

2. *Ḳaṣidas* and *tarji'* bands, without any order, beginning, on fol. 50^b:

الهی بسر دفتر حکمت الله - بنی آدم آئینه قدرت الله

3. *Sûḳinâma* (ساقى نامه), a series of *rubâ'is*, with a *dibâ'ca* in prose; beginning of the *dibâ'ca*, on fol. 187^b:
بعد از حمد و ثنای جان آفرین و درود بر روان سید المرسلین وآله الطیبین الخ

Beginning of the *Sûḳinâma* itself, on fol. 188^b:

ساقى قدحی که کارسازست خدا
وز رحمت خود بنده نوازست خدا

4. *Risâla-i-muḳaṭṭa'ât* (رساله مقطعات), a series of *ḳiṭ'as* and *ta'rikhât*, beginning, on fol. 203^b:

ای دل زخود بمیر که گردی خلاص از آنک
تا زنده مقید این دام ماند

5. *Rubâ'iyyât-i-ganjifa* (رباعیات گنجفد), another series of *rubâ'is*, written for a pack of cards, with a *dibâ'ca* in prose; beginning of the *dibâ'ca*, on fol. 229^b:

بسم الله تمنا بذکره الاعلی پوشیده نماند بر ارباب صورت
و معنی که این بنده کم بضاعت اهلی الشیرازی روزی
درسم خدمت در صحبت صاحبدلان بود و یکی از اجله آن
قوم گنجفد در کمال تکلف ترتیب داده بود الخ

Beginning of the first *rubâ'i*, on fol. 231^a:

ای سرو سهی خاک رخت وقت خرام
کی صورت مد بود چو حسن تو تمام

II. Margin-columnas:

6. *Sihr-i-halâl* (سحر حلال), or lawful sorcery, the wonderful *mathnawi* which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in *Kâtibi's* *مجمع المکررین* and *ده باب* (see above, Nos. 1290-1292); it contains the love-story of prince Jam and princess Gul, and has a short *dibâ'ca* in prose.

Beginning of the *dibāca*, on fol. 4^b: حمد نا محدود و شکر نا محدود سزاوار صانعیت که بیک امرکن نسخه دو کون پرداخت الیغ.

Beginning of the *mathnawī*, on fol. 5^a:

ای همه عالم بر تو بی شکوه
رفعت خاک در تو پیش کوه

At the end, on fol. 17^a, a *ghazal*.

7. *Sham' u Parwāna* (شمع و پروانه), or candle and moth, another *mathnawī*, composed A. H. 894 (A. D. 1489), and dedicated to *Sultān Ya'qūb Āḡ-ḡoyunlū*; it begins, on fol. 17^b:

بنام آنکه مارا از عنایت - دهد پروانه شمع هدایت

8. Short poems, partly in the form of *ḡaṣidas*, partly in that of *mathnawīs*; the first, on fol. 40^a, is styled *کتاب خیمه همایون*, and begins:

ای همایون خیمه یا رب روضه از جنت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of *Muḡammad* and the twelve *Imāms* (معما باسم دوازده امام ابتدا صلوة), on fol. 44^b.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل فاش از جوهر جان خوشتر است

10. *Kitāb-i-ghazaliyyāt* (کتاب غزلیات), the book of *ghazals*, in alphabetical order, beginning, on fol. 50^b:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. *Rubā'iyāt* (رباعیات), a third series of *rubā'is*, beginning, on fol. 257^b:

درد تو کشیم و از دوا محرومیم
خلقی همه محرومند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8-10, and 2 margin-coll., each ll. 24; *Nasta'liq*; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1^b, 2^a, 3^b, and 4^a; two large pictures on ff. 2^b and 3^a; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9½ in.

1433

Another copy of the same.

This copy of *Ahli's Kulliyāt* contains:

1. *Sihr-i-ḡalāl*, beginning on fol. 2^a; it is preceded, on fol. 1^b, by the usual *dibāca*, the first words of which run here thus: حمد بسمت و ثنای نامحدود و شکر نا محدود سزاوار الیغ.

2. *Sham' u Parwāna*, on fol. 12^b.

3. *ḡaṣidas* and *tarjībānds*, on fol. 31^b, beginning as on fol. 50^b in the preceding copy.

4. *Muḡaṭṭa'āt*, on fol. 81^a, beginning as on fol. 203^b in the preceding copy.

5. *Ghazaliyyāt*, in alphabetical order, on fol. 91^b, beginning as on fol. 50^b margin in the preceding copy; a *mukhammas*, on fol. 160^a.

6. *Rubā'iyāt-i-Sāḡināma* (رباعیات ساتی نامه), on fol. 278^a, preceded by the usual *dibāca*, on fol. 277^b margin; beginning of both the same as in the preceding copy.

7. *Rubā'iyāt-i-ganjifa*, on fol. 284^a, preceded by the usual *dibāca*, on fol. 283^b margin.

8. Riddles (معومات), on fol. 314^a, beginning as usual.

9. *ḡaṣ'id-i-maṣnū'*, the same three highly artificial *ḡaṣidas* as in the preceding copy, but in the order of the Bodleian copies, i. e. the second *ḡaṣidah* here corresponds to the third in No. 1432, and vice versa.

First *dibāca*, on fol. 317^b, beginning: حمدی از حد افزون الیغ.

First *ḡaṣidah*, on fol. 318^b.

Second *dibāca*, on fol. 332^b, beginning: حمد بسمت و سپاس بی قیاس مر حضرت عزت را جلت نعماوه الیغ.

Second *ḡaṣidah*, on fol. 333^b, beginning: هوای جنت کویت نسیم عنبر بار الیغ.

Third *dibāca*, on fol. 348^b, beginning: حمد و سپاس بی قیاس صانعی را که فهرست الیغ.

Third *ḡaṣidah*, on fol. 349^b, beginning: هوای گلشن کویت نسیم باد بهار الیغ.

Nos. 8 and 11 of the preceding copy are wanting here.

Dated *Sha'bān*, A. H. 1049 (A. D. 1639, Nov.-Dec.), by *Sa'īd bin Fakhr-al-dīn Aḡmad* of *Shirāz*.

No. 365, ff. 363, 2 coll., each ll. 21, and a third on the margin, ll. 12; *Nasta'liq*; illuminated frontispieces on ff. 1^b, 12^b, 31^b, 91^b, and 317^b; rich ornaments and arabesques in gold on ff. 1^b, 2^a, 12^b, 13^a, 31^b, 32^a, 91^b, 92^a, 317^b, and 318^a; size, 10½ in. by 6 in.

1434

Mathnawī-i-Ahli (مثنوی اهلی).

A didactic *mathnawī* on good morals and a life of humility and devotion to God, by a poet with the name of *Ahli* (see this *takhalluṣ* twice, on fol. 48^b, l. 4, and fol. 58^a, l. 2); but whether *Ahli Shirāzi*, *Ahli Khurāsāni*, *Ahli Tūrāni*, or *Ahli Irāni* is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages, comp. A. Sprenger, *Catal.*, p. 323.

Beginning:

بنام خداوند لوح و قلم - که بر نیستی زد بهستی رقم

Dated A. H. 1000 (A. D. 1591, 1592).

No. 2360, ff. 43-58, 2 coll., each ll. 12-13; *Nasta'liq*; illuminated frontispiece, some pages a little injured; size, 7 in. by 4 in.

1435

Diwān-i-ḡairati (دیوان حیرتی).

Ghazals by *Maulānā Muḡammad Taḡi-al-dīn ḡairati* of *Tān*, who flourished under *Shāh Ṭahmāsp*, and died

in Kâshân, A. H. 961 (A. D. 1554), comp. Haft İklim, No. 816 (col. 437 in this Cat.), and Khazâna-i-'âmirah, No. 30 (col. 256 in the Bodleian Cat.); only the Âtashkada, No. 148, and the Safinah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A. H. 970 (A. D. 1562, 1563) and A. H. 989 (A. D. 1581), during a journey to Kashmîr in Akbar's reign, respectively. The Muntakhab-alash'âr, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharâ'ib, No. 572 (ib. col. 327), fixes distinctly Bukhârâ as his birthplace; the Â'in-i-Akbari (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarqandî, but see the foot-note on the same page; other tadhkiras, for instance, Ilâhi's خزینه گنج (A. Sprenger, Catal., p. 75), style him Hairati Marwî. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter ع.

Beginning:

روز جزا مگر کند مرحمتی خدای ما
ورنه کجا روا بود طاعت ناروای ما

No date. XI-XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1-32, 2 coll., each ll. 15; small, but distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

1436

Diwân-i-Sakḳâ (دیوان سقا).

The lyrical poems of Darwish Bahrâm Sakḳâ of Bukhârâ (also called Caḡhatâ'i on account of his Turkish extraction), who died on his way to Sarândib or Ceylon, A. H. 962 (A. D. 1554, 1555), see A. Sprenger, Catal., pp. 59, ll. 18-21; 78, ll. 4-6; 559 and 560; comp. also Safinah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents:

Ghazals, in alphabetical order, except the first three; beginning of the initial ghazal, on fol. 1^b (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

با ز سر کرده براه طلبش حیرانم
که من قطره کجا و هوس عمّانم

Beginning of the first alphabetical ghazal, on fol. 2^b:
الا یا ایّها السّاقی بده آن باده حمر الّبح

Mnsaddasât, mukhammasât, kiḳ'as, a series of rubâ'is, arranged alphabetically, and fards, on fol. 104^a, beginning: السّلام ای روضه ات بر اهل دین دار السّلام الّبح

Tarji' bands, kaşidas, and mathnawîs, on fol. 167^b.

The last thirty leaves are damaged at the bottom; the right order of ff. 88-145 is: 88, 105-144, 89-103, 104, 145. There appear two dates, on fol. 167^b and at the end, viz. 19th of Rabî' al-thâni, A. H. 1058 (A. D. 1648, May 13), and 2nd of Jumâdâ al-thâni in the same year (A. D. 1648, June 24); the name of the

copyist is Shaikh Manşûr, who transcribed this MS. at Bardawân (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18-19; Nasta'liq; size, 9½ in. by 5½ in.

1437

Khamsa-i-Kâsimi (خمسة قاسمی).

The five epic poems of Mirzâ Muḥammad Kâsim alḥusainî of Gûnâbâd (or Junâbid) in Khurâsân, with the takhalluṣ Kâsimî, who flourished under Shâh Tahmâsp (A. H. 930-984 = A. D. 1524-1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafâ'is-alma'âthir (compiled between A. H. 973 and 979 = A. D. 1565-1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A. H. 979, comp. Bodleian Cat., Nos. 513-517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534-535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; H. Khalifa iv. p. 13, No. 7409; see also Haft İklim, No. 809 (coll. 436 and 437 in this Cat.); Safinah, No. 80 (col. 214 in the Bodleian Cat.); Âtashkada, No. 163 (ib. col. 268); Khulâsat-alkalâm, No. 58 (ib. col. 300), and Khulâsat-alafkâr, No. 216 (ib. col. 309). This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1^b: بعد از حمد و سپاس الهی و درود بی قیاس بر حضرت رسالت پناهی صلی الله علیه وآله نموده می آید الّبح.

The five mathnawîs in the following order:

1. Shâhnâma or Shahnâma (شهنامه or شاهنامه), also styled شاهنامه اسمعیل; اسمعیل نامه (so in No. 515 of the Bodleian Cat.); شاهنشاه نامه (so in Taḳî Kâshî, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.); شاهانشاه نامه (so in Ilâhi, ib. p. 83). It contains a poetical history of Shâh Isma'îl Şafawî, and was completed A. H. 940 (A. D. 1533, 1534), see Rieu ii. p. 661^a.

Beginning, on fol. 3^b:

خداوند بیچون خدائی تراست
بر اقلیم جان پادشائی تراست

The continuation or second daftar of this eposée, containing the poetical history of the greater part of Shâh Tahmâsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661^b). According to Ilâhi, loc. cit., both parts of this eposée, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawî in three کتاب.

2. Lailâ u Majnûn (لایلی و مجنون), beginning, on fol. 58^b:

ای نامه بنام تو مسجّل - مجنون ره تو عقل اوّل

3. Gûi u Çangân (گوی و چوگان), or 'the ball and the bat,' also styled Kârnamâ (کارنامه), beginning, on fol. 92^b:

این نامه که هست حسب حالی
طغرائش بنام ذو الجلالی

4. *Khusrau u Shirin* (خسرو و شیرین), composed A. H. 950 (A. D. 1543, 1544), beginning, on fol. 106^b:

الهی قاسمی را دیددور ساز
بروی گلرخانش کن نظر باز

5. *Shāhrukhnāma* (شاهرخ نامه), a poetical history of Sulṭān Shāhrukh (A. H. 807-850=A. D. 1405-1447), composed in the same year, A. H. 950, but *after* the preceding mathnawī, since both that and *Lailā* and *Majnun* are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146^b:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No. 888, ff. 202, 4 coll., each ll. 21; Nasta'liq; illuminated frontispiece at the beginning of the preface and of each mathnawī; miniature paintings on ff. 6^b, 16^b, 18^b, 19^a, 22^b, 25^a, 28^c, 29^b, 34^a, 35^b, 37^a, 38^b, 40^b, 42^a, 43^b, 51^b, 65^b, 68^a, 71^a, 73^b, 76^b, 78^b, 79^b, 81^a, 98^a, 109^b, 115^b, 124^b, 131^b, 133^b, 135^b, 140^b, 159^b, 162^a, 164^b, 166^a, 168^a, 169^b, 173^a, 175^a, 177^a, 178^b, 186^a, 193^b, 194^b, and 197^a; size, 9½ in. by 6¼ in.

1438

Another copy of Kāsimi's Shāhnāma.

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alkiwām of Shirāz. College of Fort William, 1825.

No. 2140, ff. 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196-216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits; clear and distinct Nasta'liq; size, 9¾ in. by 6¼ in.

1439

Diwān-i-Rahā'i (دیوان رهایی).

The lyrical poems of Shaikh Sa'd-aldin Rahā'i of Khwāf (or, as the Muntakhab-alash'ar, No. 258, col. 245 in the Bodleian Cat., states, of Harāt), a descendant of the famous saint Zain-aldin Khwāfi (who died in the beginning of Shawwāl, A. H. 838=A. D. 1435, last of April, see Blochmann, *Ā'in-i-Akbari*, English translation, vol. i. p. 592 and note; another Zain-aldin Khwāfi was the oldest translator of Bābar's memoirs, and died A. H. 940=A. D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A. H. 983 (A. D. 1575, 1576), as the chronogram at the end of this copy

سال اتمام آن اگر جوئی - رشتۀ جان چاک الیخ

(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the *Nafā'is-almaāthir* and in *Bad'ā'uni* (A. Sprenger, Catal., p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahā'i); A. Sprenger, Catal., p. 545; *Safinah*, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Nizāmī's *Khamsah*); *Ātashkada*, No. 173

(ib. col. 268), and *Makhzan-algharā'ib*, No. 833 (ib. col. 333); see also Blochmann, *Ā'in-i-Akbari*, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113-119, 2, 4, 6, 5, 3, 7-17, 25, 19-24, 18, 26-112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1^b, beginning:

اولیّت نیست کس را جز خدا - زانست نامش اول هر ابتدا

Tarji'āt, on fol. 86^b, beginning: ای وجود تو الیخ.

Kit'as and rubā'is, on fol. 97^a, beginning: هر که با خلق دوستی دارد الیخ.

No date. Slight injuries in several pages.

No. 467, ff. 120, ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

1440

Diwān-i-Hijri Rāzi (دیوان هجری رازی).

Lyrical poems of Khwājah Muḥammad Sharif (according to the *Makhzan-algharā'ib*, Yūsuf Hijri of Rai, who was first wazir of Khurāsān, later on under Shāh Tahmāsp, of Yazd and Abarkūh, and finally of Isfahān; he was a nephew of the poet Umidi (see *Haft Iklim*, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwājah Ghiyāth-aldin Muḥammad (better known as Itimād-aldaulah, wazir of the emperor Jahāngir and father of Jahāngir's wife, Nūrbahān) and of the poet Muḥammad Tāhir Waṣli (ib. Nos. 1115 and 1116). Hijri died A. H. 984 (A. D. 1576, 1577), comp. besides the *Haft Iklim*, loc. cit., *Taqi Kāshi*, No. 573 (A. Sprenger, Catal., p. 42); *Nafā'is-almaāthir* (ib. p. 55, l. 3); *Ilāhi* (ib. p. 87, l. 8 ab infra); *Safinah*, No. 190 (col. 217 in the Bodleian Cat.); *Makhzan-algharā'ib*, No. 3051 (ib. col. 394), and *Rien i. p. 335^b*. According to the *Ātashkada*, No. 461 (col. 279 in the Bodleian Cat.), the poet died A. H. 982 (A. D. 1574, 1575) in Yazd.

This diwān contains:

Haftband (هفت بند) in praise of 'Alī, an imitation of the Haftband of Mullā Hasan Kāshi (see on this poem, likewise in praise of 'Alī, in seven stanzas, A. Sprenger, Catal., p. 457), beginning, on fol. 1^b:

السلام ای پرتو مهت چراغ راه دین
آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarji' is followed, on fol. 4^b, by other tarji'bands, *kaśidas*, and *kit'as*.

Ghazals, in alphabetical order, beginning, on fol. 18^b:

ای دُر فشان بشکر عطایت زمان ما
درجیست پر ز گوهر شکر دهان ما

Rubā'is and fards, beginning, on fol. 56^b:

زاهد که نماز و روزه اش عادت و خوست
میخواره که دستگیر او جام و سبوست

Dated the 24th of Shawwāl, A. H. 1069 (A. D. 1659, July 15), by 'Abd-alraqīb.

No. 328, ff. 1-60, 2 coll., each ll. 15; distinct Nasta'liq; size, 10½ in. by 5¾ in.

1441

Diwân-i-Hijri (دیوان هجری).

The lyrical poems of another poet, with the same takhalluṣ, Hijri, who was, as the contents of this diwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijri, mentioned by Badâ'ûni (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab infra) as a descendant of Shaikh Ahmad-i-Jâm Nâmâki (see the Safinat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-algharâ'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safinah, No. 189 (ib. col. 217), where he is called Hijri of Farghâna, and stated to have been in Akbar's service.

This diwân contains:

Qasidas and tarkibbands, mostly in honour of the emperor Akbar, beginning, on fol. 1^b:

ملك هندوستان که پر خوبان زنگی پیکر است
اصل آن خاک و زمین گویا زمشک و عنبر است

This first poem is introduced by a rubâ'i, beginning:

این نسخه که وصف ملک هندوستانست
نورس چمن پراز گل و زحانست

Similar headings in form of rubâ'is and even of kiṭ'as are given to most of the poems. At the end of this part is a ta'rikh for the death of the emperor Humâ'yûn: حیف زان پادشہ عارف دانای حکیم: A. H. 963 (A. D. 1556).

Ghazals, without any order, beginning, on fol. 29^b:

رسید آن تازه ایامی که گل در بوستان آید
ز شاخ سنبل تر بوی زلف دلستان آید

Muḳaṭṭa'ât and rubâ'is, beginning, on fol. 34^a (not on fol. 34^b, where the heading is placed by mistake):

شها و شهر بارا بر تو یا رب — مبارک مقدم فرزند بادا

No date; among the many entries and notes on fol. 1^a, the oldest appears to be A. H. 1015, 19th of Jumâdâ-alawwal = A. D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwân-i-Hudûri (دیوان حضورى).

A large collection of ghazals, by Mir 'Aziz-allâh Hudûri of Kumm, the son of Mir Sayyid 'Ali Muhtasib, in alphabetical order. The poet flourished under Shâh Tahmâsp and Shâh Isma'il II, spent thirty years of his life in Mashhad, and was a brother of Mir Shikib, comp. Haft Iklim, No. 997 (col. 450 in this Cat.), Safinah, No. 259 (col. 220 in the Bodleian Cat.), Âtashkada, No. 481 (ib. col. 279), and Makhzan-algharâ'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A. H. 984 (A. D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بیانم را
کرامت کن زبان حال گلبرگ زبانیم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15-19; written very unequally, partly in Nasta'liq, partly in Shikasta; size, 8¾ in. by 5¾ in.

1443

Diwân-i-Kâshifi (دیوان کاشفی).

The lyrical poems of Maulânâ Kâshifi of Badakhshân, who came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آید همین ندا آتخ
No date.

No. 687, ff. 93, 2 coll., each ll. 9-15; written partly in careless Nasta'liq, partly in Shikasta; ff. 50 and 58 left blank; size, 7¾ in. by 4¾ in.

1444

Kulliyât-i-Wahshi (کلیات وحشی).

The complete poetical works of Mullâ Wahshi Bâfiqi, who was born in Bâfiq in Kirmân, but spent his life in Yazd and died there A. H. 991 or 992 (A. D. 1583 or 1584), comp. Safinah, No. 198 (col. 217 in the Bodleian Cat.), Âtashkada, No. 256 (ib. col. 271), Khulâsat-alkalâm, No. 74 (ib. col. 301), and Taḳî Kâshi, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Wahshi's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyât, in which, however, one short mathnawi, the خلد بردن (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nâzîr u Manzûr (ناظر و منظور), a love-story in mathnawi-baits, composed A. H. 966 (A. D. 1558, 1559), on fol. 1^b, beginning:

زهی نام تو سر دیوان هستی
ترا بر جمله هستی پیشدستی

See H. Khalfa vi. p. 291, No. 13521; the تاریخ کتاب is quoted Rieu ii. p. 664^a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhâd u Shirin (فرهاد و شیرین), incorrectly styled خسرو و شیرین in H. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawi, on fol. 54^b, beginning:

الهی سینۀ ده آتش افروز
در آن سینہ دلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039-1042, 1209, 4, and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A. H. 1249, Bombay, A. H. 1265, and Tahrân, A. H. 1270.

3. Tarjî-i-Sâḳinâma (ترجمہ ساقی نامہ), on fol. 98^b, followed by a musaddas and a murabba'. Other copies

of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. *Ḳaṣīdas*, tarkīb-bands, *ḳiṭ'as*, and chronograms, on fol. 106^b, beginning, as in Rieu's first copy: راحت اگر بایدت خلوت عنقا طلب الیخ (in Sprenger's copy *عزلت* is substituted for *خلوت*); some *ḳaṣīdas* of *Wahshi* are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169^b, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الیخ.

6. *Rubā'is*, on fol. 240^b.

Dated A. H. 1091 (A. D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; *Nasta'liq*; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1445

Another copy of *Wahshi's Farhād u Shirin*.

Beginning the same as in the preceding copy.

Dated A. H. 1010, 23rd of *Rabī' al-thānī* (A. D. 1601, Oct. 21), on fol. 27^a; some Arabic prayers, on ff. 1^a and 28^b; some Persian verses, on fol. 27^b.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18^b-27^a, ll. 24-26; *Nasta'liq*; size, 8 $\frac{7}{8}$ in. by 4 $\frac{7}{8}$ in.

1446

Diwān-i-Mushfikī (دیوان مشفقی).

The *first diwān* of *Mullā Mushfikī* of *Bukhārā*, who went twice to India under Akbar, but returned again to *Bukhārā* where he died, comp. Blochmann, *Ā'in-i-Akbarī*, English translation, vol. i. p. 583. He was born A. H. 945 (A. D. 1538, 1539), and died A. H. 994 (A. D. 1586); his family was of *Marw*; see also A. Sprenger, *Catal.*, p. 64, ll. 1 and 2; *Safinah*, No. 310 (col. 221 in the *Bodleian Cat.*), and *Makhzau-algharā'ib*, No. 2374 (ib. col. 375).

This *first* collection of his lyrical poems was made, according to the *ta'rikh* at the end (اتمام یافت), A. H. 973 (A. D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few *ḳiṭ'as*, a *muthallath*, and a short series of *rubā'is* at the end. Beginning:

صراحی را زبان باده صیقل شد بمحفلها
بیا ساقی ببرزنگ غم از آئینه دلها

A copy of the *second diwān* of *Mushfikī*, collected A. H. 983 (A. D. 1575, 1576), is described in the *Bodleian Cat.*, No. 1044; and in A. Sprenger, *Catal.*, pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear *Nasta'liq*; illuminated frontispiece; a few other illuminations on the first two pages; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1447

Diwān-i-Muḥtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of *Maulānā Muḥtasham Kāshī*, the teacher and friend of

Ṭaqī-aldin Kāshī, the author of the famous *tadhkirah*; he flourished under the *Shāhs Ṭahmāsp*, *Isma'īl II*, and *Muḥammad Khudābanda*, and died A. H. 996 (A. D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, *Catal.*, pp. 23 and 500; *Bodleian Cat.*, Nos. 1050 and 1239. 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a *ṭāriḳh* on the accession of *Shāh Isma'īl II* is noticed), pp. 101, No. 12, and 543 (a *ḡazaliyyat* on the death of *Hasan* and *Husain*), p. 723, No. 8 (*Ḳaṣīdas*), and p. 724, No. 10 (another *ḡazaliyyat*); and H. *Khalfa* iii. p. 312, No. 5655. The *Khulāṣat-alafkār*, No. 250 (col. 311 in the *Bodleian Cat.*), fixes the poet's death wrongly in A. H. 1000 (A. D. 1591, 1592).

This copy contains:

Ḳaṣīdas, on fol. 1^a, beginning:

غفیر مرغ سحر خوان چو شد بلند صدا
پرید زاغ شب از روی بیضه بیضا

Ghazals, *first* series, in alphabetical order, on fol. 43^b, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بصد عنوان آرایش عنوانها

This series breaks off in the letter *م*, on fol. 87^b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114^b, l. 4 *ab infra*, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, *second* series, likewise in alphabetical order, on fol. 88^a, beginning: تا همتم بدست طلب زد در بلا الیخ.

This second series breaks off in the letter *د*, on fol. 116^b, in consequence of another large lacuna.

Risāla-i-Jalāliyyah (رساله جلالیه), on fol. 117^a, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, *Bodleian Cat.*, No. 1050, and A. Sprenger, *Catal.*, p. 500. The remark in the latter work, that this series was composed A. H. 997, must be an error, as the poet died A. H. 996. The first ghazal here begins: بودی در چمن ای کعبه حاجتمندان الیخ.

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear *Nasta'liq*; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1448

Ghazaliyyāt-i-Muḥtasham (غزلیات محتشم).

Another copy of *Muḥtasham's* ghazals, in alphabetical order, beginning in the same way as the *first* series in the preceding copy: ای گوهر نام تو الیخ.

Dated the 27th of *Ṣafar*, A. H. 1051 (A. D. 1641, June 7).

No. 1945, margin-column, ff. 70^a-129^a, ll. 32-36; careless *Nasta'liq*.

1449

Diwān-i-Thana'ī (دیوان ثنائی).

The lyrical poems of *Khawājah Husain Thanā'ī* of

Mashhad, who came to India under Akbar, was the teacher and friend of Faiḍi, and died in the same year as Muhtasham, viz. A. H. 996 (A. D. 1588), see Bodleian Cat., Nos. 1045-1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, *Ā'in-i-Akbarī*, p. 563, note 2 (where, however, the wrong date, A. H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899-900; see also Safinah, No. 271 (col. 220 in the Bodleian Cat.); Ātashkada, No. 204 (ib. col. 269); Khulāṣat-alkalām, No. 16 (ib. col. 296), and Khulāṣat-alafkār, No. 59 (ib. col. 304).

This copy contains:

Ḳaṣīdas, in alphabetical order, on fol. 10^b, beginning:

در روش حسن و ناز هست بسی خوش نما

(in other copies *عجمه بطرز ستم عشوه برنگ حیا (جفا)*)

Ghazals, likewise in alphabetical order, on fol. 105^b, beginning:

راندی بخشم از بر خود ای پسر مرا
صد خار حسرتست ازین در جگر مرا

Ḳiṭ'as, with a few rubā'is at the end, on fol. 123^a, beginning:

در بوستان سرای تو آمید و بیم را
مانند گل زبرگ و نوا خانه خرمست

On ff. 1-6 there is written by another hand a story of 'Umar bin Mas'ūd, the wazir of the Khalif Ma'mūn (A. H. 198-218=A. D. 813-833), told by himself, and not connected with this diwān at all. Beginning of the story: عمر ابن مسعود گوید در ابتدای روزگار وزیر: مأمون بودم الخ.

No date.

No. 206, ff. 1-130, 2 coll., each ll. 11-14; the first six leaves written in Shikasta āmiz, the rest in Nasta'liq by another hand; ff. 7-9 are left blank; size, 9½ in. by 5½ in.

1450

Another copy of Thanā'i's diwān.

Contents:

Ḳaṣīdas, in alphabetical order, on fol. 1^b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubā'is, ḳiṭ'as, and fards, on fol. 83^a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102^b, beginning:

شهریارا بخاک درگه تو - که خدایش نیافرید سما

Rubā'is, in two alphabetical collections, the second of which begins, on fol. 116^a, with an inserted fard, rhyming in *د*. Beginning of the initial rubā'i of the first collection, on fol. 106^a:

فریاد که دیده غرق خون کرد مرا
دل از ره عقل و دین برون کرد مرا

No date. The takhalluṣ is always omitted in the ghazals here, and the diwān is wrongly ascribed to سنائی, on fol. 1^a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'liq; size, 9¼ in. by 5 in.

'Urfi (Nos. 1451-1463).

1451

Kulliyāt-i-'Urfi (کلیات عرفی).

Complete poetical works of Maulānā Sayyid (or Sayyidi) Muḥammad, the son of Khwājah Zain-aldin 'Ali bin Jamāl-aldin (so in the Safinah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father's name was simply Khwājah Balawi) of Shirāz, with the takhalluṣ 'Urfi, who came to India A. H. 994 (A. D. 1586), and died at Lāhur in Shawwāl, A. H. 999 (A. D. 1591, July, August), not 1002, as Taḳī Kāshī wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); comp. Bodleian Cat., Nos. 1051-1054, and No. 1991; Rieu ii. pp. 667 sq., 738^b (where a special tarjī, styled گلشن راز, is noticed), and 845^b; W. Pertsch, Berlin Cat., pp. 901-905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261-263; J. Aumer, p. 36; and Blochmann, *Ā'in-i-Akbarī*, vol. i. pp. 569-571; see also Safinah, No. 273 (col. 220 in the Bodleian Cat.); Ātashkada, No. 662 (ib. col. 284); H. Khalifa iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297. and vi. p. 596, Nos. 14802-14804; Notices et Extraits, iv. p. 272; etc.

This copy contains:

1. Ḳaṣīdas, on fol. 1^b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته
گوهر هر سود در جیب زبان انداخته

The second ḳaṣīdah, on fol. 2^b, *اقبال کرم الخ*, is the initial poem of the following two copies and of that in A. Sprenger's Catal.

Special collections of these ḳaṣīdas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣīdah, styled *همراس مماس*, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfi's ḳaṣīdas by Mumin, Mirzā Jān (the latter styled *مفتاح التکات*, and completed A. H. 1073=A. D. 1662, 1663), *Ḳuṭb-aldin* (A. H. 1101=A. D. 1689, 1690), and Rājū 'ulwi (styled *نگارنامه فیضی*, A. H. 1111=A. D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668^b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣīdas and *mukāṭṭa'āt* in G. Flügel i. pp. 594 and 595. The ḳaṣīdas have been printed in Calcutta, A. H. 1254 (A. D. 1839), with a commentary by Aḥmad ibn 'Abd-araḥim (also noticed in A. Sprenger, Catal., p. 530); and (with some *mukāṭṭa'āt* and tarjī's) in Lucknow, without a date; a *شرح قصائد عرفی* and a *شرح مرهم نگیرد خاطر (سینه) افکار ما* also appeared in Lucknow, 1880; an English translation of selected ḳaṣīdas of 'Urfi was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55^b, beginning:

تحفه مرهم نگیرد خاطر (سینه) افکار ما
سایه گل بر نتابد گوشه دستار ما

comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3. b; and p. 701, No. 40.

3. *Kiṭ'as*, on fol. 151^b, beginning: ای که در آئینه ام خود را سیمه رو دیده الخ

The usual initial poem of this part *البح* ای دل راهزن الخ is found here, on fol. 152^a, l. 4 ab infra.

4. *Rubā'is*, on fol. 160^b, beginning:

یا رب نفسی ده که ثنا پردازم
وین نغمه باهنگ سزا پردازم

see No. 1052 in the Bodleian Cat.

5. *Majma'-alabkār* (مجمع الابکار), a mathnawī in imitation of Nizāmī's *Makhzan-alarār* (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176^b, beginning:

بسم الله الرحمن الرحيم - موج نخستست ز بحر قدیم

see H. Khalifa v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No. 8. c.

6. *Farhād u Shirin* (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: *Khusrau u Shirin*, خسرو و شیرین, another mathnawī, on fol. 215^b, beginning:

خداوندا دلم بی نور تنگست
دل من سنگ و کوه طور سنگست

Both the prose-preface and the *Sākināma* (see the following copies) are wanting in this collection.

Dated by Shaikh Muḥammad Sa'id of Bukhārā, A. H. 1021 (A. D. 1612, 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p. 593, in A. Sprenger, Catal., p. 529, and in Rosen, p. 263, viz.:

این درج (طرفه) نکات سمی و اعجازی
چون گشت مکمل زرقم (برقم) پردازی
مجموعه طراز قدس تأریخش گفت (یافت) (other copies)
اول دیوان عرفی شیرازی

which gives as date for the completion of this collection, A. H. 996 (A. D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the *kaşidas* is expressed in this ta'rikh by the units, viz. 1, 6, 4, 6, 1, 1, and 7 = 26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the *rubā'is* and *kiṭ'as* by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 *rubā'is* and 320 *kiṭ'as*). The further remark of the transcriber of this copy, that this ta'rikh also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Catal., p. 112, last line) and عرفی جوانه مرگ شدی (quoted in Badā'uni, see Rieu ii. p. 667^a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'liq; illuminated frontispieces on ff. 1^b, 55^b, 176^b; and 215^b; size, 7 in. by 4 $\frac{3}{8}$ in.

1452

Another copy of the same *Kulliyât*.

This copy contains:

1. A prose-preface, usually styled *رساله نفس نفیس حمدی که از نهایت شایستگی منزّه از شائبه تعین و تخصیص آمده الخ* (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1^b, beginning:

This preface is found in No. 1053 of the Bodleian Cat. too.

2. *Majma'-alabkār*, on fol. 7^b, beginning as in the preceding copy.

3. *Khusrau u Shirin*, or rather *Farhād u Shirin*, on fol. 50^b, likewise beginning as in the preceding copy.

4. *Kaşidas*, on fol. 64^b, beginning: اقبال کرم میگزد ارباب هم را الخ, see the remark in the preceding copy.

5. *Kiṭ'as*, on fol. 134^b, beginning, as most copies do (see the preceding copy):

ای دل راهزن که از عرشم - بحضیض نری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol. 144^b:

ای نه فلک ز خوشه صنع تو دانه
وز قصر کبریای تو عرش آشیانه

Beginning of the first alphabetical ghazal the same as in the preceding copy.

7. *Rubā'is*, on fol. 208^b.

Dated the 3rd of *Jumādâ-alawwal*, A. H. 1066 (A. D. 1656, Feb. 28).

No. 2783, ff. 226, 2 coll., each ll. 16; Nasta'liq; illuminated frontispieces on ff. 1^b, 7^b, 50^b, 64^b, and 144^b; size, 7 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1453

A defective copy of the same *Kulliyât*.

Contents:

1. *Kaşidas*, on fol. 1^b, beginning: اقبال کرم الخ.

2. *Kiṭ'as*, on fol. 64^b, beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 73^b, beginning: نحفه مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106^b, corresponds to fol. 78^b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.); the first ghazal, on fol. 107^a, is found in No. 1484 on the same page, third column, first line; the second, on fol. 79^b, middle-column, l. 5.

4. *Rubā'is*, on fol. 177^a, beginning as in No. 1484.

5. *Majma'-alabkār*, on fol. 193^b, beginning as usual; it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here, corresponds to No. 1484, fol. 214^a, third column, ll. 9 and 10.

6. *Sākināma* (ساقینامه), on fol. 239^a, beginning:

بیا ساقی این تشنگی را بسنج - پس از آرزوی دل ما مرزنج
This mathnawī, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W. Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4; in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

7. Farhād u Shirīn, on fol. 241^b, beginning as usual. No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'liq; illuminated frontispieces on ff. 1^b, 73^b, and 193^b; size, 8½ in. by 4¾ in.

1454

Diwān-i-'Urfī (دیوان عرفی).

'Urfī's lyrical poems, viz.:

1. Kaşidas, on fol. 1^b, beginning: ای متاع درد الیخ.
2. Ghazals, in alphabetical order, except the first two, on fol. 90^b, beginning: ای نه فلك الیخ.

At the end (on fol. 210 sq.) some kit'as.

3. Rubā'is, on fol. 218^b, beginning: یا رب نفسی الیخ.

Dated the 6th of Sha'bān, A. H. 1098 (A. D. 1687, June 17), by Amān-allāh Suhrawardī, at Patna. The right order of ff. 72-81 is: 72, 80, 74-79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15; large Nasta'liq; size, 10¾ in. by 6½ in.

1455

A slightly defective copy of the same diwān.

Contents:

1. Kaşidas, with a few kit'as at the end, on fol. 1^b, beginning: اقبال کرم الیخ.
2. Ghazals, in alphabetical order, on fol. 70^a, beginning:

کوی عشقست و همه دانه دوامست اینجا
جلوه مردم آزاده حرامست اینجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56^b, first column, first line.

3. Rubā'is, on fol. 128^b, beginning: یا رب نفسی الیخ; this part is defective at the end; the last rubā'i, appearing here and beginning: ای چهره کرم الیخ, is found in No. 1484, on fol. 165^a, middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'liq, the first pages greatly injured; size, 6½ in. by 3¾ in.

1456

Another very defective copy of the same.

Contents:

1. Kaşidas, on fol. 1^a, beginning: ای متاع درد الیخ.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9^b, corresponds to fol. 9^a, lin. penult. in the preceding copy; the first bait, on fol. 10^a, to fol. 14^b, l. 5 in the same.

2. Kit'as, on fol. 38^a (Arabic paging ۴۴), beginning:

ای دل راهنم الیخ.

3. Ghazals, in alphabetical order, on fol. 44^b (= ۵۰), beginning: تحفه مرهم الیخ.

Two large lacunas, of ten leaves each, after ff. 57 (۱۳) and 104 (۱۴); the last bait of fol. 57^b corresponds to

IND. OFF.

fol. 81^a, l. 10 in the preceding copy; the first complete ghazal, on fol. 58^a, to fol. 79^b, middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104^b, is found on fol. 116^b, l. 5 in the preceding copy; the first complete ghazal, on fol. 105^a, corresponds to fol. 126^b, l. 4 in the same.

4. Rubā'is, on fol. 106^a (۱۳۲), beginning: یا رب نفسی الیخ.

Dated A. H. 1137 (A. D. 1724, 1725), in Muḥammadshāh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14-17; careless and irregular Nasta'liq; size, 9 in. by 6¾ in.

1457

'Urfī's kaşidas.

Beginning: ای متاع درد در بازار الیخ.

Dated the 9th of Rabi'-alawwal, A. H. 1073 (A. D. 1662, Oct. 22). Collated throughout.

No. 3042, ff. 71, 2 coll., each ll. 17; Nasta'liq; the first page supplied by another hand; size, 10 in. by 5¼ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few kit'as at the end.

Dated the 6th of Jumādā-alawwal, A. H. 1085 (called the eighteenth year of 'Ālamghīr's reign, correctly the seventeenth)=A. D. 1674, August 8.

No. 3372, olim 13. J. 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'liq and Shikasta; size, 9½ in. by 5 in.

1459

The same.

Beginning as usual; some tarjībānds and kit'as in addition to the kaşidas.

Dated the 18th of Ramaḍān, in the seventh year of Muḥammadshāh's reign (= A. H. 1138, A. D. 1726, May 20), at Ahmadābād. Various readings and additions on the margin.

No. 683, ff. 25-114, 2 coll., each ll. 16-19; Shikasta; size, 8¾ in. by 4¾ in.

1460

The same.

Beginning as usual, the kaşidas are interspersed with a few kit'as.

No date. Some pages injured by damp.

No. 3371, olim 13. J. 8, ff. 1-97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'liq, partly in Shikasta; size, 9¼ in. by 4¾ in.

1461

The same.

A smaller collection of kaşidas only, with four rubā'is at the end. Beginning as usual.

No date.

No. 1364, ff. 1-49, 2 coll., each ll. 15; careless Nasta'liq; size, 8¼ in. by 4¾ in.

1462

'Urfi's ghazals and rubâ'is.

Ghazals, on fol. 1^b, beginning: تحفة مرهم الخ.

Rubâ'is, on fol. 155^b, beginning: يا رب نفسى الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'liq; size, 7 $\frac{7}{8}$ in. by 4 $\frac{3}{4}$ in.

1463

'Urfi's Majma'-alabkâr.

Another copy of 'Urfi's mathnawî Majma'-alabkâr, see above, Nos. 1451-1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97^b-156, 2 coll., each ll. 12; careless Nasta'liq; size, 9 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

Poets who died between A. H. 1000 and 1100.

Faiḍî (Nos. 1464-1479).

1464

Diwân-i-Faiḍî (ديوان فيضى).

A very large copy of the lyrical poems of Shaikh Abû-alfaid with the double takballuṣ of Faiḍî and Fayyâdî, the eldest son of Shaikh Mubârak of Nâgûr (who died A. H. 1001, the 17th of Dhû-alka'dah = A. D. 1593, Aug. 15), and brother of Akbar's prime-minister Abû-alfadl, the author of the Akbarnâma, the Â'in-i-Akbarî, the Mukâtabât-i-'allâmi, the Ruḵa'ât-i-Shaikh Abû-alfadl, the 'Yâr-i-dânish etc. (see above, Nos. 235-287 and 767-777), who died A. H. 1011 (A. D. 1602). Shaikh Faiḍî was born A. H. 954 (A. D. 1547) in Âgra, and died the 10th of Şafar, A. H. 1004 (A. D. 1595, Oct. 15), comp. on the poet's life and works Blochmann, Â'in-i-Akbarî, pp. 490 sq. and 548 sq.; Rieu ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057-1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401-402; Ouseley, Biographical Notices, pp. 171-175; Elliot, Bibliographical Index, i. p. 255; Haft Iklim, No. 398 (col. 405 in this Cat.); Safinah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his diwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), etc.

Contents:

A preface in prose, by the author himself, on fol. 1^b, beginning:

بسم الله الرحمن الرحيم
گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍî's mathnawî, مرکز ادوار (written in imitation of Niẓâmî's مخزن الاسرار, A. H. 993 = A. D. 1585), which is not found in the India Office Collection.

Kašidas, tarji's, and marâthis, without any order, on fol. 4^b, beginning:

يا ازلّی الظهور يا ابدی الحفا

نورك فوق التظر حسنك فوق التنا

A series of unfinished kašidas (قصائد ناتمام) begins on fol. 87^a.

Ghazals, in alphabetical order, on fol. 112^b, beginning:

مستانه سخن میرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغير المنقوطة), on fol. 274^a, beginning:

الحمد للمهم الكلام الساعد - وهو المحمود اولاً والحمد

Kiṭ'as, chronograms, and a few rubâ'is, on fol. 275^a, beginning: سطعت نسخة مقدسة الخ.

Mathnawî-baits, fards, and riddles, on fol. 297^a, beginning: بسم الله اى قلم ز شكاف سخن گشا الخ.

Among these is found, on fol. 302^b sq., the معنیات موعود, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'is, on fol. 310^a, beginning:

الله أكبر زهی خدای متعال

خورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291^b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'liq; splendid binding in red and gold; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1465

Another copy of the same diwân.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

مطرب بلند ساز کن امشب ترانه را

وز شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113^a). At the end of the ghazals, the last of which is unalphabetical and rhymes in 1, there are found one kašidah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100^a:

این منم امروز درین بوستان

مرغ شکر خواره هندوستان

Kiṭ'as, on fol. 106^a, beginning:

بحمد الله که این سلك جواهر

شد از كلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'is, on fol. 111^a, beginning:

تا هست بلند شمع کافورئى ماه

تابان زرواق این منقش خرگاه

This rubâ'î is found on fol. 322^b, ll. 3 and 4 in the preceding copy.

Ḳaṣīdas, and a few tarjī's, on fol. 119^a, beginning :

بر سفرهٔ ارباب تحمّل بنشینیم
خوان کرم و بانگ صلا را نشناسیم

At the end one rubā'i.

The last pages from fol. 158^a down to the end contain mere repetitions of former parts of the copy, viz. the rubā'is (ff. 111^a–118^b), the ḳiṭ'as (ff. 106^a–110^b), and the second mathnawī (fol. 105).

No date.

No. 952, ff. 171, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents :

Ḳaṣīdas, mixed with tarjī's and short mathnawīs, on fol. 1^b, beginning : یا ازلیّ الظهور الخ.

Ghazals, in alphabetical order, on fol. 37^b, beginning :

مستانه سخن میرسد الخ.

Ḳiṭ'as, on fol. 132^a, beginning : یا ناظرًا فی هذه الصفحات خذ الخ; corresponding to fol. 275^a, l. 8 sq., in No. 3155 (1464 in this Cat.).

Rubā'is, on fol. 141^b, beginning : الله اکبر زهی الخ.

This part, although larger than in the preceding copies, is incomplete at the end; the last rubā'i, of which the first bait is found here, on fol. 189^b, corresponds to the last rubā'i in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9^a and 97^b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lik; two illuminated frontispieces on ff. 1^b and 37^b; size, 9½ in. by 5½ in.

1467

Faiḍi's ḳaṣīdas.

A selection of Faiḍi's ḳaṣīdas and tarjī's, beginning, on fol. 1^b : یا ازلیّ الظهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; size, 7¾ in. by 5 in.

1468

Nal u Daman (نل و دامن).

Faiḍi's famous mathnawī, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayanti in the Indian Mahābhārata, and composed A. H. 1003 = A. D. 1594, 1595 (comp. Blochmann, Á'in-i-Akbari, p. 106, note 4 etc.). Beginning :

ای در تگ و پوی تو زآغاز - عنقای نظر بلند پرواز

Lithographed, Calcutta, 1831, and Lucknow, A. H. 1263; a part of it is printed in Spiegel's Chrestomathia

Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawī are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bān, A. H. 1069 (A. D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lik; size, 7¾ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd-alrahīm ibn Maulawī Shaikh-i-'allām Muḥammad the 5th of Ramadān, A. H. 1118 (here called the fifty-first year of 'Ālamgir's reign) = A. D. 1706, Dec. 11. It was copied for Ghulām Ḥusain, commonly called Wali Muḥammad (برای خواندن قره). (العین غلام حسین عرف ولی محمد تحریر نموده شد).

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8¾ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A. H. 1188 (A. D. 1774, Oct. 6).

No. 266, ff. 142, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5¼ in.

1471

The same.

Modern copy, dated the 25th of Jumādā-althāni, A. H. 1210 (Fāṣlī era 1203) = A. D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lik; illustrations on ff. 10^b, 48^b, 65^a, 70^b, 72^b, 82^b, 92^b, 96^a, 97^a, 109^a, 113^b, 114^b, 125^a, 128^b, 131^a, and 136^b; size, 9½ in. by 5½ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A. H. 1210 (A. D. 1796, Jan. 15), at Seringapatam; it was written for Tipū Sultān. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180^a, ll. 13; on ff. 180^b–190^b, ll. 12); Nasta'lik, mixed with Shikasta; size, 7¾ in. by 5½ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126^a; ff. 126^b–127^b contain some short stories, the first of which is written by the same scribe as the mathnawī, viz. by Lāla Caman La'li, and begins :

حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ.

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lik, written half on white, half on brown paper; size, 9½ in. by 5½ in.

1474

The same.

No date. The first thirty-eight leaves collated.

No. 263, ff. 130, 2 coll., each ll. 15-16; ff. 1, 2, 8-16, and 128-130 supplied by another hand; Nasta'lik; size, 7½ in. by 4 in.

1475

The same.

A well-written copy, without date.

No. 1894, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5¾ in.

1476

The same.

No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lik; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5¾ in.

1477

The same.

No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lik; many leaves severely injured by the worms; size, 8½ in. by 5½ in.

1478

The same.

Modern copy, without a date. The right order of ff. 7-14 is: 7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182-187: 182, 184, 183, 186, 185, 187.

No. 448, ff. 225, 2 coll., each ll. 9; large Nasta'lik; size, 8¾ in. by 5¾ in.

1479

Latîfa-i-Fayyâdi (لطيفة فياض).

The correspondence of Faiḍi, collected by Nûr-aldin Muḥammad, the son of Ḥakim 'Ain-almulk and nephew of the poet (see fol. 3^b, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu ii. p. 792, iii. p. 984, etc.; Elliot, History of India, vi. pp. 147-149. It is styled here simply انشاء فيض; the proper title, as given above, is a chronogram for the date of the collection. Ḥakim 'Ain-almulk of Shirâz, the father of the collector, died the 27th of Dhû-alhijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, 'Ā'in-i-Akbari, pp. 480 and 481; he had married a sister of Faiḍi and Abû-alfadl.

The work is divided into five chapters, called لطيفة, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فياضى بوالا درگاه خلافت پناه ظل الهى شاهنشاه جلال الدين والدنيا اكبر پادشاه), on fol. 7^b.

2. Letters addressed to 'Ulamâs and Sûfic Shaikhs (مفاوضات فيضى بشرفاى عظام و علمای علام و عرفاى), on fol. 51^b.

3. Letters addressed to contemporary physicians (مفاوضات كه بحكماء معاصر قلمى شده), on fol. 93^b.

4. Letters addressed to Amirs, Khâns, etc. (بامراء), (عظام و خوانين الكرم), on fol. 116^a.

5. Letters addressed to his father, brothers, and other relatives (رقائى كه بوالد بزرگوار و اخوان و اقارب قلمى شده), on fol. 120^a; the last letters are all addressed to his brother Abû-alfadl. Another brother of his was Abû-alkhair. The five latîfas are preceded by Faiḍi's preface to his diwân (see No. 1464 above), beginning here with the initial bait of the first ḡaşidah: يا اربى الظهور يا ابدتى الخفا الخ.

The three mantûkas and the khâtimah which, according to Faiḍi's own statement, were to follow after the five latîfas, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Ālamgir's reign (= A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lik; size, 7¾ in. by 4¼ in.

1480

Rubâ'iyât-i-Sahâbi (رباعيات صحابي).

654 rubâ'is (besides some additional ones on the margin) by Maulânâ Sahâbi of Astarâbâd (according to Taqi Auḡadi of Shûstâr), usually called Najafi, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iklim, No. 1171 (col. 467 in this Cat.); Khulâsat-alfakâr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Sahâbi's rubâ'is is styled حقائق معنوى.

The quatrains are arranged alphabetically, and begin:

معنى فعل است هر بد و نیکورا
در پرده قول کرده پنهان اورا

The initial rubâ'i of Sprenger's and Rieu's copies is not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92-157^a, five rubâ'is in a page; Nasta'lik; size, 8¼ in. by 5 in.

1481

Diwân-i-Wali (ديوان ولي).

The lyrical poems of Wali, who is, according to the Makhzan-algharâ'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98^b, l. 5 sq.; fol. 69^a, lin. penult., in the following copy), identical with Maulânâ Wali of Dasht-i-bayâd (in Khurâsân, or as the Safinah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Husain Thanâ'i of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Maili of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, 'Ā'in-i-Akbari, pp. 571 and 572), flourished in the reigns of Shâh Tahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safinah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his diwân in A. Sprenger, Catal.,

p. 589; comp. also Muntakhab-alash'ar, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Ḳaṣīdas and ḳiṭ'as, without any order, intermixed with a few ghazals, on fol. 1^b, beginning:

ای حریمت کعبه حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubā'is, in alphabetical order, on fol. 97^b, beginning:

شب نوید قرب در زد بنده درگاه را
خوش اثرها بود در نی ناله جانگاہ را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1^a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667).

No. 2795, ff. 151, 2 coll., each ll. 12-13; Nasta'liq; many pages spoiled by water; the last leaves greatly injured; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

1482

Another copy of the same.

Contents:

Ḳaṣīdas, on fol. 1^a, beginning:

ای دل و جان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second ḳaṣīdah in the preceding copy.

Ghazals and rubā'is, in alphabetical order, on fol. 68^a, beginning as in the preceding copy.

Short mathnawis, and a few additional ghazals, on fol. 101^a sq.; where also the margin is filled with poetry.

At the end this diwān is wrongly ascribed to Nāṣir 'Alī (who died A. H. 1108=A. D. 1696, 1697).

On fol. 1^a the poet is called several times Wali Mashrab or Mushrib (ولی مشرب).

Dated the 17th of Jumādā-althānī, A. H. 1177 (A. D. 1763, Dec. 23), by Mullā Sayyid Hārī at Pēshāwar. College of Fort William, 1825.

No. 2818, ff. 105, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{1}{2}$ in.

1483

Diwān-i-'Iyānī (دیوان عیانی).

The lyrical poems of Darwīsh 'Iyānī, the son of Maulānā Rafīqī, comp. the Makhzan-algharā'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39^a: تا هجر تو با جان من الخ.

In the supplement to Taḳī Kāshī's tadhkīrah (see W. Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhalluṣ 'Iyānī are mentioned, one of whom is styled 'Iyānī Jarbādḳānī.

Contents:

Ghazals, in alphabetical order, on fol. 1^a, beginning:

ای از دو کون بر زده دامان کبریا
مشکل رسد بدامن وصل تو نعت ما

Ḳiṭ'as and rubā'is, on fol. 142^a, beginning: با نقش
بند کلکم گفتم زروی معنی الخ

A mathnawī, a sort of ساقینامه, on fol. 161^a, beginning:

بیا ای که عمرت بغفلت گذشت
زمن گوش کن یکدم این سرگذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مردن برو گشته هشت و چهار

No date.

No. 106, ff. 167, 2 coll., each ll. 14; Nasta'liq; size, 7 in. by 4 $\frac{1}{2}$ in.

1484

Diwān-i-Naṣir Hamadānī (دیوان نصیر همدانی).

Lyrical poems by Khwājāh Naṣir-al-dīn of Hamadān, the son of Khwājāh Maḥmūd ibn Khwājāh Ḥasanbeg, with the takhalluṣ Naṣir or Naṣrā. He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Taḳī Anḥadī in Shirāz, see A. Sprenger, Catal., p. 512; Rieu iii. p. 1093^b, l. 3 sq.; Ātashkada, No. 616 (col. 283 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:

A short preface in prose, on fol. 1^b, beginning: یگانه که هزار و یک نام مبارکش هزار و یک چراغ
بر افروخت الخ.

Ḳaṣīdas, on fol. 2^b, beginning:

زهی نقاب تو فانوس شمع بزم حضور
بملک حسن تو صحرا نشین تجلی طور

Ḳiṭ'as and tarkīb-bands, on fol. 12^b.

Ghazals, on fol. 16^b, beginning: خدا ز شهر بگرداند
آفت مارا الخ.

At the end, rubā'is and a few mathnawī-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1485

Kulliyāt-i-Nau'ī (کلیات نوعی).

Complete poetical works of Mullā Muḥammad Ridā Nau'ī of Khabūshān (near Mashhad in Khurāsān), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dāniyāl (see Haft Iklim, No. 802, col. 436 in this Cat.), and died in Burhānpūr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Ā'in-i-Akbari, p. 606; Bodleian Cat., Nos. 1064-1066, and eol. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161-166; A. Sprenger, Catal., pp. 114 and 516, 517; W. Pertsch,

p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safinah, No. 391 (col. 224 in the Bodleian Cat.), and Khulāṣat-alafkār, No. 279 (ib. col. 312).

Contents:

Ḳaṣidas, tarjī's, and tarkibbands, on fol. 1^b, beginning:

گر بلای عشقم و لب تشنه سر تا پای من
صد حسین کشته در هر گوشه صحرای من

The initial Ḳaṣidah, quoted by Sprenger, viz. صحبست
صبح ساغر الخ, is found here on fol. 4^b; most of the
Ḳaṣidas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36^b, beginning:

سایه گل تا بود خال رخ بستان ما
نقطه نام تو بادا خطبه دیوان ما

Rubā'is, on fol. 91^b, beginning:

زوعی بتو بیوفائی او حیفت
حیفت ستیزه رائی او حیفت

Sākināma (ساقینامه), in praise of the Khāukhānān,
on fol. 98^b, beginning:

توتی اولین پیر میخانها - بیاد تو شبگیر پیمانها

Sāz u Gudāz (سوز و گداز), i. e. Burning and Melting,
the famous story of a Hindū princess who ascended the
funeral pile with her deceased husband, on fol. 110^b,
beginning:

الهی خنده ام را نالگی ده
سرشکم را جگر پر کالگی ده

This mathnawī is printed at the end of the first
volume of the Akbarnāma, Lucknow, A. H. 1284.

No date.

No. 2751, ff. 1-131, 2 coll., each ll. 15; distinct Nasta'liq;
size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

1486

Tawārikh-i-Ḳuṭbshāh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Ḳuṭbshāhs,
composed at the request of and dedicated to Muḥammad
Kulī Ḳuṭbshāh, who died A. H. 1020 (A. D. 1612).
The author, who conceals his name, was engaged in
this work for ten years, see fol. 135^b, l. 4 ab infra.
It is subdivided into four maḳṣad, viz.:

1. آغاز تاریخ نسب نامه قطبشاهی و پیدا شدن ملک
سلطان قلی قطبشاه, on fol. 15^b.
2. در ذکر سلطنت ملک سلطان قطبشاه, on fol. 50^b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108^a.
4. در ذکر سلطنت... سلطان محمد قلی قطبشاه, on
fol. 127^a.

Beginning:

نخستین چو آید بگفتن خرد
بتوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct
Nasta'liq; illuminated frontispiece; size, 15 $\frac{3}{8}$ in. by 10 $\frac{1}{8}$ in.

1487

Diwān-i-Āṣaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet,
who, according to a number of chronograms on fol. 67^b,
and the names of the distinguished persons mentioned
there, must have flourished under Shāh 'Abbās the
Great in the beginning of the eleventh century of the
Hijrah. His ghazals, all consisting of a very short
number of baits, contain no takhalluṣ; but from the
frequent appearance of آصف and آصفا in the beginning
of baits, on fol. 66^b, ll. 5, 9, and 12, and fol. 67^a, l. 10,
we conclude, that he styled himself *Āṣaf*, but he is
decidedly *not* identical with Āṣaf Kummi, or Niẓām-
aldin Āṣafjāh, with the takhalluṣ Āṣaf, both of whom
belong to a much later period and lived at the court of
the Moghul emperors in India (see the other Diwān-i-
Āṣaf, further down). The dates appearing on
fol. 67^b are: A. H. 1008 (ماوای خوشدلی), on the laying
out of a garden by Ākā Khidr; A. H. 1012 (منزل خدای
منزل خدای), on the building of a mosque by the same; A. H.
1018 (حیف از اعتماد الدوله ایران پناه), on the death
of Shāh 'Abbās' famous wazir I'timād-aldaulah Ḥātim-
beg (otherwise fixed in A. H. 1019, see Rieu i. p. 185^b);
and A. H. 1019 (جانشین پدر مدام شدی), on the
appointment of Ḥātimbeg's son Ṭālibkhān (otherwise
called Abū Ṭālibkhān, see Rieu i. p. 187^a), as his
father's successor; an earlier date, viz. A. H. 1005
(چشم من بینور شد), on the death of Amir Nūr-aldīp
Muḥammad Ṭabāṭābā'i, appears, on fol. 68^a, l. 3.

This diwān contains:

Ḳaṣidas, ḳiṭ'as, and tarkibbands, with the before-
mentioned chronograms at the end, on fol. 57^a, begin-
ning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and
followed by rubā'is and fards, on fol. 68^b, beginning:

ای ز تو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره گشای را

No date.

No. 284, ff. 57-95, 2 coll., each ll. 15; very careless Nas-
ta'liq; size, 7 $\frac{3}{8}$ in. by 4 in.

1488

Diwān-i-Sanjar (دیوان سنجر).

Complete poetical works of Mīr Muḥammad Ḥāshim,
with the takhalluṣ Sanjar, the son of Mīr Rafī'aldin
Ḥaidar Mu'ammā'i of Kāshān, with the takhalluṣ
Rafī'i (the great riddle-writer, who died A. H. 1032 =
A. D. 1622, 1623, see Safinah, No. 394 in Bodleian Cat.,
col. 224). Sanjar came to India A. H. 1000 (A. D. 1591,
1592), where the emperor Akbar bestowed upon him
the takhalluṣ Farāghī (used by him in some ghazals);
after being imprisoned by Akbar and finally released,
he went to Ibrāhīm 'Ādilshāh's court in Bijāpūr and
died there, A. H. 1021 (A. D. 1612, 1613); comp. Bloch-
mann, *Ā'in-i-Akbari*, p. 595; Rieu ii. p. 675^a; W.
Pertsch, *Berlin Cat.*, p. 909; A. Sprenger, *Catal.*,
pp. 123 and 571; see also Safinah, No. 366 (col. 223
in the Bodleian Cat.); Khazāna-i-'āmīrah, No. 58 (ib.,

col. 257), and Âtashkada, No. 574 (ib. col. 282). Sanjar's brother, Mir Ma'sûm (who died A. H. 1052 = A. D. 1642, 1643), was likewise a good poet, see Safinah, loc. cit., No. 395.

Contents:

Kašidas (in honour of Akbar, Sultân Khusrau bin Jahângirshâh etc.) and *kiṭ'as*, on fol. 1^b, beginning:

ای جوهر ذات تو زاشیاء میرا
نازان بوجود تو تبارک و تعالی

Ghazals, in alphabetical order, on fol. 44^b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارا الخ

At the end of this part some rubā'is.

A mathnawi, without any title (probably a *saqinamah*), on fol. 125^b, beginning:

الهی سینۀ درد آشنا ده
غم از هر دل که بستانی بما ده

This last part is much injured.

Dated A. H. 1041 (A. D. 1631, 1632).

No. 1088, ff. 143, 2 coll., each ll. 16; Nasta'lik; illuminated frontispieces on ff. 1^b, 44^b, and 125^b; size, 7½ in. by 4 in.

1489

Diwân-i-Nazîri (دیوان نظیری).

The lyrical poems of Mullâ Muhammad Husain Nazîri of Nishâpûr, a pupil of Maḥshari of Khwândsâr in Gujarât (see Safinah, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kâshân, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khânkhânân. In A. H. 1012 (A. D. 1603, 1604) he performed the pilgrimage to Makkâ, and afterwards went to Gujarât. He died in Aḥmadâbâd, A. H. 1021 (A. D. 1612, 1613), according to two ta'rikhs, viz. *دنیای* ز دنیا, quoted in the *Makhzan-algharâ'ib*, No. 2738 (col. 385 in the Bodleian Cat.; the date A. H. 1022, as given in Blochmann, *Â'in-i-Akbari*, p. 580 note, arises from the incorrect reading of the chronogram as *از دنیا الخ*, which is against the metre *هزج*), and *مركز دائرۀ بزم کجا است*, by Dâghistâni (see Blochmann, loc. cit.); the *Khazâna-i-'amirah* also fixes his death in A. H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A. H. 1019 (in the *Ṭabaqât-i-Shâhjahâni* = A. D. 1610, 1611) and A. H. 1023 (A. D. 1614), see Safinah, No. 552 (col. 229 in the Bodleian Cat.), and Onseley, *Biographical Notices*, p. 252. The *Hamisha Bahâr* (A. Sprenger, Catal., p. 130) assigns the poet's death, quite wrongly, to the beginning of Shâhjahân's reign. Other copies of Nazîri's diwân are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817^b and 818^a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also *Haft Iklim*, No. 764 (col. 433 in this Cat.); *Âtashkada* (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Nazîri's brother, Maulânâ Sharaf of Nishâpûr,

was a famous musician in the service of the Khânkhânân, see Blochmann, p. 613, note 3.

This diwân contains:

Kašidas and tarji'bands, without any order, beginning, on fol. 1^b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114^b, with some rubā'is at the end (on fol. 276^b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة المحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubā'i: از دوست منادی است از (correctly اندر) رگ وبوست الخ

Dated at Haidarâbâd the 8th of Jumâdâ-alâkhar, A. H. 1062 (A. D. 1652, May 17).

No. 85, ff. 286, 2 coll., each ll. 17-18; careless Nasta'lik; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Nazîri's diwân.

Contents:

Kašidas and tarji'bands, on fol. 1^b, beginning as in the preceding copy. This part breaks off already, on fol. 54^b, in consequence of a very large lacuna, in a kašidah in praise of 'Ali; the last bait appearing here corresponds to fol. 7^b, l. 9 in the preceding copy.

Ghazals, on fol. 55^a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in *ش*, viz.:

شود پروانه را بال و پرنانش

corresponding to fol. 206^a, l. 3 ab infra in the preceding copy.

Rubā'is, on fol. 127^a, last line, beginning: آن کیست که بازم الخ, corresponding to the second rubā'i in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137^b.

No. 296, ff. 48-137, 2 coll., each ll. 17; Nasta'lik; size, 8 in. by 4 in.

1491

Nazîri's ghazals and rubā'is.

The ghazals, arranged alphabetically, begin, on fol. 1^b, with the usual initial bait: اذا ما شئت الخ.

Rubā'is, on fol. 150^b, beginning:

ای از تو صور نگار هر جا کوری
زب از تو دهد بعاریت هر عوری

This is the fifth rubā'i in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in.

1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 1^b, beginning as usual.

Rubâ'is, on fol. 190^b, beginning: از دوست منادی است النح

This part is incomplete at the end; the last rubâ'i, on fol. 192^b, يك قوم مسافر النح, corresponds to fol. 278^a, last two lines in No. 85 (1489 in this Cat.). Ff. 91^b and 92^a are left blank; some slight injuries here and there.

No. 3341, olim 13. J. 20, ff. 192, 2 coll., each ll. 14-15; careless Nasta'liq; size, 7½ in. by 4 in.

1493

Diwân-i-Wašli (دیوان واصلی).

The poems of Āghâ (Mirzâ or Khwâjah) Muḥammad Tâhir Wašli of Rai, the son of Khwâjah Muḥammad Sharif Hijri (see above, No. 1440), and elder brother of Mirzâ Ghiyâthbeg Itimâd-aldaulah, the wazir of Jahângir and father of the famous Nûr Jahân Begam. Ghiyâthbeg died in Rabi' I, A. H. 1031 (A. D. 1622, Jan.-Feb.), see Blochmann, Ā'in-i-Akbari, p. 509. The exact date of Wašli's death is not known, see Haft Iqlim, No. 1116 (col. 461 in this Cat.); Safinah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 61^b, beginning:

خوشوقت و خندان بگذران خوشوقت و خندان صبح را
شاید که تا صبح دگر دریافت نتوان صبح را

Tarjî'ât and some rubâ'is, on fol. 82^b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خندنگ ناز دگر باره در کمان داری

A mathnawî, styled گنجفہ، 'on the game of cards,' on fol. 91^b, beginning:

زر بدست وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Ḳašidas, ḳiṭ'as, a few rubâ'is, and one fard, on fol. 95^a, beginning:

نزدیک شد دلا که سر آید زمان غم
ندهد برونگار دگر کس نشان غم

Another mathnawî, entitled خسرو و شیرین، 'the love-story of Khusrau and Shirin,' on fol. 101^b, beginning:

الهی شیوۀ طاعت عطا کن - بنور خود دلم را آشنا کن
This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of ḳašidas, tarjî's, ḳiṭ'as, ghazals, and rubâ'is, beginning abruptly (in consequence of the same lacuna), on fol. 109^a, in the middle of a ḳašidah, rhyming in ی.

Dated by 'Abd-alraḳib, the 24th of Shawwâl, A. H. 1069 (A. D. 1659, July 15).

No. 328, ff. 61-149, 2 coll., each ll. 15-18; distinct Nasta'liq; size, 10½ in. by 5½ in.

Zulâlî (Nos. 1494-1498).

1494

Sab' Sayyârah (سبع سیاره).

The seven mathnawis of Ḥakim Zulâlî of Khwânsâr in Irâk, who flourished under Shâh 'Abbâs I and died soon after the completion of the best known among his epopees, the محمود و ایاز (No. 2 in this collection), which was finished A. H. 1024 (A. D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A. H. 1025 (A. D. 1616), see the remarks in Tâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A. H. 1020 (A. D. 1611, 1612) is given for the completion of that mathnawî. The earlier date of Zulâlî's death, given in the Safinah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulâṣat-alkalâm, No. 32 (ib., col. 297), viz. A. H. 1016, is an evident mistake for 1026 (A. D. 1617); likewise wrong is the later date, A. H. 1031 (A. D. 1622), which is found in the Khulâṣat-alafkâr, No. 116 (ib., col. 306); the Haft Iqlim, which was completed A. H. 1002 (A. D. 1593, 1594), mentions Zulâlî in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawis which were not yet written at that time. Comp. on Zulâlî and his mathnawis Bodleian Cat., Nos. 1081-1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the Ātashkada, No. 436 (col. 277 in the Bodleian Cat.), Shaikh 'Abd-alḥusain of Kamrah put Zulâlî's works in order, and Mullâ Tughrâ of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawis, which are also styled هفت سیاره، سبعة سیاره، هفت، هفت سیاره، or, as here (and in No. 1497 too), آشوب نامه، are arranged in the following order in this copy:

1. Sulaimânâma (سليمان نامه), also styled Sulaimân u Balḳis (سليمان و بلقيس), the story of king Solomon and the queen of Sheba, on fol. 1^b, beginning:

بنام جهانگیر دلهای تنگ - که آمد سلیمانش یک مور لنگ

Of the author's prose-preface to this mathnawî only a portion is left, on fol. 1^a, beginning: سواد

مبارک مدتی النح، corresponding to No. 253 (1496 in this Cat.), fol. 48^b, l. 5 ab infra.

2. Maḥmûd wa Ayâz (محمود و ایاز), the story of Sultân Maḥmûd of Ghazna and his beloved slave Ayâz, preceded on fol. 20^b by a preface, which combines the general دیباجه of the seven mathnawis with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677^b), beginning: تقدیر قدرت

و تصویر صنعت صانعی و قادری را مقدور و مصورست الخ
The special preface (not separated from the other) begins on fol. 21^b, l. 11, the mathnawī itself on fol. 22^b:

بنام آنکه محمودش ایازست - غمش بتخانه ناز و نیازست
This mathnawī was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safinah and the Khulāṣat-alkalām assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu'la-i-Didār (شعله دیدار), 'the flame of vision,' a mystical and didactic mathnawī in forty-nine شعله or flames, preceded, on fol. 174^b, by a preface, beginning: سبحان الله از تنبیه این آیه در فهرست نظر الخ. Beginning of the mathnawī, on fol. 175^b:

نام او تاج سر هر نامه - شعله دیدار هر هنگامه

4. Maikhāna (میخانه), 'the wine-tavern,' in forty قده or cups, preceded, on fol. 194^b, by a preface, beginning: الحمد لله از دوستکافی این آیه الهی پیمانه الخ. Beginning of the mathnawī, on fol. 196^b:

نام او باده سینه میخانه - دهن هر که هست پیمانه

5. Ḥusn-i-Gulūsūz (حسن گلوسوز), 'the sweetest beauty,' in forty-one جلوه or effulgences, preceded, on fol. 218^a, by a preface, beginning: تعالی شانه ازین آیه. مطالعه فیروز در شان فهرست الخ. Beginning of the mathnawī, on fol. 219^b:

بسم الله الرحمن الرحيم - نص صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz.:
بسم الله الرحمن الرحيم - تیرشهابست بدیورجم
is found here on fol. 220^b, l. 5 ab infra.

6. Âdhar u Samandar (آذرو سمندر), 'fire and salamander,' preceded, on fol. 243^b, by a preface, beginning: آذ ازین آیه دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawī, on fol. 245^b:

نامش عشقست و حسن دفتر - آتش ساقیست کوسمندر

7. Dharra u Khwurshid (ذره و خورشید), 'moth and sun,' preceded, on fol. 260^b, by a preface, beginning: ما شاء الله ازین آیه بيم واميد در فهرست نثر الخ. Beginning of the mathnawī, on fol. 261^b:

سخنم کرد بنامش جاوید - ذره را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too), viz.

نام او کرد مرا شعله فروز - نتوان گفت باآتش که مسوز

IND. OFF.

is found here, on fol. 261^b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawī, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

1495

Another copy of Zulālī's seven mathnawīs.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Kāsim bin 'Aziz-allāh of Jarbādḡān.

The seven mathnawīs are here arranged in the following order:

1. Maḥmūd wa Ayāz, on ff. 1^b-106^b, centre-columns.
2. Ḥusn-i-Gulūsūz, on fol. 1^b sq., margin-column.
3. Dharra u Khwurshid, on fol. 31^b sq., margin-column.
4. Âdhar u Samandar, on fol. 45^b sq., margin-column.
5. Shu'la-i-Didār, on fol. 51^b sq., margin-column.
6. Sulaimānāma, on fol. 62^b sq., margin-column.
7. Maikhāna, on ff. 97^a-106^b, margin-column, and ff. 107^a-113, both centre-columns and margin-column. The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-coll., each ll. 23, and a margin-col., ll. 20; small, but clear Nasta'liq; size, 10 $\frac{1}{4}$ in. by 5 in.

1496

The same, without the Maikhāna.

Contents:

The general preface or دیباجه by the author, beginning, on fol. 1^a, as in No. 1494, fol. 20^b sq.: تقدیر قدرت و تصویر صنعت صانعی و قادری را الخ. The special preface to Maḥmūd wa Ayāz begins on fol. 1^b middle.

The six mathnawīs, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Maḥmūd wa Ayāz, on fol. 2^a.
2. Shu'la-i-Didār, on fol. 37^b (headed نسخه دوم).
3. Ḥusn-i-Gulūsūz, on fol. 40^b (headed رساله سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نص صحیحست و کلام کلیم.
4. Âdhar u Samandar, on fol. 44^b (headed رساله چهارم).
5. Dharra u Khwurshid, on fol. 47^b (headed رساله پنجم), beginning, as in No. 1081 of the Bodleian Cat.: نام او کرد مرا شعله فروز الخ, where this bait is the twelfth of the mathnawī.
6. Sulaimānāma, on fol. 49^a (headed رساله ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی یک مورنگ. Instead of the seventh mathnawī of Zulālī, the Maikhāna, this copy contains Waḥshi Bāfiqī's فرهاد و شیرین, beginning, on fol. 50^b, as in Nos. 1444 and 1445 above, viz.: الهی سینه ده آتش افروز الخ; but this work of Waḥshi's is nevertheless designated here as رساله هفتم.

No date. The right order of ff. 2-10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5-7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8½ in. by 6¼ in.

1497

Maḥmūd wa Ayāz (محمود وایاز).

Another copy of Zulālī's most renowned mathnawī, much fuller than all the preceding ones and moreover containing Mullā Ṭughrā's preface to the poet's works, which begins, on fol. 1^b: این خطبه را چو خامه طغرا: تمام کرد - آشوب نامه اش زره شور نام کرد، شکر ناظمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته الخ.

On Mullā Ṭughrā of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat., No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586-1591.

Beginning of the mathnawī itself, on fol. 13^b:

بنام آنکه محمودش ایازست الخ.

This copy is dated the 27th of Rabī'-'al-thānī, A.H. 1092 (A.D. 1681, May 16), at Ibrāhīmābād, usually called Sodharah (سودهره), in the district of Lāhūr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'liq; two illuminated frontispieces on ff. 1^b and 13^b; the first two pages richly adorned; size, 8½ in. by 4¼ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulālī's Maḥmūd wa Ayāz, without a date. Beginning as usual.

No. 206, ff. 131-194, 2 coll., each ll. 12; Nasta'liq; size, 9½ in. by 5½ in.

1499

Kulliyāt-i-Malik Ḳummi (کلیات ملک قمی).

The poetical works of Malik Ḳummi, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bijāpūr in the service of Ibrāhīm 'Ādilshāh II (A.H. 988-1037=A.D. 1580-1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Żuhūrī (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummi is concerned, corroborated by the following chronogram: او سراهل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safinah, No. 560 (col. 229 in the Bodleian Cat.); Khulāṣat-alafkār, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168^a; see also Rieu ii. p. 678, and iii. p. 1091ⁿ. A son of Malik Ḳummi, Maulānā 'Abd-alkhālik Samandar, who excelled as poet also, died, according to the Safinah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-algharā'ib,

No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummi contains:

1. A mathnawī, on fol. 90^b, different from both the mathnawīs, noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبله گاه برهن ساخت

Fol. 103^b is left blank.

2. Ḳaṣīdas, on fol. 121^b, beginning as in Sprenger: دل استاد رموز و خامشی آیات برهانش الخ.

3. Ghazals, in alphabetical order, on fol. 178^b, beginning:

ای بنامت لوحه دیباچه دیوان ما
صفحه دیوان عشقت چهره ایمان ما

4. Ḳiṭ'as and rubā'īs, on fol. 325^a, beginning:

دوش کز مورد بهشت شفا - یافت بیماریم گل بیمار

No date.

No. 240, ff. 90-342, 2 coll., each ll. 17; Nasta'liq; the first two and the last four leaves supplied by a later hand; worm-eaten throughout; size, 8½ in. by 4¼ in.

Żuhūrī (Nos. 1500-1514).

1500

Kulliyāt-i-Żuhūrī (کلیات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulānā Nūr-aldin Muḥammad Żuhūrī of Tarshīz, or rather of Khujand near Tarshīz, in Khurāsān, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummi, first settled in Aḥmadnagar, and afterwards in Bijāpūr. He married Malik Ḳummi's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummi's Kulliyāt; only Beale, Oriental Biographical Dictionary, p. 286^b, gives the later date, A.H. 1026 (A.D. 1617), and the Khulāṣat-alkalām, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safinah, No. 559 (col. 229 in the Bodleian Cat.); Khazāna-i-'āmirah, No. 75 (ib., col. 258); Khulāṣat-alafkār, No. 167 (ib., col. 308); Makhzan-algharā'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Żuhūrī's works are described in Bodleian Cat., Nos. 1076-1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 580; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzāq Sūrati's notice of the poet, under the title of مقدمات ظهوری (written A.H. 1212=A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Żuhūrī's well-known prefaces to the Nauras, the Gulzār-i-Ibrāhīm, and the Khwān-i-Khalīl, but different from these three and from all the other treatises hitherto known as com-

posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1^b, ll. 4 and 5: گلزار: آب بگلزار ابراهیم: fol. 2^a, l. 4 ab infra: ابراهیم نام نهاد که شد گلزار ابراهیم نامش داد, and fol. 4^b, last line: (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1^b:

ای نورس گلزار ابراهیم از تو
وی آتش نمرود تفت بیم از تو
پیرایه داد و زینت عدل توئی
تمکین سریر شان دهم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrāhīm 'Ādilshāh II (see No. 1499).

2. Manba'-alanhār (منبع الانهار), a mathnawī, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Ḳummi, and appears there in the Kulliyāt of that poet; but the Khulāṣat-alkalām (see above) gives extracts from this poem under Zuhūri, see Elliott Coll., No. 184 in the Bodleian Library, ff. 40^b-44^b. Beginning, on fol. 5^b:

بسم الله الرحمن الرحيم - اهدنا الصراط المستقيم

The title (not mentioned in the Khulāṣat-alkalām) appears in the last bait: منبع انهار بهایان رسید. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11^a, l. 11, the same bait is used which appears in Zulālī's گلوسوز, see No. 1494, fol. 220^b, l. 5 ab infra, and No. 1496, fol. 40^b, viz.:

بسم الله الرحمن الرحيم - تیرشهابست بدیورجم

3. Tarkibbands, tarjī's, and ḳaṣidas, intermixed with some ḳiṭ'as and ghazals, and concluded (on fol. 130^b sq.) by various strings of rubā'is. Beginning, on fol. 66^b:

فتحت کلید برگشادیم - بر نه زر چرخ درگشادیم

This initial poem has the following heading: بفتح ذر نه تو کلید گشایش از قلعه گشای فکر گرفتن و ذیل مدحت عادلخدیو بر کمر ترکیب بند کرده از خانمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138^b: بطراوت سخن خرمی چمن خرمی حمد بهار پیرائیمست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrāhīm 'Ādilshāh II, and concludes with the following bait:

داستان شد ختم بستان رخس - غیرت گلزار ابراهیم باد

5. Another series of tarkibbands, tarjī's, and ḳaṣidas, beginning, on fol. 146^b:

ای شده سود از تو زبان همه - جنس غمت زب دکان همه

The initial ḳaṣidah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot

be traced in either series of tarkibbands and ḳaṣidas; nor is the long tarjī'band found here, which appears in the same copy of the Bodleian Library, fol. 24^b sq.

6. Ghazaliyyāt (غزلیات), beginning, on fol. 224^b:

بر داشتی نقاب زدیدن بر آمدم
در گفتن آمدی زشنیدن بر آمدم

The usual initial ghazal, viz. خواهد (or آنکه) ای که داشت الخ (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhalluṣ ظهوری.

7. Another very large collection of rubā'is, divided into twenty-two sections, beginning, on fol. 236^b:

بر مهر زعارض تو تقدیم خوشست
پیش تو زمه سجدۀ تعظیم خوشست

There are also some additional rubā'is on the margin of ff. 244^a-246^b.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1^a, several seals of the emperor Shāhjahān, to whose library this MS. belonged, with the dates A.H. 1045 and 1046 (A. D. 1635-1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nasta'liq; illuminated frontispieces on ff. 1^b, 5^b, and 138^b; size, 10½ in. by 5½ in.

1501

Ash'ār-i-Zuhūri (اشعار ظهوری).

A collection of poetical works only by Zuhūri, containing:

1. Tarkibbands and tarjī's, on fol. 1^b, beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها
see No. 1076 in the Bodleian Cat.

2. Sāḳnāma (ساقی نامه), the famous mathnawī which Zuhūri dedicated to Burhān Nizāmshāh II of Aḥmadnagar (who reigned A. H. 999-1003 = A. D. 1591-1595), on fol. 130^b, beginning:

ثناها همه ایزد پاکرا - ثریا ده طارم تاکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawī are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678^b and 679^a; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. ḳaṣidas, mixed with some ḳiṭ'as and arranged alphabetically, on fol. 275^b, beginning:

ای تشخص ده فنا و بقا - بر بقایت فنای جمله گوا
corresponding to fol. 21^b, first line, in the following copy.

This copy, in which Zuhūri's ghazals and rubā'is are entirely wanting, is dated by Darwish Ibn Muḥammad Šāliḥ the 20th of Jumādā-alawwal, A. H. 1116 (A. D. 1704, Sept. 20), in Kashmir.

A دیوان ظهوری was lithographed at Lucknow, 1879.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sāḳnāma; Nasta'liq; an illuminated frontispiece at the beginning of each part; size, 10½ in. by 6 in.

1502

Diwân-i-Zuhûri (دیوان ظهوری).

A collection of Zuhûri's lyrical poems, which, however, consists of tarkibbands, tarji's, and *kaşidas* only, in four distinct sections, viz.:

1. On fol. 1^b, beginning as in the preceding copy: ای نام تو بر سر زبانه‌ها الخ

2. On fol. 116^b, beginning: فصل ریحان و یاسمین آمد - مغز ایام نافع چمن آمد corresponding to fol. 202^b in No. 1500.

3. On fol. 175^b, beginning:

معلم کُشأ توفیق و قعر دل دبستانش
مسائل اتحاد حسن عشق و وصل برهانش

4. On fol. 261^b, beginning:

ایام ماتمست بماتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkibbands.

Collated. On fol. 1^a there is given as date of this copy the 1st of Rabi'-althâni, A. H. 1071 (third year of 'Ālamgîr's reign) = A. D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 330, ff. 277, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 5¼ in.

1503

The same.

This very large collection of Zuhûri's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubâ'is.

Beginning of the ghazals, on fol. 1^b:

بی امن وامان ساخته خوف و خطر را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubâ'is, on fol. 332^a:

ای از تو همه نهان و پیدا پیدا
در مدت تو همیشه فردا فردا

Copied by 'Ibâd-allâh bin Sayyid Luṭf-allâh alḥusaini almadani for Mir Muḥammad Husain alḥasanî, and dated the 25th of Jumâdâ-alulâ in the forty-first year of—(probably 'Ālamgîr's reign = A. H. 1109, A. D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'liq; size, 9¼ in. by 4¾ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkibbands and tarji's, with one large *kaşidah* at the end, on fol. 95^a, beginning:

ای ز چشم تو مست هشیاری
نائب غمزه تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115^b, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A. H. 1176 (A. D. 1762), as the first part of the MS. (Jâmi's diwân, see No. 1312 above) is dated that year.

No. 875, ff. 95-188, 2 coll., each ll. 17; careless Nasta'liq; size, 10¼ in. by 5¼ in.

1505

An incomplete copy of Zuhûri's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184^b, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13^b, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5^a, l. 7, beginning here: می امن وامان الخ.

A seal of A. H. 1188 (A. D. 1774, 1775) on the fly-leaf.

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'liq; size, 10¼ in. by 5½ in.

1506

Sâqinâma-i-Zuhûri (ساقینامه ظهوری).

Another copy of Zuhûri's Sâqinâma, beginning, as in No. 1501:

ثناها همه ایزد پاکرا - ثریا ده طارم تاکرا

Dated the عيد الضحی (i. e. the 10th of Dhû-alḥijjah), A. H. 1057 (A. D. 1648, Jan. 6), at Bandar Sâraklîhr (بندر سارک لهر), in Bangâlah.

No. 3502, olim 19, J. 2, ff. 115, 2 coll., each ll. 19-21; careless Nasta'liq, mixed with Shikasta; size, 7¾ in. by 2½ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

ثنا میکنم ایزد پاکرا - ثریا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'liq; size, 9½ in. by 5¼ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را ز کوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2^a, l. 3 in the preceding copy).

Dated the 10th of Shawwâl, A. H. 1079 (A. D. 1669, March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 4 in.

1509

A collection of six prose-treatises by Żuhûrî.

This collection contains:

1. Preface to the Nauras (ديباچه نورس), on fol. 1^b, beginning: سرود سرايان عشرتكده قال كه بنورس سرايستان. حال كار كام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741^b, a treatise on Indian music, composed by Ibrâhîm 'Adilshâh II himself, to whom this and the following two prefaces were dedicated; but comp. Rieu iii. p. 1091^a, where a Kitâb-i-Nauras is mentioned as the joint work of Malik Kummi and Żuhûrî.

2. Preface to the Gulzâr-i-Ibrâhîm (ديباچه گلزار), on fol. 12^b, beginning: خرمي چمن سخن (ابراهيم), comp. No. 1500, 4 above.

3. Preface to the Khwân-i-Khalil (ديباچه خوان خليل), on fol. 23^b, beginning:

ای از تو بر اهل تخت واکلیل سبیل
گر ذکر جمیل است و دگر قدر جمیل الخ

These three treatises have been lithographed at Lucknow, A. H. 1264; at Cawnpore, A. H. 1269 and A. D. 1873; English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat., Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 15, No. 12; 33, Nos. 1 and 5; 1006, No. 1.

4. Ruḳ'ât or Panj ruḳ'ah (پنج رقعہ or رقعات), five love-letters, here styled شهدا, on fol. 46^a, beginning: شهيد تبسم ديت عشوه خونيه مقتول رنگين. مطلب شيرين الخ. Edited, with commentaries, Cawnpore, A. H. 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V; Bodleian Cat., No. 1080, 4; W. Pertsch, Berlin Cat., p. 1007, No. 3.

5. Firâknâma (فراقنامه), or the farewell-letter, on fol. 50^b, beginning: آب از فرق گذشته بحر قلزم شمر. اشك دوری الخ.

6. Katkhudâ'i-i-Husn u 'Ishq (کتخدائی حسن و عشق), or the marriage of Beauty and Love, on fol. 54^b, beginning: زيبا عروس دولت را كه از روز نخست نامزد. عيش سگاليمست الخ. A more prominent treatise of Żuhûrî's, the Mîna Bazar (lithographed, with commentary, Dihli, A. H. 1265, and Lucknow, A. H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramadân, A. H. 1183 (A. D. 1770, Jan. 21), by Sayyid Kâsim.

No. 639, ff. 58, ll. 13; Nasta'liq; size, 9½ in. by 4½ in.

1510

The same six prose-treatises. This copy, a bundle of loose leaves, consists of two

unconnected parts, unequal in size, the first on ff. 1-26, the second on ff. 27-31.

Contents:

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1^b.

2. Preface to the Nauras, on fol. 6^a, l. 2. Both treatises are written by Fâdil Muḥammad and dated the 23rd of Dhû-alhijjah, A. H. 1084 (A. D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14^a-19^a, while Fâdil's pen is visible on ff. 20-26; ff. 11-13 and 27-32 belong to a third and a fourth hand.

3. Firâknâma, on fol. 11^a (without a heading).

4. Katkhudâ'i-i-Husn u 'Ishq, on fol. 14^b (again without a heading).

5. Tabassum-i-shuhadâ or Panj ruḳ'ah, on fol. 17^a (again without a heading).

6. Preface to the Khwân-i-Khalil, on fol. 20^b. This treatise is slightly incomplete and breaks off on fol. 26^b. On ff. 27^a-32 the preface to the Nauras is repeated.

No. 1020, ff. 32, mostly in diagonal lines, in various styles of Nasta'liq, by four different hands; size of ff. 1-26, 9½ in. by 5½ in.; of ff. 27-32, 8½ in. by 4½ in.

1511

Three prose-treatises by Żuhûrî.

1. Preface to the Nauras (ديباچه نورس (! من كلام), (مولانا ظهري), on fol. 7^b.

2. Preface to the Gulzâr-i-Ibrâhîm (ديباچه گلزار), (ابراهيم), on fol. 16^a.

3. Preface to the Khwân-i-Khalil (ديباچه بسم الله), (الرحمن الرحيم خوان خليل), on fol. 24^a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muḥarram, A. H. 1137 (sixth year of Muḥammadshâh's reign, A. D. 1724, Sept. 20).

No. 1083, ff. 7-44, ll. 14-15; written very unequally and inelegantly, partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 5½ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (ديباچه نورس), on fol. 131^b.

2. Preface to the Gulzâr-i-Ibrâhîm (here styled رساله گلزار ابراهيم), on fol. 142^b.

3. Preface to the Khwân-i-Khalil (رساله خوان خليل), on fol. 155^b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131-180, ll. 13; small, but distinct Nasta'liq; size, 7½ in. by 3½ in.

1513

Two prose-treatises by Żuhûrî.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1^b-9^b; dated by Abû-alfath Bahâ-aldin Muḥammad bin Sayyid Muḥammad Husaini albukhârî the 5th of Jumâdâ-althâni, A. H. 1104 (A. D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled ديباچه نورس گلزار ابراهيم), on ff. 10^b-18^b; as far as fol. 17^b it is

written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1-18, ll. 17; Nasta'liq; size, 7 $\frac{3}{8}$ in. by 3 $\frac{7}{8}$ in.

1514

The same two treatises.

1. Preface to the *Gulzâr-i-Ibrâhîm*, in the centre-columns of ff. 19-27.

2. Preface to the *Nauras*, on the margin of ff. 20^a-25^b.

No date. The copyist was 'Ali Muḥammad.

No. 1973, ff. 19-27; Nasta'liq, written in diagonal lines; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1515

Diwân-i-Muḥammad Sharif (دیوان محمد شریف).

The lyrical poems of Muḥammad Sharif Kâshî, with the takhalluṣ Sharif, born according to the *Safinah*, No. 579 (col. 230 in the Bodleian Cat.), in *Bâdqân* in *Kâshân*, went to India A.H. 994 (A.H. 1586), after staying some time in *Sistân* and *Harât* during the siege by 'Abdallâhkân Uzbeg, joined the *Khânkhânân's* service in *Sind*, or as the *Âtashkada*, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the *Kuṭbshâhs*, and settled afterwards in *Gulkundah*, where he died in *Jahângir's* reign, see besides the *Safinah*, A. Sprenger, *Catal.*, pp. 26, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the *کتاب سراج المنیر* (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's *Gulistân*), styled *Ibn Shams-al-din Muḥammad Sharif*, see *Bodleian Cat.*, No. 1241, 9, and *Rieu* ii. 861^b, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the *سراج المنیر* seems to be the end of *Rabî-alawwal* of that year (A.D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را

از حمد کردگار علم ساز خامه را

Rubâ'is, on fol. 215^b, beginning:

گر هیچکسی را بکسی داشتی

بر هم نفس دست رسی داشتی

Kaşıdas, with a few *kiṭṭas* at the end, on fol. 234^b, beginning:

صبح از فسان (میان Sprenger) چرخ بر آورد خنجرش

دهر آتشین حصار شد از خنجر زرش

A short mathnawî, on fol. 329^a, beginning:

شریف از در آشنائی در آی

چو مهر از ره آشنائی در آی

Tarji'bands, on fol. 332^b, beginning:

کی یاد کند خم کمندی - صیدی که رها نشد زبندی

Another short mathnawî, on fol. 367^a, beginning:

گر ز دل بیرون کنم اندوهها - کاردانه بنگری از کوهها

This copy is the poet's autograph, finished the 26th of *Safar*, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 1^a.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawî of *خسرو و شیرین* noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'liq; illuminated frontispieces on ff. 1^b and 234^b; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1516

Khwurshid u Mâh (خورشید و ماه).

A mystical mathnawî, entitled *خورشید و ماه* *مثنوی* or *قصهٔ خورشید و ماه*, 'sun and moon,' composed, according to the colophon, 'قصهٔ خورشید و ماه' *قائله و ناطمه محمد شریف بدعی*, by a poet of the same name, as the author of the preceding *diwân*, viz. Muḥammad Sharif Badâ'i Nasafi, who, however, seems to introduce occasionally in this poem the name *جامی* as a sort of takhalluṣ, viz. fol. 12^a:

درین گلشن بجامی خوشدم دار

دل افکارم دل افکارم دل افکار
fol. 32^a:

بجامی خاطر مرا جمع گردان

پریشانم پریشانم پریشان
fol. 51^b:

بجامی سرخوشم گردان خدارا

بگردان سرفراز این بینوار
and fol. 78^a:

از آن روئی چومه جامی چو خورشید

بامیدم بامیدم بامید

Beginning:

خداوندا دلی ده گرم رفتار

زبانی ده خموش آما گهریار

No date. The copyist's name was Muḥammadbeg *Shâmlû*; the copy belonged formerly to *Shâh Muḥyî-aldin*. A prose-romance, dealing with a similar subject and styled *مهر و ماه قصه*, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, 8 $\frac{3}{8}$ in. by 5 in.

1517

Nân u Ḥalwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to *Jalâl-aldin Rûmî's* mathnawî, by *Shaikh Bahâ-aldin Muḥammad 'Âmilî*, the son of *Mir Sayyid Husain bin 'Abd-alšamad of Jabal 'Âmil* in *Syria*, with the takhalluṣ *Bahâ'i*; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to *Işfahân* and flourished in the reign of *Shâh 'Abbâs the Great*; he died, according to the best authorities,

the 12th of Shawwâl, A. H. 1030 (A. D. 1621, Aug. 30); only in one copy of his work on Shī'ite law, the *Jāmi'-'i-'abbāsi* (in Add. 23,578 of the British Museum), in a preface to the sixth bāb, A. H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shāh 'Abbās. See on his life and works Rieu i. pp. 25 and 26; *Khulāṣat-alkalām*, No. 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shī'ite law and tradition, mathematics, and astronomy are enumerated: *تشریح شرق الشمسین*, رسالة اضطراب جامع عباسی الافلاك, and خلاصة الحساب; besides the present mathnawī, another mystical mathnawī, *شیر و شکر* or 'milk and sugar,' and the *كشكول*, a large collection of *Analceta*; *Safinah*, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a *مفتاح القلاع* and a *مشرق العين*; *Ātashkada*, No. 360 (ib., col. 275); *Khulāṣat-alfakār*, No. 43 (ib., col. 304); A. Sprenger, *Catal.*, pp. 368 and 369; *Cat. des MSS. et Xylographes*, p. 238; and Malcolm, *History of Persia*, i. p. 558. Other copies of *نان و حلوا* are described in *Bodleian Cat.*, Nos. 1085-1088, No. 1239, 29, and eol. 768; Rieu ii. p. 679; A. Sprenger, *Catal.*, p. 368; W. Pertsch, *Turkish Cat.*, No. 3, 5; Berlin *Cat.*, pp. 116, 1; 668 and 698, 18; and fragments of the same, ib., pp. 30, 1 and 2; and 726, 2; J. Aumer, p. 4, etc. The mathnawī was lithographed in Constantinople, A. H. 1268 and 1282. Copies of the *شیر و شکر* are noticed in Rieu ii. p. 831^a, No. xxix; W. Pertsch, Berlin *Cat.*, p. 699, 21; J. Aumer, p. 4. It has likewise been lithographed in Constantinople, A. H. 1282.

The mathnawī is preceded by a few lines in prose, beginning: *أما بعد حمد الله تعالى على فضاله والصلوة* و السلام على اشرف الخلائق الخ

Beginning of the poem itself, on the same page:

أيها الالهي عن العهد القديم
أيها الساهي عن النهج القويم

This copy is dated by Muḥammad Kāsim Kalamī, the 14th of Shawwâl, A. H. 1116 (A. D. 1705, Febr. 9). It belonged formerly to the College of Fort William.

No. 2343, ff. 1-13, 2 coll., each ll. 15; careless Nasta'liq; size, 8 in. by 4½ in.

1518

Another copy of the same.

This copy, although much older than the preceding one, is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A. H. 1077 (A. D. 1666, 1667) by Muḥammad Kāzīm bin Muḥammad Ḥusain Ṭālib.

No. 694, ff. 1-14, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff. 141^b-152^b, 2 coll., each ll. 15; careless Nasta'liq; size, 7½ in. by 4½ in.

1520

A slightly defective copy of the same.

Beginning of the preface: *للمجد لله على فضاله و الصلوة الخ*

The last eight baits of the poem are missing here. No date.

No. 1625, ff. 18-27, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

1521

Diwān-i-Ghiyāth (ديوان غيات).

Lyrical poems by Maulānā Ghiyāth-aldin, who according to the contents of his *diwān* flourished both under Shāh Ṭahmāsp and Shāh 'Abbās the Great (A. H. 996-1038 = A. D. 1588-1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101^a, l. 5:

شاه گردون شکوه دریا دل - شاه طهماسب مرشد کامل
fol. 111^a, last line:

شاه جوانبخت خلائق پناه - خسرو جم کوبه عباس شاه
fol. 125^a, l. 2:

عباس پادشاه جوانبخت کامگار

etc. He cannot be identical with Ghiyāth or Ghiyāthā-i-Halwā'i of Shirāz, who died under Shāh Ṣafī (A. H. 1038-1052 = A. D. 1629-1642), as the contents of his *diwān* entirely differ from ours, see Rieu ii. p. 682^b, and A. Sprenger, *Catal.*, p. 412; but he may very well be the same as Khwājāh Ghiyāth Naḫshband of Yazd, who is mentioned in the *Safinah*, No. 590 (eol. 231 in the Bodleian Cat.), as a poet of 'Abbās' reign. Another poet of the same period and the same name, viz. Khwājāh Ghiyāth-aldin of Tabriz, is mentioned in the *Safinah*, No. 538 (col. 228 in the Bodleian Cat.). This *diwān* consists of ghazals, *qaṣidas*, a few short mathnawīs, *kiṭ'as*, and *rubā'is*, all mixed together without any order, and beginning: *نمیگویم چنین کن یا چنان الخ* (the second hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 89-128, 2 coll., each ll. 15; Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

1522

Diwān-i-Raḍi (ديوان رضى).

Poetical works of Mirzā Raḍi of Artimān (near Hamadān, or according to others, near Nishāpūr), who flourished, like the preceding poet, under Shāh 'Abbās the Great, see *Safinah*, No. 724 (col. 236 in the Bodleian Cat.); *Khulāṣat-alkalām*, No. 30 (ib., col. 297); *Khulāṣat-alfakār*, No. 114 (ib., col. 306); *Makhzan-algharā'ib*, No. 858 (ib., col. 333), and A. Sprenger, *Catal.*, p. 538. He was the father of Mirzā Ibrāhīm Adham, who was put to death in A. H. 1060 (A. D. 1650), comp. *Khulāṣat-alfakār*, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, *Catal.*, p. 313.

This *diwān* contains:

Kit'as, kaşidas, and a short mathnawî, on fol. 14^b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این پرده روز و شب در کار

Ghazals, in alphabetical order, on fol. 19^b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو بیناست چشم نابینا

At the end of this part some tarji'bands.

A sâkinâma (ساقی نامه), on fol. 53^b, beginning:

الهی بمستان میخانه ات الخ

Another copy of this sâkinâma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'is, on fol. 58^b, beginning: در دیدن حق اگر نئے
مادریا الخ

This copy is dated the 22nd of Jumâdâ-alawwal, A. H. 1077 (A. D. 1666, Nov. 20).

No. 694, ff. 14^b-66^a, 2 coll., each ll. 14; clear Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 in.

1523

Diwân-i-Abû Turâbbeg (دیوان ابو تراببگ).

Lyrical poems by Mirzâ Abû Turâbbeg of Anjudân, who likewise flourished under Shâh 'Abbâs, see Safinah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birth-place, the son of Mirzâ 'Alikhân, mentioned in the Muntakhab-alashâr, No. 479 (ib., col. 249), and the Âtashkada, No. 497 (ib., col. 280), where it is stated, that his first takhalluṣ was Kâmi, his later one Firqatî, that he flourished in Kâshân (therefore often styled Kâshi), and was wazir of Maḥsûdbeg.

This collection contains:

Kaşidas, kiṭ'as, and tarkibbands, beginning, on fol. 67^b:

دگر زلاله نورسته کوه و فصل بهار
چه (چو) مادریست که فرزند پرورد بکنار

Ghazals, rubâ'is, and fards, in alphabetical order, with another short series of rûbâ'is at the end, beginning, on fol. 85^b:

ای ز تو بند بر زبان نطق سخن سرایرا
فکر تو باعث جنون عقل گره گشایرا

Three chronograms, on fol. 85^a and ^b, giving the dates A. H. 1005, 1008, and 1012 (A. D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A. H. 1077 (A. D. 1667, Jan. 23), by Muḥammad Kâzîm bin Muḥammad Ḥusain Ṭâlib.

No. 694, ff. 67-113, 2 coll., each ll. 14; Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 in.

Ṭâlib Âmulî (Nos. 1524-1529).

1524

Diwân-i-Ṭâlib (دیوان طالب).

The lyrical poems of Muḥammad Ṭâlib (in the colophon of the present copy Ṭâlibâ) of Âmul in Mâzandarân,

who came to India in the beginning of Jahângir's reign, and rose to the rank of king of poets under that emperor; he went to Fathpûr A. H. 1029 (A. D. 1620), and died, according to the best authorities, A. H. 1035 (A. D. 1625, 1626), comp. Safinah, No. 595 (col. 231 in the Bodleian Cat.); Muntakhab-alashâr, No. 384 (ib., col. 247); Âtashkada, No. 347 (ib., col. 274); Makhzan-algharâ'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090-1092; Rieu ii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices, pp. 176-179. Two later dates of his death, viz. A. H. 1036 (A. D. 1626, 1627) and 1040 (A. D. 1630, 1631) are given, the former in the Khulâṣat-alafkâr, No. 163 (col. 308 in the Bodleian Cat.), the Diwân-i-Muntakhab of Sirâj (see A. Sprenger, Catal., p. 151), and the Shâhid-i-ṣâdiq (see Rieu iii. p. 1091^a); the latter in the Khazâna-i-'âmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabakât-i-Shâhjahânî, see also A. Sprenger, Catal., p. 90 (where Ṭâhir Naṣrâbâdî calls him king of poets under Shâhjahân). He was a cousin of Hakim Ruknâ or Rukn-al-din Mas'ûd Masîḥ (who died, according to the best authorities, A. H. 1066 = A. D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents:

Kaşidas in praise of Jahângir, on fol. 1^b, beginning:

چون کج نهم بفرق خرد افسر بیان
از مدح شه اتاقه (اطاقه) زخم بر سر زبان

Kit'as, on fol. 79^a, beginning:

ایا ستوده صفاتی که از گل وصفت
کلاه گوشه اندیشه گلشن است مرا

Tarkibbands, on fol. 100^a, beginning:

ای رویتو رنگ و روی بستان
وی عکس لب تو سایه جان

Mathnawiyyât, on fol. 119^a, beginning (as in Aumer's copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawî, noticed in Rieu iii. p. 1001^b, on a hunting excursion of Jahângir, is not found in this collection; another mathnawî by Ṭâlib Âmulî is mentioned ib. ii. p. 738^a.

Ghazals, in alphabetical order, on fol. 125^b, beginning:

بایما نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که در یابم بیانش را

Rubâ'is, on fol. 252^b, beginning:

در سینه نفس یوسف زندان غمست
در دیده نگاه پیر کنعان غمست

No date. The colophon runs thus: اتمام یافت دیوان شاه طالب.

No. 858, ff. 295, 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'liq; size, 11 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1525

A slightly defective copy of the same diwân.

Contents:

Ḳaṣīdas, on fol. 1^b, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 79^b, with the same beginning.

Tarkibbands, on fol. 98^b, with the same beginning.

Ghazals, in alphabetical order, on fol. 116^b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا كشد بسويتو شوق بلند ما
هر موی تازبانہ شود برسمند ما

Rubâ'is, on fol. 270^b, beginning:

يا رب بكرم چاشنی تحقیقی
زین باغ تصورم گل تحقیقی

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'i corresponds to fol. 275^a, l. 4 ab infra in the preceding copy.

No. 539, ff. 284, 2 coll., each ll. 19; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4¼ in.

1526

Another defective copy of the same.

Contents:

Ḳaṣīdas, on fol. 1^b, beginning as usual.

Ḳiṭ'as, on fol. 88^b, beginning as in the two preceding copies.

Tarkibbands, on fol. 109^b, beginning: ای رویتو الخ.

Ghazals, in alphabetical order, on fol. 130^b, beginning, as in the preceding copy: مارا كشد الخ.

A lacuna after fol. 296, comprising fol. 261^b, l. 8, to fol. 262^b, l. 4 in the preceding copy, and fol. 241^b, l. 11, to fol. 242^b, l. 10 in No. 1524.

Rubâ'is, on fol. 306^b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'i corresponds to fol. 283^a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'liq; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7¼ in. by 4 in.

1527

Ṭalib Âmulî's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1^b:

بایما نکته می سنجد الخ، see No. 1524.

The last page, containing the last three baits of the last ghazal in ی، is supplied by another hand.

No date.

The right order of ff. 56-60 is: 56, 58, 57, 59, 60.

Special copies of Ṭalib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii. 2^b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¼ in.

IND. OFF.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349^b-458, ll. 22-26 (11-13 baits); strange Nasta'liq, difficult to read in many places.

1529

Ṭalib Âmulî's rubâ'is.

A large series of rubâ'is, which originally formed the last part of a general collection of Ṭalib's poetical works, as is evident from fol. 1^a, where the last baits of a ghazal are found, with the colophon تَمَّتِ الْغَزَلِيَّاتُ.

Beginning of the rubâ'is as in Nos. 1525 and 1526:

يا زب بكرم الخ.

Dated the 1st of Jumâdâ-alawwal, A. H. 1047 (A. D. 1637, Sept. 21).

No. 1865, ff. 53, 2 coll., each ll. 18; Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¾ in.

1530

Diwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mir Muḥammad Mu'min of Astarâbâd, who was at Kâshân in A. H. 987 (A. D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhîm Ḳuṭbshâh, afterwards that of Muḥammad Kulî Ḳuṭbshâh; he still flourished under Sulṭân Muḥammad Ḳuṭbshâh (who reigned A. H. 1020-1035 = A. D. 1612-1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safinah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iklim, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'is at the end, on fol. 1^b, beginning: چون بناکام از تو تقدیر:

است هجران عیدرا الخ.

Marâthi or elegies, principally on Muḥammad Ḳuṭbshâh, on fol. 131^b, beginning:

ماد عاشور بصد شورش افغان آمد

باز دریای بلا بر سر طوفان آمد

Ḳaṣīdas in honour of Muḥammad Kulî Ḳuṭbshâh, etc., on fol. 139^b, beginning:

کردگرا بحق ذات شریف نبوی

آن پناهی که ازو پشت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A. H. 1143 (A. D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'liq; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7½ in. by 4¼ in.

1531

Diwân-i-Shifâ'i (دیوان شفائی).

A part of the complete poetical works of Ḥakim

Sharaf-al-din Hasan Shifā'i of Isfahān, who was the chief physician of Shāh 'Abbās the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramadān (A.D. 1628, May 9), see Safinah, No. 596 (col. 231 in the Bodleian Cat.); Ātashkada, No. 392 (ib., col. 276); Khulāṣat-alkalām, No. 38 (ib., col. 298); Khulāṣat-alafkār, No. 147 (ib., col. 307); Makhzan-algharā'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913-915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rien ii. p. 822 (where he is called Ḥakīm Timār Shifā'i), and Blochmann, Ā'in-i-Akbarī, p. 543, No. 86. Ṭāhir Naṣrābādī fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawī in imitation of Khākānī's تحفة العراقيين (see Nos. 950-960 in this Cat.), styled here, on fol. 1^a, مطلع الانوار; it is mentioned in the Makhzan-algharā'ib, loc. cit. Beginning, on fol. 1^b:

ای درد تو تحفة العراقيين - وی زهر تو شکر مذاقین

2. Another mathnawī, identical with the نمکدان, حقیقت, or the salt-box of verity, on fol. 12^b, beginning:

ای بشهد سخن ملاحت ساي - بنمکنار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkibbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kīṭ'as and rubā'is at the end, beginning, on fol. 69^b:

مؤمن هَلَمَّ بازئی چملان بکجا رفت
پاکاری صد در صد کرمان بکجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590^b, as beginning of a satire on the wazīr Muḥammad Mu'min, and again ii. p. 1463^b, under هَلَمَّ. In Rien ii. p. 822, another satire of Shifā'i, the سیزده بند, is noticed.

Dated the 1st of Shawwāl, A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in.

1532

Extracts from three mathnawīs of Shifā'i.

This copy contains:

a. Extracts from the نمکدان حقیقت (styled here: (منتخب کتاب نمکدان الحقیقة), beginning, on fol. 1^b:

ای بشهد سخن ملاحت ساي - بنمکدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawī (without a heading), which, to judge both from the metre and the contents, must be identical with the مهر و محبت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16^a:

بنام آنکه دل (دلرا) برگزیدست
محبت را بدعوی آفریدست

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

c. Extracts from the mathnawī دیدۀ بیدار, the watchful eye, or, as Sprenger calls it دیدۀ بیدیدار, the sightless eye (likewise without a heading); beginning, on fol. 56^a, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرحمن الرحيم - تیغ الهیست بدست حکیم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87^b, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمکدان حقیقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyād Bakrī; as date appears the 11th of Safar only, see the Persian text of the colophon:

بتأریخ یازدهم صفر نمکدان شفائی در بلدۀ تته بید فقیر
الحقیر محمد فیاض بکری صورت اتمام یافت و الله اعلم
بالصواب.

No. 267, ff. 1-87^b, 2 coll., each ll. 15; distinct Nasta'liq; a little worm-eaten; size, 8½ in. by 4¾ in.

1533

Ghazals of Shifā'i.

An extensive collection of ghazals by Shifā'i, arranged alphabetically and beginning, on fol. 3^b (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زده برتر از گمان خیمۀ کبریای را
دست بتو کجا رسد عقل برهنه (شکسته)
پای را

The copy concludes with four mathnawī-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3-25, 32-48, 26-28, 1, 2, 29-31, 49-112, 117, 118, 113, 115, 116, 114, 119-206.

No. 224, ff. 206, 2 coll., each ll. 15; careless Nasta'liq; size, 9 in. by 5 in.

1534

Dīwān-i-Nizām (دیوان نظام).

The lyrical poems of Mirzā Nizām Dast-i-Ghaib, of Shirāz, one of Shāh 'Abbās' poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Safinah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'ar, No. 671 (ib., col. 253); Ātashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518; Rien iii. p. 1091^b. An earlier date of his death, viz. A.H. 1029 (A.D. 1620), is given in the Khulāṣat-alafkār, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129^a this dīwān is wrongly ascribed to Nizām-almulk, the famous wazīr of Alp Arslan and Malikshāh.

Contents:

Ḳaṣidas, on fol. 129^b, beginning:

ز دیده بیرخ او دل نمی شود روشن
چو آفتاب نباشد چه سود از روزن

A Ḳaṣidah in praise of the prophet (در نعت پیغمبر),

which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138^a, beginning (as in Sprenger's copy):

ذوق مصیبتی (مصیبتی Sprenger) کو تا سرکنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubá'iyât, on fol. 164^b, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخان فراری میخواست

A sâkinâma (ساقی نامه), on fol. 170^a, beginning:

دلا چند بینی شکست از خمار
شکستی گرت هست در توبه آر

The same sâkinâma is noticed in Bodleian Cat., col. 741, No. 7, 2, and in the Berlin Cat., p. 58, No. 6.

Tarjībānds, on fol. 175^b, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

This part is defective at the end; there is also a lacuna after fol. 183; besides the last leaf is written by a different hand in Shikasta.

No. 267, ff. 129-184, 2 coll., each ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1535

Kulliyât-i-Bâkirkhân (کلیات باقرخان).

Works in prose and verse by Bâkirkhân, with his full name: Mirzâ Muḥammad Bâkir Najm-i-thâni (the second star), who went to India during Jahângir's reign (A. H. 1014-1037 = A. D. 1605-1627), and flourished in that emperor's time, see Makhzan-algharâ'ib, No. 307 (col. 322 in the Bodleian Cat.); he is probably identical with the Bâkirkhân, with the takhalluṣ Bâkir, called in the Safinah, No. 703 (col. 235 in the Bodleian Cat.), one of Jahângir's and Shâhjahân's Amīrs. The exact date of his death is not known. Another poet of the name of Maulânâ Muḥammad Bâkir, of Kâshân, who died in the Dakhan, A. H. 1034 (A. D. 1624, 1625), is mentioned in the Safinah, No. 585 (ib., col. 230); a third Mir Muḥammad Bâkir with the takhalluṣ Ishrâk, renowned by a number of Arabic works and a Persian diwân, lived in Astarâbâd and died A. H. 1040 (A. D. 1630, 1631), see the same Safinah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulânâ Muḥammad Bâkir died A. H. 1081 (A. D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1. Mau'izah-i-Jahângiri (موعظه جهانگیری), the exhortation of Jahângir, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A. H. 1021 (A. D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a muqad-dimah (در توطئة ذکر اسم سامی و نامی جهانگیری), on fol. 278^b, and two bâbs: (1) در نصیحت پادشاهان, on fol. 280^b and 299^b respectively. The first bâb contains six, the second four faṣls.

Beginning of this prose-treatise on fol. 276^b: سپاس وستایش مر حکیمی را که بحکمت بالغه و صنعت کامله از عین حکمت بی دستیاری شریک الخ

2. Diwân (دیوان), comprising:

(a) Ḳaṣīdas, on fol. 313^b, beginning:

اسباترست پیش من از صحبت ریا
در چنگ شیر بودن و در کام اُردها

(b) Ghazals, on fol. 319^b.

(c) Ḳiṭ'as, rubá'is, fards and a few riddles, on fol. 335^a.

3. Explanation of a mystical ḳiṭ'ah or riddle which the author himself had composed on a journey to Dihli, in consequence of a vision of the fifth Imâm in his dream, on fol. 341^b, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جود الخ

4. Inshâ (انشاء), containing letters, notes, kluṭbas and other pieces of a flowery and refined prose-style, on fol. 347^b, beginning: موزون ترین کلامی که غزل سرایان انجمن مقال وچهره پردازان شواهد قصاد الخ

Dated A. H. 1063 (A. D. 1653).

No. 1330, ff. 276-366, ll. 17; Nasta'liq; size, 10 in. by 5 $\frac{1}{2}$ in.

1536

Kulliyât-i-Âtashi (کلیات آتشی).

Poetical works by Muḥammad Ḥakim Amin or Aminâ (so in the colophons on ff. 235^a and 285^a), with the takhalluṣ Âtashî, who was a court-poet of the Sultân of Bijâpûr, Muḥammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh (A. H. 1036 or 1037-1067 = A. D. 1626 or 1627-1656); none of the tadhkiras seems to mention this particular poet, unless he is identical with Aminâ of Farâhân, who flourished in Shâh 'Abbâs' reign, see Safinah, No. 674 (col. 234 in the Bodleian Cat.). Another Muḥammad Amin or Aminâ, but with the takhalluṣ Khâzin, is mentioned there in No. 738 (ib., col. 236).

Contents:

1. Ḳaṣīdas and ḳiṭ'as, on fol. 1^b, beginning: بس که شد از غافل نامۀ عمرم سیاه. Several of these poems were composed in praise of Nawwâb Muṣṭafâkhân; fol. 33^b is left blank.

2. Ghazals, in alphabetical order, on fol. 45^b, beginning:

الهی از می معنی لبالب ساز جامم را
منور چون چراغ صبح گردان شمع شامم را

3. Rubá'is, on fol. 101^a.

The whole diwân was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muḥammad Ṣadîki, the wording of the colophon leaves entirely uncertain) the 10th of Safar, A. H. 1034 (A. D. 1624, Nov. 22).

4. A mathnawi, entitled 'Âdilnâma (عادلنامه), and praising the exploits of Sultân Muḥammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh, on fol. 108^a. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاک در قعر چاه

This part is dated the 20th of Râjab, A. H. 1042 (A. D. 1633, Jan. 31).

5. A second mathnawî, entitled Ma'dan-alafkâr (معدن الافكار), the mine of thoughts, see fol. 233^b, last line in the fourth column and colophon, beginning, on fol. 205^b:

بسم الله الرحمن الرحيم
هست نهال گل باغ حکیم

Dated the 14th of Sha'bân, A. H. 1043 (A. D. 1634, Febr. 13).

6. A third mathnawî, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240^a, l. 16 in the fourth column and colophon, beginning, on fol. 236^b:

ابتدا میکنم به بسم الله
زانکه بسم الله است هادی راه

Dated in the month Dhû-alka'dah, A. H. 1034 (A. D. 1625, Aug.-Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1685, ff. 285, 4 coll., each ll. 20; Nasta'liq; illuminated frontispieces on ff. 1^b, 45^b, 205^b, and 236^b; an illuminated heading on fol. 101^a; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

1537

Diwân-i-Faṣiḥî (دیوان فصیحی).

Lyrical poems, by Mirzâ Faṣiḥî Anṣârî of Harât, who was a contemporary of Ḥakim Shifâ'i (see Nos. 1531-1533 above), and the spiritual guide of Jalâl Asir (see Nos. 1541-1551), Nâzim of Harât (see Nos. 1593-1598), and Darwish Wâlih. He was first in the service of Hasanikhân Shâmlû, and afterwards patronized by Shâh 'Abbâs the Great. He died A. H. 1046 (A. D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91, 151, and 390; Safinah, No. 665 (col. 233 in the Bodleian Cat.); Âtashkada, No. 300 (ib., col. 273), and Khulûṣat-alafkâr, No. 209 (ib., col. 309).

Contents:

Ḳaṣidas, on fol. 132^b, beginning:

همین که صبا بر فگند پرده زرخسار یار
از دل شب جلوه کرد صبح پسین آشکار

Ḳiṭ'as, on fol. 165^b, beginning:

چشمه‌سازی کرده پنهان در کهستان دماغ
فیض ابداع خرد کردش لقب فیض آفرین

One ghazal, on fol. 183^b.

Tarkibbands, on fol. 184^a, beginning:

هر چنه که من شعلۀ افسرده غبارم
در خرمن خود شوختر از باد بهارم

A mathnawî, on fol. 201^b, beginning:

سبحان الله چه بارگاهست - این عرش مقدس الهست

Ghazals, in alphabetical order, on fol. 211^b, beginning:

خدایا روزی این خود پرستان ساز جنت را
که دوزخ جنت است آتش پرستان محبت را
(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubâ'is, on fol. 262^a, defective at the end, beginning:

ای نام تو روح قدس پیکر لب ما
وز نام تو داغ دل کوثر لب ما

No date.

No. 2751, ff. 132-268, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

1538

Diwân-i-Ridâ (دیوان رضا).

The lyrical poems of a poet with the takhalluṣ Ridâ, who is probably identical with Mirzâ Muḥammad Ridâ of Juwain near Ḳazwin, one of the officials of Shâh 'Abbâs the Great, see Safinah, No. 670 (col. 234 in the Bodleian Cat.), where a chronogram for A. H. 1028 (A. D. 1619) is quoted. Our copy contains two chronograms, for A. H. 1039 (A. D. 1629, 1630), and A. H. 1046 (A. D. 1636, 1637), on ff. 113^a and 116^a. According to the Makhzan-algharâ'ib, No. 878 (col. 334 in the Bodleian Cat.), he was wazir of Âdharbaijân under Shâh 'Abbâs.

Contents:

Ḳaṣidas, in alphabetical order, on fol. 1^b, beginning:

حمد خداوند آسمان و زمین را
خالق نار حکیم و خلد برین را

Ghazals, in alphabetical order, on fol. 21^b, beginning:

از ازل بگشاد ساتی شیشه صها مرا
آشکارا ساخت سیر گنبد مینا مرا

Ḳiṭ'as and ta'rikhs, on fol. 112^b, beginning: پیوسته
جواد هست در نعمت و ناز الخ

Rubâ'is, in alphabetical order, on fol. 116^b, beginning:

از یاد لب تو میفزاید دلها الخ

No date.

No. 1568, ff. 204, 2 coll., each ll. 17; Nasta'liq; a little worm-eaten; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1539

Khusran n Shirin (خسرو و شیرین).

A mathnawî, in imitation of Nizâmi's poem of the same name, by Rûḥ-alamîn (see fol. 6^b, l. 5, and fol. 7^a, l. 5), i. e. Mir Muḥammad Amin Shahrastâni, a Sayyid of Iṣfahân, with the honorary title of Mir Jumlah, who went A. H. 1010 (A. D. 1601, 1602) to the Dakhan, rose to the highest dignity under Sulṭân Muḥammad Ḳulî Ḳuṭbshâh of Gulkunda (who reigned A. H. 988-1020 = A. D. 1580-1612), entered afterwards the service of the emperor Jahângir and died A. H. 1047 (A. D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safinah, No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

interval between both sojourns he occupied an important position at the court of Shâh 'Abbâs too. The present work, which is preceded by a prose-preface on ff. 1^b-7^a, is dedicated to his patron Muḥammad Kuli Kuṭbshâh, and forms the *first* poem of Rûh-alamin's Khamsah. Beginning of the preface, on fol. 1^b: *ای بسته بدست*

قدرت قطب کمروی مکرمت نهاده تاجش الخ

Beginning of the mathnawî, on fol. 8^b:

الهی همچو صبحم سینه بگشای
زچاک سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 8^b; size, 9 $\frac{5}{8}$ in. by 5 $\frac{7}{8}$ in.

1540

Lailâ u Majnûn (لیلی و مجنون).

Another mathnawî by the same Rûh-alamin, the loves of Lailâ and Majnûn, likewise an imitation of one of Nizâmî's masterpieces, and dedicated to the same Muḥammad Kuli Kuṭbshâh; it forms the *third* poem of the author's Khamsah (the *second* being styled *مطمح*, see Rieu, loc. cit.); the poet's name appears here on fol. 4^a, l. 8; fol. 28^a, l. 5; fol. 35^a, l. 7, and fol. 189^a in the celephen. It is preceded by a preface in prose and verse, beginning, on fol. 1^b:

ای قدم پلّے زبایه تو - کفّ دستی فلک زسایه تو

Beginning of the mathnawî, on fol. 6^b:

ای حسن طراز عشق پرداز - انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the *آسمان هشتم* or *فلك البروج*, is described in Rieu, loc. cit., it was composed A. H. 1021 (A. D. 1612); the *fifth* is not mentioned anywhere; but the *diwân*, styled *گلستان ناز*, is noticed in Rieu.

No date.

No. 690, ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'liq; illuminated frontispieces on ff. 1^b and 6^b; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

Jalâl Asîr (Nos. 1541-1551).

1541

Diwân-i-Asîr (دیوان اسیر).

The poems of Mirzâ Jalâl Asîr bin Mirzâ Mu'min of Isfahân, who was an intimate friend of Shâh 'Abbâs and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A. H. 1049 (A. D. 1639, 1640), comp. Bedleian Cat., Nos. 1096-1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The Mirât-alfâlam and the Hamisha Bahâr (see A. Sprenger, Catal., p. 117) fix his death in A. H. 1040 (A. D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A. H. 1069 (A. D. 1658,

1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the *صحف ابراهیم* (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khulâṣat-alfakâr, No. 24 (col. 303 in the Bedleian Cat.). A condemnation of the low tone and the vulgar jokes in Asîr's poems, as well as in those of Zulâli (see Nos. 1494-1498), Shaukat of Bukhârâ, and Mir Najât, by the author of the *ریاض الشعرا*, is quoted Rieu ii. pp. 821^b and 822^a. Asîr's works were published in Lucknow, 1880.

Contents:

Ḳaṣidas and tarjî'bands, on fol. 1^b, beginning:

ای دانه تسبیح خیالت دل دانا
سر حلقه مستان رخت دیده بینا

A few mathnawis, on ff. 65^a-74^a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubâ'is, on fol. 75^a, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (نامت) سفینها

At the end of this part a mukhammas, beginning:

گر پسندند بتان دیده حیرانی را الخ

Rubâ'is, on fol. 396^b, beginning:

غم کرده ریاض جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1542

Another copy of the same diwân.

This copy contains:

Ḳaṣidas and tarjî'bands, on fol. 1^b, beginning, as in the preceding copy. At the end the same mathnawis (on fol. 43^a sq.).

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 51^b, beginning as in the preceding copy. The same mukhammas on fol. 288^b.

Rubâ'is, on fol. 289^b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104-114 is: 104, 112, 106-111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{4}$ in.

1543

The same.

Three ḳaṣidas, on fol. 1^b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
وزد بکام تشنه لبی کوثر آفتاب

corresponding to fol. 10^a, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubâ'is, kiṭ'as, and tarji'bands, on fol. 6^a, beginning: ای گلشن از بهار الخ.

On fol. 7^a there are repeated by mistake the last thirteen baits of the first *kašidah* (comp. fol. 2^b).

Rubâ'is, on fol. 269^a, beginning:

عمر (عمری) در عشق بی سرو پا گشتیم
فارغبال از غم تمنا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15-17; Nasta'liq, by two different hands, the first of which (on ff. 1^b-181^b) is rather careless; size, 8 $\frac{3}{4}$ in. by 6 in.

1544

A defective copy of the same.

Kašidas, etc., in alphabetical order, on fol. 1^b, beginning: ای دانه تسبیح الخ.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 66^b, beginning: ای گلشن از بهار الخ.

Between ff. 73 and 74 there is a lacuna, comprising fol. 55^a, l. 6, to fol. 70^a, l. 1 in No. 405 (1542 in this Cat.).

Rubâ'is, partly alphabetical, on fol. 446^a, beginning:

غم کرده ریاض الخ

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta'liq, written on paper of different colour; a little worm-eaten; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1545

Selections from the same *diwân*.

This copy contains *kašidas*, ghazals, *kiṭ'as*, and some short *mathnawis*, all mixed together without any order, beginning: ای دانه تسبیح الخ.

No date. College of Fort William, 1825.

No. 2266, ff. 1-69, 2 coll., each ll. 15; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubâ'is, *kiṭ'as*, and some longer *kašidah*-like poems, without alphabetical order, on fol. 1^a, beginning:

ای گلشن از بهار الخ

A few short *mathnawis*, on fol. 85^a, the first of which begins:

فلک اقتداری که در رزمگاه - بشوید بخون عدو روی ما

There is a lacuna between ff. 85 and 86.

Rubâ'is, on fol. 87^b.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5 $\frac{3}{4}$ in.

1547

Kašâ'id-i-Asir.

A defective copy of Jalâl Asir's *kašidas*, in alphabetical order, beginning, on fol. 142^a: ای دانه تسبیح الخ.

There is a large lacuna after fol. 165 (comprising chiefly letters س to ج); the last verse on fol. 165^b corresponds to No. 2172 (1544 in this Cat.), fol. 23^b, l. 2; the first on fol. 166^a to fol. 40^a, l. 3 in the same copy. A blank also on fol. 147^b.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the *waṭ'iat* عالمگیری (see No. 345 in this Cat.).

No. 212, ff. 142-192, 2 coll., each ll. 13-19; Shikasta, by different hands, as it seems; size, 9 $\frac{1}{2}$ in. by 6 in.

1548

Ghazaliyyât-i-Asir.

The ghazals of Jalâl Asir, in alphabetical order, interspersed with a few rubâ'is and fards, beginning, on fol. 1^b: ای گلشن الخ.

The usual mukhammas, and a short series of rubâ'is, on fol. 188^a.

Dated the 23rd of Dhû-alhijjah, in the twenty-fourth year of (probably 'Âlamgir's reign, A. H. 1091=A. D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, olim 13, J. 30, ff. 192, 2 coll., each ll. 17; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1549

The same.

Ghazals, interspersed with and concluded by rubâ'is, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178^b.

This collection of ghazals is styled, on fol. 1^a, the third book of Asir's *diwân* (جلد سیوم دیوان اسیر); that is to say, the whole *diwân* was originally divided into three books, comprising the *kašidas*, the *mathnawis* and *tarji'bands*, and the ghazals (including the rubâ'is) respectively.

Dated by Mu'izz-aldin bin Nizâm-aldin the 25th of Dhû-alka'dah, A. H. 1133 (A. D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

1550

The same.

A smaller collection of Jalâl Asir's ghazals, in alphabetical order, intermixed with a few rubâ'is and concluded by the usual mukhammas, on fol. 147^a, last line, and another series of rubâ'is. Beginning as in the preceding copies.

No date.

No. 3375, olim 13, J. 29, ff. 156, 2 coll., each ll. 16-17; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1551

The same.

Ghazals, in alphabetical order, concluded by rubâ'is. No date; fol. 611^b left blank in the centre.

No. 1159, ff. 589-636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589-611; 2-4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612-636; irregular Nasta'liq, by different hands; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

Kudsi (Nos. 1552-1557).

1552

Kulliyât-i-Kudsi (کلیات قدسی).

A collection of epical and lyrical poems by Hâjî Muhammad Jân Kudsi of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A. H. 1041, 1042 (A. D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâsat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâsat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Sâlih (see above, Nos. 332-336), who says, that he was forestalled by Abû Tâlib Kalim (see further below, Nos. 1563-1570). He died, according to the best authorities, A. H. 1056 (A. D. 1646), either in Lâhûr, as is stated in Safinah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-'âmirah, No. 96 (ib., col. 258), or in Kashmir. Other, less trustworthy, dates of his death are A. H. 1055 (A. D. 1645), in the Khulâsat-alafkâr, and after A. H. 1069 (A. D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Tâlib Kalim, who died A. H. 1061 or 1062 = A. D. 1651, 1652, wrote an elegy on Kudsi's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102-1111; Rieu ii. p. 684^a sq., and iii. p. 1001^b; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or eponium of Kudsi, by Jalâl-aldin Muhammad Tabâtabâ'i, who came from Isfahân to India in A. H. 1044 (A. D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabî-alawwal, A. H. 1048 (A. D. 1638, July 23). Beginning, on fol. 1^b:
سخن آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار
آفرینش الخ

2. Zafarnâma - i - Shâhjahân - i - Pâdishâh (ظفرنامه شاهجهان پادشاه), or simply Zafarnâma-i-Shâhjahani (ظفرنامه شاهجهانی), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5^b:

بمحمد خدائی زبانه گشود
که شد منحصر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-algharâ'ib, No. 2067 (col. 365

in the Bodleian Cat.), Abû Tâlib Kalim completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a ساقی نامه, on fol. 147^b, beginning:

بنام خدائی که روز نخست
به پیمانہ ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmir, entitled, according to other copies: در تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190^b:

بنام پادشاه پادشاهان - سرفرازی ده صاحب کلاهان

It ends on fol. 206^b and was completed A. H. 1044 (A. D. 1634, 1635), according to the chronogram: سربر پادشاه بزم آرای. The portion from fol. 202^a margin to 205^b centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز; but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8^b sq., shows that it is only a continuation of the در تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206^b, in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmir.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1-5^a, در ضعف و ناتوانی, beginning, on fol. 207^a:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208^b margin, beginning:

زنددلی بهر تماشای هند
رفت ز کشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45^b sq., and No. 1107, fol. 21^b sq.; a portion of it, viz. ff. 210^a-213^a, is repeated in the lyrical poetry, on fol. 301^b sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the diwân, beginning, on fol. 214^b, with two baits, the first of which runs thus:

جل من لا اله الا هو - لا نقل کیف هو ولا ما هو

The prose-text commences thus: جائی که دیباجه کلام
قدسی الخ

This preface is dated A. H. 1117 (A. D. 1705, 1706).

8. Kaşidas, in alphabetical order, beginning, on fol. 218^a:

من آن نیم که کنم سرکشی ز تیغ جفا
چو شمع زنده سرخویش دیده ام در پا

9. Tarkibbands, beginning, on fol. 277^a: ای دل چه شوی شاد که ایام بهار است الخ

On ff. 301^b-306^b the above-mentioned portion of the fifth mathnawî is repeated.

10. Ghazals, in alphabetical order, with a series of rubā'is at the end, beginning, on fol. 307^a: داده عشقم :
بادۀ نابی که میسوزد مرا الخ

No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26^a-212^b, ll. 24; Nasta'liq; small illuminations throughout; size, 9½ in. by 6¾ in.

1553

. Another copy of Kūdsi's Kulliyāt.

Another collection of Kūdsi's poems, in a rather confused and fragmentary state, containing:

1. Jalāl-aldin Muḥammad Ṭabāṭabā'i's preface, beginning, on fol. 1^b: سخن آفرین که بحکم اقتضای
حکمت مدار الخ

On fol. 7^a, l. 4, appear the author's name and the date, A. H. 1048, 11th of Rabi'-alawwal.

2. Detached fragments of the ظفرنامه شاهجهانی, beginning, on fol. 8^b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان پادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shāhjahān's reign (آغاز داستان سال یازدهم جلوس).

3. Kašidas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87^b:
من آن نیم که کنم سرکشی زتیغ جفا الخ
see the preceding copy, fol. 218^a.

At the end, on fol. 173, a few mathnawi-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174^b and 177^a-279^b, beginning, as in the preceding copy:
بسم خدائی زبانه گشود الخ

On ff. 270^a margin-270^b margin, the same chapter is found as on ff. 8^b-10^a, l. 6.

5. The ساقی نامه or second mathnawi, on ff. 280^a-286^b, 175, 176, and 287^a-296^b, beginning, on fol. 280^a:
بنام خدائی که روز نخست الخ

6. The mathnawi in praise of Kashmir or the third mathnawi of No. 929, on fol. 297^b, beginning: بنام
پادشاه پادشاهان الخ

7. Another mathnawi, identical with the fifth of the preceding copy, beginning, on fol. 313^b: زنده دلی بهر
تماشای هند الخ

حکایت آن قاطع طریق: 313^b First heading, on fol. 313^b:
صلالت و رسیدن وی از توجه خضر توفیق بسرچشمه
زلال هدایت.

Second heading, on fol. 314^b: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210^a and 301^b sq. in the preceding copy).

Third heading, on fol. 315^b: در شرح حال خود.

Fourth heading, on fol. 316^a margin: در مذمت
مردم سنجیده.

8. Kašidas in honour of Shāhjahān, 'Ali, etc., and Tarji'bands, among which an elegy on the death of the poet's son (on fol. 335^a), see No. 1557 below, Rieu ii. p. 685, fol. 4^b sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318^a (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراجۀ دنیاست

درین نفس نپرد چشم بسکه تنگ فضاست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361^a. Beginning: دلم چون
زبان قلم گشته شق الخ

No date. A seal from A. H. 1155 (A. D. 1742, 1743) on fol. 1^a.

On fol. 87^a the following note: قصائد حاجی محمد
جان قدسی در منقبت حضرات علیه الصلوة والسلام، من
العبد الاقل جان سپارخان ابن رستم دلخان ابن جان
سپارخان المختار الحسينى السبزواری ستر عیوبه.

The proper order of the leaves is as follows: ff. 1-174, 177-286, 175, 176, 287-365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174-365, ll. 30-38; Nasta'liq, by many different hands, mixed now and then with Shikasta; size, 9½ in. by 6¼ in.

1554

Extracts from Kūdsi's mathnawis.

This مُمْتَحَب contains extracts from Kūdsi's mathnawi in praise of Kashmir (see Nos. 1552, 4, and 1553, 6), on fol. 1^b, beginning: بنام پادشاهی (پادشاه الخ (read پادشاهان الخ); from the Żafarnāma-i-Shāhjahāni; and probably also from the Sāqināma, which is written in the same metre as the Żafarnāma.

The Żafarnāma begins, on fol. 9^a, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27^a, the 14th of Rajab, A. H. 1093 (A. D. 1682, July 19), by Abū Muḥammad bin Sayyid Muḥammad.

On ff. 27^b-29^a a kašidah and a ghazal of Muḥammad Ridā ibn Mullā Fauj-allāh and two rubā'is of Mullā Fauj-allāh are added, written A. H. 1118 (A. D. 1706, 1707), by Shams-aldin Muḥammad Lāri.

No. 1812, ff. 29, 3 coll. in diagonal lines, ll. 12-16; Shikasta; size, 9½ in. by 5¼ in.

1555

Diwān-i-Kūdsi (دیوان قدسی).

Kūdsi's lyrical poems, containing:

Kašidas, on fol. 1^b, beginning:

تا کی دلم از کف ندهد صرفۀ غم را
یا رب قدری پیش کن این روزی کم را

corresponding to fol. 224^b in No. 1552. They are strictly alphabetical as far as fol. 72^b; then begins a new series with the rhyme-letter ب.

Tarkibbands and elegies, on fol. 89^a, beginning:

از کسی گردیده ام رو تیغ جانانست و بس الخ

Ghazals, in alphabetical order, with a series of rubâ'is at the end, on fol. 122^b, beginning:

زود به کردم من بصبیر داغ خویشرا
اول شب میکشد مفلس چراغ خویشرا

corresponding to fol. 308^a in No. 1552.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1556

A defective copy of the same.

Contents:

Kašidas, on fol. 1^b, in alphabetical order, beginning:

من آن نیم که کنم الخ

This part breaks off, on fol. 46^b, with the last bait of a kašidah, rhyming in *ı*; the beginning of this kašidah, on fol. 46^a, corresponds to fol. 270^a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol. 46^b, agrees with fol. 270^b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another kašidah, rhyming in *ı*, corresponding to fol. 251^b, l. 4 to fol. 252^b, first line in the same copy.

Tarjībānds, on fol. 48^a, beginning abruptly (in consequence of another lacuna after fol. 47):
گفتم به بت :
خویش که ای ترک جفاکیش الخ
l. 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296^b, l. 12, to fol. 298^a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55^a, beginning:

داده عشقم الخ

Short mathnawis, on fol. 94^a; the second, on fol. 97^b, is
در تعریف کشمیر; on ff. 105^b, 106^b, 108^a, 108^b, and 109^a there are mathnawis on certain gardens and its palaces (see Rieu ii. p. 686^a), viz. باغ فرخ بخش, باغ فیض بخش, and باغ نسیم, باغ جهان آرای, باغ آباد.

Rubâ'is, on fol. 109^a, beginning:
یکچند بقید معصیت
یار شدم الخ
corresponding to fol. 351^a, l. 12 in No. 1552.

Dated A. H. 1142 (A. D. 1729, 1730), by Muḥammad Ṣalāḥ bin Mullâ 'Abdallāh Kâtib, in the service of Bâkibeg bin Hâjī Atâligh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'liq; size, 6 $\frac{3}{8}$ in. by 3 $\frac{3}{8}$ in.

1557

Ghazals and rubâ'is by Kudsi.

Ghazals, in alphabetical order, on fol. 137^a, beginning:

IND. OFF.

دل دیوانه کی در گوش گیرد پند دانارا الخ
corresponding to fol. 311^b, l. 4, in No. 1552.

Rubâ'is, on ff. 200^b margin-210^b.

A long elegy on the death of his son, Muḥammad Bâkîr محمد باقر خلف محمد جان قدسی تصنیف (پدر مسطور), on fol. 294^a. The ghazals and rubâ'is are dated A. H. 1153 (A. D. 1740, 1741).

No. 891, ff. 137-210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'liq; and ff. 294-300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

1558

Kulliyât-i-Salim (کلیات سلیم).

The poetical works of Muḥammad Kuli Salim of Tahrân (called Durushtî or Turushtî, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Īrân to India under Shâhjahân, entered the service of the Şûbahdâr of Bangâlah, Islâm Khân, and died A. H. 1057 (A. D. 1647), see Bodleian Cat., Nos. 1112-1114; Rieu ii. p. 738^a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Safinah, No. 731 (col. 236 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 36 (ib., col. 298), and Khulâṣat-alafkâr, No. 136 (ib., col. 307).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning:

دلا توئی که بکار خودت گزیده خدا

برای عشق بتانت نیافریده خدا

2. Rubâ'iyât, on fol. 222^a, beginning:

در بحر بیاید اگر از فیض تو قوت

اورنگ صدف شود گهررا یاقوت

3. A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش) صاحب سلیم (واستدعای گربه), on fol. 231^b, beginning: سلامت فریاد ازین فوج الخ

After this there follow a number of short mathnawis, viz.

4. Kharr-i-dalâl (خر دلال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18^b and 62^b, suggests to read: Kharr-i-dallâl (خر دلال), the broker's ass, on fol. 233^b, beginning:

بسم الله الرحمن الرحيم - هست عصای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawî are quoted in the Khulâṣat-alkalâm, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the *first* of which occurs in No. 1112 of the Bodleian Cat., fol. 19^a, and bears the title: نقل از جود حاتم طائی (a story of Ḥatim Ṭâ'î's liberality); the *second* in the same copy, fol. 23^b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوی افسانه اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawî is

designated as a 'mathnawī in praise of Shāhjahān, on the expedition against Āshām;' that seems to be an error, as the poem, dealing with Islāmkhān's victories over the people of Kūc and Āshām, A. H. 1051-1052 (A. D. 1641-1643), which bears, according to the *Khulāṣat-alkalām*, the title of *جنگ اسلامخان*, and is described in Rieu iii. p. 1032^a, is written in quite a different metre. The *second* part begins here on fol. 237^a.

5. *Ḳadā u ḳadr* (قدر و قضا), on predestination, on fol. 240^b, beginning:

شنیدم روزی از خونابه نوشی
چو گل از پاره تن خرده پوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765-767); Rieu ii. p. 796^b, No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9-12; p. 668, ff. 65^a and 91^a, and p. 697, No. 12; J. Aumer, p. 4.

6. *Tarīf-i-bahār* (تعریف بهار), description of spring, on fol. 250^a, beginning:

سخن هر جا زمیع کردگارست
گواه پای بر جا کوهسارست

A mathnawī, by Salim, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmīr' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem *تعریف کشمیر*, quoted in the *Khulāṣat-alkalām*, loc. cit. According to Tāhīr Naṣrābādī's *tadhkirah* (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawī was originally a description of Lāhijān (both *Safinah* and the *Khulāṣat-alkalām* mention a special *تعریف لاهجان*), the heading of which the author changed into a description of Kashmīr when he came to India.

7. *Hikāyat* (حکایت), on fol. 265^b, beginning: شنیدم
حیلہ برداری زاحشام الخ
col. 766.

8. *Dar muḥit-i-sāl* (در محیط سال), on fol. 267^a, beginning: زبس شد فعل بد غماز چون مشک الخ

9. Another short mathnawī (headed توصیف ورم بود در زیر زینم بادپائی), on fol. 285^b, beginning: (و سن!) الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7-9 are merely parts of the *قضا و قدر* of No. 5, as this mathnawī in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. *Fi-alhajw* (فی الهجو), a satire, on fol. 288^a, beginning: خنامه ام بر خلاف عادت خودش الخ, comp. Bodleian Cat., col. 768 d.

11. *Ḳaṣidas*, on fol. 295^b, beginning:

اگر برم بسوی چشم اشکبار انگشت
چو ماه نو شود آلوده غبار انگشت

A poem in praise of Shāh 'Abbās is found on fol. 316^a (در ستایش شاه عباس).

12. *Muḳaṭṭa'āt*, on fol. 344^a, beginning:

ای سواد هند از کلکت نگارستان چین
کار و بار ملک هرگز این سر و سامان نداشت

Extracts from Salim's *diwān* are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; rubā'is by the same, ib., p. 57, No. 5. Four short mathnawīs, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6-8, and col. 768.

No date.

No. 371, ff. 353, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 10½ in. by 6 in.

1559

Diwān-i-Hindū (دیوان هندو).

Lyrical poems by Hindū, who is probably identical with the author of an epic poem *لیلی و مجنون*, composed in Shāhjahān's reign, before A. H. 1055 (A. D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawī, *خسرو و شیرین*, see ib. No biographical notices of this poet can be found in the *tadhkiras*. This *diwān* contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

بیا ای دل هزاران شکرگو آن کردگارِ ایزا الخ

Rubā'is and fards, on fol. 79^a, beginning: ای عشق تو سرمایه ایمان منست الخ

No date. A seal of Jalāl ibn Shaikh 'Abd-alwahhāb with the year A. H. 1118 (A. D. 1706, 1707), on fol. 1^a.

No. 1172, ff. 88, 2 coll., each ll. 15; careless Nasta'liq; size, 8¾ in. by 4¾ in.

1560

Diwān-i-Fiṭrat (دیوان فطرت).

Lyrical poems, by Wisbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199^a, born A. H. 1007 (A. D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhaluṣ, Mir Mu'izz-aldin Muḥammad Fiṭrat (who died A. H. 1106 = A. D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1^a *دیوان معترفطرت*. The present writer must have flourished at the court of Shāh 'Abbās the Great in his early years, and afterwards gone to India, as there are chronograms on Shāh 'Abbās, Sultān Muḥammad 'Ādilshāh of Bijāpūr, the death of the emperor Jahāngīr, etc. His first son, Sanjarbeg, was born A. H. 1025 (A. D. 1616), and went to India A. H. 1046 (A. D. 1636, 1637); his brother Muḥammadbeg was born A. H. 1023 (A. D. 1614); his brother Karimbeg A. H. 1030 (A. D. 1621); another of his sons A. H. 1044 (A. D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A. H. 1044; his brother Hamzabeg died A. H. 1033 (A. D. 1623, 1624); his brother Hāshimbeg A. H. 1041 (A. D. 1631, 1632), and his father A. H. 1040 (A. D. 1630, 1631). He composed a great number of chronograms, which begin with A. H. 1022 (A. D. 1613) and go down to A. H. 1059 (A. D. 1649). Beyond that

date no ta'rikhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kaṣīdas, on fol. 1^b, beginning: زهی صفای گل عارضت
ز مه بهتر الخ

A mathnawī, entitled کتاب خواب و خیال, 'sleep and vision,' on fol. 23^b, beginning:

الهی ناله ام را تا زگی بخش - صفیرم را بلند آوازگی بخش

Another short encomiastic mathnawī (مثنوی فی المدح), on fol. 58^b, beginning:

منم در جهان مور فرزانه - بخال بتان قانع از دانه

One tarkibband, on fol. 62^a, beginning: صباح عید
که غیرت فزای بستانست الخ

Ghazals, in alphabetical order, on fol. 66^b, beginning:

چنان مجنون برد بیتاب هر دم نام لیلی را

که نشنیدست پنداری بجز حرف تسلی را

Muḳaṭṭa'āt and ta'rikhāt, on fol. 193^b, beginning:

ای سخن پروری که در فن شعر

شده پیش تو انوری رسوا

Rubā'iyāt, on fol. 218^b, beginning: یا رب زغم دهر
بری ساز مرا الخ

No date.

No. 255, ff. 258, 2 coll., each ll. 15; on a few pages an additional margin-column; the last 28 leaves more or less injured; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1561

Diwān-i-Muḥammad (دیوان محمد).

Lyrical poems, exclusively ghazals, by a poet called Muḥammad Miskīn or Miskīn Muḥammad, also the second Muḥammad (see the title given to this collection on fol. 39^a: (دیوان محمدی (محمد دوم), not mentioned in any tadhkirah. But besides Muḥammad there appears also in some poems (see, for instance, ff. 39^b, l. 1; 43^b, l. 12; 51^b, l. 11; 52^a, ll. 4 and 10; 55^b, l. 14; 103^a, l. 11; 129^a, l. 15, etc.) the takhalluṣ 'Abdi, and it is possible that this diwān is due to the same 'Abdi who composed, A. H. 1051 (A. D. 1641, 1642), the ترجمه تکمله, or poetical paraphrase of Yāfi'i's خلاصة المفخر, or legends of the Kādirī saints, particularly 'Abd-alkādir Jilānī; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39^a:

الهی ببرکت زعنوان فرقان را

فزونی بره دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 2760, ff. 39-131, 2 coll., each ll. 19-20; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1562

Manba'-alkhairāt (منبع الخیرات).

A mathnawī, celebrating the life and miracles of the great Sūfī Shaikh Muhyi-alkhaḳḳ wa-aldīn Abū Muḥammad 'Abd-alkādir Jilānī, see the title on fol. 20^b, l. 3, and compare Safinat-alauliyā, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimān al-kurdi al-kādirī al-khurāsānī allāhūrī alaḥmadābādi, the spiritual successor of Shaikh 'Abd-alkhaḳḳ bin Saif-aldīn alturk aldihlawī albukhārī (who died A. H. 1052 = A. D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود

روی بنماید زمزات وجود

The copy was collated throughout by a great-grandson of the author, Muḥammad Riḍā bin Maulānā Ghulām bin Maulānā Aḥmad bin Maulānā Sulaimān (see fol. 1^a, fol. 22^b margin, etc.), with the poet's own copy and annotated in A. H. 1159-1160 (A. D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No. 1028, ff. 94, 2 coll., each ll. 19; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

Kalīm (Nos. 1563-1570).

1563

Diwān-i-Kalīm (دیوان کلیم).

The diwān of Mirzā Abū Ṭālib Kalīm of Hamadān, who lived for some time in Kāshān, went to India in the beginning of Jahāngir's reign, attached himself to Rūḥ-alamīn (see above, No. 1539), whom he accompanied A. H. 1028 (A. D. 1619) to 'Irāk, returned two years after to India, rose at Shāhjahān's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pādīshāhnāma, and the Mirāt-alkhayāl, No. 71 (col. 209 in the Bodleian Cat.), A. H. 1062 (A. D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A. H. 1061 (A. D. 1651), for instance, Kalimāt-alshu'arā (A. Sprenger, Catal., p. 113); Safinah, No. 747 (col. 237 in the Bodleian Cat.); Khazāna-i-'āmirah, No. 101 (ib., col. 259); Khulāṣat-alafkār, No. 223 (ib., col. 310), and Makhzan-algharā'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullā Ṭāhir Ghani is quoted, viz. طور معنی بود روشن. (see the same in the Hamisha Bahār, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he succeeded Kuḍsi as king of poets at Shāhjahān's court; see also the Ātashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulāṣat-alkalām, No. 60 (ib., col. 300), where a full list of his mathnawīs is given. Other copies of his diwān are described in the Bodleian Cat., Nos. 1116-1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalīm's diwān, also mentioned in H. Khalfa iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

Contents :

1. Kašidas and
- kiṭ'as*
- , on fol. 1
- ^a
- , beginning :

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اول از پا آخرش بر میدهد

2. A series of short mathnawis, on fol. 97^b, of the same description and headings as those noticed in the *Khulāṣat-alkalām*, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows: *کتابه در تعریف و . . . کتابه*. *دولتخانه پادشاهی*, on fol. 79^b; *کتابه دولتخانه اکبر آباد*; *تعریف*, on fol. 80^a; *تعریف اکبر آباد وغیره*, on fol. 81^a; *در صفت*, on fol. 87^a; *جنگ فیل سلطان اورنگزیب*, on fol. 91^a; the remaining headings are left blank.

3. Ghazals, in alphabetical order, on fol. 128^b, beginning :

بدل کردم بمستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. Rubā'is, on fol. 348^a, beginning: *هر چند که مرد*
قول و فعلش تبهست الخ
No date.

No. 469, ff. 360, 2 coll., each ll. 12; very careless and unequal Nasta'liq, written, as it seems, by different hands; size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalim's diwān.

This copy, dated the 9th of Sha'hān, A.H. 1148 (the eighteenth year of Muḥammadshah's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshāh was not crowned emperor before the month Dhū-alka'dah, A.H. 1131)=A.D. 1735, Dec. 25, contains the ghazals (on ff. 1^b-192^b) and rubā'is (on ff. 192^b-202^b) only.

Beginning of both sections the same as in the preceding copy. On fol. 1^a the last ten baits of Kalim's short mathnawis are found, a clear proof that this copy is the second half of a complete diwān of the poet.

No. 3500, olim 19. J. 19, ff. 202, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5½ in.

1565

Kalim's ghazals and rubā'is.

Ghazals, in alphabetical order, on fol. 10^b, beginning:

بدل کردم بمستی الخ

Rubā'is, on fol. 169^b, beginning: *از راز دو کون هر که*
آگاه افتد الخ, corresponding to the second rubā'i in No. 469 (1563 in this Cat.), where, however, *کس* is read instead of *ک*.

Fol. 98^a is left blank.

No date.

No. 1159, margin-column, ff. 10-173, 14 baits in a page, written in a strange style of Nasta'liq.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter l with the last bait of a ghazal, corresponding to fol. 130^a, last line in No. 1563.

The ghazals, arranged alphabetically, end on fol. 172^b, and are followed by one *kiṭ'ah* and a series of rubā'is, beginning: *هر چند که مرد الخ*, the second is the initial rubā'i of the preceding copy. This part breaks off on fol. 180^b with the first bait of a rubā'i, corresponding to fol. 358^b, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178. The last bait on fol. 5^b corresponds to fol. 140^a, l. 7 in No. 1563, the first on fol. 6^a to fol. 135^b, l. 8 in the same copy; the last bait on fol. 178^b is identical with fol. 356^b, lin. penult. there, and the first bait on fol. 179^a with fol. 350^a, l. 4.

No. 511, ff. 180, 2 coll., each ll. 15-17; unequal Nasta'liq; slight injuries in several pages; size, 8 in. by 4½ in.

1567

A selection from Kalim's ghazals.

The ghazals are arranged alphabetically and begin in the usual way: *بدل کردم بمستی الخ*.

Dated A.H. 1138 (A.D. 1725, 1726), at Shāhjahānābād.

A similar selection of Kalim's ghazals is noticed in W. Pertsch, Berlin Cat., p. 702, No. 43.

No. 725, ff. 90-135, 2 coll., each ll. 12, and a third on the margin of ff. 100^b-108^b, and 111^a-134^b, ll. 14-38; distinct Nasta'liq; illuminated frontispiece; size, 8¼ in. by 4¼ in.

1568

A fragment of Kalim's ghazals.

The ghazals, arranged alphabetically, break off already in the middle of the rhyme-letter *ت*. Beginning as usual.

No. 114, ff. 1-16, 2 coll., each ll. 17-18; Nasta'liq; size, 8¼ in. by 4½ in.

1569

A short fragment of Kalim's diwān.

This fragment contains a few kašidas, and an elegy on the death of the poet Kudsi (see above, No. 1552), headed: *مرثیه حاجی محمد جان قدسی از تصنیف ابو طالب کلیم*, on fol. 134^b.

No date.

No. 891, ff. 129-136, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 26; Shikasta; size, 9½ in. by 5½ in.

1570

Two mathnawis by Kalim.

Both these mathnawis celebrate the exploits of the emperor Shāhjahān and are very likely parts of one and the same epic poem, viz. the *پادشاهنامه* (as it is styled on fol. 1^a), also called *شاهنامه شاهنامه* (as it is styled on fol. 1^a), also called *شاهنامه شاهنامه*, the imperial book, see *Khulāṣat-alkafkâr*, loc. cit.;

A. Sprenger, Catal., p. 454, and Rieu ii. p. 687^a; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1^b:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نبود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118^b, l. 7), begins, on fol. 105^b:

سخن آن شهنشاه فرمان روا
که نه تخت چرخش بود زیر پا

The poet's takhalluṣ Kalim appears several times, for instance, on fol. 104^a, margin-column, l. 15: باین لطف کلیم ارچه تادر الخ; and on fol. 113^a, l. 4: امید دارم کلیم.

According to the colophon, on fol. 104^a: نقل خط مرزا: طالب (ابو طالب) که بدست خود نوشته بودند، this copy appears to have been made from the poet's autograph; the first seven leaves seem to be supplied by another hand.

No. 367, ff. 300, 2 centre-coll., each ll. 12, and a third column on the margin, ll. 26; Nasta'liq; size, 10 in. by 5⁷/₈ in.

1571

Diwân-i-Amânî (دیوان امانی).

Lyrical poems by Amânî, who cannot be identical with the poet Amân-allâh Amânî, since the latter died A. H. 1044 or 1046 = A. D. 1634-1637 (see Bodleian Cat., No. 1095; Rieu ii. p. 509, and A. Sprenger, Catal., p. 330), and the former, the author of the present diwân, composed, according to his own statement, in a chronogram, on fol. 75^b, A. H. 1047 (A. D. 1637, 1638), a work on medicine (کتاب در علم طب); there are besides chronograms for A. H. 1049 (A. D. 1639, 1640), 1055 (A. D. 1645), 1057 (A. D. 1647), 1060 (A. D. 1650), and 1061 (A. D. 1651). 1061 seems to be the last date mentioned in his ta'rikhs, and one may conjecture from that, that he died a year or two after. He appears to have been a native of Mâzandarân.

Contents of the diwân:

Ḳaṣidas in praise of the twelve Imâms, of 'Abdallâh Kuṭbshâh (A. H. 1035-1083 = A. D. 1626-1672), of Mirzâ Ḥabib-allâh Ṣadr, Mirzâ Kâdi, Amir Timûr of Mâzandarân, etc., intermixed with tarjî's, tarkibbands, kit'as and ta'rikhs, on fol. 1^b.

The first hemistich of the initial poem is missing; the second runs thus: زو چرخ را مدار و ز تو خاک را مدار الخ.

The second ḳaṣidah, on fol. 2^b, begins:

فروغ عارض شکر ت چراغ چشم قلم
نسیم کاکل و صفت شمیم زلف رقم

(a certain reminiscence of the first of Ahli Shirâzi's artificial ḳaṣidas is obvious here, see above, No. 1432).

A short mathnawî (در مناجات), on fol. 79^b, beginning:

خداوند تو ستار عیوبی
تسیم رزق و غفار ذنوبی

Another larger mathnawî, a sâkinâma (ساقینامه), on fol. 80^b, beginning:

زهی مست پیمانہ ات روزگار
جوانبخت میخانہ ات نوبهار

Ghazals, in alphabetical order, on fol. 112^b, beginning:

ز حسنت گل تازه روئی جهانرا
زهستی تو زندگی آسمانرا

Rubâ'is, on fol. 238^b, beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Haidarâbâd, A. H. 1070 (A. D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2694, ff. 419, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 1^b, 112^b, and 238^b; size, 11¹/₂ in. by 6¹/₄ in.

1572

Diwân-i-Masîh (دیوان مسیح).

Lyrical poems by Hakîm Rukn-aldîn Mas'ûd, commonly called Hakîm Ruknâ, with the takhalluṣ Masîh, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângir as well as with Shâhjahân, whose court-poet he became; at the advanced age of 105 lunar years he returned to Irân and died there, according to most tadhkiras, A. H. 1066 (A. D. 1656), see A. Sprenger, Catal., pp. 90 and 151; Khazâna-i-'âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâṣat-alfakr, No. 259 (ib., col. 311); and Makhzan-algharâ'ib, No. 2426 (ib., col. 376); comp. besides Âtashkada, No. 589 (ib., col. 282); Rieu ii. pp. 603^a, 688, and 689; and Bodleian Cat., No. 1115. The Mirât-al-'âlam fixes his death in A. H. 1057 (A. D. 1647); the Khulâṣat-alkalâm, No. 68 (col. 301 in the Bodleian Cat.), as late as A. H. 1070 (A. D. 1659, 1660); in Beale's Oriental Biogr. Dictionary, p. 226^a, A. H. 1056 (A. D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawî قصا و قدر, see Bodleian Cat., loc. cit., Khulâṣat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p. 34, No. 10, and four others, among them رام و سینا, see Rieu ii. p. 688^b sq. Taḳî Kâshi (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled ضابطة العلاج. The poet Ṣâ'ib (see below, Nos. 1606-1623) was his pupil.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, with some kit'as at the end (on ff. 142^b-149^b). Beginning of the initial ghazal:

نیارم گفت ذکر بر دوام و بر مراد اورا
بدین آلودگی شرم آیدم کارم بیاد اورا

Rubâ'is, on fol. 149^b, beginning:

دیدیم برون ز راه و بیراه خدا
گفتیم رموز عشق الله خدا

Ḳāṣidas, on fol. 163^a, beginning :

ای حساب غم تو بر انگشت
وی کلید غم تو هر انگشت

According to a colophon at the end of the rubā'is this copy was finished at Shāhjahānābād, the 4th of Rajab, A. H. 1155 (here incorrectly styled the twenty-fifth year of Muḥammadshāh's reign, instead of the twenty-fourth)=A. D. 1742, Sept. 4. Which of the ten diwāns which Masih is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2098, ff. 1-174, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 5 in.

1573

A defective copy of the same.

This copy of Masih's diwān is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 3^a (where another hand has added (دیوان مسیح), with the last bait of a ghazal rhyming in *l*, viz. هر زخم سینه ام دهنی گشت ای مسیح الخ and corresponding to fol. 3^a, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in *ی* (=fol. 137^a, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in *l* and *ی*, the *ḳit'as*, rubā'is, and *ḳāṣidas*. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1-22 are misplaced; their proper order is: 3, 1, 2, 4-15, 17, 16, 18, 19, 21, 20, 22.

No. 3379, olim 19. J. 4, ff. 152, 2 coll., each ll. 13-17; small, but clear Nasta'liq; size, 8½ in. by 4¾ in.

1574

Diwān-i-Brahman (دیوان برهمن).

Lyrical poems by Candarbhān Brahman of Patyāla or Lāhūr, who flourished under Shāhjahān, was munshi to this emperor as well as to prince Dārā Shukūh, and died, according to the Mirāt-i-Jahānnumā (see No. 126 above), A. H. 1068 (A. D. 1657, 1658); other authorities, for instance, the Mirāt-alkhayāl, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A. H. 1073 (A. D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838^b; iii. p. 1087^a; A. Sprenger, Catal., pp. 110, 119, and 376; Makhzan-algharā'ib, No. 404 (col. 324 in the Bodleian Cat.). Besides his diwān he wrote various collections of letters and refined prose-writings, for instance, the چهار چمن (a description of Shāhjahān's court and memoir of his own life), the رقصات برهمن or منشآت برهمن, the مجمع الوزرا, تحفة الفصحا, تحفة الوزرا, کارنامه گلدسته, etc., see Bodleian Cat. and Rieu, loc. cit.

This diwān contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning :

ای برتر از تصور وهم و گمان ما
وی در میان ما و برون از میان ما

Rubā'is, on fol. 55^a, beginning :

مارا چو بحال خود شناسا (شناسا کردی)
از خار گل قطره ز دریا (غل و زقطره دریا) کردی

The original diwān closes on fol. 58^b and is dated the 19th of Dhū-al-ḥijjah, A. H. 1143 (A. D. 1731, June 25); on ff. 59-67 a supplementary collection of ghazals by the same poet is added, rhyming in و، د، ز، ر، ی، and ی. No ghazals rhyming in و and ی are found in the principal part of the diwān.

No. 1189, ff. 67, 2 coll., each ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8¼ in. by 4¾ in.

1575

Another copy of the same diwān.

Beginning as in the preceding copy. Brahman's diwān comprises ff. 16^a-80^b, the first two pages of which (except the last line of fol. 16^b) are repeated by another hand on fol. 90 (which is turned upside down):

The remaining leaves of this MS. contain:

1. On ff. 1^a-15^b a collection of lyrical poetry, comprising: (a) poems, by Mir Muḥammad *Majdhūb* of Tabriz (who collected his diwān in A. H. 1063=A. D. 1653, and died A. H. 1093=A. D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 696, 697), on fol. 1^a sq.; (b) mathnawi-baits, by Mullā *Zuhārī* (see above, Nos. 1500-1514), on fol. 11^a; (c) a مریع, by Mullā *Wahshī* (see above, Nos. 1444 and 1445), on fol. 11^b; (d) miscellaneous verses, some by *Ādhūrī* (see above, Nos. 709-711), on fol. 13^b.

2. On ff. 81^a-86^b the allegorical story of Husn u Dil (حسن و دل), or 'beauty and heart,' which is, however, different from the well-known romance of the same title by *Fattāhī* (who died A. H. 852=A. D. 1448, comp. Bodleian Cat., No. 1343). It begins: سپاس و ستایش مر حضرت احمدیت را اما بعد ازین آنچه در خاطر این ضعیف بود قلمی نمود ابیات که از نقل بزرگان استماع است نیز تحریر یافت و نام این رساله حسن و دل بنهاد شد و عبارت او نیز بحسن و دل پرداخته، چنین آورده اند که در ولایت شرق بدن نام شهری بود که در آن شهر عقل شاه نام پادشاهی میکرد الخ.

3. On ff. 87^a-89^b and 91^a-95^a poetical and other miscellanies, comprising: (a) mathnawi-baits, by *Ni-mathkhdn 'Alī* (who died A. H. 1121 or 1122=A. D. 1709-1711, see below, Nos. 1659-1671), etc., on fol. 87^a; (b) a short tradition, in prose, on fol. 89^a; (c) a eulogy on the twelve Imāms (منتقب دوازده امام), on fol. 91^a; (d) ghazals, by *Ḳāṣāb* (contemporary with *Ṣā'ib*), *Shākir* (still alive in A. H. 1136), and some *Rekhta* poetry, on fol. 93^a sq.

Bibliotheca Leydeniana.

No. 2596, ff. 95, 2 coll., each ll. 12-13 on ff. 16-80 and 87-90, ll. 20 on ff. 81-86, the remainder in diagonal lines by various hands in careless Nasta'liq and Shikasta; size, 9½ in. by 5½ in.

1576

Diwân-i-Şaidi (ديوان صيدى).

Lyrical poems, by Mir Sayyid 'Alî Şaidi, of Tahrân, who came to India from Isfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689^b; A. Sprenger, Catal., pp. 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâsat-alafkâr, No. 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Kaşidas, without any order, on fol. 1^b, beginning:

گردون نصيب دیده من کرد بحساب
دردی که چشم آئنه آرد در اضطراب

Short mathnawîs, on fol. 19^b, beginning:

بنام کردگار دور و نزدیک
مهیا ساز سامان بد و نیک

Ghazals, intermixed with rubâ'is and a few kiṭ'as, in alphabetical order, on fol. 25^b, beginning: شد بسکه از خرام تو تغییر حالها الخ.

Dated, by Ayyûb, A. H. 1077 (A. D. 1666, 1667).

No. 528, ff. 100, 2 coll., each ll. 15; clear Nasta'liq; size, 7½ in. by 4½ in.

1577

Another copy of the same.

This copy is divided into two parts; the first on ff. 1-24 contains kaşidas, ghazals, and rubâ'is, all mixed together without any order, beginning, on fol. 1^b:

گهی که چشم تو در خانه گمان آید
شکست در صف چندین هزار جان آید

the second, on ff. 25-73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25^b, as in the preceding copy: شد بسکه از خرام الخ.

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No. 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6½ in. by 3½ in.

1578

The same.

Kaşidas, on fol. 1^b, beginning, as in No. 1576:

گردون نصيب الخ

Short mathnawîs, on fol. 20^a, likewise beginning as in No. 1576.

Three kiṭ'as at the end of this part.

Ghazals, rubâ'is, and fards, in alphabetical order, on fol. 26^b, beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'liq; size, 7½ in. by 4 in.

1579

Âshûbnâma-i-Hindûstân (آشوب نامه هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067-1069 (A. D. 1657-1659), by an eye-witness of all the events related in this poem, Bihishti, who was a panegyrist of Sultân Murâdbaksh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

کلام سخن سنج را ابتدا - بنام خدايست و نام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93^a.

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll., each ll. 14; Shikasta; size, 8½ in. by 5½ in.

1580

Mathnawiyât-i-Mullâ Shâh (مثنویات ملا شاه).

A large number of religious or Şûfic mathnawîs, composed by Mullâ Shâh Muḥammad bin 'Abd Muḥammad (called in Rieu ii. pp. 690, 691, Mullâ Shâh, originally Muḥammadshâh, with the epithet Lisân-allâh, son of Mullâ 'Îdi), a great Indian Şûfi and spiritual guide of prince Dârâ Shukûh, born in Arksâ (ارکسا, in Rieu, loc. cit., Ark), near Rustâq (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334^b, where the author enumerates all his works, and states the exact number of baits and the metre of each of them. He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mir Muḥammad Miyân Mir, or Miyânjiv, who died A. H. 1045, 7th of Rabî'-alawwal (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmir, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Kâdirî order in A. H. 1049 (A. D. 1639, 1640), and the former has given a full account of his Pir's life in the special work سکینه الاولیا (not Safinat-alauliyâ, as is by mistake printed in Rieu ii. p. 691^a), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawîs, not found anywhere else; on the other hand, the kaşidas, ghazals, rubâ'iyyât, and sharḥ-i-rubâ'iyyât, referred to in the above-mentioned preface, on fol. 335^a, are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawîs were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwalah (رساله ولوله), the treatise on

lamentation, on fol. 1^b, in the metre of Khâkânî's Tuḥ-fat-alfirâkain (see above, Nos. 950-960), containing 1506 baits, and beginning:

از ولولۀ وصال یارم - بنگرد دل آفتاب زارم

2. Risâla-i-hûsh (رسالۀ هوش), the treatise on reason, on fol. 22^b, beginning:

طرز خاموشی وطرح گفتن
همه کس میدانند غیر از من

3. Risâla-i-ta'rîfât-i-khânahâ u bâghât u manâzil-i-Kashmir (رسالۀ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmir, on fol. 51^b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانه خود وصفی چند
چکنم خانه ز وصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmi's Subḥat-alabrâr (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. Risâla-i-Nisbat (رسالۀ نسبت), the treatise on relationship, on fol. 62^b, in the metre of Sanâ'i's Ḥadî-kaḥ (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرست
بر در هر که رفت بر در نُست

5. Risâla-i-Murshid (رسالۀ مرشد), the treatise on the spiritual guide, on fol. 139^b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذاتهاست

6. Yûsuf u Zalikhâ (یوسف و زلیخا), on fol. 151^b, beginning:

الهی حسن یوسف ده بیانرا
بده عشق زلیخا این زبانرا

7. Risâla-i-diwâna (رسالۀ دیوانه), treatise on the ecstatic, on fol. 216^b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانۀ گر هوشیاری

Both Nos. 6 and 7 are in the metre of Nizâmî's Khusrau u Shirin (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. Risâla-i-shâhiyyah (رسالۀ شاهیه), the royal treatise, on fol. 226^b, beginning:

ای تو شاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A.H. 1055.

9. Risâla-i-ḥamd u-na't u manḳabat (رسالۀ حمد و نعت و منقبت), treatise on the praise of God, the enco-

mium of the prophet, and the eulogium of the Imâms, on fol. 284^b, in the metre of Firdausi's Shâhnâma (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning: حمدًا لله رب العالمین والعالمین و نعتًا للانبیاء المرسلین والمرسلین الخ.

10. Risâla-i-bismillâh (رسالۀ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335^a, in the metre of Nizâmî's Makhzan-alarâr (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرحمن الرحيم
خال وخط و زلف و قد مستقیم

It is preceded, on fol. 334^b, by a preface in prose, which begins: احمد لمن قال بسم الله الرحمن الرحيم وعلم احمده لدفع الشيطان الخ.

The mathnawî itself is divided into five different parts, viz.: (a) در تعریف مجموع بسم الله الرحمن الرحيم, on fol. 335^a (100 baits); (b) در تعریف در بطریق اجمال, on fol. 336^a (2,200 baits); (c) در تعریف در تفصیل, on fol. 364^a (300 baits); (d) در تعریف در خلوت, on fol. 367^b, last line (312 baits); (e) خاتمه, on fol. 372^a (100 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647-1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذکره شعرای معاصرین, see H. Khalfa ii. p. 263, No. 2820; Bland in Journal of Royal Asiat. Soc. ix. p. 167; W. Pertsch, Berlin Cat., p. 922, l. 3, and an unfinished commentary on the Kurân, see Makhzan-algharâ'ib, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lik; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pir Miyân Mir, done by Miskîn Mnḥammad; illuminated frontispieces on ff. 1^b, 22^b, 62^b, 139^b, 151^b, 226^b, 284^b, and 334^b; size, 10½ in. by 6½ in.

1581

Diwân-i-Hâdi (دیوان هادی).

Lyrical poems, by Hâdi, who is probably identical with Mirzâ Hâdi, son of Mirzâ Rafî Şadr Shahrastâni, who went, towards the end of his life, to India and gained the favour of Sulṭân or prince Murâdbakîsh (who died A.H. 1071, see No. 1579 above), comp. Safinah, No. 801 (col. 238 in the Bodleian Cat.; another Mirzâ Hâdi, who flourished about the same time, was the son of Mirzâ Mu'in-aldin Muḥammad Fârsî and acted as wazîr of Kirmân under Shâh Sulaimân Şafawî of Persia (A.H. 1077-1105=A.D. 1666-1694), see Muntakhab-alash'âr, No. 736 (col. 254 in the Bodleian Cat.).

According to a note, on fol. 1^a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Ḳaṣīdas, on fol. 1^b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سرکشد پی پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15^b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll. 16, and a third on the margin, ll. 30; sometimes even a fourth column, likewise on the margin; small, but clear Nasta'liq; size, 11 in. by 6½ in.

1582

Padmāwat (پدموات).

The story of Padmāwat (or Padam) and Ratan Sên (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindī story of the same title which Malik Muḥammad Jā'isi composed in Bhākhā, A. H. 947 (A. D. 1540, 1541), and put into Persian verse by Mullâ 'Abd-alshakūr Bazmī (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allāh) of Karj or Karaj in Gujarāt, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036^b, A. H. 1073 (A. D. 1662, 1663), at Āgra. He composed this mathnawī in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahāngir, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindī original comp. Garcin de Tassy, Histoire etc. ii., pp. 66-69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1-47, 89-130, and 315-343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindūstānī translation by Diyā-aldīn Ibrat of Dihli, completed by Ghulām 'Alī Mashhadī 'Ishrat, appeared in Lucknow, 1858; another version in a dialect, half Bhākhā, half Hindūstānī, by Mir 'Abd-aljalīl Balgrāmī, is mentioned in Rieu, loc. cit.; a Pushtū translation by Ibrāhīm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Ḥusain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Āqīlkhān Rāzī (see further below), and a third by Ḥusām-aldīn, who completed his mathnawī, styled *Ḥusn wa'Ḥshq*, A. H. 1071 (A. D. 1660, 1661), under 'Ālamgir, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmī's mathnawī:

ای نام تو نقش لوح جانها - در مانده بوصف او زبانها
The author's name appears on fol. 13^b, l. 10, and on fol. 113^a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwāl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Azīmābād, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'liq, mixed occasionally with Shikasta; size, 9½ in. by 6 in.

IND. OFF.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96^b, last line. This copy was finished the 27th of Sha'bān, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9-16; very unequal Nasta'liq; size, 8½ in. by 4½ in.

1584

Dīwān-i-Āshnā (دیوان آشنا).

A collection of lyrical poems by Āshnā, i. e. Muḥammad Tāhir 'Ināyatkhān bin Ḥafarkhān bin Khwājah Abū-allāsan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shāhjahān to the close of the thirtieth year of his reign, styled *Shāhjahān-nāma* or *Malḥās*, see No. 331 in this Cat., and Rieu i. p. 261, and iii. p. 1083^b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and *Khulāṣat-alkalām*, No. 3 (col. 295 in the Bodleian Cat.). His father Ḥafarkhān, with the *tukhalluṣ* Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Āshnā's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwāl, A. H. 1060 (A. D. 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubā'is.

Contents:

1. Ḳaṣīdas, on fol. 1^b, beginning:

باز شد فصل بهار و طرب آمد بوجود
غنچه از فیض هوا لب بتبسم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2. Muḳaṭṭa'āt, on fol. 30^b, beginning:

باشنود گر گفتگوی قحطی کشمیر را
با وجود کینه جوئی آسمان گریان شود

3. Marthiyāt or elegies, in form of tarkīb-bands, on fol. 35^b; the first, on the death of the *shāh* مظلومان (in the following copy, on fol. 39^b, headed *در مرثیة شاه شهدا امیر المؤمنین امام حسین شهید* (دشت کربلا), begins:

آنچه شورست ای فلک کاندز جهان افکنده
طاثر آرام را از آشیان افکنده

4. Fards, (a) ابیات فرد مطلع, on fol. 39^b; (b) ابیات فرد غیر مطلع, on fol. 41^b.

5. Mathuawis, on fol. 43^b, beginning with a *sāqīnāma*:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawī in praise of Kashmir, quoted in A. Sprenger, Catal., p. 340, and beginning: *بهار آمد*

دلا ساغر بکف گیر آن, is found here on fol. 53^b.

6. Another series of short mathnawis, on fol. 67^b, beginning:

ز اطوار مردان راه خدا - چه بیگانه بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71^b, beginning:

ای بسرتاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشه سرگردانرا

8. Short ghazals and rubā'is, mixed without any order, on fol. 156^b, beginning: نوای عشق بلبل را سوی گلزار می آرد الخ

9. Rubā'is, in alphabetical order, on fol. 161^b, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ in. by 5¼ in.

1585

Another copy of the same.

This copy, which contains many additions to the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1^a occurs the date A. H. 1094 (A. D. 1683).

Contents:

1. A preface in prose by Mir Muḥammad Bâkîr 'alawî of Shirâz, who may be identical with one of the poets of the name Bâkîr mentioned in No. 1535 above, on fol. 1^b, beginning: آرایش جمال شامد کلام بزبور حمد صانعیت الخ

2. Kaşidas, incomplete at the end and followed by a tarjî'band, likewise incomplete, on fol. 4^b, beginning:

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kaşidah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kaşidas are identical in both, for instance, fol. 7^b here corresponds to fol. 5^a in the preceding copy, fol. 10^a here to fol. 6^b there, etc.

3. Muḳaṭṭa'ât, on fol. 33^b, beginning:

ای آصف زمان وارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarjî'band-i-Sâkinâma (ترجمیند ساقی نامه), on fol. 37^b, beginning: ای باده کشان مژده که ایام بهارست الخ

5. Marthiyah or elegy on the death of the Imâm Husain bin 'Ali, on fol. 39^b, beginning: آنچه شورشست الخ See the preceding copy, No. 3, on fol. 35^b.

6. Sâkinâma (ساقی نامه), on fol. 43^b, beginning:

چگوم زوصف شراب قدح - نبیند زوال آفتاب قدح

The initial bait here is the third in the same sâkinâma, on fol. 43^b in the preceding copy, except that there Zوصف is substituted for زفیض in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68^b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137^b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141^a, l. 5, here corresponds to fol. 158^b, l. 4); beginning: خموشی یاد ده اهل سخن را الخ

9. Maṭla'iyât (مطلعیات), on fol. 152^b, beginning:

زاسباب تعلق بی تعلق را چه نقصانست
ببر براهن از فانوس دارد شمع و عربانست

10. Fardiyât, on fol. 155^b, beginning: نشد جز خود شناسی حاصل ما از خداجوئی الخ

11. Rubā'iyât, on fol. 158^b, in alphabetical order, beginning, as in the preceding copy, with the slight modification of رسا دست for رسا ناله at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 5 in.

Mullâ Ṭughrâ (Nos. 1586-1591).

1586

Kulliyât-i-Ṭughrâ (کلیات طغرا).

A collection of works in verse and prose by Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângir's reign, was, under Shâhjahân, appointed munshi to prince Murâdbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmir, where he died somewhat before A. H. 1078 (A. D. 1667); comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742-744, 850^b, and 875^b; W. Pertsch, p. 24; Khulâṣat-alkalâm, No. 43 (col. 298 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sâkinâma (ساقی نامه), a very long and extensive mathnawî, in imitation of Żuhûrî's (see above, Nos. 1501 and 1506-1508), on fol. 1^b, beginning:

زهی لطف سازنده آب و خاک
برقص آور سبز طاؤس تاک

2. Ta'rif-i-Kashmir (تعریف کشمیر), another mathnawî, in imitation of Zulfâlî (see above, Nos. 1494-1498), containing a poetical description of Kashmir and evidently composed during his stay in that country towards the end of his life, on fol. 96^b, beginning:

حکمت او درگشود غمکده خاک را
برگره اشک ساخت حقه افلاک را

The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the *Khulāsat-alkalām* (see above) has supplied them.

3. Muḩatta'āt, including fards, short mathnawis, mukhammasāt, a few ghazals, etc., on fol. 142^b, beginning:

تبارك الله ازین بزم عشرت افروزی
که عیش میرسد از وی بچار حدّ جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174^b; beginning of the initial poem:

نمیشد نو خط دیوان ما رشک گلستانی
زبسم الله بر سرگر نمیزد شاخ ربحانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معنیست رقم را
بر فرد بیان سجده ضرور است قلم را

5. Rubā'iyāt, on fol. 300^b, beginning:

یا رب بتنم شورش مستانه بده
وجدی زمی عشق چو پیمانه بده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311^b; it consists of the following twenty-four risālas (eighteen of these, together with Tughra's letters and a commentary, have been printed at Cawnpore, 1871, under the title of (رسائل طغرا):

I. Firdausiyyah (فردوسیّه), 'the paradisaical,' a description of Kashmir (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311^b, beginning: ای در طلب تو خانه بر دوش سحاب... ثنای

II. Tāj-almadā'ih (تاج المدائح), 'the crown of eulogies,' in praise of prince Murādbakhsh (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317^b, beginning: چو این نسخه زب لواتح شده... سرخ روئی قلم بنگارش ثنای شهنشاهیست که تاجداران گلشن را الخ

III. Ilhāmiyyah (الهامیّه), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Śūfic treatise, on fol. 321^a, beginning: ... در نزد محبت همه جا خصل حکمت... لله الحمد که نقش مرادم در پوست تختۀ تجرد نشسته الخ

IV. Mirāt-alfutūḩ (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshān by prince Murādbakhsh during the years A. H. 1055-1057 (A. D. 1645-1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325^a, beginning: یکد تازان میدان تقریر از دولت ستایش الخ

V. Tajalliyyāt (تجلیّات), 'manifestations,' another description of Kashmir, with a eulogy upon Mir ḩusain Sabzwāri (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328^a, beginning: کشمیر بود فصل خزان عالم نور الخ

VI. Kanz-alma'āni (کنز المعانی), 'the treasure of ideas,' a eulogy on Shāh Shujā' (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331^a, beginning: نفائس مخزن دهان جواهر حمد مکرمیست الخ

VII. Murtafi'āt (مرتفعات), 'exalted matters,' a description of a darbār at Jahāngir's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332^b, beginning: نوبهار آمد که مقراض از پر بلبل کند الخ

VIII. Majma'-algharā'ib (مجمع الغرائب), 'collection of wonders,' a description of the lake Kamam (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334^a, beginning: (Rieu نویسم) چه نویسد از وسعت دریاچه کم الخ

IX. Mushābahāt-i-rabī'i (مشابهات ربیعی), 'comparisons drawn from the spring, etc.,' also styled 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335^a, beginning: موسم آن شد که مینا راگ هندی سر کند الخ

X. Āhang-i-Bulbul (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled Jūsh-i-Bulbul (جوش بلبل), 'the ebullition of the nightingale,' and also دیباجة معیار, 'preface to the standard of perception,' in praise of ḩāfiẓ' diwān (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336^b, beginning: پیشرو ساز سخن ترانه حمد صانعیست (خالقست) الخ

XI. Tahkikāt (تحقیقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337^b, beginning: از بس غلط است حرف قاموس فلك الخ

XII. Ta'dād-alfawādir (تعداد التوارد), 'the enumeration of strange things,' a description of eight stages on the road to Kashmir (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338^b, beginning: در تیره زمین هند دلگیر شدم الخ

XIII. Cashma-i-Faid (چشمۀ فیض), 'the source of overflow,' addresses to the monarch, with a description of Muḩammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339^b, beginning: ای ملک وجود بر درت ماوائی... حمد اکبر پادشاهی که نور ذاتش در هر جانب الخ

XIV. Jnlūsiyyah (جلوسیّه), 'eulogy on the accession,' viz. of the emperor 'Ālamgir (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351^b, beginning: ای کوکبه ات فروغ پیمای سربر... سرزبان از حمد شهنشاهی تواند بتاج رسید الخ

XV. Wajdiyyah (وجدیّه), 'the loveable object,' also styled وجدیّة جان, 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356^b, beginning: نغمۀ دلنشین بترنم حمد سازنده مقام پذیرد الخ

XVI. *Thamara-i-Tibbi* (ثمره طبیبی), 'the medical fruit,' i. e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363^a, beginning: *ای درد تو بهتر از دوی دگری . . . شکر حکیمی که درد بیدرمان آید از داروی صبوریش الخ*.

XVII. *Namūna-i-Inshā* (نمونه انشا), 'a model of composition,' in praise of 'Ālamgir (Rieu, No. XXXII), on fol. 369^a, beginning: *سیمین ورقی زیاسمینم دادند الخ*.

XVIII. *Anwār-almashāriq* (انوار المشارق), 'the lights of the East,' i. e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371^a, beginning: *ای جوش دل صراحی و جام از تو . . . شب نشینان بزم سخن بشراب حمد خالقی سرخوش اند که ساقی الخ*.

XIX. *Parikhāna* (پریخانه), 'the house of the fairy,' in praise of Shāh 'Abbās II of Persia (Rieu, No. XXV), on fol. 375^b: *لفظ . . . چه صبح و چه شام . . . قلمی که قطعه نویسان مقال سر مشق تا زگی تقریر الخ*.

XX. *Kalimat-al-haqq* (کلمة الحق), 'the word of truth,' i. e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379^a, beginning: *دوران چو در ستایش مزدی بما نداده افکنده: کار مارا الخ*.

XXI. *Āshūbnāma* (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawis of Zulāli (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380^a, beginning: *شکر ناظمی که ابیات بروج سپهر از معنی ابداعش صورت وجود بسته الخ*.

XXII. *Mirāj-alfasāhat* (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahādurkhān (Rieu, No. XXVIII), on fol. 385^a, beginning: *از حق سخن معجزه آئین خواهم الخ*.

XXIII. *Ruḡa'āt* (رقعات), 'letters,' beginning with the 'Ibratnāma (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) *عبرنامه*, 'the book of ambergris,' setting forth the plagiaries of Naṣirā-i-Hamadāni from Zulāli (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193-270), on fol. 386^b, beginning: *در حالتی که تیغ جان خراشرا قلمتراش شمردی الخ*. The 'Ibratnāma was written for Muḡimā, i. e. Muḡim Kāshī (بمقیما نوشته شده); the heading in Rieu's copy appears to imply that it was written by Muḡimā.

XXIV. *Tadhkirat-alāḥibbā* (تذکرة الاحب), 'memorial of the lovers,' otherwise called *تذکرة الاخيار*, 'memorial of the good,' or *تذکرة الاتقيا*, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmir (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411^a, beginning:

طغرا تا کی تیغ زبان تیز کنی الخ

No date.

No. 321, ff. 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'liq; ornamental binding; size, 14½ in. by 10 in.

1587

Munsha'at-i-Mullā Tughrā (منشآت ملا طغرا).

An extensive collection of Tughrā's refined prose-writings, containing the following eighteen treatises:

I. *Fardوسیة*, on fol. 1^b (I in the preceding copy).

II. *تاج المدائح*, on fol. 25^b (II in the preceding copy), beginning: *سرخ روئی قلم بنگارش الخ*.

III. *الهامیة*, on fol. 41^a (III in the preceding copy).

IV. *جوش بلبل*, on fol. 56^b (X in the preceding copy).

V. *کنز المعانی*, on fol. 61^a (VI in the preceding copy).

VI. *مرآت الفتوح*, on fol. 67^a (IV in the preceding copy).

VII. *تجلیات*, on fol. 79^b (V in the preceding copy).

VIII. *مرتفعات*, on fol. 88^b (VII in the preceding copy).

IX. *تعداد القوار*, on fol. 95^a (XII in the preceding copy).

X. *مشابهات بدیعی*, on fol. 99^b (IX in the preceding copy).

XI. *Khamsa-i-durūriyyah* (خمسة ضروریة), 'the needful quintet,' or as it is called in Rieu, No. XIII, *خمسة ناقصة*, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (*not found in the preceding copy*), on fol. 104^b, beginning: *آزده ام از دیدن بیدردی چند الخ*.

XII. *Ilāmiyyah* (اعلامیة), 'notification,' addressed to *Yālūkhān*, son of *Āḡākhān*, identical with the *مرآت العیوب*, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on *Yālūkhān*, an Amir of the court of Gulkundah (*not found in the preceding copy*), on fol. 107^a, beginning: *یوچلی همه وقت بادۀ عتابی نیست الخ*.

XIII. *Ishāratīyyah* (اشارتیة), 'insinuation,' likewise addressed to *Yālūkhān*, here distinctly called *Tabrizi* (*not found in Rieu or the preceding copy*), on fol. 111^a, beginning: *چون رعایت مضمون کلمو الناس علی قدر عقولهم لازم است الخ*.

XIV. *مجمع الغرائب*, on fol. 114^a (VIII in the preceding copy), beginning: *چه نویسم (marginal emenda-) نويسد tion) از وسعت الخ*.

XV. *تحقیقات*, on fol. 118^a (XI in the preceding copy).

XVI. *تذکرة الاحب*, on fol. 122^a (XXIV in the preceding copy).

XVII. *عبرت نامه*, on fol. 126^b (XXIII in the preceding copy).

XVIII. Another *رقة*, or letter, on fol. 129^b, beginning:

بشنو جواب رقة ایلچی پادشاه

در وصف هون و باقی اسباب نزد گاه

(corresponding to fol. 387^a, l. 16 in the preceding copy).

This copy, a very modern one, is dated A. H. 1264, Samvat 1904 (= A. D. 1848), by Faḡīr Nadhar Muḡammad تلونديه (see the colophon at the end and fol. 126^a), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lik; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8½ in.

1588

Another copy of the same.

This copy, styled انشاء طغرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

- I. فردوسیہ, on fol. 1^b.
 - II. تجلیات, on fol. 11^a.
 - III. تعداد التّوادر, on fol. 15^a.
 - IV. مجمع الغرائب, on fol. 17^a.
 - V. مرتفعات, on fol. 19^a.
 - VI. تذکرة الاحبّاء, on fol. 21^b.
 - VII. مشابہات ربیعی, on fol. 23^a.
 - VIII. مرآت الفتوح, on fol. 25^b.
 - IX. تاج المدائح, on fol. 30^b.
 - X. کنز المعانی, on fol. 37^a.
 - XI. تحقیقات, on fol. 39^b.
 - XII. جوش بلبل, on fol. 41^a.
 - XIII. الهامیہ, on fol. 42^b.
 - XIV. Risâlah dar hajwiyyât-i-ba'dî az mardum-i-Dakhan (رساله در هجوئیات بعضی از مردم دکهن), 'satires,' the first of which, on fol. 48^b, is designated as نامه اول and styled خمسہ ناقصہ (see No. XI in the preceding copy), but beginning here as the مجمع الغرائب, viz.: چه نويسد الخ; this treatise also includes parts of the اعلامیہ or مرآت العیوب (here styled كاشف العیوب, on fol. 49^b, l. 10), and of the اشارتیه (Nos. XII and XIII of the preceding copy).
 - XV. انوار المشارق, on fol. 51^a.
 - XVI. رقعات, or letters, beginning with one addressed to Sulţân Shujâ' (as in No. XVII of Rieu), on fol. 58^a; the letter to Muḥammad Muḳim, quoted in Rieu, No. XVI, is found here on fol. 59^b; the one quoted in No. XVIII of the preceding copy, on fol. 61^b.
- Dated the first of Ramaḍân, A. H. 1148 (A. D. 1736, January 15).

No. 1983, ff. 70, ll. 14-19; Shikasta; parts of pages written in diagonal lines; size, 9½ in. by 5½ in.

1589

The same.

This copy contains the following fourteen treatises:

- I. سرخ روئی قلم الخ, on fol. 17^a, beginning: تاج المدائح.
- II. مرآت الفتوح, identical with the مرآت الفتوح in the preceding copies, on fol. 27^b.
- III. کنز المعانی, on fol. 36^a.
- IV. تذکرة الاخيار, on fol. 40^a (identical with the تذکرة الانقیاء or تذکرة الاحبّاء, see XXIV in No. 1586 above).

- V. مجمع الغرائب, on fol. 43^b, beginning: چه نويسد الخ.
 - VI. دیباجه معيار الادراك, on fol. 46^a (otherwise جوش بلبل or آهنگ بلبل, see X in No. 1586).
 - VII. تعداد التّوادر, on fol. 48^b.
 - VIII. تجلیات, on fol. 52^a.
 - IX. مشابہات ربیعی, on fol. 58^a.
 - X. مرتفعات, on fol. 62^a.
 - XI. تحقیقات, on fol. 66^b.
 - XII. انوار المشارق, on fol. 69^b, beginning: شب نشینان الخ.
 - XIII. رقعات, beginning with the عبرت نامه, on fol. 81^b (see XXXIII in No. 1586).
 - XIV. فردوسیہ, on fol. 104^a, beginning: ثنای بهار الخ.
- A few detached prose-pieces, without any value, on ff. 122-124.
- Dated, on fol. 121^a, the 22nd of Dhû-al-hijjah, A. H. 1165 of the Faşli era (A. H. 1171 = A. D. 1758, August 27). No. 3078, ff. 17-124, ll. 15-17; Shikasta; size, 7½ in. by 3½ in.

1590

The same.

This copy contains, on ff. 1^b-64^b, ten of Tughrâ's refined prose-treatises, viz.:

- I. مرتفعات, on fol. 1^b. Copied the 11th of Ramaḍân, A. H. 1092 (A. D. 1681, Sept. 24).
- II. کنز المعانی, on fol. 5^a. Copied the 12th of Ramaḍân in the same year (A. D. 1681, September 25).
- III. مشابہات بدیعی, on fol. 9^b.
- IV. تعداد نوادر, on fol. 12^a.
- V. تحقیقات, on fol. 14^b.
- VI. تجلیات, on fol. 17^b.
- VII. مجمع الغرائب, on fol. 22^b, beginning: چه نویسی الخ.
- VIII. فردوسیہ, on fol. 25^b, beginning: ثنای بهار الخ.
- IX. دیباجه معيار الادراك, on fol. 35^b, followed by
- X. رقعات.

The remaining portion of this MS. (ff. 65^b-98) contains miscellanies in prose and verse, viz.:

1. قصیده شمس المناقب, by Mûsawikhân (i. e. Mir Mu'izz-aldin Muhammad Mûsawikhân), who had first the takhalluṣ of Fîṣrat, who was born A. H. 1050 (A. D. 1640, 1641), and died in India A. H. 1106 (A. D. 1694, 1695), see A. Sprenger, Catal., p. 408.
2. A tract on marriage (نکاح), on fol. 68^b.
3. Poetical extracts, on fol. 69^b.
4. A mukhammas by Mullâ Hâdi (see No. 1581 above), on fol. 71^b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmi, Amîr Khusrau, Saifi, etc.
5. A qaşidah by Sa'di, on fol. 75^a.
6. A letter of Maulânâ Żuhûri of Tarshiz to Faiḍi (see Nos. 1464 sq. and 1500 sq.), on fol. 76^b, followed by other indifferent prose-pieces, both in Persian and Arabic.

7. A Persian treatise on the soul (روح) by Abû 'Ali Ibn Sinâ (Avicenna), on fol. 82^b, beginning: سپاس خداوند آسمان و زمین و ستایش دهندۀ جان و دین الخ; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, Die Psychologie des Ibn Sinâ in Zeitschrift der D. M. G. xxix. p. 335 sq. Copied the 12th of Muḥarram, A. H. 1093 (A. D. 1682, January 21).

8. Again poetical extracts, on fol. 88^a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92^b; but only the first Rabî' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'liq, mostly in diagonal lines, except ff. 41-64, ll. 21, very neatly executed, and ff. 68^b and 69^a, ll. 12-14; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1591

Another copy of Tuḡhrâ's Mirât-alfutûḥ.

Mullâ Tuḡhrâ's مرآت الفتوح (see IV in No. 1586), beginning: بیکه تازان میدان الخ.

No date. A seal of Ridâ 'Alikhân shows the year A. H. 1172 (A. D. 1758, 1759).

No. 2095, ff. 1-7, ll. 18-20; Shikasta; size, 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

1592

Kiṣṣa-i-Muḥammad Ḥanif (قصۀ محمد حنیف).

A Persian romance on the warlike exploits of Muḥammad Ḥanif (or as he is invariably called here, to suit the metre, Muḥammad Ḥanfiyah, see, for instance, fol. 3^a, l. 7; fol. 5^a, l. 1; fol. 10^b, l. 3; fol. 16^b, l. 1, etc.), the third son of 'Ali (comp. fol. 5^a, l. 1: محمد حنیف; فرزند حیدر on fol. 137^b, l. 5), who is probably identical with Shaikh Nûr-aldin Muḥammad 'Ashik, the author of the mathnawî عیش و طرب, composed A. H. 1079 (A. D. 1668, 1669), see A. Sprenger, Catal., p. 339, and comp. W. Pertsch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-al-'âbidin, properly called Shaikh Ṣadr-aldin, is praised (see fol. 137^b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullâ Ṣadr-aldin Muḥammad bin Ibrâhîm Shîrâzî, commonly called Mullâ Ṣadrâ, who died A. H. 1050 (A. D. 1640, 1641), see Rieu ii. p. 829^a. This Persian romance, which is undoubtedly the original and prototype of a mathnawî in Dakhnî verses styled ظفرنامه or چنگنامه or چنگنامه محمد حنیف, composed A. H. 1095 (A. D. 1684), by a poet with the takhalluṣ Laṭîf and the epithet Miftâḥ-al-'âshikin, who, in a note on fol. 1^a of No. 3036 of the India-Office Collection, has been identified with Ghulâm 'Alî, and dedicated his poem to Abû-alḥasan Kuṭbshâh who, succeeding 'Abdallâh Kuṭbshâh, ascended the throne of Gulkundah in Ḥaidarâbâd, A. H. 1083 (A. D. 1672), and was taken prisoner by 'Ālamgir, A. H. 1098 (A. D. 1687). A shorter redaction of the same Dakhnî version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Ashik's mathnawî, on fol. 1^b:

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134^b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3167, ff. 139, 2 coll., each ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

1593

Yûsuf u Zalikhâ (یوسف و زلیخا).

Yûsuf and Zalikhâ, a mathnawî by Mullâ Nâzîm of Harât, who was a court-poet and favourite of 'Abbâs Kulîkhân Shâmlû, the Beglerbeg of Harât, at whose request he composed this mathnawî, which is to a great extent based on Firdausi's mathnawî of the same name; he even mentions Firdausi's name on fol. 19^a, l. 7. He commenced the poem in A. H. 1058 (A. D. 1648), and completed it A. H. 1072 (A. D. 1661, 1662); he died A. H. 1081 (A. D. 1670, 1671), see Bodleian Cat., No. 1130; Rieu ii. p. 692; W. Pertsch, Berlin Cat., pp. 29, 721, and 927; A. Sprenger, Catal., pp. 151 and 515; Âtashkada, No. 305 (Bodleian Cat., col. 273), and Khulâṣat-alkalâm, No. 71 (ib., col. 301). It has been printed at Lucknow, A. H. 1286.

Beginning:

خدایا چون سپهرم سینه بگشا
دل طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No. 184, ff. 165, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193^a-195^b are left blank.

No. 1159, margin-column, ff. 179^b-348, ll. 28-40; (14-20 baits), written by different hands in irregular Nasta'liq, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy.

The first bait, appearing here, corresponds to No. 184 (1593 above), fol. 3^a, l. 8.

Dated A. H. 1103, Rajab (A. D. 1692, March-April).

No. 3106, ff. 1-156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, 6 $\frac{1}{2}$ in. by 3 $\frac{3}{4}$ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalikhâ,

in which she saw Yûsuf. The last bait corresponds to No. 184 (1593 above), fol. 40^b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1-53, 2 coll., each ll. 14; Nasta'lik; size, 7½ in. by 4½ in.

1597

Ghazaliyyât-i-Nâzîm (غزلیات ناظم).

Ghazals, by the same Nâzîm of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460^b:

عشق ناظم شد چو دیوان دل آگاہ را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâzîm's diwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460^b-611^b, ll. 20-24; written in a strange Nasta'lik, often difficult to decipher, diacritical points frequently missing.

1598

Ḳaṣâ'id-i-Nâzîm (قصائد ناظم).

A collection of ḳaṣidas by the same, beginning, on fol. 558^b:

ای ظهورت سایه بر ما بی (؟ بر ما بی) ظهور انداخته
شمع پنهان بر در و دیوار نور انداخته

It breaks off on fol. 588^b.

No date.

No. 1159, ff. 558^b-588^b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No. 1597; size, 9¼ in. by 5¼ in.

1599

Diwân-i-Fânî (دیوان فانی).

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmir, pupil of Mullâ Şarfi of Kashmir and teacher of Tâhir Ghani (who died A. H. 1079=A. D. 1668, 1669), and Hâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmir, to which he retired in the latter part of his life, A. H. 1081 (A. D. 1670, 1671), or according to others A. H. 1082 (A. D. 1671, 1672), comp. Rien ii. p. 692^a, and iii. p. 1036^b; Makhzan-algharâ'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216^a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون و برون گداخت مرا

This diwân contains ghazals, in alphabetical order, on fol. 214^b, and rubâ'is, on fol. 278^b; beginning of the latter:

عالم همه ذات حق تعالی باشد
این عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's diwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214-287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lik; size, 9½ in. by 5½ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawi by the same Muḥammad Muḥsin Fânî, written in imitation of Nizâmî's Makhzan-alasrâr, and completed A. H. 1067 (A. D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اثرهاش چو از حد فزون - آمده تاریخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78^b, l. 9, and fol. 98^a, l. 6 sq.

Beginning of the prose-preface, on fol. 77^b:
سیاس و ستایش قدسی اساس تحفه ایست لائق بجناب حضرت احدیت العلی

Beginning of the mathnawi, on fol. 81^b:

بسم الله الرحمن الرحيم - تازه نهالیست زباغ قدیم

No date. College of Fort William, 1825.

No. 2053, ff. 77-144, 2 coll., each ll. 13; Nasta'lik; size, 9 in. by 5¼ in.

1601

Diwân-i-Aḥsan (دیوان احسن).

The lyrical poems of Zafarkhân Mirzâ Aḥsan-allâh, with the takhalluṣ Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amirs of Jahângir and Shâhjahân; concerning his life comp. Rieu ii. pp. 687^b and 688^a. According to the date given there, he died before his son Âshnâ in A. H. 1073 (A. D. 1662, 1663), but according to Sirâj his death took place after that of his son in A. H. 1081 or 1083 (A. D. 1670-1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A. H. 1032 (A. D. 1623), and the present diwân, which is dated the 21st of Sha'bân, A. H. 1039 (A. D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1^b:
لبلب خوش الحان قلم در بستان سرای دستانسرای بصفیر دلپذیر حمد چمن العلی

Ghazals, in alphabetical order, on fol. 9^b, beginning:

چو گردد شرمساری در قیامت عذر خواه ما
بسوزد خرمن عصیان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116^b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lik; size, 9½ in. by 4¼ in.

1602

Diwân-i-Ḳaiṣar (دیوان قیصر).

Lyrical poems of a poet with the takhalluṣ Ḳaiṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A. H. 1071 (A. D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Ḳaiṣar Shâmlû.

who was in the service of Hasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, *Catal.*, p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Tâhir Naşrâbâdi (see A. Sprenger, *Catal.*, p. 94, last two lines), who completed his *tadhkirah* A. H. 1083 (A. D. 1672, 1673), but added some biographies later. Kaşar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safinah, No. 660 (Bodleian Cat., col. 233). This *diwân* contains:

Ghazals, in alphabetical order, with one *tarkibband* and a few *rubâ'is* at the end.

Beginning of the initial ghazal, on fol. 1^b:

از عشق نُست سوز دل بی زبان ما
وز شوق نُست نظم و نسق در جنان ما

Dated the 9th of Dhû-alhijjah, A. H. 1154 (A. D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4½ in.

1603

Kulliyyât-i-Rafi' (کلیات رفیع).

Complete poetical works of Mirzâ Hasanbeg Rafi' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. *Makhzan-algharâ'ib*, No. 841 (Bodleian Cat., col. 333); he was still alive in A. H. 1083 (A. D. 1672, 1673), but had died at Dihli, when Sarkhwush wrote his *tadhkirah*, A. H. 1093 (A. D. 1682), see A. Sprenger, *Catal.*, pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1^a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

زین نام بهر عنوان ظاهر شده فرمانها

2. *Rubâ'is*, on fol. 251^a, beginning:

این بیخردان که طالب دنیایند
هر یک بگمان خویشتن یکتایند

3. Short *mathnawis*:

a. در تعریف شاهجهان پادشاه, on fol. 258^b.

b. در صفت عمارات, on fol. 264^a.

c. ستایش اسپ, on fol. 266^b.

d. مذمت اسپ, on fol. 268^b.

e. هجو شخصی, on fol. 270^b.

f. تعریف شاهجهان, on fol. 272^a.

g. تعریف مسجد, on fol. 276^a.

h. تعریف قصر, on fol. 277^b.

i. تعریف برج, on fol. 278^a.

k. تعریف خاص وعام, on fol. 279^b.

l. تعریف تخت مرع, on fol. 280^a.

m. تعریف حمام, on fol. 281^a.

n. تعریف باغ, on fol. 282^b.

o. تعریف عید وزن, on fol. 283^a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15-16; unequal Nasta'lik; size, 8½ in. by 5 in.

1604

Diwân-i-Âsaf (دیوان آصف).

An incomplete copy of the lyrical poems of Âsaf, i. e. Muḥammad Kuli Âsaf or Âsafâ of Kumm, who came to India under Shâhjahân; he was still alive in A. H. 1083, but had died in A. H. 1093, see A. Sprenger, *Catal.*, pp. 97 and 109, and Beale's *Oriental Biogr. Dictionary*, p. 54^b; see also No. 1487 above. This *diwân* is arranged alphabetically, consists of *qasidas* and *ghazals*, but goes down only to the letter د; it breaks off at the end of a *ghazal* rhyming in دار. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمید بال ده ناله عذر خواه را
پاک ز رنگ جهل کن آئنه گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11-20; written very unequally by different hands, partly in careful and distinct Nasta'lik, partly in very careless Nasta'lik and even *Shikasta*; illuminated frontispiece; size, 8½ in. by 4½ in.

1605

Diwân-i-Nadim (دیوان ندیم).

The fragment of a *diwân* by Nadim, who seems to be identical with Nadim of Kashmir, who was still alive in A. H. 1083 (A. D. 1672, 1673), see the *Makhzan-algharâ'ib*, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, *Catal.*, p. 107. A later poet of the same *takhalluṣ* is Mirzâ Zakî Nadim of Işfahân, who was a contemporary of Sultân Husain Şafawî, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the *ghazals*, arranged alphabetically and going from the rhyme-letter l to the middle of د. Beginning:

میکشم هر دم بیاد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17-42, 2 coll., each ll. 17-19; Nasta'lik; size, 8¼ in. by 4½ in.

Şâ'ib (Nos. 1606-1623).

1606

Kulliyyât-i-Şâ'ib (کلیات صائب).

A complete collection of Şâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1^a: دیوان صائب از اول تا آخر بنظر و صلاح صائب رسیده.

Mirzâ Muḥammad 'Alî Şâ'ib of Işfahân, who is usually called the greatest among the modern Persian poets, was born about A. H. 1012 (A. D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Zafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmir, to his native country, where Shâh 'Abbâs II (A. H. 1052-1077 = A. D. 1642-1666) made him 'king of

poets.' He died, according to a chronogram of Wā'iz, A. H. 1088 (A. D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131-1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A. H. 1080 (A. D. 1669, 1670), see *Khulāṣat-alaḥkār*, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A. H. 1081 (A. Sprenger, Catal., p. 112); A. H. 1087 (A. D. 1676, see H. Khalfā iii. p. 290, No. 5506); or even A. H. 1089 (A. D. 1678, as in the *Mirāt-alaḥām*); see besides Ouseley, *Biogr. Notices*, p. 227; *Cat. des MSS. et Xylographes*, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, *Blüthensammlung*, p. 288 sq. The *diwān* has been lithographed in Lucknow, A. H. 1292; a small selection from the same, Lucknow, A. H. 1264 and A. D. 1871.

This valuable MS. contains the following parts:

1. *Ḳaṣidas*, on fol. 1^b, beginning:

ای سواد عنبرین قامت سویدای زمین
مغز خاک از نکهت مشکین لباست خوشه چین

agreeing with the initial bait of the *Ḳaṣida*, see A. Sprenger, loc. cit.; and Rieu ii. p. 694^a.

2. A *mathnawī*, styled *مثنوی رزمیه*, on fol. 13^b, beginning:

بر آرنده تاج و تخت و کلاه
خدیو جوانمخت عباس شاه

Composed A. H. 1079 (A. D. 1668, 1669), and dedicated to Shāh Sulaimān (originally called Šāfi Mirzā), the successor of 'Abbās II. The same is noticed in Rieu ii. p. 694^a.

3. Persian *ghazals*, in alphabetical order, on fol. 16^b, beginning:

اگر نه مدد بسم الله بود تاج عنوانها
نگشتی تا قیامت بو خط شیرازه دیوانها

4. A series of Turkish (i. e. Āghatāi) *ghazals* (*غزلیات ترکی*), on fol. 477^b.

5. *Mutafarrikāt*, on fol. 479^b, beginning: حسرت اوقات غفلت چون زدل بیرون رود الخ

6. Unfinished *ghazals*, in alphabetical order (*غزلهای خدایا در*), on fol. 481^b, beginning: (نامم موافق ردیف پذیر این نعره مستانه مارا الخ

Many additions on the margin.

No. 560, ff. 488, 4 coll., each ll. 37; small *Nasta'lik*; illuminated frontispieces on ff. 1^b, 16^b, 447^b, 479^b, and 481^b; size, 13½ in. by 8½ in.

1607

Diwān-i-Šā'ib (دیوان صائب).

A very large collection of the lyrical poems of Šā'ib, being similar to the *Ḳaṣida* (or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains *ghazals*, intermixed with *Ḳaṣidas*, in alphabetical order, beginning, on fol. 1^b: اگر نه مدد بسم الله الخ

At the end, on ff. 612^b-621^b, a series of so-called

rubā'is (which have, however, not the usual *rubā'i*-metre), beginning:

یاد ایامی که رویش را بهار شرم بود
با حیا هنگامه نظاره او گرم بود

Dated the last of Dhū-alka'dah, A. H. 1148 (A. D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll., each ll. 14, and a margin-col., ll. 24; clear and distinct *Nasta'lik*; illuminated frontispiece; size, 12½ in. by 7½ in.

1608

The same.

This collection is similar to the *Ḳaṣida* صغیر, or 'smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1^b, beginning, as the *Mutafarrikāt* in No. 1606: حسرت اوقات غفلت الخ

Ghazals, in alphabetical order, except the first, on fol. 6^b. Beginning of the initial poem:

یا رب از عرفان مرا پیمانۀ سرشار ده
چشم بینا جان آگاه و دل بیدار ده

Beginning of the first alphabetical *ghazal*, on fol. 7^a: زهی بغمزه جانسوز برق مذهبها الخ

Mutafarrikāt, on fol. 344^b, containing *rubā'is*, *fards*, and short *ghazals*, likewise in alphabetical order, beginning:

در کوی عشق ره نبود جبرئیل را
پی کرده است تیزی این ره دلیل را

Copied by Muḥammad Shākir in the fifth year of the reign (of whom is not stated). The right order of ff. 359-366 is: 359, 361, 360, 362, 363, 365, 364, 366.

No. 724, ff. 387, 2 coll., each ll. 15; *Nasta'lik*; illuminated frontispiece; size, 8¼ in. by 4¼ in.

1609

The same.

Contents:

A few *Ḳaṣidas*, on fol. 1^b, beginning: ای زسودا سایه بر زلف الخ. They break off on fol. 5^b, and ff. 6-10^a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10^b. Beginning of the initial poem: یا رب از عرفان الخ

Beginning of the first alphabetical *ghazal*, on fol. 11^a: خدایا در پذیر این نعره مستانه مارا الخ; see No. 1606 above, where this poem heads the unfinished *ghazals*. At the end, on fol. 558^a, a *rubā'i*. Ff. 81-83, 315^b, 388^b, and a part of fol. 80^b are left blank.

No date. On fol. 1^a a note from A. H. 1193 (A. D. 1779).

No. 1159, ff. 1-558, 3 coll., each ll. 14-16 on ff. 1-5; 2 coll., each ll. 11 on ff. 10-558; written in the same strange *Nasta'lik* as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10^b; size, 9¼ in. by 5¼ in.

1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

اگر نه مدد بسم الله الخ

Rubâ'is, intermixed with a few short ghazals and fards, on fol. 353^a, beginning: صبر کن بر آب الخ.

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few *kašidas*, *tarkibbands*, and rubâ'is, opens abruptly in the middle of the rhyme-letter *د* with a ghazal, beginning: آبها آئینه سرو خرامان تو. اشد الخ. It corresponds to No. 1606 above, fol. 167^a, l. 7.

Many pages are severely damaged at the inner side; a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1-29 is: 1-22, 28, 24-27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; *Shikasta*; size, 11 $\frac{3}{4}$ in. by 6 in.

1612

Sâ'ib's ghazals.

A complete copy of all the ghazals of Sâ'ib, in alphabetical order, the fullest collection extant. Beginning:

اگر نه مدد بسم الله بودی تاج عنوانها الخ

No date. The margin of the first two pages is covered with some *mathnawi*-baits, apparently by Sâ'ib too, beginning: الهی ذرّه دردی بجان ریز الخ.

College of Fort William, 1825. Special selections of Sâ'ib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii, 3^a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29; good and clear Nasta'lik; size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six rubâ'is. This copy, injured in many places, was finished on Sunday the 9th of Ramadân, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1^b, beginning:

ای زمزگان تو در چشم گلستان خاراها
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17^a, l. 5.

Dated the 15th of Ramadân, A. H. 1138 (A. D. 1726, May 17), at Shâhjahanâbâd.

On the margin of ff. 2^b-9^a some ghazals of *Jân Kudsi* (see above, Nos. 1552-1557) are written, beginning: داد عشقم باده نابی که می سوزد مرا الخ. margin of ff. 10^b-15^b a few ghazals and rubâ'is of *Wâ'iz*, probably Muhammad Rafi' Wâ'iz of Kazwin, who was still alive A. H. 1093 (A. D. 1682), see Rieu ii. p. 698^a; they begin: دل چه سان پنهان کند در سینه آه خویش را الخ. One ghazal and two rubâ'is of Sâ'ib himself are added on the margin of ff. 18^a, 18^b, and 22^b.

No. 725, ff. 1-89, 2 coll., each ll. 12; very distinct Nasta'lik; illuminated frontispiece; the first two pages written on gilt ground; ff. 1-26 on red paper, the rest on white one; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ -5 in.

1615

A fragment of the same.

Extracts from Sâ'ib's ghazals, breaking off in the rhyme-letter *ن*.

No. 488, ff. 33, 3 coll., each ll. 14-20; very careless Nasta'lik; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1616

Ghazaliyyât-i-Sâ'ib bâ radif-i-alif (با غزلیات صائب با (رديف الف).

An incomplete collection of those ghazals of Sâ'ib which rhyme in *ا*, beginning: اگر نه مدد بسم الله الخ.

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17^b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14-16; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1617

Ghazaliyyât-i-Sâ'ib bâ radif-i-dâl (با غزلیات صائب با (رديف دال).

The richest collection extant of those ghazals of Sâ'ib which rhyme in *د*, beginning:

اول ثنای عشق فصیحان ادا کنند
آری طعام را بنمک ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Sâ'ib rhyming in *د*, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lik, by at least two different hands; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1618

Wâjib-alhifz-i-Mirzâ Sâ'ib (واجب الحفظ مرزا صائب).

Wâjib-alhifz, a selection from Sâ'ib's *diwân*, made, according to Sprenger, Catal., p. 386, by Darwish 'Amilâ of Balkh, who paid a visit to Sâ'ib at Isfahân and obtained his *diwân*. It contains ghazals, rubâ'is, single baits, etc., brought together according to the subjects of which they treat, under many different, but

alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. *مراآت الجمال*, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694^b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bābs:

1. آئینه, on fol. 3^b; آئینه, on fol. 1^b; آدم و دانه: ا, on fol. 18^b; و سکندر, on fol. 27^b; آبله, on fol. 30^a; آبرو, on fol. 34^a; آبدست و سمندر, on fol. 34^b.
2. ب and پ: بهله, on fol. 37^b; بوریا, on fol. 38^a; بید مجنون, on fol. 47^a; بلبل و گل, on fol. 43^b; بیکان, on fol. 51^b; پیاله و پیمانہ, on fol. 53^a; بدست و بادام, on fol. 49^a; بدن, on fol. 54^a; بناگوش, on fol. 55^a; پری, on fol. 61^b; بیاض کردن, on fol. 56^a.
3. ترازو و میزان, on fol. 65^b; توبه, on fol. 63^b; تالک, on fol. 67^b; تنور, on fol. 69^a; تمخال, on fol. 68^a; تیغ, on fol. 70^a; تیر و کمان, on fol. 70^a; تمحل, on fol. 77^a; تمکین, on fol. 85^b.
4. چشم, on fol. 86^b; چین پیشانی: چ and ج, on fol. 87^a; چشم و مزگان و نگاہ, on fol. 88^b and fol. 95^a; جام, on fol. 97^a; جرس, on fol. 97^b; جوی, on fol. 99^b; شیر و کوهکن, on fol. 100^a; چغند و ویرانه و گنج, on fol. 101^b; چنار, on fol. 102^a.
5. حنا, on fol. 108^a; حباب و دریا: ح, on fol. 108^b; حیرانی, on fol. 108^b.
6. خاموشی, on fol. 113^b; خرموشی, on fol. 110^a; خضر: خ, on fol. 124^b; خرقه پشمینه, on fol. 125^b; خرم و افلاطون, on fol. 126^b; خواب, on fol. 127^b; خزان, on fol. 129^a; خانہ زین, on fol. 150^a; خال, on fol. 131^a; خطا, on fol. 154^a; خراب, on fol. 154^b.
7. دهن و لب, on fol. 157^a; دریا: د, on fol. 155^b; دست رد, on fol. 164^a; دختر زر, on fol. 164^a; داغ و دد, on fol. 165^b; دربان, on fol. 165^b; دستار, on fol. 165^b; دندان, on fol. 167^b; دامن شب, on fol. 169^a; درد, on fol. 170^b; دامن شب, on fol. 173^a.
8. رسته و گوهر, on fol. 174^a; ریحان و سفال: ر, on fol. 175^a; رگ کردن, on fol. 176^b; روز و شب, on fol. 177^a; رخنه دیوار, on fol. 177^b.
9. زخم, on fol. 179^a; زنجیر, on fol. 178^a; زنبور: ز, on fol. 181^a; زلف, on fol. 181^b.
10. سنگ, on fol. 200^a; سوزن, on fol. 193^b; سیل: س, on fol. 203^b; سائل, on fol. 205^a; سبو, on fol. 205^a; و شرار

و فقیر و گدا, on fol. 208^b; سرو, on fol. 210^b; سرو و قمری, on fol. 216^a; سرو و فاخته, on fol. 217^a; سپند, on fol. 219^b; سبب ذقن, on fol. 224^b; ساغر, on fol. 227^b; سمجہ, on fol. 228^a; شب آدینه, on fol. 229^a.

11. شیر و شکر, on fol. 231^b; شگوفه: ش, on fol. 231^b; شبر و نیستان, on fol. 233^b; شمشیر, on fol. 235^a; شمع و پروانه, on fol. 244^a; شبلم و خورشید, on fol. 246^b; شب آدینه, on fol. 249^b.
12. صندل, on fol. 260^b; صبح: ص, on fol. 250^a; صدر و آستانہ, on fol. 261^a; صنوبر, on fol. 261^b.
13. ضعف و ناتوانی: ض, on fol. 261^b.
14. طوطی و خطا, on fol. 262^a; طوطی: ط, on fol. 266^a; طفل و دیوانہ, on fol. 269^b; و طفل بسته زبان, on fol. 270^b.
15. عصا, on fol. 273^a; عمامہ, on fol. 272^a; عود, on fol. 273^b; عنکبوت و مگس, on fol. 275^a; عنقا, on fol. 276^a; عنبر, on fol. 277^a; عرق, on fol. 277^b; و رخسار عقیق, on fol. 285^a.
16. غنچه, on fol. 287^a; غربت و وطن: غ, on fol. 287^a.
17. فرهاد و شیرین و جوی شیر و نیشہ: ف, on fol. 292^b; فتراک, on fol. 297^a; فلاخن, on fol. 298^a.
18. قفل و کلید, on fol. 300^a; قافله, on fol. 300^b; قارون, on fol. 302^a; قفس, on fol. 303^b; قلم, on fol. 306^b; قافله, on fol. 308^a; و قامت خم, on fol. 308^b; قمری و قامت و سرو, on fol. 310^a.
19. کافور, on fol. 316^a; کاه و کهریا: ک, on fol. 317^a; کبک و کھسار, on fol. 317^b; کلاه و طرف, on fol. 319^b; گل رعنا, on fol. 320^b; گوی, on fol. 321^b; گھوارہ, on fol. 323^a; گریب و اشک, on fol. 324^a; کباب, on fol. 326^b; کاکل, on fol. 327^b; گل و شبنم, on fol. 327^b; کاروان, on fol. 338^b; کاشتی و ناخدا و طوفان, on fol. 339^a; کعبہ, on fol. 340^b; گوهر, on fol. 344^a; گرد تیمم, on fol. 353^a; کرداب, on fol. 355^b; گرد باد, on fol. 357^a.
20. لیلی و مجنون, on fol. 359^b; لیلی: ل, on fol. 366^a; لاله, on fol. 366^a.
21. مور و خرمن, on fol. 373^b; مور و سلیمان: م, on fol. 378^b; منصور و دار, on fol. 379^b; موی سفید, on fol. 383^a; دریا و قلاب, on fol. 386^b; محراب, on fol. 388^a; مکافات, on fol. 391^b; مومیائی, on fol. 392^a; مدد احسان, on fol. 392^a.

fol. 392^b; مه عيد, on fol. 393^a; موى ميان, on fol. 393^b; ماهتاب, on fol. 395^b; محمود واياز, on fol. 399^b.

22. ن : نقاب, on fol. 339^b; غزل, on fol. 400^b; نامۀ غزل, on fol. 401^b; ناقوس و بتخانه, on fol. 404^a; نرگس, on fol. 404^a; نى, on fol. 405^b; نقطه و پرگار, on fol. 408^b; ننگين, on fol. 410^a.
23. ه : هما و استخوان, on fol. 411^a; هلال, on fol. 414^b; هاله, on fol. 416^b.
24. ي : يوسف و زليخا, on fol. 418^a.

Beginning: خرد دانست آنکه جرم خویش را بیچاره شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Šā'ib, entitled انتخاب دیوان, صائب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll., each ll. 13; clear Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mir Muḥammad Murād composed, in order to say a few words about Šā'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1^b, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol. 1^b: این مجموعه را که : معنی پردازان ایران و سخن پنهان صفهان بمددگاری طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: خورد دانست آنکه الخ.

Slightly injured here and there.

No. 274, ff. 461, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 8¾ in. by 4½ in.

1620

Ash'ār-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب اللفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان, صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5 in.

1621

Short extracts from Šā'ib's diwān.

A short selection of ghazals, kiṭās, and rubā'is from Šā'ib's diwān, beginning: کسی کز خلق خواهد حاجت خود مردنش اولی الخ.

Dated the 19th of Šafar, A.H. 1095 (A.D. 1684, February 6), at Bahār, by a naukar of Shaikh 'Ināyat-allāh, the comptroller of the jāgirs of prince Wālā-guhar Shāh 'Ālam (afterwards emperor Bahādurshāh).

No. 3234, ff. 1-12, 4 coll. in diagonal lines; written in careless Nasta'liq; size, 9¾ in. by 5½ in.

1622

Šā'ib's ḳaṣidas.

A few ḳaṣidas by Šā'ib, beginning, on fol. 288^a:

اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288-293, 2 centre-coll., each ll. 11-13, and a third on the margin, ll. 26; Shikasta; size, 9¾ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21-36) is filled with extracts from the diwān of Šā'ib, made by Muḥammad Tāhir Naṣrābādī, the author of the famous tadhkirah (see No. 669 above), and entitled دیوان صائب. These extracts were made by the compiler after the completion of his extracts from the Shāhnāma, styled برزای ارباب هوش, and begin: روشن باشد که این درد نوش بزم نامرادی محمد طاهر نصرآبادی الخ.

Ff. 22-27 are turned upside down and must be read from fol. 27^b backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the diwāns of Nāšir 'Alī, Rafī', Faīdī, and Shaikh Tāj-al-dīn, on ff. 4^b-6^a, 12^b-14^b, and 15^b-16^a. An Arabic ḳaṣidah by Farazdaq (died A.H. 1100=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیده فرزدق), is found on fol. 11^b.

2. Small prose-pieces, chiefly traditions of the prophet, 'Alī, and other saints, some theological tracts in Arabic, on fol. 6^b; another tract, styled الفصایط الفریدة, on fol. 7^b; one in Hindūstānī, on fol. 10^a; the story of Solomon and the birds, in Persian, on fol. 10^b; again an Arabic treatise, فی الروع وقت السحر, dated Rajab, A.H. 1103 (A.D. 1692, March-April), on fol. 17^b, and a letter by Šā'ib (رقعة مرزا صائب), on fol. 20^b.

The extracts from Šā'ib's diwān are dated, on fol. 36^a, the 19th of Rabī'alawwal, A.H. 1095 (A.D. 1684, March 6), at Sūrat, by Abū Muḥammad bin Muḥammad Tāhir alḳuṭbī.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21-36; Nasta'liq, by different hands; size, 9¾ in. by 5¾ in.

Poets who died between A.H. 1100 and 1200.

1624

Diwān-i-Sābiḳ (دیوان سابق).

Lyrical poems of Ḥāji Faridūn or Āḳā Faridūn Husain, with the takhalluṣ Sābiḳ, who went to India under 'Ālamgīr and was still alive in Lāhūr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209^b, is dated Jumādā-alūlā of that

year. Sâbiḳ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the *Ṣuḥuf-i-Ibrâhîm*, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the *Makhzan-algharâ'ib*, No. 1048 (col. 337 in the Bodleian Cat.). This very rare diwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgir's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣidas, tarkibbands, and *ḳiṭ'as*, on fol. 1^b, beginning:

منادیت در آنکو که هر که گشته ماست
بروز حشر زما خونها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61^b, beginning:

خون وحدت میزند جوش از رگ زتار ما
نالۀ ناقوس می آید زاستغفار ما

Rubâ'is, on fol. 203^b, beginning:

سلطان سرپرلی مع الله علیست
در مملکتی هستی ما شاه علیست

Bibliotheca Leydeniana.

No. 2829, ff. 209, 2 coll., each ll. 15; Nasta'liḳ; small illuminated frontispieces, on ff. 1^b and 61^b; size, 6 $\frac{3}{8}$ in. by 3 $\frac{1}{2}$ in.

1625

Diwân-i-Kirâmi (دیوان کرّامی).

The lyrical poems of Kirâmi (Girâmi in A. Sprenger, pp. 128 and 412, and in Rieu ii. p. 714^a, and iii. p. 1092^a; Karâmi in W. Pertsch, Berlin Cat., Index, p. 1172^b, or Kurrâmi, ib., p. 1189^b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alrahmân Kirâmi, the son of Amânatkhan (who was in 'Âlamgir's service); see the *Hamîsha Bahâr* in A. Sprenger, Catal., p. 128; *Makhzan-algharâ'ib*, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhalluṣ, is the Kashmirian poet Mirzâ Kirâmi, son of Mirzâ 'Abd-alghanibeg Ḳabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmi himself A. H. 1155=A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and *Makhzan-algharâ'ib*, No. 2198). Besides these two there are mentioned in the various *tadhkiras*: Hasanbeg Kirâmi Shâmlû, who was a high official under Jahângir, see *Khulâṣat-alafkâr*, No. 434 (col. 314 in the Bodleian Cat.); *Makhzan-algharâ'ib*, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Ḳâsimbeg

Kirâmi, see *Makhzan-algharâ'ib*, No. 2204 (ib., col. 369); Maulânâ Kirâmi of Tabriz, see *Makhzan-algharâ'ib*, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdibeg Kirâmi, see W. Pertsch, ib., No. 39; Mullâ Kirâmi Kâshî, ib., No. 36; and a Mirzâ Kirâmi, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

شست و شوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309^a, beginning:

دختر زربسوی پیر مغان خواهد شد الخ

Rubâ'is and fards, on fol. 317^a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkibbands, *ḳiṭ'as*, *ḳaṣidas*, and short *mathnawîs*, on fol. 380^a.

No. 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'liḳ, illuminated frontispiece; size, 10 in. by 5 $\frac{3}{4}$ in.

1626

Another copy of the same diwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, on fol. 1^b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'is, on fol. 242^b.

No. 1820, ff. 265, 2 coll., each ll. 11; Nasta'liḳ, mixed with *Shikasta*; waterspots; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

1627

Diwân-i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Şafawî of Persia (A. H. 1077-1105=A. D. 1666-1694), as several of his *ḳaṣidas* are in praise of that monarch; he therefore cannot be identical with an older poet, Kâdi Masîh-alain 'Îsâ of Sâwa, who flourished under Sultân Ya'qûb, and was killed A. H. 898=A. D. 1493 (see *Muntakhab-alash'âr*, No. 436, Bodleian Cat., col. 248; *Âtashkada*, No. 473, ib., col. 279, and *Makhzan-algharâ'ib*, No. 1596, ib., col. 352). This diwân contains:

A short preface in prose, on fol. 1^b, beginning:

خورشید سپاس متکلم بچون از آن رفیقہ است کہ
مسیح قلم بدستیاری مریم افکار الخ

Ḳaṣidas (several in honour of Shâh Sulaimân), *ḳiṭ'as*, and short *mathnawîs*, on fol. 3^b, beginning:

میزند آئینۀ حسن بتان جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'is and fards, beginning, on fol. 65^b:

یا رب از رنگ هوس پاک کن آئینۀ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'liḳ; size, 8 $\frac{3}{4}$ in. by 4 $\frac{7}{8}$ in.

Shaukat (Nos. 1628-1633).

1628

Diwân-i-Shaukat (دیوان شوکت).

Lyrical and epical poems by Maulânâ (Khwâjah or Mullâ) Muḥammad Ishâk (or Abû Ishâk), or—according to others—Muḥammad Ibrâhim, with the takhalluṣ Shaukat of Bukhârâ, who went, A. H. 1088 (A. D. 1677), to Harât, later on to Mashhad, and finally settled in Isfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his diwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-alash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Isfahân, went to India and was killed by a young Hindû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of H. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Isma'il II, and in the Hamisha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat's diwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2^b, beginning:

حمد و شکر اورا کہ ہرچہ هست اوست
دام هستی حلقہ از ہای و ہوست

The first page of this poem is repeated on fol. 1^b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'is and fards, all in alphabetical order, on fol. 186^b, beginning:

خدایا رنگ تائیری کرامت کن فغانم را
بموج اشک بلبل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alhijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12-14; written by at least three different hands on different paper in partly careful, partly careless Nasta'liq; many pages greatly injured; size, 8½ in. by 5¾ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the kaşidas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده گاہ من بمیان دو کھربا

A number of these kaşidas are in praise of Mirzâ Sa'd-aldin Muhammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imâm Ridâ.

On fol. 18^b begins the collection of ghazals, rubâ'is, and fards, in alphabetical order, with the same bait as in the preceding copy: خدایا رنگ الخ.

Some kiṭ'as and rubâ'is at the end.

Ff. 215^a-220^a are a repetition of fol. 207^a, first line, to fol. 211^a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17-19; written by many different hands in various styles of Nasta'liq; size, 9½ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'is and fards, arranged alphabetically in two series.

First series, on ff. 1^b-130^a, beginning as usually:

خدایا رنگ الخ.

This series goes from the rhyme-letter l to ی.

Second series, on ff. 130^b-158^b, beginning with a rubâ'i:

رخساره نمود همچو پای همه را الخ

This series is separated from the first by four rubâ'is, which stand outside the alphabetical system, and goes down from the rhyme-letter l to م only.

Dated the 3rd of Ramadân, A. H. 1116 (1140? or 1104? = A. D. 1728, April 13, or 1693, May 8), by Hâfiz Muḥammad Şâlih, son of Hâfiz Abû-alkhair. Calcutta, March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'liq; size, 8¼ in. by 4½ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards; beginning, on fol. 1^b, the same as in the preceding copies, but thus (substituting الہی for خدایا, as in the first copy of the British Museum): الہی رنگ الخ.

Seven unalphabetical rubâ'is at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'liq; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10¾ in. by 6¾ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually:

خدایا رنگ الخ.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'liq; size, 7¼ in. by 3¾ in.

1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94^b, which, however, break off already in the first rhyme-letter l, on fol. 113^b. The last bait, appearing here, is the beginning of a new ghazal, میزند زلف کجبت الخ, and corresponds to fol. 30^b, l. 2 in No. 2388 (1630 in this Cat.).

No. 95, ff. 94^b-113^b, 2 coll., each ll. 15; very bad Shikasta; size, 8½ in. by 4½ in.

1634

Mathnawis by 'Ākikhân Râzi.

Two romantic stories in verse by Mîr 'Askarî 'Ākikhân Râzi, who was in high favour with the emperor 'Ālamgir, and died as governor of the province of Dibli in Rabî' II, A. H. 1108 (A. D. 1696, Nov.); comp. Bodleian Cat., Nos. 1148 and 1149; Rieu ii. p. 699; A. Sprenger, Catal., pp. 123 and 543; W. Pertsch, Berlin Cat., p. 935; Kbulâsat-alkalâm, No. 29 (col. 297 in the Bodleian Cat.); Onseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawis, contained in the India Office Collection, he also composed the نغمات العشق, the ظفرنامه عالمگیری, also styled واقعات عالمگیری, a history of the first five years of 'Ālamgir's reign (see Nos. 345 and 346 above), and a diwân, which is described both in the Bodleian Cat. and in A. Sprenger, loc. cit. The present copy contains:

1. Ff. 1-80: Sham' u Parwâna (شمع و پروانه), Candle and Moth, that is the Indian love-story of Ratan Sên (or Ratan) and Padmâwat (or Padam), composed A. H. 1069 (A. D. 1658, 1659), see fol. 80^a, l. 2: سال هجرت هزار و شصت و نهم. The title appears in the heading of fol. 1^a and on fol. 79^a, lin. penult. It is based on an older Hindi story (see fol. 80^a, l. 5), which had already been treated in Persian by Bazmî, A. H. 1028 (A. D. 1619), see Nos. 1582 and 1583 above.

Beginning:

ای فرازنده رواق سپهر - وی طرازنده سپهر بمهر

A Persian prose-version of the same story, founded on this poem of Râzi, viz. فرح بخش, by Laclimi-Râm, is noticed in Rieu ii. p. 768^b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81-87 contain smaller poetical pieces, ta'rikhs, rubâ'is, and tarjîbands, probably by the same author, and an epilogue in prose by the transcriber, Mîr 'Alî Muhammad Akbar, who dated this copy the 25th of Dhû-al-hijjah, A. H. 1148 (eighteenth year of Muhammad-shâh's reign) = A. D. 1736, May 7, in a place near Seringapatam.

2. Ff. 88-170^a: Mihr u Mâh (مهر و ماه), Sun and Moon, that is the Indian love-story of prince Manôhar and princess Madhumâlat, composed A. H. 1065 (A. D. 1655), see fol. 170^a, lin. penult.: زهجرت یک هزار و شصت: بخوان تاریخ این دیباجه: و پنج است غم. In the Khâtimah this poem is styled قصه عشق,

fol. 168^a, l. 7, and غم نامه, fol. 170^a, lin. penult. It is, like the preceding mathnawi, based on an older Hindi story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A. H. 1059 (A. D. 1649), see Rieu ii. pp. 700^a and 803^b, and three years after the second Persian adaptation by 'Ākikhân Râzi, turned into Dakhni verses by Miyân Nuşratî A. H. 1068 (A. D. 1657, 1658), under the title of گلشن عشق, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garcin de Tassy, Histoire de la Littérature Hindouie, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3. Beginning:

خداوندا غم خود ده دلم را
ز عشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff. 170^b and 171^a contain eight rubâ'is; ff. 171^b and 172^a an epilogue of the transcriber, who is identical with that of the first mathnawi, viz. Mîr 'Alî Akbar, and dated this poem the 26th of Dhû-al-k'adah, A. H. 1148 (A. D. 1736, April 8), at بنواسی (Banawasse, as the place is called on the last fly-leaf).

No. 3082, ff. 172, 2 coll., each ll. 13; Nasta'lik; curious drawings on ff. 28^b, 50^b, 52^b, 64^b, 65^a, 65^b, 75^b, 79^a, 81^b, 101^b, and 142^a; blanks left for illustrations on ff. 41^a, 112^a, and 114^b; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112^b is greatly injured; size, 8½ in. by 4½ in.

1635

Sham' u Parwâna (شمع و پروانه).

Another copy of the *first* mathnawi in the preceding collection, beginning: ای فرازنده رواق سپهر الخ.

On fol. 1^a and on the fly-leaf this title is given to it: قصه پدم و رتن. The date of composition appears here on fol. 94^a, l. 4; the correct title, شمع و پروانه, on fol. 93^a, l. 7.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 1-95, mostly in diagonal lines, except ff. 1, 5, and 91-95 which have been added later, ll. 10-15; Shikasta; size, 7¾ in. by 4¾ in.

1636

Mihr u mâh (مهر و ماه).

Another copy of the *second* mathnawi in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را الخ

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A. H. 1126, A. D. 1714, Aug. 10), by Mîr Muhammad Ishâk, son of Mîr Muhammad Ḥasan of Aḥmadnagar, in the service of Shâh Muhammad Muḥsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lik; size, 8¾ in. by 4¾ in.

1637

Another copy of the same.

Beginning, as in the preceding copy: خداوندا بغم خداوندنا
خود الخ. As title is given to this poem on the first fly-leaf: مدمات (مدهمات) و منوهر.

No date. The transcriber was Ni'mat-alláh.

No. 613, ff. 59, 2 coll., each ll. 17-18, written in a mixture of Nasta'liq and Shikasta, but quite legible; size, 9 $\frac{1}{8}$ in. by 5 $\frac{1}{2}$ in.

1638

Murakka' (مُرَقَّع).

Patchwork or scrap-book, a mystical mathnawî on the chief points of Sûfism, illustrated by short tales, somewhat in the style of Jalâl-aldin Rûmî's mathnawî, by the same 'Âqilkhân Râzî, beginning:

اینها الساقی اغثنی فی الغمام (فی العمام
Sprenger) فی المنام

Pertsch and) اشقنی (اسقنی) من جرعة کاس
الکرام (Sprenger)

Sarkhwush in his tadhkirah (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the 'امواج خوبی' but to what book does that title apply?

No date. The transcriber was Mir Ibrâhîm Husain alhusainî.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there; size, 8 $\frac{7}{8}$ in. by 5 in.

Nâsir 'Ali (Nos. 1639-1648).

1639

Diwân-i-Nâsir 'Ali (دیوان ناصر علی).

The lyrical poems of Shaikh (or Shâh) Nâsir 'Ali of Sirhind, who died at Dihli the 6th of Ramađân, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p. 699 sq.; Bodleian Cat., Nos. 1150-1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'âr, No. 458 (col. 249 in the Bodleian Cat.); Khulâsat-alkalâm, No. 47 (ib., col. 298); Khulâsat-alafkâr, No. 178 (ib., col. 308), and Makhzan-algharâ'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his diwân: آء علی بعالم معنی رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulâsat-alkalâm, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubâ'is, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1^b, beginning:

محبّت جاڈے دارد نھان در خلوت دلھا الخ

At the end of this part another series of rubâ'is (on ff. 95^a-99^b).

Kaşidas, on fol. 100^a, beginning:

گداخت بسکه هوای تموز مغز خیال الخ

The poet's name appears as takhalluṣ several times, for instance, on fol. 106^b, l. 8. The diwân has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwâjah 'Azîm in the twenty-ninth year of Muḥammadshâh's reign (=A. H. 1160, A. D. 1747); the larger portion of the diwân, i. e. to the end of the rubâ'is, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nasta'liq; size, 8 in. by 5 $\frac{1}{2}$ in.

1640

Another copy of the same diwân.

The same diwân, without the kaşidas, chiefly consisting of ghazals, in alphabetical order, on fol. 1^b, beginning as in the preceding copy. The ghazals conclude on fol. 73^a and are dated the 25th of Şafar, A. H. 1132 (the first year of Muḥammadshâh's reign) =A. D. 1720, Jan. 7, at Shâhjahânâbâd, during the governorship of Nawwâb Najm-aldin 'Alikhân Bahâdur. The remaining leaves contain:

Fol. 73^b: nine mathnawî-baits by the حکیم غزنوی (i. e. Ḥakîm Sanâ'i of Ghazna, see above, No. 914 sq.), beginning:

بود در شهر بلخ بقالی الخ

Ff. 74^b-78^a: a mathnawî which has no heading, but is clearly identical with the Sarâpâi (سرآپای) or 'description of the human figure,' by Mir Sayyid 'Ali Mihrî 'Arab, who flourished under Sulţân Husain of Persia (A. H. 1105-1135=A. D. 1694-1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168; Rieu ii. pp. 796^a and 850^b; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43^b) and p. 696, No. 9; Khulâsat-alkalâm, No. 67 (Bodleian Cat., col. 301); and Khulâsat-alafkâr, No. 249 (ib., col. 311). Beginning:

ای بت چابک شیرین حرکات الخ

Fol. 78^b: some lines in prose, beginning: بعد از

نماز مغرب دو رکعت نماز الخ

No. 95, ff. 1-78, 2 coll., each ll. 15; on ff. 74^a-78^a diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.

1641

The same.

Ghazals, rubâ'is, and fards, mixed together in alphabetical order, beginning as usual. This diwân concludes on fol. 109^a and is dated the 21st of Muḥarram, A. H. 1143 (the thirteenth year of Muḥammadshâh's reign, correctly the twelfth, as his accession to the throne took place in Dhû-alka'dah of A. H. 1131)=A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109^b and 110^a: a kaşidah by Anwarî (see above, Nos. 935-949), beginning:

قرطه زر چاک زد لعبت سيمين بدن الخ

Ff. 110^b-113^a: a mukhammas by Shâh Rađi Fâtih, i. e. Mir Rađi Fâtih of Gilân, a contemporary of 'Ali Hazin (see above, Nos. 677-679), mentioned in the Makhzan-algharâ'ib, No. 1971 (col. 361 in the Bodleian Cat.), beginning:

عالم همه هیولی و صورت محمد است
جام جهان نمای حقیقت محمد است

Fol. 113^a: a mukhammas by Khânjahân Bahâdur (perhaps Kûkultâshkhân, who died A. H. 1109 = A. D. 1697, 1698, see Rieu i. p. 62); beginning:

دم بمردی میزنم تا در تن من جان بود الخ

Fol. 113^b: a mustazâd by Fâtih, see above.

Ff. 114^a-118^b: letters, addressed to Mansûrkhân, Mun'imkhân, Muḥammad Yûsufkhân, Mir Muḥammad Husain, and others.

No. 1364, ff. 49^b-118^b, ll. 9-17; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 8¼ in. by 4¼ in.

1642

The same.

Ghazals, in alphabetical order, interspersed with some rubâ'is and fards, and concluded by a short series of rubâ'is, beginning as usual.

This very badly-written copy was finished in Muḥarram, A. H. 1157 (A. D. 1744, Feb.-March). It belonged formerly to the College of Fort William.

No. 2192, ff. 76, 2 coll., each ll. 13; Shikasta; size, 8½ in. by 6 in.

1643

The same.

Ghazals and rubâ'is, in alphabetical order, beginning as usual, on fol. 1^b. No date.

No. 3478, olim 13. J. 17, ff. 86, 2 coll., each ll. 15; written by three different hands, partly in careful, partly in very careless Nasta'liq; the first band goes from fol. 1 to fol. 48, the second from fol. 49 to fol. 62, the third from fol. 63 to fol. 86; size, 8¼ in. by 4¼ in.

1644

The same.

Ghazals, interspersed with fards, in alphabetical order, beginning, on fol. 1^b, as usual.

No date. Collated.

No. 3494, olim 13. J. 21, ff. 61, 2 coll., each ll. 15; Nasta'liq; slightly injured by worms; size, 9½ in. by 4¾ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in اینجا, with this bait:

غرور فقر استغنائی منعم بر نمی تابد الخ

corresponding to fol. 12^a, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 76^a) agrees with that which begins on fol. 7^b, l. 8 in the same copy. The last bait on fol. 121^b, the second of a ghazal, rhyming in بی, cor-

IND. OFF.

responds to fol. 84^a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'is and fards.

No. 3461, olim 13. J. 12, ff. 76-121, 2 coll., each ll. 15; Nasta'liq; size, 7¾ in. by 4¾ in.

1646

Mathnawis by Nâsir 'Ali.

A number of mathnawis by the same Nâsir 'Ali, the first of which, on ff. 1^b-52^a, is the same religious poem which appears in most copies of Nâsir 'Ali's poetical works (see Rieu, Sprenger, Pertsch, and Bodleian Cat., loc. cit.), and begins:

الهی ذرّه درد (دردی) بجان ریز
شر در پنبه زار استخوان ریز

A special copy of this mathnawi is noticed in W. Pertsch, Berlin Cat., p. 697, No. 15.

On ff. 53^a-105 a large number of smaller mathnawis are added, no doubt by the same Nâsir 'Ali, the first of which begins:

بنام خداوند ناز آفرین - جگرهای عاشق گداز آفرین

The others are partly Sâkinâmas, partly encomiums of the Kalandari monks, all of mystical import. The mathnawî on Kashmir, noticed in Rieu ii. p. 700^a, is not found among them.

No date.

No. 213, ff. 105, 2 coll., each ll. 17; Nasta'liq; all the headings (invariably in verses and sometimes very long) written in red ink; size, 9½ in. by 5¾ in.

1647

Another copy of Nâsir 'Ali's religious mathnawî.

Another copy of the first and longest mathnawî of the preceding collection, beginning:

الهی ذرّه دردی الخ

No date. Various readings on the margin.

No. 2004, ff. 62, 4 coll., in diagonal lines, the first and third containing five baits each, the second and fourth two baits; Shikasta; size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33^b, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265^b, 267^b, 269^a, and 274^a are left blank. This copy ends on fol. 278^a and is dated A. H. 1103 (A. D. 1691, 1692). On ff. 278^b-283^b another short mathnawî, in the same metre, is added, probably by the same Nâsir 'Ali (but not found in No. 213), beginning:

شنیدم روزی از خونابه نوشی الخ

No. 3106, ff. 246^b-283^b, 2 coll., each ll. 17; Shikasta; worm-eaten and damaged in many places; size, 6½ in. by 3¾ in.

1649

Nairang-i-'Ishk (نیرنگ عشق).

The love-story of Shâhid and 'Aziz, a romantic

mathnawī by Shaikh Muḥammad Akram, with the takhallus Ghanimat, of Ganjāh in the Panjāb, a pupil of Mīr Muḥammad Zamān Rāsikh of Lāhūr (who died A. H. 1107 = A. D. 1695, 1696, see a description of his mathnawī in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Ālamgīr. It was completed A. H. 1096 (A. D. 1685) and begins :

بنام شاهد نازک خیالان - عزیز خاطر آشفته حالان

The poet died about A. H. 1110 (A. D. 1698, 1699). His diwān is described in Rieu ii. p. 700^b; see also ib. iii. p. 1034^b. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153-1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127, Khulāṣat-alkalām, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-algharā'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A. H. 1263, with glosses by Muḥammad Ṣāliḥ and others. This copy is dated A. H. 1152 (A. D. 1739, 1740).

No. 490, ff. 33-79, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply مثنوی غنیمت. Dated the 11th of Rajab in the twenty-ninth year of Muḥammadshāh's reign (= A. H. 1160, A. D. 1747, July 19).

No. 2266, ff. 71^b-124, 2 coll., each ll. 15; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غازه پردازتی رخسار شاهد کتاب از ریختن رنگ سخن در مقام توحید و گلگونه سازی چهره عشق نیرنگ از خون دل خوردن در عرصه تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55^a (by a third hand, it seems), Ghulām Muḥammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Rauja, is a love-story. Ghuneemut died recently (sic!) at Goojerat and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1-30), ll. 15 (on ff. 31-54); Nasta'liq, by two different hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1652

A short anonymous mathnawī, apparently a ساتی نامه and probably by the same Ghanimat; it is written by the same hand as the نیرنگ عشق in No. 1649 and immediately after it. Beginning :

بیا ساتی که فصل نوبهارست
قلع گلرنگ می مطرب هزارست

End :

چه حاصل نکفت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words : محمد عین الدین توحید.

No. 490, ff. 79^a-88^b, 2 coll., each ll. 17; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1653

Diwān-i-Ṭāhir Waḥid (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imād-aldaulah Mirzā Muḥammad Ṭāhir Waḥid of Kazwin, who was a friend of Ṣā'ib (see above, Nos. 1606-1623) and historiographer of Shāh 'Abbās II of Persia (A. H. 1052-1077 = A. D. 1642-1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the تاریخ شاه عباس ثانی (see above,

Nos. 555-557). He died, according to the Khulāṣat-alafkār, No. 298 (col. 312 in the Bodleian Cat.), A. H. 1110 (A. D. 1698, 1699); Sirāj gives the earlier date, A. H. 1108 (A. D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zinat-almajālis the later date, A. H. 1118 or 1119 (A. D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 130 and 137; Ātashkada, No. 549 (col. 281 in the Bodleian Cat.); Khulāṣat-alkalām, No. 73 (ib., col. 301), where extracts from three different mathnawīs of his are given, and Makhzan-algharā'ib, No. 2976 (ib., col. 391).

This copy contains :

Ghazals, intermixed with tarkībbauds, kiṭ'as, and rubā'is, arranged in alphabetical order, with a few unalphabetical muḳaṭṭa'āt at the end. Beginning, on fol. 1^b:

کرامت کن عیاری یا رب این ناقص عیارانرا
بده دستی که گیرم دامن پرهیزگارانرا

The proper order of ff. 560-572 is: 560, 569-571, 561-568, 572. No date.

No. 41, ff. 586, 2 coll., each ll. 18-19; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

1654

Another copy of the same diwān.

A much smaller collection of Ṭāhir Waḥid's lyrical poems, containing :

A few ḳaṣidas, on fol. 1^b, beginning :

خداوندا دلی ده پر زگوهر چون دل دریا
که بتواند درو افکند کشتی خواهش دنیا

Ghazals, rubā'is, and fards, mixed together in alphabetical order, on fol. 5^b, beginning as in the preceding copy.

Dated the 3rd of Shawwāl in the twenty-third year

of Muhammadshâh's reign (=A.H. 1154, A.D. 1741, Dec. 12).

No. 891, ff. 1-128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24-26; Nasta'liq; size, 9½ in. by 5½ in.

1655

Selections from the same *diwân*.

These selections from Tâhir Wahîd's lyrical poems consist of *rubâ'is* and *ghazals*, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هر دو عالم را بهم جانان شود پیدا

This is the first *rubâ'i*, quoted in the *Makhzan-algharâ'ib*, loc. cit., see No. 1653.

No date.

No. 519, ff. 1-55, 2 coll., each ll. 13; careless Nasta'liq, very like *Shikasta*; size, 8½ in. by 4½ in.

1656

Ghazaliyyât-i-Athar (غزلیات اثر).

Ghazals, in alphabetical order, with some *rubâ'is* and *fards* at the end, by Shafi'â Athar of Shirâz, who spent the chief part of his life in Isfahân and died at Lâr A.H. 1113 (A.D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A. Sprenger, *Catal.*, p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the *دیوان منتخب* of Sirâj, *ib.*, p. 149; comp. also *ib.*, p. 117. As he was blind from early boyhood, he never visited India. His *diwân* was collected A.H. 1106 (A.D. 1694, 1695). Copies of his complete lyrical poems are described in the *Bodleian Cat.*, No. 1156; *Rieu* ii. p. 791^b, and A. Sprenger, p. 344; comp. also *Âtashkada*, No. 645 (col. 284 in the *Bodleian Cat.*), and *Khulâsat-alafkâr*, No. 19 (*ib.*, col. 303), where he is called a panegyrist of Shâh Sulaimân Şafawî.

Beginning of the *ghazals*, on fol. 1^a:

بکش بودای افتادگی تن خود را الخ

No date.

No. 477, ff. 73, 2 coll., each ll. 15; *Shikasta*; size, 8¾ in. by 5½ in.

1657

Two anonymous *mathnawis*.

1. The *first*, on ff. 1^b-53^a, is styled, on fol. 1^a, لیلی, but its real title appears to be *Mihr u Wafâ* (مهر و وفا); it is dedicated to the emperor 'Âlamgir, see fol. 3^a; and in the preface, on fol. 7^a sq., the anonymous author mentions all the former great poets from Rûdagi down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد - سراپا داغ و داغش سرسرد
بمهر خود مرا گرم آشنا کن - دلم را نسخه مهر و وفا کن

2. The *second*, on ff. 54^b-112, is styled, on ff. 1^a and

54^a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59^a, l. 2, the real title appears, شمع انجمن, in the following bait:

گفت ناگه هاتفی درگوش من
نام این مجموعه شمع انجمن

Beginning, on fol. 54^b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موقن همه

The author of both *mathnawis* is probably the same; the only poet of 'Âlamgir's time, to whom a *mathnawi*, in the form of a *ghazal*, is ascribed, is 'Ârif of Lâhûr, see *Makhzan-algharâ'ib*, No. 1672 (col. 354 in the *Bodleian Cat.*).

No. 112, ff. 150, 2 coll., each ll. 14-17; written by different hands in different kinds of careful and careless Nasta'liq; size, 8¾ in. by 4½ in.

1658

Diwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgir and died, according to the chronogram quoted both in the *Hamisha Bahâr* (A. Sprenger, *Catal.*, p. 123) and the *Makhzan-algharâ'ib*, No. 893 (col. 334 in the *Bodleian Cat.*): رسا رفتہ، از جهان بچنان، ریاض الشعرا, however, say, that he died in 'Âlamgir's reign, see *Rieu* iii. pp. 985^b and 986^a, where another work of Rasâ, the *ریاض الوداد*, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângir's wazir, Âsafkhân Ja'far Kazwini, and lived under 'Âlamgir in Akbarâbâd. The *diwân* begins, on fol. 40^b, with *kasidas*, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The *kasidas* conclude on fol. 48^a, and are followed on ff. 49^b-100^b by a series of *ghazals*, *rubâ'is*, and *fards*, in alphabetical order, with a short *mathnawi* at the end; this series begins: نبود شعر شعاری بخدا پیشہ ما الخ.

On ff. 4^b-38^a an anonymous *mystical mathnawî* is written by another hand in *Shikasta*, beginning: الهی ذرہ آگاہیم بخش الخ, and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1-4^a, 38^b-40^a, 48^b, 49^a, 101^a-104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39^b and 40^a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; *Shikasta* on ff. 4^b-38^a; larger and smaller Nasta'liq in the remaining parts of the copy; size, 8¾ in. by 5½ in.

Nimatkhân 'Âli (Nos. 1659-1671).

1659

Kulliyât Nemtân 'Âli (کلیات نعمتان عالی).

The complete works in prose and verse of Mirzâ

Nūr-aldīn Muḥammad, who sprung from a Persian family of Shirāz, received in A. H. 1104 (A. D. 1692, 1693) from 'Ālamgīr the honorary title of Ni'matkhān, and later on that of Muḥarrabkhān, and was honoured by Bahādurkhān with the epithet of Dānišmandkhān; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhalluṣ 'Āli. The usual date of his death given in most tadhkiras is A. H. 1121 (A. D. 1709, 1710); only in the Ta'rikh-i-Caghatai and the Ta'rikh-i-Muḥammadī (see Rieu ii. p. 703^a, and iii. p. 1049^b), A. H. 1122, first of Rabī' II, is given (= A. D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulūṣat-alafkār, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharā'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahādurshāhnāma (بهادرشاه نامه) or history of the first two years of the emperor Bahādurshāh's reign, see above, Nos. 385-387; beginning:

بسم الله الرحمن الرحيم - دست بر آورد بجدو کریم
ناز و نعیم دو جهان در کفش - خلق ازل تا بابد مصرفش الخ

Collated A. H. 1136 (A. D. 1723, 1724).

2. Waḳā'i'-i-Ḥaidarābād (وقائع حیدرآباد) or, with its fuller title, Wāḳi'āt-i-Ḥaidarābād u Gulkundah (وقائع نعمت خان عالی), also styled frequently Waḳā'i'-i-Ni'matkhān 'Āli (وقائع نعمت خان عالی), a satirical chronicle of the siege of Ḥaidarābād, in seven sections, describing the Wāḳi'āt or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bān in A. H. 1097, the thirtieth—or rather twenty-ninth—year of 'Ālamgīr's reign = A. D. 1686, June, July (in Rieu's copy 13th-15th Rajab and 17th, 18th, 25th, and 29th Sha'bān), beginning, on fol. 69^b: دمی که مدرّس در صفّه صدق وصف الخ; other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745^a, 796^a, and 850^b, iii. p. 1049^a; W. Pertsch, Berlin Cat., p. 492; see also Elliot, History of India, vii. p. 200. Lithographed in India A. H. 1248 (together with عشق و احسن, see No. 4 in this copy), and printed in Lucknow A. H. 1259 (with marginal notes by Maulawī Maḳbūl Aḥmad). A more modern lithographed edition appeared in Kanpūr, 1870.

This part likewise collated, A. H. 1136.

3. Ruḳā'āt-i-Ni'matkhān (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125^b, beginning: رقعہ در طلب عزیزى برای تماشای بازی میر
و وزیر الخ امروز فلک شعبده باز هنگامه دستانرا الخ

Other copies of these رقععات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738^b, No. 6, 796^a, No. IV, and 796^b, No. X; additional satirical pieces, for instance, the رسالهٔ هجو حکما, ib., p. 744^b, No. I, and p. 850^b; the راحت القلوب, ib., p. 796^a, No. I.

On fol. 135^b a مناظرهٔ اطبا is found.

4. Ḥusn u 'Ishq (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called کتخدائی حسن و عشق or مناکحهٔ حسن و عشق, 'the wedding of beauty and love,' on fol. 144^b, beginning:

حدیث عشق شد زیب بیانم

چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703^b, 796^a, No. III, and 850^b; extracts from the same, ib., p. 738^b; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842 and 1873; with commentary at Dihli, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kaṣīdas, kiṭ'as, satires, chronograms, etc. (قصائد و قطعها و همچوا از تصنیف نعمتخان), on fol. 156^b, beginning with a poem in honour of 'Ālamgīr:

شاهما نظر بروی تو کردن عبادتست

مژگان بهم زدن چو نماز جماعتست

A short نامه, on fol. 180^a; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158^a sq.); the ghazals, rubā'is, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13^a sq. and 168^a sq.), as well as in British Museum copies, Rieu ii. pp. 702^b and 703^a, and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This diwān is entitled in A. Sprenger, loc. cit., خوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Ni'matkhān 'Āli on cookery, not included in his Kulliyāt; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawī, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185^b, beginning:

حمد و شکر اورا که هرچه هست ازوست

دام هستی حلقه داراهای هوست (دار ازهای و هوست read)

See the same mathnawī in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703^a, and 796^b, No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185^a, مثنوی نعمتخان بنسخهٔ عالی, probably by the author himself.

No. 83, ff. 313, ll. 17; 2 coll., in the poetical parts; Nastaliq, by two different hands; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1660

A smaller collection of Ni'matkhān 'Āli's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Kurān, not found in the preceding copy, on fol. 1^b, beginning: صبح صادق سخن از پرتو آفتاب ربوبیت که
فلکش الخ

2. The prose-preface of the diwān, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

A. Sprenger's copy, loc. cit., on fol. 11^a, beginning: عيار
افزای نقد سخن آکسیربست که چون بر فلزات معدن
نقد طرح شود زر خالص الخ

3. Diwân (دیوان), consisting of *qaṣidas*, *ghazals*, *kitā's*, *rubā'is*, *fards*, and a great number of short *mathnawis*, mostly in alphabetical order, on fol. 18^a; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی یابد از مصراع بسم الله دیوانها
بین کز مد آن ابروست زب روی عنوانها

4. Waḳā'i'-i-Ḥaidarābād, on fol. 222^a, beginning:

دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21; Nasta'liq; splendid binding in green and gold; size, 10 $\frac{3}{4}$ in. by 6 in.

1661

A collection of Ni'matkhān 'Alī's smaller works in prose.

This copy contains:

1. Waḳā'i'-i-Ḥaidarābād, on fol. 1^b.

2. The prose-preface of the diwān, on fol. 34^a, beginning as in No. 2 of the preceding copy.

3. Another prose-tract, identical with the رساله هجو
or 'satire on physicians' (see Rieu ii. p. 744^b and the remark to No. 1659, 3 above), on fol. 41^a, beginning: حکیم علی الاطلاق از دار الشفای الخ

4. Ḥusn u 'Ishk, on fol. 43^b, beginning as in No. 1659, 4.

5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796^a, No. IV, on fol. 52^a, beginning: حکیم حقیقی مرزای دوستان الخ

Dated the 9th of Jumādā-alawwal, A.H. 1191 (A. D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nasta'liq; size, 9 in. by 5 $\frac{3}{8}$ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباجه بیاض, on fol. 1^a, beginning: سبحان الله دلیرساله را الخ

2. Waḳā'i'-i-Ḥaidarābād, on fol. 9^b.

3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67^b, beginning here: حکیم حقیقی آن مرزای
دوستان الخ

4. The 'satire on physicians,' on fol. 70^b, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از
دار الشفای الخ

5. Ḥusn u 'Ishk, on fol. 73^b. No date.

No. 1835, ff. 83, ll. 13-20; written by different hands in various styles of Nasta'liq and Shikasta; size, 9 $\frac{1}{2}$ in. by 6 in.

1663

Another copy of the Waḳā'i'-i-Ḥaidarābād.

Beginning as usual. Dated the 14th of Shawwāl, A. H. 1135 (A. D. 1723, July 18).

No. 683, ff. 115-166, ll. 17; Shikasta; size, 8 $\frac{5}{8}$ in. by 4 $\frac{5}{8}$ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muḥammadshāh's reign (=A. H. 1152, A. D. 1739, Oct. 18).

No. 284, ff. 1-56, ll. 13; careless Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13-15, Shawwāl 14 and 20-22. It concludes on fol. 62^b; ff. 63^a-69^b contain some رقعات, one of which bears the date A. H. 1100 (A. D. 1689), on fol. 64^b, l. 9, and a portion of Ḥusn u 'Ishk, beginning, on fol. 67^a, l. 3 ab infra: حدیث عشق شد الخ

No colophon, but at the bottom of the last page a seal of Mir Shams-aldin 'Alikhān Wālājāhi is found, with the date A. H. 1190 (A. D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8 $\frac{3}{8}$ in. by 5 in.

1666

The same.

Beginning: وقائع ایام محاصره قلعه دار الجهاد حیدرآباد
تاریخ سیزدهم رجب سنه ۳۰. دمی که مدرّس الخ

The days, marked here, are Rajab 13-15, Sha'bān 14 (on fol. 56^a), 19 (on fol. 61^a), 21 (on fol. 67^b), 22 (on fol. 73^b), and 23.

Dated the 7th of Šafar, A. H. 1207 (A. D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39-91, ll. 12-14; Shikasta; size, 9 $\frac{1}{2}$ in. by 6 $\frac{5}{8}$ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1^b), 15th (on fol. 7^a), 19th (on fol. 14^a), 14th of Sha'bān (on fol. 17^b), and 15th of Rajab again (on fol. 23^b); the other headings are missing.

No. 3057, ff. 1-56, ll. 13; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1-43, ll. 11; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 6 $\frac{5}{8}$ in.

1669

Another copy of *Husn u 'Ishk*.
Beginning as usual. No date.

No. 490, ff. 89-95, 20-27 diagonal lines in the page; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1670

Another copy of the abridged *Bahâdurshâhnâma*.

The same abridgement of the *Bahâdurshâhnâma*, as in No. 1659, I, beginning in the same way:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - دست بر آورده بچود کریم الخ

In the colophon it is styled پادشاهنامه.

No date.

No. 950, ff. 74, ll. 13; large and distinct Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{8}$ in.

1671

A single *kit'ah* by the same *Ni'matkhan 'Ali*, containing a satirical attack upon *Kâmgârkhân*, the son of *Ja'farkhân*, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins:

شرح قطعۀ تاریخ
کدخدائی کامگارخان ولد جعفرخان که میرزا محمد
مخاطب بنعمت خان متخلص بعالی در سلك نظم
آورده الخ

Beginning of 'Ali's satire:

کدخدا شد بار دیگر خان عالی منزلت
بالکمال و عزو تمکین و وقار و زیب و زین

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188-196, ll. 17; distinct Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1672

Diwân-i-Khâlîs (دیوان خالص).

Lyrical poems by *Mirzâ Sayyid Husain*, with the *takhalluṣ Khâlîs*, who went under 'Ālamgir from Persia to India, obtained the title of *Imtiyâzkhân*, and was under *Bahâdurshâh* raised to the rank of a master of the horse (میرآخور پادشاهی); on his way back to Persia he was killed, A. H. 1122 (A. D. 1710, 1711); the chronogram of his death is *آه آه امتیازخان* (see *Khulâṣat-alkalâm*, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, *Catal.*, pp. 111, 121, 141, and 150; other copies of his *diwân* are noticed in A. Sprenger, *Catal.*, p. 460, and W. Pertsch, *Berlin Cat.*, pp. 937 and 938; some of his *ghazals*, *ib.*, p. 700, No. 27. This *diwân* consists of *ghazals*, intermixed with *kaṣidas*, *kit'as*, *rubâ'is*, and *fards*, all in alphabetical order, beginning, on fol. 136^b:

چنان دارند شوق وصل بسم الله عنوانها
که در پرواز آیند از دو بال جلد دیوانها

(This initial bait agrees, as Sprenger has noticed, verbatim with that of *Atharkhân bin Amir Nizâm-aldin Radawî's diwân*, see *ib.*, p. 345.) The *mathnawis* of *Khâlîs* (see A. Sprenger, *loc. cit.*, and W. Pertsch,

Berlin Cat., p. 698, No. 17) are not found in this or the following copy.

Dated A. H. 1138 (A. D. 1725, 1726) at *Shâhjahân-âbâd*.

No. 725, ff. 136-202, 2 coll., each ll. 12, and a third on the margin of ff. 138^b-161^a, 162^a, 163^a-174^b, 176^a and ^b, 178^a-180^a, 180^b-187^b, 192^a-193^b, and 195^a and ^b, differing in lines from 2 to 32; ff. 136-187 on white, the rest on red paper; distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1673

Another copy of the same *diwân*.

This copy contains the same *ghazals*, *kaṣidas*, *kit'as*, *rubâ'is*, and *fards* mixed together in alphabetical order as the preceding one. Beginning the same: چنان

دارند الخ

Dated the 5th of *Muḥarram* in the tenth year of the first *karn* of *Muḥammadshâh's* reign, that is, A. H. 1141 (A. D. 1728, Aug. 11), at *Shâhjahânâbâd*.

No. 1671, ff. 151, 2 coll., each ll. 17; Shikasta, nearly illegible in many places; size, 10 in. by 5 $\frac{3}{4}$ in.

1674

Intikhâb-i-Kulliyyât-i-Wâḍih (انتخاب کلیات واضح).

Large selections from the complete poetical works of *Mir Mubârak-allâh*, with the *takhalluṣ Wâḍih*, and the honorary title of *Irâdatkhân*, which was originally borne by his father *Mir Ishâk 'Irâdatkhân* (who died as *Nâzim* of *Oude* A. H. 1068 = A. D. 1657, 1658), and bestowed upon the poet by the emperor 'Ālamgir, A. H. 1108 (A. D. 1696, 1697). He died in *Farrukhsiyar's* reign, A. H. 1128 (A. D. 1716), see *Rieu* iii. p. 938; A. Sprenger, *Catal.*, pp. 130, 151, 160, and 583; *Makhzan-algharâ'ib*, No. 2990 (col. 392 in the Bodleian Cat.). In poetry he was a pupil of *Mir Muḥammad Zamân Râsikh* (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from 'Ālamgir's death, A. H. 1118 (A. D. 1707), to *Farrukhsiyar's* entrance into *Dihli*, in *Muḥarram*, A. H. 1125 (A. D. 1713, Febr.), styled *مقتل السلاطين*, and completed A. H. 1126 (A. D. 1714), see *Rieu*, *loc. cit.* (it appeared in a condensed translation by *Jonathan Scott*, London, 1780; comp. also *Elliot*, *History of India*, vii. pp. 534-544). The statement in the preface, on fol. 2^a, that *Zamân Râsikh* made this selection in A. H. 1098 (A. D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from where it has been transferred into this. That such is the case, is evident from the inclusion of the *Sâḳinâma* (on fol. 106^a sq.), which was completed A. H. 1107 (A. D. 1695, 1696). Sprenger's statement, that among *Wâḍih's* *rubâ'is* is a chronogram for A. H. 1134 (A. D. 1721, 1722), must be due to a mistake, as all *tadhkiras* agree about his death having taken place under *Farrukhsiyar*, and the *ta'rikh* in question, as it is worded on fol. 584 of his *Catal.*, gives the impossible date of 1183 (!)

Contents:

1. Preface, on fol. 1^b, beginning: واضح صاحب کمالان
بلند خیال است که هر نمودیرا الخ

2. *Kašidas*, on fol. 2^b, beginning:

کی گردد از عزیمت من سست نیم نار الخ

3. *Ghazals*, in alphabetical order, intermixed with *rubā'is*, on fol. 20^b, beginning:

ای خشک زبان ساخته مقصد طلبانرا
گرداب عدم کرده سراب دو جهانرا

4. Another short collection of *ghazals* and *rubā'is*, in alphabetical order, with a short preface in prose, on fol. 94^a, beginning: حمد صانعی که ربع مسکون سخت را چون سریر عرش نظیر دیباچه الخ

Beginning of the initial poem, on fol. 95^a:

بسم الله این رباعی عنصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves.

5. *Sāqināma* (ساقینامه), with preface, completed A. H. 1107 (A. D. 1695, 1696); beginning of the preface, on fol. 106^a: شربنا علی ذکر الحبيب مدامه سکرنا بها من قبل الخ

Beginning of the poetry, on fol. 111^a:

بهشيار مستی که ناک آفرید الخ

6. Six other *mathnawis* of mystic tendency, preceded by a preface, which begins, on fol. 114^a: عشقت جمال کمالی را که صفای حیرت فزای قلوب عشاق الخ

If the remark of the *Hamisha Bahār*, that *Wāḍih* wrote a *mathnawī* in six *daftars*, should apply to this poem, then the six, enumerated here, would form *one mathnawī*, viz. the *آئینه راز*; but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption; at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem.

First mathnawī, on fol. 121^a, styled *Ā'ina-i-rāz* (آئینه راز), 'the mirror of secrecy,' commenced A. H. 1075 (A. D. 1664, 1665), and completed A. H. 1078 (A. D. 1667, 1668); it begins:

بنام آنکه دل آئینه سازست
نظر باز نهانی جمله رازست

Second mathnawī, on fol. 169^b, beginning:

بشنو از نائی که چون نی در دمید الخ

Third, on fol. 184^b:

ای مطلع فکر خوش خیالان الخ

Fourth, on fol. 195^a:

ای زبیرنگی تو رنگ همه الخ

Fifth, on fol. 199^a:

لوحه دیوان کلام قدیم الخ

Sixth, on fol. 201^b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 15; *Nasta'liq*; size, 13½ in. by 7 in.

1675

Intikhāb-i-Diwan-i-Wāḍih (انتخاب دیوان واضح).

Extracts from the lyrical poems of *Wāḍih*, made A. H. 1098 (A. D. 1687) by his teacher and friend *Zamān Rāsikh*; comp. fol. 2^a in the preface, and the remark thereupon in the preceding copy. *Rāsikh* states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1^b, beginning: واضح صاحب کمالان الخ.

Ghazals, *rubā'is*, and *fards*, in alphabetical order, beginning: ای خشک زمان (زبان ساخته مقصد: sic! for زبان) طالبانرا (طلبانرا) الخ

This copy is dated A. H. 1152 (A. D. 1739, 1740).

No. 490, ff. 1-31, 2 coll., each ll. 17; *Shikasta*; size, 8¾ in. by 4¾ in.

Bidil (Nos. 1676-1686).

1676

Diwan-i-Bidil (دیوان بیدل).

The lyrical poems of *Mirzā 'Abd-alkādir Bidil*, the greatest of the Persian poets in India during the last century, who was born at *Akbarābād* A. H. 1054 (A. D. 1644), and died at *Dihli* the 4th of *Šafar*, A. H. 1133 (A. D. 1720, Dec. 5), see *Bodleian Cat.*, Nos. 1169 and 1170, and the *Khulāṣat-alkalām*, No. 11 (ib., col. 296); *Rieu* ii. pp. 706 and 707; *A. Sprenger, Catal.*, pp. 119, 213, and 378-380; *W. Pertsch*, p. 80, and *Berlin Cat.*, pp. 938-941; *Rosen, Persian MSS.*, p. 167. Only *Garcin de Tassy*, in his *Histoire de la littér. Hindouie* etc. i. p. 312 sq. (see also *W. Pertsch*, p. 80), fixes his death, four years later, in A. H. 1137 (A. D. 1724, 1725). Besides his lyrical poems he composed several *mathnawis*, viz. the *محیط اعظم* (see below, Nos. 1682 and 1683); the *طلسم حیرت* (Nos. 1684 and 1685); the *گلگشت حقیقت* (No. 1686); the *طور معرفت* (*A. Sprenger, Catal.*, p. 380); the *عرفان* (*Rieu* ii. p. 707^a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre *رمل* (*W. Pertsch, Berlin Cat.*, p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the *بیاض* or anthology of Persian poetry (*Rieu* ii. p. 737^b sq.), the *نکات* or subtle thoughts (ib., p. 745^b), the *رقعات* or private letters (*W. Pertsch, Berlin Cat.*, p. 147, No. 2; see also *Rieu* ii. p. 811^a, and iii. pp. 1006^b and 1068^a), and the *چهار عنصر* (*A. Sprenger, Catal.*, p. 119, l. 9). The present copy contains, according to the colophon, the *دیوان قدیم بیدل*, the old or first *diwān* of the poet, with the following subdivisions:

Preface in prose, on fol. 1^b, beginning: حمد مبدعی که تردد انفاس هستی موجودات تحریر کیست الخ

Ghazals, in alphabetical order, on fol. 4^b, beginning:

نفس آشفته میدارد چو گل جمعیت مارا
پریشان می نویسد کلك موج احوال دربارا

A few *qaṣīdas*, on fol. 336^b, beginning:

در حریم خاک مارا موی پیری رهبر است الخ

Rubá'is, in alphabetical order, on fol. 343^b, beginning:

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwájah Bábar Kalandar Kádiri in Sháhjahánábád, at the request of Mirzá Sa'id, and finished the 15th of Dhú-alka'dah, A. H. 1106 (A. D. 1695, June 27), twenty-seven years before the poet's death. Some pages injured; fol. 206^b almost entirely effaced. This diwán, together with the *نکات*, *رقعات*, and *چهار عنصر*, has been lithographed, A. H. 1287, at Lucknow, under the title *کلیات بیدل*.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'liq; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of rubá'is at the end.

Beginning of the ghazals, on fol. 1^b, as in the preceding copy: *نفس آشفته الخ*.

Beginning of the rubá'is, on fol. 251^b:

ای دانه ازین مزع اندیشه برآ الخ

corresponding to the second rubá'i in the preceding copy (on fol. 343^b). This part breaks off on fol. 264^b; the last rubá'i corresponds to fol. 357^b, last line there.

No. 480, ff. 264, 2 coll., each ll. 17; small Nasta'liq; size, 8½ in. by 4¾ in.

1678

Diwán-i-Bidil (دیوان بیدل).

Another collection of Mirzá Bidil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

باوج کبریا کز بهلوی عجزست راه اینجا
سرموی گر اینجا خم شوی بشکن کلاه اینجا

Rubá'is, likewise in alphabetical order, on fol. 192^a.

Dated by Ghulám Muhyi-aldin ibn Muḥammad 'Abdalláh ibn Muḥammad Wajih-aldin the 7th of Dhú-alhijjah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'liq, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6¼ in.

1679

The same.

A third collection of Bidil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مرده تکلف از کیف و کم برون آ الخ

Rubá'is, in alphabetical order, on fol. 149^a, beginning:

گردون در خاک اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a *qaṣīdah*.

Dated the 6th of Rajab in the thirteenth year of Muḥammadsháh's reign = A. H. 1144 (A. D. 1732, Jan. 4).

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 4½ in.

1680

Short extracts from Bidil's diwán.

A small collection of ghazals and rubá'is, the former arranged alphabetically. Beginning of the ghazals, on fol. 1^b:

بخیال چشم که الخ

Rubá'is, on fol. 27^b. No date. On fol. 31^b the seal of a former owner, Kâsim 'Ali Mirkhân, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana.

No. 2397, ff. 1-31, 2 coll., each ll. 15; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

1681

Rubá'iyât-i-Bidil (رباعیات بیدل).

One of the most complete collections of Bidil's rubá'is extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

آنکس که منزه است از آب و گل ما
بی او عدم است خلوت و محفل ما

Dated the 17th of Muḥarram, A. H. 1126 (A. D. 1714, Febr. 2), by Muḥammad Wârith bin Muḥammad Bâkir alṣadîqî.

No. 574, ff. 288, six rubá'is in every page; clear and distinct Naskhi; size, 12¼ in. by 6¾ in.

1682

Muḥit-i-a'zam (محیط اعظم).

The great ocean, a mystical mathnawî or rather a kind of *sâkinâma*, interwoven with short tales, by Bidil, beginning:

خوش آندم که در بزنگاه قدم
می بود بی نشاء و کیف و کم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33^b, l. 5: (سال اتمام بنامش مدغم). Dated the 19th of Shawwâl, A. H. 1161 (A. D. 1748, Oct. 12).

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'liq; size, 10½ in. by 6¾ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32^b: *حمد ناء آفرینی که میخانه حقیقت انسانی را الخ*.

Beginning of the mathnawî, on fol. 33^b, the same as in the preceding copy.

Dated the 26th of Šafar, A. H. 1191 (A. D. 1777, April 5), by Muḥammad Ja'far Rif'atī.

No. 2397, ff. 32-74, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

1684

Filism-i-ḥairat (طلسم حیرت).

The magic of amazement, an allegorical mathnawi by Bidil (styled on the fly-leaf *نظم حیرت*), composed according to Sprenger, Catal., p. 379, A. H. 1125 (A. D. 1713), and beginning:

بنام آن که دل کاشانه اوست
نفس کرده متاع خانه اوست

No date; but on ff. 1^b and 105^a there are seals of Kāsim 'Alī Mirkhān, with the date A. H. 1191 (A. D. 1777), see above, No. 1680.

No. 2395, ff. 105, 2 coll., each ll. 17; clumsy Nasta'liq, often quite like Shikasta; size, 8 in. by 4½ in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 787, ff. 52, partly 4, partly 3 coll., each ll. 16-18; Shikasta; size, 10 in. by 5¼ in.

1686

Târ-i-ma'rifat (طور معرفت).

The mount of knowledge, another mystical mathnawī by Bidil (see title and author's name on fol. 85^a, ll. 8 and 11), beginning:

بینوی ز محفل هستی - داشت پیمانه تھی دستی

Dated the 2nd of Rabī'alawwal, A. H. 1191 (A. D. 1777, April 10), by Muḥammad Ja'far Rif'atī.

No. 2397, ff. 75-85, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5 in.

1687

Diwān-i-Mukhlis Kāshī (دیوان مخلص کاشی).

Lyrical poems by Mirzā Muḥammad Mukhlis or Mukhlisā of Kāshān, who went to Iṣfahān under Sulṭān Ḥusain Mirzā Šafawī (A. H. 1105-1135=A. D. 1694-1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709^a, iii. p. 1091^b; W. Pertsch, Berlin Cat., p. 699, No. 24; A. Sprenger, Catal., pp. 128 and 138; Makhzan-algharā'ib, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171^b, fixes his death as late as A. H. 1150 (A. D. 1737, 1738), is not clear, since Ḥazin mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sulṭān Ḥusain's reign, that is to say, to A. H. 1135.

This diwān consists of ghazals only, arranged alphabetically, and beginning, on fol. 56^b (in the same way as Rieu's and Pertsch's copies):

IND. OFF.

الهی بر تو از نور یقین ده شمع جانم را
بشو از حرف باطل یکقلم لوح بیانم را

No date.

No. 519, ff. 56-143, 2 coll., each ll. 15; Nasta'liq; size, 8¼ in. by 4¼ in.

1688

Diwān-i-Ghairat (دیوان غیرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muḥammadshāh's reign, as he mentions this emperor twice, on ff. 146^b, l. 6, and 147^a, l. 1, and there are besides the dates A. H. 1135 and 1134 (A. D. 1722, 1723 and 1721, 1722) given in the ta'rikhāt, on ff. 146^b and 147^a. There are mentioned in the various tadhkiras three poets with this takhalluṣ, all of whom might be identical with this one, viz. Mullā Muḥammad Ghairat of Kashmir, Makhzan-algharā'ib, No. 1823 (Bodleian Cat., col. 357); Muḥammad 'Āqil Ghairat, Safinah, No. 558 (ib., col. 229), and Makhzan-algharā'ib, No. 1827 (ib., col. 358); and Mullā Ghairat of Hamadān, Muntakhab-alash'ar, No. 460 (ib., col. 249).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

تجلی زارکن یا رب صفای سینۀ مارا
دو چار جلوۀ دیدار ساز آئینۀ مارا

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasāt and rubā'is, on fol. 126^b.

Kāshidas, kiṭ'as, and ta'rikhāt, on fol. 134^b, beginning:

تا که در کام من زبان باشد - همه ذکر خدایگان باشد

Rich marginal additions by another hand.

Now and then blank spaces are left for the insertion of further poems; it is probable, therefore, that this copy is the poet's autograph.

No. 815, ff. 150, 2 coll., each ll. 12; Nasta'liq; size, 8¼ in. by 4½ in.

1689

Diwān-i-Kāsim Diwāna (دیوان قاسم دیوانه).

The earliest collection, it seems, of the lyrical poems of Mullā Muḥammad Kāsim Diwāna of Mashhad, who was a pupil of Sā'ib (Nos. 1606-1623 above) and a contemporary of Sarkhwush, the author of the Kalimāt-alsharā' (see Nos. 670-672); he was still alive in A. H. 1136 (A. D. 1723, 1724), comp. Rieu ii. p. 707^b; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed). This collection, which contains ghazals and rubā'is in alphabetical order, with a few fards and rubā'is at the end, was written in A. H. 1101 (A. D. 1689, 1690), probably by the poet himself.

Beginning:

بسکه افتاد از غمت شوریدگی در کار ما
بر سر ما خود بخود وا میشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8¼ in. by 4½ in.

1690

Another copy of the same diwân.

Ghazals and rubâ'is in alphabetical order, with a tarkibband and a short mathnawî at the end. Beginning: بسکه افتاد از غمت آشتگی در کار ما الحج.

This copy is not dated, but as the handwriting agrees with that of Nâzîm's Yûsuf and Zalikhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A. H. 1103 (A. D. 1692).

No. 3106, ff. 158^b-243^a, 2 coll., each ll. 17; Shikasta; size, 6½ in. by 3¼ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'is, beginning as in No. 1689. At the end, on ff. 118^b-124, additional rubâ'is and a mathnawî; beginning of the rubâ'is: ای یافته تخمیر و نظام از اصداد الحج.

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45-54 is: 45, 52, 46-51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124, 2 coll., each ll. 13; Nasta'liq; size, 7¼ by 4½ in.

1692

The same.

Ghazals, in alphabetical order, with some rubâ'is and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته ز بیائی را

No date.

No. 212, ff. 193-224, 2 coll. on the first three pages, each ll. 12-15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9-9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'is and fards, beginning, on fol. 1^b: بسکه افتاد از غمت الحج.

At the end a series of rubâ'is.

On the margin of this copy and on the last leaves (ff. 92-97) there is found, written by another hand in Nasta'liq, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: Sâ'ib (died A. H. 1088), on fol. 1^b; Sa'îdâi Kaşşâb (contemporary with Sâ'ib), on ff. 6^b and 48^a; Kaplânbeg (under Jahângir, author of a mathnawî (ماه دوستان), on ff. 8^b, 24^b, 61^a, 68^a, 70^a, 72^b, 76^b, 85^b, 87^a, 92^a, 93^b, 95^b, and 96^b); Dârâb Jâyâ (died A. H. 1118), on ff. 11^a and 49^a; Wahshatî of Khurâsân, on ff. 11^b, 31^b, and 49^a; Âsafî (died A. H. 923), on fol. 12^a; Muhammad Rûlâi Mushâtâq of Tabriz, on ff. 13^b and 85^b; Abû Tâlib Kalim (died A. H. 1062), on ff. 17^b and 96^a; Nazîrî of Nishâpûr (died A. H. 1021), on ff. 21^a and 58^b; Kâsim Kâhî (died A. H. 988), on fol. 23^b;

Nishânî (died A. H. 1025), 'Âdilshâh, Shamsî Badakhshî, Sâdikbeg Halwâ'i, Mullâ Mukîmâ Ihsân, on fol. 24^a; Yârî Nirûi, on fol. 25^b; Shaf'î'î Athar (died A. H. 1113), on ff. 25^b, 73^a, 76^b, and 77^a; Muhsin Ta'thîr (contemporary with Hâzin), on fol. 32^b; Navâidî, on fol. 46^a; Fidâ'i, Sand'i (died probably A. H. 545); Fadlî, Shaikh Rub'î, Imâmî of Ardabîl, Mir Ja'far, on fol. 46^b; Abû Sa'îd bin Abû-alkhair (died A. H. 440), on ff. 47^a, 69^b, 70^a, and 96^b; 'Alâ-aldaulah of Simnân (died A. H. 736), Abû-alkâsim 'Abd-alkarîm, Rashîd Waṭwât (died A. H. 578), on fol. 47^a; Mâhirâ Naşrâbdâi, on ff. 47^a and 62^b; Mirzâ Muhammad 'Alî Afsar Kâshî, on ff. 47^b and 62^b; Istighnâ, Mullâ Shukîbî (died A. H. 1023), on fol. 47^b; Ghanî of Kashmîr (died A. H. 1079), on ff. 47^b, 48^a, 64^b, 65^b, and 97^a; Mirzâ Kâzîm Munshî, on fol. 47^b; Muhammad Jân Kudî (died A. H. 1056), on ff. 47^b, 58^b, 86^a, 87^b, 90^b, 92^a, 92^b, and 94^a; Âshnâ (died A. H. 1077), on fol. 47^b; Sarwarî (died A. H. 1050), Sâlik, (died A. H. 1080), on fol. 48^a; Sirâj-aldin 'Alikhân Arzû (died A. H. 1169), on ff. 48^a and 59^a; Hakim Abûbâkr, Yahyâ Lâhijî (under Shâhjahân), on fol. 48^a; Yûnus (probably Mir Yûnus of Abhar, under Jahângir), Yaḳînî Lâhijî (uncle of Yahyâ Lâhijî), 'Urfî (died A. H. 999), Yûsufkhân, Shâh Sanjân, Yârî Shîrâzî (contemporary with Mir 'Alîshîr), Shahîdî (died A. H. 957), Kâlibî Mûzatarâsh, on fol. 48^b; Mun'im Jauharî, Yâr Muhammad Rakhî, Nasîm Hindî, on fol. 49^a; Shâh 'Abd-allâf of Shâhâbâd, on fol. 49^b; Mir Maḥmûd Tasallî of Tabriz, on ff. 56^a and 62^b; Zib-ahnîsâ Begam ('Âlamgir's daughter, died A. H. 1114), on ff. 56^b and 71^b; Shaukat (died A. H. 1107), on fol. 57^a; Nâsir 'Alî (died A. H. 1108), on fol. 57^b; Mirzâ 'Abd-alkâdir Bidîl (died A. H. 1133), on ff. 58^a, 62^b, 66^a, 68^a, 70^a, 71^a, and 72^b; Muhammad Sâlik Kanbû (died after A. H. 1074), Faidî (died A. H. 1004), on fol. 58^a; Mir Mâsûm (Haider Rafî'i's son), on ff. 58^a and 63^b; Sarkhwush (died A. H. 1126), on fol. 58^a; Bikhud, on fol. 58^b; Muhammad Rafî' Wâ'iz (died A. H. 1105), on ff. 58^b, 60^b, and 94^b; Âbrû, on ff. 58^b and 59^b; Tasîm (under 'Âlamgir), on fol. 59^a; Maulawî Farḥat, Salâbatkhân Sayyid, Imtiyâz (under 'Âlamgir), on fol. 59^b; 'Alî 'Inâyatkhân Jâmi, on fol. 60^a; Mirzâ Faşîhî (died A. H. 1046), Sairî Ghaffârî, on fol. 62^b; Shaikh 'Abd-aldîdî Matîn (died A. H. 1175), Munîr of Lâhur (died A. H. 1054), Mas'ûd Kâshî, Mirzâ Kutb-aldîn Mâ'ûl (died A. H. 1108), Muhammad Ridîi Mushfikî (of Kumm), Mukîmâi Makşûd (contemporary with Shaikh Bahâ-aldin 'Âmilî), on fol. 63^a; Mullâ Mufrîd, Masîh, on fol. 63^b; Nizâm Dast-i-Ghaib (died A. H. 1039), on ff. 63^b and 65^a (a ḳaşidah); Hakim Thand'i (died A. H. 996), on fol. 65^b; Shaikh 'Alî Nakî (died A. H. 1031), Żuhârî (died A. H. 1025), Shâh Muhammad Shîrâzî, Mirzâ Malik Mashrikî (died after A. H. 1050), on fol. 66^a; Tâlib 'Amulî (died A. H. 1035), on fol. 66^b; 'Umar Khayyâm (died A. H. 517), on ff. 68^b and 97^a; Shaikh Abû 'Alî Ibn Sînâ (died A. H. 428), on fol. 69^b; Khwâjah Fadîl, 'Âlamshaiikh, Wahshî (died A. H. 991), on fol. 70^a; Shâpûr (died about A. H. 1020), on ff. 70^b and 72^a; Mirzâ Adham (died A. H. 1060), on fol. 70^b; Ulfat, Hâyâ (about A. H. 1124), Bînd, on fol. 71^b; Burhân Abarkû'i, on fol. 72^b; Muhammad Sam'î Niyâzî, on fol. 74^b; Âgah (about A. H.

1135), on fol. 76^a; *Hakim Shifā'i* (died A. H. 1037), on ff. 76^a, 81^b, and 82^a; *Mir Bākir Wazīr, Zamāndi Zarkash, Jānūbeg 'Izzālī*, on fol. 79^a; *Malik Kummī* (died A. H. 1024 or 1025), on ff. 79^a, 80^b, 81^b, 82^a, and 90^b; *Nusrat-allākhān Nihār* (under Muḥammadshāh), on fol. 80^b; *Mirzā Tahīr Wahīd* (see No. 1653), on ff. 81^a and 82^a; *Wāhib, Waḥshat*, on fol. 81^b; *Murtadā Kulīkhān* (died A. H. 1074), *Mirzā Jānjānān Maḥzar* (died A. H. 1195), *Muḥammad Shafī' Wārid*, *Mir Muḥammadkhān Kalān Ghaznavī, Khālīṣ of Shīrāz, Mirzā Muḥammad 'Alī Jam*, on fol. 82^b; *Sayyid Ghulām 'Alī Azād* (died A. H. 1200), *Band 'Alīkhān*, on fol. 83^a; *Fāṭimah, Shāh Yaqīn, Ishākhkhān*, *Shaikh Muḥammad 'Alī Hazīn* (died A. H. 1180), on fol. 83^b; *Safī-aldīn Rāzī, Shaikh Rāzbahān* (died A. H. 606), *Munṣif of Tahrān*, on fol. 84^a; *Maulānā Muḥsinbeg Rashkī* of Hamadān (died after A. H. 988), on fol. 84^b; *Rukn-aldīn Kummī, Rāi Manohar Rājah, 'Abdallāh Abū-alḥasan Rūdāgī* (died probably A. H. 343), on fol. 85^a; *Rūhī* of Hamadān, *Zamrī of Isfahān*, on fol. 85^b; *Mirzā Sa'd-aldīn Rākīm, Rafī'ā, Mir Muḥammad Zamān Rāsikh* (died A. H. 1107), on fol. 86^b; *Sayyid Murtadā of Shīrāz*, on fol. 87^a; *Ghiyāth-aldīn*, on fol. 91^b; *Ḥaidar Kalū'ī* (in the beginning of Shāh Tahmāsp's reign), on fol. 92^b; *Yūsufī Ṭabīb* (died about A. H. 950), on fol. 93^b; *Hakim Ṭufailī, Muḥammad Ṭāhir 'Attār, Ṭāhir Kummī, Ṭāhir Dakhanī*, on fol. 96^a; *Isā Shīrāzī, Mullā Jalālī, Amānī Mahābathkhān*, on fol. 97^a, etc.

No. 656, ff. 97, 2 centre-coll., each ll. 17; Shikasta; size, 8½ in. by 4½ in.

1694

Diwān-i-Nuṣrat (دیوان نصرت).

Ghazals by Dilāwarkhān, with the takhalluṣ Nuṣrat, who died A. H. 1139 (A. D. 1726, 1727), see A. Sprenger, *Catal.*, pp. 151 and 525. They are arranged alphabetically and begin (differently from Sprenger's copy):
الهی سرعت برقی کرامت کن زیانم را الخ

This copy, not dated, is probably the poet's first brouillon.

No. 331, ff. 109, 2 and sometimes 3 coll., each ll. 12; Shikasta; size, 11 in. by 5½ in.

1695

Diwān-i-Munshī (دیوان منشی).

Lyrical poems by Jaswant Rāi Munshī, who made a fair copy of his diwān in A. H. 1124 (A. D. 1712), and is probably identical with the author of the popular epepee *سستی وینو*, which was completed A. H. 1140 (A. D. 1727, 1728), see A. Sprenger, *Catal.*, pp. 507 and 508. This copy contains ghazals, in alphabetical order, mixed with a few rubā'is, and at the end another series of rubā'is together with portions of a Sākināma. Its rather unfinished state makes it probable, that it is an autograph of the poet himself.

Beginning of the ghazals, on fol. 1^b:

ای پر دُر از سحاب ثنایت رسالدها
گردید سینه چاک صدق زین نوالدها

The initial ghazal of Sprenger's copy is here the third (on fol. 2^a), beginning thus:

ای پر شکر ز نام تو کام و دمان ما
طوطی سبقتی گرفته ز نطق زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ll. 11; clear and distinct Nasta'liq; size, 9½ in. by 4½ in.

1696

Jilwa-i-Dhāt (جلوة ذات).

A very large mathnawi on the adventures of Kṛishṇa, interspersed with many ghazals and rubā'is, and founded on Sanskrit sources, by a poet with the takhalluṣ Amānat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13^a, lin. penult. It was composed A. H. 1145 (A. D. 1732, 1733), the title being a chronogram, comp. fol. 17^b, l. 12.

Beginning:

بنام آنکه جانان جهان است
چو جان از دیدۀ مردم نهان است

This copy was finished the first of Ramadān, A. H. 1176 (A. D. 1763, March 16), at Farrukhābād. The proper order of ff. 218-235 is: 218, 227-234, 219-226, 235.

No. 270, ff. 499, 2 coll., each ll. 17; Nasta'liq; size, 6½ in. by 3½ in.

1697

Bahrām u Gulandām (بهرام و گلندام).

The love-story of prince Bahrām and Gulandām, a romantic mathnawi which seems to be identical with Amin's epepee of the same title, noticed in Rieu ii. p. 877^b. It opens here with seven admonitions (پند), on fol. 1^a, thus: بخوادم گفتنت هفت پند موزون الخ.

The story itself begins, on fol. 4^a, with the following chapter: بخشیدن شاه کشور تاج و جهان پیمائی به بهرام.

Rieu's copy is dated A. H. 1147 (A. D. 1734, 1735), the present one the 18th of Jumādā-althāni, A. H. 1224 (A. D. 1809, July 31). A version of the same story in Pushtū verses by a poet with the takhalluṣ Fayyāḍ is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bā'ikhān's *مجنون و لیلی*, see Z. D. M. G. xvi. p. 789; another version in the Gūrān dialect of Eastern Kurdistan is described in Rieu ii. p. 734; a third in Dakhnī verses by Ṭabīb is noticed in A. Sprenger, *Catal.*, pp. 639 and 643; the last-mentioned was composed A. H. 1081 (A. D. 1670, 1671).

No. 2097, ff. 113, 2 coll., each ll. 12; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

1698

ثمره الفواد wa natijat-alwadād (ثمره الفواد و نتیجه الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawis, poetical

and prose stories, ghazals, rubá'is, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a *فراق* or *هجرتان* (a parting), that seems to have been the loss of his beloved one, which befell him in A. H. 1143 (A. D. 1730, 1731), in A. H. 1146 (A. D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1^b, lin. penult., and fol. 2^a, l. 1), Muḥammad Kāsim, with the takhalluṣ *Ẓarāfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhalluṣ is either *Kāsim* or *Ṣadāqāt* (صدقات), see, for instance, fol. 92^b, l. 2, fol. 173^a, ll. 3 and 8, fol. 173^b, ll. 3 and 9, etc., and in all places where *ظرافت* appears, it is evidently corrected out of an original *صدقات*, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1^b: الحمد لله الذى
برحمته آلف بين القلوب وجعل العشق منشقة الجيوب
وصير الصبر سبب وصال المطلوب الخ

The first poetical piece is a *حمد و نعت*, on fol. 3^a, beginning:

بنام آنکه نامش الفت آموخت
رخ عصیان زجام رحمت افروخت

The second, a *مناجات*, on fol. 3^b, beginning:

الهى عاصى رحمت بناهم
گنهكار صراعت دستگاهم

The principal part of this collection ends with the colophon, on fol. 187^a, giving the above-mentioned date, A. H. 1147, 22nd of Rajab; but on ff. 188^b-212^a a longer mathnawī follows by the same author, and composed, as he says on fol. 189^a, l. 8, six years after his heavy loss, i. e. A. H. 1149 (A. D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنکه نامش ذکر جانست
بعاصى بندگانش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710^b, where it is represented as a coherent mathnawī with inserted extracts from Arabic and Persian works and consisting of two *daftar*s, completed respectively A. H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A. H. 1156 (A. D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawī, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1^b and 188^b; small illuminations throughout; Nasta'liq; size, 8½ in. by 5½ in.

1699

Kulliyât-i-Nadrat (کلیات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Alī Fīṭrat 'Atâ-allâh, with the takhalluṣ Nadrat, the author of a *tadhkirah* described in No. 676 above, and completed A. H. 1149, 1150 (A. D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1^b:

الهى مشرق خورشيد عرفان کن دل مارا
بر افروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7¼ in. by 5 in.

1700

Kulliyât-i-Diwân (کلیات دیوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al-'abidin Birâdar (see fol. 114^b, l. 9), with the takhalluṣ Diwân, who flourished, according to the two dates which are found in this copy, viz. A. H. 1145 (A. D. 1732, 1733), on fol. 468^b, first line, and A. H. 1150 (A. D. 1737, 1738), on fol. 297^a, last line, about the middle of the twelfth century of the Hijrah.

Contents:

A. Complete index, on ff. 1^b-2^a.

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the *Kurân* and traditions, etc.:

1. رساله فیوض الفاتحه که تفسیر سورة الحمد است
بجامعیّت علوم اجمالیّه
فیض یابان فیوضات : beginning : غیبی را بهوای الخ

2. حاشیة رساله فیوض الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35^b, beginning: الهی آفتاب صبح عزت کن زبانم را الخ :

3. حلّ معنی حدیث نبوی صهیبه.

4. اظهار اسرار فاطمیّه.

5. رساله شمه الاسرار مرتضویّه.

6. رساله اتفاتیّه مذهبیّه.

7. نسخه دائره وجود و هیة.

8. نسخه اجویّه خمسة عربیّه.

9. تحقیق گردش آفتاب.

10. نسخه شرح بیت اول مثنوی مولوی روم.

11. نسخه شرح غزل اول دیوان حافظ شیرازی.

12. نسخه شرح ابیات مثنوی مولوی.

13. کتاب شرح سلم العلوم
التreatise on logic, by Kāḏī Muḥibb-allâh bin 'Abd-
alshakr Bahârî, who died A. H. 1119 (A. D. 1707, 1708),
see Loth, Arabic Cat., p. 153 sq., on fol. 176^b; this
part was completed A. H. 1150.

14. حلّ مستزاد مرزا بیدل.

15. حلّ معنی رباعی زن شاعره.

16. رسالة شرح ربع مجيب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304^b.

17. سؤال و جواب پيرو مرید هنگام ملاقات, on fol. 314^b.

18. رسالة رد منافق, on fol. 320^b.

19. استفسار شبه المتأدبين با دایه, on fol. 346^b.

20. نسخة رد غیرت حقیقی, on fol. 349^b.

21. حل معنی هر سه بیت مشهوره, on fol. 356^b.

22. تحقیق حدوث و قدوم کلام مجید, on fol. 359^b.

23. رسالة کلید سندر سنگار, a key to the *Sundar Singâr*, an erotic poem in Hindi, by *Sundar Mahâkawi*, dedicated to the emperor *Shâhjahân*, 1632, see *Bodleian Cat.*, Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1-35^b of the India Office Library), and *Garcin de Tassy*, *Histoire de la Littér. Hindouie*, etc. iii. p. 177, on fol. 362^b.

24. حل معنی لغزان شیخان املى, on fol. 375^b.

25. حل معنی لغز بدر چاچ, on fol. 379^b.

26. کتاب شرح ابیات غوامض مرزا جلال اسیر وغیره, on fol. 382^b.

27. سرایای دیوان, on fol. 415^b.

28. حسن دیوان, on fol. 419^b.

29. شرح اسرار طمر از ابیات دکهنی حضرت شمس (Wali-allah Shams, a poet of the Dakhan under 'Ālam-gir, who wrote a diwân in the dialect of his native country), on fol. 424^b.

30. دستور العمل و اختراعات تازه, on fol. 428^b.

31. کتاب انشای دیوان, on fol. 431^b.

32. ترتیب مجلس جشن, on fol. 464^b.

33. عرس حضرت امام علیه السلام, on fol. 468^b. This part was completed A. H. 1145.

34. آمد ابیات دکهنی, on fol. 473^b.

35. رویه ردیه, on fol. 477^b.

36. سبب قصیده دکهنی, on fol. 483^b.

C. Poetry :

37. *Diwân-i-Diwân* (دیوان دیوان), the lyrical poems of *Diwân*, on fol. 487^b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2 :

الهی آفتاب صبح عزت کن زبانم را
تجلی رنگ بست بنم معنی کن بیانم را

No date. The copy seems to be *Diwân's* autograph.

No. 221, ff. 520, ll. 19; good *Shikasta*; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5½ in.

1701

Diwân-i-Thâbit (دیوان ثابت).

Lyrical poems by *Mir Muhammad Afdal* (or *Afdal-aldin Muhammad*), with the *takhalluṣ* *Thâbit*, who was born at *Dihli* and died there the 13th of *Rabî I*, A. H.

1151 (A. D. 1738, July 1); see *Rieu* ii. p. 709^b; *A. Sprenger*, *Catal.*, pp. 154 and 578.

Contents :

Three short *mathnawis* in honour of God, the prophet, and 'Ali. Beginning of the first (در توحید و اظهار شوق) (و عرض نیاز بدرگاه بی نیاز):

خداوندا دلم را سادگی ده - زقید ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a *qaṣidah* in honour of 'Ali and followed by some *mathnawi*-baits. Beginning of the *qaṣidah*, on fol. 151^b :

گر شبی خیزد زغم آه از دل شیدای من
بگذرد از نه فلك آهنگ شیون را یمن

Beginning of the first ghazal, on fol. 152^a :

هست تا نام خوست در دل غم پیشه ما
نیست جز ذکر تو بر دفتر اندیشه ما

Dated the 24th of *Shawwâl* in the 30th year of *Muhammadshâh's* reign (= A. H. 1160, A. D. 1747, Oct. 29). This full *diwân*, of which this copy only represents a small portion, was collected by *Thâbit's* disciple *Band-i-'Ali*. *Thâbit's* son, *Mir Muhammad 'Azim Thabât*, who died A. H. 1161 (A. D. 1748), is likewise renowned as poet, see *A. Sprenger*, loc. cit.

No. 114, ff. 149-162, 2 coll., each ll. 19-20; very careless *Nasta'liq*; size, 8¼ in. by 4½ in.

1702

Diwân-i-Râjâ (دیوان راجا).

Lyrical poems by a poet with the *takhalluṣ* *Râjâ* (راجا) or *Râjah* (راجه), who is not mentioned in any *tadhkirah*. Copies of his ghazals are noticed in *Bodleian Cat.*, No. 1179, and *A. Sprenger*, *Catal.*, p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the *Hijrah*.

Contents :

Ghazals, without alphabetical arrangement, intermixed with a few *kiṭ'as* and *mathnawi*-baits, beginning as in the *Bodleian* and *Sprenger's* copies: روئیکه من

بدیدم اندر عیان نگنجد الخ

Dated A. H. 1158 (A. D. 1745). At the end of the *diwân* there is added by another hand a short fragment of a curious Persian prose-treatise in two bābs, viz.

باب اول در بیان محافظت

باب دوم در دانستن دیو و پری و کفار و عقابیت و سحر و مانند آن

No. 1625, ff. 1-17, 2 coll., each ll. 17; *Nasta'liq*; size, 9½ in. by 5½ in.

1703

Diwân-i-Ummid (دیوان امید).

Lyrical poems of *Kizilbashkhân*, whose original name was *Mirzâ Muhammad Ridâ*, with the *takhalluṣ* *Ummid*, a native of *Hamadân* and a pupil of *Mirzâ*

Tâhir Wahîd (see Nos. 1653-1655 above) and of Mir Najât (the lyrical poet and author of the famous mathnawî on wrestling, گل کشتی, who died A. H. 1126 = A. D. 1714; see Bodleian Cat., Nos. 1162-1165). He came to India under Bahâdurshâh and died in Dihli, A. H. 1159, 9th of Jumâdâ I (A. D. 1746, May 30). He left besides his Persian diwân a few Reklta verses; see Rieu ii. p. 711^b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Âtashkada, No. 776 (Bodleian Cat., col. 289), and Khulâṣat-alafkâr, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A. H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آهوی صد افگند صیادها
ای خراب از خلوه ات مانند سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The ḳasîdas, ḳiṭ'as, mukhammasât, mufradât and rubâ'is are entirely wanting here. On fol. 1^a and at the end this diwân is wrongly ascribed to Tâlib Âmulî (see Nos. 1524-1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1-27, 2 coll., each ll. 15-20; Shikasta; size, 7½ in. by 5½ in.

1704

Diwân-i-Sâmi (دیوان سامی).

Lyrical poems by a poet with the takhalluṣ Sâmi, identical with Khwâjah 'Abdallâh Sâmi, who was in the service of A'ẓamshâh and died under Muḥammadshâh (reigned A. H. 1131-1161 = A. D. 1719-1748) in Lâhûr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmi Jazâ'iri of Mashhad came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alibeg Sâmi is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

چون زبی برگی ندارد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarji'bands, mukhammasât, ḳiṭ'as, and a few rubâ'is, on fol. 133^a, beginning: ای دل چکنم که با تو سازم الخ.

A mathnawî, on fol. 146^a:

چهل تن بحکم قضا و قدر - بیکبار کردند عزم سفر

The copy ends, on fol. 148^b, without a date; on fol. 149^b the first seven baits of another mathnawî are written (whether belonging to the same poet or not, is impossible to say), beginning:

الهی گریه ام را تازگی ده - فغانم را بلند آوازگی ده

Many additions by other hands on the margin; on ff. 128-132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'liḳ; small illuminated frontispiece; size, 5½ in. by 3½ in.

1705

Diwân-i-Rahîm (دیوان رحیم).

A collection of ghazals by a poet with the takhalluṣ Rahîm, who is probably identical with Muḥammad Rahîmkhan Karâ'ilî, the son of Shâh Wirdî, the ruler of Karâ'il, with the takhalluṣ Rahîm, who was first at the court of Nâdirshâh (A. H. 1148-1160 = A. D. 1736-1747), and later on in the service of Muḥammadshâh, see Makhzan-algharâ'ib, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-alrahîm Khânkânân (No. 146), Mirzâ Rahîm (No. 147), and Mir Rahîm Farrâsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد تو گشت جوهر تیغ زبان ما
روشن بود چو آئینه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'liḳ, the last two pages in diagonal lines by a different band in Shikasta; size, 8½ in. by 4½ in.

1706

Muntakhab-i-diwân-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muḥammad Nizâm (or as he is called here in the colophon: Mirzâ Jalâl Miyân Nizâmkhân) with the takhalluṣ Mu'jiz, who was an Afghân of Kâbul and died at Dihli A. H. 1162 (A. D. 1749); see A. Sprenger, Catal., pp. 129, 159, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A. H. 1205 (A. D. 1790, 1791) by his pupil Ghulâm Murtadâ Surûri, who was still alive in A. H. 1211 (A. H. 1796, 1797), in Lucknow, and excelled also as poet, see his diwân, ib., pp. 948-950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubâ'is and fards (on ff. 1^b-287^b), some mukhammasât (on ff. 287^b-290^b), and a full series of rubâ'is at the end (on ff. 290^b-309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینها
چون داغ لاله رانده در آتش سفینها

Two hemistichs omitted on fol. 79^a.

Copied at the request of Miyân Rahîmkhân, the son of Rahmatkhân, and dated the 2nd of Dhû-alka'dah, A. H. 1163, the third year of the emperor Aḥmadshâh's reign (=A. D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'liḳ; size, 9½ in. by 5½ in.

1707

Diwân-i-Mukhlis (ديوان مخلص).

Lyrical poems by Râi Anand Râm Mukhlis, a Khatri of Dihli, son of Râjah Mardi Râm, a Khatri of Lâhûr; he was a pupil of Bidil (see Nos. 1676-1686 above), was appointed wakil of the Nawwâb I'timâd-aldaulah Kamar-al-dînkân Bahâdur, A. H. 1132 (A. D. 1720) in Muḥammadshâh's reign, and died A. H. 1164 (A. D. 1751), in the fourth year of Ahmadshâh's reign. His house in Dihli was frequented by many poets and learned men. He left besides his Persian diwân some Rekhta poetry, a collection of letters, edited A. H. 1149 (A. D. 1736, 1737), a history of the war of Nâdirshâh with Muḥammadshâh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled *ممرآت الاصطلاح*, and composed A. H. 1158 (A. D. 1745); comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-algharâ'ib, No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175^a, beginning:

الهی آب و رنگ شور بلبل ده بیانم را
زیرگ لاله قدری خونچکان تر کن زبانم را

Rubâ'is, on fol. 255^b, beginning:

فصل گل و جوش ابر سرمست بر آ
مخلص آگرت ذوق طرب هست بر آ

This copy was written in the poet's lifetime and dated the 10th of Rabî' al-thâni, A. H. 1157 (twenty-sixth year of Muḥammadshâh's reign = A. D. 1744, May 23).

No. 2098, ff. 175-260, 2 coll., each ll. 14; Nasta'liq; size, 8¾ in. by 5 in.

1708

Diwân-i-Wâlih (ديوان والہ).

The lyrical poems of Nawwâb 'Alikulikhân Dâghistânî Shankhâl, with the takhalluṣ Wâlih, who was born A. H. 1124 (A. D. 1712), in Iṣfahân, as son of Muḥammad 'Alikhân; the rising power of Nâdirshâh drove him from Persia and he fled to India, where he arrived A. H. 1147 (A. D. 1734, 1735), and entered Muḥammadshâh's service; here he composed in A. H. 1149 (A. D. 1736, 1737) a mystical mathnawi *الهدا* or the 'star of guidance,' followed by another of romantic character, the *مرزا نامہ* (see A. Sprenger, Catal., p. 589), and in A. H. 1161 (A. D. 1748) his famous *tadhkirah* *رياض الشعرا* (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143-147, etc.). He died in Dihli A. H. 1169, 1st of Rajab (A. D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086^a; *Khulâṣat-alafkâr*, No. 301 (Bodleian Cat., col. 312), and *Makhzan-algharâ'ib*, No. 3018 (ib., col. 393). His diwân, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A. H. 1157 (A. D. 1744, 1745); his love-adventures with his cousin Khadijah Sulṭân have been treated in a mathnawi by Faḳîr (see No. 1711 below).

This copy contains:

Kaṣidas, without any order, beginning (as in the Bodleian copy):

متم که نیست مرا در جهان شبیه و مثال
مگر خدای غفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57^a:

عالم برزند رشک بعیش مدام ما
گر عکس چهره تو در افتد بجام ما

The first ghazal, quoted in the *Makhzan-algharâ'ib*, is found here on fol. 58^a.

Kiṭ'as and a few mathnawi-baits at the end, beginning, on fol. 99^a:

گلی از خارزار دشت فنا - بریاض بقا فرستادم

This too agrees with the initial kiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44-101, 2 coll., each ll. 17; careless Nasta'liq; size, 8¼ in. by 4½ in.

1709

Diwân-i-Shahid (ديوان شهيد).

The large diwân of a modern poet with the takhalluṣ Shahid, who is probably identical with Mirzâ Muḥammad Bâḳir Shahid, who was still alive in A. H. 1169 (A. D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahid of Kashmir is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

زهی اندیشه ذات تو مستغنی زدقتهها
زوصف پشت بر دیوار حیرت مانده فطرتهها

Kiṭ'as, tarkibbands, kaṣidas, short mathnawis, and rubâ'is, on fol. 370^b; beginning of the kiṭ'as:

ای شهید هوا دلت تا کی - آرزومند آرزو باشد

The first mathnawi, on fol. 446^a, begins:

خداوندان کریم کارسازان - قدیمان قادران عاجزان

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Haidarâbâd.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'liq; size, 8¼ in. by 5 in.

1710

Kulliyât-i-Faḳîr (کلیات فقیر).

The poetical works of Mir Shams-aldin Faḳîr 'Abbâsi, who was born at Shâhjahanâbâd A. H. 1115 (A. D. 1703, 1704), and perished A. H. 1180, according to one *tadhkirah* only A. H. 1181 (A. D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394-396; *Khazâna-i-'âmirah*, No. 95 (Bodleian Cat., col. 258); *Khulâṣat-*

alkalâm, No. 52 (ib., col. 299); Khulâsat-alfakâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called کتبات, Faḳîr wrote two mathnawis, viz. the والہ و سلطان (see the following copy) and the شمس القحی, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, the وافیه فی علم العروض, and the والقافیه, on metres and rhyme, in a مقدمه, two رکن, and a خاتمه, and the خلاصه البدیعی, on tropical figures, in a مقدمه, two فصل, and a خاتمه (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhalluṣ Maftûn.

Contents :

I. Diwân, consisting of

1. Kaşidas, tarjî's, and tarkibbands, on fol. 1^b, beginning :

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را زبام آسمان انداخته

2. Kitâs and chronograms, on fol. 46^b, beginning :

سؤالی کرد با من نکته‌دانی
که ای جانم بسر غیب همدم

3. Ghazals, in alphabetical order, on fol. 54^b, beginning :

ای در طلب نام تو آواره نشانها
گم کرده ره معنی وصف تو بیانها

4. Rubâ'is, on fol. 155^b, beginning : اسم الله که هست :
سرمایه جان الخ

II. Mathnawis, viz.:

5. Durr-i-maknûn (درز مکنون), the hidden pearl, or the story of the daughter of the Kaîsar of Rûm, ملیکه, or نرجس خاتون, and the Imâm Ḥasan 'Askari, composed A. H. 1169 (A. D. 1755, 1756), beginning, on fol. 167^b:

خداوندا ره تفرید بنما - بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawi is called In mawla, the birth and miracles of Imâm Mahdi.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281^b, beginning :

مرحبا ای صبح ایام وصال - مرحبا ای آفتاب بیزوال
composed A. H. 1163 (A. D. 1750).

7. Mathnawi dar wâq'ia-i-jânsûz-i-Karbalâ (مثنوی در واقعه جانسوز کربلا), the heart-burning calamity of Karbalâ, on fol. 286^b, beginning :

باز از ماه محرم در جهان - تازه شد داغ مصیبت دوستان

8. Mathnawi darta'rif-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtkhân Bahâdur (مثنوی در تعریف دولتخانه نواب امیر الامرا ساداتخان بهادر

palace of the Nawwâb Sâdâtkhân Bahâdur, on fol. 289^b, beginning :

دگر بر روی طبع نکته پرداز
دری گردیده از فیض سخن باز

9. Taşwîr-i-maḥabbat (تصویر محبت), the image of love, or the story of Râmçand the son of the Betel-seller, on fol. 294^b, beginning :

خداوندا دلی ده شعله سانم
که از سوزش فتد آتش بجانم

Composed A. H. 1156 (A. D. 1743), the title being a chronogram.

Dated the 22nd of Dhû-alhijjah, A. H. 1184 (A. D. 1771, April 8), by Muḥammad Ḥusain Ghûrî.

No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nasta'liq; size, 8½ in. by 4¾ in.

1711

Wâlih u Sulṭân (واله و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadijah Sulṭân or Khadijah Begam, daughter of Ḥasan 'Alikhân, by the same Shams-aldin Faḳîr, composed A. H. 1160 (A. D. 1747), see fol. 107^a, ll. 11-13, where two chronograms are given, viz. شخص معنی and نظم منیع.

Beginning :

ای واله حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date.

No. 392, ff. 111, 2 coll., each ll. 15; Nasta'liq; size, 10¾ in. by 5½ in.

1712

Diwân-i-Ḥazîn (دیوان حزین).

A collection of poetical works by Shaikh Muḥammad 'Alî Jilânî Ḥazîn, the well-known author of the تذکرة الاحوال (his autobiography) and the تذکرة المعاصرین (or biographies of contemporary poets), written A. H. 1154 (A. D. 1741) and 1165 (A. D. 1752) respectively; see Nos. 677-679 above. He wrote four diwâns, the last of which he completed A. H. 1155 (A. D. 1742), and died in Banâras the 13th of Jumâdâ I, A. H. 1180 (A. D. 1766, Oct. 17).

Contents of this collection :

A short preface in prose, on fol. 1^b, beginning :
انت الظاهر فلیس فوق شیء - وانت الباطن فلیس دونک شیء - آن نور ماه وانجم از پرتو تو تابى - خاک ز عزت تو هر ذره آفتابى، لا احصى ثناء عليك انت کما اثنت علی نفسک والقلوب علی من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ

Ghazals, in alphabetical order, on fol. 2^b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بیمایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Rubá'is, on fol. 201^a:

شد صید خم زلف رسائی دل ما
افتاد بدام ازدهائی دل ما

Muḳaṭṭa'at, on fol. 218^b, interspersed with a few *ḳaṣidas*, the first of which (on ff. 226^b-227^b) was composed, according to the last bait, A. H. 1132, the 7th of Shawwâl (A. H. 1720, Aug. 12).

Mathnawis, on fol. 230^a; the *first* is entitled *چمن وانجم*, and begins:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را آنچمن ساخت

It breaks off on fol. 236^b, l. 2, but is continued on ff. 243^a-245^a; the *second* is called *تذکرة العاشقین* and begins on fol. 236^b, l. 4:

سائی زمی موحدانه - ظلمت بر شرک از میانه

This breaks off on fol. 240^a, l. 4, but a short chapter on fol. 242^b, l. 5 to fol. 243^a, l. 3, simply styled *مثنوی*, seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the *خرابات*, beginning, on fol. 240^a, l. 6:

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242^b, l. 3.

No date. Complete copies of Ḥazîn's poetical works (*کلیات حزین*) are described in Bodleian Cat., No. 1184, and A. Sprenger, Catal., p. 425; copies of his *diwân* in Rieu ii. pp. 715-717; a copy of his seven *mathnawis* in Bodleian Cat., No. 1185; extracts from the *خرابات* are noticed in W. Pertsch, Berlin Cat., p. 696, No. 6, some of his *ḳaṣidas*, ib., p. 695, No. 1. Ḥazîn's poetical works, with the addition of his autobiography and his *tadhkirah*, have been lithographed under the title of *کلیات حزین*, in Lucknow, A. H. 1293. Among other prose-treatises of the same Ḥazîn are to be mentioned the *رساله در خواص* on farriery, the *رساله فرسنامه* or *تذکرة صیدیة* on zoology, the *رساله در اوزان* or *مقال و درهم و دینار و غیره* and on legal measures in Khurâsân (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Aḥmadshâh Abdâlî (W. Pertsch, Berlin Cat., p. 54, No. 11); and the *واقعات ایران و هند*, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

IND. OFF.

1713

Ghazaliyyât-i-Ḥazîn (غزلیات حزین).

A large collection of ghazals only, in alphabetical order, by Ḥazîn, beginning, on fol. 9^b (as in the preceding copy): *درین دریای الخ*. They were transcribed in the very year of Ḥazîn's death, A. H. 1180. On ff. 1^b-8^a another hand has written in diagonal lines a series of *ḳaṣidas* and *ḳiṭas* by the same Ḥazîn, beginning, on fol. 1^b:

مستخر کرده حسن فتنهگر دلهای مفتونرا
سواد داغ سودا خیمه لیلیست مجنونرا

This additional part is dated in the month Shawwâl, A. H. 1172 (A. D. 1759, June). Another complete copy of Ḥazîn's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'liq; the first eight leaves written by another hand in diagonal lines; size, 11 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1714

Wâḳi'ât-i-Îrân u Hind (واقعات ایران و هند).

Short historical memoirs by the same Ḥazîn (see fol. 2^b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A. H. 1134 to 1154 (A. D. 1722-1741), beginning with the 'calamities of Iṣfahân and the prevalence of the Afghân power' (حادثات اصفهان و استیلای افغانه). They open thus: *الحمد لولیه و نشکر علی نعمائه و نسائه اللقی و نعتصم الخ*.

This copy is dated the 17th of Muḥarram, A. H. 1183 (A. D. 1769, May 23), by Shaikh Karimbakhsh.

No. 1306, ff. 60, ll. 11; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 6 in.

1715

Najibnâma (نجیب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najib-aldaulah or Najibkhân, who was nominated by Aḥmadshâh Durrânî A. H. 1170 (A. D. 1756, 1757) Amir-alumarâ, and retained the absolute mastership of Dihlî until his death in A. H. 1185 (A. D. 1771), comp. Rieu i. p. 306, where a special history of Najibkhân is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A. H. 1184=October, 1770). This *mathnawî* was composed by Muḥyi-aldîn, son of Abû-alḥasan (see, for instance, fol. 138^b), with the *takhalluṣ* Dhauḳî (see fol. 133^a, l. 4, fol. 139^b, l. 5, fol. 184^b, l. 2, etc.), the same who wrote *ḳaṣidas* in praise of the principal Shaikhs of the Kâdiri order under the title of *مدائح المشایخ* (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this *mathnawî* proves:

کنم ختم این نامه بر نام غوث

The date of composition does not appear.

According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Šafar, A. H. 1213 (A. D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131-199, 2 coll., each ll. 11; Nasta'liq; size, 8½ in. by 6½ in.

1716

Anwarnâma (انورنامه).

A mathnawî, celebrating the exploits of Nawwâb Anwarkhân (or Anwar-aldinkhân), the ruler of the Carnatic, who died A. H. 1162 (A. D. 1749), by Mir Muḥammad Isma'ilkhân, with the takhalluṣ Abjadî, who had been tutor of Anwarkhân's son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (A. H. 1163-1210=A. D. 1750-1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A. H. 1189 (A. D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the *توزک والجاهی* is described, a special history of the Carnatic, based on this Anwarnâma, with a eulogium of Abjadî, by Munshî Burhân (or Burhânkhân) bin Ḥasan, who completed the muḥaddimah and the first daftar A. H. 1200 (A. D. 1786). This mathnawî was composed in A. H. 1174 (A. D. 1760, 1761), see fol. 276^a, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadî wrote besides a Persian diwân, containing ghazals and rubâ'is (see A. Sprenger, Catal., p. 307), and a Rekhta diwân, likewise containing ghazals and rubâ'is, with a few kiṭ'as at the end (preserved in No. 2512 of the India Office Collection, dated A. H. 1192, 15th of Muḥarram=A. D. 1778, Febr. 13).

This mathnawî begins:

خدایا توئی شاه فرمان روا - توئی آفریننده ما سوا

The story itself begins, on fol. 10^b, with this heading: در بیان آغاز داستان انور نامه و ذکر ریاست و محاربات ذوّاب انور الدینخان الخ

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

1717

La' l u Gauhar (لعل و گوهر).

The love-story of La' l and Gauhar (ruby and pearl), a mathnawî based upon older sources and completed A. H. 1192 (A. D. 1778), by Ḥasan 'Alî 'Izzat, who was commissioned to write this poem by Nawwâb Faṭḥ 'Alikhân Bahâdur, better known as Tipû Sulṭân (who succeeded his father Ḥaidar 'Alikhân in the government of Maisûr, A. H. 1197=A. D. 1782).

Beginning, on fol. 8^b:

الهی ده زعین لطف و رافت
بگلنزاری (بگلنزار) کلام بوی الفت

It concludes on fol. 69^a; the date appears in the last verse but two:

ز هجرت یکهزار و صد و هشتاد
که بود ایتنا عشر بالای تعداد

A version of the same story and with the same title (قصه لعل و گوهر) in Dakhni verses is preserved in No. 2495, ff. 83^a-97^b of the India Office Library.

On ff. 1-5^a there are written by another hand some mystical tracts, beginning: بدانکه این رساله دم از خواص الحیات نوشته می شود، آفتاب و ماهتاب هر چه تأثیر الخ

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawî are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nasta'liq; size, 8½ in. by 6½ in.

1718

Diwân-i-Wafâ (دیوان وفا).

Lyrical poems of Mirzâ Sharaf-aldin 'Alî alḥusainî of Kumm, with the takhalluṣ Wafâ (see fol. 2^b, last line, and fol. 3^a, first line), who was, according to the Makhzan-algharâ'ib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mirzâ Muḥammad Ḥâshim Ḥusainî Kummî from father's side, and of Maulânâ 'Abd-alrazzâk Fayyâd from mother's side. According to Ḥairat's *مقالات الشعرا* (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A. H. 1162 (A. D. 1749) to India and lived at Dihli in Wâlih's house. The Makhzan-algharâ'ib, on the other hand, asserts that he reached Dihli still in Muḥammadshâh's reign, and the Âtashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A. H. 1183 (A. D. 1769, 1770); if the latter remark is correct, he must have gone to Dihli about A. H. 1152, 1153 (A. D. 1739, 1740). According to the same Âtashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A. H. 1194 (A. D. 1780). Another copy of his diwân is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1^b, beginning: بهترین حمدی که عندلیبان شیرین زبان گلشن نظم در گلزار معانی الخ

Kaṣîdas, in honour of the prophet, 'Alî, and the Imâms, some also in praise of 'Alî Kulikhân Bahâdur, i. e. Wâlih, the poet (see above and No. 1708), beginning, on fol. 8^b: مبادا همچو من بیجا کسی از خان ومان خیزد الخ

Ghazals, in alphabetical order, on fol. 36^a, beginning:

الهی خون بجوش آوردمی تیغ زبانم را
برنگین جلوگی دست و گریبان کن بیانم را

Rubâ'is, with some tarji'ât at the end, on fol. 96^b, beginning:

مائیم که خون دیده آرایش ماست الخ

Incomplete at the end; the mathnawi *لؤلؤ منظوم* found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9; Nasta'liq; size, 7½ in. by 5¼ in.

1719

Tipûnâma (تیپونامه).

A mathnawi, composed in honour of the warlike exploits of Tipû Sultân (see No. 1717 above), by Ghulâm Ḥasan, who (according to Garcin de Tassy, *Histoire de la Littér. Hindouie etc.*, i. p. 543) is identical with Ḥasan 'Alikhân of Kirmân. He wrote this poem at Tipû's request, and finished it the 25th of Ramaḍân, A. H. 1198 (A. D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called *داستان*. The above title appears here on fol. 118^a, l. 3, fol. 119^b, l. 2, fol. 120^b, l. 3 ab infra, and fol. 206^a, l. 4 ab infra: *که تیپونامه است این نام*. The heading of the forty-ninth or last *dâstân* gives the title as *شه نامه بنام تیپو سلطان* (the same in No. 1721 below); on fol. 119^a, l. 2 ab infra appears as designation: *فتح نامه نامدار باسم پادشاه سلطان*. The mathnawi is commonly styled *فتح تیپو بهادر*. Beginning:

بگویم حمد رب العالمین است
ضیا بخشنده ایمان ما و طین است

Dated the 14th of Dhû-alka'dah, A. H. 1221 (A. D. 1807, Jan. 23). A similar, but less extensive mathnawi in Rekhta verses, celebrating the exploits of Tipû Sultân and composed by the same Ghulâm Ḥasan in twenty-three *dâstân*, is preserved in No. 2499 of the India Office Collection. Garcin de Tassy, loc. cit., seems only to have known this Hindûstâni version, but not the longer and more important Persian one.

No. 3057, ff. 113-206, 2 coll., each ll. 15; large Nasta'liq; size, 8½ in. by 5½ in.

1720

Another copy of the same.

The title *تیپو نامه* appears here on fol. 7^a, l. 7, fol. 8^a, l. 10, fol. 9^b, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muḥammad Isma'îl. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13-14; Nasta'liq; size, 9½ in. by 6½ in.

1722

Diwân-i-Āzâd (دیوان آزاد).

Lyrical poems by Mir Ghulâm 'Ali Ḥusaini Wâsiṭi Balgrâmi, with the takhalluṣ Āzâd, who has been

mentioned already as the first editor of the *مآثر الامرا* and as author of the *روضه الاولیا*, the *مآثر الکرام*, the *سرو آزاد*, and the *خزانة عامره* (see above, Nos. 622 sq., 655, and 682-690); he died towards the end of A. H. 1200 (A. D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

بر آراز مَدِّ بسم الله تیغ خوشمقالی را
مستحرکن سواد اعظم نازک خیالی را

A few rubâ'is and ta'rikhât, on fol. 94^b sq.

No date. This copy is probably Āzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this diwân in A. Sprenger, *Catal.*, p. 364. A detailed biography with a full list of Āzâd's Persian works is noticed in Rieu iii. p. 978^a (the *غزلان الهند*, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, *Berlin Cat.*, p. 1001; it was composed A. H. 1177 (A. D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 8½ in. by 4½ in.

Poets who died between A. H. 1200 and 1300.

1723

Diwân-i-Minnat (دیوان مَنّت).

The minor poems of Mir Kamar-aldin, with the takhalluṣ Minnat, who was born at Dihli about A. H. 1159 (A. D. 1746), went to Lucknow A. H. 1191 (A. D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A. H. 1207 (or according to others 1208=A. D. 1792-1794), comp. A. Sprenger, *Catal.*, pp. 171, 258, 259, and 498.

Contents:

Ḳaṣidas, on fol. 1^b, beginning:

زهی بسویتو هرکس بغیر تو محتاج
گدای کوبتو فارغ زنگ افسرو تاج

A mathnawi, on fol. 65^a, beginning:

حَبَدًا صانع صورت گر معنی پرداز
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and *kit'as* at the end), on fol. 78^b, arranged in alphabetical order, beginning: *بآب زرسد تحریر بسم الله عنوانها الخ*.

The initial poem of Sprenger's copy is missing here. No date. The copyist was Mir Wilâyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shikasta âmiz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1^b and 78^b; ff. 1^b, 2^a, 78^b, and 79^a luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63^b, 64, 77, and 78^a are left blank; size, 9½ in. by 5½ in.

1724

Kiṣṣa-i-Hir u Rânjhâ (قصهٔ هیر و رانجه).

The story of two Panjabi lovers, Hir and Rânjhâ (or Rânjhan), a romantic mathnawî by the same Minnat, composed A. H. 1195 (A. D. 1781), see the chronogram: *قصهٔ عشق هیر و رانجه*, and dedicated to Mr. R. Johnson.

Beginning:

خداوندا طلسم راز بگشای - بمن سر نیاز و ناز بنمای

The oldest poetical version of this tale (the original of which was composed in Hindi by Damodar) in Persian is by Âfarîn (who died at Lâhûr A. H. 1154 = A. D. 1741), written about A. H. 1143 (A. D. 1730, 1731), and sometimes styled *ناز و نیاز*, see Rieu ii. p. 710; A. Sprenger, *Catal.*, p. 317. A Hindûstânî adaptation of the same by Maḳbûl has been translated by Garcin de Tassy, *Revue de l'Orient*, 1857. Another Persian version, in prose and verse, was made A. H. 1157 (A. D. 1744), by Mansârâm Munshî, see Rieu ii. p. 770^b.

No. 1318, ff. 27-65, ll. 15; large and clear Nasta'liq; size, 9½ in. by 5½ in.

1725

Mathnawî-i-Kajkulâh (مثنوی کج کلاه).

The second volume (دفتر دوم) of a mystical mathnawî in imitation of Jalâl-aldîn's famous mathnawî, containing stories of a theosophical and Sûfî tendency, by Âwandghana (ابر سرور = 'cloud of happiness,' *آندنگهن*, see fol. 56^a, l. 12), with the takhalluṣ Khwush (خوش, see *ib.*, l. 11), who completed this second volume in the month of Safar, A. H. 1209 (A. D. 1794, September). The mathnawî bears the title of Kajkulâh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Sûfî), see ff. 30^a, l. 9; 43^b, l. 12; 49^b, l. 11; 56^a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56^a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. *قصهٔ حضرت ضیا لقی و فرخ شاه*, disputation between Diyâ-alḥaḳḳ and Farrukhshâh, on fol. 1^b, beginning:

بشنو از طوطی حکایت میکند
شکر گوید نه شکایت میکند

2. *حکایت سکندر پادشاه ذو القرنین*, the story of Alexander Dhû-alḳarnain, and the four advices he gave to his sons and wazîrs in his last hour, on fol. 27^a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. *حکایت نانک شاه درویش و پادشاه*, the story of the darwish Nânakshâh and the Pâdishâh, on fol. 30^a, beginning:

بشنوید ای دوستان قصهٔ عجیب
این سوانح نیک مرد پر غریب

4. *حکایت آن دهقان که ارادهٔ کشتن دیگری کرده بجای*, story of the Dihkân, who wanted to kill another one and instead of that killed his own son, on fol. 33^b, beginning: *بشنوید ای دوستان قصهٔ غریب الخ*.

5. *قصهٔ پیر مصری و حضرت موسی*; the story of the old Egyptian and Moses, on fol. 35^a, beginning: *بشنوید ای دوستان این داستان الخ*.

6. *حکایت دارا شکوه بی اندوه و شاه لال درویش حق*, the story of prince Dârâ Shukûh and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42^b, beginning:

این حکایت پادشاه هندوستان
گوش داده بشنوید این داستان
بود یک شه نام آن دارا شکوه
در تحمّل بردباری هم چوکوه

Prose-treatises, containing a debate of prince Dârâ Shukûh with Bâbâ La'l (لعل), on questions of Hindû theosophy, are described in Bodleian Cat., col. 758, No. 14; Rieu ii. p. 841^b (where the Hindû sage is called La'ldâs, *لعلداس*), and iii. p. 1034^a (where he is called, as here, Bâhâ Lâl); similar disputations of the prince are noticed in W. Pertsch, *Berlin Cat.*, p. 45, No. 50 (where the Shaikh Muhibb-allâh Allâhâbâdi is interviewed), and p. 1028, No. 2.

7. *حکایت حضرت موسی (عیسی) و اعرابی*, the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43^b, beginning: *بشنوید ای دوستان در قصهٔ مرد گمشده و زن بدکار او*.

8. *حکایت سلیمان پیر و سلیمان پیغمبر*, the story of old Solomon (the wood-merchant, *سولیمان فروش*, as he is called) and Solomon the prophet (king Solomon), on fol. 49^b, beginning:

بشنوید ای دوستان این داستان
بهر حق جوینان و مردم راستان

A certain laxity in the metrical treatment, omission of Idâfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A. H. 1209, and finished the 16th of Rabî'alawwal (A. D. 1794, Oct. 11). A large picture on fol. 1^b.

No. 2914, ff. 56, 4 coll., each ll. 23; Nasta'liq; size, 12½ in. by 9½ in.

1726

Bakhtyâr-nâma (بختیارنامه).

A very modern adaptation of the famous Bakhtyâr-nâma, see No. 859, 2 above, and Bodleian Cat., No. 475, 3 (col. 436), in Persian verse, made A. H. 1210 (see fol. 142^a, l. 2) = A. D. 1795, 1796, by Kadkhudâ Marzubân (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل - که آتش گلستان کند بر خلیل

Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142^a.

Ff. 143^a-154^a contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصه خواجه سعید و خواجه مسعود بازرگان و حکایت عوض الحیر و حکایت سگ و عفریت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

Bibliotheca Leydeniana.

No. 2668, ff. 154, 2 coll., each ll. 18-20; Nasta'liq; size, 12½ in. by 7½ in.

1727

Diwân-i-Âftâb (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173-1221=A.D. 1759-1806), with the takhalluṣ Âftâb; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 318; J. Aumer, p. 40, etc. He is also known as a Hindûstâni poet, see Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta diwân a Rekhta mathnawî from his pen is also noticed, entitled منظوم اقدس and containing the story of the king of China, Muẓaffarshâh.

This diwân contains only ghazals, in alphabetical order, beginning (as in the usual copies of Âftâb's poems):

الهی از کرم چون پادشاهی دادۀ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

No date. Quite modern copy.

No. 210, ff. 60, 2 coll., each ll. 13; very distinct Nasta'liq; size, 9 in. by 6½ in.

1728

Rahîmâ (رحیما).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muhibb-alḥaḳḳ, who completed it on the عيد الفطر or festival of the breaking of the fast, i.e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22^b, last mukhammas (styled تاریخ کتاب و اسم مؤلف).

Beginning:

بحمد الهی زبان کن روان - رحیم است دستار روزی رسان

Dated, on fol. 23^a, the 20th of Şafar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23^b there is added by the same Muhibb-alḥaḳḳ a ḳaṣidah in honour of Mr. Jenkins (مستر جنکینس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا - مصدر جود و سخا

مخزن مهر و وفا - معدن علم و حیا
ساعد تو با ظفر - سگه تو بر سیم و زر
سرو قدس خوب تر - سایه چو ظلّ هما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'liq; size, 14 in. by 10½ in.

1729

Kulliyyât-i-Shâ'ik (کلیات شائق).

Complete poetical works of Mir Ghulâm Husain, with the takhalluṣ Shâ'ik, the son of Sayyid Faṭḥ 'Alī alradawī aljalīsī, who flourished under Ghâzi-aldin Haidar, the eldest son of Nawwâb Sa'âdat 'Alikhân of Oudh (Ghâzi-aldin Haidar succeeded his father as ruler of Oudh A.H. 1229=A.D. 1814, and died A.H. 1243=A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Ḳaṣidas, on fol. 1^a, beginning:

نور بخش مهر و ماء و لؤلؤ لالاستی
جلوه ساز گلشن و هم لعل و هم خاراستی

They are chiefly in praise of God, Muḥammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17^b, beginning:

بنام خداوند دبان دین - ضیا بخش دلها به نور یقین

Ghazals, in alphabetical order, on fol. 35^b, beginning:

بدرد عشق تو دارم چو دین و دنیی را
بریده ام زدل خویشتن تمتی را

Rubâ'is, on fol. 99^a, the first two *not* in the usual rubâ'i-metre; beginning of the initial quatrain: درد
بنهان چو بدل داشتم از دلبر خویش الخ

Beginning of the first rubâ'i in the usual metre (the third of the series): این سوزش عشقت بجگر داشتیست الخ

Ḳiṭ'as and chronograms, on fol. 103^a, beginning:

تنگ روزی چو شد و تلخی نش
یکی از اهل عرب پشت دو تا

The ta'riḳh on Mirzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107^a: حالا بکسوف آمد = ماهی (read ماء) سخن اردو (A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihli was a well-known Rekhta poet who composed, among other works, a يوسف و زلیخا in Hindûstâni, see A. Sprenger, Catal., p. 297.

The last ta'riḳh is on the death of Sayyid Ḥasan-bakhsh, which took place the 10th of Muḥarram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحة سید الشهداء) for Ḥusain, the martyr of Karbalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'liq; size, 10 in. by 7 in.

1730

Diwân-i-Khâkân (دیوان خاقان).

The poems of Fath 'Alī Shâh of Persia (reigned A. H. 1212-1250=A. D. 1797-1834), who used Khâkân as his takhalluṣ; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A. H. 1227 (A. D. 1812), in the presence of the royal author himself, in Tâhrân, see the following Persian note on fol. 1^a:
این دیوان همیون موسوم به دیوان خاقان در سنه ۱۲۲۷ عیسوی مطابق سنه ۱۲۲۷ هجری در حضور مصنف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافه طهران تصحیح یافت.

Contents:

Dibâca, on fol. 1^b, beginning: *ناظم العوالم بدیع المناظم احتیس هواة واحترس عماء الخ*

This introduction, as well as the shorter prefaces, prefixed to the various portions of the diwân, and the khâtimah were written by the minister and court-poet of Fath 'Alī Shâh, Mirzâ 'Abd-alwahhâb, with the takhalluṣ Nashât, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashât's authorship of these prose-portions.

Ḳaṣidas, on fol. 7^a, beginning:

*چشمت زسحر جادوی بابل نشان دمد
زلقت نشان زسنبل باغ جنان دمد*

Preface to the ghazals, on fol. 14^b, beginning: *مطلع هر کلام براءت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ*

Ghazals, in alphabetical order, on fol. 16^a, beginning: *از مهر روی گلرخان در سینه دارم خارا الخ*

Tarkibbands with a dibâca in three lines, on fol. 85^b. Fards, *ḳiṭ'as*, and other minor poems, again with four introductory lines in prose, on fol. 88^b.

Rubâ'is (with two lines as introduction), on fol. 95^b. Marâthi or elegies (likewise prefaced by two lines in prose), on fol. 97^b.

Short mathnawis (with three lines in prose), on fol. 100^b; among them a *ṣatī* name, on fol. 102^a, beginning:

*چمن تازه شد باز چون روی یار
بده ساتی آن باده خوشگوار*

Khâtimah, on fol. 107^b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12; Nasta'liq; most artistically executed frontispieces in rich colours on ff. 1^b, 14^b, and 16^a; ff. 1^b, 2^a, and 14^b-16^a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9¼ in. by 5½ in.

1731

Gham n 'Ishrat (غم و عشرت).

A mathnawî by Amir Cānd of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahârâjah Ranjīt Singh, the Sikh ruler of the Panjâb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogium on prince Nûnihâl Singh, Kharaj Singh's son, see ff. 5^a, 7^a, and 8^b. The title of the poem appears on fol. 9^a, l. 3: *مستی باسم غم و عشرتست*.

It must have been composed soon after Ranjīt Singh's death, in 1839 or 1840 (A. H. 1255, 1256), as both Kharaj Singh and Nûnihâl Singh died in November of that year.

Beginning:

بنالم ز گردون ضحاک کار - که جم عشرتانا بر آرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lâhûr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13; large Nasta'liq; size, 9¼ in. by 6½ in.

1732

Diwân-i-Shauḳ (دیوان شوق).

The lyrical poems of Allâhjûyâ (الله جویا) with the takhalluṣ of Shauḳ, who died, according to the prose-preface (fol. 2^b, ll. 1-3), A. H. 1263, 13th of Dhû-ahjijjah (A. D. 1847, Nov. 22), near Gujarât.

Contents:

Prose-preface, on fol. 1^b, a eulogium of the poet by his son, beginning:

*طرفه نبود گر فدا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچه دیوان شوق*

(or according to a various reading on the margin in the second hemistich: *کنز دلش زد سر برون الخ*).

Ḳaṣidas, ghazals, rubâ'is mixed, in alphabetical order, beginning, on fol. 5^b:

*الا یا ایها الطالب اقم فی العشق و اکملها
که گر همت بود آسان نماید جمله مشکلها*

Short mathnawis at the end (ff. 65^b, last line-79^b, last line). Copied by Ghulâm Muḥammad, A. H. 1270, (A. D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The diwân of an elder poet, with the takhalluṣ Shauḳ, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'liq; size, 10¼ in. by 5¼ in.

1733

Majmū'a-i-tasnifāt-i-Ākhund Sayyid Saif-aldin Kashmiri (مجموعه تصنیفات آخوند سید سیف الدین) (کشمیری).

The complete poetical and prose works of a modern Kashmirian poet, Mir Saif-aldin Ākhund, with the takhallus Saif (fol. 11^a, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270=A. D. 1854, see ff. 10^b, 78^a, etc.), in Lūdiyāna (لودیانہ), in the province of Dihli, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmirian dialect, considerably mixed with Persian.

Contents :

1. قطعات سلامیه با صنائع و رموز حروف سلام, on fol. 1^b, a number of twenty-three highly artificial Persian *kiṭ'as* setting forth the hidden meaning and the secret qualities of the letters in the words سلام (*kiṭ'as* 1-19), الهی (کیت'اس 20 and 21), دعا (*kiṭ'ah* 22), and الهی (*kiṭ'ah* 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11^a), in which the author states that he composed the first eleven *kiṭ'as* during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first *kiṭ'ah* :

سلام تافته انوار بسم از سینش
خواص اللّٰهش از لام برزده اعلام

Written by the author himself in the month Shawwāl, A. H. 1270 (July, 1854), see fol. 10^b.

2. شرح منظوم چیستان مغلّی, on fol. 12^b, a Persian poetical commentary on an intricate riddle, beginning: حمد حق را که بی همال بود - لطف او حلّ هر شکال بود. It is in form of a lengthy *kaṣidah* with the radif بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13^a (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گهی هلال بود

The riddle is in form of a *kiṭ'ah*; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نثر غیر منقوط که برای شاه جمجاه شجاع. on fol. 17^b, the most artificial Persian pieces in prose and poetry, in two distinct sections, the first of which (on ff. 17^b-25^a) is headed in the index (on the fly-leaves) thus: عبارات منشور و منظوم در صنعت تجرید یعنی بی نقطه بزبان عربی و فارسی معه دو بیت در صنعت منقوط التمام یعنی مجرد دار, i. e. all the letters employed are مجرد (stripped), that is to say, have no diacritical points whatever, except the last two baits (on fol. 25^a), in which only letters with diacritical points are used; the second section (ff. 25^a-29^b) is headed in the index:

قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اولاً جمله حروف متفرقه بعد از آن دو دو بهم پیوسته, پس سه سه تاده ده تا موصل التمام یعنی تمام بیت متصل, i. e. the whole section consists of one lengthy *kaṣidah* with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with unconnected letters (حروف متفرقه), partly with, partly without diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29^b) contains exclusively connected letters, so that each hemistich appears as one unseparated word, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujā'-almulk, king of Afghānistān, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905^b. Beginning of the first prose-piece, on fol. 17^b: الحمد لله الواحد الاحد الملك الودود الصمد لا ملك الا له ولا اله الا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلیها, *kaṣidas* and *ghazals* of the most subtle description, in Persian, on fol. 30^b. The first is addressed to the same Shujā'-almulk, and begins:

حمد خداست مطلع دیوان اختراع
نعت نبیست مقصد انشا و ابتداع

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان. on fol. 46^a, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of *kiṭ'as*; the first is headed در تهنیت در بزرگی, and begins:

این عید سعید خوش مواعید
بر بخت مبارک مبارک

Occasional explanations and glosses.

6. قصه وامق و عذرا بزبان کشمیری که با فارسی مختلط است, on fol. 55^b, a *mathnawī*, 'Wāmiq and 'Adhrā,' in the modern Kashmirian dialect, which is considerably mixed with Persian. Saif-aldin composed it, according to the colophon (on fol. 78^a), in his youth, when still living in Kashmir, and completed this transcript in Lūdiyāna the 11th of Dhū-al-ḥijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this *mathnawī* is the finest poem ever written in the idiom of Kashmir. Beginning:

خداوندا بکن شیدای عشقم
بگردان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79^b, grammatical tables, paradigms, and glossary of the modern Kashmirian dialect, beginning: حمد بیهیجده مرخدای سخن بر زبان آفرین را که السنه مختلفه و لغات گوناگون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

Saif-aldin states himself at the end of the work in Kashmirian, that he wrote it at the request of the Deputy Commissioner.

No. 3226, ff. 93, ll. 12-13, the first ten leaves in diagonal lines; large Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734-1738.)

1734

Ghazaliyyât-i-Nasim (غزلیات نسیم).

Ghazals, by a poet with the takhalluṣ Nasim, who cannot be identified. The following poets with this takhalluṣ are mentioned in the various tadhkiras:

1. Maulânâ Nasim of Astarâbâd (Haft Iklim, No. 1182; Makhzan-algharâ'ib, No. 2773, Bodleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130); he must have lived about A. H. 1000 (A. D. 1592).

2. Sayyid Ghulâm-i-Nabi, a descendant of Sayyid Muḥyi-aldin 'Abd-alkâdir Jilânî (Makhzan-algharâ'ib, No. 2919, Bodleian Cat., col. 390; W. Pertsch, Berlin Cat., p. 662, No. 132).

3. Bûwâk'beg (W. Pertsch, Berlin Cat., p. 662, No. 131).

4. Sayyid Nasim of Shîrâz (ib., p. 662, No. 133).

5. Nasim-i-Rammâl (ib., p. 662, No. 134).

6. Mirzâ Ahmad Nasim (ib., p. 672, No. 98).

7. Mirzâ Ghulâm 'Alî of Amrohah (A. Sprenger, Catal., p. 160, l. 9), lived before A. H. 1174 (A. D. 1760, 1761).

At the end of the ghazals, on fol. 89^b, a qaṣidah in honour of the late poet Jâmi (قصیده در مدح حضرت) (مخدومی جامی علیه الرحمة), and some mathnawî-baits on fol. 92^a. On ff. 93^b and 94^a short fragments of two prose-treatises are found, the first of which, styled نصائح الملوك, 'advices to kings,' is divided into forty bâbs, each of which contains four good advices, and is identical with the رسالة تحفة الملوك در نصیحت بند, described in the Bodleian Cat., col. 765, No. 45. Beginning: الحمد لله رب العالمين اما بعد این رساله ایست که حکما از کتب قدما اختصار کرده اند الخ.

A lacuna between ff. 93 and 94.

No. 95, ff. 79-94, 2 coll., each ll. 15; quite illegible Shikasta; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1735

Diwân-i-Nabi (دیوان نبی).

The lyrical poems of a poet with the takhalluṣ Nabi, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical intimation is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal rhyming in 1. The arrangement throughout is strictly alphabetical.

No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff. 404, 2 coll., each ll. 11; very uncouth and often almost unintelligible Nasta'liq, mixed with Shikasta; many small damages; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1736

Diwân-i-Fâ'ih (دیوان فائح).

The diwân of a Persian poet with the takhalluṣ Fâ'ih, who is not mentioned in any tadhkirah. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter ک. Beginning: الهی زاتش دل آب ده تیغ
زیانم را الخ.

Many pages are severely injured; a great number of baits besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last bait, which occurs here on fol. 175^b, runs thus:

تصویر ترا خواست کند نقش مصور
شد بار وجود تو ز نازک بدنی رنگ

The proper order of ff. 40-47 is: 40, 45, 46, 41-44, 47.

No. 282, ff. 175, 2 coll., each ll. 11; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1737

Muṣṭafâ-nâma (مصطفی نامه).

A very long and curious mathnawî, a rhymed Muḥammadan history from Muḥammad down to the first Sulṭâns of the Ghaznawide and Saljûk dynasties, together with biographies of famous Saints and Shaikhs, by an anonymous author.

Beginning:

بنام خداوند فتح و فلاح
کنم مصطفی نامه را افتتاح

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalîfs, the Sâmanide, Ghaznawide, and Saljûk rulers the author gives us a detailed story of Moses. It breaks off in the beginning of an incomplete bait, the initial word of which is کون.

No. 735, ff. 485, 4 coll., each ll. 31; clear Nasta'liq; the first two pages richly illuminated; size, 14 $\frac{1}{2}$ in. by 9 in.

1738

Marthiyyahâ-i-Ḥusain (مرثیه‌های حسین).

A collection of elegies on the martyrdom and death of the Imâm Ḥusain, 'Alî's son, no doubt belonging to

that class of ta'ziyas, usually sung in the first ten days of Muḥarram, by an anonymous compiler. The first elegy begins:

السَّلَام اى حضرت شاه شهيدان السَّلَام
السَّلَام اى مقتداى اهل ايمان السَّلَام

The original collection ends on fol. 94^a (تمام شد) (مرثیه‌های حضرت حسین صلعم الخ), but on ff. 96 and 97 some more are added; comp. E. Polak, *Persien*, i. p. 341; H. Ethé, *Morgenländische Studien*, pp. 174-194; Bodleian Cat., No. 1218; Gobineau, *Les Religions et les Philosophies dans l'Asie centrale*, chap. 13 sq.; Chodzko, *Théâtre Persan*, 1875 and 1878; Sir Lewis Pelly and A. N. Wollaston, *The Miracle Play of Hasan and Husain*, 2 vols., London, 1879.

No. 1051, ff. 97, diagonal lines in 4 coll., usually 16 baits in each page; Nasta'liq; size, 7½ in. by 4½ in.

Persian Anthologies and Albums of Persian Poetry (Nos. 1739-1757).

1739

Khulāsa-i-Laṭā'if-alkhayāl (خلاصه لطائف الخيال).

The revised and shorter edition of Muḥammad Ṣāliḥ's anthology of Persian poets, arranged in form of an alphabetical diwān, each specimen being headed by the name of the author (completed A. H. 1104 = A. D. 1692, 1693, see the chronogram on fol. 16^b, last line), by Muḥammad Naṣir, with the takhalluṣ Nuṣrat, who A. H. 1157 (A. D. 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluṣes, both in alphabetical order. A large fragment of Muḥammad Ṣāliḥ's original work, the لطائف الخيال, is noticed in Bodleian Cat., No. 1143; comp. also Bland, in the *Journal of the Royal Asiatic Society*, ix. p. 168.

Beginning of the preface, on fol. 1^b: اى از تو بلند تارك وتاج سخن - گوهر ز تو يافت بحر موج سخن الخ.
Beginning of the *first* index, on fol. 5^a; of the *second*, on fol. 11^a.

Another short introduction, on fol. 15^b.

Beginning of the لطائف الخيال, on fol. 16^b:

خیدا زين کتاب فَرخ فال - که بود گلستان اهل کمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Faḳir Muḥammad, etc., but in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff. 237, 4 coll., each ll. 25; careless Nasta'liq, sometimes resembling Shikasta; size, 14½ in. by 10¼ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1^a, beginning as in the preceding

IND. OFF.

copy. The indices begin on fol. 13^b. The copy concludes with the initial baits of the لطائف and the chronogram for A. H. 1104.

No. 2539, ff. 1-63, ll. 13; Nasta'liq; size, 10½ in. by 7½ in.

1741

Majmū'a-i-ash'âr (مجموعه اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawls, ḳasidas, ḳiṭ'as, rubā'is, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1^b-188^b, beginning:

اين نسخه که گل فروش هر انجمن است
در هر ورقش مایه چندین چمن است

The chief poets, from whose diwāns extracts are given, are: Ṣā'ib (died A. H. 1088), on ff. 1^b, 7^b, 10^b, 14^a, 20^a, etc.; Naṣir 'Alī (died A. H. 1108), on fol. 3^a; Himmât (perhaps Khwājah Muḥammad Mirzâ Himmât, under Shâh 'Abbâs II), on fol. 6^a; Sanjar Kâshî (died A. H. 1021), and Fighânî (died A. H. 922 or 925), on fol. 7^a; Ghanî (of Kashmir, died A. H. 1079), on ff. 8^b, 19^b, etc.; Shâpûr (died about A. H. 1020), and Sâbiḳ (under 'Ālamgir), on fol. 11^b; Adham (Ibrâhîm Adham, died A. H. 1060), on fol. 12^a; Khâliṣ (died A. H. 1122), on ff. 13^a, 15^b, etc.; Tamarnâ, on fol. 16^b; Istighnâ, on fol. 17^a; Jâmî (died A. H. 898), and Ṭâlib Âmulî (died A. H. 1035 or 1036), on fol. 18^a; Radî (i. e. Raḍî Artimânî, under Shâh 'Abbâs I), on fol. 18^b; Fîṭrat (died A. H. 1106), on ff. 19^b, 20^b, etc.; Jam (Muḥammad Sharif Jam of Mashhad, or Mir 'Abd-alkarim Jam, both under Jahângir), on fol. 19^b; Shaukat (died A. H. 1107), on fol. 21^a; Hâfiz (died A. H. 791), on fol. 180^a, etc. etc. A large lacuna after fol. 65.

2. Mathnawi-baits (for instance, from *Firdausî*), tarkibbands, mukhammasât, and other specimens of poetry, on ff. 188^b-200^a, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معما), on ff. 200^b-204^b, beginning:
گر دست دهد بهایت افگندن سر الخ

4. Another series of ghazals, ḳiṭ'as, mathnawi-baits, etc., in alphabetical order, on ff. 206^b-242^a, concluded by rubā'is, on ff. 242^a-248^a, beginning:

از دوری او گر نکنم ناله عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from *Nizâmî's* Khamsah (see above, No. 972 sq.), on ff. 249^b-298^b, beginning:

ای همه هستی ز تو پیدا شده
خاک ضعیف از تو توانا شده

6. Mirât-aljamâl (مرآة الجمال), 'the mirror of beauty,' containing poetical descriptions (تعريفات) of the human

form and its charms (see a similar work by Šā'ib, No. 1618, col. 885 above), on ff. 299^b-310^b, beginning:

گر من ز چشم خلق نهان دارم این بیاض
عیم مکن که هیچ ندارم درین گناه

7. Some *qaṣidas* and short *mathnawis*, on ff. 311^b-323^b, beginning: *پرشد زعطر خوشدلی از بسکه روزگار آید*. A lacuna after fol. 313.

8. Another series of short *mathnawis*, defective at the end, on ff. 324^b-327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 6¼ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: *Šā'ib* (died A. H. 1088), on fol. 1^b, beginning: *اگر نه مدد بسم الله بود تاج*; *عنوانها آید*, see No. 1606, 3 above; *Kāsim Dīwāna* (still alive A. H. 1136), on fol. 57^a; *Mirzā 'Abd-alkādir Bidil* (died A. H. 1133), on ff. 77^a and 97^a (the first series of specimens is dated A. H. 1174 = A. D. 1760, 1761); *Nāṣir 'Alī* (died A. H. 1108), on fol. 108^a; *Fīrat* (died A. H. 1106), on fol. 124^a; *Shaukat* (died A. H. 1107), on fol. 146^a (this part is dated A. H. 1173 = A. D. 1759, 1760); *Hilālī* (died A. H. 939), on fol. 160^b; *Kalīm* (died A. H. 1062), on fol. 174^a; *Shaikh Muḥammad 'Alī Hazin* (died A. H. 1180), on fol. 185^a; *Saidī* (Mir Saidī of Ṭahrān, died A. H. 1069), on fol. 193^a, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13. J. 28, ff. 240, written partly in Nasta'liq (on ff. 1-56 and 174-181, 2 coll., each ll. 15), partly in Shikasta; size, 9 in. by 5½ in.

1743

Tuḥfat-i-shu'arā (تحف شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous *qaṣidas*, *ghazals*, and *rubā'is*, on fol. 1^a, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. *Ghazals* and *rubā'is*, by *Maulānā Wahshī* (died A. H. 991 or 992), on fol. 7^a.

3. *Ghazals* and *rubā'is*, by *Bābā Fighānī* of Shirāz (died A. H. 922 or 925), on fol. 26^b.

4. A *tarkibband* and *ghazals*, by *Shaikh 'Alī Naḳī* (of Kamarah, died between A. H. 1012 and 1031), on fol. 45^b.

5. One *rubā'i*, by *Abū-alfaraj Rūnī* (died after A. H. 492, see No. 905 above), and one *ghazal*, by *Ḥakīm Azraḳī* (of Harāt, died A. H. 527), on fol. 52^a.

6. One *qaṣidah*, by *Kamāl Isma'īl Isfahānī* the *Ḫāḷāq al-ma'ānī* (died A. H. 635), on fol. 52^b.

7. *Qaṣidas* and *ghazals*, by *Mirzā Ḳulī Mavīlī* (of Harāt, went to India A. H. 979 or 983), on fol. 55^a.

8. *Ghazals* and *rubā'is*, by *Mīr 'Abd-alghānī* (of Hamadān, about A. H. 1000), on fol. 59^a.

9. Poems, by *Mas'ūd of Isfahān* (son of Āḳā Zamān Zarkash, lived in great distress at the time of Naṣrābādī, A. H. 1083-1092), on fol. 60^b.

10. *Ghazals*, by *Shifā'ī* (died A. H. 1037), on fol. 62^b.

11. *Ghazals*, by *Khawājah Husain Thand'ī* (died A. H. 996), on fol. 64^b.

12. A *qaṣidah*, by *Shāh Muḥammad Mālmādl*, on fol. 72^a.

13. A few *rubā'is* and one *fard*, by *Mirzā Nizām-almulk*, on fol. 74^b.

14. Extracts from *Jāmī's* *Silsila al-dhamb* (see above, No. 1300, 9 sq.), on fol. 75^a; with a few other little poems by the same.

15. A *qaṣidah*, by *Kamāl Isma'īl Isfahānī* (see No. 6), on fol. 76^b.

16. A *mathnawī*, by *Maulānā Jismī* (under Akbar), on fol. 78^b.

17. Another *rubā'i*, by *Abū-alfaraj Rūnī* (see No. 5), on fol. 81^b; and a *qaṣidah* and a *ghazal*, by *Imādī* of Ghazna (died after A. H. 582), on fol. 82^a.

18. *Qaṣidas* and *ghazals*, by *Azraḳī* and *Shifā'ī* (see Nos. 5 and 10), fol. 84^b.

19. A *sākināma*, by *Partawī* (of Shirāz, about A. H. 1000), on fol. 92^a.

20. Two *qaṣidas* and one *ghazal*, by *Mas'ūd bin Sa'd bin Salmān* (died A. H. 525), on fol. 94^b.

21. *Rubā'is*, by *Ḥakīm Sand'ī* (died probably A. H. 545) and *Mīr Mu'izzī* (died A. H. 542), on fol. 97^a.

22. *Ghazals* and *rubā'is*, by *Shifā'ī* (see Nos. 10 and 18) and *Mīr Šabrī* (i.e. Amīr Rūzbahān Šabrī of Isfahān, who was a contemporary of Taḳī Kāshī and still alive A. H. 993), on fol. 100^a.

23. *Ghazals*, by *Shaikh Ādhurī* (died A. H. 866), *Naw'ī* (died A. H. 1019), and *Mīr Šabrī* again, on fol. 102^a.

24. Two *rubā'is*, by *Auḥadī* (died A. H. 738), and a *tarkibband*, by *Shifā'ī* (see Nos. 10, 18, and 22), on fol. 104^b.

25. *Ghazals* and *rubā'is*, by *Shukrī*, *Rūshanī* of *Hamadān* (under Akbar), *Mashhadī*, *Naṣībī* (died A. H. 944), *Sa'dī* (died A. H. 690), *Asīr* (i.e. Jalāl Asīr, died A. H. 1049), and *Shaikh Abū Sa'īd bin Abū-alkhair* (died A. H. 440), on fol. 107^b.

26. Extracts from *Amīr Khusrav's* *Ḫusrānī* (see col. 694, No. 11 in this Cat.), on fol. 109^b.

27. Poetry, by *Kamāl Sabzwārī* (about A. H. 1000), *Sadīqī* of *Abarḳūh*, and *Maulānā Muḥammad Šāfī* (still alive A. H. 1038), on fol. 110^b.

28. *Rubā'is* and *ghazals*, by *Mīr Muḡhūth* (i.e. Mīr Muḡhith-aldīn Maḡwī of Hamadān, who died A. H. 1016) and *Nawwāb Sanjar Mīrzā* (under Shāhjahān), on fol. 112^a.

29. Poetical specimens, by *Maulānā 'Arshī* (about A. H. 1000), *Sa'dī* (see No. 25), *Anīsī* (died A. H. 1014), *Kādī Nūrī* (died A. H. 1000), *Maulānā Dīyā-aldīn Kāshī* (contemporary with Taḳī Kāshī), *Amīr Khusrav* (died A. H. 725), *Karamī*, *Āḳā 'Isā* (perhaps identical with *Kādī 'Isā* of Sāwa, who died A. H. 896),

Kađi (of Artimân, under Shâh 'Abbâs the Great), *Muhammad Sâlih, Rûshanî* (see No. 25), *Anwarî* (died A. H. 585 or 587), and a short anonymous mathnawî, on fol. 114^b.

30. A rubâ'i of *Kamâl Isma'îl* (see Nos. 6 and 15) extracts from a *Zîkha* و *یوسف*, by *Mahmûdbeg Fusûnî* (of Tabriz, under Jahângir and Shâhjahân), and other poetry by the same, on fol. 119^b.

No. 960, ff. 123, 2 coll., each ll. 12; Nasta'liq; size, 7¼ in. by 4¾ in.

1744

Majmû'a-i-mushtamil ba'and abwâb dar fann-i-ash'âr (مجموعه مشتمل بچند ابواب در فن اشعار).

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: - در توحید باری تعالی - در نعت مصطفی صلی الله علیه و سلم - در حقائق و حکمت و مواعظ - الخ.

This copy contains only a portion of the whole, comprising *kaşidas*, *ghazals*, *kit'as*, and *rubâ'is*, chiefly by *Sand'î, Sûzanî* (died A. H. 569), *Sa'dî, Khâkânî* (died A. H. 595), *Amir Khusrau, Nizâmî* (died A. H. 598 or 599), *Irâkî* (died A. H. 686 or 688), etc.

Beginning: ابتدا بسم الله الرحمن - الرحيم المتوالی - الاحسان بعد از حمد و ثناء رب الودود و درود نامعدود الخ.

A lacuna after fol. 428. Many small blanks.

No. 992, ff. 321^b-460^b, ll. 25; clear Nasta'liq; size, 10½ in. by 6¾ in.

1745

Bayâd (بیاض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1^b: سپاس فراوان و ستایش بی پایان مر حضرت ذوالجلال را که نگارنده لوح الخ.

Index of the forty chapters, on ff. 3^b-4^b.

Beginning of the first poem of the first chapter ای بصف صنع تو پویان شده چرخ برین الخ: (فی التوحید)

The second chapter, on fol. 9^a, is headed: فی مدح; the third, on fol. 12^a, فی احادیث التبیوی; the fourth, on fol. 13^a, فی المواعظ و التصائح, and so on.

The collection ends on fol. 91^b. Ff. 92-108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date.

No. 2087, ff. 108, 2 coll., each ll. 17; Nasta'liq, on ff. 1-91; *Shikasta*, by various hands, often illegible, on ff. 92-108; size, 8½ in. by 4¾ in.

1746

Persian anthology.

Contents:

Kaşidas, on fol. 73^b; *tarkibbands*, on fol. 83^b; a *kaşidah* in honour of 'Alî, on fol. 89^b; another series

of *kaşidas*, *kit'as*, *tarkibbands*, and *mukhammasât*, on fol. 91^a; a collection of *ghazals*, arranged alphabetically, on ff. 104^b-152^b; *rubâ'is*, on fol. 153^a sq. A تصیده تاریخ من تصنیف غلام مصطفی سخن که از هر مصراعش تاریخ برآید در تعریف تعمیر مکان کلان واقعه نازک رام که بخدمت مهاراجه بهادر گزانیده

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by *Hâtif*, that is *Sayyid Aḥmad of Iṣfahân*, who died A. H. 1198 (A. D. 1784, see *Bodleian Cat.*, No. 1188). The chief portion of this collection was written A. H. 1180 = A. D. 1766, 1767 (see fol. 98^a, l. 5).

Beginning of the first *kaşidah*, on fol. 73^b:

ای ز گلزار جلالت لاله شمس القحی
وز خمستان جمالت ساغری بدر الدجی

On fol. 73^a a *ḫatibah* in prose. The margin of many pages is covered with additional poetry.

No. 3168, ff. 73-158, 2 coll., each ll. 15 (a few pages with oblique lines); Nasta'liq; ff. 156-158 and a few pages here and there added by other hands; size, 8¼ in. by 4½ in.

1747

Asl'âr-i-mutafarriḳah (اشعار متفرقه).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and *rubâ'is*, by various old and modern poets. The authors represented in this 'Safinah' are the following ones (compare the index on the fly-leaf):

Shaikh Abû-alḥasan Kharakâni (died A. H. 425), on fol. 1^b.

Shaikh Abû Sa'id bin Abû-alkhair (died A. H. 440), on fol. 1^b.

Khawâjah 'Abdallâh Anşârî (died A. H. 481), on fol. 2^b.

Hakîm Sanâ'i (died probably A. H. 545), on fol. 3^a.

Shaikh Saif-aldin Bâkharzî (died A. H. 658), on fol. 12^b.

Shaikh Majd-aldin Baghdâdî (died A. H. 607 or 616), on fol. 12^b.

Shaikh Sa'd-aldin Hummû'i (died A. H. 650), on fol. 12^b.

Shaikh Farid-aldin 'Aṭṭâr (died A. H. 627), on fol. 12^b.

Jalâl-aldin Rûmî (died A. H. 672), on fol. 23^a.

Shaikh Aḥmad-i-Jâm (died A. H. 536), on fol. 34^a.

Shaikh Abû Sa'id Buzghush (the father of Shaikh Najib-aldin 'Alî of Shirâz, who died A. H. 678), on fol. 34^b.

Shaikh Abû-alkâsim, the son of Yâsin (according to the *Khulâsat-alafkâr*, No. 4, col. 302 in the *Bodleian Cat.*, an elder contemporary of Abû Sa'id bin Abû-alkhair), on fol. 34^b.

Shaikh Abû-alfadl of Mahnah, on fol. 34^b.

Khawâjah Abû Sa'id of Mahuah, ib.

Khawâjah Abû-alnaşr of Mahnah, ib.

Khawâjah Abû-alkâsim of Mahnah, ib.

Shâh Ni'mat-allâh Wali (died A. H. 834), ib.

Shaikh Fakhr-aldin 'Irâkî (died A. H. 686 or 688), on fol. 36^b.

Shaikh Abû Hâmid Auḥad-aldin Kirmânî (died A. H. 697), on fol. 37^b.

Shaikh Auhādī Marāghī (died A. H. 738), on fol. 38^a.
Sayyid Nāsir bin Khusrau 'Alawī (died A. H. 481), on fol. 41^b (twenty-five verses from his extremely rare *سعدتنامه*, edited by M. Fagnan, Z. D. M. G., vol. 34, pp. 643-674).

Shaikh Najm-aldīn Dāya Rāzi (died A. H. 654), on fol. 42^a.

Bābā Afḍal-aldīn Kāshī (died A. H. 707), on fol. 42^a (a rich collection of his rubā'īs and also a rare tarjī'band).

Shāh Kāsim-i-Anwār (died A. H. 837), on fol. 45^b.

Shaikh Najm-aldīn Kubrā (died A. H. 618), on fol. 46^b.

Shaikh Abū 'Alī Daḳḳāḳ (died A. H. 405 or 406), on fol. 46^b.

Mir Sayyid 'Alī Hamadānī (died A. H. 786), ib.

Pir Jamāl Ardastānī, on fol. 47^a.

Shaikh 'Alā-aldaulah Simnānī (died A. H. 736), ib.

Shaikh 'Izz-aldīn Maḥmūd Kāshānī (contemporary with the following Shaikh Kamāl-aldīn), ib.

Shaikh Kamāl-aldīn 'Abd-alrazzāḳ (died A. H. 730), on fol. 47^b.

Shaikh Auhād-aldīn 'Abdallāh bin Diyā-aldīn Mas'ūd Balyānī (died A. H. 680 or 686), on fol. 47^b.

Shaikh Abū Zarbūzjānī, ib.

Shaikh Kuṭb-aldīn Abū-alfadl, ib.

Shaikh Najm-aldīn Zarkūb, ib.

Shaikh Muḥammad Lāhijī Asirī Nūrbakhshī (died after A. H. 910), ib.

Bābā Kamāl Jandī (pupil and companion of Shaikh Najm-aldīn Kubrā, who died A. H. 618), ib.

Shaikh Raḍī-aldīn 'Alī Lālā, ib.

Shaikh Aḥmad Ghazālī (died A. H. 517), ib.

'Ain-alkudāt Hamadānī (died A. H. 533), on fol. 48^a.

Shaikh Maḥmūd Shabistari, author of the *گلشن راز* (died A. H. 720), on fol. 48^a.

Shaikh Maghribī (died A. H. 807 or 809), on fol. 48^b.

Shaikh Muṣliḥ-aldīn Sa'dī (died A. H. 690), on fol. 48^b.

Khwājah Hāfīz (died A. H. 791), on fol. 54^a.

Maulānā Saḥābī of Astarābād (died A. H. 1010), on fol. 60^a.

Amīr Ḥusainī Sādāt (i. e. Fakhr-al-Sādāt, died A. H. 718), on fol. 68^a.

Shaikh 'Imād-aldīn Fadl-allāh, on fol. 68^b.

Shāh Dā'ī Shirāzī, pupil of Shāh Nī'mat-allāh (died after A. H. 865), on fol. 68^b.

Shaikh Rūzbahān Ṣūfī (probably identical with Rūzbahān Shirāzī, who died A. H. 606), on fol. 68^b.

Imām Nūrbakhsh (i. e. Sayyid Muḥammad, the founder of the Nūrbakhshī order, died A. H. 869), on fol. 68^b.

Shaikh Kamāl Khujandī (died A. H. 803), ib.

Amīr Khusrau of Dihli (died A. H. 725), on fol. 70^a.

Amīr Ḥasan of Dihli (died A. H. 727), on fol. 84^b.

No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'liq; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

1748

Rubā'īyyāt.

A collection of rubā'īyyāt by different Persian poets. Unfortunately no author's name is added to the single pieces, but a great number at least of the first portion of these rubā'īs belong to the famous Shaikh *Abū Sa'īd bin Abū-alkhair* (died A. H. 440, 4th of Sha'bān,

A. D. 1049, January 12), as a comparison with those published by Dr. Ethé in the 'Sitzungsberichte der Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-histor. Classe, pp. 145-168' shows; No. 2 of that collection, for instance, is found here on fol. 2^a, ll. 4 and 5; No. 3, on fol. 3^b, ll. 6 and 7; No. 12, ib., ll. 8 and 9; No. 5, on fol. 4^a, ll. 1 and 2, etc. Later on appear rubā'īs by *Jāmi* (died A. H. 898), *Urṛfi* (died A. H. 999), *Sā'ib* (died A. H. 1088), &c. Beginning of the initial rubā'ī:

ای نام تو دیباچهٔ مجموعهٔ راز
نازند بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4 $\frac{1}{2}$ rubā'īs on each page; careless Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

1749

Persian anthology.

A collection of Persian poems, (a) ghazals, rubā'īs, etc., by: *Muḥtasham Kāshī* (died A. H. 996; see Nos. 1447 and 1448 above), on fol. 1^b; *Sharaf-i-Jahān* of Ḳazwīn (flourished under Shāh Ṭahmāsp and died A. H. 968), on fol. 11^b; *Fiḡhānī* of Shirāz (died A. H. 922 or 925), on fol. 16^a; *Sharīf* of Tabrīz (pupil of Lisānī), on fol. 17^b; *Lisānī* of Shirāz (died A. H. 941), on fol. 24^b; *Wisālī* (Muḥammad Amin, died A. H. 967), on fol. 27^a; (b) rubā'īs only by: *Ḥabīb-allāh* of Shirāz, on fol. 27^b; Amīr *Muḥammad Ḥāshim* (was in Lāhūr A. H. 969); Mullā *Āhī* (died A. H. 927); *Ḥudūrī* (died after A. H. 984, see No. 1442 above), ib., etc.; (c) mathnawī-baits by *Nizāmī*, etc., on fol. 29^b; (d) rubā'īs again by: *Kātibī* (died A. H. 838 or 839); *Ghazālī* (of Mashhad, died A. H. 980), ib., etc.; (e) ghazals again by *Fiḡhānī* (second collection), ib.; a lacuna after fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2678, ff. 1-31, 4-5 coll., in diagonal lines, with additional straight lines running between them; Nasta'liq; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.

1750

Abyāt-i-shu'arā (ابیات شعرا).

Another, very short, anthology of Persian verses, taken for the greater part from the diwāns of modern poets, without any special arrangement. Prominent contributors are *Sā'ib* (died A. H. 1088), *Walīk* (died A. H. 1169, see No. 1708 above), *Shaukat* (died A. H. 1107), *Bidil* (died A. H. 1133), etc. It opens with a bait by Ṣalāḥ-aldīnkhān, with the takhalluṣ *Ṣalāḥ*.

No date.

No. 1740, ff. 13, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1751

A collection of short extracts, chiefly rubā'īs and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahāndārshāh, or with his full title, Mirzā Juwānbakht Jahāndārshāh, the eldest son of Shāh 'Ālam, who died in Banāras the 24th of Sha'bān, A. H.

1202 (A. D. 1788, May 30); see a sketch of his life in Francklin's History of Shah Anlum, pp. 154-162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written عنایتی مرشد زاده, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazâlî of Mashhad* (died A. H. 980) thus:

چرخ فانوس خیال و عالی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhalluṣ occurs, for instance, *Sa'âdî* and others, and proves these poems likewise to be from the diwâns of other poets.

Copied in the month Ramadân, A. H. 1198 (A. D. 1784, July-August), by Hâfîz Muḥammad Wâsî Khân.

No. 57, ff. 97, 2 coll., each containing five baits; clear Nasta'liq; size, 9 in. by 4½ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstâni poems, ghazals, rubâ'is, and mathnawî-baits, by the same prince Jahândârshâh, entitled on the fly-leaf: بیاض عنایتی مرشد زاده. This title seems to be written by mere mistake on the fly-leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry, is proved by the takhalluṣ *Jahândâr*, which very often occurs.

Contents:

Persian lyrical poems, on fol. 1^b, beginning:

بیش من تحفۀ نوکار کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

Hindûstâni lyrical poems, on fol. 9^b, beginning:

خود بخود چو یار همسی آج سکجانی لکا الیخ

A Hindûstâni mathnawî, on fol. 62^a, headed: مثنوی شهزادۀ عالم میرزا جوان بخت جهاندار شاه دام اقباله, and beginning:

الهی رکه-مچی آواره عشق - میری دل کوکر آتشیاره عشق

This mathnawî concludes on fol. 71^a and is followed on ff. 73^a-86^a by another Hindûstâni mathnawî, or rather a collection of mathnawî-baits, by the emperor Shâh 'Âlam, as the following heading seems to imply:

ارشاد حضور پر نور شاه عالم پادشاه غازی خلد الله ملكه
و سلطانه

Copied by Muḥammad 'Ali of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'liq; size, 9 in. by 4½ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Sûfîe poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'in, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawîs (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a مثنوی مطلق which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawîs belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawîs, rhyming in ا, ب, and ت respectively, of an intermediate مثنوی مطلق, and three muthallathât; the second hymn on the Prophet contains four mathnawîs, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawîs again by the مثنوی مطلق, as is the case in all the following hymns; the third hymn has five mathnawîs, rhyming in د, ذ, ز, ر, and س, and five mukhammasât; the fourth has six mathnawîs, rhyming in ش, ص, ض, ط, and ع, and six musaddasât; the fifth has seven mathnawîs, rhyming in ف, ق, ک, ل, م, and ن, and seven musabba'ât; the sixth (and last) has three mathnawîs, rhyming in و, ه, and ی, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawîs, rubâ'is, kîṭ'as, and one qaṣidah.

Beginning: الحمد لله رب العالمين اسم الله
ذات رحمانا - اسم اعظم صفات سبحانرا المثنویات المقید
فی الالف و البای و التای فی التوحید بالحمد و الثناء
و المناجات العرفانی الخ

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'liq; size, 9½ in. by 5½ in.

1754

Ash'âr-i-mutafarriḳah (اشعار متفرقة).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhita poetry occurs sometimes. A series of rubâ'is by *Umar Khayyâm* (died A. H. 517) begins on fol. 6^b.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta'liq and Shikasta; many pages left blank, or only partly filled; size, 8½ in. by 5¾ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî *سوز و گداز* by *Nau'î* (died A. H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

الهي سينه ام را نالگی ده الیج. The remaining portion of this MS. contains extracts from the diwāns of well-known lyrical poets, viz. *Āhī* (died A. H. 927), *Kalīm* (Abū Tālib, died A. H. 1062), *Nāṣir 'Alī* (died A. H. 1108), *Fudūlī* (of Baghdād, died A. H. 970), *Mir Siyādat* (Jalāl-aldin, flourished about A. H. 1081), *Jalāl Asīr* (died A. H. 1049), Mullā *Munīr* of Lāhūr (died A. H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'liq and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubā'is, bound together without any order. *Sā'ib* (died A. H. 1088) is the most conspicuous among the contributors.

No. 1319, ff. 121; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

1757

Naql-i-bayād (نقل بیاض).

Another kind of album with selections from Persian poets, beginning:

رفعت زرت سپهر آموخته است
حاشا که اراده جفا با تو کنیم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30^b. Ff. 31^a–39^a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1085, ff. 39, 2 coll. on ff. 1–30, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta'liq; size, 8 in. by 4 $\frac{3}{4}$ in. on ff. 1–30; 7 in. by 4 $\frac{1}{2}$ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindūstānī, Dakhnī, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1^b–31 and 88–105: Persian ghazals and mukhammasāt by various poets, beginning, on fol. 1^b:

الحمد لذاته العلی الاعلی - التعت لاسماء صفات الحسنی

Second series, on ff. 106^b–150^b and 32^a–87^b: Persian rubā'is, arranged alphabetically, without any author's name, beginning, on fol. 106^b:

یاران چو نصیر نیستم هرزه در
اما حرفی حقی بگویم بشما

Third series, on ff. 151^b–194^b: Rekhta ḳaṣidas, ghazals, mukhammasāt, etc.

Fourth series, on ff. 195^a–229: Persian miscellaneous poems, rubā'is by *Hishmat* (Muhammad 'Alī, pupil of 'Abd-alghanībeg Ḳabūl, who died A. H. 1139, was over thirty years in A. H. 1136), *Bidil* (died A. H. 1133), etc.; fards, ḳit'as, ta'rikhāt, ghazals, mathnawi-haits, etc., on fol. 203^b sq., by *Nāṣir bin Khusrāu* (died A. H. 481); *Kizilbashkhān Ummīd* (died A. H. 1159), *Shaikh Hazin* (died A. H. 1180), *Sā'ib* (died A. H. 1088), *Hāfiẓ* (died A. H. 791), *Mukhlis Kāshī* (see No. 1687 above), *Fīrat* (died A. H. 1106), *Shaikh Nizāmī*, *Lutf 'Alībeg Sāmī*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9–12; Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

1759

Short mathnawis in Hindūstānī, Dakhnī, and Persian.

1. *Bahlūl-i-Ṣādīḳ* (بہلول صادق), in Rekhta verses, on fol. 1^b, beginning: سنا يك روز مين صاحب زبان
سين الیج.

2. *Wafātnāma-i-Paighambar* (وفات نامه پیغمبر), 'the story of the prophet's death,' in Dakhnī verses, on fol. 8^b, beginning: یو دنیاتو فانی عجب باغ هی الیج.

3. *Īsā u Kallah* (عیسی و کله), in Persian verses, on fol. 22^b, beginning: ناگهان روزی ز تقدیر خدا الیج.

Attached to this mathnawī and written by the same hand is a *Persian story* in prose, the story of *Sultān Sanjar* (died A. H. 552 = A. D. 1157), on ff. 25^b–27, beginning: حکایت سلطان سنجر ماضی السلطان الاعظم
و الخاقان المعظم سلطان سنجر الماضی ابن سلطان ملکشاہ
رحمة الله عليه الیج.

No. 1050, ff. 27, ll. 10 (on ff. 1–7) in Shikasta; ll. 13 (on ff. 8–21) in Nasta'liq; ll. 15 (on ff. 22–27), also in Nasta'liq, by another hand; size, 7 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

1760

Miscellanies.

1. On ff. 205–234^a: a short mathnawī in Dakhnī verses, entitled *قصه ابو شحمة*, and beginning: راهی
میری دلین یون گیان دی الیج. Copied at Patna.

2. On ff. 234^b–237^b: a few ḳaṣidas and ḳit'as, partly in Persian, partly in Hindūstānī; the first is styled *مناجات غوث الاعظم* (in honour of 'Abd-alkādir Gilānī, who died A. H. 561 = A. D. 1166), the second *مدح* (in honour of Muḥammad), both in Persian; the third is in Hindūstānī, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alkādir, and the sixth, headed *حضرت صلعم*, are both in Hindūstānī.

No. 2832, ff. 205–237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'liq; size, 6 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains :

1. On ff. 1-8, 9^b, 9-17, 23-52, 93, 94, 96-143: a Turkish adaptation and amplification of Shabistari's *Gulshan-i-râz*, by a Turkish poet Shirazi (کتاب گلشن شیرازی), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning :

نفس اوردی نفس رحمان نسیمی
معطر اولد جان و دل حریمی

2. On ff. 144-173 and 19-22: the Persian original of the *Gulshan-i-râz*, with the omission of the first thirteen verses, beginning, on fol. 144^a: جهان و خلق: corresponding to ver. 14 in Whinfield's edition, London, Trübner, 1880. On the *Gulshan-i-râz* (composed A. H. 717=A. D. 1317), by Mahmūd Shabistari (died A. H. 720=A. D. 1320), see Bodleian Cat., No. 1260, and further down under 'Sūfism' in this Cat.

3. On ff. 18 and 53-86^b: a large fragment (end of the second daftar) of Farid-aldin 'Attār's *Jawāhir-aldhāt* (جواهر الذات), comp. fol. 86^a, l. 9: کنون عطار: see No. 1031, 17; No. 1033, 2; No. 1035, 2; and Nos. 1046 and 1047 above.

4. Ff. 86^b and 87^a: a few Persian *ķiṭās* and *rubā'īs*.

5. Ff. 87^b-92^b and 174^a-183^a: Nāṣir bin Khusrau's *Rūshand'indāma* (روشنائی نامه), beginning :

بنامی (!) کردگاری (!) پاک داور
که هست از فهم و فکر و عقل برتر

comp. No. 904 above.

6. Ff. 183^b-184^b: a Turkish tarkibband.

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple *Idāfat* he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ll. 15; Turkish hand; size, 8½ in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows :

1. Extracts from the *Shāhnāma* (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A *ṣaṭī* نامه, by *Sidkī* (i.e. Sultān Muhammad *Sidkī* of Astarābād, a panegyrist of Shāh Ṭahmāsp, died A. H. 952), on fol. 10^a, beginning :

خوشا حال مستی که منصور وار
میتش شدش مستیء پایدار

3. Ghazals, by *Sidkī* and 'Urfī (died A. H. 999), on fol. 13^a.

4. Fragment of an *Inshā*, by Ghiyāth-aldin bin Humān, commonly called Khwāudamir, that is the famous author of the خلاصة الاخبار, the حبيب السیر, etc. (see Nos. 76-100 above), on fol. 18^a, beginning: ای حمد تو دیباچه منشور کمال الخ.

5. Short extracts from *Nizāmī's* mathnawis (see Nos. 972-1027 above), ghazals by *Hāfiz* (see Nos. 1246-1274 above), a letter by *Naṣirā* of Hamadān (who was met by Takī Auḥadī in Shirāz, A. H. 1015=A. D. 1606, 1607, see A. Sprenger, Catal., p. 512, and Ricu iii. p. 1093^b) to the Wazīr of Isfahān, and various poetical specimens, especially mukhammasāt, on fol. 24^b.

6. Poems by *Jalāl-aldin Rūmī* (see Nos. 1060-1115 above), Maulānā *Dakhlī* (came from 'Irāk to India under Akbar), *Hāfiz*, *Khāḳānī* (see Nos. 950-970 above), etc., on fol. 41^a.

7. Extracts from *Jalāl-aldin Rūmī's* mathnawī, on fol. 50^a.

8. A prose-piece, beginning: مرویست از امام جعفر: صادق علیه السلام که هر که سوره یسین را سه روز بر زعفران و گلاب نویسد الخ, and ghazals by different Persian poets, on fol. 51^b.

9. A poetical description of Kashmir, by *Jān Kudsī* (see Nos. 1552-1557 above), حاجی محمد جان قدسی, خوشا کشمیر و در تعریف کشمیر, on fol. 62^a, beginning: خوشا کشمیر و در تعریف کشمیر. Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawī in praise of Kashmir, see No. 1552, 4.

10. Ghazals, by Maulānā *Hāshirī*, Shaikh *Abū-alkāsim*, *Hakīm Ruknā* (died A. H. 1066), *Amīr Khusrau* (died A. H. 725), *Abū Ṭālib Kalīm* (died A. H. 1062), *Maḥsharī* (teacher of Mullā *Naẓirī* of Nishāpūr, who died A. H. 1021, see No. 1489 above), Shaikh *Bū 'Alī, Akḍasī* of Mashhad (died A. H. 1003), etc., a *ḡazal* دیگر که, and a few *ķiṭās* and *rubā'īs*, on fol. 64^a.

11. A short story (حکایت), a few verses, a prescription محلوق (مخلوق) نامه پیغمبر, and a few *ķiṭās* and *rubā'īs*, on fol. 67^a.

12. Another collection of Persian, poems by *Sa'dī* (died A. H. 690), *Shāh Kāsim*, *Ahlī* (of Shirāz, died A. H. 942), *Waḥshī* (died A. H. 991 or 992), *Amīr Khusrau*, etc., on fol. 70^a.

13. از منشآت ارسطاطالیمس حکیم, in verse, beginning: بدان ای خردمند نیکو سیر الخ; followed by ghazals of 'Urfī, *Shāhī* (died A. H. 857), etc., and a series of fards, on fol. 73^a.

14. Poems by *Kāsim* (probably *Kāsim-i-Anwār*, who died A. H. 837), extracts from *Jāmī's* سلسلة الذهب (composed A. H. 890, see No. 1300, 9 above), ghazals

by *Kātibī* (died A.H. 838 or 839), *Kamāl* (Khujandi, died A.H. 803), etc., and a Turkish poem by *Āyāzī* (آیازی), on fol. 83^a.

15. Selections from the *لطائف الطوائف*, by 'Ali bin Ḥusain alwā'iz (see Nos. 778 and 779 above), arranged in a somewhat puzzling manner. There appears a fifth *faṣl* on the first page, fol. 88^a, در ذکر بعضی نکات لطیفهٔ امام جعفر صادق; a sixth on fol. 88^b, در ذکر بعضی نکات لطیفهٔ امام جعفر صادق; a seventh on fol. 89^a, در ذکر شمهٔ از انفس متبرکهٔ امام موسی الکاظم; then follows a second on fol. 89^b, در لطائف شعرا نسبت توانگران و بخیلان; after that a ninth on fol. 90^a, در لطائف متفرقهٔ ظرفا; and an eighth on the same page, در لطائف ظرفا باعرا; again a seventh occurs on fol. 92^b, در بدیهه گفتن شعرا با; a third on fol. 93^a, در ذکر بعضی از کلمات; a third on fol. 93^b, در بدیهه که عرفا و شعرا در وقت وفات گفته در دین داری و مسلمانی پادشاهان; and again a second on fol. 94^b, در لطائف و فوائد حکماء; متأخرین.

16. The three prose-treatises by *Zuhūrī* (see No. 1509 sq. above), viz. (a) Preface to the *نورس*, beginning: *سرود سربان الخ*, on fol. 96^a; (b) Preface to the *گلزار ابراهیم*, beginning: *خزومی چمن الخ*, on fol. 98^a; (c) Preface to the *خوان خلیل*, beginning: *ای از تو الخ*, on fol. 101^a.

17. Ghazals, by *Šā'ib* (died A.H. 1088), *Kāsim-i-Anwār*, etc., on fol. 104^a.

18. Story of Buzurjmīhr and Aristotle (!), on fol. 115^b, beginning: *الحمد لله . . . آورده اند که روزی نوشیروان عادل بنخواجه بوزرجمهر حکیم الخ*. It is a tract, similar to, if not identical with the *ظفرنامهٔ بزرجمهر*, published by Schefer in his *Chrest. Persane* i. pp. 1-4, comp. also Bodleian Cat., col. 765, No. 43. Dated at Daulatābād the 3rd of Muḥarram, A.H. 1175 (A.D. 1761, Aug. 4).

19. Poems by *Shāh Nīmat-allāh Walī* (died A.H. 834), on fol. 120^a.

20. *اسناد فاتحهٔ بازگونه*, on fol. 121^a, beginning: *روایت میکند از امیرالمؤمنین عثمان الخ*.

21. Bread and sweetmeat (نان و حلوا), the well-known mathnawī by Bahā-aldin Muhammad 'Āmilī (died A.H. 1030), on fol. 122^a, beginning: *مرحبا ای بلیل داستان حی الخ*, see Nos. 1517-1520 above.

22. A story, beginning: *درویشی بدر خانهٔ بازگانی*, on fol. 125^a.

23. An ethical treatise in forty bābs, entitled *تحفة السلاطین*, on fol. 126^a, beginning: *الحمد لله . . . اما بعد بدانکه این رسالهٔ تحفة السلاطین مبوب بر چهل بابست و در هر بابی چهار نصیحت باب آ در آنکه چهار*

چیز پادشاهانرا نگاهدارد اول رعایت و محافظت الخ. It is identical with the *رسالهٔ تحفة الملوك*, described in Bodleian Cat., col. 765, No. 45.

24. An astronomical treatise in verse by Khwājah Naṣir of Tūs (در دانستن آن که ماه در کدام برج است), on fol. 128^a; Naṣir-aldin of Tūs, the great philosopher and astronomer, died A.H. 672 (A.D. 1273, 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 129^b, beginning: *فهرست ابواب در معرفت جواهر*. In twenty-one bābs (not twenty, as the fihrist states).

26. Another treatise, styled: *کلمهٔ چند در بیان حلیهٔ صورت ظاهرانسان و شکل و شمائل و اعضا و جوارح ایشان*, on fol. 136^a.

27. Metaphysical and psychological tracts in various *fuṣūl*; the first *faṣl* is styled:

در تمهید معذرت جهت قصور ادراک و عبادت
on fol. 138^a.

28. A treatise on the horse, said to have been translated from Aristotle, in thirty bābs (در معرفت انواع اسبان و هنر آن و الوان و افعال و علّت و دفع علّت الخ), on fol. 142^b followed by miscellaneous verses, a prose-fragment, and *rubā'is*.

29. Fragment of the *first* volume of Mirkhwānd's universal history, on fol. 150^a. Title: *تاریخ روضة الصفا*; *فی شرف الانبیا*, see Nos. 24-75 in this Cat.

30. *در خواص اسما و آیات*, a large treatise on the hidden science and magic influence of special verses and phrases of the *Kurān*, translated from Arabic sources by 'Abd-al-'ali bin Ḥusain, A.H. 926 (A.D. 1520), on fol. 213^b, beginning: *الحمد لله الذی انزل القرآن علی عبده لیكون للعالمین نذیراً الخ*.

31. *Durr-al-majālis* (دُرّ المجالس), a collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alī, and various Saints, by Saif al-Zāfar Naubahāri, in thirty-three chapters, on fol. 293^b, beginning: *حمدی که از عنایت الهی بر زبان الخ*; comp. Rieu i. p. 44; J. Aumer, p. 58; G. Flügel iii. p. 444; Cat. Codd. Or. Lugd. Bat. i. p. 359; W. Pertsch, Berlin Cat., p. 980, etc.

32. A poem by Ḥaidar (i.e. Ḥaidar Kulūc or Kulīcapaz, died A.H. 959), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled *مجرّب و صحیح*, and beginning on fol. 357^b: *روایت است که روزی شخص پیش خواجه رشید رحمة الله علیه آمد الخ*.

The right order of the leaves of this treatise is: fol. 357^b, 351^a-355^b.

On the fly-leaves in the beginning of the MS. there are also some scattered prose-fragments.

No. 1521, ff. 357; written in many different styles of Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{2}$ in.

1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1^a:
و سپاس مصوری که ارزنگ آسمان را بنقوش انجم
پرداخته الخ; ll. 25; written in careless Nasta'liq and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9^b: آب و رنگ
بهارستان سخن ثنای چمن سرائیست که به نسیم هدایتش
طفل الخ; ll. 12-13; rude handwriting in careless Nasta'liq.

3. دستان, according to the index, by Muhyi-aldin Ghulām, with the takhalluṣ *Khushdil*, comprising letters, notes, short stories, etc., beginning, on fol. 14^a: ممت
مثنای که معنی آشنایان حقیقت اندیش امرای عالی
وقارش و حمد سلطانی الخ; ll. 21-24; careless Nasta'liq and Shikasta, very much resembling the handwriting of No. 1.

4. نسخه خط و سواد, a treatise on the style of writing, called Naskhu Ta'liq and their respective character, by Majnūn bin Maḥmūd alrafīkī (see fol. 38^a, l. 6), beginning, on fol. 36^b: حمد و سپاس استادی را که کاتب
لوح و قلم بیچون و حافظ نون و القلم الخ. Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531^b; Majnūn was the takhalluṣ of the great penman and Nasta'liq-writer, Mir 'Alī-alkātib of Mashhad, who lived at the court of 'Abdallākhān Uzbeḡ in Bukhārā, and died about A. H. 950 (A. D. 1543-1544). He wrote besides a رسم الخط in verse and a رساله وضع نسخ و تعلیق, likewise in mathnawī-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532^a; see also iii. p. 1089; ll. 15; Nasta'liq.

5. مثنوی ناصر علی, the same religious mathnawī, by Nāṣir 'Alī of Sirhind (who died A. H. 1108), which is found in Nos. 1646-1648 above, beginning, on fol. 50^a:
الهی ذرّه دردی بجان ریز الخ; usually seventeen baits in a page; clear, but small Nasta'liq.

6. Some scattered pieces in prose, on ff. 71^a-75^b, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amān-allāh Ḥusainī, on fol. 76^b, beginning: حمد
وافر مرخدای را که یاقوت قوت ناطقه بی بها در عقد
انشای کبریای اوبی بهاست الخ. Amān-allāh Ḥusainī, with the epithets of Khānāzādkhān Firūzjang and later on of Khānzamān, was the son of Mahābatkhān Zamānabeg and greatly distinguished himself under Jahāngir and Shāhjahān; he died A. H. 1044 or 1046 (A. D. 1634-1637), and left besides a diwān, in which he uses Amānī as takhalluṣ (a copy is described in the Bodleian Cat.,

No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled چهار عنصر دانش (see Rieu ii. pp. 509 and 510); a کنج باداوارد on Indian agriculture (ib. p. 489^b), an امّ العلاج on purgatives (ib., p. 794^a, No. III), and the انشا (ib., p. 877^a, No. II), of which a considerable portion is found here; the انشا (or رقعات) has been printed in Calcutta, and lithographed in Lucknow, A. H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.: ll. 13, large rude Nasta'liq, sometimes plain Shikasta. It comprises ff. 76^b-99^b and 119^a-139^a, dated the 10th of Shawwāl, A. H. 1075 (A. D. 1665, April 26), at Lāhūr, and written by Sayyid 'Abd-allāṭif.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100^a-118^a, very rudely written in Shikasta.

9. مثنوی محیط اعظم (the great ocean), by 'Abd-alkādir Bidil (died A. H. 1133), in eight دور, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141^b: حمد نشاء آفرینی
که میخانه حقیقت انسانی الخ. The first دور begins on fol. 143^b: خوش آندم که در بزنگاه قدم الخ; see two other copies of the same in Nos. 1682 and 1683 above; 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a رقعۀ محمد قلبی سلیم, that is, the prose-story of the 'Complaint of the mouse and request of the cat,' noticed above in the complete works of Salim (who died A. H. 1057), No. 1558, 3; it begins: صاحب سلیم سلامت فریاد الخ.

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muḥammad Murād's writings, incomplete at the beginning, on fol. 188^a.

12. بحر طویل محمد بیک, beginning, on fol. 216^a: ابتدا میکنم این نامه بر درد بنام ملک قادر قیوم الخ. Other treatises with the same title بحر طویل, by Mir Sayyid 'Alī Mihrī (under Shāh Sulṭān Ḥusain, A. H. 1105-1135), and by Muḥammad Kāsim bin 'Abd-alkādir Tūni, are noticed in Rieu ii. p. 796^a, No. VII, and p. 833^b, No. IV (the latter in praise of Muḥammad and 'Alī), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Zuhūri's مینا بازار (see above, No. 1509, 6; and Rieu ii. p. 742^a, No. IV). All three pieces, 11-13, written by the same hand in Shikasta, ll. 20-21.

14. Mirzā Muḥammad Taqī Munshi's description of Banāras, etc., تعریف بنارس و دریای کنک, beginning, on fol. 219^a: دیباچه از میرزا محمد تقی حمدی که طراحان
بناء اذکار الخ.

15. The same Muḥammad Taqī's contest between 'mirror and target' (مناظره آئینه و نشاند), on fol. 237^a.

16. Naubāwa (نوباوه), a collection of letters and notes,

by Abû-albarakât Munir of Lâhûr (died A. H. 1054), compiled A. H. 1051 (A. D. 1641, 1642), beginning on fol. 240^a: این منتخب از بخت نکو فرجامش الخ.

17. Zuhûrî's preface to the نوریس (see No. 16 in the preceding copy), on fol. 264^b, and some other treatises without any heading, the last dated A. H. 1104 (A. D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20-21.

18. انوار المشارق, by Tughrá (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291^a; ll. 15; careless Nasta'liq.

19. رساله در فن انشاء, beginning, on fol. 299^b: الا ای دوستان نکته پرداز - قدر دان سخنهاى سرافراز ll. 13; Nasta'liq.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306^a sq. (خطوط و رقعات متفرقة).

21. خطبة دیوان حکیم شفائی, i. e. Mirzâ Jalâl-aldin Muḥammad Ṭabâtabâ'î's preface to the diwân of Shifâ'î (died A. H. 1037); the same Ṭabâtabâ'î wrote a preface to Kudsî's diwân (see above, Nos. 1531-1533 and Nos. 1552-1557), on fol. 312^a, and other scattered prose-pieces; ll. 21-25; careless Nasta'liq and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'liq and Shikasta; size, 8½ in. by 5¾ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by Shâhî (died A. H. 857), Hâfiẓ, Āsafî (died A. H. 923), Jâmî, etc., forming a sort of anthology, on ff. 1^b-50^a, usually four baits in a page.

2. Fragment of the diwân of Sâ'ib, containing ghazals, in alphabetical order, on ff. 51^b-66^b, beginning: اگرند مدد بسم الله الخ and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.); 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawî, حسن و دل (beauty and heart, see, for instance, fol. 71^a), by a poet with the takhalluṣ *Sairafî* (i. e. Maulânâ Ṣalâh-aldin of Sâwa, who came to India under Akbar and still flourished under Jahângir, to whom this poem is dedicated, see fol. 69^b), on ff. 67^a-111^b; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawî زاد المسافرين (provision for travellers), by the great Sûfic poet and writer Mir Fakhr-alsâdât Ḥusainî (i. e. Ḥusain bin 'Ālim bin Abi-alḥasan alḥusainî), who died after A. H. 720 (A. D. 1320), see complete copies of the same in Nos. 1832-1834 below. It begins, on fol. 112^b: ای برتر از آن همه که گفتند الخ and breaks off on fol. 151^b.

5. A fragment, defective both at beginning and end, of the کارستان (see fol. 156^a) or کارنامه, an Indian story

of the exploits and adventures of Wâlâ Akhtar, the prince of Hurmuz, composed A. H. 1050 (A. D. 1640, 1641) in Jaunpûr by the same Abû-albarakât Munir of Lâhûr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shâh-jahân, on ff. 152^a-196^b, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'liq; small illuminated frontispiece on fol. 1^b; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jâmî's *Lawâ'ih* (see No. 1357, 15; No. 1358, 2; and Nos. 1368-1373 above), on ff. 1^a-13^b, defective at the beginning and injured moreover on fol. 1.

2. A story from Muḥammad's life, on ff. 14^a-16^b, beginning: اسناد هفت کلام ربانی چهارده حدیث پیغمبر علیه السلام اسرار تمام الخ.

Dated the 28th of Dhû-alḩa'dah, A. H. 1066 (A. D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17^a-26^a, for instance: فصل در بیان اخفا; فصل در قلب; فصل در بیان تنوین; فصل در بیان مخارج حروف; باب المداد در بیان; های ضمیر و های اصلی و های سکتة الخ; فصل در بیان الف و لام تعریف; ادغامات; فصل در بیان قواعد وقف; بیان ساکن etc.

4. قفیل نامهٔ امام حسین (the scourge-book of Imâm Ḥusain), a lamentation over Ḥusain's martyrdom, on fol. 26^b.

5. Short Persian commentary on Sûras 73 (سورة المزل) and 74 (سورة المدثر), on ff. 27^a-35^b.

6. A poetical Persian paraphrase of verses and phrases of the Qurân, on ff. 36^b-52^b, 81^a-82^b, and 89^a-90^b.

7. Nizâmî's *Makhzan-alarâr* (see No. 972 sq. above), on ff. 53^a-75^b.

8. Fragment of a Persian commentary on the initial ḩaṣidah of *Khâḩânî*'s diwan (see No. 950 sq. above), beginning: دل من پیر تعلیم است الخ, on ff. 75^b and 76^a.

9. Some other ḩaṣidas of the same *Khâḩânî*, on ff. 76^b-78^b.

10. A short mystical mathnawî, entitled: ترغیب مرغوب القلوب (identical with the مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79^a-80^b, in ten faṣls, beginning:

بگویم حمد رب العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian diwâns, on ff. 88^b-83^b (the order of leaves is inverted).

12. A ghazal of Shaikh *Auḩadî Kirmânî*, correctly *Auḩad-aldîn Kirmânî* (died A. H. 697 = A. D. 1298), the

spiritual guide of *Aḥādī Marāghī*, who died A. H. 738 (A. D. 1337, 1338), on fol. 91^a.

13. Mathnawī-fragments, on ff. 91^b-124^b; the larger portion is filled by the *مظهر الآثار* of Khwājah *Hāshim* of Tattah, correctly *Mir Hāshimī* of Kirmān, surnamed Shāh Jahāngir, who completed this Sūfic mathnawī in Tattah, A. H. 940 (A. D. 1533, 1534), and was slain during his pilgrimage, A. H. 948 (A. D. 1541, 1542), see further down in this Cat. Copied A. H. 1065 (A. D. 1655).

14. Shabistari's *Gulshan-i-rāz* (see No. 1761, 2 above), on ff. 125^a-136^a (fol. 131^a does not belong to it).

15. *رقعه*, a note, on fol. 136^b.

16. Various *kašidas*, a short mathnawī-fragment, and a *ghazal*, on ff. 137^a-151^b.

17. A mathnawī on the seven days of the week, styled: *ساعتنامه روزهای کریم*, on ff. 152^a-153^b, beginning:

گر تو خواهی که گرددت فیروز
کار و بار جهان بتو هر روز

18. Various poetical fragments, a *معراج نامه* (on the ascension of Muhammad), in form of a *kašidah*, by Muḥtasham, who died A. H. 996 (see Nos. 1447 and 1448 above), a *وفاتنامه حضرت*, etc., on ff. 154^b-164^b.

No. 1415, ff. 164; written by different hands, mostly in careless Nasta'lik, with a great variety in the number of lines; size, 11½ in. by 5½ in.

1766

Scattered selections from Persian works in verse and prose, put together without any order. The copy begins with extracts from the poems of Shaikh *'Attār* (died A. H. 627, see Nos. 1031-1054 above), *Mirzā Kāsim*, *Maulānā 'Abdī* (an 'Abdī of Bākū died A. H. 965; an 'Abdī of Nishāpūr was the uncle of Shāh Maḥmūd Zarin-kalam, a third was 'Abdī of Abarkūh under Shāh Tahmāsp, a fourth 'Abdī of Gunābād, a protégé of prince Ibrāhīm Mirzā Jāhī Ṣafawī and author of a mathnawī *گوهر شاهوار*, a fifth lived in India under Shāhjahān, about A. H. 1051), etc.; *Ḥakīm Jauharī* (probably Jauhari Zargar, the contemporary of Athir-aldīn Akhsikati, who died A. H. 608, see *Haft Iklim*, No. 1481, col. 490 above), is found on fol. 9^a; then follow again *'Attār*, *Hāfiz*, etc.; several *kašidas* and *rubā'is*; extracts from *Jāmī*, Shaikh *Rūzbahān Sūfi* (on fol. 30^a, see No. 1747, fifth Shaikh *ab. infra*), *Shāh Shujā'*, *Mirzā Raḍī Artīmānī* (see No. 1522 above), Shaikh *Aḥādī* (died A. H. 738), *Kulī Salīm* (died A. H. 1057, see No. 1558 above), *Abū Turābbeg* (under Shāh 'Abbās I, see No. 1528 above), *Hijābī*, Shaikh *Abū-alkāsim* (on fol. 33^b), *Thand'ī* (died A. H. 996), *Sā'ib*, *Khākānī*, a *مناجات* by Amir Khusrau (died A. H. 725, on fol. 36^b), etc.; a *ساقینامه*, by *Akdāsī* (of Mashhad, died A. H. 1003, on fol. 41^b), another by *Ḥakīm Partawī* (of Shirāz, about A. H. 1000, on fol. 43^a), a third by *Mashrāb* (on fol. 48^a); poems by *Asadī of Tūs* (died between A. H. 421 and 432, see No. 893 above, on fol. 54^b), etc., by *Nizām of Astarābād* (died A. H. 921, on fol. 61^b, etc.), by *Salmān* (of Sāwa, died A. H. 778 or 779, see Nos. 1237-1243 above, on fol. 64^b); a

mathnawī on Muhammad's ascension to heaven, *درمعراج* (on fol. 76^b sq.); short pieces in prose (on fol. 98^b), intermixed with poetry, by *Aḥādī*, etc.; a fourth *ساقینامه*, by *Ḥakīm 'Atāi* (on fol. 104^a); prose-extracts from a book, entitled *اخلاق رسول* (on fol. 106^a); poems by *Nizāmī* (on fol. 109^b); prose-stories, etc. (on fol. 110^a sq.); *در ذکر فضیل عیاض* (on fol. 123^b sq., see on *Fuḍail bin 'Iyād* the *Safinat-alauliyā*, No. 96, col. 284 in this Cat.); *در فصیلت وآداب نماز شب* (on fol. 135^b sq.); extracts from a book on traditions, and other scattered prose-pieces (on fol. 139^a sq.).

No. 900, ff. 176; written in Nasta'lik by different hands; great variety in the number of columns and lines in a page; size, 9½ in. by 5½ in.

1767

Bayāḍ (بیاض).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A *kit'ah* by *'Alī Ḥazīn* (died A. H. 1180, see Nos. 1712-1714 above), reproaching Kashmir (قطعه در مذمت کشمیر), on fol. 1^a, and other miscellaneous lyric poems.

2. *Mir Najāt's* *دل کشتی* (a mathnawī on wrestling, composed A. H. 1112=A. D. 1700, 1701; *Mir 'Abd-al'al Najāt* died about A. H. 1126=A. D. 1714, see *Bodleian Cat.*, Nos. 1162-1165; *Rieu* ii. p. 821; *A. Sprenger, Catal.*, p. 512; *W. Pertsch, Berlin Cat.*, p. 697, No. 10; lithographed at Lucknow (with commentary), A. H. 1258), on fol. 7^b.

3. *Mullā Nau'ī's* *سوز و گداز* (see No. 1485 above), on fol. 18^a.

4. A *kašidah*, by *Hijrī* (see Nos. 1440 and 1441 above), in homage of *Nawwāb Āṣaf-aldaulah Bahādur*, on fol. 19^b.

5. A *tarjī'band*, a *mukhammas*, and a short mathnawī, by *Mir Zain-al'ābidīn* (see No. 20 below), on fol. 24^b.

6. *مناظره سرما و گرما*, a dispute between cold and heat, in prose, on fol. 30^a.

7. Poems, by *Mihri* (died about A. H. 1130), on fol. 35^b.

8. *Rubā'iyāt*.

9. On the tobacco-pipe (تعریف قلیان تنباکو), in prose, on fol. 42^b.

10. Several *mukhammasāt* and other miscellaneous poems, on ff. 48^b and 63^a.

11. Admonitions, by *'Abdallāh Anṣārī* (نصائح عبد الله انصاری), the great mystic Shaikh, who died A. H. 481 (A. D. 1088), see No. 1778 sq. below, in prose, on fol. 68^b.

12. A few poems, by *Ḥazīn*, on fol. 71^a.

13. *Ghazals*, by *Shaukat* (died A. H. 1107, see Nos. 1628-1633), *Mihri*, etc., on fol. 79^a.

14. Historical incidents from *Nādirshāh's* time, beginning with A. H. 1149 (A. D. 1736), on fol. 80^a.

15. A *kašidah* by *Nāṭik* (قصیده ناطق), and other poetry, on fol. 84^a.

16. *چار اندر چار*, a prose-piece by *'Ubaid Zūkānī* (died A. H. 772), on fol. 89^a, and another *چار در چار*,

likewise in prose, by Manlânû *Mushfikî* (of Bukhârâ, died A. H. 994), on fol. 87^a.

17. Miscellaneous pieces in prose and verse.

18. *قضا و قدر*, a mathnawî on predestination, by Mirzâ *Tâhir*, on fol. 117^b.

19. A *kaşîdah*, by Mirzâ *Tâhir*, on fol. 119^b.

20. *Kaşîdas*, by Mir *Zain-al-âbidîn*, with the takhalluṣ *Hijrî*, on fol. 111^b.

21. *قضا و قدر*, a second mathnawî of the same title, by *Hijrî*, on fol. 143^b.

22. A short mathnawî *قضا و قدر*, by Muḥammad *Salim* (see No. 1558, 5 above), on fol. 148^b.

23. A fourth mathnawî *قضا و قدر*, by Ḥakim *Ruknâ* (see No. 1572 above), on fol. 150^b; a fifth mathnawî of the same title, by Amirbeg *Wâlih*, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawî, by *Mihri*, entitled *سررای* (description of the human figure, see Bodleian Cat., No. 1168), on fol. 151^b.

25. *Kaşîdas*, rubâ'îs, and fards, on fol. 164^b.

It might have been better to page the MS. from the back, as most of the poems are running in that way. Therefore in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165^b and 166^b.

No. 454, ff. 166; written in Nasta'liq and Shikasta; size, 9½ in. by 4½ in.

1768

Miscellanies.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by *Nîmat-allâh*, a Jew, entitled *انشاء نعمت*, on fol. 1^b, beginning: الحمد لله

..... بنده درگاه اشتباه نعمت الله بنی اسرائیل الخ

2. *Mahmûdnâma* (محمود نامه), a collection of ghazals (from five to seven baits), by an unknown author, arranged in the form of a *divân*, so that for every rhyme-letter there appears *one* ghazal, and forming a complete poem, treating of the well-known story of Muḥmûd and Ayâz (the best-known poetical version of which is the mathnawî of the same title, by Zulâli, see No. 1494, 2 above); in the concluding verso of each stanza 'Mahmûd,' or 'Mahmûd u Ayâz' appears as a kind of takhalluṣ. Beginning, on fol. 12^a: ای داغ بر دل از غم حال تو لاله را الخ

3. *Sa'dî's* alleged *bindnâme* (see No. 1127, 7 above), beginning, on fol. 28^a: کردما بمشغای الخ

4. A *Rekhta* mathnawî, on fol. 39^a. At the end of No. 2 is written: این کتاب در سرکار نپو سلطان است.

No. 505, ff. 48, 2 coll., each ff. 9; rude Shikasta; size, 7½ in. by 5½ in.

1769

Another copy of the *Mahmûdnâma*.

The same collection of ghazals, forming the story of

Muḥmûd and Ayâz, as in No. 2 of the preceding copy. Beginning the same.

No date.

No. 1083, ff. 76-84, 2 coll., each ff. 15; Nasta'liq; size, 8½ in. by 5½ in.

1770

Miscellanies.

1. نقل حکم نامه اتالیقی شاه زاده، on fol. 1^b, beginning: باسم محمد جعفر و مهدی علیخان و غلام حیدر معلم زیب نگارش می باید الخ

2. *bindnâme* حیدری, on fol. 4^b, in mathnawî-baits, beginning:

پس از حمد رب نعمت خیر الورا
هم از بعد مدح همه اوسیا

Bibliotheca Leydeniana.

No. 2634, ff. 12, ff. 10 on ff. 1-3; 2 coll., each ff. 9 on ff. 4-12; Shikasta; size, 8 in. by 6 in.

1771

Majmû'ah (مجموعه).

A very nice collection of mathnawîs, lyrical poetry, and prose-treatises, consisting of:

1. An anonymous mathnawî, on fol. 1^b, beginning:

نفس را در برند (? برند) صبح بهزیم
که رنگ مدد بسم الله رنیم

2. A second anonymous mathnawî, on fol. 5^b, beginning:

شنیدم از سکندر احتشامی
ارسطو دانشی قیصر غلامی

3. A third anonymous mathnawî, on fol. 19^a, beginning:

الهی ناله دردم حزین کن
چونی کلکم فغان در آستین کن

4. A fourth mathnawî, styled *بخت بیدار* (Luck alert), on fol. 29^b, beginning: شمی خلوتگزیں با صبح آمید الخ

5. *Kaşîdas*, etc., on fol. 35^a (without authors' names); poems by *Zuhârî* (see Nos. 1500-1514 above), on fol. 44^b sq. Between ff. 108 and 109 one leaf is wanting according to the Arabic paging.

6. A prose-tract on archery (در بیان تیراندازی و کمانداری), on fol. 132^a.

7. Some other poetical specimens, on fol. 134^a.

8. *Waq'at* *جانت نعمت خان عالی تغلمس*, extracts from the satirical chronicle of the siege of Ḥaidarâbâd in A. H. 1097 (A. D. 1686), by *Nîmatkhân 'Âlî*, see above, No. 1659, 2. They begin here with the 151th of *Rajab*.

9. Some poetry again, on fol. 138^b. Ff. 144^b and 145 are left blank.

10. Poetical specimens by *Wahîd* (probably *Tâhir Wahîd*, see Nos. 1653-1655 above), *Mu'minkhân*, etc. Between ff. 153 and 154 two leaves are wanting according to the Arabic paging.

11. Letters and refined prose-writings, on fol. 154^a; one is headed *أب در طلب*, on fol. 154^b, perhaps by *Naṣīrā* of Hamadān, who lived about A. H. 1015 (A. D. 1606); another, on fol. 162^b, *ديباچه سفينه مرزا*, by *محمد حسين*; a third, on fol. 167^a, *ديباچه ديوان ابو طالب سليم*, an introduction to *Abū 'Alīb Kalīm's* diwān, which is not found in the usual copies of his works, see above, Nos. 1563-1570; it is probably due to the same *Jalāl-aldīn Muḥammad Tabāṭabā'i*, who wrote the diwān to *Ḳudās's* diwān, which is also found here on fol. 169^b sq., and another to that of *Shifā'i* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179^a.

13. *Mirāt-alfutūh* (مرآت الفتح), the well-known prose-treatise of *Mullā Tughrā* (see above, No. 1586, IV), on fol. 184^b, beginning: *يذكر تازان ميجدان الخ*.

No. 2880, ff. 191; written by many different hands in rude *Nasta'liq* and *Shikasta*, partly in diagonal lines; size, 6½ in. by 3½ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in *Nasta'liq*; size, 6 in. by 3½ in.

II. ŠŪFISM IN PROSE AND VERSE.

1773

Kashf-almahjūb (كشف المحجوب).

The oldest systematical work on the theoretical and practical doctrines of Šūfism in Persian, with a great amount of historical and biographical material, styled *كشف المحجوب*, or with its fuller title, *كشف المحجوب لارباب القلوب*, 'Explanation of the veiled (or hidden) things for men of heart (i. e. for Šūfis),' and composed by *Abū-ḥasan 'Alī bin 'Uthmān bin 'Alī* (in the Vienna, Bodleian, and Berlin copies, bin *Abi 'Alī*; in Rien's copy, *Abi 'Alī*) *al-Jullābi al-Hujwiri* (the reading, *al-Manjūri*, in the Vienna copy, is a mere corruption of the last word), sometimes simply called *al-Uhaznawi* (since *Jullāb* and *Hujwir* are suburbs of *Uhazn*), who in the heading of the Vienna copy is designated as a contemporary of the famous Šūfic *Shaykh* and poet *Abū Sa'īd bin Abū-alkhair* (died A. H. 440, 4th of *Shu'bān* = A. D. 1049, January 12), whilst in the *رسالة ابدالية* (see the following copy, fol. 283^b sq.) he is called *Abū Sa'īd's* own brother. According to the *رياض الاوليا* (see *Rien* iii, p. 975^a), he died A. H. 456 or 464 (A. D. 1064 or 1072, see the *Safinat-nahūliyā*, No. 298, col. 304 in this Cat.); according to *آزاد's* *الكرام تأريخ* (see No. 612, fol. 4^a in this Cat.), A. H. 465 (A. D. 1073); but as *Rien* has proved, the date of his death must be somewhat later still, since *Shaykh Abū-alkhair* (*Kushairi*), who is mentioned by the author among those

who had passed away before the composition of this work, died in the very year 465, in the month *Rabi-ulākhar*, see *Safinat-nahūliyā*, No. 299 (col. 304 in this Cat.). Other copies of the *كشف المحجوب* are described in *Rien* i, p. 343; *G. Flügel* iii, p. 440 sq.; *Bodleian Cat.*, No. 1245; *W. Petersh.*, Berlin *Cat.*, p. 287; *Rosen*, *Persian MSS.*, p. 291; see also *H. Khalifa* v, p. 215, No. 10,753, and *Notices of Extrait*, xii, p. 360. Other works of the same author, mentioned incidentally in the present book, are the *منهاج الدين*, the *بحر القلوب*, and *العيان لاهل العيان* (comp. *Rosen*, loc. cit.); he also wrote a diwān. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by *Abū Sa'īd al-Hujwiri*.

Beginning: *رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا رَشَدًا، لِحَمْدِ اللَّهِ الَّذِي كَشَفَ لِأَوْلِيَائِهِ بِوَاطِنِ مَلِكُوتِهِ وَقَشَعَ لِأَصْغِيَانِهِ سِرَائِرَ جَبْرُوتِهِ الْخ*.

On fol. 3^a, last line but one sq., the author explains the title of his work thus:— *وَأَجِبْتُ كَلِمَتَكُمْ كَمَا مَرَّ بَيْنَ كِتَابِ رَا كَشَفَ الْمَحْجُوبِ نَامِ كَرْدَمِ مَرَادِ أَنْ بُوْدَ كَه تَا نَامِ كِتَابِ نَامِطِ بِأَشَدِّ بَرِّ أَجِبْتُ أَنْدَرُ كِتَابِ اسْتِ مَرَكْرُوهِي رَا كَه دِصِيرْتِ بُوْدَ چُونِ نَامِ كِتَابِ بَشْنُوْدِ دَانَنْدِ كَه مَرَادِ اَزِ أَنْ چِه بُوْدِه اسْتِ وَ بَدَانَكِه هَمِه دِنَالِمِ اَزِ لَطِيْفَةِ تَحْقِيْقِي مَحْجُوبِ اَنْدِ بِجَزِ اَوْلِيَاءِ الْخ*.

It is divided, like all the following copies, into forty bābs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several fahs and the eleven *Kashfs* noticed in the following table of contents), viz.:—

1. *باب (في) اثبات العلم*, on fol. 7^a.
2. *باب (في) الفقر*, on fol. 12^b.
3. *باب (في) التصوّف*, on fol. 19^b.
4. *باب (في) لباس المرتفعات*, on fol. 27^b.
5. *باب في اختلافهم في الفقر والتصوّف*, on fol. 36^a.
6. *باب في الملامت*, on fol. 38^a.
7. *باب في اتّمتهم من الصحابة*, on fol. 41^b.
8. *باب في ذكر اتّمتهم من اهل البيت*, on fol. 47^b.
9. *باب في ذكر اهل الصّفة (or اصحاب) الصّفة*, that is, *باب في ذكر اتّمتهم من اهل الصّفة*, on fol. 54^b.
10. *باب في ذكر اتّمتهم من التابعين*, on fol. 56^a.
11. *باب في ذكر اتّمتهم من جمع التابعين*, on fol. 60^a.
12. *باب في ذكر اتّمتهم من المتأخّرين*, on fol. 113^b.
13. *باب في ذكر رجال الصّوفة من المتأخّرين على الاختصار من اهل البلدان*, on fol. 120^a.
14. *باب في فرق فرقهم في (أو) مذاهبتهم*, on fol. 122^b. At the end of this bāb there are four different *Kashfs* (كشف للحجاب): 1st, *باب في معرفة الله*, on fol. 188^a; 2nd, *باب في التّوحيد*, on fol. 195^b; 3rd, *باب في الايمان*, on fol. 201^b; 4th, *باب في الطهارة*, on fol. 204^b.
15. *باب في السّودة وما يتعلّق بها*, on fol. 207^a. 5th *Kashf*, *باب في الصّلوة*, on fol. 211^a.

16. باب المحبة وما يتعلّق بها, on fol. 214^b. 6th Kashf, *فى الزكوة*, on fol. 221^b.
17. باب الجود والسخا, on fol. 223^b. 7th Kashf, *فى الصيام*, on fol. 225^b, last line.
18. باب لجوع وما يتعلّق به, on fol. 229^a. 8th Kashf, *فى الحج*, on fol. 230^b.
19. باب المجاهدة, on fol. 233^b. 9th Kashf, *فى الصحبة* *مع آدابها*, on fol. 236^a.
20. باب فى الصحبة وما يتعلّق بها, on fol. 238^a.
21. باب آدابهم فى الصحبة, on fol. 240^a.
22. باب فى آداب الصحبة فى الإقامة, on fol. 243^a.
23. باب فى آدابهم فى السفر, on fol. 245^b.
24. باب فى آدابهم فى الاكل, on fol. 247^a.
25. باب فى آدابهم من المشى, on fol. 248^b.
26. باب فى نومهم فى السفر والحضر, on fol. 249^b.
27. باب فى آدابهم فى الكلام والتكوت, on fol. 252^a.
28. باب فى آدابهم فى السؤال والتركة, on fol. 254^b.
29. باب فى آدابهم فى التزويج والتفريد, on fol. 256^b.
30. 10th Kashf, *فى بيان الفاظهم وحقائق معانيها*, on fol. 261^a; 11th Kashf, *فى السماع*, on fol. 277^b.
31. باب فى السماع وما يتعلّق به, on fol. 278^b.
32. باب فى سماع الشعر, on fol. 282^b.
33. باب فى سماع الاصوات والالان, on fol. 283^b.
34. باب فى كلام السماع, on fol. 285^a.
35. باب فى اختلافهم فى السماع, on fol. 287^b.
36. باب فى مراتبهم فى حقيقة السماع, on fol. 288^b.
37. باب فى الوجد والوجود والواجد ومراتبه, on fol. 292^b.
38. باب فى الرقص وما يتعلّق به, on fol. 294^b.
39. باب فى الخرق, on fol. 295^a.
40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279^b, l. 11, to fol. 280^b, l. 7 in the following copy), and may be supplied from the other copies: *باب فى آداب السماع*.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297^b and 298^a. Copied by Junaid of Sirhind and finished the 21st of Shawwāl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lik; a picture, representing probably the author's portrait, at the top of the MS.; size, 7½ in. by 4¼ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1^b being on fol. 4^a. Ff. 256-265 are misplaced, the right order of the

leaves is this: 256, 264, 258-263, 257, 265. Beginning the same as in the preceding copy.

The bâbs are found here:—

1. on fol. 9^a; 2. on fol. 14^b; 3. on fol. 21^a; 4. on fol. 29^a; 5. on fol. 37^a; 6. on fol. 39^b; 7. on fol. 44^a; 8. on fol. 48^a; 9. on fol. 54^b; 10. on fol. 56^a; 11. on fol. 59^b; 12. on fol. 108^b; 13. on fol. 114^b; 14. on fol. 116^b; the first four Kashfs appear here on ff. 178^a, 185^a, 190^b, and 193^b; 15. on fol. 195^b; 5th Kashf, on fol. 199^b; 16. on fol. 203^b; 6th Kashf, on fol. 209^a; 17. on fol. 210^b; 7th Kashf, on fol. 213^a; 18. on fol. 216^a; 8th Kashf, on fol. 217^b; 19. on fol. 220^a; 9th Kashf, on fol. 222^b; 20. on fol. 224^b; 21. on fol. 226^b; 22. on fol. 229^a; 23. on fol. 231^a; 24. on fol. 232^b; 25. on fol. 234^a; 26. on fol. 235^a; 27. on fol. 237^b; 28. on fol. 239^b; 29. on fol. 242^a; 30. 10th Kashf, on fol. 246^b; 11th Kashf, on fol. 261^b; 31. on fol. 263^a; 32. on fol. 266^b; 33. on fol. 267^b; 34. on fol. 269^b; 35. on fol. 272^a; 36. on fol. 272^b; 37. on fol. 276^b; 38. on fol. 278^b; 39. on fol. 279^a; 40. on fol. 250^a.

This work concludes on fol. 281^b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283^b-289^b, and is entitled *رسالة ابدالية*, composed by Ya'qûb bin 'Uthmân bin Maḥmûd bin Maḥmûd alghaznawî (later *الجرخي* and *السوزي*), who very often refers to 'Alî bin 'Uthmân's Kashf-*almahjûb* and tells us that he was Abû Sa'îd bin Abû-alkhair's brother and very often in the majlis of Sulṭân Maḥmûd. This treatise begins: *الحمد لله الذى زين السماء الدنيا بمصابيح وجعلها رجوماً للشياطين و زين الارض بالرسل (sic!) و الانبياء و الاولياء الخ*.

The same Ya'qûb bin 'Uthmân alghaznawî (later *الجرخي*) is noticed as author of a tabulated list of renowned Shaikhs (*اسماء المشايخ الكرام*) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: *بعد حمد او كه ليس كمثل شئ هيج شبه ندارد و آن حضرت بيچون همچون رنگ سفيد سيه ندارد الخ*.

It fills ff. 290^b-295^b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: *مطلق باشى اى حاجى*. The first treatise is dated the 24th of Jumâdâ-alawwal, A. H. 1095, that is the twenty-seventh year of 'Ālamgir's reign (=A. D. 1684, May 9).

No. 1274, ff. 295, ll. 17; clear and distinct Nasta'lik; size, 10½ in. by 6¼ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196^a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214^b, l. 12. A great number of headings are left out.

- Bâb 1. on fol. 8^a; 2. on fol. 11^a; 3. on fol. 19^a; 4. on fol. 30^a; 5. on fol. 41^a; 6. on fol. 43^b; 7. on fol. 50^a; 8. on fol. 55^a, last line; 9. on fol. 63^b; 10. on fol. 65^b; 11. on fol. 70^b; 12. on fol. 132^a, last line; 13. on fol. 138^a; 14. on fol. 140^b; Kashf 1, on fol. 202^b;

Kashf 2, on fol. 208^a; Kashf 3, on fol. 214^a; Kashf 4, on fol. 217^b; 15. on fol. 207^a (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219^a; Kashf 6, on fol. 224^b; 17. on fol. 226^a; Kashf 7, on fol. 228^b; 18. on fol. 231^a; Kashf 8, on fol. 232^b; 19. on fol. 235^a; Kashf 9, on fol. 237^b; 20. on fol. 239^b; 21. on fol. 241^a; 22. on fol. 243^b; 23. on fol. 245^b; 24. on fol. 247^a; 25. on fol. 248^b; 26. on fol. 249^a; 27. on fol. 251^b; 28. on fol. 254^a; 29. on fol. 256^a; 30. Kashf 10, on fol. 261^a; Kashf 11, on fol. 282^a; 31. on fol. 283^a; 32. on fol. 288^a; 33. on fol. 290^a; 34. on fol. 293^a; 35. on fol. 296^b; 36. on fol. 297^b; 37. on fol. 302^b; 38. on fol. 305^a; 39. on fol. 306^a; 40. on fol. 307^a.

No. 714, ff. 308, ll. 14; unequally written in Nasta'liq; size, 8 in. by 4½ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138^a, last line, to fol. 139^b, last line but two.

No date. The proper order of ff. 94-97 is: 94, 96, 95, and 97; of ff. 182-189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: كشف لاولائه بواطن ملكوته الخ corresponding to the fourth word of line 3, on fol. 1^b, in No. 1274.

Báb 1. on fol. 6^a; 2. on fol. 8^b; 3. on fol. 13^b; 4. on fol. 19^b; 5. on fol. 25^a; 6. on fol. 26^b; 7. on fol. 30^a; 8. on fol. 32^b; 9. on fol. 36^b; 10. on fol. 38^a; 11. on fol. 40^b; 12. on fol. 73^b; 13. on fol. 77^b; 14. on fol. 79^a; Kashf 1, on fol. 121^b; Kashf 2, on fol. 126^b; Kashf 3, on fol. 130^a; Kashf 4, on fol. 132^a; 15. on fol. 133^b; Kashf 5, on fol. 136^a; 16. on fol. 139^a; Kashf 6, on fol. 143^a; 17. on fol. 144^a; Kashf 7, on fol. 145^b; 18. on fol. 147^b; Kashf 8, on fol. 148^b; 19. on fol. 150^b; Kashf 9, on fol. 152^a; 20. on fol. 153^b; 21. on fol. 155^a; 22. on fol. 156^b; 23. on fol. 158^a; 24. on fol. 159^b; 25. on fol. 160^b; 26. on fol. 161^a; 27. on fol. 162^b; 28. on fol. 164^a; 29. on fol. 165^b; 30. Kashf 10, on fol. 168^a; Kashf 11, on fol. 178^b; 31. on fol. 179^a; 32. on fol. 181^a; 33. on fol. 182^a; 34. on fol. 184^b; 35. on fol. 185^a; 36. on fol. 185^b; 37. on fol. 188^a; 38. on fol. 183^a; 39. on fol. 183^b. In the beginning of this báb, on fol. 183^b, the copy breaks off; the last words, occurring here, correspond to fol. 279^b, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'liq; small illuminated frontispiece; worm-eaten; size, 10½ in. by 6½ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th báb); its last words correspond to fol. 232^b, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first

eleven bábs are marked by proper headings, on ff. 5^b, 9^a, 14^a, 19^b, 25^a, 26^b, 29^b, 32^b, 36^b, 37^b, and 40^b respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'liq, partly in Shikasta; size, 10½ in. by 6 in.

1778

Anis-almuridin u shams-almajalis (انيس المرديدن (و شمس المجالس).

The story of Yûsuf and Zalikhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'il 'Abdallâh Muḥammad al-Anṣârî of Harât (who was born A. H. 396 in the month of Sha'bân = A. D. 1006, May; and died the 9th of Rabî' alâkhar, A. H. 481 = A. D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Qurân, traditions, and sayings of other renowned Shaikhs.

Beginning: للممد لله الذى ابدع وجود الانسان فى احسن تقويم واحسن اعضاءه بلطائف صفة القديم الكريم الترجيح الخ

Comp. on the author Safinat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Sûfî are the مناجات or رساله, and the نصيحت or بند منازل, see the two following copies; the الساترين, originally written in Arabic (see G. Flügel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iklîm, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flügel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738^b); the كتاب اسرار or اسرار نامه (ib. ii. p. 774^b); the رساله تحفة الوزراء, also styled رساله تحفة الوزراء, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Anṣârî also edited an enlarged version of the طبقات الصوفية, or, as Safinat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات مشايخ, by Shaikh Abû 'Abd-rahmân (according to others merely 'Abd-rahmân) Muḥammad bin Husain bin Muḥammad bin Mûsâ Sullamî al-Nishâpûrî, who died A. H. 412, in the month of Sha'bân (A. D. 1021, Nov.-Dec.; see also Rieu i. p. 349^a, and H. Khalfa vi. p. 129), a work, on which نفحات الانس (see Nos. 1357, 8, and 1359-1367 above) are chiefly based. For further works of Anṣârî, see the preface to the edition of his lyrical poems, by Slukovski, St. Petersburg, 1895.

The present story of Yûsuf and Zalikhâ is dated the 25th of Dhû-al-hijjah, A. H. 1013 (A. D. 1605, May 14), at Burhânpûr, by Maḥmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15-23; Nasta'liq, by many different hands; worm-eaten; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Ṣûfiṣ, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدرت بیدلانرا بوی درمان آمده
یاد تو مر عاشقانرا مؤنس جان آمده

It is commonly styled رسالۀ خواجه عبد الله انصاری; see Rieu i. p. 35^a; G. Flügel iii. p. 497; Cat. des MSS. et Xylographes, p. 254; different from the present *مناجات* seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also H. Khalfâ vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A. H. 1172 (A. D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the *Munâjât* is dated the 9th of Muḥarram, A. H. 1161 (A. D. 1748, Jan. 10), by Muḥammad Maḥḍî, the son of Ḥâjî 'Abd-alhâdi. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but distinct Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

1780

Pand-i-Khwâjah Nizâm (پند خواجه نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled *نصیحت*, and containing short admonitions and practical advices on ethical matters, given to the great Wazir Khwâjah Nizâm-almulk of Tûs (see *Haft Iklim*, No. 690, col. 428 in this Cat.), and beginning: پیر هراة قدس سرة العزیز در نصیحت فخر الوزرا خواجه نظام الملک طوسی. میفرمایند که یا نظام هر که ده خصلت شعار خود الخ. The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is *بند نامه* or *نصیحت نامه*.

Dated the 11th of Rabî'-alâkhar, A. H. 1049 (A. D. 1639, Aug. 11).

No. 1330, ff. 1-9, ll. 6; very large Nasta'liq; size, 10 in. by 5 $\frac{1}{2}$ in.

1781

Kimiya-i-Sa'âdat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-aldin Abû Ḥamid Muḥammad bin Muḥammad al-Ghazâlî of Tûs, with the epithet of Hujjat-alislâm, who was born A. H. 450 (A. D. 1058), and died the 14th of Jumâdâ-lâkhar, A. H. 505 (A. D. 1111, Dec. 18); comp. on the author and his various works, *Safinat-alauliyâ*, No. 303 (col. 305 in this Cat.); *Haft Iklim*, No. 686

(ib., col. 428); Schefer, *Chrestomathie Persane*, ii. p. 212 sq.; and especially R. Gosche, *Ghazzâlîs Leben und Werke*, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmülders, *Essai sur les écoles philosophiques chez les Arabes*; Munk, *Mélanges de philosophie*, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Anmer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also H. Khalfâ v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A. H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A. H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany, N. Y., 1873. The *Kimiya-i-Sa'âdat* is a popular abridgement of the author's own Arabic work on a larger scale, the *احیاء علوم الدین* (printed in Cairo, A. H. 1278; in Lucknow, A. H. 1281; in Bûlâq, A. H. 1306; comp. H. Khalfâ i. p. 180 sq.; Hitzig in Z. D. M. G. vii. pp. 172-186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1^b: شکر و سپاس فراوان بعدد ستارگان آسمان و قطرة باران و برگ درختان الخ.

(اندر شناختن خویش), Unwân I, on self-knowledge, on fol. 3^b.

(اندر شناختن الله), Unwân II, on the knowledge of God, on fol. 15^a.

(اندر معرفت دنیا), Unwân III, on the knowledge of the present world, on fol. 23^a.

(اندر معرفت آخرت), Unwân IV, on the knowledge of the future world, on fol. 26^a.

Rukn I (here called, as in the larger Arabic work, (اندر عبادت), on religious worship (رُبع اول), on fol. 39^b, beginning: رب یسر ولا تعسر چون از معرفت عنوان مسلمانى الخ.

Rukn II (again called (رُبع دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88^b.

Rukn III (again called (رُبع سیم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین), usually called, as in the Arabic original, pernicious influences from which the soul must be freed), on fol. 179^a.

Rukn IV (here called correctly (رکن چهارم), on qualities that lead to salvation (اندر متجیات), on fol. 299^a.

Many marginal glosses and annotations. Dated by Shams-aldin bin Hasan aljilânî, the first of Rabî'-althânî, A. H. 905 (A. D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6 $\frac{1}{2}$ in.

1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumâdâ-alâkhar, A. H. 1020 (A. D. 1611, Sept. 2), by Muḥammad Yûsuf bin Mir Ya'qûb of Kashmir. Beginning as in the preceding copy.

'Unwân I, on fol. 4^a; II, on fol. 17^a; III, on fol. 26^b; IV, on fol. 30^b.

Rukn I, on fol. 46^b; II, on fol. 100^b; III, on fol. 206^b; IV, on fol. 331^b.

No. 1414, ff. 479, ll. 19; clear and distinct Nasta'liq; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1783

The same.

'Unwân I, on fol. 2^b; II, on fol. 9^a, last line; III, on fol. 14^a; IV, on fol. 16^a.

Rukn I (here headed در عبادت instead of در عبادت), on fol. 24^a; II (here headed راه دین), on fol. 53^a; III (در بیان کردن عقبات راه دین), on fol. 107^a; IV, on fol. 166^a.

No date; but among the many entries on the fly-leaves there is found one from A. H. 1081 (A. D. 1670, 1671). College of Fort William, 1832.

No. 2013, ff. 233, ll. 32; splendid Naskhi; size, 12 $\frac{5}{8}$ in. by 6 $\frac{3}{4}$ in.

1784

The same.

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ

'Unwân I, on fol. 4^a; II, on fol. 18^a (در شناختن حق); III, on fol. 28^a (no heading); IV, on fol. 32^a.

Rukn I, on fol. 47^b; II, on fol. 99^b; III, on fol. 199^b; IV, on fol. 319^b. Beginning of the first Rukn here:

یسرو اسهل و اختم بالخير، آغاز ارکان پس از عنوان، چون از معرفت عنوان مسلمانی الخ

Dated the 24th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'liq; illuminated frontispieces on ff. 1^b, 99^b, 199^b, and 319^b; size, 12 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستاره‌های آسمان و قطره‌های باران و برگ درختان الخ

'Unwân I, on fol. 3^a; II, on fol. 12^b; III, on fol. 18^a; IV, on fol. 20^b.

Rukn I (در عبادت), on fol. 29^b; II (در معاملات), on fol. 64^b; III (اندر بریدن عقبات راه دین), on fol. 124^b; IV (در منجیا), on fol. 196^a. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumâdâ-alawwal, A. H. 1087 (A. D. 1676, Aug. 7), by Mullâ Muḥammad 'Ali, who wrote it for his three sons, Ḥasan 'Ali, Rajab 'Ali, and 'Abd-al'ali.

No. 2856, ff. 276, ll. 21; irregular Naskhi; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

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1786

The same.

'Unwân I, on fol. 4^a; II, on fol. 17^b; III, on fol. 27^a; IV, on fol. 30^b.

Rukn I, on fol. 45^b; II, on fol. 100^b; III, on fol. 195^b; IV, on fol. 293^b. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shâh Isma'il C'ishti, the 10th of Şafar, A. H. 1096 (A. D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6 $\frac{1}{2}$ in.

1787

The same.

'Unwân I, on fol. 5^a in No. 3149; II, on fol. 24^a; III, on fol. 37^a; IV, on fol. 42^b.

Rukn I, on fol. 69^b; II, on fol. 147^b; III, on fol. 1^b in No. 3150; IV, on fol. 168^b.

The first volume and the greater part of the second are written by Muḥammad Şâlih; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banâras, A. H. 1173 (A. D. 1759, 1760).

No. 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'liq; ff. 43-68 in the first volume, and ff. 288-363 in the second, are added by two different hands; splendid binding in green and gold; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

1788

The same.

'Unwân I, on fol. 3^b; II, on fol. 14^a; III, on fol. 21^a; IV, on fol. 23^b.

Rukn I, on fol. 36^b; II, on fol. 78^b; III, on fol. 180^b; IV, on fol. 293^b.

No date.

No. 547, ff. 407, ll. 25-27; written for the greater part in Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

1789

The same.

'Unwân I, on fol. 4^a; II, on fol. 13^a; III, on fol. 20^a; IV, on fol. 22^b.

Rukn I, on fol. 32^b margin; II, on fol. 73^b; III, on fol. 165^b; IV, on fol. 272^b.

No date.

No. 1081, ff. 392, ll. 20-21; a margin-column besides on several pages; small Nasta'liq; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1790

A defective copy of the same.

'Unwân I, on fol. 4^b; II, on fol. 22^a; III, not marked; IV, on fol. 39^b.

Rukn I, on fol. 67^a; II, on fol. 131^a; III, on fol. 270^b. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل, and the whole of the seventh and eighth, is found on ff. 492-572. Rukn IV, on fol. 315^b, breaking off in the tenth اصل.

3 B

on fol. 490^a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

1791

انتخاب کیمیای سعادت (Intikhâb-i-Kimiyâ-i-Sa'âdat).

Extracts from the preface of the Kimiyâ-i-Sa'âdat, made by Khwâjah Afdal-aldin Kâshî (who died A. H. 707=A. D. 1307, 1308, see further below, No. 1812).

Beginning: خواجه افضل الدین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود، چنین فرماید الخ

Unwân I, on fol. 287^a; II, on fol. 290^a; III, on fol. 291^b; IV, on fol. 292^a margin-column.

Dated the 11th of Rabî'-alawwal, A. H. 1180 (A. D. 1766, Aug. 17), by Abû Tâlib alhusainî. On fol. 293^b, an additional saying of Afdal Kâshî, on the three necessary duties of Şûfis.

No. 1234, ff. 287^a-293, ll. 14, and another column on the margin, ll. 26; Naskhî, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1792

Risâla-i-Ghazâlî (رساله غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rödiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muḥammad al-Ghazâlî's famous treatise, ایها الولد (edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Ḥasan bin 'Abdallâh, composed A. H. 756=A. D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصه تصانیف امام محمد غزالی در علم سلوک ('the quintessence of Ghazâlî's compositions on the science of the mystic road').

Beginning: الحمد لله اما بعد بدانکه یکی از جملة تلمیذان امام المرشد ابی حامد بن محمد (محمد بن محمد read الغزالی بعد از آنکه مدته مدید و سالهای فراوان روزگار خود را مستعیر بتحصیل علوم داشته بوده و از هر فن بهره تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the ایها الولد and the المنقذ من الضلال والمفصح عن (احیاء علوم الدین edited and translated by A. Schmolders in 'Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali,' Paris, 1859); كتاب الدرة الفاخرة (edited and translated by L. Gautier, Geneva, 1878); منهاج العابدین (see a Persian translation of it further down in this Cat., and a Turkish one by

Nihâni in G. Flügel iii. p. 463); تهافت الفلاسفة (with the criticism of Khwâjâzâda, who died A. H. 893=A. D. 1488, noticed in G. Flügel ii. p. 597, and H. Khalfa ii. p. 466, No. 3764); المقصد الأسنى فی شرح أسماء الله (G. Flügel iii. p. 326, and H. Khalfa vi. p. 90, No. 12,790); جواهر الوسيط (H. Khalfa vi. p. 437); جواهر المنجول (Schefer, Chrestomathe Persane, ii. loc. cit. above); تفسير ياقوت التأويل (quoted in Safinat-alauliyâ, No. 303); مشکوة الأنوار (quoted in the Nafahât-aluns); a commentary on the 12th Sûrah (سورة يوسف), see O. Loth, Arabic Cat., p. 24; بداية الهداية والاستدراج (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the كتاب التمر المسبوک or نصيحة الملوك (کیمیای سعادت with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; H. Khalfa ii. p. 177, and vi. p. 352, etc.; انوار حکمت (Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Nizâm-almulk (Schefer, Chrestomathie Persane, ii. p. r. 1); and several works, some of which are of doubtful authenticity, viz.

روضه الفردوس (G. Flügel iii. p. 449); جامع كبير (ib., p. 450); كنز الاخبار (ib., p. 451); قصص بحر الاسرار and كتاب توبة الانبياء (ib., p. 454).

The present copy is dated the 11th of Şafar, A. H. 1083 (A. D. 1672, June 8), by 'Abd-rahmân, the son of 'Abd-alkâdir 'abbâsî.

No. 1214, ff. 1-17^b, ll. 17; Nasta'liq; size, 7 $\frac{7}{8}$ in. by 4 $\frac{1}{4}$ in.

1793

تمهيدات عين القصات (تمهيدات عين القصات).

A work on the Şûfic doctrine, compiled by Abû-alfadâ'il (according to Rieu i. p. 411^b, Abû-almâ'âlî) 'Abdallâh bin Muḥammad al-Miyânajî, with the honorary epithet of 'Ain-alkudât of Hamadân, who was a pupil of Shaikh Ahmad Ghazâlî (the brother of Muḥammad Ghazâlî, died A. H. 517=A. D. 1123, 1124), and put to death, A. H. 533 (A. D. 1138, 1139), by order of Sultân Sanjar's vizier, Kiwâm-aldin Abû-alkâsim Darguzini, see Safinat-alauliyâ (No. 307, col. 305 in this Cat.); Haft Iklim, No. 1017 (ib., col. 452); Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). H. Khalfa iii. pp. 459 and 536, places his death in A. H. 525 (A. D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454^b, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or اصل, and begins, on fol. 1^b, thus: سياس بيمد و نناء بيمد مر حضرت آن خدای را که در مبداء الوهیت او دیده عقل حیران است الخ

From this subdivision into ten اصل, and the wording of the ten headings, always beginning اصل تمهید, it is evident, that the Tamhidât are identical with the Zubdat-alhakâ'ik fi kashf-aldakâ'ik (زبدة الحقائق فی كشف الدقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title *كنز الحقائق وكشف* (الدقائق); on the different wording of the preface, see H. Khalfā iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The *Tambidât* of 'Ain-alkudât served as basis for a mystic work of the same title by the poet Mas'ūd-i-Bak (put to death A. H. 800 = A. D. 1397, 1398), see Rieu ii. p. 632^a. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Sūfī friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, ll. 14; very clear and distinct Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, 10½ in. by 5½ in.

1794

Another copy of the same.

No date. Written by a certain Muḥammad.

No. 445, ff. 92, ll. 22; small, but clear Nasta'lik; size, 9½ in. by 4½ in.

1795

Miftāḥ-i-futūḥ-alghaib (مفتاح فتوح الغيب).

The Arabic text of the famous work *فتوح الغيب* (also sometimes called *فتوحات الغيب*, i. e. the ethical maxims and sayings of the great founder of the Kādiri order, Shaikh Abū Muḥammad Muḥyi-aldin Sayyid aljilāni alhasanī alhusainī, with the honorary epithets of Ghauth-alā'zam and Ghauth althaḳalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramadān = A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabi'-alākhar = A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safinat-alauliyā, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldin Abū Muḥammad 'Abd-alraḥmān 'Īsā (comp. Safinat-alauliyā, No. 38), who—according to the statement in the immediately following *فتوح الغيب*—finished the original copy of his father's maxims the 15th of Ṣafar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled *مفتاح فتوح الغيب* or the key to the *فتوح الغيب*, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words *مفتاح فتوح* are given.

The Miftāḥ begins with a short Arabic preface, on

fol. 1^b, in which the collector and redactor of these maxims, viz. Sharaf-aldin 'Īsā, 'Abd-alqādir's son, is introduced to the reader: هذا كتاب فتوح الغيب لسيّدنا ومولانا العلامة الأوحد الشيخ الامام العارف الكامل امام ائمة الطريق وشيخ شيوخ الاسلام على التحقيق زينة الوجود ومرات الشهود الباز الاشهب والطرّاز (? وطرّاز) or وطراز) المذهب قطب الاقطاب وفرد الاحباب القطب الاكمل الاشرف والغوث الاعظم الارفع غوث الثقلين امام الفريقين العالم الربّاني القطب الفرداني والغوث الصمداني محيي الدين ابي محمّد عبد القادر الحسيني الجيلاني قدس الله سرّه العزيز ونور روحه واصل البنا بركاته وفتوحه ورضى الله عنه وارضاه عنّا وجامعه ولده الشيخ الامام الاوحد شرف الدين ابو محمّد ويكنى بابي عبد الرحمن عيسى شرف الاسلام جلال العلماء سراج العراق والمصرذو اللسانين والبيانين لسان المتكلمين و ترجمان العارفين رحمة الله عليه وعلى والده واولاده واخوانه وسائر الصالحين.

Then follows the real beginning of the *فتوح الغيب* (fol. 2^a, l. 3) in two versions (according to the various MSS. the author of the Persian commentary used), viz.: قال والدي الشيخ الامام العلامة الفرد القطب الغوث ابو محمّد عبد القادر الجيلاني نفعنا الله به وامنّا بمدده في الدنيا والآخرة آمين آمين وفي بعض النسخ قال والدي الامام الاوحد المؤيد امام الائمة محيي الدين سيّد الطوائف ابو محمّد القادر بن ابي صالح بن عبد الله الجيلي قدس الله روحه و نور ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Codd. Or. Lugd. Bat. iv. p. 317; and § 31, No. 410, in the Refa'iyyah of Leipzig; comp. H. Khalfā iv. p. 386. The Persian commentary begins thus (fol. 2^a, ll. 8 and 9):

الحمد لله رب العالمين همه ستايشها ثابت است مر خداى را عزّ وجلّ كه پروردگار همه عالمهاست عالم ملك و ملكوت و جنّ و انس و حيوانات و نباتات و جمادات و افراد انساني. كه هر يكى عالمى است بصورت صغير و بمعنى كبير النسخ.

The *فتوح الغيب* are divided into seventy-six maḳālas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muḥammad Kāsim bin Muḥyi-aldin bin Zain-aldin, the 26th of Shawwāl (the -year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alkādir Jilāni, there are to be mentioned the *كتاب غنية الطالبين* (see O. Loth, Arabic Cat., p. 168^b, and Safinat-alauliyā, loc. cit.); a collection of sermons (O. Loth, p. 169^a); a collection of short essays on Sūfism (ib., p. 170); the *جرب الشريف والورد المنيف* and *جرب الشريف*, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

Cat., p. 944, ll. 2-4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389^b sq.); the treatise called *غوثية*, on the chief topics of Šūfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the *مكتوبات* or twenty-five epistles (Bodleian Cat., No. 1335), a *مناجات* in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, *ib.*, p. 40, No. 10.

Fol. 337^b in the present copy is left blank.

No. 2300, ff. 405, ll. 15; the Arabic text in Naskhī; the Persian commentary in Nasta'liq; the end of fol. 402^b, the whole of ff. 403 and 404 and the greater part of fol. 405^a in diagonal lines; size, 8½ in. by 5 in.

1796

Tarjuma-i-Futūḥ-alghaib (ترجمة فتوح الغيب).

A literal Persian translation of the same work of 'Abd-alkādir Jilāni, made from Sharaf-aldin 'Īsā's original copy of A. H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: *کتاب فتوح الغيب مشتمل بر کلمات قدسی آیات و مقالات عالیات حضرت غوث الثقلین و قطب الکونین شیخ السموات والارضین الخ*.

A portion of ff. 136^a and 137^b, and the whole of ff. 136^b and 137^a are left blank. Copied A. H. 1095 (A. D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80-241, ll. 9; Nasta'liq; size, 9½ in. by 4¾ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثية).

A Persian paraphrase of and commentary on the *غوثية*, a treatise on the chief points of Šūfism, according to the Kādiri order, by the same 'Abd-alkādir Jilāni, made by a disciple of the great Shaikh, Wali bin Mulūkshāh alšādiki alqādiri, and beginning: *حمد و تحمید و ثناء ببعده مر حضرت محیی را که حقیقت انسان آئینه مظهر ذات و صفات جلال و جمال و بست الخ*.

The *رساله* *حضرت غوث الاعظم* itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: *قال لی یا غوث الاعظم قلت لبيك الخ گفت مرا پروردگار ای غوث بزرگ گفتم لميك الخ*.

Dated the 14th of Sha'bān, A. H. 1147 (A. D. 1735, Jan. 9), at the request of Burhān Khānsāhib, by Muḥammad the scribe. Another mystical work of the same Wali bin Mulūkshāh, the *نصيحة العارفين* (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'liq, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12½ in. by 7¾ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1^b: *حمد و تحمید و ثناء ببعده مر حضرت را که حقیقت انسان الخ*.

The treatise itself opens on fol. 3^b. The translator's name appears here in the less correct form of Mulūkshāh Sadīk Kādiri, see ff. 1^b, 2^a, l. 1, and 3^b, ll. 3-5.

No. 751, ff. 64, ll. 13-14; written by several hands in different styles of Nasta'liq; size, 10½ in. by 5½ in.

1799

Manāḳib-i-Ghauthiyyah (مناقب غوثية).

Another treatise on the doctrines and spiritual teachings of the founder of the Kādiri order, by Muḥammad Šādīk Shihābi Sa'di Kādiri (see fol. 2^a, ll. 5 and 6), a pupil of Sayyid 'Abd-alkādir bin Sayyid 'Abd-aljalil alḥasanī alḥusainī Gharīb-allāh, at Ahmādābād (see fol. 5^a, ll. 1 and 2). It contains a *muḥaddimah* (on fol. 5^a), fifty short chapters, styled *منقبة*, a *khātimah* (في كيفية اداء صلوة الاسرار), on fol. 74^b, and an appendix or *tadziil* (في اصوله و فروعہ), on fol. 82^b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alī bin Abū Ṭālib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83^a. According to the chronograms, on fol. 5^a, ll. 4 and 5, Shaikh Muḥyi-aldin 'Abd-alkādir aljilāni was born A. H. 470 (عشق), whereas most other biographers fix his birth in A. H. 471, and died ninety-one years old (اکمل عشق), A. H. 561. His full name runs thus: Ghauth-ala'zam Muḥyi-aldin Abū Muḥammad Sayyid 'Abd-alkādir alḥasanī alḥusainī aljilāni *ibn* Sayyid Abū Šāliḥ Zain-aldin Šafi-aldin Muḥammad *ibn* al-Sayyid Mūsā Jangī Dūst Nūr-aldin 'Abdallāh *bin* 'Abdallāh aljilī *bin* Yahyā alzāhid *bin* Muḥammad *bin* Dā'ūd *bin* Mūsā althāni *bin* 'Abdallāh althāni *bin* Mūsā aljaun *bin* 'Abdallāh almahd *bin* al-Ḥasan almuthannā *bin* al-Ḥasan *bin* 'Alī *ibn* Abī Ṭālib; the most famous among his sons (see *Safinat-alauliyā*, Nos. 37-46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-aldin Abū 'Abdallāh Sayyid 'Abd-alwahrāb, born in Sha'bān of A. H. 521 (A. D. 1127, Aug.-Sept., the *Safinat-alauliyā* gives A. H. 512, Sha'bān=A. D. 1118, Nov.-Dec.), died at Baghdād, A. H. 593=A. D. 1197 (پانصد) to be read here instead of *ششمصد*, unless 3 is a mistake for 2, as the *Safinat-alauliyā* places his death in A. H. 603, 25th of Sha'bān=A. D. 1207, March 27), seventy-one years old. 2. Shaikh Sharif (*Safinat-alauliyā*: Sharaf)-aldin Sayyid 'Īsā, author of the *جواهر الاسرار*, the same for whom his father prepared the *فتوح الغيب*, died A. H. 573 (A. D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahrāb. 3. Shaikh Shams-aldin Sayyid 'Abd-al'aziz, died A. H. 558 (A. D. 1163), three years before his father. 4. Shaikh Sirāj-aldin Abū-alfarah Sayyid 'Abd-aljabbār, died the 19th of Sha'bān, A. H. 573 (A. D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahrāb. 5. Shaikh Tāj-aldin Abū Bakr Sayyid 'Abd-alrazzāk, born A. H. 528 (A. D. 1133, 1134), died

in Baghdād the 6th of Shawwāl, A. H. 603 (A. D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششم, و بیست و سه, which is the same in the Safinat-alauliyā too=A. D. 1226, Sept. 30, has, it seems, to be changed into ششم و سه!). 6. Shaikh Abū Ishāq Sayyid Ibrāhīm, died in Baghdād the 5th of Dhū-alkā'dah, A. H. 600 (in Safinat-alauliyā, the 25th of Dhū-alkā'dah=A. D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh Abū-alfadl Sayyid Muḥammad, died at Baghdād in the same year 600 (with the same additional remark, 'thirty-nine years after his father,' in one copy of the Safinat-alauliyā, A. H. 603 is given as date of his death=A. D. 1207). 8. Shaikh Abū 'Abd-arahmān Sayyid 'Abdallāh, born A. H. 508 (A. D. 1114, 1115), died in Baghdād the 27th of Šafar, A. H. 587 (A. D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abū Zakariyyā Sayyid Yaḥyā, born the 6th of Rabi'-alawwāl, A. H. 555 (A. D. 1160, March 16; the Safinat-alauliyā gives A. H. 550=A. D. 1155, May 10), died A. H. 600, thirty-nine years after his father. 10. Shaikh Diyā-aldin Abū-alnaṣr Mūsā, born the last of Rabi'-alawwāl, A. H. 539 (A. D. 1144, Sept. 30), died at Damascus the 1st of Jumādā-alkharr, A. H. 618 (A. D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yūsuf, born and died in Baghdād. 12. Sayyid Šāliḥ, died in the same town. 13. Sayyid 'Abd-aghaffār. 14. Sayyid Ḥabīb-allāh. 15. Sayyid Zāhid. 16. Hadrat Maṣūr, one of the سبعة. 17. Sayyid 'Abd-alkhālīk. 18. Sayyid 'Abd-ara'ūf; and 19. Sayyid Majd-aldin, author of the مقامات علیّه, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the *بحجة الاسرار* (by Nūr-aldin Abū-alḥasan 'Alī bin Yūsuf Lakhmi, who wrote about A. H. 660=A. D. 1262, see O. Loth, Arabic Cat., p. 200) and the *تكملة* (by Imām Yāfi'i, who died A. H. 768, the 20th or 21st of Jumādā-alkharr=A. D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of *خلاصة المفاهر*; see also the Safinat-alauliyā, No. 62); he cannot therefore have lived before the end of the eighth century of the Hijrah.

Beginning: الحمد لله الذي جعل كرامات الولي الخ.

The incomplete date in the colophon is the 26th of Sha'bān in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alkādir's doctrines, under the title of *مخازن القادريّة*, by Shams-aldin bin Wali-allāh, is noticed in Rieu ii, p. 874, No. VIII. College of Fort William, 1809.

No. 2356, ff. 86, ll. 11; Nasta'lik; worm-eaten; size, 5½ in. by 3½ in.

1800

A history of the life and miracles of the same great Shaikh 'Abd-alkādir Jilāni, without a special title, introduced by a muḥaddimah, of a more general purport, discussing the mystical meaning of words like ولايت,

معجزة, etc., and other Šūfic topics. The biography of the Shaikh does not begin before fol. 48^b. The author of this work is not mentioned anywhere; it is dedicated to Shāh Shujā' Bahādur (of the Muẓaffarī dynasty in Shirāz, who reigned from A. H. 760 to A. H. 786=A. D. 1359-1384, see fol. 2^b), and begins: سزاوار حمد و ثنا بادشاهيست جلّ جلاله كه بحكمت كامله نوع انساني را بر جميع موجودات الخ.

Dated in the middle of Rabi'-alawwāl, A. H. 1052 (A. D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lik; many marginal and inter-linear corrections and explanations; small injuries on many leaves; size, 7½ in. by 5 in.

1801

Nasā'im-i-ghauthiyyah (نسائم غوثيّه).

Another, but shorter, biography of Shaikh 'Abd-alkādir Jilāni, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت مقصد - يا ذو الجلال ملكك ملك مؤيد الخ.

Copied by 'Abd-almuḥyi(-)aldin ibn Āḳā Ghiyāth-aldin. No date.

No. 638, ff. 95, ll. 17; Naskh; size, 9¼ in. by 5¼ in.

1802

Nasā'im-alkādiriyyah (نسائم القادريّه).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning: الحمد لله . . . اعلم اسعدك الله تعالى في القادريين اين نسخه ايست مستقى به نسائم القادريّه در شرح احوالات شريف حضرت سلطان الاوليا امام العشاق والعرفا قطب الاقطاب معشوق رب الارباب حضرت ميران محيي الدين سيد عبد القادر جيلاني الخ.

Dated the 10th of Jumādā-althāni, A. H. 1154 (A. D. 1741, Aug. 23). College of Fort William, 1825.

No. 2285, ff. 1-31, ll. 11; Nasta'lik; size, 9 in. by 4¾ in.

1803

Tuḥfat-alkādiriyyah (تحفة القادريّه).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the *بحجة الاسرار* (see No. 1799 above), the *خلاصة المفاهر* (see ib.), and the *مصباح الاخلاص*, by a disciple of the Kādiri order, Abū-alma'ālī Muḥammad, with the takhalluṣ Musliṣi (see fol. 2^b, l. 9, and fol. 3^a, l. 2). It begins: هاتقم گفتا بگو وصف كبريم قلت بسم الله الرحمن الرحيم اي حمد تو سر دفتر توقيح كلام الخ

and is divided into the following twenty-one bābs:

1. در ولادت آنحضرت.

2. در صورت و هیئت آنحضرت, on fol. 8^b.
3. در لباس و معاش آنحضرت, on fol. 9^b.
4. در خلق و عادت کریم آنحضرت, on fol. 12^b.
5. در تلقب محیی الدین, on fol. 20^a.
6. در سیاحت و مجاهده آنحضرت, on fol. 21^a.
7. در عبادت آنحضرت, on fol. 23^b.
8. در سماع آنحضرت, on fol. 24^a.
9. در شرف ارادت آنحضرت, on fol. 25^a.
10. در وسیله خواستن بآنحضرت, on fol. 33^a.
11. در آنچه احوال خود فرموده اند, on fol. 34^b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38^a.
13. در گفتن این قول که مأمور بودند, on fol. 39^a.
14. در اخبار اولیای متقدمین و متأخرین از احوال آنحضرت, on fol. 40^b.
15. در ثنا گفتن برو از مشایخ متقدمین و متأخرین, on fol. 44^a.
16. در سلطنت آنحضرت, on fol. 48^b.
17. در مجلس وعظ آنحضرت, on fol. 57^b.
18. در تدریس آنحضرت, on fol. 62^b.
19. در وفات آنحضرت, on fol. 64^a.
20. در نسبت آنحضرت, on fol. 66^a.
21. در ذکر اولاد آنحضرت, on fol. 66^b.

Dated the 7th of Ramadân, A. H. 1137 (A. D. 1725, May 20).

No. 1805, ff. 70, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; the first two pages splendidly adorned; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

1804

Mirşad-al'ibâd min almabâdâ ilâ-almâ'âd (مرصاد العباد (من المبدأ إلى المعاد).

A large work on Şûfism, treating of the soul's سلوك or pilgrimage from the present to the future life, by Shaikh Abû Bakr 'Abdallâh bin Muḥammad bin Shâhâwar (شاهوار, or Shâhâwar, شاهوار, as in the following copy, and those of the British Mus.; or Shâhâdur, شاهادر, as in the Bodleian and Vienna copies and in H. Khalifa; or even Shâmûr, شامور, as in G. Flügel iii. p. 453) alasadi alrâzi (see fol. 291^b, l. 11), commonly known as Najm-al-din Dâya, who was a disciple both of Najm-al-din Kubrâ (died A. H. 618, the 10th of Jumâdâ-alawwal=A. D. 1221, July 2) and of Majd-al-din Baghdâdi (died A. H. 607 or 616=A. D. 1210, 1211, or 1219, 1220, see Safinat-alauliyâ, Nos. 124 and 125), and died A. H. 654 (A. D. 1256). This work was completed the 1st of Rajab, A. H. 620 (A. D. 1223, July 31), see fol. 291^b, ll. 12 and 13, under the auspices (بتوفیق) of Sulţân Kaiḡubâd of Rûm (who reigned from A. H. 610 or 616=A. D. 1213 or 1219, to A. H. 634 or 636=A. D. 1236, 1237, or 1238, 1239), at Siwâs (سیواس, see in the same page, l. 13), and begins: حمد بی حد و ثنائی بی عدد پادشاهی را که وجود هر موجودی نتیجه جود اوست الخ.

It is divided into five bâbs and forty faşls, see

Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safinat-alauliyâ, No. 128 (col. 288 in this Cat.); Haft İklim, No. 1052 (ib., col. 455); H. Khalifa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bâb I. در دیباجه کتاب, in three faşls, on fol. 5^a.

Bâb II. در بیان مبداء موجودات, in five faşls, on fol. 15^b.

Bâb III. در بیان معاش خلق, in twenty faşls, on fol. 50^a.

Bâb IV. در بیان معاد نفوس سعدا و اشقیا, in four faşls, on fol. 177^a.

Bâb V. در بیان سلوك طوائف مختلف, in eight faşls, on fol. 214^b.

Najm-al-din Dâya wrote besides this work several others, for instance, تفسیر بحر الحقائق والمعانی or تفسیر بحر الحقائق (in the Safinat-alauliyâ, loc. cit., wrongly styled (تفسیر بحر الحقائق), a mystic commentary on the first Sûrah of the Qurân (see H. Khalifa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muḥammad and answered by him (G. Flügel iii. p. 453); تحفة حسرت الملوك; سلوك ارباب التعم و أصحاب اموال تحفة; and تحفة الملوك (see ib.). A Turkish translation of the present مرصاد, entitled ارشاد المریدین, was made by Kâsim bin Mahmûd of Karâ Hîşâr, under Sulţân Murâd II (A. H. 824-855=A. D. 1421-1451).

This copy is dated the 12th of Rabî'althânî, A. H. 906 (A. D. 1500, Nov. 5), by Majd-al-din 'Ali. Entries of former owners on fol. 1^a, one from A. H. 1074, the 28th of Şafar=A. D. 1663, Oct. 1 (Işâḡ Husainî), another from A. H. 1144, 25th of Rajab=A. D. 1732, Jan. 23 (Muḥammad Riḡâ ibn Maulânâ Ghulâm Muḥammad 'Ali); older ones, viz. from A. H. 933 and 938 (A. D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14; Nasta'lik; the Arabic quotations in Naskhî; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1805

Another copy of the same.

Beginning, on fol. 8^b: الحمد لله رب العالمين والصلوة محمد وآله اجمعين، حمد بی حد و ثناء بی عدد پادشاهی را که وجود هر موجود نتیجه جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234^b, ll. 1-3.

Bâb I, on fol. 11^b; II, on fol. 23^b; III, on fol. 55^a; IV, on fol. 154^a; V, on fol. 180^a. Collated. No date.

The transcriber's name is given, on fol. 8^a, as Taḡi-al-din Muḥammad al-shûstari, who bought the original copy, from which he made the present one, in Kashmir; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwâl, A. H. 1025 (A. D. 1616, Oct. 20).

On ff. 1-7 there is written by another hand in

Naskhî the whole of Sûrah 36 of the KURÂN (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8^b-235^b); Nasta'lik (except on ff. 1-7); a little worm-eaten and water-stained; size, 9½ in. by 5¾ in.

1806

Bayân-altanzil (بيان التنزيل).

A treatise on Şûfîsm, being a kind of شرح or commentary on the كتاب التنزيل, by the well-known mystic Shaikh and writer 'Azîz bin Muḥammad alnasafi (here spelt التصفى) albukhârî, who died A.H. 661 (A.D. 1263), at Abarkûh, see Rieu iii. p. 1095^a. Other works of the same author are the انسان الكامل فى معرفة الوافر, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430-438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd-aldin Hummû'î (Najm-aldin Kuhrâ's pupil, who died A. H. 650, the 10th of Dhû-ahjijah=A. D. 1253, Feb. 11; comp. Safinat-alauliya, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834^b; W. Pertsch, No. 6, 11; Berlin Cat., p. 1053 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Codd. Or. Lugd. Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhim bin 'Abdallah, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Aziz alnasafi himself) is divided into twenty *asl*; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6^a. The proper order of the leaves is: ff. 6, 2-5, 7-80, lacuna, 81-86, lacuna, 1, 87-90, lacuna, 91.

The headings of the twenty *asl* are as follows:

1. در معرفت خداى, on fol. 2^a.
2. در مزاج و روح و جسم, on fol. 37^a.
3. در معرفت ملك, on fol. 43^b.
4. در معرفت انسان, on fol. 45^a.
5. در معرفت نبى و ولى, on fol. 53^a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56^b.
7. در معجزه و كرامت, on fol. 58^b.
8. در معرفت وحى و الهام, on fol. 60^a.
9. در معرفت موت و حيات, on fol. 63^b.
10. در معرفت معاد, on fol. 65^a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان, on fol. 77^b.
12. در معرفت عبادت و شرائط و ارکان آن, on fol. 78^a.
13. در معرفت معاملات و شرائط و ارکان آن, on fol. 78^a.

These two *asl* appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و ارکان آن, on fol. 78^a.

15. در معرفت خدمت و عزلت و صحبت, on fol. 83^a.

16. Which ought to contain, according to the index, *در معرفت بالغ الخ*, is missing in the text; there only appear, on fol. 85^a, a second *در بيان عزلت*, and, on fol. 86^a, another *در بيان صحبت*.

17. در معرفت تقوى, on fol. 1^a.

18. در معرفت شکر و صبر و رضا, on fol. 87^b.

19. در معرفت قضا و قدر, on fol. 88^a.

20. Not found in the text; it was to contain, according to the index: *در بيان آنکه مقصود ازین نوزده*; in its stead a second *در بيان اصل نوزدهم* appears on fol. 90^b, without any heading. On fol. 91^b the treatise breaks off.

Beginning: *حمد و سپاس بى غایت مر خداى است عز جلاله و تعالى کبرياؤه الخ*

No. 2001, ff. 91, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1807

Risâla-i-âghâz u anjâm (رساله آغاز و انجام).

A treatise on resurrection and future life from the Şûfîc standpoint, by the great philosopher and astronomer Naşir-aldin Muḥammad bin Muḥammad bin al-Hasan al-Tûsî, who was born in Tûs, A. H. 597, the 11th of Jumâdâ-alawwal (A. D. 1201, Feb. 17), and died in Baghdâd, A. H. 672, the 18th of Dhû-ahjijah (A. D. 1274, June 25); comp. on his life Haft Iklim, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Ḥabib-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Şûfîc tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-almu'minin (No. 704 in this Cat.). This risâlah is divided into twenty *faşl*, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830^a, No. XVI. It is also frequently styled *تذکره*.

Beginning: *بئس لا تنزع قلوبنا بعد از هدیتنا و هب لنا من لدنک الخ*

Copied in the month Jumâdâ I, A. H. 1176 (A. D. 1762, Nov.-Dec.), at مونکیر.

No. 1234, ff. 177^b-198^a, ll. 18; Naskhî; size, 8 in. by 4¾ in.

1808

Risâla-i-jabr u ikhtiyâr (رساله جبر و اختیار).

Another mystical treatise by the same Naşir-aldin Tûsî, on necessity or compulsion and free will in human destinies.

Beginning: *الحمد لله رب الارباب و مسبب الاسباب و مفتتح الابواب و ملهم الصواب و مسهل الامور الصعاب الخ*

It is divided into the following ten short chapters (فصل):

1. در حکایت مذاهب درین موضع و اشارت به حجت (فصل) هر قومی، on fol. 226^a.
2. در ذکر وجوب و امکان و امتناع و احکام هر یک، on fol. 227^a.
3. در ذکر اسباب و علل و اشارت بمعنی جبر و اختیار، on fol. 227^b.
4. در ذکر آنکه سبب تا موجب نبود مسبب از و صادر نشود، on fol. 229^a.
5. در بیان کیفیت استناد اثباتیات با اسباب آن بر طریق اجمال، on fol. 229^b.
6. در بیان آنکه وجوب فعل از فاعل منافی اختیار او نباشد، on fol. 231^a.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه با اختیار بود و آنچه نبود، on fol. 232^b.
8. در بحث از قدرت و ارادت و کیفیت صدور افعال از مردم، on fol. 233^b.
9. در آنچه حاصل این مباحث است الخ، on fol. 235^a.
10. در آنکه اطلاق باین معنی بر برای تعالی شاید یا نشاید، on fol. 236^b.

Dated by Abū Ṭālib alḥusainī the 14th of Jumādā-lulā, A. H. 1184 (A. D. 1770, Sept. 5). Another copy of the same treatise in Rieu ii. p. 830^b, No. XXI.

No. 1234, ff. 225^b-237^a, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1809

Auṣāf-alashraf (اوصاف الاشراف).

A third mystical treatise of the same Naṣir-al-din Ṭūsī, being a very concise and clear exposition of the nature and different stages of the Ṣūfīc road (سلوک), which is also called among Ṣūfīs, 'حرکت در طلب کمال', 'the movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the اخلاق ناصری (see further down under 'Philosophy'), at the request of the great Wazir Shams-alḥaqq wa-al-din Muḥammad Ṣāliḥ bin Bahā-al-din Muḥammad al-Juwainī (to whom Sa'dī dedicated his کتاب صاحبیه, see above, No. 1118, 14 sq., and Haft İklim, No. 797, col. 435 and 436 in this Cat.). The title appears on fol. 3^a, last line; see H. Khalifa i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rieu ii. p. 829^b, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berliu Cat., p. 35, No. 15, and p. 274, No. 3.

The book is divided into six bābs, each of which, with the exception of the last, contains six faṣls.

Bāb I. در حرکت.

- Faṣl 1. در ایمان، on fol. 4^a. 2. در ثبات، on fol. 6^b. 3. در نیت، on fol. 7^a. 4. در صدق (or تصدق)، on fol. 8^b. 5. در انابت، on fol. 9^b. 6. در اخلاص، on fol. 10^a.

Bāb II. در ازاله عوائق و قطع موانع از سیر و سلوک. Faṣl 1. در توبه، on fol. 11^b. 2. در زهد، on fol. 16^a. 3. در فقر، on fol. 17^a. 4. در ریاضت، on fol. 18^a. 5. در تقوی، on fol. 19^b. 6. در محاسبه و مراقبه، on fol. 21^b.

Bāb III. در سیر و سلوک در طلب کمال و احوال سالک. Faṣl 1. در خلوت، on fol. 22^b. 2. در تفکر، on fol. 24^b. 3. در حزن و خوف، on fol. 26^b. 4. در رضا، on fol. 28^b. 5. در شکر، on fol. 31^a. 6. در صبر، on fol. 32^b.

Bāb IV. در ذکر احوالی که مقارن سلوک حادث شود تا آنکه وصول بمقصد آید.

Faṣl 1. در ارادت، on fol. 34^a. 2. در شوق، on fol. 35^b. 3. در معرفت، on fol. 36^a. 4. در محبت، on fol. 38^a. 5. در یقین، on fol. 39^a. 6. در سکون، on fol. 40^b.

Bāb V. در ذکر حالها که اهل وصول را سانح شود.

Faṣl 1. در توکل، on fol. 41^a. 2. در رضا، on fol. 43^a. 3. در تسلیم، on fol. 45^a. 4. در توحید، on fol. 45^b. 5. در اتحاد، on fol. 46^b. 6. در وحدت، on fol. 47^a.

Bāb VI. در فنا، on fol. 47^b.

Beginning: سپاس بیقیاس بار خدا را که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقی او نیست الخ.

No date. Copied by Sayyid Diyā-allāh, who may be identical with Sayyid Diyā-allāh Balgrāmī, who died A. H. 1103 (A. D. 1691, 1692).

No. 1736, ff. 48, ll. 9, Shikasta; the Arabic quotations in Naskhi; worm-eaten; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1810

Another copy of the same.

The six bābs are found here as follows:

1. در مبدء حرکت، on fol. 208^b.
2. در ازاله عوائق و قطع موانع، on fol. 211^a.
3. در سیر و سلوک در طلب کمال، on fol. 215^a.
4. در ذکر احوالی که مقارن سلوک حادث شود، on fol. 219^a.
5. در ذکر حالهائی که اهل وصول را سانح شود، on fol. 222^a.
6. در فنا، on fol. 224^b.

Beginning: سپاس بیقیاس بار خدا را که بسبب آنکه هیچ عقل را قوت اطلاع بر حقیقت او نیست الخ.

Copied by Abū Ṭālib alḥusainī, A. H. 1184 (A. D. 1770, 1771).

No. 1234, ff. 207-224^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1811

Sharḥ-i-Kaṣīdah-i-Tā'iyyah-i-Fāridīyyah (شرح قصیده نائیبه فارسیه).

The large Persian commentary on the Tā'iyyah (or kaṣīdah, rhyming in ت), the famous mystic poem of 'Umar Ibn-alfārid (who died A. H. 632, the 2nd of

Jumādā-alawwal = A. D. 1235, Jan. 23, see Safinat-alauliyā, No. 332, cols. 307 and 308 in this Cat.; G. Flügel i. p. 461 sq.; edited by Hammer-Purgstall, Vienna, 1854; Ibn Fārid's whole diwān, edited with two commentaries, Marseille, 1855; lithographed Bairūt, A. H. 1267; another lithographed ed., A. H. 1280; with commentaries, Cairo, A. H. 1289, etc.), by Shaikh Sa'id-aldin al-Farghāni, who died about A. H. 700 (A. D. 1300, 1301), see H. Khalfa ii. 86, etc. He received the investiture (الخرقة) from Shaikh Najib-aldin 'Alī bin Buzghush (died A. H. 678 = A. D. 1279, 1280, in Shirāz, see Safinat-alauliyā, No. 150), who himself had received it from Shaikh Shihāb-aldin Suhrawardī (died A. H. 632, 1st of Muḥarram = A. D. 1234, Sept. 26, see Safinat-alauliyā, No. 148). After Najib-aldin's death he joined the Shaikh Sadr-aldin Muḥammad bin Ishāq bin Muḥammad al-Kūniyawi (who died A. H. 672 = A. D. 1273, 1274, see Rieu ii. p. 594ⁿ). The last-named Shaikh is eulogized on fol. 4^a, as being still alive, and consequently this commentary must have been written before A. H. 672. From the Nafahāt-aluns (see No. 1361 in this Cat., fol. 263^b sq.), from which also the above statements are taken, we learn further, that Sa'id-aldin Farghāni, the oldest interpreter of the Tā'iyyah, wrote two commentaries on this subject, the *first* in Persian, the *second* in Arabic. The *first* is contained in our copy; the *second* is found in the India Office Library too (B. 133), see O. Loth, Arabic Cat., p. 236^b, No. 814.

Beginning of this work, on fol. 1^b: **رَبَّنَا عَلَيْنَا تَوَكَّلْنَا** و اليك ائْتَيْنَا و اليك المصير حمد و سپاس بى حد سزای ذات خدائىست که سلطان ذات وحدتش الخ

The real commentary is preceded by an extensive Muḥaddimah or Şūfic Prolegomena in four aṣls (اصل), viz.:

1. On fol. 5^a: **در ذکر ذات و صفات و اعتبار علم و شهود و نور و وجود و حکم مبداییت و امر اولییت**

2. On fol. 11^b: **در بیان صدور و تعیین عالم ارواح و ظهور** و تحقیق عالم مثال که خیال منفصلش خوانند.

3. On fol. 15^b: **در ترتیب عالم اجسام و مراتب او تا** آفرینش آدم علیه السلام.

4. On fol. 22^a: **در شرح نشات انسان و اطوار و احوال** او تا رسیدن بنهایت کمال الخ

Beginning of the commentary itself, on fol. 38^b, with the initial bait of the Tā'iyyah: **سَقَتْنِي حُمَيَّا لِحُبِّ رَاحَةِ** مُقَلَّتِي الخ

No date. Worm-eaten and greatly damaged throughout. An entry from A. H. 1018 (A. D. 1609, 1610) on fol. 320^b.

No. 2542, ff. 320, ll. 19; Nasta'liq (the Arabic verses of Ibn al-fārid in Naskhi, written in red ink); size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1812

Two treatises by Afḍal Kāshī.

Afḍal-aldin Muḥammad Kāshī, the great rubā'i-writer (see a collection of his quatrains in Bodleian Cat., No. 749, and Rieu ii. p. 739^a, No. 4), who ranks in

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the line of Şūfic epigrams with Abū Sa'id bin Abū-alkhair and 'Umar bin Khayyān, died A. H. 707 (A. D. 1307, 1308), see Haft İklim, No. 937 (col. 446 in this Cat.); Ātashkada, No. 553 (Bodleian Cat., col. 281); Khulāṣat-alafkār, No. 6 (ib., col. 302, last line); Makhzan-algharā'ib, No. 27 (ib., col. 317, where he is called an uncle of Naṣir-aldin Ṭūsī); Taqī Kāshī, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sq.), the present copy contains:

1. A Persian translation and analysis of Aristotle's *περὶ ψυχῆς* or treatise on the soul, entitled Kitāb-i-nafs (کتاب نفس), in three maḳālas, on ff. 2^b, 5^b, and 14^a respectively, beginning, on fol. 1^b: **بنام ایند بخشاینده آنچه دانای یونان ارسطوطالیس یاد بخشایشگر همگی آنچه دانای یونان ارسطوطالیس یاد کرد در کتاب نفس الخ**

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834^b, No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عرض), in contrast to the essential ones (گوهر), entitled 'Araḍ-nāma (عرض نامه), and divided into four عرض, viz.

1. عرض کفندگان, on fol. 23^b. 2. عرض کفندگان, on fol. 32^a. 3. عرض دانستها, on fol. 36^a. 4. عرض دانندگان, on fol. 47^b. It begins, on fol. 21^a, thus:

خداوندا بغزونی جود و فروغ وجودت که جان الخ

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 23^b, l. 4, another mystical treatise of Afḍal-aldin Kāshī is mentioned, viz. the مدارج الکمال, which was originally written in Arabic, but then translated by the author himself into Persian under the title of گشایش مدارج الکمال, in eight sections (called گشایش or در), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830^b, No. XIX, and H. Khalfa v. p. 469.

No date.

No. 1234, ff. 1-54, ll. 22; small Nasta'liq; size, 8 in. by 4 $\frac{3}{4}$ in.

1813

Jāwidānnāma (جاودان نامه).

The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afḍal-aldin Kāshī, in four bābs, viz.:

1. در شناختن قسام علوم بطریق کلی, on fol. 240^a, in five faṣls.

2. در شناختن خود و راه, on fol. 242^a, in eleven faṣls.

3. در شناختن آغاز کار, on fol. 255^b, in ten faṣls.

4. در شناختن انجام کار, on fol. 266^a, in ten faṣls.

It begins, on fol. 239^b, thus: **این نامه ایست از ما به برادرانی که ایشانرا انسانیت رنجوار الخ**

Another copy of the same جاودان نامه is noticed in

Rieu ii. p. 831^a, No. XXV, see also H. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abū Ṭālib alḥusainī at Murshidābād the 16th of Rajab, A. H. 1180 (A. D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kāshī (to be described further down) are: *ره انجم نامه*, on consciousness and cognition, Rieu ii. p. 830^b, No. XXIII, and Bodleian Cat., No. 1445, III; see H. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; *رساله ساز و پیرایه شاهان*, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen faṣls of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14, and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1234, ff. 239^b-274^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1814

Gulshan-i-rāz (گلشن راز).

Another complete copy of the Gulshan-i-rāz, or the rose-garden of mystery, the famous Ṣūfī mathnawī, composed in answer to a number of theosophical and metaphysical questions of Mir Fakhr-alsādāt Ḥusainī (see No. 1764, 4 above, and No. 1821 sq. below), A. H. 717 (A. D. 1317), by Shaikh Maḥmūd Shabistari or Cabistari (of Shabistar or Cabistar, a village near Tabriz), who died A. H. 720 (A. D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827-829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also H. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A. H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the Gulshan-i-Rāz,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Ṣūfism Maḥmūd Shabistari wrote three prose-treatises on the same subject, viz. *حقّ اليقين في معرفة ربّ العالمين* (W. Pertsch, No. 6, ff. 1-27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828^b; *Mélanges Asiat.* v. p. 229; H. Khalfa iii. p. 79, No. 4565); *سعادت نامه* (Rieu ii. p. 871^b; H. Khalfa iii. p. 598), and *رساله شاهد*.

Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل ز نور جان بر افروخت

No date.

No. 110, ff. 252-298, 2 coll., each ll. 11; clear and distinct Nasta'liq; illuminated heading on fol. 252^b; size, 6 $\frac{1}{2}$ in. by 3 $\frac{1}{2}$ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102-148, 2 coll., each ll. 8-12; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

1816

Mafātiḥ-ali'jāz fi sharḥ-i-Gulshan-i-rāz (مفاتيح الاعجاز (في شرح گلشن راز).

The fullest and best of all the Persian commentaries (Jāmi inspected twenty-eight of them) on the Gulshan-i-rāz, by Muḥammad bin Yahyā bin 'Alī aljilānī al-lāhijī al-Nūrbakhshī, with the takhallus Asīrī, who commenced this work on the 19th of Dhū-alḥijjah, A. H. 877 (A. D. 1473, May 17), as all copies state except that in Leyden, which gives A. H. 879 (A. D. 1475, April 26) instead.

He probably died A. H. 912 (A. D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Rāghib Pāshā, Constantinople, A. H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمك الاعظم الشامل فيضه المقدس لكلّ موجود المنور ظلمات العدم بانوار الوجود الخ.

The commentator's name appears on fol. 2^a, that of the poet at the end on fol. 415^a as Maulānā Sa'd-aldin Maḥmūd Cabistari (another honorary title of the poet seems to have been Najm-aldin, and his father's name 'Abd-alkarim bin Yahyā).

Dated A. H. 1095 (A. D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta'liq; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{4}$ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'liq; illuminated, but rather effaced frontispiece; size, 8 $\frac{1}{4}$ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397^b, last line but one, is:

چو کردم در رخ خویش نگاهی
بر آمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, یعنی چون نگاه و نظاره در رخسار خوب correspond to fol. 409^a, l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17-19; clear Nasta'liq; small illuminated frontispiece; size, 8 $\frac{3}{4}$ in. by 5 in.

1819

A very incomplete copy of the same.

This copy goes down to the following verse only :

در ختی گردد او از آب و از خاک
که شاخس بگذرد از هفتم افلاک

(Whinfield, v. 361), corresponding to fol. 183^a, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

1820

Sharh-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: *وجان عبارت از روح انسانیتست که مدرک این معانیست* *الح*.

Slightly injured in several places. Dated by Muhammad Bâki the 16th of Şafar, A.H. 1094 (A. D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Anmer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17-19; careless Nasta'liq; size, 9 in. by 5 $\frac{3}{4}$ in.

1821

Nuzhat-alarwâh (نزهة الأرواح).

The delight of souls, a Şúfic work in prose and verse on the *سلوک* or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A. D. 1311, 1312), by Mir Fakhr-alsâdât Husaini, with his full name: Rukn-aldin Husain bin 'Alim bin Abi-alhasan (or alhusain) al-Husaini of Ghûr, who was, according to some authorities, a pupil of Shaikh Rukn-aldin Abû-alfath (died A.H. 735, 9th of Jumâdâ-alawwal=A. D. 1335, Jan. 5), the son of Shaikh Şadr-aldin Muḥammad (died A.H. 684, 23rd of Dhû-alhijjah=A. D. 1286, Feb. 19) and grandson of Shaikh Bahâ-aldin Zakariyyâ Multânî (died A.H. 666, 7th of Şafar=A. D. 1267, Oct. 28); according to others a pupil of Bahâ-aldin himself, see Safinat-alauliyâ, Nos. 152 and 154-156 (coll. 290 and 291 in this Cat.), and Haft İqlim, No. 609 (ib., col. 422). He was born A. H. 671 (A. D. 1272, 1273), according to the remark at the beginning of the last fasl, where he states that he was forty years old when he completed this work, i. e. in A. H. 711; he lived first in Multân, later on in Harât, was a friend of Shaikh 'Irâki (see No. 1116 in this Cat.) and of Shaikh Anḥad Kirmânî (died A. H. 697=A. D. 1298, ib., No. 1228), and died, according to Jâmi's Nafahât-aluns (compare Notices et Extraits, xii. p. 420, col. 2), A. H. 718 (A. D. 1318), a date also found in the Khulâsat-alkalâm, No. 20 (col. 296 in the Bodleian Cat.), and other tadhkiras; the Haft İqlim give A. H. 717 (A. D. 1317) as year of his death; also A. H. 719 (A. D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work

of the same author, *زاد المسافرين* (see Nos. 1832-1834 below), was composed either A. H. 720 (A. D. 1320), so in Nos. 110 and 650 of the India Office, or A. H. 729 (A. D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A. H. 720 or 721; compare on the author and his *نزهة الأرواح* *Âtashkada*, No. 237 (col. 270 in the Bodleian Cat.), *Makhzan-algharâ'ib*, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292-294; Krafft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see H. Khalfa vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is *شرح نزهة الأرواح* by 'Abd-alwâhid Ibrâhim alhusaini albalgrâmi, which was completed A. H. 985 (A. D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The *Nuzhat-alarwâh* is divided into the following twenty-eight fasls :

1. در مبدء سلوک الهی (در ابتدای سلوک).
2. در معرفت سلوک.
3. در مقامات سالک (در مقامات سلوک).
4. در نصیحت سالک.
5. در بدو خلقت.
6. در بیان وحدت.
7. در تجرید سالک (در تجرید سلوک).
8. در قاعده طریقت.
9. در کمال استغنا.
10. در آغاز فطرت.
11. در اختلاف حالات (در بیان اختلاف حالات).
12. در بیان دل.
13. در تصفیة دل.
14. در دیباجة عشق.
15. در حقائق عشق (در حقائق عشق و محبت).
16. در وحدت عشق (در حیرت عشق).
17. در بیان نفس.
18. در مخاطبة نفس.
19. در بیان معاملات (در مقالات).
20. در جد و اجتهاد (در متابعت حضرت رسول).
21. در صحبت و متابعت.
22. در ترک صحبت خلق (در ترک خلوت).
23. در صبر و تسلیم.
24. در کشف معانی (در کشف معانی سلوک).

25. در ارشاد و انتباه, on fol. 137^a.
 26. در اشارت اهل طریقت, on fol. 140^a.
 27. در نهایت این طریق, on fol. 146^b (Vienna copy:
 (در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151^a.
 Beginning, on fol. 55^a: الحمد لله رب العالمین علی کلّ حال فی کلّ حین والصلوة والسلام علی رسولہ محمد وآلہ اجمعین, قال سیدنا و مولانا الشیخ الخ

The usual initial bait of other copies, viz. بتوفیقش جو روشن دیدم آواز الخ, follows a little farther down. This copy, which is dated the 5th of Jumâdâ II, A. H. 1061 (A. D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55-153, ll. 12; Nasta'lik; size, 10 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight faṣls are found here as follows:

1. on fol. 14^b; 2. on fol. 16^b; 3. on fol. 20^a; 4. on fol. 21^b; 5. on fol. 23^a; 6. on fol. 24^b; 7. on fol. 26^a; 8. on fol. 28^a; 9. on fol. 31^a; 10. on fol. 32^a; 11. on fol. 34^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 42^a; 15. on fol. 45^a; 16. on fol. 48^a, here styled as in the Vienna copy عشق و حیرت عشق; 17. on fol. 51^a; 18. on fol. 53^a; 19. on fol. 55^b; 20. on fol. 58^b; 21. on fol. 62^a; 22. on fol. 64^b, here styled در طلب عشق; 23. on fol. 67^a; 24. on fol. 70^b; 25. on fol. 78^b; 26. on fol. 81^a; 27. on fol. 86^b, here styled در نهایت اهل طریقت; 28. on fol. 90^b.

The Nuzhat-alarwâh concludes on fol. 92^b and is dated by 'Abd-allatîf bin Shaikh Aḥmad the 1st of Muḥarram, A. H. 1062 (A. D. 1651, Dec. 14). On ff. 1-6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93^b-95 a third one, likewise in Persian, all three without any valne, the third is dated A. H. 1121 (A. D. 1709).

No. 1804, ff. 95, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1823

The same.

Faṣl 1. on fol. 7^b; 2. on fol. 9^a; 3. on fol. 12^b; 4. on fol. 14^a; 5. on fol. 15^b, here styled در بدایت خلقت; 6. on fol. 16^b; 7. on fol. 17^b; 8. on fol. 20^a; 9. on fol. 22^a; 10. on fol. 23^a; 11. on fol. 25^a; 12. on fol. 28^b; 13. on fol. 29^b; 14. on fol. 32^a; 15. on fol. 34^b, here styled در بیان عشق; 16. on fol. 37^a, styled as in the preceding copy; 17. on fol. 39^b; 18. on fol. 41^b; 19. on fol. 44^b; 20. on fol. 47^b; 21. on fol. 50^a; 22. on fol. 52^a, styled as in the preceding copy; 23. on fol. 54^a; 24. on fol. 57^a; 25. on fol. 63^b; 26. on fol. 66^a; 27. on fol. 71^a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75^a.

Dated at Haidarâbâd the 4th of Jumâdâ I, A. H. 1079 (A. D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1824

The same.

Faṣl 1. on fol. 9^b; 2. on fol. 11^a; 3. on fol. 15^a; 4. on fol. 16^b; 5. on fol. 18^a; 6. on fol. 19^b; 7. on fol. 20^b; 8. on fol. 23^a; 9. on fol. 25^b; 10. on fol. 26^b; 11. on fol. 28^b; 12. on fol. 32^b; 13. on fol. 34^a; 14. on fol. 36^a; 15. on fol. 39^b; 16. on fol. 42^b, here styled عشق و حیرت عشق; 17. on fol. 45^b; 18. on fol. 48^a; 19. on fol. 50^b; 20. on fol. 53^a; 21. on fol. 56^b; 22. on fol. 59^a; 23. on fol. 61^a, here styled در صبر عاشق و تسلیم عاشق; 24. on fol. 64^b; 25. on fol. 72^b, here styled در ارشاد و هدایت عشق; 26. on fol. 75^a, here styled در بیان ارشاد اهل طریق عشق; 27. on fol. 80^a, styled در نهایت اهل طریق عشق; 28. on fol. 83^b.

This copy was transcribed for Mr. Richard Johnson by Ifâdat-allâh at Calcutta, and finished the 29th of Rabî'-'althâni, A. H. 1187 (A. D. 1773, July 20).

No. 1031, ff. 85, ll. 13; clear and distinct Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

1825

The same.

Beginning here: بتوفیقش جو روشن دیدم آواز الخ.

Faṣl 1. on fol. 8^b; 2. on fol. 11^a; 3. on fol. 15^b; 4. on fol. 17^a; 5. on fol. 19^a, here styled در خلقت عشق; 6. on fol. 20^b; 7. on fol. 22^a; 8. on fol. 25^a, here styled در قاعدۀ عشق; 9. on fol. 28^b; 10. on fol. 29^b; 11. on fol. 32^b; 12. on fol. 38^a; 13. on fol. 39^b; 14. on fol. 43^a; 15. on fol. 46^b; 16. on fol. 50^a, here styled در حیرت سالک عشق; 17. on fol. 54^a, here styled در بیان معرفت نفس عشق; 18. on fol. 56^b; 19. on fol. 58^b; 20. on fol. 62^a; 21. on fol. 67^a; 22. on fol. 70^b, here styled در ترک خلق عشق; 23. on fol. 73^b, here styled در بدایت عشق و دقائق عشق; 24. on fol. 78^b, here styled در نهایت اهل طریق عشق; 25. on fol. 88^b; 26. on fol. 91^b; 27. on fol. 98^b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103^b.

Dated (in the more modern part) the 26th of Shawwâl, A. H. 1197 (A. D. 1783, Sept. 24). Bibliotheca Leydeniana.

No. 2837, ff. 107, ll. 13; ff. 41-46 and 103-107 supplied later by two different hands, the latter portion, ll. 11-12; size, 6 $\frac{3}{8}$ in. by 3 $\frac{5}{8}$ in.

1826

The same.

Faṣl 1. on fol. 12^a; 2. on fol. 15^a; 3. on fol. 20^b, here styled as in the Vienna copy در مقامات سلوک; 4. on fol. 23^a; 5. on fol. 25^b; 6. on fol. 27^b, last line; 7. on fol. 29^b, lin. penult.; 8. on fol. 33^b, last line; 9. on fol. 38^a; 10. on fol. 39^b, last line; 11. on fol. 43^b; 12. on fol. 50^a; 13. on fol. 52^a; 14. on fol. 56^b; 15. on fol. 61^b; 16. on fol. 66^a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) عشق و حیرت عشق; 17. on fol. 70^b,

lin. penult.; 18. on fol. 75^a, first line; 19. on fol. 78^b, here styled *مکان کون و در معاملات*; 20. on fol. 83^b; 21. on fol. 89^a; 22. on fol. 93^a, last line, here styled *در طلب عشق و ترک خلق*; 23. on fol. 96^b, lin. penult.; 24. on fol. 102^a, last line; 25. on fol. 115^b; 26. on fol. 120^a, first line; 27. on fol. 128^a, here styled *در بیان نهایت اهل طریقت*; 28. on fol. 134^b.

Beginning: الحمد لله رب العالمين على كل حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1-137, ll. 11; clear and distinct Nasta'liq; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine fašls instead of the usual twenty-eight, the twenty-seventh having been split into two fašls with a special heading for the second one, viz.:

1. on fol. 12^b, last line; 2. on fol. 15^b; 3. on fol. 21^b; 4. on fol. 24^a; 5. on fol. 26^b; 6. on fol. 28^b; 7. on fol. 30^b; 8. on fol. 34^a, lin. penult.; 9. on fol. 38^a, lin. penult.; 10. on fol. 40^a, lines 1 and 2; 11. on fol. 43^b; 12. on fol. 50^a, lines 1 and 2; 13. on fol. 51^b, here styled *در حقیقت دل*; 14. on fol. 56^a; 15. on fol. 60^b, here styled *در بیان حقائق عشق*; 16. on fol. 65^a, here styled as in the preceding copy; 17. on fol. 69^b, last line; 18. on fol. 73^a; 19. on fol. 76^b; 20. on fol. 81^a, here styled *در بیان جد و اجتهاد*; 21. on fol. 85^b, lin. penult.; 22. on fol. 89^b; 23. on fol. 92^b, last line; 24. on fol. 97^b, here styled as in the Vienna copy; 25. on fol. 109^a, lines 1 and 2; 26. on fol. 112^b; 27. on fol. 120^a, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123^a, styled *در رضا و ترک*, corresponding to fol. 131^b, l. 8 in the preceding copy; 29.=28 in the other copies, on fol. 126^a. Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'liq; size, 8½ in. by 4½ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.

Dated month of Rabi'-alâkhar, A.H. 1118 (A.D. 1706, July-August).

No. 677, ff. 1-66, ll. 16-18; Shikasta; size, 8¾ in. by 4¾ in.

1829

Ṭarab-almajâlis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Şûfic work on metaphysical and ethical matters, by the same Mir Fakhr-alsâdât Husaini, unfortunately a very defective copy. It is divided into the following five kisms:

1. در بیان خلق و امر.
2. در اصناف ذرّت آدم.

3. در فضیلت و شرف انسان بر جمیع حیوانات, in fourteen fašls, on fol. 66^b. There is a lacuna after fol. 81, through which the fifth fašl is entirely missing. The sixth fašl is found (by a misplacement of the leaves) on fol. 141^b.

4. در بیان اخلاق حمیده, in nine fašls, on fol. 118^a. Part of the eighth fašl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.

5. در بیان اوصاف ذمیمه, in twelve fašls; only the beginning of the second fašl is found on fol. 140^b, all the rest is missing. The copy breaks off on fol. 140^b. The remaining leaves belong (partly or entirely) to the third kism. An index on ff. 5^a-7^a.

Beginning: حمد و ثنا مر خدایرا جلّ جلاله وعمّ نواله: آن صانعی که ذرّه خاک الخ.

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'liq; size, 7½ in. by 4¾ in.

1830

Kanz-alrumûz (کنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawi on the religious duties of Islâm from a Şûfic standpoint, on spiritual lore, etc., by Mir Fakhr-alsâdât Husaini, see Bodleian Cat., No. 1258; Rien ii. p. 845^b; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; H. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است

بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabi'-alawwal, A.H. 1119=A.D. 1707, June, and died in Muḥarram, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 5½ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142^a it is wrongly styled *مثنوی محمود*.

No. 110, ff. 142-183, 2 coll., each ll. 11; clear and distinct Nasta'liq; small illuminated heading on fol. 142^b; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirin (زاد المسافرين).

The provision for travellers (on the mystic road), another Şûfic mathnawi by Mir Fakhr-alsâdât Husaini, in imitation of Sanâ'i's Ḥadiqah (see Nos. 914-927 above), in eight makâlas, viz.:

1. در مجاهد طلب حق.
2. فی شرف البیان.

3. در ارشاد و معامله, on fol. 205^b.
 4. در صفت سالک طریقت, on fol. 208^a.
 5. در بیان عشق و مراتب او, on fol. 215^a.
 6. در معرفت نفس و الطاف او, on fol. 224^a, first line.
 7. در معرفت دین و در بیان تحقیق او, on fol. 231^b.
 8. در بیان حال پیر و مرید, on fol. 242^b.

Beginning:

ای برتر از آن همه که گفتند - آنانکه پدید یا نهفتند
 The date appears here on fol. 251^a, in the last bait but one, in this form:

در هفصد و بیست در زهجرت
 گشت آخر این کتاب تمت

=A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184-251, 2 coll., each ll. 11; Nasta'liq; small illuminated heading on fol. 184^b; size, 6½ in. by 3½ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بیست بُد در زهجرت again=A. H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 4½ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بیست و نه در زهجرت=A. H. 729.

No date.

Other works of the same Fakhr-alsâdât Husaini are: صراط مستقیم; روح الارواح; سی نامه in the Haft Iklim, No. 609; and قلندر نامه (Rieu ii. p. 774^b).

No. 1090, ff. 1-49, 2 coll., each ll. 15; large and distinct Nasta'liq; illuminated frontispiece, the first two pages richly adorned; size, 6¾ in. by 3¾ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâk Kâshî bâ Shaikh 'Alâ-aldaulah Simnâni (مکاتبات شیخ عبد الرزاق کاشی) (با شیخ علاء الدوله سمنانی).

Correspondence on several points of mystic theosophy, as for instance, the توحید, etc., between Shaikh Kamâl-aldin 'Abd-alrazzâk of Kâshân (who was a pupil of Shaikh Nûr-aldin bin 'Abd-alšamad Națanzî and died A. H. 730=A. D. 1329, 1330, see Haft Iklim, No. 932, col. 445 in this Cat., where a list of his most prominent

Arabic works is given, compare also Rieu ii. p. 832^a, No. VI, where a Persian paraphrase of his اصطلاحات الصوفیة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164^a; H. Khalfa i. p. 325, etc.) and Shaikh Rukn-aldin 'Alâ-aldanlah of Simnân (who died the 22nd of Rajab, A. H. 736=A. D. 1336, March 6, see Safinat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iklim, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâk's questions, the second 'Alâ-aldaulah's answer.

Beginning: شیخ کمال الدین عبد الرزاق کاشی رحمه الله وی مرید شیخ نور الدین عبد الصمد نطنزیست الخ

Dated by Abû Tâlib alhusaini at Murshidâbâd the 25th of Rabî-alawwal, A. H. 1180 (A. D. 1766, Aug. 31).

No. 1234, ff. 311^a-316^b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4¾ in.

1836

Shamâ'il-i-Anqiyâ u Dalâ'il-i-Atqiyâ (شمائل انقیاء و دلائل اتقیاء).

An exhaustive dogmatic work on the principles and traditions of Şûfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldin) 'Imâd (see fol. 2^a, l. 5), who was a pupil of Shaikh Burhân-aldin Gharib of the Cîshti order, Nizâm-aldin Auliyâ's (died the 18th of Rabî-alâkhar, A. H. 725=A. D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Şafar, A. H. 732 (A. D. 1331, Nov. 14), compare Safinat-alauliyâ, No. 117 (col. 287 in this Cat.); Maṭlûb-althâlibîn, No. 16, seventh in the list of Khalifas (ib., col. 324), and Sawâṭi' alanwâr, No. 23, g in the list of Khalifas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2^b, ll. 4 and 5, and fol. 4^b, l. 2. It is divided into four قسم and ninety-one بیان. The four kısms are:

1. در بیان افعال حسنۀ اصحاب طریقت و مقامات و سالکان و مرادات مریدان و مطالب طالبان عجائب و دقائق آن, on fol. 6^a.

2. در بیان احوال ارباب حقیقت از انبیاء و اخصّ مقام اولیاء بیان معانی مقام و حال و وقت مقام, on fol. 119^a.

3. در اوصاف وجود و ذات بنی کیفیت و کم حضرت الوهیت و چگونگی موجودات دیگر و بیان ازل و ازال و ابد و اباد و لطائف و غرائب امر و حکم و قضا و قدر الخ, on fol. 244^a.

4. متضمن خلقت و اوصاف مهتر آدم و فضائل آدمیان و امیدواریها در باب بندگان گناهکاران و عنایت بنی و عذبت حضرت غفار الخ, on fol. 253^a.

Beginning: بسم الله الذی اکرم الاتقیاء شمائلهم ستایش و ثنا بعد مانند شیم و شمائل انقیاء و اصفیاء الخ

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Naskhî, the last page supplied by another hand; size, 9½ in. by 6 in.

1837

Miṣbāḥ-alhidāyat u miftāḥ-alkifāyat (مصباح الهداية
أو مفتاح الكفاية).

A compendium of Sūfic maxims, theories, and doctrines, together with general ethical principles (ذکر مبانی و اصول), (طریقت صوفیان و بیان بعضی از علوم و معارف ایشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihāb-al-dīn Abū Ḥafṣ 'Umar bin Muḥammad bin 'Abdallāh al-Bakrī al-Suhrawardī, who was born in Rajab, A. H. 539 (A. D. 1145, Jan.), and died in Baghdād the 1st of Muḥarram, A. H. 632 (A. D. 1234, Sept. 26), see Safinat-alauliyā, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabic Cat., p. 172 sq.; H. Khalfa iv. p. 275, No. 8401, etc. (the margins of عوارف المعارف were printed in Būlāq, in the margins of Ghazālī's احياء علوم الدين, in four volumes, see No. 1781 above, A. H. 1306). The Persian translation of another work of Suhrawardī's, رشف التمايح, is noticed in Rieu ii. p. 853^a, see also H. Khalfa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikān in De Slane's translation, ii. pp. 382-384. The author of this Persian adaptation of عوارف المعارف is 'Izz-al-dīn Maḥmūd bin 'Alī al-Kāshānī (see fol. 3^a, l. 9), who died according to H. Khalfa, loc. cit., A. H. 735 (A. D. 1334, 1335), see Haft Iklim, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardī's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jāmī's Nafahāt-aluns, viz. the 1st faṣl of the 3rd bāb, the 10th faṣl of the same, and parts of the 2nd faṣl of the 1st bāb, see Notices et Extraits, xii. pp. 322-352 and 377-391. Other Persian translations or adaptations of عوارف المعارف are those of Zāhir-al-dīn 'Abd-alraḥmān bin Najīb-al-dīn 'Alī bin Buzghush al-Shirāzī, who died in Ramadān, A. H. 716 (A. D. 1316, Nov.-Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safinat-alauliyā, No. 151 (col. 290 in this Cat.), and Haft Iklim, No. 176 (ib., col. 391); of Junaid bin Fadl-allāh, the grandson of the preceding Zāhir-al-dīn 'Abd-alraḥmān, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87-89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Miṣbāḥ-alhidāyat is divided into ten books, each book subdivided into ten faṣls (Index on ff. 4^a-5^a):

- I. در بیان اعتقادات صوفیه, on fol. 5^b.
- II. در بیان علوم, on fol. 20^a.
- III. در معارف, on fol. 32^a.
- IV. در بعضی اصطلاحات صوفیان, on fol. 52^b.
- V. در مستحسنات منصوفه, on fol. 61^a.
- VI. در آداب, on fol. 83^b.
- VII. در اعمال, on fol. 118^a.

VIII. در بیان اخلاق, on fol. 141^b.

IX. در مقامات, on fol. 152^a.

X. در احوال و ختم کتاب, on fol. 167^a.

Beginning: حمدی که لمعات صدق و نفحات اخلاص
آن دیده جان منور الخ

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'liq; size, 8½ in. by 4¾ in.

1838

Silk-i-Sulūk (سلک سلوک).

A comprehensive work on the various points of the Sūfic doctrine and the science of the mystic road, in 151 short chapters, styled سلک, and composed by Diyā-al-dīn Nakhsabī, the author of the older and larger version of the famous Ṭūṭināma (see Nos. 743-751 in this Cat.), who died A. H. 751 (A. D. 1350, 1351).

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر
گردد (و) مرآدی را که اولیای او را الخ

The first chapter begins, on fol. 3^b, with an exposition of the technical terms of Sūfism. The work (which is styled both سلک سلوک and سلک السلوک) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujir (bin?) Wajih-al-dīn (written about A. H. 770 = A. D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A. H. 1159 (the 28th year of Muḥammadshāh's reign = A. D. 1746, Feb. 4).

No. 651, ff. 132, ll. 13; Nasta'liq; size, 8½ in. by 4¾ in.

1839

Another copy of the same.

Beginning: حمدی که از عطر روائع او ارواح اولیاء معطر
گردد مرخدائی را الخ

The author's name appears on fol. 2^b, l. 7, the title on fol. 2^b, l. 6, and fol. 3^b, l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'liq; the Arabic quotations in Naskhī; size, 10½ in. by 5¾ in.

1840

Marghūb-alqulūb (مرغوب القلوب).

A mathnawī on the elements of asceticism and mysticism, composed A. H. 757 (A. D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874^a, and No. 1765, 10 above, where it is styled ترغیب القلوب. It is commonly ascribed to Shams-al-dīn Tabrizī, the spiritual guide of Jalāl-al-dīn Rūmī (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-al-dīn died A. H. 645 (A. D. 1247, 1248), i. e. 112 lunar years before the composition of this poem, the statement is absurd. H. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A. H. 757, is found both in the copy of the British Mus. and in the two

Ind. Office copies (here on fol. 76^b, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine faṣls are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75^a.

Beginning of the poem, on fol. 71^a:

بگویم حمد رب العالمین را
عطا گو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71^b; 2. در باب روح, on fol. 72^a; 3. در باب وضو, on fol. 72^b; 4. در ترک دنیا, on fol. 73^b; 5. در باب توحید, on fol. 74^a, last line; 6. (not marked here, see the following copy) on fol. 75^a, first line; 7. در باب عشق سالک, on fol. 75^a; 8. در باب فنا, on fol. 75^b; 9. در باب عاشق و معشوق, on fol. 75^b; 10. در باب مسافر سبک, on fol. 76^a. A copy of the 10th faṣl is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10; a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71-76, 2 coll., each ll. 13; Nasta'liq; size, 9 in. by 5½ in.

1841

Another copy of the same.

This copy of the *مرغوب القلوب* is provided (a) with a preface in prose, identical with that in the Vienna copy; (b) with a kind of commentary to each verse, consisting of traditions (حدیث), quotations from the *Kurân* (قوله تعالی), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): *شرح مرغوب القلوب*. The date of composition is found here on fol. 20^b, last line, together with the title.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام علی رسوله محمد وآله واصحابه اجمعین، این کتاب مرغوب القلوب از گفتار شیخ الاسلام والمشاخ و قطب المحققین شمس الدین والدنیا شمس تبریزی الخ

Beginning of the poem, on fol. 2^a, l. 2:

بگویم حمد رب العالمین را
عطا گو کرد بر ما عقل و دین را

Faṣl 1. در بیان توبه, on fol. 6^b; 2. در بیان روح, on fol. 8^a; 3. در بیان ترك, on fol. 10^b; 4. در بیان دنیا, on fol. 13^a, first line; 5. در بیان تجرید, on fol. 16^a; 6. در بیان معرفت, on fol. 17^a; 7. در بیان عشق, on fol. 18^b; 8. در بیان عاشق و معشوق, on fol. 19^a; 9. در بیان فنا و بقا, on fol. 19^b; 10. در بیان سفر اقامت, on fol. 20^a.

Dated the 29th of Rabī'-'alawwāl, A.H. 1115 (110?) = A.D. 1703, Aug. 12. A seal of 'Abd-alwahhāb Khān Bahādūr, with the date 1174 (A.D. 1760, 1761), on fol. 1^a.

No. 938, ff. 21, ll. 9; Shikasta; size, 8½ in. by 4¾ in.

1842

Ṣafwat-alsafi (صفوة الصّافی).

The life, wonderful deeds, and miracles of the great Ṣūfīc Shaikh Ṣafi-aldīn Ishāq al-Mūsawī, the ancestor of the Ṣafawīs, who died A.H. 735 (A.D. 1334, 1335), see fol. 278^b. This work, which is usually — and probably more correctly — styled *صفوة الصّافی*, was composed by Darwish Tawakkulī (or Tawakkul) bin Isma'īl bin Hājī of Ardabil, commonly known as Ibn Bazzāz (not Bazzār, as H. Khalfā iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abū-alfath al-Husainī in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzāz, and dated in the month of Sha'bān, A.H. 759 (A.D. 1358, July-August); that could easily be reconciled with the fact of Ṣadr-aldīn Mūsā, Ṣafi-aldīn's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bābs, and begins: الحمد لله الذى تجلّى لاوليائه بانوار العرفان و المعارف و تحلّى اصفيائه بانواع اللطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and khātimah, and the beginning consequently differs from that just given; another copy is described in the *Cat. des MSS. et Xyl.*, p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nasta'liq; illuminated frontispiece; size, 13½ in. by 8½ in.

1843

Maktūbāt-i-Aḥmad bin Yahyā Munyari (مکتوبات احمد بن يحيى منيرى).

A first collection of 100 letters on the mystical doctrine or the chief topics of Ṣūfism, by the great Shaikh Sharaf-aldīn Aḥmad bin Yahyā Munyari, who was born in Munyar, a village in Bihār, and died in Bihār A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Ṣūfism, entitled *معادن المعاني*, and composed between A.H. 749 and 751 (A.D. 1348-1350), are described, and Rieu ii. p. 492^b. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr 'Arabī (زين بدر عربى), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Kāḍī Shams-aldīn, the governor of the township of Jūsa (قاضي شمس الدين). They deal with the following topics:

1. در خشنود; 2. در توبه; 3. در طلب پير; 4. در كردن خصمان; 5. در ولايت; 6. در اولي; 7. در ارادت; 8. در اهلبيت شيعي; 9. در احوال صديقان و نماز و برآمدن; 10. در كرامت; 11. در كشف; 12. در حاجات كفايت; 13. در انوار; 14. در رسالت و مجذوب; 15. در وصول; 16. در تجلى; 17. در رسالت و مجذوب; 16. در وصول; 15. در تجلى

در مرض 19; در غلطگاه مردمان 18; غلطگاه سالک
 در زلات 21; در فضل انبیا بر اولیا 20; ظاهر و باطن
 انبیا و شمّه در احکام زیارت و تعیین روز و قراءت
 در ارکان 24; در طلب طریقت 23; در اصل تصوّف 22;
 در شریعت و 26; در شریعت و طریقت 25; طریقت
 در ترتیب مشغولی 28; در متابعت رسول 27; حقیقت
 در طهارت بعبارتی دیگر 30; در طهارت 29; با نماز
 در زکوة 34; در روزه 33; در نماز 32; در نیّت 31;
 در دعا و خواندن سورتها بر کفایت 36; در حجّ 35;
 در 39; در بندگی کردن 38; در عبادت 37; مهمّات
 در 41; در کلمه طیبه 40; بندگی کردن بعبارتی دیگر
 در شکر اسلام 43; در صدق ایمان 42; ایمان عریان
 در 47; در محبت 46; در معرفت 45; در شرک خفی 44;
 در 49; در حکم محبت و عشق 48; علامت محبت
 در طریق الی الله 51; در طلب حق 50; طالب
 در همت و دعا که بعد از فریضه 53; در گرفت و رفت 52;
 در صحبت قاضی 55; در تحریر ص مرید 54; بخواند الخ
 در اول مرتبه 57; در اول مرتبه مرید 56; صدر الدین
 در اخلاق 59; در احوال مسلمانی 58; مرید بعبارتی دیگر
 در 62; در تجرید و تفرید 61; در تفکر 60; حمیده
 در پاک داشتن راه دین 63; تجرید و تفرید بعبارتی دیگر
 در گمان 67; در نسب 66; در صدق 65; در تقوی 64;
 در تعلق اسباب و ترک آن 69; در معاد 68; نیک
 در خدمت این طائفه 71; در صحبت این طائفه 70;
 در طمع نماز و خشنودی 73; در پاکیزه کردن اخلاق 72;
 در تفسیر دنیا و کیفیت نماز فوت 74; خصمان درشش روز
 در سعادت و شقاوت 76; در ترک دنیا 75; شده و دعای آن
 در 80; در روح 79; در خوف ورجا 78; در ستر قدر 77;
 در 83; در هوا 82; در نیاز حقیقت نفس 81; دل
 در 85; در مجاهدت و سیاست نفس 84; ریاضت نفس
 در تفاوت اقدام 87; در با خود ساختن 86; هجران نفس
 در غفلت و دعا که حضرت 88; و دعای بر آمدن مهمّات
 در حسرت و 89; رسالت خواندی بعد تبلیغ رسالت
 کیفیت نماز و درود روز و شب جمعه برای کیفیت مهمّات
 در معالجت و نماز کفایت مهمّات در روز جمعه 90;
 در عزلت 94; در سماع 93; در ملامت 92; در لباس 91;
 در مرگ 97; در چله 96; در حکم جدا شدن از خلق 95;
 در ذکر بهشت 100; در دوزخ 99; در وعد و وعید 98.

Every letter begins thus: برادر شمس الدین بداند.

Beginning of the preface, on fol. 1^b: سپاس بی پایان
 و ستایش فراوان مر حضرت پاک خداوندی را که دلهای
 عارفانرا بانوار مشاهده جمال الخ

No date.

No. 413, ff. 213, ll. 17 on ff. 1-10, ll. 19-20 on ff. 11-213;
 Nasta'lik; size, 9½ in. by 5¼ in.

IND. OFF.

1844

Maktûbât-i-Aḥmad bin Yahyâ Munyari.

A second collection of 151 letters of the same Sharaf-aldin Aḥmad bin Yahyâ Munyari on similar Şūfic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Badr 'Arabi twenty-two years after the first, i.e. A. H. 769 (A. D. 1367, 1368), see fol. 3^b, ll. 2 and 3.

Beginning: الحمد لله الذى وقف المشايخ بكشف ما يجوز من الاسرار ورزق للمريدين بالجدّ والجهد والاختيار و حفظهم ببركات انفسهم عن شرور النفس الخ

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Kādi Shams-aldin (instead of 100, written to Shams-aldin, صد و یکم مکتوب قاضی شمس الدین instead of (صد مکتوب باسم قاضی شمس الدین). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics :

1. در راه دین و درستى یقین, on fol. 8^a.
2. در طلب علم (شدن) (the following copy adds رزق), on fol. 11^a.
3. در خلوص نیّت و درستى ارادت, on fol. 13^b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17^a.
5. در ترک دنیا و رغبت کردن بعقبی, on fol. 20^a.
6. in the following) در مریدی و پیری و مجاهد کردن (copy) در مریدی و مجاهده کردن, on fol. 23^a, first line.
7. در همت بلند و خود را با وجود دو عالم مفلس (in the following copy دیدن), on fol. 25^a, first line.
8. در توبه و بازگشتن بخداوند عزّوجلّ (in the follow-) (ing copy) بسوی خداوند تعالی, on fol. 28^a.
9. در گمان بد در حقّ خویش و گمان نیک در حقّ دیگران, on fol. 31^b, last line.
10. در محبت دنیا و مذمت آن, on fol. 34^b.
11. در محبت و عشق, on fol. 37^a.
12. در وصول الی الله, on fol. 39^b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42^b.
14. در اطاعت مرید بدانچه پیر فرماید, on fol. 46^a.
15. در صفت پیران و مذمت حال فضولان, on fol. 49^a.
16. در افلاس خود و صدق طلب, on fol. 55^a.
17. in the following copy (اولیا) در جریان احکام خدا, on fol. 58^b, first line.
18. in the following copy) در دوستی و دشمنی لله, on fol. 60^a.

19. در پاکئی ظاهر و باطن، on fol. 62^b.
20. در تعریض بر علم و غنیمت شمردن صحبت نیک، on fol. 64^a.
21. در گردش و روش، on fol. 65^b.
22. in the following copy (در تصفیة و تزکیة (در تصفیة و تزکیة و بقاء صفات ذمیمة و صفت محجوبی وی چنانچه (در دنیا بود)، on fol. 67^b.
23. در تجرید و تفرید، on fol. 69^a.
24. در بندگی کردن و بنده بودن، on fol. 71^b.
25. در نزول بلا و پیش آمدن برضا، on fol. 73^b.
26. in the following) در ترک عادت و کوشش نمودن (در کوشیدن copy) بطاعت، on fol. 74^b.
27. in the following) در وضو کردن و نماز تجدید گذاردن (در وضو و نماز تهجد copy) (copy)، on fol. 76^a.
28. in the) در استقامت کوشیدن در طاعت و عبادت (در استقامت نمودن بطاعت و عبادت following copy) (در کزیدن و قبول فتوح و دور بودن از جهال قوم)، on fol. 78^b.
29. in the following) در غنیمت شمردن و نماز تهجد (در غنیمت شمردن عمر و در نماز تهجد و تلاوت ذکر copy) (copy)، on fol. 79^b.
30. در نصیحت مرید و ترک ایذاء غیر، on fol. 80^a.
31. در ارسال عرائض مر مرید را بخدمت پیرو ناز (باز) in the following copy ارسال خود (در جواز ارسال عرائض مرید را بجانب پیر خویش)، on fol. 81^a, first line.
32. در مواظبت نمودن باوراد و وظائف، on fol. 81^b.
33. در طلب حق و عشق او (omitted in the following) (copy)، on fol. 82^b.
34. در علوهت و کوشیدن در استقامت، on fol. 84^b.
35. in the following copy (در ذکر کلمة طیب (در کلمة طیب گفتن) و ترک حدیث نفس کردن، on fol. 85^b, last line.
36. در جهد کردن کار دین و تنگی نیامدن از این (در جهد نمودن در کار دین و تنگ نا آمدن)، on fol. 86^b.
37. در مطلع شدن بعبیاه نفس، on fol. 87^a.
38. در شغل و وقت حال و ترک کردن اندیشه مال، on fol. 88^a.
39. در خوف خاتمت و افلاس خود، on fol. 88^b.
40. (Letter 45 in the following copy). در غم دین و خوف از حکم سابق، on fol. 90^a.
41. (Letter 46 in the following copy, headed در صبر (در عند المصیبت و تحمل البلیة (عند المصیبة الخ)، on fol. 92^b, first line.
42. (Letter 40 in the following copy, headed در معرفت (در معرفت حضرت عزت و دورئی عقل از علت (عقل)، on fol. 95^a.
43. (Letter 41 in the following copy). در عشق، on fol. 97^a.
44. (Letter 42 in the following copy). در دوستی کردن (با دوستان خداوند

- در ترک ملاقات (Letter 43 in the following copy). بظاهر، on fol. 102^a.
46. (Letter 44 in the following copy, headed در ترک (در ترک جاه و استغناء اله (sic) . . .) باله، on fol. 103^a.
47. در علامت خشنودی و ناخشنودی و در طلب علم (در راحت رسانیدن به بندگان خدای (in the following) در دانستن بعلامت خشنودی و ناخشنودی حق copy) (در طلب علم دینی و راحت رسانیدن بخلق)، on fol. 104^b.
48. (in the following copy) در مشغول شدن در کار (بکار) (in the following copy) در امید داشتن از خداوند عفار (بخواند)، on fol. 106^b.
49. در حکم ازل و معزولی عقل، on fol. 108^a.
50. در رضاء بحکم خدا و معزول شدن اعقل (! sic) از حق (در رضاء بحکم خدا simply)، on fol. 109^b.
51. in the) در رضاء بتقدیر در حکم خداوند بی نظیر (in the following copy) (در رضاء بتقدیر خداوند بی نظیر following copy)، on fol. 110^b.
52. in the following) در محبت و اشتیاق (در محبت و اشتیاق copy simply)، on fol. 112^a.
53. در بیوفائی دنیا و مذمت آن، on fol. 113^b.
54. در قناعت بر قدر ضرورت و پسندیدن حاجت (in the following copy) (و کفاف حاجت)، on fol. 115^a.
55. در صبر بحکم خدا و رضا بنزول بلا، on fol. 116^a.
56. در قلع نفس، on fol. 120^a.
57. in the following copy) در رضاء دادن بتقدیر خدا (در رضاء دادن بتقدیر عبارتی دیگر)، on fol. 122^a.
58. در مذمت تقلید شغل قضا و قبول کردن بطوع رغبت و رضا (در مذمت قضا)، on fol. 122^b, last line.
59. در دعوی محبت و اظهار موذت، on fol. 123^b.
60. in the following) در خوف و رضا (در ابتلا و در خوف و رجا copy)، on fol. 124^b.
61. در کار کردن بر بندگان بفضل و نگاه داشتن ایشان (in the following copy) (در کار کردن بفضل)، on fol. 126^b.
62. در مسلمانی و آوردن بر دعوی خویش برهان (in the following copy) (در مسلمانی آوردن)، on fol. 127^b.
63. در عشق ورزیدن و در مزید آن کوشیدن، on fol. 128^a.
64. در حمل حدیث یا لیت رب محمد لم یخلق محمداً، on fol. 129^b.
65. (in the following copy) در بلند (در بلند همت)، on fol. 131^a.
66. در پوشیدن اسرار و لب بستن از گفتار و دور شدن از پندار و بدریافتن (شدن پندار)، on fol. 132^b, first line.
67. in the) در حکمت خداوند جهان و مقهوری بندگان (in the following copy) (همه بندگان)، on fol. 134^a.

68. در محبت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135^b, first line.
69. در پوشیدگی سرحق و سرگردانی خلق، on fol. 136^b.
70. در معزولی و عاجزی عقل در مقابله حکم خداوند در جل و عز، on fol. 137^b.
71. در صفت مردان و مذمت مختشان، on fol. 138^b.
72. در برآوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy بندگان)، on fol. 140^a.
73. in the following (در اوصاف جهان و تأثیر آن (copy جان و تاثیرات آن، on fol. 141^b, first line.
74. in the following (در کمال محبت و همت بلند (copy و بلندتی همت، on fol. 143^b, first line.
75. در قهر محبوب و استغناء مطلوب، on fol. 145^a.
76. در بی نیازی حضرت عزت و دوری از عقل علت (in the following copy عقل از علت، on fol. 146^a, last line.
77. in the following copy (در سرانسان و دانستن آن (on fol. 148^a, و نا دانستن آن).
78. در نفی دنیا و اثبات معرفت مولی، on fol. 149^a, last line.
79. در قهر کردن و لطف نمودن بر دوستان و دشمنان (در قهر کردن بر دوستان و لطف نمودن بر دشمنان)، on fol. 151^a.
80. در گفتن هر چه باید گفت و ناگفتن آنچه نباید گفت، on fol. 152^a.
81. in the following (در فضل بنی آدم و عشق با خداوند عالم (following copy shorter: و محبت با خداوند، on fol. 154^b, first line.
82. در آنچه افعال و احکام خداوند تعالی معلل است از آن بعلتی (متعال بعلتی (in the following copy یا منزه است از آن، on fol. 156^a.
83. در ترک دنیا و میل بعقبی، on fol. 157^b.
84. در تقسیم بتان و پاک شدن از آن، on fol. 159^b, first line.
85. در رغبت کردن بکارها آخرت و ترک آوردن حرص و شهوت، on fol. 162^a.
86. در دشمن داشتن دنیا و دوست گرفتن عقبی، on fol. 164^a, first line.
87. در طلب حق و ترک خلق، on fol. 165^b.
88. در مذمت جهان و بیوفائی آن، on fol. 166^b.
89. در شادئی یافتن و حسرت نا یافتن (the following) (copy has یافت and یافت، on fol. 167^b.
90. در راه بحق و ترک نفس و خلق، on fol. 169^a, first line.
91. in the following copy (در ترغیب و ترهیب (و (تذهیب، on fol. 170^a.
92. در دستگیری کردن درماندگان و برآوردن حاجت (در دریافت (در دریافتن (in the following copy کفر بنهانی، on fol. 171^b.
93. دریافت (در دریافتن (in the following copy کفر بنهانی، on fol. 172^b, first line.
94. در فروتنی و نواخت بار، on fol. 174^b, first line.
95. (in the following copy (و انتظار انصاف و عدل و انصاف، on fol. 175^b.
96. در کمال تواضع و نواخت پیشینه، on fol. 176^b.
97. در طلب مطلوب از اهل آن و یاری خواستن از حق (in the following copy (از آن (تعالی در آن، on fol. 177^b.
98. در بارکشی محبت بلاء محبوب را، on fol. 179^b.
99. در عذر خواستن و بخلق پیش آمدن، on fol. 180^b, first line.
100. در تفصیل معنی ولایت بر معنی نبوت، on fol. 181^a.
101. در بیان شمه از علم مکاشفات، on fol. 181^b.
102. در پوشیده داشتن سر و اتباع شرع، on fol. 182^b.
103. (in the following copy (نمودن (در تأسف کردن، on fol. 185^b.
104. در اعتقاد کردن بر درویشان و بر خوردن از آن (the last five words left out in the following copy)، on fol. 188^a.
105. (in the following copy (در مشغول شدن (در مشغولی، on fol. 189^a.
106. در بلندتی همت بعبارتی دیگر، on fol. 190^a.
107. در تأسف عمر رفته و ندامت حال گذشته بعبارتی دیگر، on fol. 191^a.
108. در تبدیل اخلاق ناستوده باخلاق پسندیده بعبارتی دیگر، on fol. 192^a.
109. در خلاصگی و شایستگی و برگزیدگی و دوستی (بشر مختصر (برگزیدگی simply (in the following copy (دوستی، on fol. 193^a.
110. در راه شریعت و طریقت و حقیقت، on fol. 194^b.
111. در تأسف و ندامت حال خود بعبارتی دیگر، on fol. 195^a.
112. در تفویض امر بحق و دور بودن از اختیار جواز خلق (in the following copy (خود بر خلق، on fol. 197^a, first line.
113. در ترغیب بر فقر و فاقه بعبارتی دیگر، on fol. 197^b.
114. در تفصیل (در فضل لمن (in the following copy (فضل الله تعالی، on fol. 198^b.
115. در طور عقل و طور عشق، on fol. 199^b, first line.
116. (in the following copy (محبت (در طلب محبت و قرب محبوب، on fol. 201^a, first line.
117. in the following (در استعداد مرگ و غنیمت حیات (copy و غنیمت شمردن حیوة، on fol. 201^b.
118. در افلاس بعبارتی دیگر، on fol. 202^b.
119. the following copy (در استقامت در راه دین (adds بعبارتی دیگر، on fol. 203^b, first line.
120. in the follow- (در بازگشت بخداوند تعالی عز و جل (در بازگشتن بنده گناهکار در حضور خداوند (copy (امر زکار، on fol. 205^a.
121. in the following (در امید داشتن بخدای تعالی (در امید بنده گناهکار در حضرت خداوند آمرزگار (copy بعبارتی دیگر، on fol. 206^a.

122. (in the following copy در دفع وسوسه (در قلع نفس) عبارتی دیگر, ou fol. 207^a.
123. in the following) در عزت ایمان و صفت مؤمنان (copy عبارتی دیگر), on fol. 208^b.
124. در خوف از مبتلا گردانیدن از آنجا که بنده نداند, on fol. 210^a, last line.
125. در فضل فقیر و فقرا و مذمت غنی و اغنیا (in the following copy غنی و اغنیا), on fol. 211^b, first line.
126. در فضل بشر بر ملک و فلک و بر جمله موجودات, on fol. 212^a.
127. in the following) در نکوهش حال و امید داشتن (copy without داشتن), on fol. 213^a.
128. (in the following copy در راه طلب (در طلب راه) و قلع نفس بدخواه, on fol. 214^b.
129. در مذمت غنا (غنی) (in the following copy) و ترک دنیا, on fol. 216^a.
130. در دریافت فیض مر مستعد را عبارتی دیگر (these last two words are left out in the following copy), on fol. 217^a, first line.
131. در جواب احادیث مولانا مظفر, on fol. 218^a.
132. در ارشاد و استظهار مرید, on fol. 220^b.
133. در بی نیازی خداوند عالم و ابتلاء بنی آدم, on fol. 221^a.
134. در صفت (در ذکر) عاشق (in the following copy) و عشق, on fol. 222^b.
135. در بنده بودن و تحمّل بلا کردن, on fol. 223^b.
136. in the) در وحدت و موحدان و صفت موحدان (following copy بیان صفت موحدان), on fol. 224^b.
137. in the following copy) در توبه و استغفار (در توبه) بحضرت غفار, on fol. 226^b.
138. در طلب مولی علی سبیل الدوام فی اللیل (in the following copy فی اللیالی), on fol. 228^a.
139. در معصیت خلق بمقابله رحمت حق, on fol. 229^b.
140. در بیدار گردانیدن سالک از وقوع مهالك, on fol. 230^b, last line.
141. در ترک دنیا و توجه بعقبی عبارتی دیگر, on fol. 232^b, first line.
142. در طلب الله و ترک ما سوی الله, on fol. 233^b.
143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235^b.
144. در اوصاف مسلمانان و قهر کردن بر نفس و شیطان, on fol. 236^b.
145. در گردش و روش, on fol. 237^b.
146. در ترک ما لا یعنی رفتن بمسلمانی, on fol. 238^a.
147. در تواضع و صفت دل, on fol. 238^b, last line.
148. در بندگی و صبر و شکر عبارتی دیگر, on fol. 240^a.
149. در صبر عبارتی دیگر, on fol. 242^a.
150. در تصفیه دل و خلوص نیت, on fol. 242^b.

151. on fol. 244^a; the chief topic is در مُعَوِّذَتَيْنِ که از قرآن است یا از قرآن نیست.

The Šāfi' Shaikhs to whom these letters are addressed, are besides the same Kādi Šams-aldin of Jūsa, who was the recipient of the whole first collection :

- Shaikh 'Umar of the township of انکلی.
Kādi Zāhid Muḥammad.
Maulānā (or Kādi) Kamāl-aldin Santūsī.
Maulānā Šadr-aldin.
Malik (or Khwājah) Khidr.
Malik Šams-aldin Šammū.
Khwājagī.
Rādī-almulk Maḥmūd, Malik Maḥmūd, and Maulānā Maḥmūd (who are probably identical).
Maulānā 'Umar of بتکانوه.
Khwājah (or Shaikh) Sulaimān.
Maulānā Ḥamīd-aldin (and Ḥamīd-aldin Nāgūri).
Shaikh 'Umar Zafarābādī Diwāna, and his brother Muḥammad Diwāna.
Maulānā (Imām or Shaikh) Muẓaffar.
Malik Muḥarriḥ.
Shaikh Maghribī.
Maulānā Kīwām-aldin (کرئی).
Maulānā Bāyazīd (or Abū Yazīd).
Naṣir-aldin.
Rafikhān (رفیخان).
Malik Mu'izz-aldin.
Khwājah Aḥmad.

Some letters are written to the author's own sons, viz. Kādi Ḥusām-aldin, Kuṭb-aldin, 'Abd-almalik, and Fakhr-aldin; one to his mother (والدی, No. 149); three are answers to letters received from Šams-aldin Burhān Haddādi, Imām Iftikhār of Baṣrah, and Khwājah Muḥadhdhib; two are addressed to Sultān Fīrūzshāh of Dihli (A. H. 752-790 = A. D. 1351-1388), and to Dāwar Malik, the son-in-law of Sultān Muḥammadshāh of Dihli (A. H. 725-752 = A. D. 1325-1351) respectively, the former at the request of Khwājah 'Abid Zafarābādī. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60-62, 64-70, 73-90, 92, 93, 100, 102, 105-111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151. Index on ff. 3^b-7^b.

This copy is dated the 4th of Ramaḍān, A. H. 974 (A. D. 1567, March 15), by 'Abd-alhādī, son of 'Abdallāh.

No. 393, ff. 245, ll. 17; Naskhi; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively :

1. on fol. 9^a; 2. on fol. 13^a; 3. on fol. 16^b; 4. on fol. 20^b; 5. on fol. 24^a; 6. ou fol. 27^a; 7. on fol. 29^b; 8. on fol. 33^b; 9. on fol. 37^b; 10. on fol. 41^a; 11. on fol. 44^a; 12. on fol. 46^b; 13. on fol. 50^b; 14. on fol. 55^a; 15. on fol. 58^a; 16. on fol. 63^a; 17. on fol. 67^a; 18. on fol. 69^a; 19. on fol. 72^a; 20. on

fol. 74^a; 21. on fol. 76^a; 22. on fol. 78^a; 23. on fol. 80^b; 24. on fol. 83^a; 25. on fol. 85^b; 26. on fol. 86^b; 27. on fol. 89^a; 28. on fol. 91^b; 29. on fol. 92^b; 30. on fol. 93^b; 31. on fol. 94^b; 32. on fol. 95^a; 33. on fol. 96^b; 34. on fol. 98^b; 35. on fol. 100^a; 36. on fol. 100^b; 37. on fol. 101^a; 38. on fol. 102^a; 39. on fol. 102^b; 40.=42 in the preceding copy, on fol. 104^b; 41.=43 in the preceding copy, on fol. 107^a; 42.=44 in the preceding copy, on fol. 110^a; 43.=45 in the preceding copy, on fol. 113^a; 44.=46 in the preceding copy, on fol. 114^a; 45.=40 in the preceding copy, on fol. 116^a; 46.=41 in the preceding copy, on fol. 118^b; 47. on fol. 122^a; 48. on fol. 124^a; 49. on fol. 126^a; 50. on fol. 127^b; 51. on fol. 129^a; 52. on fol. 130^b; 53. on fol. 132^a; 54. on fol. 133^b; 55. on fol. 134^b; 56. on fol. 139^a; 57. on fol. 141^b; 58. on fol. 142^a; 59. on fol. 143^b; 60. on fol. 144^b; 61. on fol. 146^b; 62. on fol. 147^b; 63. on fol. 148^b; 64. on fol. 150^a; 65. on fol. 151^b, last line; 66. on fol. 153^b; 67. on fol. 155^a; 68. on fol. 157^a; 69. on fol. 158^b; 70. on fol. 159^b; 71. on fol. 160^b; 72. on fol. 162^b; 73. on fol. 164^a; 74. on fol. 166^b; 75. on fol. 168^b; 76. on fol. 170^a; 77. on fol. 172^a; 78. on fol. 173^a, last line; 79. on fol. 175^b; 80. on fol. 177^a; 81. on fol. 179^b; 82. on fol. 181^b; 83. on fol. 183^b; 84. on fol. 185^b; 85. on fol. 189^a; 86. on fol. 191^a; 87. on fol. 193^a; 88. on fol. 194^a; 89. on fol. 195^a; 90. on fol. 196^b; 91. on fol. 198^a; 92. on fol. 199^b; 93. on fol. 200^b; 94. on fol. 203^a; 95. on fol. 204^b; 96. on fol. 206^a; 97. on fol. 207^a; 98. on fol. 209^a; 99. on fol. 210^a; 100. on fol. 210^b, last line; 101. on fol. 211^b; 102. on fol. 212^b; 103. on fol. 216^a; 104. on fol. 219^a; 105. on fol. 220^a; 106. on fol. 221^a; 107. on fol. 222^a; 108. on fol. 223^a; 109. on fol. 224^b; 110. on fol. 226^a; 111. on fol. 227^a; 112. on fol. 228^b; 113. on fol. 229^b; 114. on fol. 230^b; 115. on fol. 231^b; 116. on fol. 233^a; 117. on fol. 234^a; 118. on fol. 234^b; 119. on fol. 235^b; 120. on fol. 237^b; 121. on fol. 239^a; 122. on fol. 240^b; 123. on fol. 242^a; 124. on fol. 244^a; 125. on fol. 245^a; 126. on fol. 246^a; 127. on fol. 247^a; 128. on fol. 249^a; 129. on fol. 250^b; 130. on fol. 251^b; 131. on fol. 252^b; 132. on fol. 255^a; 133. on fol. 256^a; 134. on fol. 257^b; 135. on fol. 258^b; 136. on fol. 260^a; 137. on fol. 262^a; 138. on fol. 263^b; 139. on fol. 265^b; 140. on fol. 267^a; 141. on fol. 268^b; 142. on fol. 270^a; 143. on fol. 272^a; 144. on fol. 273^b; 145. on fol. 274^b; 146. on fol. 275^a; 147. on fol. 276^a; 148. on fol. 277^b; 149. on fol. 280^a; 150. on fol. 280^b. Index on ff. 4^a-9^a.

This copy was finished in the library of Khânkhanân Mirzâkhân, the son of the Khânkhanân Muḥammad Bairamkhân at Ahmadâbâd in Gujarât, by a certain Burhân, the 4th of Rajab, A. H. 995 (A. D. 1587, June 10).

No. 2277, ff. 282, ll. 17; very clear and distinct Nasta'lik; illuminated frontispiece; size, 7 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

1846

Maktûbât-i-Aḥmad bin Yahyâ Munyari.

An incomplete copy of a *third* collection of letters of the late Shaḥraf-aldin Aḥmad bin Yahyâ Munyari, on Sûfîc topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between

ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1^a; 5. on fol. 1^b; 6. on fol. 2^b; 7. on fol. 3^a; 8. on fol. 3^b; 9. on fol. 4^a; 10. on fol. 4^b; 11. on fol. 5^a; 12. on fol. 6^a; 13 and 14. missing on account of the first lacuna; 15. on fol. 7^b; 16. on fol. 8^a; 17. on fol. 9^b; 18. on fol. 23^b; 19 and 20. on fol. 24^b; 21. on fol. 25^a; 22. on fol. 26^a; 23. on fol. 28^a; 24. on fol. 33^a; 25. on fol. 38^b; 26. on fol. 39^a; 27. on fol. 42^b, last line; 28. on fol. 44^b; 29. on fol. 46^b; 30. on fol. 47^a; 31. on fol. 48^a; 32. on fol. 50^b; 33. on fol. 53^a; 34. on fol. 56^a; 35. on fol. 57^a; 36. on fol. 57^b; 37 and 38. on fol. 59^a; 39. on fol. 60^a; 40. on fol. 61^a; 41. on fol. 61^b; 42. on fol. 68^a; 43. on fol. 68^b; 44. on fol. 69^a; 45. on fol. 73^a; 46. on fol. 73^b; 47. on fol. 74^b; 48. on fol. 75^b, last line; 49. on fol. 78^a; 50. on fol. 79^a; 51. on fol. 80^a; 52. left out altogether; 53. on fol. 81^a; 54. on fol. 82^a; 55. on fol. 85^a; 56. on fol. 85^b; 57. on fol. 86^a; 58. on fol. 87^b; 59. on fol. 89^a; 60. on fol. 92^a; 61. on fol. 92^b; 62. on fol. 95^a, last lines; 63. on fol. 96^b; 64. on fol. 97^a; 65. on fol. 98^b; 66. on fol. 102^b, last lines; 67. on fol. 103^b; 68. on fol. 105^a, last line; 69. on fol. 107^a; 70. on fol. 109^a; 71. on fol. 109^b; 72. on fol. 110^a; 73. on fol. 112^a; 74. on fol. 113^a; 75. on fol. 116^a; 76. on fol. 118^b; 77. on fol. 122^b; 78. on fol. 125^a, last lines; 79. on fol. 129^b; 80. on fol. 130^a; 81. on fol. 137^b; 82. on fol. 140^b; 83. on fol. 141^b; 84. on fol. 142^b; 85. on fol. 143^a; 86. on fol. 143^b; 87. on fol. 144^b; 88. on fol. 146^a; 89. on fol. 147^a, last line; 90. on fol. 156^a; 91. on fol. 161^a; 92. on fol. 163^b; 93. on fol. 167^a; 94. on fol. 168^b; 95. on fol. 172^a; 96. on fol. 176^b; 97. on fol. 179^a, first line; 98. on fol. 181^a; 99. on fol. 181^b; 100. on fol. 182^a; 101. on fol. 183^b; 102. on fol. 203^b; 103. on fol. 204^a; 104. on fol. 205^a; 105. on fol. 206^a; 106. on fol. 207^a; 107. on fol. 208^a; 108. on fol. 209^b; 109 and 110. on fol. 210^a; 111. on fol. 213^a; 112. on fol. 214^b; 113. on fol. 216^a; 114. on fol. 216^b; 115. on fol. 218^b; 116. on fol. 226^b; 117 and 118. on fol. 227^b; 119. on fol. 228^b; 120. on fol. 237^b; 121. on fol. 240^a; 122. on fol. 245^b; 123. on fol. 247^a; 124. missing on account of the second lacuna; 125. on fol. 259^b. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119-123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwâjah Muḥammad Sa'îd and Khwâjah Muḥammad Ma'sûm (see ff. 68^b, 73^b, 75^b, 82^a, 95^a, 96^b, 98^b, 113^a, 116^a, 122^b, 125^a, 129^b, 130^a, 137^b, 141^b, 142^b, 143^b, 147^a, 168^b, 172^a, 206^a, 208^a, 210^a, and 213^a), who are both called *مخدومزاده*, i. e. sons of Makhdûm. The best known Makhdûm among the Sûfîc Shaikhs is Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl-aldin Bukhârî, who died

end of A. H. 785 (A. D. 1384), see Safinat-alauliyâ, No. 157 (col. 291 in this Cat.); Siyar-al'arifin, No. 13 (ib., col. 264); Sawâti'-alanwâr, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354^b; but the names of his sons were according to the Safinat-alauliyâ, loc. cit., Sayyid Aḥmad Kabir, Sayyid Bahâ-aldin, and Sayyid Muḥammad (a fourth Nâsir-aldin Maḥmûd is mentioned in Safinat-alauliyâ, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise *مخدوم* and *مخدوم المسلمین والمؤمنین*, viz. : *مخدوم* and *مخدوم المسلمین والمؤمنین*, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mir Muḥammad Nu'mân and his son, Mir 'Abd-alraḥmân.

Shaikh Badi'-alzamân.

Mir Muḥibb-allâh.

Maulânâ Muḥammad Şâ'in.

Mir Shams-aldin 'Ali Khalkhâlî; Mullâ Shams.

Maulânâ Aḥmad Dini.

Miyân Shaikh Amân-allâh.

Mullâ Maḥsûd 'Ali Tabrizî.

Khwâjah Ibrâhîm Kubâdkhâni; Mullâ Ibrâhîm.

Mullâ Muḥammad Murâd *کشمی*.

Mullâ 'Ali *کشمی*.

Khwâjah Muḥammad Hâshim *کشمی*.

Mullâ Ṭâhir and Mullâ Ṭâhir Khâdim (both perhaps identical).

Darwish Khâdim.

Maulânâ Muḥammad Ṭâhir (in one place pointed Ṭâhir) Badakhshî.

Mullâ Şâlih Turk.

Maulânâ Şâlih *کولالی*.

Khwâjah Salâh-aldin Ahrârî.

Mullâ Badr-aldin.

Mirzâ Minûtihr.

Maulânâ Muḥammad Şâdiḳ of Kashmir.

Khwâjah (or Mir) Ḥusâm-aldin Aḥmad and his two sons, Khwâjah Muḥammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldin Ḥusain.

Maulânâ Sultân Sirhindi.

Kâdi Naṣr-allâh.

Mullâ Shir Muḥammad of Lâhûr (*لارهوری* as it is spelt here).

Khânjabân.

Manrezkhan Afghân.

Maulânâ Ḥamîdî.

Khwâjah Sharaf-aldin Ḥusain.

Mir Manşûr.

Maulânâ Şighar Muḥammad Rûmî.

Muḥammad Muḳim Kuşûrî.

Kâdi Mûsâ of Shuwain and his son, Maulânâ Ishâḳ.

Hâfiz 'Abd-alghafûr.

Kâdi Isma'il of Faridâbâd; Kâdi Aslam.

Şûfi Kurbân-i-jadîd.

Hâjî 'Abd-allaṭif Khwârizmî.

Mir Mu'min of Balkh.

Shaikh Nûr-alḥaḳḳ; Shaikh Ḥamîd Aḥmadî.

Shaikh Ḥasan *برکی*; Shaikh Nûr Muḥammad *تهاری*.

Khwâjah Muḥammad Ashraf; Khwâjah Abû-almakârim.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'liḳ; size, 9½ in. by 5 in.

1847

Maktûbât-i-Aḥmad bin Yahyâ Munyari.

A *fourth* collection of letters of the same Shaikh Aḥmad bin Yahyâ Munyari, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين
أما بعد این چند مکتوب مرغوب که بتحریر پیوست
قصه آنست که در مدت بیست و پنج سال شیخ الاسلام
شیخ شرف الحق و الذین الخ.

Copied A. H. 1162 (A. D. 1749).

No. 523, ff. 40, ll. 13; Nasta'liḳ; size, 8½ in. by 5½ in.

1848

A letter, designated in the heading as *مکتوب حضرت*
مکتوب حضرت, which seems to indicate that it is
from the pen of Shaikh Aḥmad Munyari's father, in
answer to some questions addressed to him by his son,
see the initial words: سؤال چند از مخدوم المسلمین
و المؤمنین قدوة المحققین و المدققین شیخ الاسلام شرف
الحق والذین احمد (بن) نحی منبری قدس سره العزیز
و ایشان جواب فرموده اند حدیث در عوارف نوشته است
که العشق لا محمود ولا مذموم الخ.

No date; modern transcript. College of Fort William, 1825.

No. 2130, ff. 1-4, ll. 18-21; Naskhi, mixed with Shikasta; size, 8½ in. by 5½ in.

1849

Two mystical treatises, a large* and a very small one,
the latter of which is styled *ارشاد السالکین و برهان*
ارشاد السالکین and composed by the same Aḥmad bin Yahyâ
Munyari; whether the first is likewise from his pen, is
impossible to state, as no indication whatever is given
as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299^b: الله لا اله
الا هو و درود بیکدی بر آن ظهور که شهود ذات و مقصود
صفات است و برآل و اصحاب و پیران او باد، بعد از آن
کلمه چند که از الهامات است نه از عقلیات الخ.

A bait of Jalâl-aldin Rûmî (*شمس الدین تبریز*) is
quoted on fol. 308^b.

Beginning of the second risâlah, on fol. 417^a: رساله

ارشاد السالكين و برهان العارفين مخدوم جهان شيخ
شرف الحق شرف الدين احمد (بن) يحيى منيرى قدس
الله روحه، الحمد لله رب العالمين كه موجود نيست مگر
وى و درود بر رسول كه مقصود نيست مگر وى الخ

No. 110, ff. 299-421, ll. 11; Nasta'liq; illuminated frontispiece; size, 6½ in. by 3½ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Alî Hamadânî bin Sayyid Shihâb-aldin Hamadânî, a direct descendant of the prophet (see his full pedigree here on fol. 348^a, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmir, A. H. 741=A. D. 1340, 1341 (see fol. 347^a, lin. penult., and fol. 347^b, l. 2 sq.), and have built there the famous convent, خانقاه معلی, which is visited from far and wide (the usual date assigned to this expedition to Kashmir is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422^a, first line), the 6th of Dhû-alhijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iklim, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Şûfic saint.

Beginning: سبحان الله بحمده بقدرت کمالات الهی و نوادر الخ

No date. Other Persian works by the same 'Alî Hamadânî are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخيرة الملوك (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451-1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حلّ التصوّص, a commentary on the فصوص الحکم (see No. 1357, 9 above, and Rieu ii. p. 836^b, No. XX); ده قاعده, ten rules of contemplative life (ib., p. 829^a, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Şûfic terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fârid's (see No. 1811 above) wine-qaṣidah (see No. 1922, 12 below); في علم القيافة (ib., iii. p. 413); في علم القيافة, on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836^a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835^b, No. IV); ghazals (ib., p. 825^a, No. III, and p. 835^b, No. VIII), etc. A panegyric biography of 'Alî Hamadânî in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklim, No. 1019, etc.

No. 2486, ff. 346-442, ll. 11; Nasta'liq; the first three pages supplied by a later hand; size, 6½ in. by 4½ in.

1851

انيس الطالبيين و انيس السالكين (و وعدة السالكين).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldin Naqshband, with his real name, Muḥammad bin Muḥammad al-Bukhârî, the founder of the Naqshbandi order (born, according to the Safinat-alauliyâ, No. 82, col. 283 in this Cat., in Muḥarram, A. H. 718=A. D. 1318, March, see also Rauḍat-alsâlikin, No. 4, ib., col. 260; ib., col. 263; and Haft Iklim, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Şalâh bin Mubârak al-Bukhârî, who entered the service of Khwâjah 'Alâ-aldin 'Aṭṭâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2^b, l. 13 sq.). After Naqshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3^a, l. 15, and comp. the Safinat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also styled مقامات نقشبند خواجه, comp. the fly-leaf, fol. 1^a, and the colophon, and contains four kismis, viz.:

1. در تعريف ولى و ولايت, on fol. 4^b.
2. در شرح بدايت احوال حضرت خواجه ما قدس الله روحه و ذكر سلسلة خواجه روح الله ارواحهم, on fol. 8^a.
3. در بيان صفت پرورش احوال و اقوال و اخلاق حضرت خواجه ما قدس الله روحه و شرح طريقه نسبت و نتایج صحبت و كيفيت معامله ايشان با طالبان و حقائقى و لطائفى كه در محلى بر لفظ مبارك ايشان ميگذشته است, on fol. 23^b.
4. در ذكر سائر كرامات و ظهورات و احوال و آثاري كه از حضرت خواجه ما قدس الله سره در محال تلاطم امواج بحار ولايت بظهور آمده است, on fol. 45^a.

Beginning: حمد بى منتها حضرت خدايى جل سلطانة و عم احسانه كه محمد اولين و آخرين الخ

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (مقامات خواجه بهاء), (رسالة القدسيّة النقشبندية, p. 113, styled in Krafft, p. 113), by Khwâjah Muḥammad Pârsâ, another pupil of Bahâ-aldin Naqshband (who died A. H. 822, the 24th of Dhû-alhijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862^a, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muḥammad Maghfûr, son of Khwâjah Ghiyâth-aldin Muḥammad, by Alḥmad Ḥusainî Kanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605). College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'liq, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5½ in.

1852

Raudat-almuḥibbin (روضۃ المحبّين).

A mystical mathnawī, containing ten Ṣūfīc love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rien, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) ده نامه, by Ibn 'Imād, a contemporary of Ḥāfiẓ, who was born in Khurāsān and lived in Shirāz, where he died A. H. 800 (A. D. 1397, 1398). It was composed A. H. 794 (A. D. 1392), see fol. 38^b, ll. 6 and 8. The above title, روضۃ المحبّين, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, ده نامه or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawī with the ده نامه of Khwājah 'Imād-aldīn Faḳīh, with the takhalluṣ 'Imād, who died A. H. 773 or 793 (A. D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imād (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

لحمد خالق البرايا - والشكر لواهب العطايا

Copied by Mir 'Imād alḥusainī at Harāt; the date is effaced. Another work of Ibn 'Imād is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'liq; illuminated frontispiece and all headings written on gilt ground; beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9^a and 36^b; size, 9½ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A. H. 1158 (A. D. 1745, Aug.), by 'Abdallāh. The first page is seriously damaged.

No. 1848, ff. 1-26, 2 coll., each ll. 15; Nasta'liq; size, 8¾ in. by 5 in.

1854

Mirāt-al'arifin (مرآت العارفين).

A very clear exposition of the principles and doctrines of Ṣūfism in fourteen Kashfs, each followed by a Nuktah, preceded by a Muḳaddimah, and concluded by a Khâtimah.

Beginning: الحمد لله الذى خلق آدم على صورته الخ.

Muḳaddimah, on fol. 2^b, first line: فى اشارات علم اليقين.

Kashf I, on fol. 4^a: فى بيان حقيقة الوجود.

Nuktah, on fol. 16^b: فى اشارات الفناء والبقاء.

Kashf II, on fol. 18^b: فى بيان حقيقة التوحيد.

Nuktah, on fol. 29^b: فى اشارات المحو والاثبات.

Kashf III, on fol. 34^b: فى بيان حقيقة المعرفة.

Nuktah, on fol. 47^a: فى اشارات الغيبة والظهور.

Kashf IV, on fol. 51^a: فى بيان حقيقة المحبة.

Nuktah, on fol. 65^b: فى اشارات الشحو والتسكّر.

Kashf V, on fol. 68^b: فى بيان حقيقة الغيرة.

Nuktah, on fol. 81^b: فى اشارات السّتر والتجلى.

Kashf VI, on fol. 84^a: فى بيان حقيقة القرب.

Nuktah, on fol. 97^a: فى اشارات الجمع والتفرقة.

Kashf VII, on fol. 99^a: فى بيان حقيقة الوصلة.

Nuktah, on fol. 109^a: فى اشارات الشرب والدّوق.

Kashf VIII, on fol. 111^b: فى بيان حقيقة الكلام.

Nuktah, on fol. 121^b: فى اشارات كشف الخواطر.

Kashf IX, on fol. 124^b: فى بيان حقيقة الرّوية.

Nuktah, on fol. 136^b: فى اشارات التّوم واليقظة.

Kashf X, on fol. 140^a: فى بيان حقيقة الصّفوة.

Nuktah, on fol. 151^b: فى اشارات القبض والبسط.

Kashf XI, on fol. 153^b: فى بيان حقيقة الارادة.

Nuktah, on fol. 164^b: فى اشارات الجذبة والسّلك.

Kashf XII, on fol. 166^b: فى بيان حقيقة الولاية.

Nuktah, on fol. 178^b: فى اشارات الخوارق.

Kashf XIII, on fol. 181^a: فى بيان حقيقة السّماع.

Nuktah, on fol. 191^b: فى اشارات التّواجد والوجد والوجود.

Kashf XIV, on fol. 194^a: فى بيان حقيقة الرّوح.

Nuktah, on fol. 207^a: فى اشارات المبدأ والمعاد.

Khâtimah, on fol. 208^b.

The author has taken great care to conceal his name, styling himself simply ابن درويش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. Mas'ûd (see fol. 65^b, last line but one; fol. 81^b, l. 4 ab infra; fol. 97^a, l. 1; fol. 109^a, l. 5 ab infra; fol. 136^b, l. 8; fol. 151^b, l. 3; fol. 164^b, l. 8; fol. 178^b, l. 4; fol. 191^b, l. 5; fol. 202^a, l. 3; fol. 207^a, l. 4 ab infra; and fol. 209^b, l. 3 ab infra), and more distinctly: Mas'ûd-i-Bak (only once, on fol. 121^a, l. 1). Khwājah Mas'ûd-i-Bak (of Bak in the district of Bukhârâ), with his original name Aḥmad bin Muḥammad Nakhshabī Shirkhân (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sulṭân Firûz of Dihlī and according to the Makhzan-algharâ'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhârâ, till he turned a derwish of the Āishti order under the spiritual guidance of Shaikh Ruku-aldin, the son of Shaikh Shihâb-aldin Imâm (the latter being one of the renowned disciples and Khalifas of Nizâm-aldin Auliya), or, as the Makhzan-algharâ'ib states (loc. cit.), of Shaikh Nasir-aldin Maḥmûd Āirâgh of Dihlī (who was likewise a distinguished pupil of Nizâm-aldin Auliya and died the 18th of Ramaḍân, A. H. 757 = A. D. 1356, Sept. 14, see Safinat-alauliyâ, No. 116, col. 287 in this Cat.). He was put to death A. H. 800 (A. D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawâṭi'-alanwâr (No. 654 of this Cat.), he often quotes as authority the Āishti Shaikh Shibli, the son of Shaikh Jalâl-aldin Pānipatī (who died A. H. 765 = A. D. 1363, 1364, see Rien i. p. 358^b). Other works of Mas'ûd-i-Bak are التّصانيع (an imitation of 'Aim-alkudât's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

the diwān of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilāhi, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-algharā'ib denotes it).

This copy is dated A. H. 1085 (A. D. 1674, 1675), by Muḥammad Kabīr bin Shaikh Aḥmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'liq; size, 8½ in. by 5 in.

1855

Faṣl-alkhiṭāb (فصل الخطاب).

An encyclopaedia of Sūfīc lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muḥammad bin Muḥammad bin Maḥmūd alḥāfīzī albukhārī, commonly known as Khwājah Muḥammad Pārsā, who died A. H. 822 (A. D. 1420). According to H. Khalfa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب في المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصول الاحباب, comp. also Rieu ii. p. 863^b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدالّ خلقة على وحدانيته باعلامه وآياته المتعريف الى اولياته الخ.

Khwājah Muḥammad Pārsā is besides the author of the رسالة القدسية التقشيرية انفاص قدسيه, containing the sayings of Shaikh Bahā-aldīn Naqshband (who died A. H. 791=A. D. 1389, see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jāmi in his سخنان خواجة پارسا or المشية للماشية (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the رساله در بيان تبيتها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumādā-alākhar, A. H. 909 (A. D. 1503, Nov. 25), by Khwājah Muḥammad bin Malik Muḥammad Sūfī alandigānī (الاندگانی, i. e. الاندجانی, of Andijān). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25; Naskhī; size, 9½ in. by 5¾ in.

1856

Khātimah (خاتمه).

An elaborate work on the whole doctrine of Sūfism, principally based on Kurān verses and traditions, by Sayyid Muḥammad bin Sayyid Yūsuf Husainī, commonly known as Muḥammad Husainī Gisūdarāz, the 'long-locked one,' the greatest disciple and Khalifah of Shaikh Naṣir-aldīn Maḥmūd Cīrāgh of the Cīstī order (see No. 1854 above). He was born at Dihli according to the Sawāṭī-alanwār, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A. H. 720 (A. D. 1320, Aug. 10, whereas the date usually given is A. H. 721), and died A. H. 825, the 16th of Dhū-alkā'dah (A. D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347^b, where a copy of his discourses, collected under the title جوامع

IND. OFF.

الكلم by his disciple Muḥammad bin Muḥammad Akbar Husainī, is described and details about his life are given.

Beginning: رب انعمت فذلّة از رسوم مستمرّه و عادات ملتزمه سميل ايشان دوام وضواست و عوامّ و خواصّ ايشان بى وضو نباشند مگر بحاله مرض الخ.

Title and author's name appear on fol. 203^a. On the same page the work ends, dated the 21st of Dhū-alkā'dah, A. H. 1067 (A. D. 1657, Aug. 31), and is followed on ff. 203^b-205^a by a short epilogue on the unity of God, beginning: لا اله الا الله حق سبحانه وتعالى. عبارتست از هستى و آن هستى بيمچون و بيمچگونه است الخ.

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'liq; illuminated frontispieces on ff. 1^b and 203^b; size, 7½ in. by 4½ in.

1857

Another copy of the same.

Beginning: از رسوم مستمرّه و عادات ملتزمه دوام وضوست و عوامّ و خواصّ ايشان بى وضو نباشند مگر بحاله مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nasta'liq; size, 7¾ in. by 4¾ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khātimah ends on fol. 137^b, and is followed by another short mystical treatise of the same author, Gisūdarāz, styled Wujūd-al'āshikīn (وجود العاشقين), on ff. 137^b-144^b, beginning: سپاس بحدّ و ستايش ببعدد (و) مر قادر مطلق و حاكم برحقّ و جانان عاشقان و صاحب جمله جهان را و درود ببيقياس مر احمد حق شناس الخ.

Ff. 145-160 are filled by another hand with some Hindūstānī poetry in mathnawī-form, and several prose-treatises, partly in Hindūstānī too, partly in Persian, dealing mostly with the same topics of the Muḥammadan creed from a Sūfīc standpoint, as the Khātimah, for instance, روز جمعه, ذبح, وضو, etc.

No. 1163, ff. 160, ll. 15; large Nasta'liq; the Arabic quotations in Naskhī; size, 9½ in. by 6¾ in.

1859

Wujūd-al'āshikīn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137^b-144^b of the preceding copy.

Beginning: **سپاس و ستایش بیعدّ مر قادر مطلق و**
حاکم برحقّ و جانان عاشقان الخ
No date.

No. 695, ff. 1-11, ll. 13; large and distinct Nasta'liq; size, 6 $\frac{5}{8}$ in. by 4 $\frac{1}{2}$ in.

1860

The same.

Beginning: **حمد بقیاس و ستایش بیعدّ مر قادر مطلق**
و حاکم برحقّ که جانان عاشقان الخ
No date. College of Fort William.

No. 2355, ff. 1-9, ll. 11; Shikasta; size, 5 $\frac{7}{8}$ in. by 3 $\frac{3}{8}$ in.

1861

Asmâr-alasrâr (اسرار).

Another Sûfic work of the great Shaikh Gîsûdarâz, containing chiefly, like the Khâtimah, mystical interpretations of Kurân verses and traditions. The title appears on fol. 1^b, l. 5. The first *smr* or 'night-discourse' begins on fol. 3^a.

Beginning of the preface: **الحمد لله خالق الليل والنهار**
وجاعل الظلمات والانوار والصلوة على محمد رسول الله
المختار الخ

This work ends on fol. 223^b, and is followed on ff. 224^a-253^a by another mystical treatise of similar contents by the same Gîsûdarâz, entitled *Istikâmat-alshari'at bitariqi'l-haqikat* (استقامة الشريعة بطريق الحقيقة), and composed, according to fol. 224^a, ll. 2 and 1 ab infra, A. H. 792 (A. D. 1390). It begins: **الحمد لله المتجلّى على المطيع والعاصي القريب من الدائى الخ**

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253^b-254^b, giving the contents of Muḥammad's pretended conversation with God during his ascension to heaven, and beginning: **قال النبى صلى الله الخ**.

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhi; size, 9 $\frac{1}{4}$ in. by 5 in.

1862

Istikâmat-alshari'at bitariqi'l-haqikat (استقامة الشريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224^a-253^a of the preceding copy, beginning in the same way.

The date A. H. 792 appears on fol. 1^b, l. 3 ab infra, the title on fol. 3^a, ll. 1 and 2.

No date. Seals of A. H. 1122 and 1129 (A. D. 1710 and 1717), on fol. 1^a.

No. 2090, ff. 32, ll. 13; clear Nasta'liq; worm-eaten; size, 7 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

1863

Tarjuma-i-Âdâb-almurîdîn (ترجمة آداب المریدین).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Sûfism, by Abû-alnajib Diyâ-aldin 'Abd-alkâhir al-Suhrwardi (see title of the original and author's name on fol. 6^a, ll. 7 and 9), who was the uncle of the famous Shihâb-aldin 'Umar al-Suhrwardi, the founder of the Suhrawardi order, and died A. H. 563, the 12th of Jumâdâ-alâkhar (A. D. 1168, March 24), see *Safinat-alanliyâ*, No. 122 (col. 287 in this Cat.), and *Haft Iklim*, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muḥammad Ḥusainî Gîsûdarâz, the author of the four preceding works, who states, on fol. 7^a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A. H. 813 (A. D. 1410), curiously spelt here thus, **هيسد و سيزده**.

Beginning of the Arabic preface, on fol. 5^b: **الحمد لله الذى خص الاولياء من بين الناس باقتباس من مشكاة الانبياء الخ**

Beginning of the Persian introduction, on fol. 7^a: **اما بعد محمد يوسف حسينى الملقب بگيسودراز دوسه بار اين كتاب را ترجمه کرده است هم بتطويل وهم بايجاز الخ**

Beginning of the Arabic text, on fol. 7^b: **اجمعوا على ان الله تعالى واحد فى الوحدة الخ**

Copied by Haidarbeg, without a date. College of Fort William, 1825.

No. 2130, ff. 5-272, ll. 15; Nasta'liq, the Arabic text in Naskhi; size, 8 $\frac{7}{8}$ in. by 5 $\frac{1}{2}$ in.

1864

Risâla-i-Mir Sayyid Sharif (رسالة مير سيد شريف).

The reply of Sayyid Zain-aldin 'Alî, usually styled Sayyid Sharif of Shirâz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Isfahân, A. H. 825 (A. D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the *صراط المستقيم*, Muḥammad's ascension to heaven, and similar topics.

Beginning: **الحمد لله . . . در شهور سنه خمس وعشرين وثمانمائه اسكندر ابن عمر شيخ از اصفهان كس فرستاده به شيراز الخ**

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Ṭâlib alḥusainî, at Murshidâbâd.

No. 1234, ff. 275^a-285^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1865

Tarjuma-i-Minhâj-al'âbidîn (ترجمة منهاج العابدین).

A Persian translation of Muḥammad bin Muḥammad al-Ghazâlî's (see above, Nos. 1781-1792) Arabic work on mystical philosophy and speculation, entitled the

'Highway of the true servants of God' (comp. H. Khalifa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yûsuf Budh of Īric (who died A. H. 834=A. D. 1430, 1431), a disciple and Khalifah of the great Shaikh Jalâl-aldin Makhdûm-i-Jahâniyân of Bukhârâ (died the 10th of Dhû-alhijjah, A. H. 785=A. D. 1384, Febr. 3), and a disciple also of Khwâjah Ikhtiyâr-aldin 'Umar of Īric (died the 14th of Muharram, A. H. 809=A. D. 1406, July 1) and of Sayyid Şadr-aldin Râjû Kattâl of Bukhârâ, Jalâl-aldin's younger brother (died A. H. 827=A. D. 1424), comp. col. 332 in this Cat.; Safinat-alaulyâ, No. 157 (ib., col. 291), and Rieu iii. p. 1079^a. It is divided into seven عقبه, viz.:

1. در علم, on fol. 6^b, last line.
2. در توبه, on fol. 13^a.
3. در عوائق, on fol. 20^a.
4. در عوارض, on fol. 71^b.
5. در بواعث, on fol. 93^b.
6. در قواعد, on fol. 106^a.
7. در حمد و شکر, on fol. 122^a.

Beginning: حمد مر خداييرا که او ملک حکيم است
و جواد کریم است و عزیز رحيم است الخ

Dated at Aurangâbâd in Rabi'-althâni, A. H. 1093 (here called by mistake the 28th year of 'Âlamgir's reign, which would really be A. H. 1096)=A. D. 1682, April-May. Ff. 48, 70, and 98^a are considerably damaged.

College of Fort William, 1825.

No. 2152, ff. 136, ll. 15; Nasta'lik; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبه are found here: 1. on fol. 6^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 74^b; 5. on fol. 98^b; 6. on fol. 112^b; 7. on fol. 132^a. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'lik; size, 9¾ in. by 5¾ in.

1867

Bahr-alma'âni (بحر المعانی).

Thirty-six letters on Sûfism, compiled by Muḥammad bin Naşir-aldin Ja'far almakkî alḥusainî, a disciple and Khalifah of Gisûdarâz (see Nos. 1856-1863 above) and member of the Āishti order, who lived from the time of Sultân Muḥammad Tughlûk (died A. H. 752=A. D. 1351) to that of Sultân Bahlûl (who began to reign A. H. 854=A. D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Maḥmûd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A. H. 824-825 (A. D. 1421-1422).

Beginning: آن خدائی که انگبین شیرین نوش از قوارة
تلخ نیش زنبور بقدرت خویش چکاند الخ

The thirty-six letters (مکتوبات) deal with the following topics:

1. فی ایمان, on fol. 2^b, dated the 10th of Şafar, A. H. 824 (A. D. 1421, Febr. 14).
2. فی الصلوة, on fol. 5^a, dated the 5th of Rabi'-alawwal, A. H. 824 (A. D. 1421, March 10).
3. فی الزکوة والصوم والحج, on fol. 9^b, dated the 18th of the same month (March 23).
4. فی المعرفة, on fol. 13^a, dated the 13th of Rabi'-alâkhar, A. H. 824 (A. D. 1421, April 17).
- 5 and 6. فی بیان التَّوَجُّع, on ff. 17^b and 21^b, dated respectively the 7th and the 5th (read the 15th) of Jumâdâ-alawwal, A. H. 824 (A. D. 1421, May 10 and 18).
- 7-10. در بیان عشق, on ff. 27^a, 32^b, 38^a, and 44^a, dated respectively the 4th of Jumâdâ-alâkhar, the 27th of Sha'bân, the 9th and 23rd of Ramadân, A. H. 824 (A. D. 1421, June 6, Aug. 27, Sept. 7 and 21).
11. فی اسرار الانسان, on fol. 49^a, dated in the same month.
12. فی الشاهد, on fol. 55^b, dated the 4th of Shawwâl, A. H. 824 (A. D. 1421, Oct. 2).
- 13-16. فی بیان المشاهدات, on ff. 61^b, 68^a, 78^b, and 85^a, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwâl, A. H. 824 (A. D. 1421, Oct. 9, 20, 26, and 27).
17. فی بیان الطالب والمطلوب, on fol. 93^a, dated the 3rd of Dhû-alka'dah, A. H. 824 (A. D. 1421, Oct. 30).
- 18 and 19. فی بیان الکفر, on ff. 100^b and 107^b, dated respectively the 7th and the 9th of Dhû-alka'dah, A. H. 824 (A. D. 1421, Nov. 3 and 5).
20. فی بیان اسرار القرآن, on fol. 115^a, dated the 12th of the same month (Nov. 8).
- 21-24. فی بیان الاسرار, on ff. 120^b, 126^b, 131^a, and 137^a, dated respectively the 19th and 27th of Dhû-alka'dah and the 1st and 2nd of Dhû-alhijjah, A. H. 824 (A. D. 1421, Nov. 15, 23, 27, and 28).
25. (read الشکر) فی بیان الشکر, on fol. 146^a, dated the 7th of the same month (Dec. 3).
26. فی بیان اصول الوصول, on fol. 150^b, dated the 12th of the same month (Dec. 8).
27. فی معرفة النفس والتعجب, on fol. 155^a, dated the 20th of the same month (Dec. 16).
28. فی بیان اسرار المذاهب, on fol. 161^a, dated the 23rd of the same month (Dec. 19).
29. فی الوجد و حالات الانبياء والاولياء, on fol. 166^b, dated the 26th of the same month (Dec. 22). On fol. 173^b, first line, there is added to this letter a short فصل فی التَّوَجُّع.
30. فی الرويا, on fol. 173^b, middle, dated the 2nd of Muharram, A. H. 825 (A. D. 1421, Dec. 27).
31. فی اسرار المصلی, on fol. 177^b, dated the 5th of the same month (Dec. 30).
32. فی بیان التور والجنون, on fol. 184^a, dated the 11th of the same month (A. D. 1422, Jan. 5).

33. *في العشق* (see letters 7-10), on fol. 187^b, dated the 14th of the same month (A. D. 1422, Jan. 8).

34-36. Without headings, on ff. 191^b, 195^b, and 203^a, dated respectively the 18th, 24th, and 27th of Muḥarram, A. H. 825 (Jan. 12, 18, and 21). On fol. 138^a begins an enumeration of 380 Shaikhs whose personal acquaintance the author made, and by whose teachings he profited. At the end the list of famous Imāms and Shaikhs is given, through whom the mystic tradition came down from Muḥammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the Sawāṭi'-alanwār, coll. 327-329 in this Cat.), viz.: 'Alī; — Khwājah Hasan Baṣrī; — Fuḍail bin 'Iyād; — Khwājah Ibrāhīm Adham; — Khwājah Hubairah Baṣrī; — Khwājah 'Ulū Dinawari; — Khwājah Aḥmad Farasnāfa (?); — Khwājah Nāṣir Abū Muḥammad; — Khwājah Nāṣir-aldin Abū Yūsuf 'Cishti; — Khwājah Maudūd 'Cishti; — Khwājah Ḥājī Sharaf Zandani; — Khwājah Mu'in-aldin Ḥasan Sijzi; — Kuṭb-aldin Bakhtyār Ūshi; — Farid-aldin Shakarganj; — Khwājah Nizām-aldin; and — Kuṭb-i-Akṭāb Shaikh Nāṣir-aldin Maḥmūd (i. e. Cīrāgh of Dihli, see No. 1854 above), from whom the author received it.

A munājāt (quiet prayer to God), on fol. 209^b.

Dated the 19th of Ramaḍān, A. H. 1055 (A. D. 1645, Nov. 8). An entry from Mir Maḥsūd, who finished the reading of this MS. the 25th of Dhū-al-ḥijjah, A. H. 1121 (A. D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct Nasta'liq; worm-eaten; annotated; size, 10¼ in. by 5½ in.

1868

Another copy of the Baḥr-alma'āni.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3^a, dated (by mistake) the 10th of Ṣafar, A. H. 829 (instead of 824).
2. On fol. 8^a.
3. On fol. 18^b.
4. On fol. 25^b.
5. On fol. 34^b. As date is given the month only, Jumādā-alawwal.
6. On fol. 42^a, dated here (more correctly) the 15th of Jumādā-alawwal.
7. On fol. 53^b.
8. On fol. 63^b.
9. On fol. 73^a.
10. On fol. 81^a.
11. On fol. 87^b, dated the last of Ramaḍān, A. H. 824 (A. D. 1421, Sept. 28).
12. On fol. 96^a.
13. On fol. 104^b.
14. On fol. 113^a.
15. On fol. 127^b.
16. On fol. 134^b.
17. On fol. 145^a, dated here the 6th of Dhū-al-ka'dah, A. H. 824 (but that is a mistake, since it was not a Friday, as is stated).
18. On fol. 155^a, dated here the 4th of Dhū-al-ka'dah (A. D. 1421, Oct. 31).

19. On fol. 163^b.
20. On fol. 174^a.
21. On fol. 181^b.
22. On fol. 188^b, dated here the 24th of Dhū-al-ka'dah (a Monday, as is stated, but that is again wrong).
23. On fol. 194^a.
24. On fol. 201^b.
25. Headed: *في بيان السكر*, on fol. 210^b.
26. Headed: *في الوصول*, on fol. 215^b.
27. On fol. 220^a (wrong date here).
28. On fol. 226^a.
29. Headed: *في وجد والحالات (!) الانبياء في (!) الاولياء*, on fol. 231^b. On fol. 237^b, last line, is added the *فصل با الشوق* (so here, misspelt for *بالشوق*, as in the following copy).
30. On fol. 238^a.
31. On fol. 242^a.
32. On fol. 248^a.
33. Here headed: *في الاسرار*, on fol. 251^b, dated here (by mistake undoubtedly) the 14th of Dhū-al-ḥijjah, A. H. 825.
34. Headed: *بيان المشارب*, on fol. 256^a.
35. Headed: *في بيان الشوق والحقيقة*, on fol. 261^a.
36. Headed: *في بيان العشق و اسرار في الكتاب*, on fol. 268^a.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the 'Cishti order; after Hubairah Baṣrī the line of Shaikhs is as follows: Ibrāhīm Ishāk bin 'Ulū Dhinawari (ذينوري); — Abū Ishāk 'Cishti (bin) Aḥmad Farasnāfa (فرسنافه) 'Cishti; — Abū Muḥammad 'Cishti; — Nāṣir-aldin Yūsuf 'Cishti; — Nāṣir-aldin Muḥammad 'Cishti; — Maudūd 'Cishti; — Ḥājī Sharif Zandani; — 'Uthmān Ḥārūni; — Mu'in-aldin Ḥasan Sijzi; — Kuṭb-aldin Bakhtyār Ūshi; — Farid-aldin Ajwadhani; — Nizām-aldin Auliyā and Kuṭb-i-ālam Nāṣir-aldin Maḥmūd.

Dated the 7th of Jumādā-alawwal, A. H. 1065 (A. D. 1655, March 15), by 'Abd-al'ali bin 'Abd-almalik. College of Fort William, 1825.

No. 2332, ff. 1-276, ll. 13 on ff. 1-194, ll. 14-17 on ff. 195-276; Naskhī, mixed with Shikasta; size, 7¾ in. by 4¾ in.

1869

A collection of Ṣūfi works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. Baḥr-alma'āni (بحر المعاني), a third copy of Muḥammad bin Ja'far almakkī alḥusainī's thirty-six letters on Ṣūfism, beginning, on fol. 1^a: *آن خداوندی که انگبین شیرین نوشی را از فواره طلع السح*

The letters are found here as follows:

1. On fol. 1^a.
2. On fol. 2^a.
3. On fol. 4^a.
4. On fol. 5^a.
5. On fol. 6^b, headed: *في بيان القلب والروح*.

6. On fol. 8^a, headed: **في الروح ايضا**; the date is correctly here the 15th.

7. On fol. 10^a, first lines, headed like the three following letters, **في العشق**.

8. On fol. 11^b.

9. On fol. 13^b.

10. On fol. 15^b.

11. On fol. 17^a, dated, as in the preceding copy, the last of Ramaḍān.

12. On fol. 19^a.

13. On fol. 21^a, here styled **في بيان المشاهدات**.

14. On fol. 23^a, with an original **المشاهدات** in the heading, which, however, has been corrected into **المشاهدات**.

15. On fol. 26^a, last line, with an uncorrected **المشاهدات** in the heading.

16. On fol. 28^b, again **المشاهدات**.

17. On fol. 30^b, wrongly dated, as in the preceding copy, the 6th of Dhû-alka'dah.

18. On fol. 33^a, dated here the 4th of Dhû-alka'dah.

19. On fol. 35^a.

20. On fol. 37^a.

21. On fol. 39^b.

22. On fol. 41^a, wrongly dated, as in the preceding copy, the 24th of Dhû-alka'dah.

23. On fol. 42^b, here simply styled **في الاسرار**.

24. On fol. 44^b, again **في الاسرار**.

25. On fol. 47^b, **في بيان السكر**.

26. On fol. 49^a, here simply styled **في الاصول**.

27. On fol. 51^a, styled **في بيان معرفة النفس والعجب**, dated here the 10th of Dhû-alhijjah (instead of the 20th).

28. On fol. 53^a.

29. On fol. 55^a, first line (the same wrong **والمالات** as in the preceding copy); the **فصل بالشوق**, on fol. 57^a.

30. On fol. 57^a, lin. penult.

31. On fol. 58^b.

32. On fol. 60^b.

33. On fol. 62^a, **في الاسرار**; the wrong date as in the preceding copy.

34. On fol. 63^a, **في بيان المشارب**.

35. On fol. 64^b, **في بيان الشوق والحقيقة**.

36. On fol. 67^a, **في بيان العشق واسراره** و **في ختم**, **في بيان العشق واسراره**; this letter is not dated here.

The tradition-list runs here thus: 'Alî; — Khwâjah Hasan Baṣrî; — Khwâjah 'Abdallâh alwâhid bin Zaid (correctly 'Abd-alwâhid bin Zaid); — Fuḍail bin 'Iyâd; — Khwâjah Ibrâhim Adham; — Khwâjah Hudhaifah Mar'ashî; — Hubairah Baṣrî; — Abû Ibrâhim bin 'Ulû Dinawarî (the son instead of the father); — Abû Ishâk al-Shâmi; — Khwâjah Aḥmad Farashnâkah (فرشنامه) C'ishtî (usually styled Abû Aḥmad Abdâl C'ishtî); — Khwâjah Nâsih-aldin Yûsuf C'ishtî (correctly Nâsir-aldin Abû Yûsuf); — Khwâjah Kuṭb-aldin Maudûd C'ishtî; — Khwâjah Hâjî Sharif Zandanî; — 'Uthmân Hârûnî; — Mu'in-aldin Ḥasan alsijzi; — Kuṭb-aldin Bakhtiyâr Ūshî; — Farid-aldin Shakarganj Ajwadhânî; — Nizâm-aldin Auliya; — Kuṭb-i-'âlam Shaikh Naṣir-aldin Maḥmûd.

Copied in Naskhî by 'Abd-alimâm alṣâdiqî alḥusainî and dated the 22nd of Sha'bân, A. H. 1056 (A. D. 1646, Oct. 3).

II. Maḥabbatnâma (محبّتنامه), compiled from the utterances of the great Shaikh Makbûl-alḥadrat Yad-allâh, the grandson, pupil, and Khalifah of Shaikh Gisûdarâz (see above, Nos. 1856-1863, and the Sawâfi'-alanwâr, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Şûfic lore, held in the majlis of the Shaikh from the 3rd of Rajah to the 22nd of Shawwâl, A. H. 843 (A. D. 1439, Dec. 10, to 1440, March 27), by his pupil Maḥmûd Fadl-allâh Ḥusainî.

Beginning, on fol. 71^b: (sic!) **الحمد لله الذى اشتياق** المعرفة ثم تجلّى بذاته فاطهر آدم على صورته وجعل قلبه معدن المحبّته (sic!) وامنّته واجلس على سريره الخ.

Written, by the same hand as the preceding work, in Naskhî, and dated the 27th of Shawwâl, A. H. 1059 (=A. D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. 'Ishk-nâma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Qurân verses and may therefore be identical with the famous Gisûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138^a: **الحمد لله مفضى الشمس منور** القمر مظهر الملك مصوّر البشر محيي الجان الخ.

Written, by the same hand as the two preceding treatises, in Naskhî (except the last portion of fol. 140^b and the whole of fol. 141^a which are supplied by another hand in Nasta'lik), and dated the 4th of Jumâdâ-alûlâ, A. H. 1057 (A. D. 1647, June 7).

IV. Ghâyat-alimkân fî dirâyat-almakân (غاية الامكان), a treatise on the knowledge of God and His qualities (في معرفة الله تعالى وصفاته), by Shaikh Maḥmûd ash-Shaybî, called Durr-i-yatim, 'the unique pearl,' who, according to a note on the top of fol. 179^b, was a pupil of Shaikh Shams-aldin Muḥammad bin 'Abd-almalik Dailami and embodied his master's **حقائق** in a treatise, styled **غاية الامكان في معرفة الزمان**; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179^b: **الحمد لله الذى لا آخر لاؤليته** ولا اول لاخريته ولا بطون لظاهريته ولا ظهور لباطنيته الخ.

To the middle of fol. 183^b this treatise is written by the same hand, as the three preceding ones, in Naskhî; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'lik; dated the 22nd of Sha'bân, A. H. 1057 (A. D. 1647, Sept. 22).

V. Ḥadâ'ik-aluns (حدائق الانس), a short mystical tract by the great Gisûdarâz (see above, Nos. 1856-1863 and 1867), compiled in A. H. 825 (A. D. 1422) shortly before his death, when he was 105 lunar years old.

It is divided into ten **حديثه**.

Beginning, on fol. 191^b: **حمد بيمدّ وثنای بيمدّ مر** خالقى را که از جمله مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ.

Written in Nasta'lik, mixed with Shikasta, and dated the 1st of Sha'bân, A. H. 1065 (A. D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gisúdaráz's work on the Šúfic doctrine (see Nos. 1856-1858 above), beginning, on fol. 199^b: از رسوم مستمره و عادات ملتزمه : دوام وضو است عوام و خواص ایشان بی وضو نباشند مگر در حاله مرض الخ
12 below.

Written in Nasta'lik by Mahdi alhusaini, the son of Mir Muhammad Yúsof of Mázandarán, and dated the 20th of Sha'bân, A. H. 1097 (A. D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawárikát (خوارقات), an account of the life and deeds of Shaikh Gisúdaráz, his descendants and spiritual successors, compiled A. H. 981 (A. D. 1573, 1574), and beginning: الحمد لله رب العالمين . . . اما . . . بعد اين كلمات كرامات عاشق شهباز بلند پرواز الخ

No date. Written by the same hand as the following tract, in splendid Naskhi; the transcriber's name is Ahmad bin Ibráhim.

VIII. Risála-i-áfák wa anfus (رساله آفان و انفس), a very short tract by Khwájah Mu'in-aldin Sijzi, the famous Císhti Pir, who was born A. H. 537 (A. D. 1142, 1143), and died, according to the Safinat-alauliyá, No. 110 (col. 286 in this Cat.), A. H. 633 (A. D. 1236), according to the Maṭlúb-alfálbin, No. 15, 3, and the Sawáfi'-alanwár, No. 15, A. H. 632 (A. D. 1235, see ib., coll. 321 and 329), on fol. 272^a.

At the end of this copy, on ff. 275^b-283^b, various pieces of poetry are added, viz. (1) a short mathnawí, styled Ganj-i-Ja'fari (گنج جعفري), composed A. H. 1055 (A. D. 1645), and beginning: شبی چون روی خویان روز روشن الخ (2) Ghazals, by Amjad, on fol. 279^a. (3) Rubá'is, on fol. 282^a. (4) Some *qašidas*, on fol. 282^b. At the end a ghazal by *Imámú* (perhaps Imámi of Harát, who died A. H. 674 or 686=A. D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'lik, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20-24; size, 11 in. by 7½ in.

1870

Majális-al'ushshák (مجالس العشاق).

The assemblies of lovers, a work on Šúfic biography by Sultán Husain Mirzá ibn Sultán Manšúr ibn Baikará Mirzá ibn 'Umar Shaikh Mirzá ibn Timúr, who reigned from A. H. 873 to 911 (A. D. 1469-1506); it was commenced in A. H. 908 and completed A. H. 909 (A. D. 1502-1504), see the last bait on fol. 193^a. According to a statement in Bâbar's memoirs the real author was Kamál-aldin Husain Kárizgáhi, see Rieu iii. p. 1085^b; the same Kamál-aldin Husain is mentioned in the Haft Iklim, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Tabas-i-Kilak, an appendage of Khurásán, as Sultán Husain's prime minister and author of a commentary on مجالس العشاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427;

Rieu i. p. 351; Bodleian Cat., Nos. 1271-1273; W. Pertsch, Berlin Cat., pp. 561 and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Onseley's Notices of Persian Poets, pp. 247-251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and H. Khalifa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194^b-198^b, 1^a-193^a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16^a (Imám Ja'far Šádik, died A. H. 151=A. D. 768, but comp. Safinat-alauliyá, No. 10).
2. On fol. 17^a (Shaikh Dhú-almún, died A. H. 161=A. D. 777, 778).
3. On fol. 19^b (Sultán Ibráhim Adham, died A. H. 162=A. D. 778, 779).
4. On fol. 24^a (Sultán Báyazid Bisṭámí, died A. H. 261=A. D. 875).
5. On fol. 30^a (Husain bin Manšúr Halláj, died A. H. 309, 4th of Dhú-álka'dah = A. D. 922, March 6; the Safinat-alauliyá, No. 211, gives the 25th of Dhú-álka'dah).
6. On fol. 34^a (Shaikh Abú-alḥasan Kharakáni, died A. H. 425=A. D. 1034).
7. On fol. 34^b, last line (Shaikh Abú Sa'id bin Abú-alkhair, died A. H. 440=A. D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).
8. On fol. 36^b, first line (Khwájah 'Abdalláh Anšári, born A. H. 395=A. D. 1005, comp. Safinat-alauliyá, No. 300, and No. 1778 in this Cat., where A. H. 396 is given, died A. H. 481=A. D. 1088).
9. On fol. 41^a (Aḥmad Ghazáli, died A. H. 517=A. D. 1123).
10. On fol. 43^a (Ḥakim Saná'i, whose death is fixed here in the same wrong way as usually in A. H. 525 immediately after the completion of the Ḥadiqah, comp. above, No. 914 sq. in this Cat.).
11. On fol. 45^a ('Ain-alkudát, no date of death given in this copy, but see above, No. 1793 in this Cat.).
12. On fol. 46^b (Zhandapil Aḥmad-i-Jám, died A. H. 536=A. D. 1141, 1142).
13. On fol. 48^b (Shaikh Auḥad-aldin Kirmáni, died A. H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḥadí, see No. 1228 in this Cat.).
14. On fol. 49^b (Shaikh Auḥadí, died A. H. 554).
15. On fol. 50^b (Shiháb-aldin Maḳtúl, author of the *Ḥakime alashraf*, died A. H. 576=A. D. 1180, 1181).
16. On fol. 51^a (Shaikh Sa'd-aldin Hummú'i, i. e. Muḥammad bin Mu'ayyad bin Abi Naṣr bin alḥasan bin almaḥmúd, died A. H. 605, the 10th of Dhú-álhijjah = A. D. 1209, June 15; the correct date is A. H. 650).
17. On fol. 52^b (Shaikh Rúzbahán, died in Muḥarram, A. H. 606=A. D. 1209, July).
18. On fol. 53^b (Shaikh Najm-aldin Baghdádí, correctly Majd-aldin Baghdádi, pupil of the following Shaikh Najm-aldin Kubrá, died A. H. 607=A. D. 1210, 1211).

19. On fol. 55^a (Shaikh Najm-aldin Kubrâ, died A. H. 618=A. D. 1221).
20. On fol. 58^a (Shaikh-i-Şan'ân; Rieu reads Shaikh-i-Şaghân; no date of death is given).
21. On fol. 63^b (Sultân-al-'ârifin Khwâjah Hasan 'Ârif, no date of death).
22. On fol. 66^a (Shaikh Farid-aldin 'Aţţâr, died A. H. 627=A. D. 1230).
23. On fol. 67^b (Shaikh Ibn Fâriḍ, died the 8th of Jumâdâ-alawwal, A. H. 632=A. D. 1235, Jan. 29, see above, No. 1811, where the 2nd of that month is given).
24. On fol. 68^b (Shaikh Muhyi-aldin Arâbi, in the Vienna copy: 'Arabi, i. e. correctly Muhyi-aldin Muḥammad bin 'Alî *Ibn 'Arabi*, the author of the *فتوحات مكي*, *فصوص الحکم*, and many other renowned works, who died A. H. 638=A. D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A. H. 660 and 698).
25. On fol. 70^b, last line (Shams-i-Tabriz, died A. H. 645=A. D. 1247, 1248).
26. On fol. 73^a (Shaikh Najm-aldin Râzi, a friend of Najm-aldin Kubrâ, died A. H. 654=A. D. 1256).
27. On fol. 74^b (Shaikh Saif-aldin Bâkharzî, died A. H. 658=A. D. 1260).
28. On fol. 76^a ('Azîz Nasafi, no date of death, but see No. 1806 in this Cat.).
29. On fol. 77^a (Maulânâ Jalâl-aldin Rûmî, born the 6th of Rabî'-alawwal, A. H. 604=A. D. 1207, Sept. 30, died the 5th of Jumâdâ-alâkhar, A. H. 672=A. D. 1273, Dec. 17).
30. On fol. 78^b (Shaikh Fakhr-aldin 'Irâkî, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).
31. (Sa'dî of Shirâz, died A. H. 691 in Shawwâl=A. D. 1292, Sept.-Oct., beginning missing).
32. (Here wrongly called *مجلس سی ویکم*), on fol. 81^b (Amir Sayyid Husainî, stated here to have died A. H. 750=A. D. 1349, but compare No. 1821 in this Cat.).
33. On fol. 82^b (Shaikh Maḥmûd Shabistari, died A. H. 720=A. D. 1320).
34. On fol. 84^a (Amir Khusrau of Dihli, died A. H. 725=A. D. 1325).
35. On fol. 85^b (Sultân Husain Aflâṭî, died A. H. 770=A. D. 1368, 1369; in Rieu's copy, A. H. 777 is given as date of his death).
36. On fol. 87^b (Amir Sayyid 'Alî Hamadâni, died the 6th of Dhû-alḥijjah, A. H. 786=A. D. 1385, Jan. 19).
37. On fol. 88^b (Khwâjah Bahâ-aldin Naqshband, no date in consequence of the lacuna after fol. 88).
38. (Pahlawân Maḥmûd Pûryâr, author of the *کنز اللقائق* and other works, died A. H. 722=A. D. 1322, beginning missing).
39. On fol. 90^b (Maulânâ Luţf-allâh of Nishâpûr, died A. H. 786=A. D. 1384).
40. On fol. 91^b (Ḥâfiẓ of Shirâz, no date of death given here, in Rieu's copy it is A. H. 792=A. D. 1390, but see No. 1246 in this Cat.).
41. On fol. 93^b (Maulânâ Sa'd-aldin Taftâzânî; his death is wrongly fixed here in A. H. 712 instead of A. H. 791 or 792=A. D. 1389 or 1390).
42. On fol. 94^b (Mir Sayyid Sharif, but Sharif is left out here by oversight, died A. H. 797=A. D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A. H. 816=A. D. 1413, 1414, see *Haft İklim*, No. 1162, col. 465 in this Cat.).
43. On fol. 96^b (Maulânâ Muḥammad Shîrin Maghribî, died, sixty years old, A. H. 707, *correctly* 807=A. D. 1404, 1405, or rather A. H. 809=A. D. 1406, 1407, see No. 1281 in this Cat.).
44. On fol. 96^b (Khuḥjandî, i. e. Kamâl Khuḥjandî, died A. H. 807, Rieu's copy gives A. H. 808; on the more correct date see No. 1278 in this Cat.).
45. On fol. 97^a, last line (Amir Makhtûm, died A. H. 830=A. D. 1426, 1427; Rieu gives as date of death A. H. 833=A. D. 1429, 1430).
46. On fol. 100^b (Khwâjah Abû-alwafâ, died A. H. 835=A. D. 1431, 1432).
47. On fol. 101^b (Kâsim-alanwâr, died A. H. 837=A. D. 1433, 1434).
48. On fol. 105^a (Amir Sayyid 'Imâd-aldin Nasimî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A. H. 837).
49. (Ḥusain Khwârizmî, died A. H. 839=A. D. 1435, 1436, beginning missing).
50. On fol. 107^b (Maulânâ Sharaf-aldin 'Alî of Yazd, died A. H. 858=A. D. 1454).
51. On fol. 108^b, first line (Sayyid Ḥakimî, died A. H. 881=A. D. 1476, 1477).
52. On fol. 109^a (Shaikhzâda Żafar, called in the Vienna copy: Shaikhzâda 'Umar, in Rieu's *Dâdah 'Umar*, died A. H. 890=A. D. 1485).
53. On fol. 109^b (Maulânâ Muḥammad Tabâdkânî, died A. H. 891=A. D. 1486).
54. On fol. 111^a (Khwâjah 'Ubaid-allâh, died A. H. 895=A. D. 1490).
55. On fol. 113^a (Maulânâ 'Abd-alraḥmân Jâmî, died A. H. 898=A. D. 1492).
56. On fol. 116^b (Sulaimân and Bîlkis).
57. On fol. 122^a (Iskander Dhû-alqarnain).
58. On fol. 127^b (Farḥâd and Shîrin).
59. On fol. 134^a (Majnûn and Lailâ).
60. On fol. 140^a (Khusraushâh ibn Kaişar Shâhzâda).
61. On fol. 145^a (Sultân Maḥmûd bin Sabuktagin, died A. H. 402, *correctly* 422 or rather 421=A. D. 1030).
62. On fol. 149^a (Abû-alfath Sultân Jalâl-aldin Malikshâh, died the 10th of Shawwâl, A. H. 485=A. D. 1092, Nov. 13).
63. On fol. 153^a (Sultân Muḥammad bin Malikshâh, born in Sha'bân, A. H. 474=A. D. 1082, Jan., ascended the throne in A. H. 498=A. D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A. H. 511=A. D. 1117, 1118).
64. On fol. 156^a (Abû-almuẓaffar Amir Isma'il Kilakî, died A. H. 519=A. D. 1125).
65. On fol. 159^b (Sultân Mas'ûd bin Sultân Muḥammad bin Sultân Malikshâh Saljûkî, died the 1st of Rajab, A. H. 547=A. D. 1152, Oct. 2).
66. On fol. 162^a (Sultân Sanjar bin Malikshâh Alp Arslânî, born A. H. 479=A. D. 1086, 1087, died, seventy-two years old, A. H. 551, *correctly* 552=A. D. 1157, after a reign of sixty-one, read forty-one, years).
67. On fol. 166^a, last line (Abû-alfath Ibrâhim Sultân, died A. H. 800=A. D. 1397, 1398).

68. On fol. 168^a (Sultân Bâbar bin Bâisunghar, died A. H. 861=A. D. 1457).

69. On fol. 169^b (Sultân Pir Budâgh bin Jahânsâh Pâdishâh, no date of death mentioned in this copy; in Rieu A. H. 800 is given).

70. On fol. 170^b (Sultân Ya'kûb Âk-koyunlû, his birth is fixed here in A. H. 872=A. D. 1467, 1468, his accession in A. H. 886, contrary to the usual date 883=A. D. 1478; he died A. H. 896=A. D. 1491, in his twenty-fourth year).

71. On fol. 172^b (Abû Najib Khazâri, under Alp Arslan and Malikshâh).

72. On fol. 174^b (name omitted; according to Rieu's copy it is Asma'i).

73. On fol. 177^b (Shaikh Âdhuri).

74. On fol. 178^b (Amir 'Alishir Nawâ'i, died A. H. 906=A. D. 1500, 1501).

75. On fol. 181^a (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânsâh Mirzâ for some time in 'Irâk).

76. On fol. 123^a (Amir Kamâl-aldin Husain alfanâ'i, not mentioned in Rieu's copy, born A. H. 874=A. D. 1469, 1470 in Harât).

77. On fol. 185^b (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalikhâ, on fol. 197^b, last line.

Beginning, on fol. 194^b: *ای جمیلی که اشعۃ جمال
حسننت هر جا چراغی بر افروخت و آتش عشقت خان و مانها
بسوخت و ای عدیلی که شعشعۃ آفتاب جمالت الخ*
Lithographed in Lucknow (without date).

This copy was finished by Hâfiz 'Abdallâh in Muḥarram, A. H. 973 (A. D. 1565, August).

No. 1303, ff. 198, ll. 17; unequal Nasta'liq; ff. 89-95 supplied by another hand; size, 9½ in. by 5½ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 17^a, l. 5. 2. On fol. 18^b (the date of Dhû-almûn's death is given here by mistake as A. H. 861 instead of 161). 3. On fol. 23^a. 4. On fol. 29^b, last line. 5. On fol. 36^a. 6. On fol. 41^b. 7. On fol. 43^b (here the correct age of Abû Sa'id bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45^b. 9. On fol. 52^b (wrong date of Ahmad Ghazâlî's death, A. H. 527 instead of 517). 10. On fol. 56^a (date of death omitted). 11. On fol. 58^b (the date of 'Ain-alkudât's death is correctly given here as A. H. 533=A. D. 1138, 1139). 12. On fol. 61^a. 13. On fol. 64^a. 14. On fol. 65^b, last line. 15. On fol. 67^a (Shihâb-aldin Maḳtûl is here called: Bahâ-aldin Maḳtûl). 16. On fol. 68^a, first line. 17. On fol. 69^b. 18. On fol. 71^b (here correctly Majd-aldin Baghdâdi). 19. On

fol. 73^b, first line. 23. On fol. 116^b. 25 (here with the wrong number 26). On fol. 120^a. 26 (wrongly numbered 27). On fol. 124^a. 27 (wrongly numbered 28). On fol. 126^a (Saif-aldin Bâkharzî appears here as Saif-aldin Bâghurzî, باغوری). 29 (wrongly numbered 30). On fol. 112^a. 30. On fol. 114^b. 32. On fol. 85^b, first line. 33. On fol. 86^b. 35. On fol. 92^a (Husain Afîâtî, called here Husain Akhlâti, اخلاطی; the date of his death, however, is given correctly as A. H. 777=A. D. 1375, 1376). 36. On fol. 94^b (the date of 'Alî Hamadânî's death is given here as A. H. 788=A. D. 1386). 37. On fol. 96^a, last line (the date of Bahâ-aldin Naḳshband's death given here by mistake as A. H. 771 instead of the correct 791=A. D. 1389). 38. On fol. 97^a. 39. On fol. 88^a. 40. On fol. 89^b. 41. On fol. 109^b. 46. On fol. 77^a (here wrongly numbered 36). 47. On fol. 79^a, first line. 49. On fol. 100^b. 52. On fol. 163^a (Shaikhzâda Żafar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164^b. 54. On fol. 168^b. 55. On fol. 171^b. 57. On fol. 182^a. 59. On fol. 188^b. 60. On fol. 132^a. 61. On fol. 140^b (date of Sultân Maḥmûd's death given here as A. H. 422). 62. On fol. 146^b. 63. On fol. 151^b. 64. On fol. 156^a. 65 (wrongly numbered again 64). On fol. 158^b. 66 (wrongly numbered 65). On fol. 160^b. 68 (wrongly numbered 67). On fol. 103^a. 70 (wrongly numbered 69). On fol. 196^a. 74. On fol. 198^a, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunas are found after ff. 73^b (last words correspond to fol. 55^b, first line in the preceding copy; fol. 74^a, first line is=fol. 56^a, l. 9 there); 75^b (last line corresponds to fol. 57^a, l. 4 ab infra in the preceding copy; fol. 76^a, first line is=fol. 99^b, l. 10 there); 80^b (last line=fol. 103^a, first line in the preceding copy); 82^b; 87^b (last line=fol. 83^b, l. 9 in the preceding copy; fol. 88^a, first line=fol. 90^b, l. 4 there); 89^b (last line=fol. 91^b, l. 11 in the preceding copy); 91^b (beginning of fol. 92^a corresponds to fol. 85^b, l. 9 in the preceding copy); 98^b (last line=fol. 89^a, l. 6 in the preceding copy); 102^b (fol. 103^a, first line=fol. 168^a, l. 7 in the preceding copy); 104^b (last line=fol. 169^b, l. 4 ab infra in the preceding copy); 107^b (fol. 108^a, first line=fol. 92^a, lin. penult. in the preceding copy); 110^b (last line=fol. 94^a, l. 4 ab infra in the preceding copy); 111^b (fol. 112^a, first line=fol. 77^a, l. 3 in the preceding copy); 114^b (last line=fol. 78^b, lin. penult. in the preceding copy; fol. 115^a, first line=fol. 66^b, l. 6 there); 117^b (last line=fol. 68^b, l. 9 in the preceding copy; fol. 118^a, first line=fol. 69^b, l. 2 there); 126^b (last line=fol. 74^b, last line in the preceding copy); 128^b; 129^b (fol. 130^a, first line=fol. 138^b, l. 8 in the preceding copy); 162^b (last line=fol. 164^a, l. 3 ab infra in the preceding copy; fol. 163^a, first line=fol. 109^a, first line there); 175^b (last line=fol. 116^a, l. 6 in the preceding copy; fol. 176^a, first line=fol. 116^b, l. 10 there); 184^b (last line=fol. 123^b, lin. penult. in the preceding copy; fol. 185^a, first line=fol. 128^a, l. 3 there); 194^b (last line=fol. 138^a, l. 11 in the preceding copy; fol. 195^a, first line=fol. 170^a, l. 5 there); 196^b (last line=fol. 171^a, l. 4 ab infra in the preceding copy); 197^b (fol. 198^a, first line=fol. 178^a, l. 3 ab

infra in the preceding copy); 198^b (last line = fol. 179^a, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulţān Ibrāhīm 'Ādilshāh, whose name appears on fol. 1^a.

No. 1138, ff. 203, ll. 12; splendid Nasta'liq; the whole MS. luxuriously ornamented; ff. 1^b and 2^a models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2^b; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11^a, 17^b, 20^a, 26^b, 29^a, 33^b, 40^b, 43^a, 44^a, 48^a, 54^a, 57^b, 61^b, 65^a, 74^b, 77^b, 81^b, 84^b, 91^a, 92^b, 98^a, 100^a, 104^a, 105^b, 108^a, 113^a, 121^a, 125^a, 129^b, 133^b, 137^b, 144^b, 147^b, 153^a, 155^b, 159^a, 161^b, 163^b, 165^a, 167^a, 174^b, 178^a, 186^b, 189^a, 192^b, 195^b, 197^b, 200^a, and 203^b; size, 10½ in. by 6½ in.

1872

Risālah dar sulūk u 'ishk (رساله در سلوک و عشق).

A short anonymous treatise on mystical lore, beginning with some Arabic-Turkish verses:

قد انار العشق للعشاق منهاج الهدى
سالك راه حقيقت عشقه ايلر اقتدا الخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العُشاق (see the two preceding copies); in consequence of that it is also styled *حكايات عاشقان* on the fly-leaf.

No date.

No. 765, ff. 42, ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30; size, 10½ in. by 5¼ in.

1873

Maktūbāt-i-'Abd-alkuddūs (مکتوبات عبد القدوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khidr Badhan (بدهن) bin Rukn of Jaunpūr, commonly called Miyānkhan bin Ikhwām-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the 'Īshtī order, 'Abd-alkuddūs (or alkaddūs) bin Shaikh Isma'īl alhanafi of Gangū near Dihli, who was born A. H. 860 (A. D. 1456), and died A. H. 944 or 945 (A. D. 1537 or 1538), comp. Safinat-alauliyā, No. 118 (col. 287 in this Cat.); Sawāti'-alanwār, No. 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with 'Abd-alkuddūs' third Khalifah, called in the Sawāti'-alanwār, loc. cit., Khidrkhān, known as Shaikh Khān, of Jaunpūr, gave in honour of his Pir the title of مکتوبات عبد القدوس to this collection (see fol. 3^b, ll. 13 and 16-17).

Beginning: حمد بىحد مر خدايبرا كه دلها عارفانرا
بنور ذكر خویش منور گرد و مهبط اسرار خود گردانيد الخ

The collection ends on fol. 217^a. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218^a-220^b a short tract on the fourteen families of the 'Īshtī order (see col. 321 in this Cat.), styled چهارده خانواده مشايخان, is added.

IND. OFF.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19-21, written by four or even five different hands, partly in Naskhī, partly in various styles of Nasta'liq; worm-eaten; size, 10½ in. by 7½ in.

1874

Maẓhar-alāthār (مظهر الآثار).

A mystical mathnawī in imitation of Nizāmi's Makhzan-alasrār (No. 972 sq. in this Cat.) by Mir Hāshimī Kirmānī, usually called Shāh Jahāngīr, who died A. H. 948 (A. D. 1541, 1542), comp. Rieu ii. p. 802^b; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safinah, No. 118 (col. 215 in the Bodleian Cat.); Ātashkada, No. 257 (ib., col. 271; see a confusion between Hāshimī Kirmānī and Hāshimī Bukhārī in the same tadhkirah, No. 726, col. 287); Haft Iklim, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title *مظهر الاسرار* is given to this poem; H. Khalfa v. p. 606, etc. It was composed A. H. 940 (A. D. 1533, 1534) at Tattah, see fol. 84^b, l. 10:

نهصد و چل بود که این نظم پاک
نقش بقا یافت ازین لوح خاک

In the Bodleian copy only the date is given as A. H. 909, نهصد و نه الخ.

Beginning:

بسم الله الرحمن الرحيم فاتحه آرای کلام قدیم

Dated in Gujarāt the 3rd of Ramadān, A. H. 1015 (A. D. 1607, Jan. 2).

No. 1071, ff. 85, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 4½ in.

1875

Javāhir-i-Khamsah (جواهر خمسة).

The Persian version of the large dogmatical work on Şūfism in Arabic by Shaikh Muḥammad Ghauth, that is Abū-almu'ayyad Muḥammad bin Khaṭīr-aldin bin Laṭīf bin Mu'īn-aldin Kaṭṭāl bin Khaṭīr-aldin bin Bāyazīd bin Khwājah Farīd-aldin 'Aṭṭār, a pupil of Shaikh Żuhūr (Żuhūr-aldin) Hāji Hudūr; he was born A. H. 906 (A. D. 1500, 1501), spent thirteen years in solitary meditation in Kūhīstān, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarāt, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A. H. 956 (A. D. 1549), and died probably A. H. 970 (A. D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 185 sq.; and H. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جواهر:

1. در عبادت عابدان و طریق آن, on fol. 4^a.
2. در زهد زاهدان و طریق آن, on fol. 43^b.
3. در عمل دعوت اسماء عظام و غیره و شرائط آن, on fol. 69^b (in the index the heading runs thus: دعوت در داعیان و طریق آن).

4. در بیان مذهب شطّار, on fol. 205^b (in the index : در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال و رثه لائق, on fol. 263^a (in the index : رثه لائق و عمل محققان و طریق آن).

Beginning: الحمد لله الواحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا احد الخ

Dated the 8th of Šafar, A. H. 1173 (A. D. 1759, Oct. 1), by Muḥammad Wāsilbeg Kādīrī. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1-273, ll. 15; Naskhī in all Arabic quotations, large Nasta'liq in the remaining portions; size, 12½ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3^b; 2. on fol. 31^b; 3. on fol. 75^a (heading as in the index of the preceding copy); 4. on fol. 280^a (heading: در اذکار و اشغال عارفان و مشرب شطّار); 5. on fol. 352^b (heading as in the index of the preceding copy). Ff. 263-270 turned upside down. The work ends on fol. 366^a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: خالقا پروردگارا سازا مکرما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31^b to the end.

No date.

No. 1437, ff. 368; Naskhī, on ff. 31^b-368, ll. 9; Nasta'liq, on ff. 2-30, ll. 17; size, 10¾ in. by 7 in.

1877

Jāddat-al'āshiqīn (جادة العاشقين).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Šūfic Shaikh Kutb-aldīn Ḥusain (who might perhaps be identical with Shaikh Ḥusain Khwārizmī, mentioned in the Safinat-alauliyā, No. 364, col. 310 in this Cat., as having died A. H. 956=A. D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Ḥusainis) by a pupil of the same, A. H. 973 (A. D. 1565, 1566), comp. the last line in the last page, where the words انعام يافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3^b, l. 13, and fol. 4^a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطالبين, written likewise by a friend and confidant of Shaikh Ḥusain, Maulānā Kamāl-aldīn Maḥmūd Anjudānī, A. H. 949 (A. D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جادة العاشقين. It is divided into thirteen bābs and many faṣls. The first leaf is missing; the copy, which is dated A. H. 989 (A. D. 1581), begins abruptly in the preface thus:

... بر سید و سرور کائنات و خلاصه موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'liq; size, 9¾ in. by 5¾ in.

1878

Širāṭ-almustakīm (سراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Šūfic tendency, compiled A. H. 981=A. D. 1573, 1574 (the title is a chronogram), by Khūb Muḥammad 'Īshtī (see fol. 2^b, ll. 4 and 9, and fol. 3^a, ll. 3 and 4).

Beginning: آن حی لا یموت که لا تأخذہ سنۃ ولا نوم (Sūrah 2, 256)

Copied A. H. 1095 (A. D. 1684).

No. 626, ff. 1-79, ll. 9; Nasta'liq; size, 9¾ in. by 4¾ in.

1879

Ḥifz-i-marātib (حفظ مراتب).

Another Šūfic work by the same Khūb Muḥammad 'Īshtī, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A. H. 1009=A. D. 1600, 1601 (see fol. 2^b).

Beginning, on fol. 1^b: حمد مطلق سزای ذاتی را که او بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2^b are a mere repetition of the first line of fol. 1^b and some other words occurring on fol. 2^a in l. 9 and the last line. The work concludes on fol. 76^a, and is dated the 23rd of Dhū-alḥijjah, A. H. 1014 (A. D. 1606, May 1). Ff. 76^b-125 contain a mere jumble of scattered fragments in prose and verse.

No. 1055, ff. 125; Nasta'liq, on ff. 1-76^a, ll. 22; size, 9¾ in. by 4¾ in.

1880

Anis-alghurabā (انیس الغریبا).

A treatise on Šūfism (در تصوف), interspersed with numerous quotations from the Qurān and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلو درجه و سمو مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, سگ عقور بیچاره, 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alšamad, and is probably identical with the author of the اخبار الاصفیا and editor of the مکاتبات علامی (see above, Nos. 641 and 271-286), 'Abd-alšamad bin Afḍal Muḥammad, who composed the former work A. H. 1014 (A. D. 1605, 1606), and was engaged in the latter from A. H. 1011 to 1015 (A. D. 1602-1606, 1607).

No. 2103, ff. 1-54, ll. 12-19; written by different hands in various styles of Nasta'liq; size, 7 in. by 4¾ in.

1881

Maktûbât-i-'Abdallâh Kûṭb (مکتوبات عبد الله قطب).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallâh Kûṭb bin Muḥyi to his spiritual brethren, for instance, Afḍal-aldin Muḥammad, Mushîr-aldin 'Îsâ, 'Imâd-aldin Muḥammad, Shaikh Muḥammad, Ghiyâth-aldin Muḥammad, 'Imâd-aldin Ja'far, Shams-aldin Abû Sa'îd, Rukn-aldin Ḥasan, Muḥammad Isma'il, Maulânâ Karim-aldin Muḥammad and others. If the first-named Afḍal-aldin Muḥammad should be identical with the father of 'Abd-alsamad (see the preceding copy), Afḍal Muḥammad, a Shaikh of the Kâdirî order, who died A. H. 1003 = A. D. 1594, 1595 (see Ricu iii. p. 1087^a), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Şûfî order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallâh Kûṭb's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2^a. مکتوب الآداب الضرورة قدسی التقلید.
2. On fol. 4^a. مکتوب العزلة.
3. On fol. 7^b. مکتوب المکر العظيم.
4. On fol. 9^a. مکتوب مثل للحکما.
5. On fol. 11^a. مکتوب زينة الارض.
6. On fol. 12^a. مکتوب البصيرة والتقلید قدسی التقلید.
24. On fol. 29^a, last line. مکتوب صلاح العبد.
25. On fol. 30^a. مکتوب مثل للجندي.
26. On fol. 31^a. مکتوب المحيا.
27. On fol. 32^a. مکتوب ذوق الاختيار.
157. On fol. 164^a. . . . مکتوب در اينکه انسان (rest illegible).
158. On fol. 166^a. مکتوب استثناء در ايمان.
161. On fol. 171^b. مکتوب تمثيل بحال کسی که خود را گار پنداشته.
162. On fol. 172^b. مکتوب تمثيل مقهور قوت طبيعت.
166. On fol. 178^a. مکتوب در بيان معنی حديث خلق، الله آدم على صورته.

All the rest are simply styled مکتوب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 1^b: من عبد الله قطب بن محيي الى الاخوان الالهيين (الالهيين) كثرهم الله وبارك عليهم اجمعين، اما بعد فلما انعم الله على اخواننا الخ.

No date. An entry on fol. 1^a is dated from A. H. 1203, 17th of Jumâdâ-alawwal (A. D. 1789, Febr. 13).

Bibliotheca Leydeniana.

No. 2558, ff. 278, ll. 19; Nasta'liq; illuminated frontispiece; size, 11 in. by 6 in.

1882

Durr-almajâlis (دُرّ المجالس).

The same collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alî, and various saints, with a decided Şûfî tendency, which has been

noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Zafar Naubahâri (or Saif-aldin Zafar Naubahâri, as in the Leyden copy; in the Munich MS. he is called Saif-al-Zafar ibn al-Burhân; mere corruptions of the name are Saif Bûnahâri or Saif Bûtahâri, as in the Berlin copy, or Bûtahâri, as in No. 1887 below; in the present copy he is styled Saif Zafar Bahâri. In the colophon of No. 1886 below he appears as Sayyid Jalâl-aldin). Instead of the correct title دُرّ المجالس there appears in No. 1884 below سُلّم الانبياء, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bâbs or chapters, viz.:

1. در فضيلت آفرينش مهتر آدم الخ، on fol. 12^b.
2. در فضيلت سخاوت مهتر ابراهيم پيغمبر الخ، on fol. 22^b.
3. در فضيلت مهتر شعيب پيغمبر الخ، on fol. 29^b.
4. در فضيلت مهتر موسى پيغمبر الخ، on fol. 32^a.
5. در فضيلت مهتر سليمان پيغمبر الخ، on fol. 37^b.
6. در فضيلت مهتر عيسى و در معجزه ايشان الخ، on fol. 43^a.
7. در فضيلت پيغمبر ما محمد مصطفي و در معجزه ايشان الخ، on fol. 50^a.
8. در نيکو کردن در حق مادر و پدر و خشنودی ايشان الخ، on fol. 60^a.
9. در مجروح شدن دندان مبارك پيغمبر الخ، on fol. 65^a.
10. در التماس خواجه عالم محمد مصطفي الخ، on fol. 67^b.
11. در حكايت امير المؤمنين على و خاتون قيامت فاطمه زهرا، on fol. 70^b.
12. حكايت ماريه قبطي الخ، on fol. 73^b.
13. در فضيلت جواني يوسف پيغمبر الخ، on fol. 77^a.
14. در فضيلت خالد وليد الخ، on fol. 82^b.
15. در فضيلت بلال و هلال و پادشاه اقاليم عرب الخ، on fol. 89^a.
16. در فضيلت و نصيحت کردن خواجه لقمان، on fol. 95^a.
17. ايمان آوردن بت پرستی با پسر بهم الخ، on fol. 99^a.
18. حكايت سلطان ابراهيم ادهم الخ، on fol. 103^a.
19. حكايت مرد سخی وزن بخيله الخ، on fol. 107^a.
20. آزر بت تراش پدر مهتر ابراهيم خليل، on fol. 113^a.
21. در حكايت طوطی که مردی نزدیک مهتر سليمان آورد، on fol. 117^b.
22. در حكايت آرزوی خواجه حسن بصری، on fol. 120^a.
23. در حكايت شيطان مردود که فردای قيامت بر امت پيغمبر دعوی کند، on fol. 123^a.

24. در حکایت پادشاه نیشاپور با مظلومی الخ on fol. 127^a.
 25. در حکایت خواجه ربیع حمام on fol. 130^a.
 26. در حکایت خواجه سفیان ثوری الخ on fol. 135^a.
 27. در حکایت خواجه حسن ثوری on fol. 138^a.
 28. در حکایت شیخ برسیا الخ on fol. 143^a.
 29. در فضیلت ماه مبارک رمضان الخ on fol. 148^a.
 30. در حکایت خانه کعبه و فضیلت آن on fol. 155^a.
 31. در حکایت مقتل امیر المؤمنین حسن و حسین on fol. 161^a.
 32. در حکایت سلطان ابو سعید ابو الخیر الخ on fol. 178^a.
 33. فضیلت اهل بهشت الخ on fol. 182^a.

حمدی که در: 9^b on fol. 182^a.
 عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی الخ

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigblatt, p. 37. A poetical paraphrase of the Durr-almajâlis in Dakhni verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: *ای زدرت بیدلان را بوی درمان آمده الخ*.

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'lik; size, 9½ in. by 5¼ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3^a-4^b.

- Bâb 1. on fol. 4^b; 2. on fol. 14^b; 3. on fol. 20^b; 4. on fol. 23^a; 5. on fol. 28^a; 6. on fol. 33^a; 7. on fol. 39^a; 8. (در فضیلت نیکو کردن الخ) on fol. 48^a; 9. (در فضیلت مجروح شدن الخ) on fol. 52^a; 10. on fol. 54^b; 11. on fol. 57^a; 12. حکایت ماریه قبطیة on fol. 60^a; 13. (خدمتگار محمد در قصه جوانان یوسف) on fol. 62^b; 14. (و صفتان که در رضای خدایتعالی چگونه بودند) on fol. 67^a; 15. (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب) on fol. 74^a; 16. (در فضیلت و حکایت در نصیحت کردن) on fol. 79^a; 17. (خواجه لقمان حکیم در ایمان آوردن) on fol. 82^a; 18. (بت پرستی با پسر بهم) on fol. 85^b; 19. (در حکایت الخ) on fol. 88^b; 20. (در حکایت آزر بت تراش که پدر ابراهیم بود) on fol. 93^a; 21. on fol. 96^b; 22. on fol. 98^a; 23. on fol. 100^b; 24. (در حکایت پادشاه نیشاپوری) on fol. 103^a; 25. on fol. 105^a; 26. on fol. 109^a; 27. on fol. 111^a; 28. on fol. 114^b; 29. on fol. 118^a; 30. on fol. 123^b; 31. (در

(مقتل امیر المؤمنین حسن و حسین) on fol. 128^a; 32. on fol. 139^b; 33. on fol. 143^a.

Copied in Ramaḍān, A. H. 1101 (A. D. 1690, June, July), and presented to Khwājah 'Abd-alkarīm by his brothers Khwājah Isma'īl and Khwājah Sharīf. Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15-17; Nasta'lik; slightly worm-eaten; size, 8½ in. by 4½ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4^b; 2. on fol. 19^b; 3. on fol. 30^a; 4. on fol. 33^b, last line; 5. on fol. 43^a; 6. on fol. 52^a; 7. on fol. 63^a; 8. on fol. 79^b; 9. on fol. 89^b; 10. on fol. 94^a; 11. on fol. 99^a; 12. on fol. 104^a; 13. on fol. 110^b; 14. on fol. 120^b; 15. on fol. 133^a; 16. on fol. 143^a; 17. on fol. 150^b; 18. on fol. 160^a; 19. on fol. 166^a; 20. on fol. 175^a; 21. on fol. 182^a; 22. on fol. 185^b; 23. on fol. 190^b; 24. on fol. 195^b; 25. on fol. 199^b; 26. on fol. 207^a; 27. on fol. 211^a; 28. on fol. 217^b; 29. on fol. 224^b; 30. on fol. 235^b; 31. on fol. 244^a; 32. on fol. 271^a; 33. on fol. 277^a.

Dated the 4th of Dhū-alhijjah in the thirty-seventh year of 'Ālamgir's reign (A. H. 1104 = A. D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'lik; size, 7½ in. by 4¾ in.

1885

The same.

Index, on ff. 2^a-3^a (the headings of bâbs 16-22 are misplaced).

Bâb 1. on fol. 3^b; 2. on fol. 10^a; 3. on fol. 13^b; 4. on fol. 15^a; 5. on fol. 18^b; 6. on fol. 22^b; 7. on fol. 27^a; 8. on fol. 34^a; 9. on fol. 37^b; 10. on fol. 39^a; 11. on fol. 41^a; 12. on fol. 43^a; 13. on fol. 45^b (در فضیلت جوانان و یوسف صفتان که در راه رضای خدای (تعالی) چگونه بوده اند الخ); 14. on fol. 49^b; 15. on fol. 54^b (در فضیلت بلال و هلال و پادشاهی از اقالیم); 16. on fol. 58^a; 17. on fol. 60^a; 18. on fol. 62^a; 19. on fol. 64^a; 20. on fol. 68^a; 21. on fol. 71^a; 22. on fol. 72^b; 23. on fol. 74^b; 24. on fol. 77^a; 25. on fol. 79^a; 26. on fol. 83^a; 27. on fol. 85^a; 28. on fol. 88^a; 29. on fol. 91^b; 30. on fol. 96^a; 31. on fol. 100^b; 32. on fol. 113^b, last line; 33. on fol. 116^b.

No date. An entry from A. H. 1125 (A. D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhī; size, 9½ in. by 6 in.

1886

The same.

Bâb 1. on fol. 3^b; 2. on fol. 12^b; 3. on fol. 18^b; 4. on fol. 20^b; 5. on fol. 25^a; 6. on fol. 30^a; 7. on fol. 36^b; 8. on fol. 46^a; 9. on fol. 51^a; 10. on fol. 53^a; 11. on fol. 55^b; 12. on fol. 58^b; 13. on fol. 61^a (در حکایت جوانان یوسف سفیان); 14. on fol. 65^a; 15. on fol. 71^a; 16. on fol. 76^a; 17. on fol. 80^a; 18. on

fol. 85^a; 19. on fol. 88^a; 20. on fol. 92^b; 21. on fol. 96^b, last line (در شکایت طوطی که خدمت مهتر کرد؛ (سليمان کرده); 22. on fol. 98^a; 23. on fol. 100^b; 24. on fol. 103^b; 25. on fol. 105^b; 26. on fol. 109^b; 27. on fol. 111^b; 28. on fol. 115^a; 29. on fol. 119^a; 30. on fol. 124^a; 31. on fol. 128^b; 32. on fol. 140^b; 33. on fol. 143^b.

Copied for Mr. R. Johnson by Ifâdat-allâh Şadiķi.

No. 2009, ff. 147, ll. 15; Nasta'lik; size, 9½ in. by 5¾ in.

1887

The same.

Another modern copy, beginning as usual. Index, on ff. 3^b-8^b.

Bâb 1. on fol. 9^b; 2. on fol. 44^a; 3. on fol. 69^a; 4. on fol. 74^b; 5. on fol. 86^b; 6. on fol. 99^b; 7. on fol. 119^a; 8. on fol. 146^a; 9. on fol. 153^b; 10. on fol. 159^b; 11. on fol. 164^b; 12. on fol. 174^a; 13. on fol. 183^a; 14. on fol. 196^a; 15. on fol. 212^b; 16. on fol. 224^b; 17. on fol. 232^b; 18. on fol. 241^b; 19. on fol. 248^a; 20. on fol. 264^a; 21. on fol. 273^b; 22. on fol. 279^b; 23. on fol. 292^a; 24. on fol. 301^b; 25. on fol. 307^b; 26. on fol. 318^a; 27. on fol. 324^a (corresponding to the 28th in the other copies); 28. on fol. 329^b (corresponding to the 29th in the other copies); 29. on fol. 343^b (corresponding to the 32nd in the other copies); 30. on fol. 354^b (corresponding to the 31st in the other copies); 31. on fol. 411^a (corresponding to the 27th in the other copies); 32. on fol. 423^b (corresponding to the 30th in the other copies); 33. on fol. 435^a.

No. 1601, ff. 451, ll. 8; very large Nasta'lik; ff. 25-56 in a still larger handwriting; size, 8½ in. by 5½ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149^b, and is dated the 12th of Rabî-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150^a-153^a the fragment of a mathnawî, beginning:

عاقبت روز سیوم (سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14. J. 9, ff. 153, ll. 15; Nasta'lik; size, 8½ in. by 5¼ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bâb. The text besides differs very often from that in the preceding copies.

Last words: ... بفرشتها نمایند و فرشتها نزدیک ایشان ...

No. 3457, olim 14. J. 8, ff. 120, ll. 13-15; very unequally written, partly in careless Nasta'lik, partly in Shikasta; size, 9½ in. by 5¼ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68^a-102^a. Two fragmentary pieces of a work on the lives and sayings of great Şûfic Shaikhs: (a) an

account of Husain bin Mansûr Hallâj (died A.H. 309), imperfect at the beginning; (b) an account of Sultân Ibrâhim Adham of Balkh (died A.H. 162), on fol. 83^b,

beginning: باب التعريف فى البيان (!) گفتار فخر ابراهيم؛ ذكر سلطان ابراهيم ادهم بلخى الخ. The whole bears, on fol. 68^a, the heading: رساله در احوال گروه صوفيه؛

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجاده or carpet for prayers, on fol. 102^b.

3. An account of Antichrist, on ff. 103^b-112^b, in three parts: (a) his birth (ذكر مولود دجال لعين) on fol. 103^b; (b) his forthcoming (ذكر خروج عليه اللعنة) on fol. 106^b; (c) the appearance of Gog and Magog (ذكر بيذا شدن ياجوج و ماجوج) on fol. 111^b.

4. Fragments of the Durr-almajâlis (در المجالس) see the preceding copies, on ff. 113^a-144^b. It begins abruptly in the 6th bâb, dealing with Jesus; the 7th (در فضيلت پيغمبر ما الخ) begins on fol. 116^b, first line; the 8th (در نيکو کردن در حق مادر و پدر الخ) on fol. 127^a; the 9th (در مجروح شدن دندان مبارك پيغمبر) on fol. 132^b; the 10th (در التماس خواجة عالم محمد) on fol. 135^b; the 28th (در حكايت شيخ برصيا) on fol. 138^b; the 13th (در حكايت جوانان يوسف صفيان) on fol. 141^a. This part breaks off on fol. 144^b.

5. Some letters and traditions on ff. 145 and 146. Bibliotheca Leydeniana.

No. 2497, ff. 68-112, ll. 12-18 in Naskhi; ff. 113-146, ll. 12-14 in Shikasta, by different hands; size, 8½ in. by 5 in.

1891

Maktûbat-i-Ahmad Fârûki Naqshbandi (مکتوبات (احمد فاروقى نقشبندى).

The first volume of the letters of the Naqshbandi Shaikh Ahmad Fârûki, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب المصبرات, and Rieu iii, p. 1058^a, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naqshbandi order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1^b: لفظ در المعرفة تاريخ اتمام اين (كتاب) by Yâr Muhammad aljadid albadakhshi alâ-lakâni, and begin: الحمد لله رب العالمين اضاعف ما حمده: جميع خلقه وكما يجب ربنا ويرضى والصلوة والسلام الخ

The first letter, on fol. 1^b, is headed: مکتوب اول در بيان احوالی که مناسب باسم الظاهر دارند و ظهور قسم خاص از توحید و بیان عروجات که برفوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ.

This پیر بزرگوار or spiritual guide of the author is Shaikh Muhammad albâki alnaqshbandi alaħrârî, identical with the Khwâjah Bâki mentioned as one of the Naqshbandi Shaikhs in the Safinat-alauliya, No. 93

(col. 284 in this Cat.), and Rieu iii. p. 1058^b, fol. 29, who died A.H. 1012 (A.D. 1603, 1604).

This collection ends on fol. 365^a and is followed on ff. 365^b-367^b (in the same handwriting) by a Khâtimah, headed in the following way: *خاتمه عرصة داشتها كه*: حضرت پناه مخدومزاده كلان قدس سره نوشته بود, and comprising three letters by Muḥammad Šâdiḳ; as he is called the eldest son of Makhdûm, he might have been Aḥmad Fârûḳi's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muhammad Sa'îd Ma'sûm. It is therefore more likely that he was the son of the latter (usually styled مخدومی in the Manâḳib-alḥaḍarât) and Aḥmad Fârûḳi's grandson.

This copy is dated the 29th of Dhû-alḥijjah, A. H. 1188 (A. D. 1775, March 2), by Muḥammad Kâsim bin Mirân Muḥyi-aldîn. Collated in the month Rabî'-althâni, A. H. 1189 (A. D. 1775, June).

On fol. 1^a a wrong title is given to this collection, viz. *مکتوبات نجیبی منیری در سلوک* (see above, Nos. 1843-1847).

No. 1037, ff. 367, ll. 15-16; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1892

Khulâsat-alma'ârif (خلاصة المعارف).

A work on Šûfism according to the doctrines of the Nakshbandi order, by Âdam bin Sayyid Isma'il bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Hâjî Yûsuf bin Sayyid Ya'kûb bin Sayyid Ḥusain bin Sayyid Daulat bin Sayyid 'Uḳbail (عُقْبَيْل) bin Sayyid Sa'di bin Sayyid Kalandar, who traces his pedigree back to Sayyid Îbrâhîm, the younger brother of the Imâm 'Alî Riḍâ and son of the Imâm Mûsâ Kâzîm. He was at first pupil of Shaikh Khidr Bahlûlpûr in Multân, afterwards of Shaikh Aḥmad alfârûḳi alnaḳshbandî alsirhindî alkâbulî (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A. H. 1035 (A. D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmi's انيس and نفحات العين الحيات, see Nos. 633-635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two kîsm, the first kîsm subdivided into two bâbs, and the first bâb into two faṣls, viz.:

فصل اول در بيان کلیة اهل سنت و جماعت, on fol. 5^a.

فصل دوم در نصائح و انتباه از اهل بدعت, on fol. 30^b.

The second bâb of the first kîsm is subdivided into three faṣls, viz.:

فصل اول في شرح سلوك الظاهري والباطني, on fol. 90^a.

فصل دوم در بيان علوم و معانی احوال معارف و مقامات مصطلحة معروفة علم لدنی و حال و لسان الحال و مقام مصطلحة معروفة علم لدنی و حال و لسان الحال و مقام, on fol. 132^a.

فصل سوم في معارف الاقصى و علوم العظمی, on fol. 164^a.

(In this faṣl there are included a great number of the

مکتوبات of Khwâjah 'Ubaid-allâh Aḥrâr, who died A. H. 895 = A. D. 1490, see the Majâlis-al'nshshâḳ, No. 54 in No. 1870 above, and referred to in this book simply as حضرت ايشان, see No. 633 above, where in all the chapter-headings the same expression is used.) The first kîsm ends on fol. 184^b with a long ḳasîdah, and the compiler of this book states that he completed it A. H. 1037 (A. D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second kîsm for various reasons, and thus the work concludes with the end of this first and only kîsm.

The full title of the book is *کتاب خلاصة المعارف في اسرار العقائد*, as it appears at the end on fol. 186^a, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Âdam alḥanafî alnaḳshbandî. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'liq; a little injured here and there; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

1893

Ruḳa'ât-i-Ḥusain (رقتات حسین).

Ninety-eight short notes on Šûfic questions, collected and chiefly written by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A. H. 1046 (A. D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877^a, No. ii, and W. Pertsch, Berlin Cat., p. 129, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A. H. 1044 (A. D. 1634, 1635). His diwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-aldîn Ḥusain of Nishâpûr, Khwâjah Zâhir-aldîn, Abû-alkâsim Sirhindî Kâḍizâda, Shaikh Ḥusain Lâhûrî, Shaikh Bâyezîd, Mirzâ Maḥmûdbeg Mustaufî, 'Abd-alsḥakûr, Maulânâ Jamâl Muhammad Burhânpurî, Maulânâ Thanâ'î, Mirzâ Nizâm-aldîn, Sayyid Murtaḍâ, Muhammad Faḍl-allâh, Darwish 'Abdallâh, Darwish Bâbâ Salîm, etc. Beginning, as in No. 1763, 7: *حمد وافر خدايبرا که ياقوت قوت بی بها در عقد انشای کبرياء الخ*.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1894

Risâla-i-Makâtib dar 'ilm-i-sulûk (رساله مکاتیب در علم سلوک).

Forty short treatises on the principal topics of Šûfic theosophy, in form of letters, by 'Abd-alkaḳḳ bin Saif-aldîn alturk aldihlawi albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720, etc.), who died A. H. 1052 (A. D. 1642, 1643), or, according to the *مآثر الکرام تاریخ بلگرام* (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, No. 17), A. H. 1053 (A. D. 1643, 1644).

Beginning: *الهی لا احصى ثناء علیک و صلوة علی نبیک الداعي الیک الخ*.

It must have been composed before A. H. 1025, as this copy was finished in the month Jumâdâ-althâni of that year (A. D. 1616, June, July). The following statement

is added at the end: تَمَّتْ الرَّسَالَةُ الرَّابِعُونَ مِنَ الرَّسَائِلِ مِنَ السَّبْعَةِ وَ السِّتِّينَ لِلشَّيْخِ المَحْدَثِ المَحْقُقِ الشَّيْخِ عَبْدِ الحَقِّ التَّهْلَوِيِّ, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll. 19-21; Nasta'liq; many pages damaged by worms; size, 9 in. by 5½ in.

1895

Two Sūfic treatises.

1. Ma'kūlāt-i-auliyā-i-allāh (معقولات اولياء الله), on fol. 1^b, containing sayings and biographical notices of great Sūfic Shaikhs, beginning: وعن ابي الدرداء رضى الله عنه الخ. No author's name is mentioned here.

2. Maḳāmāt-i-mahmūdiyyah (مقامات محموديه) or Mirāt-i-tayyibah (مرآت طيبه), on fol. 113^b, a work on the Naqshbandī order, its doctrines and its chief Shaikhs, especially Khwājah Khāwand Maḥmūd, who died A.H. 1052 (A.D. 1642, 1643), by Abū Diyā Muḥammad Mu'īn-aldīn, his disciple.

Beginning, on fol. 113^b: الحمد لله الذى غرس فى شجرة اصلها ثابت الخ (one word is damaged).

This treatise is divided into nine bābs.

Between Nos. 1 and 2 there is a short tract without title (on ff. 112^a-113^a), beginning: سؤال اگر ترا پرسند که جمله چند مقام اند جواب بگو چهار مقام اند اول مقام جبروت است الخ.

The general title given to the whole MS. is خلاصة الحقائق, but on what authority is not stated, it appears nowhere in the text.

No. 2010, ff. 297, ll. 14; written partly in Nasta'liq, partly in Shikasta; worm-eaten and injured throughout; size, 8¾ in. by 5¼ in.

1896

Thamarāt-alḥayāt (ثمرات الحيات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaḫṭārī (or Shuṭṭārī) order, Burhān-aldīn bin Kabir Muḥammad bin 'Alī alṣādiq algujarātī, usually called Burhān-aldīn Burhānpūrī and surnamed Rāz-i-ilāhī (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1091^b, by his pupil 'Alī 'Askarī (commonly Mir 'Askarī) bin Muḥammad Taḳī bin Muḥammad Kāsim alkhwāfi, better known as 'Āḳilkhān Rāzi (who died A.H. 1108=A.D. 1696, comp. Nos. 1634-1638 above), see here fol. 1^b, l. 4; fol. 3^a, ll. 9 and 10; and fol. 2^b, l. 13. The collection was made, according to the chronogram, ثمرات الحيات بي شك (i. e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwājah Alḫrār in No. 1892 above) as حضرت ايشان; the Shaikh's own spiritual guide Shaikh 'Isā bin Kāsim of Sirhind, called 'Ain-urafā, with the Kunyah Abū-albarakāt, as حضرت شيخ.

The first ثمره, on fol. 3^b, runs thus: ميفرمودند هر جا که ادب نيست فيض نيست الخ.

The second ثمره on the same page begins: ميفرمودند در هر طريق طالب حق مطلب را طلب کند الخ.

Beginning of the work: حمد الحفى و الجلى لله القوى الرولى و الصلوة و السلام على محمد النبى الامى و اولاده و اصحابه الزكى الوفى الخ.

Copied by Faṭḥ-allāh for Shāh Nūr-allāh and finished the 29th of Jumādā-althāni, A.H. 1134 (A.D. 1722, April 16).

No. 585, ff. 63, ll. 15; Nasta'liq; size, 6¾ in. by 4¾ in.

1897

Dimishḳ-i-Khayāl (دمشق خيال).

The Damascus of fancy, a compendium of Sūfism, compiled by Bālkrishṇ Brahman Ḥiṣārī (بالكرشن برهمن) (حصارى), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1^b, l. 3, and the date on fol. 2^b, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2^a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Sūfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alkādir Jilāni, fol. 6^a sq.; Ibrāhīm Adham, fol. 10^a sq.; Bāyazīd Bisṭāmī, fol. 12^b sq.). His chief authority seems to be a certain Shams-aldīn, probably a Sūfic Pir, identical with the author of the Makhāzin alqadiriyye quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85^a, l. 7).

Beginning:

تراگر معنی در خاطر افتد
که در سلك معانی نادر افتد
نیاری از خیال آن گذشتن
دهی بیرون بگفتن یا نوشتن

This copy seems to be the author's own first sketch. A blank on fol. 1^a. Many English notes on the margin, probably by J. H. Peile, Esq., who presented the copy to the library 19th Sept., 1818.

No. 3482, olim 20. J. 11, ff. 104, ll. 15-16; unequal Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5¾ in.

1898

Zād-alsālik (زاد السالك).

A Sūfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtaḍā, usually called Muḥsin Kāshī, who wrote, according to Rieu ii. p. 830^a, comp. ib., p. 845^a, and iii. p. 1095^a, seventy-six tracts on mystical matters, among them the ترجمه العقائد, کلمات نوریه, and کلمات مکتونه, as well as an extensive diwān, in which he uses Fa'id as takballuṣ; was called A.H. 1067 (A.D. 1656, 1657) by Shāh 'Abbās II from Kāshān to Iṣfahān, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله چنين گوید تراب نعل سالکان طريق هدى محمد بن که اين رساله ايست موسوم بزاد السالك در جواب سوال یکی از برادران الخ.

Dated by Abû Tâlib bin Ḥasan alḥusaini at Murshidâbâd, the 21st of Rajab, A. H. 1174 (A. D. 1761, Feb. 26).

No. 1234, ff. 64^b-71^a, ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

1899

Risâlat-alḥudûth wa-alkadam (رسالة الحدوث والقدم).

Another treatise on several points of mystical philosophy by the same Muhsin Kâshî in Arabic, beginning:
حمداً لمن كان له ينزل بلا زمان ولا مكان الخ

Some of the chief topics explained and discussed are:
التَّقدِّم والتَّأخَّر الذَّاتِيَّة و، الحدوث الزَّماني، الحدوث الذَّاتي، الزَّمانيَّة، etc.

Dated by the same Abû Tâlib alḥusaini at Murshid-âbâd, the 27th of Rabî'-alawwal, A. H. 1180 (A. D. 1766, Sept. 2).

No. 1234, ff. 295^b-304^b, ll. 16; Naskhi, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1900

Lawâmi' (لوامع).

An explanation of the phraseology and the doctrines of Šûfism, in a great number of short chapters, called لامع، by Amir (or Shâh according to fol. 1^a) 'Alî Akbar bin Muḥammad, see fol. 88^a, l. 7. It was written in Kashmir and completed in the month of Ramaḍân, A. H. 1107 (A. D. 1696, April), see fol. 88^b, l. 2, and fol. 89^a, l. 1. The title appears in the last line of fol. 88^b.

Beginning: سبحان من جميل ليس وجهه (?لوجهه)
نقاب الآ الثور ولا الجماله حجاب الآ الظهور الخ

No date. Entries from A. H. 1161, 1162, and 1164 (A. D. 1748, 1749, and 1751); on fol. 1^a.

No. 1464, ff. 89, ll. 9; Shikasta, the Arabic quotations in Naskhi; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

1901

Gulzâr-i-asrâr-alsûfiyyah (گلزار اسرار الصوفية).

An exposition and historical survey of the Šûfic doctrine from the standpoint of the Naqshbandî order, by Moghul (مغل, the only name the author uses, see fol. 1^b, last line, مغل ديدنه مغل), composed, according to some ta'rikhât given at the end of the colophon (by Miyân Shaikh Kuṭb-aldin bin Miyân Shaikh Muḥammad Bâkir), A. H. 1124 (A. D. 1712). It begins: بعد حمد و ثنای وجودی که وجود موجودات
را از وجود خود وجود بخشیده و صفات کمال خود
متصف گردانیده الخ، and is divided into four bâbs, viz.:

1. در بیان اثبات مذهب صوفیة ناجیة و کلمات و حالات
ایشان بموجب نص و احادیث و اقوال اصحاب کرام و اولیای
عظام، on fol. 5^a.

2. در بیان عشق و محبت و وله و علامات آن و معنی
عشق الخ، لفظی و معنوی محبت و عشق الخ، on fol. 24^b.

3. در بیان احوالات عجیبه و غریبه و واقعات صحیحه
و صریحه اولیاء متقدمین که در عالم شوق و ذوق و سلوک
و سیر و طیر عجائبها دیده اند با اقوال حقایق و معارف
بلند که از جمیع اولیاء سر برزده الخ، on fol. 59^b,
last line.

4. در بیان احوالات پیر من فقیر حضرت شاه نظام الدین
و پیر ایشان حضرت شیخ سعدی لاهوری و پیر ایشان
حضرت سید آدم با احوال پیر ایشان حضرت
شیخ احمد سرهنندی و احوال صاحبزادها و اولاد ایشان
با مجملی از احوال اصحاب و یاران این حضرت الخ، on
fol. 121^a.

The chief parts of this work were suggested and supplied to the author by his spiritual teacher Shâh Nizâm-aldin; and the doctrines, words, and miraculous deeds of him as well as of Nizâm's own Shaikh Sa'di of Lâhûr (who was again a pupil of Shaikh Âdam, see No. 1892 above, whose Pir Ahmad Sirhindi, i. e. Ahmad Fârûkî, see No. 1891 above, had been), and many other spiritual heroes of the Šûfic discipline are fully set forth in the fourth bâb.

This copy was made one year after the book's completion, A. H. 1125 (A. D. 1713), by Muḥammad Ḥanif bin Muḥammad Amin al-Ḥusaini.

No. 1853, ff. 421, ll. 15; very distinct Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

1902

Hidâyat-i-rabbâni (هدایة ربانی).

A second volume (دفتردوم) to the Hidâyat-i-rabbâni, or the divine guidance with regard to the foundation of the eternal imperial power (در بنیاد سلطنت جاودانی), or the outer and inner Sultânship, the first volume of which was revealed by heavenly grace to Fakir 'Abd-ahâdî ibn Hakîm 'Abd-alkarim Ḥanafî, the servant or disciple of the great founder of the Kâdiri order, Shaikh Muhyî-aldin Sayyid 'Abd-alkâdir aljilânî, who died A. H. 561=A. D. 1166 (see above, No. 1795 sq.), as stated on fol. 1^b. This second volume or supplement was compiled in the reign of Muḥammad Ahmadshâh, i. e. the emperor Ahmadshâh (whose full name was Mujâhid-aldin Muḥammad Abû Naşr Ahmadshâh Bahâdur), during the years A. H. 1166 and 1167 (A. D. 1753, 1754), see ff. 13^a and 41^b), by Badr-aldin Muḥammad Kâdiri, comp. ff. 4^b and 13^b, and begins: قال الله تعالی عز وجل . . . دبیاجة دفتردوم است از کتاب هدایت ربانی در بنیاد سلطنت جاودانی که بعنایت سبحانی بخادم آستانة عالیہ حضرت محیی الدین سید عبد القادر جیلانی الخ.

This little work on the higher mystical lodge and its principal leaders contains four firmâns and a khâtimah, after which some other Šûfic tracts on similar topics follow.

No date.

No. 688, ff. 58, ll. 13; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{5}{8}$ in.

1903

Risālah dar tajarrud-i-nafs (رساله در تجرّد نفس).

A short Şūfic treatise by Shaikh Muḥammad Lâhijī Jilānī Ḥazīn, called 'Alī, bin Abī Ṭālib bin 'Abdallāh bin 'Alī alzāhidī, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل بکنه لا یزال . . . تو رسد الّٰح.

No date, but the handwriting points to Abū Ṭālib bin Ḥasan alḥusainī, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A. H. 1174 and 1180 (A. D. 1761 and 1766).

No. 1234, ff. 325^b-333^a, ll. 19; Naskhī, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1904

Shajarat-alṭūr fi sharḥi-āyati-alnūr (شجره الطور فی شرح آیه التور).

An Arabic explanation of the mystical sense of the famous Ṭūr (Sūrah 24, 35), by the same Shaikh Muḥammad 'Alī Ḥazīn, who penned it A.H. 1140 (A.D. 1727, 1728) in Mashhad. Beginning: نحمدک یا نور التور . . . و نوراً فوق کلّ حضور و نصّی علی نبیک الّٰح.

It ends on fol. 308^b, and is followed on fol. 309 by a short interpretation of the words of the Ṭūr, viz. مرآة الله فی شرح لا اله الا الله, by the same author, styled شرح مرآة الله, and completed A. H. 1139 (A. D. 1726, 1727) at Ardabil.

Dated by Abū Ṭālib bin Ḥasan alḥusainī the 28th of Rabī'-alawwal, A. H. 1180 (A. D. 1766, Sept. 3).

No. 1234, ff. 305^a-309^b, ll. 16; Naskhī, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{8}$ in.

1905

Nafā'is-alanfās (نفائس الانفاس).

A treatise on mystical philosophy and the doctrines of Şūfism in a very subtle and refined style, composed A. H. 1180 (A. D. 1766, 1767), by Muḥammad Kāsim bin 'Abd-alkādir, comp. fol. 150^a, ll. 5-7, and fol. 150^b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحید و قدح اهل تقلید, on fol. 19^a.
2. در بونه توبه گداختن و مس وجود را زرده دهی, on fol. 31^b.
3. در اعتصام بحبل متین دین مبین و ستایش اهل یقین, on fol. 43^a.
4. در ستایش تواضع و نکوهش ترقع, on fol. 58^b.
5. در مثالب دنیا و مناقب عقبا, on fol. 64^a.
6. در شکر و توکل و تسلیم و تحمّل, on fol. 78^a.
7. در اختلاص از خداع خداع, on fol. 87^b.
8. در تقرب با نیکی و نیکان و نفرت از بدی و بدان, on fol. 92^b.
9. در عبرت از بی اعتباری زمان و تنبیه بحال اخوان, on fol. 97^a.
10. در احوال و احوال موت و استعداد آن قبل حلول القوت, on fol. 113^a.

IND. OFF.

11. در تحبب با مولی و تجتبب از غیر اولی, on fol. 123^a.

12. بیان سودای عشق در سودای دل, on fol. 133^b.

Beginning: شناس سیاس و سیاس شناس منّ عامّ حضرت . . . منعم از مقیاس قیاس منّ عامّ بیرونست الّٰح.

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1906

Risālah dar taṣawwuf (رساله در تصوّف).

A short mathnawī, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwish Muḥammad Kādirī, A. H. 1210 = A. D. 1795, 1796 (see fol. 17^b, last bait), and dedicated to Tippū Sulṭān.

Beginning:

بنام آنکه جانرا داد عرفان

بجان اظهار کرد اسرار پنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

Treatises of uncertain date and Şūfic Collections.

1907

Iṣṭilāḥ-i-Mutaṣawwifin (اصطلاح متصوّفین).

A short tract on Şūfic terminology, based on the اصطلاحات or technical phraseology of 'Abd-almān Kāshī (perhaps a mistake for 'Abd-alrazzāk Kāshī, the famous author of the Arabic الصوفیة الصوفیة, see G. Flügel iii. p. 371), Kāsim-i-Anwār (see Nos. 1285-1289), and other eminent Şūfic writers, by an anonymous compiler.

Beginning: حمد و سیاس خداوندی را که در معانی . . . در تحت صور الفاظ عیان میکند و طراز حقائقرا الّٰح.

Copied by Ghiyāthāi Muḥammad Badr-aldin. No date.

No. 1623, ff. 47^a-51^a, ll. 25-26; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1908

Khulāṣat-alarwāḥ (خلاصة الأرواح).

Short questions and answers on theosophical matters, by Diyā-almillāh wa aldin Sunāmī. Beginning: الحمد لله . . . میگوید بنده ضعیف نجیب مولانا ضیاء الملة . . . بیان فرمود و این کتاب را خلاصة الأرواح نام بنهاد و هر سؤال و جواب ثبت افتاد الّٰح.

Every question begins پرسند اگر ترا پرسند; the first deals with the meaning of ایمان.

No. 1615, ff. 6, ll. 13; Nasta'liq; size, 8 in. by 4 $\frac{3}{8}$ in.

1909

Sullam-alsamawât (سُلَّم السَّمَوَات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Sūfīc Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1^b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهاى ایشان.

This part is subdivided into two جمله, the first containing biographies of famous and wise men of the time before Muḥammad, beginning with Ādam, on fol. 3^b, and ending with Solon and Alexander; the second enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abū Naṣr Fārābī and Ibn Sinā, on fol. 20^b, and ending with Maulānā Jalāl-al-dīn Muḥammad, i.e. the great Jalāl-al-dīn Rūmī.

Beginning of this مرقوم, on fol. 1^b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42^b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلافت.

This part is divided into ten short خطاب, and begins thus: بسم الله این مرقوم ششم است از جمله هفت مرقوم از کتاب سُلَّم السَّمَوَات و اینجا کلمه چند از فوائد و مواعیظ و حکم در خطاب نفس اصم بر حسب موعود مذکور میشود الخ.

No date. If the سَمَوَات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abū-alkāsim Kāzarūnī, who enjoyed some poetical renown during the reign of Shāh 'Abbās I (A. H. 996-1038=A. D. 1588-1629), see Rieu, supplement, pp. 77^b and 78^a, l. 5.

No. 1623, ff. 1-46, ll. 24-26; Naskhī; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

1910

Maktūbāt-i-Shāh Muzaffar (مکتوبات شاه مظفر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shāh Muzaffar Shams, and beginning:

ای دوست بی وفا این بیت بخوان بیت من در غم تو بجان فروشی - کار تو همه زبان فروشی الخ.

The proper order of ff. 147-153 is: 147, 152, 148-151, 153. A complete index of all letters on the fly-leaves.

The copy is dated A. H. 1045 (A. D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1-164, ll. 17-21; written by many different hands, as far as fol. 117^a in Naskhī, the remainder in Nasta'liq; size, 10 $\frac{7}{8}$ in. by 6 in.

1911

Nuzhat-al'āshiqīn (نزهة العاشقین).

A short tract on mystical love, by 'Alī ibn Ḥājj.

Beginning: حمد و سپاس آفریدگاری را که سینۀ بیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat., No. 1302, a.

No. 18, ff. 257^a-259^a, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

1912

Wāridāt (واردات).

Sūfīc aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubā'is, explained and commented upon in prose. The author is Khwājah Mīr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wārid 1-52, 65 and 66) is found on ff. 1^a-2^b.

Beginning of the treatise, on fol. 3^b: الحمد لله العليم الملهم والصلوة والسلام على من اوتى جوامع الكلم وعلى آله الطاهرين واصحابه الراشدين اما بعد ميگويد فقير خواجه مير درد عفى الله عنه که اکثر اوقات در غلبۀ حالات معانی الخ.

No date.

No. 631, ff. 67, ll. 13; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

1913

Risāla-i-Shaṭṭāriyyah (رسالۀ شطاریه).

A treatise on certain hidden points of Sūfism, particularly on devotion (ذکر), for the use of intending travellers on the mystic road, by a dervish of the Kādīrī order, Bahā-al-dīn bin Ibrāhīm alansāri al-kādīrī alḥusainī, beginning: الحمد لله . . . ميگويد بنده درويشان الخ.

It is divided into the following four faṣḥ:

1. كيفيت سلوك, on fol. 1^b.

2. در بيان شروط ذکر و اشاره ذکر و ادای ذکر بانواع مختلف, on fol. 7^b.

3. در بيان کلمات مراقبه روحه تسميت و انواری که در حالت ذکر و مراقبه پیدا می شود, on fol. 12^b (see on these phenomena Fleischer's article in Z. D. M. G. 16, pp. 235-241, 'Ueber die farbigen Lichterscheinungen der Sufis').

4. در بيان اذکار متفرقة عربی و فارسی و هندوی که در آن توحيد مطلق است, on fol. 14^b.

Dated the 13th of Sha'bān, A. H. 1117 (A. D. 1705, Nov. 30), by Najm-al-dīn Ḥasan ibn Manlawī Muḥammad Ḥusain, at Gulbargah. College of Fort William, 1825.

No. 2257, ff. 20, ll. 17; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

1914

Kashf-almuḥakkiqīn (کشف المحققین).

A short treatise on the general topics of Sūfism, interspersed with poetry (for instance, a mathnawī on

ff. 95^a and 95^b, and a long *qaṣīdah* on ff. 100^b-101^b), and concluded by three *mathnawīs* (on ff. 106^a, last line, 107^b, last line, and 109^a, l. 2) and one *qaṣīdah* (on fol. 107^a, middle).

Beginning: حمد الهی که انسان کامل جلوہ نمای جمال اوست و صلوات بر محمدیکه انا احمد الخ

Beginning of the *first mathnawī*, on fol. 106^a, last line: گرتو کشف المحققین نگری - مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwāl, A. H. 1151 (here styled the 21st year of Muḥammadshāh's reign, correctly the 20th, since the emperor was not crowned before the month Dhū-alka'dah, A. H. 1131) = A. D. 1739, Jan. 30, by Ghulām Muḥyi-aldin.

No. 230, ff. 93-110, ll. 15; careless Nasta'liq, bordering on Shikasta; size, 8 $\frac{3}{4}$ in. by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت شرح اشتیاق الخ

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Sūfīc lover, yearning for God).

Copied by the same Ghulām Muḥyi-aldin and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.

No. 230, ff. 131-144, ll. 16-17; careless Nasta'liq, with a more decided tendency to Shikasta than in the preceding treatise; size, 8 $\frac{3}{4}$ in. by 5 in.

1916

Dastūr-al'amal (دستور العمل).

A short Sūfīc tract by Mahmūd Bahri (see fol. 33^a, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: حق مطلق عتر اسمه که مهمات کلیات و جزویات عالم معقول و محسوس بقبضه ارادت الخ

Dated A. H. 1154 (A. D. 1741, 1742). College of Fort William, 1825.

No. 2285, ff. 32-39, ll. 11; Nasta'liq; size, 9 in. by 4 $\frac{3}{4}$ in.

1917

Risāla-i-fanā'iyyah (رساله فنائی).

A still shorter tract on the last and highest stage of the mystic road, the فنا (در بیان مراتب فنا و وصول), by Muḥammad bin Abū Sa'id, beginning: بعد حمد واجب الوجودیکه بچندین هزار اشکال ظاهر شده است بیست بهر صورت الخ

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abū Ṭālib alḥusaini at Murshidābād.

No. 1234, ff. 319^a-321^a, ll. 16; Naskhī, mixed with Shikasta; size, 8 in. by 4 $\frac{3}{4}$ in.

1918

Nafas-i-raḥmāni (نفس رحمانی).

A treatise on the mystic road and other topics connected with Sūfism, by Shaikh Mūsā bin Shaikh Dā'ūd (see fol. 2^a, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭān Sayyid 'Abd-arahmān alḥusaini al-kādiri (see fol. 2^b, l. 5 sq.) and entitled نفس رحمانی (see fol. 3^a, l. 2).

The treatise itself begins, on fol. 3^a, l. 5: بدانکه ذات من چیست ذات هستی محض است و آن هستی را الخ

Beginning of the preface, on fol. 1^b: حمدی که بر

کرسهای السنه کائنات بمضمون و آن من شئیء إلا بسبح بحمده (Sūrah 17, 46) جلوه گر گردد سزای شاهدیست الخ

No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muḥammad Ḍiyā-allāh bin Sa'id the 15th of Sha'bān, A. H. 1185 (A. D. 1771, Nov. 23).

No. 2353, ff. 32, ll. 11; Shikasta; size, 5 $\frac{3}{8}$ in. by 3 $\frac{7}{8}$ in.

1919

Collection of mystical treatises.

1. Ff. 1^b-18^a, sayings of the great Shaikh Bahā-aldin albukhārī Naqshband (who died A. H. 791 = A. D. 1389, see Nos. 1851 and 1855 above), collected by Ya'kūb bin 'Uthmān bin almahmūd alghaznawī al'arkhī (who died A. H. 838 = A. D. 1434, 1435, see Rieu iii. p. 1078^a, and comp. Safinat-alauliyā, No. 86, col. 284 in this Cat.), that is the Risāla-i-unsīyah (رساله انسیه), see Rieu iii. pp. 1058^b, fol. 37, and 1078^a, or as it is styled here, on fol. 1^a, Malfūz-i-Bahā-aldin (ملفوظ بهاء الدین), beginning: حمد و ثنا بی عذر مبدع ارض و سما را الخ. Other copies of the same are noticed in Nos. 1920, 4, and 1923, 10 below.

2. Ff. 18^a-21^a; commentary on Abū Sa'id bin Abū-alkhair's (died A. H. 440 = A. D. 1049) famous rubā'i: الحمد لله فیاض حورا بنظاره نگارم صف زد الخ. الحکم و المواهب و موصل الطالبین الی المطالب الخ.

Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, b, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21^a-89^a, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risāla-i-maimūna-i-mutabarrīka-i-sharīfah (رساله میمونه متبرکه شریفه) and beginning: خداوندا بعزت آنکه بفرادانیت ذات متفردی و بوحدانیت صفات متمصفی استحقاق عبادت و عبودت الخ. From some incidental remarks we conclude that this treatise is due to 'Alā-aldin Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Bahā-aldin Naqshband, who died A. H. 802 = A. D. 1400 (see Safinat-alauliyā, No. 85, col. 284 in this Cat., and Rieu ii. p. 862^b), or at least taken from his sayings, comp. fol. 21^b, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwāl in the 24th year of Muḥammadshāh's reign, A. H. 1155 = A. D. 1742, Dec. 10.

4. Ff. 90^b-170^b, sayings and traditions of great Sūfic Shaikhs, especially of Khwājah 'Alā-aldin Ghujdawānī, Maulānā Badr-aldin Kharakānī, Khwājah 'Abd-alkhālīq Ghujdawānī (who died A. H. 575=A. D. 1179, 1180, see Safinat-alanliyā, No. 76, col. 283 in this Cat., and Rieu ii. p. 862ⁿ), and others, quoted in corroboration of various points of the mystic creed by 'Ubaid-allāh, that is Khwājah Ahrār (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در . . . بطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170^b.

5. Ff. 171^b-419, another very extensive treatise on the mystic creed, according to the colophon the منازل السائرین or 'Stations of the Travellers to God,' by Khwājah 'Abdallāh Anṣārī, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislām was written in Arabic, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171^a, جامع منازل, see No. 1778 above. Beginning: حمد بجمد الهی را و درود بی عد بادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1^b-31^a, Risāla-i-mansūbah (رساله منسوبه), identical with the Risāla-i-ḡudsiyyah (رساله قدسیه), in No. 1923, 3 below, or the Anfās-i-ḡudsiyyah (انفاس قدسیه), see No. 1855 above, by Muḥammad bin Muḥammad alḥāfīzī albukhārī, known as Khwājah Muḥammad Pārsā, who died A. H. 822=A. D. 1420 (see above, loc. cit.). Jāmi's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حد بی منتها و شکرو سپاس بی اندازه و قیاس الخ.

Other copies of this treatise are noticed in No. 1923, 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862^a. Dated the 11th of Shaḥbān, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31^b and 32^a, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32^b-50^a, Risāla-i-sharḥ-i-rubā'iyyāt (رساله شرح رباعیات), Jāmi's commentary on his own rubā'īs, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwāl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50^b-60^a, Risāla-i-unsīyyah (رساله انسیه), the same treatise by Ya'qūb bin 'Uthmān alḡarkhī, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سمارا الخ. Dated the 14th of Dhū-alkā'dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60^b and 61^a, Kalimāt-i-ḡudsiyyah (کلمات

قدسیه), by Khwājah 'Alā-aldin 'Aṭṭār, see No. 3 in the preceding copy.

6. Ff. 61^b-62^b, a short treatise on mystical love, addressed to Khwājah Ḥasan al-'Aṭṭār and headed: رساله بحضرت قدوة الابرار و صفوة الاخيار خواجه حسن العطار على حضرت سلام الله الملك الغفار.

7. Ff. 63^a-92^a, Sūfic utterances, heard from the lips of Mir 'Abd-alawwal, the son-in-law of Khwājah 'Ubaid-allāh Ahrār (مسموعات حضرت میر عبد الاول داماد), beginning (with exactly the same words as Jāmi's Arabic commentary on Ibn-alḥājib's الحمد لولیه والصلوة): كافیة, see above, No. 1357, 22). According to a note on the fly-leaf (taken from the الحیات, see Nos. 633-635 above), Mir 'Abd-alawwal came from Nishāpūr to Transoxania, became a pupil and later on the son-in-law of Khwājah Ahrār (see No. 1892 above), and died in the beginning of Dhū-alhijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhū-alkā'dah, A. H. 1054 (A. D. 1645, Jan. 28).

8. Ff. 92^b-96^b, a mystical treatise by Ḥusain bin Aḥmad Ghani alahrizī, containing explanations of a great number of Sūfic terms, and beginning: الحمد لله . . . میگوید که ببايد دانست که عالم معانی را الخ.

A larger treatise by the same author on metaphorical expressions of Sūfis, entitled تمامی اسامی, is noticed in W. Pertseh, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, styled مفتاح الانوار, in W. Pertseh, Berlin Turkish Cat., p. 158. Dated the 1st of Dhū-alhijjah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Fol. 97, a short mystic mathnawī on the ذکر (see No. 1913 above), by Shāh Burhān-aldin bin Shāh Mubarrā in five bābs, viz.: (1) در بیان ذکر جلی (2) در بیان ذکر قلبی (3) در بیان ذکر روحی (4) در بیان ذکر خفی (5) ذکر سری. Dated the 18th of Muḥarram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99^b-288^b, another very large anonymous treatise on Sūfism and Sūfic terms, beginning: الحمد لله الذى اخترع ماهیات الاشياء الخ. Dated the last of Rabī'althānī, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289^a-292^a, Ma'rifat-almadhāhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣḥ by Maḥmūd Ṭāhir Ghazālī, known as Niẓām, a professor in the مدرسة جلالی, beginning: الحمد لله المحمود الطاهر المعبود الماطن و الظاهر الخ. Dated the 2nd of Jumādā-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292^b-342^a, Khātimah (خاتمه), a fifth copy of Gīṣūdarāz's work on the Sūfic doctrine, see Nos. 1856-1858 and 1869, vi above. Beginning: از رسوم مستمره . . . و عادات ملتزمه الخ. Dated the 7th of Jumādā-althānī, A. H. 1055 (not 1005, as is written here by mistake)= A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sūrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff. 1-31, ll. 23-33, on ff. 32-342; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afdal-aldin Kāshī.

This collection contains:

1. Majmū'a-i-nikāt-i-Araštūdar 'ilm-i-ḥikmat (مجموعه نکات ارسطو در علم حکمت), otherwise styled Tarjuma-i-makāla-i-Araštāfālis (ترجمه مقاله ارسطاطاليس), beginning, on fol. 1^b: چنین گوید که چون دانای یونان ارسطوطاليس بر روی حاضر عمر بپایان کشید از شاگردان وی چندی بر وی حاضر بودند و چون نزاری تن الخ. Another copy of this treatise, which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, on the 'praestantia philosophiae,' is found in the Bodleian Cat., No. 1422, ix.

2. Risāla-i-Madārij-alkamāl (رساله مدارج الکمال), more correctly: Tarjuma-i-Madārij-alkamāl (ترجمه مدارج الکمال), since the مدارج الکمال or 'grades of perfection' were originally written in Arabic, by Afdal-aldin Kāshī (see No. 1812 above); it is divided into eight در, and begins, on fol. 18^b: بنام خدائی که جز او نیست خدائی آغاز هر چیز و او بی آغاز و انجام هر چیز و او بی انجام الخ.

3. A treatise on the soul, without a title, beginning, on fol. 46^a: جمله نفوس اعنی نفوس نباتی و نفوس حیوانی و نفوس مردم همه جدا اند الخ.

4. Kitāb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's *περί ψυχης*, by Afdal-aldin Kāshī, which is noticed in No. 1812, 1 above, and is found besides in the Bodleian Cat., No. 1422, viii, and in Rieu ii. p. 834^b; it is divided into three makālas, and begins, on fol. 51^b: همگی آنچه دانای یونان ارسطوطاليس یاد کرده در کتاب نفس ابتدای گفتارش رُست بر آنکه گفت نفس جسمست الخ.

5. Risāla-i-sāz u pirāya-i-shāhān (رساله ساز و پیرایه), a treatise on the rights and duties of royalty, likewise by Afdal-aldin Kāshī (see No. 1813 above and Bodleian Cat., No. 1445, ii); it is divided into three آغاز گفتار از نام آن کریم: 86^b: که انجام هر گفتار و هر کردار الخ.

6. Rahanjāmnāma (ره انجام نامه), or as it is styled here, رساله وجود مستی بره انجام, by the same Afdal-aldin Kāshī (see above, loc. cit.), beginning, on fol. 102^b: لله الحمد اهل الحمد و ولیه و منتهاه الخ. It is divided, like the preceding treatise, into three گفتار, viz.:

اندر آگهی دادن از وجود و صفات وجود خود (1); اندر آگهی (3); اندر آگهی دادن از آگهی و علم که چیست (2). آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830^b, No. XXIII.

7-10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afdal-aldin Kāshī, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117^a, begins: برهان بر آنکه درجه مرتبه یقین شود انسانرا; که از فنا ایمنست الخ; the *second*, on fol. 118^a: لفظ: توحید را چون مترجم کنی بلغت دری یک کردن بود الخ; the *third*, on fol. 119^a: نخست لفظی که معنی وی بر: the *fourth*, on fol. 121^b: (it deals with the meaning of the terms چیز and هست, 'res' and 'est'); the *fourth*, on fol. 121^b: دل عزیز و نفس شریفست مستعد: و آراسته نظر الهی و انوار نامتناهی باد الخ.

11. Risāla-i-Mabādi-i-maujūdāt (رساله مبادهای موجودات), 'de principiis rerum creatarum,' again by Afdal-aldin Kāshī, as is shown in No. 1445, vi, of the Bodleian Cat.; it contains five faṣls and begins, on fol. 127^b: سبب و آفرین و ستایش نگارنده جانرا بخرد و بپای: دارنده الخ.

12. A number of short maxims and sentences, all headed کلامه; the first, on fol. 134^a, begins thus: داننده و آگه از عالم چنانکه هست متحرک الخ.

13. Risāla-i-'arād (رساله عرض), a treatise on accidental matters, identical with Afdal-aldin Kāshī's 'Aradnāma (عرض نامه), described in No. 1812, 2 above, beginning, on fol. 139^b: خداوندا بفزونی جود و فروغ: وجودت که جان بوی الخ.

14. Risāla-i-Yanbū'-alḥayāt (رساله ينموع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen faṣls, made by Afdal-aldin Kāshī, see No. 1813 above and No. 16 in the immediately following copy, where it is styled, ترجمه سیزده فصل ادريس. Beginning: الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله الطيبين الطاهرين اجمعين ترجمه فصل اول از جمله سیزده فصل از سخنان هرمس الخ.

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A. H. 1068 (A. D. 1657, 1658), by Aḥmad bin Muḥammad al-Mūsawi.

No. 706, ff. 219, ll. 16; Nasta'lik; size, 8 in. by 4 $\frac{1}{4}$ in.

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian*: Risālah dar taḥkīk-i-ma'na-i-kalima-i-

tauḥīd (رسالة در تحقیق معنی کلمة توحید), by Maulānā Jalāl-aldin Muḥammad bin As'ad Dawāni (or Dawwāni), the author of the famous treatise on ethics, the اخلاق or لوامع الاشراف في مكارم الاخلاق و جلالی, who was born in Dawān or Dawwān near Kāzarūn, A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503); see Haft Iqlīm, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442^b, etc. Beginning, on fol. 1^b: آفتاب جمال قدم از آن. متعالیست که خفافیش ظلمت سرای الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی (1); (2) در مقام لا اله الا الله. Other copies of this little treatise on the formula of unity لا اله الا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled تهليلیة ملا جلال دونای. Other Persian tracts by the same author are: a commentary on a ghazal of Hāfiẓ, see Rieu ii. p. 828^b, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubā'is, see Rieu ii. p. 834^a, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important Arabic works of Dawāni, see Haft Iqlīm, loc. cit.; G. Flügel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth, Arabic Cat., pp. 108^b sq., 117^b sq., 121^b, 147^b sq., 159^a, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A. H. 1059 (A. D. 1649).

2. *Arabic*: An anonymous tract on the same formula, on fol. 7^b, with the heading: رسالة في تحقیق معنی کلمة توحید.

3. *Arabic*: A third تحقیق کلمة توحید, by Imām Fakhr-aldin Rāzi, who died A. H. 606 (A. D. 1209, 1210), see Haft Iqlīm, No. 1064 (col. 456 in this Cat.). Beginning, on fol. 8^a: قال الامام فخر الملة والدين المباحث المتعلقة بكلمة لا اله الا الله من وجوه خمسة الخ.

4. *Arabic*: Miṣbāḥ-alshari'at (مصباح الشريعة), by 'Abdallāh Ja'far bin Muḥammad alṣādiq (no doubt meant for the sixth Imām Ja'far bin Muḥammad, with the usual Kunyah of Abū 'Abdallāh and the Lakab Ṣādiq, who died A. H. 148=A. D. 765, see Safinat-alauliyā, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9^b: الحمد لله الذي نور قلوب العالمين بذكره و قدس ارواحهم بسره و برة الخ.

5. *Arabic*: Risālat Kalimat-altaṣawwuf (رسالة كلمة التصفية), by Shaikh Shihāb-aldin almaḥbūl, beginning, on fol. 24^b: الحمد لله و محمد رسول الله اللهم لك (التصوف العبادة والتسبيح والاذكار والتقدیس الخ).

6. *Arabic*: Risālat fi makhāfat-almaut (رسالة في مخافة الموت), by an anonymous author, beginning, on fol. 30^b: كان اعظم ما يحق للانسان منه هو الخوف من الموت و كان هذا الخوف عليه عامًا الخ.

7. *Arabic*: Alrisālat alsharifat (الرسالة الشريفة), by Abū 'Ali Ahmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih, who died A. H. 421 (A. D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as

جاويدان خرد (comp. on it besides Rieu ii. p. 441^a; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; H. Khalifa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627^a, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his تهذيب or طهارة النفس الخ, the basis of Naṣir-aldin Ṭūsī's اخلاق ناصرى, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit. Mus. p. 745^b; H. Khalifa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31^b: يقول ابو على احمد بن محمد مسكويه ره (رى) ورد عليه امير الامرا الاجل المظفر المؤيد اطال الله بقاءه بالكلام الخ, and is divided into three questions (مسئلة), each of which contains ten faṣls, viz.: (1) في اثبات الصانع (1), on fol. 32^a; (2) في النفوس و احوالها (2), on fol. 35^b; (3) في السموات (3), on fol. 44^a. Dated A. H. 1059 (A. D. 1649).

8. *Persian*: Jāwidānnāma (جاويدان نامه), another copy of Afḍal-aldin Kāshī's famous book of eternity, see above, No. 1813. Beginning, on fol. 49^a: الحمد لله رب العالمين. . . . بدانکه اين نامه ايست الخ. The four bābs are found here on ff. 49^a, 50^a, 54^b, and 58^b.

9. *Arabic*: Risālat fi 'ilm-alnafs (رسالة في علم النفس), a treatise on the soul, by Idrīs bin Ḥusām-aldin albidlisi, the author of the hشت بهشت (see No. 571 above), who died A. H. 926 (A. D. 1520). It begins, on fol. 62^a: إن احق ما يفتح به المقال و اليق ما يوشح به كل امر ذى بال حمد من تجلى ذاته بنوره الخ, and is divided into a muḥaddimah, six maḥṣads, and a khātimah, viz.:

المقدمة في وجوب معرفة النفس.

المقصد الأول في تحقيق ماهية النفس و بيان قواها.

المقصد الثاني في خيرات النفس و ضرورها.

المقصد الثالث في ان النفس لا تفسد و يفساد البدن.

المقصد الرابع في ان النفس كانت عاقلة (موجودة عالمة) قبل التعلق.

المقصد الخامس في بيان التناسخ.

المقصد السادس في بيان احوال النفوس بعد المفارقة.

الخاتمة في الوصية.

10. *Persian*: Risāla-i-ijāz-alḥikmat (رساله ايجاز الحكمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abū 'Ali Ibn Sinā (Avicenna), who died A. H. 428 (A. D. 1037). Beginning, on fol. 83^b: الحمد لله رب العالمين. . . . بدانکه اين مختصریست که در علم حکمه مبين و مرهن شده است الخ.

11. *Arabic*: A short anonymous treatise, styled

12. *Persian*: Sharḥ-alkāṣīdat-alkhamriyyat alfarīdiyyat (شرح القصيدة الخمرية الفارسية), a Persian com-

mentary on the wine-*kaşidah* of 'Umar Ibn-alfarid, who died A. H. 632=A. D. 1235 (see No. 1811 above), by 'Ali bin Shihâb of Hamadân, who died A. H. 786 (A. D. 1385). Beginning, on fol. 85^b: *حمد اعمّ و ثناء اتمّ: حضرت ودودی را که صفاء مودت و وفاء محبت را تاج و طوق جانها الخ*. The proper title of this commentary is *مشارب الاذواق*, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic *kaşidah*, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'il al-Maulawî al-Ankîrawî, who died A. H. 1041 or 1042=A. D. 1631-1633, is noticed).

13. *Arabic*: *Raudat-alnâzir* (روضه الناظر), a mystical treatise by an anonymous author, beginning, on fol. 92^a: *الحمد لله الذى لا يواطب على مناهج الرشاد الا: بهدايته الخ*. Dated A. H. 1059 (A. D. 1649).

14. *Persian*: *Tarjuma-i-madârij-alkamâl* (ترجمه مدارج الكمال), another copy of Afşal-aldin Kâshî's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97^b, the same as there; the chapters are called here *كشايش*. Dated A. H. 1059.

15. *Persian*: *Rahanjâmnâma* (ره انجم نامه), another copy of the treatise on consciousness and cognition by Afşal-aldin Kâshî, see No. 1921, 6 above. Beginning, on fol. 106^b, the same as there. The three *گفتار* are headed here: (1) *در آگهی دادن از وجود خود و صفات*; (2) *در آگهی دادن از علم و آگهی که چیست*; (3) *در آگهی دادن از فائده و منقبت آگهی و علم*. Dated in the same year, A. H. 1059, at Haidarâbâd.

16. *Persian*: *Tarjuma-i-sizdah faşl-i-Idris* (ترجمه سیزده فصل ادریس), another copy of the Persian translation of Hermes Trismegistus' (*وهو ادریس التبی*) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112^b: *ترجمه فصل اول از جمله سیزده: فصل از سخنان هرمس الخ*.

17. *Arabic*: A short tract without a title by Yûsuf bin Barakah, beginning, on fol. 123^b: *احمد من وهب عنایتة والطافه بخلق الخ*.

18. *Arabic*: An anonymous treatise on 'the basis of knowledge,' *Risâlat fi tahkik maudû'al-ilm* (رسالة فى تحقيق موضوع العلم), beginning, on fol. 124^b: *الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد سيد المرسلين وآله الطيبين وبعد فهذه الخ*.

19. *Persian*: *Latâ'if-altauhid fi gharâ'ib-alfarid* (لطائف التوحيد فى غرائب التفريد), a short Şûfic treatise by Shaikh Sa'd-aldin Muhammad Hummû'i, who died A. H. 650=A. D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755^a; iii. p. 1095^a), beginning, on fol. 129^a: *الحمد لله وبعد اين رساله ايست: موجز در امور الهيّت نوشته شده از براى عارفان الخ*. Another copy of this treatise is found in No. 1298, 21 of the Bedleian Catalogue.

20. *Arabic*: A short treatise without a title by Shaikh Najm-aldin Kubrâ, the spiritual guide of Sa'd-aldin Hummû'i, who died A. H. 618 (A. D. 1221), see

the *Safinat-alauliyâ*, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130^a: *الطرق الى الله بعدد انفس الخ*. *Şûfic* treatises in Persian by the same Shaikh are *صفة الآداب*, see Rieu ii. p. 836^a, No. XI; *كافية لطالب الحق*; W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the *فوائح الجلال* is particularly noteworthy, see G. Flügel iii. p. 332; H. Khalfa iv. p. 466, No. 9207; *Notices et Extraits*, xii. pp. 356 and 416, etc.

21. *Arabic*: An anonymous treatise on Şûfism: *Risâlat marmûzat fi-altaşawwuf* (رسالة مرموزة فى التصوّف), beginning, on fol. 131^a: *هذه منافذ عجيبة ومناقشات غريبة ومرموزات شريفة ومناجات وافية ونصائح شافية الخ*.

22. *Arabic*: *Sharh Sharh-alzaurâ* (شرح شرح الزوراء), a supercommentary on the Arabic treatise *الكاشفة* of the *معاد*, by Kamâl bin Muhammad bin Fakhr bin 'Ali of Lâr, compiled A. H. 918 (A. D. 1512). Beginning, on fol. 136^b: *الحمد لمن هو محمود بلسان كل حامد بل يرجع الى جناب كبريائه جميع المحامد الخ*. Dated at Haidarâbâd, A. H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian*: A metaphysical tract on the categories of beings, styled here *رساله در علوم حكيمى*, but more correctly, according to Rieu ii. p. 833^b, last line: *Risâla-i-aksâm-i-maujudât* (رسالة اقسام موجودات), by the great Naşir-aldin Tûsî, see above, Nos. 1807-1810. It begins here, on fol. 161^b: *قال مولانا سلطان الحكماء: نصير الملة والدين نعمة الله بالرحمة والتزوان نوع اول اندر قسمت موجودات و اقسام آن بنزدك علما از دو گونه است الخ*.

24. *Persian*: *Risâla dar iştilâhât-i-şûfiyyah* (رساله در اصطلاحات صوفيه), a short treatise on Şûfic terminology, by Shaikh Mahmûd of Shirâz (see *Haft İklim*, No. 210, col. 394 in this Cat.), in twelve *faşls*, beginning, on fol. 169^a: *سپاس بى قياس خداوند عالم راست که: بحسبت خاتم رسل وجود عالم و آدم از پرتو فيض الخ*.

25. *Arabic*: A short piece from the eighth *makâlah* of Muhyî-aldin aljilânî's *فتوحات* (or *الغيب*), see above, No. 1795, on fol. 171^a.

26. *Arabic*: *Risâlat fi tafsil-almash'atain wa tafsil-alsâ'adatain* (رساله فى تفصيل المشأتين و تفصيل السعادتين), by Shaikh Abû-alkâsim al-Râghib of Işfahân, who died A. H. 502 (A. D. 1108, 1109). It begins, on fol. 172^b: *الحمد لله الذى ارسل بالنبوة عبده: و علمناه على لسانه حمده و رغبتنا به فيما عنده الخ*, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, *Arabic Cat.*, p. 238^b (No. 824); comp. H. Khalfa ii. p. 383, where the word *تفصيل* is replaced by *تفسير*. Two

of the most important works of Rāghib Iṣfahānī are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الأدباء ومحاورات الشعراء والبلقاء and the ذريعة إلى مكارم الشريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled رموز الذريعة من كنوز الوديعه, is described (see another copy of the same in Rieu, supplement, pp. 105 and 106).

27. *Persian*: Sharḥ-i-khuṭbat-albayān (شرح خطبة خلاصة الترحمان في تأويل البيان), with its full title: خطبة البيان, by Muḥammad bin Maḥmūd Dihdār, with the takhalluṣ Fānī, who died A. H. 1016 (A. D. 1607, 1608), see Rieu ii. p. 816^a, iii. p. 1094^b; and A. Sprenger, Catal., p. 393. It begins, on fol. 194^b: الحمد لله الذي خلق الانسان علمه البيان المتان ذى الاحسان الذى كل يوم هو فى شان الخ. Dated A. H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455-457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7-13 and 15.

28. *Arabic*: A commentary on Ibn Sinā's ḳaṣīdah on the union of body and soul, usually called القصيدة العينية, by Sadīd al-simnānī, beginning, on fol. 233^a: الحمد لله العلى الجبار العزيز القهار الذى انشاء الجواهر العقلية. On this ḳaṣīdah, which has found many commentators, comp. H. Khalfā iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ سينا; another commentary on the same by Mullā 'Abd-alwājid (or alwāhid) bin Mnḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sinā, comp. the introduction to Landauer's 'Psychologie des Ibn Sinā,' in Z. D. M. G. 29, p. 335 sq.

29. *Persian*: Short extracts from Shaikh 'Abdallāh Muḥammad al-Auṣārī's (see No. 1778 above) various treatises, as اسرار نامه, الهى نامه, and other writings in prose and verse, beginning, on fol. 241^a: باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح الخ. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian*: Maṭālī'-albayān (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853, p. 20 sq.), by a certain Ṭāhir bin 'Alī, beginning, on fol. 244^b: تحف تحايه تقديس و تعجيد و طرف هدايه تنزيه و تقديس كه طويبان شكرخاى رياض بهشت الخ. Some miscellaneous hits of writing, without any value, on ff. 250^a and 252^a; an index of the thirty treatises, contained in this copy, on fol. 251^a.

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'liq, the last pages by other hands in Shikasta; only ff. 172-239 are in straight lines, 20 in a page; many little injuries throughout; size, 11½ in. by 7½ in.

1923

A *fiṭh* collection of mystical treatises, traditions, prayers, tales, etc., by eminent Ṣūfīc Shaikhs. This collection, which is incomplete at the end, contains:

1. ذکر خواجه خواجه جهان خواجه عبد الخالق عجدوانی. A biographical account of the great Saint Khwājah 'Abd-alkhāliq of Ghujdawān (near Bukhārā), who was a pupil of Khwājah Yūsuf of Hamadān, and died A. H. 575 (A. D. 1179, 1180), see Safinat-alauliyā, No. 76 (col. 283 in this Cat.); Haft Iklim, No. 1486 (ib., col. 490); Rieu ii. p. 862^a, etc. Beginning, on fol. 1^b: آن شیخ علی الاطلاق و آن قطب باستحقاق آن پیرارباب ذوق و آن پیشرو اصحاب شوق الخ. This account appears to be different from a similar one, noticed in Rieu, loc. cit.; the chief work of 'Abd-alkhāliq is a book of precepts, styled وصیت نامه or وصایا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذکر بعضی احوال و اقوال خانواده خواجهگان و بیان روش و طریقت ایشان تخصیص خدمت خواجه بهاء الدین و اصحاب ایشان الخ معلوم شد كه الخ. Short notices on the Nakshbandī order and especially on Bahā-aldīn Naqshband (died A. H. 791 = A. D. 1389, see above, No. 1851) and his companions, beginning on fol. 16^b.

3. رساله قدسیه حضرت خواجه محمد پارسا, i. e. the sayings of Shaikh Bahā-aldīn Naqshband, collected by Khwājah Muḥammad Pārsā, who died A. H. 822 (A. D. 1420), see Nos. 1855 and 1920, 1 above, and entitled انفاص قدسیه or رساله القدسیه النقشبندیّه. Beginning, on fol. 17^b: حمد و ثنای بى منتها و شکر و سپاس بى اندازه حضرت پادشاهی را جل ذکره كه الخ. For other copies of the same treatise and Jāmi's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4. An Arabic tradition of Ibn Mas'ūd, عن ابن مسعود, قال جاء رجل الى رسول الله الخ, رضى الله عنه, beginning, on fol. 51^b.

5. Short extract from the writings of 'Ubaid-allāh (نقل من خط شريف حضرت حقائق پناهی خواجه عمید الله), i. e. Khwājah Ahrār, who died A. H. 895 (A. D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55^a.

6. Short extract from the writings of Khwājah Pārsā (من کلام حضرت خواجه پارسا), see No. 3 in this copy, on fol. 55^a.

7. A tract, styled مقدمه جامع اللم, on fol. 55^b.

8. A remark by Shaikh Ahmad Anjām (شيخ الاسلام), احمد انجام گفت الخ, on fol. 56^a.

9. Short report on Bahā-aldīn Naqshband (see Nos. 2 and 3 in this copy), taken from the جمع ميز (نقل از جمع ميز) and beginning, on fol. 56^a: ميفرودند بعضی چنين نقل میکنند كه حضرت خواجه بهاء الدین الخ.

10. رسالة انسيّة حضرت مولانا يعقوب چرخى, the Şûfic tract *Unsiyyah*, by Maulânâ Ya'kûb Çarkhî, one of Bahâ-aldin Naqshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56^b: حمد و ثناء مبدع ارض و سما را الخ.
11. A short tract, beginning, on fol. 77^b: كيمياء سعادت سعد از بزرگان صحابه بوده است گفت يا رسول الله دعا كن الخ.
12. Short extract from the writings of Shaikh Rukn-aldin 'Alâ-aldaulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من كلام شيخ الصمداني ركن الملة والدين علاء الدولة السمناني), on fol. 79^a.
13. رسالة والديّة حضرت خواجه عبيد الله, another treatise by Khwâjah Ahrâr (see No. 5 in this copy), beginning, on fol. 79^b: الحمد لله الاحد بذاته و كبريائه الخ. الواحد بصفاته و اسمائه الخ.
14. رسالة مناجات حضرت خواجه عبد الله انصاري, the genuine *Munâjat* of Shaikh 'Abdallâh Anṣarî, see No. 1779 above, beginning, on fol. 88^b: اي زردت بيدلانرا بوى درمان آمده الخ.
15. A second رسالة مناجات, by the same, on fol. 97^a.
16. A third رسالة مناجات, on fol. 101^a.
17. مسبّعات عشر قبل از طلوع و قبل از غروب بايد فاتحه وقل, ten *Musabba's*, to be recited before sunrise and sunset; beginning of the first, on fol. 104^b: اعوذ بربّ الناس الخ.
18. An anecdote of Shaikh Abû-alḥasan Kharakânî, who died A.H. 425 (A.D. 1033), see *Safinat-alauliyâ*, No. 67, col. 282 in this Cat. (نقلست از حضرت شيخ), on fol. 110^a.
19. An anecdote of 'Alâ-aldaulah Simnânî, see No. 12 in this copy (منقولست از حضرت شيخ ركن الدين), on fol. 110^b.
20. *Risâla-i-Sharifah* (رسالة شريفة), a Şûfic tract by an anonymous author, beginning, on fol. 111^b: الحمد لله ربّ العالمين . . . بدان اي دوست خداى الخ.
21. Another tract with the same title, beginning, on fol. 117^a: بدان اي طالب صادق الخ.
22. A third one with the same title, beginning, on fol. 121^b: الحمد لله الذى علم الانسان الخ.
23. A short treatise without heading, beginning, on fol. 130^b: اگر پرسند که کفر چیست بگو انکار همه حقها الخ.
24. رسالة لوائح حضرت ملا جامى, *Jâmi's Lawâ'ih*, see above, Nos. 1357, 15; 1358, 2; 1368-1373; beginning, on fol. 131^b: سبحانك لا احصى ثناء عليك كيف الخ.
25. رسالة از حضرت مولانا محمد قاضى, a treatise by Maulânâ Muḥammad Kâḍî, the disciple and Khalifah

- of Khwâjah Ahrâr, and author of the سلسلة العارفين (see H. Khalfa iii. p. 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167^b, and ii. p. 859^b (where an account of his life is noticed). Beginning, on fol. 154^b: شكرو سپاس مرخالقى را كه هژده هزار عالم را بيافريد الخ.
- This treatise is followed by some prayers (نماز دعا) and short extracts, for instance, from the مفتاح الجنان (on ff. 163^b and 164^a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.
26. A prayer (نماز حاجات), on fol. 166^a.
27. Short extract from the *Inshâ* of Maulânâ Shams-aldin Muḥammad Asad (من انشاء مولانا شمس الدين), on fol. 167^a.
28. A مناجات, beginning, on fol. 167^a: اي اول بى آغاز الخ.
29. A second مناجات, beginning, on fol. 168^a: احدا اصدا معبودا الخ.
30. Anecdote from the book 'Unwân-aldin (نقل از) حضرت (كتاب عنوان الدين), beginning, on fol. 168^b: خواجه ابو بكر ققال روايت ميكند الخ.
31. Anecdote of Shaikh Abû-alḥasan Kharakânî (منقولست از حضرت شيخ ابو الحسن خرقانى), see No. 18 in this copy, on fol. 169^a.
32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعاى معروف كرخى حاجبة), who died A.H. 200 (A.D. 815), see *Safinat-alauliyâ*, No. 27, and *Haft Iklim*, No. 38, coll. 277 and 383 in this Cat., on fol. 169^b.
33. A tradition of the Imâm Abû Ḥanîfah of Kûfah, who died A.H. 150 (A.D. 767), see *Safinat-alauliyâ*, No. 21, col. 277 in this Cat. (نقلست از امام اعظم), on fol. 169^b.
34. An anonymous treatise, beginning, on fol. 170^b: بدان اسعدك الله فى الدارين كه روش خاندان خواجه عبد الخالق غجدوانى الخ, see No. 1 in this copy.
35. Useful remarks, culled from *Jâmi's* works (من فوائد حضرت مولانا عبد الرحمن جامى), on fol. 172^b, followed by some invocations (دعا).
36. A tradition of the Imâm Ja'far Ṣâdiq, who died A.H. 148 (A.D. 765), see *Safinat-alauliyâ*, No. 10, col. 276 in this Cat. (منقولست از حضرت امام جعفر), on fol. 174^b.
37. رسالة تكمله خدمت مولانا عبد الغفور, the *Risâla-i-takmilah*, by Shaikh 'Abd-alghafûr Lâri, *Jâmi's* disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of *Jâmi*, copies of which are described in Rieu i. p. 351^a; *Bodleian Cat.*, No. 958 (comp. also *ib.*, No. 960); and *W. Pertsch*, Berlin *Cat.*, p. 560. Beginning, on fol. 184^b: بسم الله الرحمن الرحيم و به نستعين، تيمنا بذكره الاعلى و حمدا لله تبارك و تعالى الخ.

38. طریق یافتن شب قدر منقولست از حضرت شیخ

طریق یافتن شب قدر منقولست از حضرت شیخ، ابو الحسن خرقانی 'how to find the شب or night of predestination' (see Súrah 97), according to Abú-alhasan Kharakâni, see above, Nos. 18 and 31, on fol. 206^b.

39. A story (حکایت), dealing with an episode in Muḥammad's life, incomplete at the end. Beginning, on fol. 207^b: پیر زنی پیش حضرت رسول علیه السلام. آمد گفت الخ. The story breaks off on fol. 230^b. The last two leaves are filled, by another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced; the right order of ff. 121-124 is: 121, 123, 122, 124; and of ff. 174-216: 174, 184, 177-183, 175, 176, 185-198, 208-215, 199-207, 216.

Slight injuries on many pages. Worm-eaten. No date.

No. 716, ff. 232, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

1924

A sixth collection of mystical treatises.

Contents:

1. Marghûb-alkulûb (مرغوب القلوب), another copy of the famous mathnawî on ascetic and mystical science, which was composed A. H. 757 (A. D. 1356), see above, No. 1765, 10, and Nos. 1840 and 1841. Beginning on fol. 1^a.

2. A letter of Khwâjah Mu'in-aldin Sijzi Āshī (see No. 1869, VIII above) to Khwâjah Kuṭb-aldin Bakhtiyâr, his great disciple and Khalifah (who died in the same year 633 = A. D. 1235, see Safinat-alauliyâ, No. 112, etc.). Beginning, on fol. 8^b: کتابتی که حضرت خواجه معین الدین بحضرت خواجه قطب الدین نوشته اند برادر خواجه قطب دهلی ارشادک الله تعالی الخ.

3. Risâla-i-shuhûdiyyah (رساله شهودیّه), a mystical tract by Shaikh Şâdiq Muḥammad Fath-allâh alḥanafî alĀshī. Beginning, on fol. 16^a: الحمد لله الذى بدأ جماله فى كل ما بدأ و هو الاول والاخر والظاهر والباطن الخ.

4 and 5. Two anonymous mystical tracts on ff. 24^a and 30^a respectively, the first of which begins: بدانکه مصنف رحمه الله عليه پیش از شروع در ذکر کتب و ابواب ابتدا کرد بحديث الخ.

6. Part of a Sharḥ-i-marâtib-i-sirr (شرح مراتب سرّ), on fol. 32^b, beginning: هو الموجود اوست موجود نه غیر او تأکید اوست آنکه میگوید الخ.

7. A mystical tract, defective at the beginning, on fol. 50^a; it opens abruptly thus: و نیز خدمت سید و السادات مدّ ظلّه فرموده الخ.

8. Risâla-i-tafsir-i-sûra-i-wa'ltini (رساله تفسیر سوره), a Persian commentary on the ninety-fifth Súrah, by Jalâl Muḥammad Thânisari, the son of Kâdi Maḥmûd, who died A. H. 989, Dhû-alhijjah (A. D. 1582, Jan.), see Safinat-alauliyâ, No. 119, and Sawâṭi-

alanwâr, No. 31, coll. 287 and 337 in this Cat. Beginning, on fol. 55^a: والّٰیمن والّٰزیتون وطور سینین و هذا البلد الامین الخ.

9. Sharḥ-i-âmantu billâhi (شرح آمنت بالله), a commentary on the words آمنت بالله (I believe in God = Pers. ایمان آوردم بخدائی), by Shaikh Burhân of Burhânpûr. Beginning, on fol. 66^a: الحمد لله رب العالمین والعاقبة للمتقین هو الاول والاخر والظاهر والباطن الخ.

10. Risâla-i-shaukiyyah (رساله شوقیّه), a treatise, در بیان گریه عام و خاص, by Shaikh Abû-alma'âlî. Beginning, on fol. 75^b: حمد و ثناء متکاتره مر محبوب حقیقی و مطلوب ازلی را که الخ.

11. A Persian translation of a part of the Arabic work Risâlat-majma'-albahrain (رساله مجمع البحرين), by Rukn-aldin bin 'Abd-alkuddûs (or alkaddûs) alḥanafî alĀshī (who was born A. H. 897 = A. D. 1492, see Sawâṭi'-alanwâr, No. 30, col. 336, ll. 13 and 12 ab infra, in this Cat.), treating of the دائره وجود و منازل بعد حمد: 86^b: نزول و معارج عروج محمودی که از ابتداء ظهور موجودات تا انتهایش دائره تجلیات کمالات اوست الخ.

12. A short extract from the commentary of Nizâm-aldin Thânisari (the nephew, son-in-law, and Khalifah of Jalâl Thânisari, see above, and comp. Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat., where his death is fixed in A. H. 1035 or 1036 = A. D. 1626 or 1627), on Imâm Aḥmad Ghazâlî's (died A. H. 517 = A. D. 1123) رساله التّصوّف, entitled Baḥr-altaṣawwuf (بحر التّصوّف), on fol. 98^a. It consists only of two pages, and gives a few explanations of the fifty-seventh faṣl of that work, عشق تحقیق.

13. A few tracts, the first of which, on fol. 99^a, begins thus: قال الشیخ الكامل المکمل الواصل الموصول. نجم الدین الکبری الخ. On Shaikh Najm-aldin Kubrâ, see No. 1922, 20 above.

14. Nûr-ahudâ (نور الهدی), a treatise, در بیان حقائق عالم و ماهیت آن, by 'Abd-alkuddûs (or alkaddûs) bin Ismâ'il bin Şafi alḥanafî (see above, No. 1873). Beginning, on fol. 107^a: حمد بیعدّ مر ذاتی را که جز او موجود نیست چنانکه گفته الخ.

15. A short fragment: شغل آورد و برد بر طریقه قادریّه, from Dârâ Shukûh's (see No. 647 above) Risâla-i-haḳḳ-numâ (رساله حقّ نما), on fol. 114^a.

16. Kurrat-ala'yun (قُرتة الأعین), another mystical treatise by 'Abd-alkuddûs bin Ismâ'il bin Şafi alḥanafî (comp. No. 14). Beginning, on fol. 115^a: سپاس و ستایش مر خدا را که موجودات را مظهر وجود پاک خود گردانید الخ.

17. A short treatise in Turkish, on fol. 161^b.

18. Two other anonymous tracts in Persian, on ff. 163^b and 167^a.

19. A mystical treatise without title by one of Muḥammad Ghazâlî's (see above, No. 1781) pupils.

الحمد لله رب العالمين والصلوة : 169^b Beginning, on fol. 169^b : والصلوة على رسوله محمد وآله اجمعين، بدانکه یکی از تلمیذان خواجه امام اعظم مقتدای عالم حجة الاسلام محمد غزالی قدس الله روحه الخ.

20. کلمه چند از روی نصیحت در سلوک. by Miyân Dûst Muḥammad (who may be identical with Shaikh Dûst Muḥammad Şûfi Lâhûri, a Khalifah of Nizâm-aldin bin 'Abd-alshakûr alâishti, see Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat.). Beginning, on fol. 177^a : الحمد لله الذى نور قلوب العارفين بنور معرفتك (? معرفته) و ابقا وجود العاشقين الخ.

21. A letter (مکتوب) on mystical subjects by Mu'in-aldin, addressed (like No. 2) to Khwâjah Kutb-aldin of Dihli. Beginning, on fol. 185^b : دوست همراز اهل يقين برادر خواجه قطب الدين دهلى ارشدك الله رب العالمين از فقير معين الدين چند نکتهای وحدت و زندهای هدایت الخ.

22. Grammatical fragments in Persian, on ff. 184^a, 193^a, and 193^b, without beginning or end.

23. Part of a treatise, styled Anwâr-i-hikmat (انوار حکمت), by the Imâm Muḥammad Ghazâlî (see above, No. 1792). Beginning, on fol. 194^a : الحمد لله الذى نور مصابيح القلوب بانوار حکمته وزين بستامين الارواح بزهار نعمته الخ. Other copies of this treatise are noticed in the Bodleian Cat., No. 1246, and Rieu ii. p. 830^b, No. XX.

24. فصل در بیان ذکر صبح و شام, on morning and evening devotion, on fol. 201^a.

25. Some miscellaneous poetry and prose (mostly letters), on ff. 206^b-241^b. It begins with ghazals by Thâkib (ثاقب), that is Hûsain Thâkib, the paternal uncle of Mir Muḥammad Zamân Râsikh (who died A. H. 1107 = A. D. 1695, 1696).

26. A tract in Arabic, on fol. 242^b.

27. A treatise on the fourteen خانواده, the various families or spiritual orders (see col. 322 in this Cat.). Beginning, on fol. 257^b : حضرت خواجه حسن بصرى رضی الله عنه فرموده اند که حقیقت دست بیعت و مذکور چهارده خانواده که از کجا ظهور شده است الخ.

28. Some other tracts and scattered poetry; the first tract begins, on fol. 265^a, thus: وصیت نامه که از مکّه معظم و مکرم صادر شده بود اینست نامه نامی و صحیفه کرامی وصیت نامه الخ. This is no doubt one of the versions of the alleged 'last will' of Muḥammad, see, for instance, Rieu ii. p. 851^a, II; W. Pertsch, Berlin Cat., p. 143, No. 2, etc. The second is styled صرف عاشقان, beginning on fol. 268^a (mostly mathnawi-baits); at the end some lyrical poems by Taufî (probably Maulânâ Taufî of Tabriz, who is quoted in the Makhzan-algharâ'ib, No. 1456, col. 348 in the Bodleian Cat.).

No. 449, ff. 275, written by many different hands; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1925

A seventh collection of Şûfic treatises, partly in Persian, partly in Hindûstânî.

1. رساله در بیان واحدیت . . . در بیان اطلاق موجودیت حقیقت مطلق حق, in Persian, by Muḥammad 'Abd-alḥaḳḳ, a disciple of Muḥammad Naşir-aldin Shams-alḥaḳḳ, on ff. 184^a-198^a. Beginning: الحمد لله الذى اول الخلق و آخره الخ.

2. Some questions and answers on mystical topics, in Hindûstânî, on ff. 198^b and 199^a.

3. رساله در بیان ثبوت الحق و غیره, by an anonymous author, in Persian, on ff. 199^b-206^a. Beginning: الحمد لله . . . اما بعد فقیر حقیر عاصی اسیر الخ.

4. رساله ثبوت التوحید, in Persian, on ff. 206^a-208^a. Beginning: الحمد لله . . . بدان ای عزیز کسی که توحید حق سبحانه و تعالی را ثبوت نماید الخ.

5. رساله ثبوت البعث, in Persian, on ff. 208^a-209^b. Beginning: حمد و ثنای مر حضرت قادر بیچون الخ.

6. رساله ذات الحق فرموده شاهوار است از راه شریعت و طریقت بموجب قال الله, in Persian, on ff. 209^b-213^b.

7. رساله سؤال و جواب شاهوار است در باب حضرت آدم و ثبوت توحید الخ, in Hindûstânî, on ff. 214^a-216^a.

8. رساله چهار پیر خودا (? خورا) خانواده (these four chief Pirs are 'Alî, Ḥasan Başri, Ḥabib-'ajamî, and 'Abd-alwahîd), or rather خانواده خانواده (the fourteen spiritual orders, see No. 27 in the preceding copy), according to the last words of the tract, again بموجب فرموده شاهوار, in Hindûstânî, on ff. 216^a-220^a. Should the royal or princely command in Nos. 6-8 and in Nos. 10 and 11 below refer to the prince Dârâ Shukûh?

9. رساله ثبوت المذهب, according to the Imâm Ja'far Şâdiq, in Persian, on ff. 220^b-224^b. Beginning: حمد و ثنای که آن حق سبحانه و تعالی الخ.

10. بموجب فرموده شاهوار, رساله ظهور اسم الله, in Hindûstânî, on ff. 225^a-227^a.

11. Another treatise, by the same order, on similar topics in questions and answers, without any title, in Hindûstânî, on ff. 227^a-231^a.

12. A third treatise of the same character, styled سؤال و جواب سری و مهري, in Hindûstânî, on ff. 231^b-232^b.

13. A similar tract, without title, with a few questions and answers at the end, in Hindûstânî, on ff. 233^a-253^a.

14. Hindûstânî verses and another series of questions and answers, in the same language, on ff. 253^b-257^a.

15. مراتب الوجود, in Persian, by Muḥammad Nûr-aldin al-khalifah, of Shirâz (the nephew of Abû-alfadl, editor of his uncle's private correspondence, the letters of the poet Faiḏî, etc., see above, Nos. 287 and 1479), on the terminology of Şûfis (ارباب ذوق و شهوت) in the doctrine of the توحید, in two defective portions,

on ff. 257^b-266^b and 182^a-183^b. Beginning: الحمد لله الذى لا اله الا الله الاحدى الخ

Other fragments, as well as questions and answers on Šūfic topics, mostly in *Hindūstāni*, on fol. 181 and the margin of ff. 181-183, 199^b-232^b, and 257^b-266^b.
Bibliotheca Leydeniana.

No. 2484, ff. 181-266, ll. 12-16; written in Shikasta by various hands; size, 8½ in. by 4¾ in.

1926

Two treatises on Šūfism.

1. A short anonymous tract on the mystic road (سلوك وطريق حق و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277^b: بسم الله الرحمن الرحيم و بحمده اتوصل الى الحق المبين والصلوة على رسوله اما بعد فاعلموا اخواني فى الدين واصحابى فى سلوك طريق اليقين الخ

2. كتاب شيخ الطالبين, advices of a Pir (designated here in a vague manner as يك پير كامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murid, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Bāyazīd bin 'Abdallāh Kāḍi al-anṣārī, and beginning, on fol. 283^a: الحمد لله رب العالمين حكايت بيان كرده است بوقتى يك طالب اعرابى يعنى صحرا نشين و صاحب يقين الخ

No date. College of Fort William, 1825.

No. 2332, ff. 277-300, ll. 15; Nasta'liq; size, 7¾ in. by 4¾ in.

1927

Miscellanies relating to the Šūfic doctrine.

Ff. 1-4^a: a Šūfic tract, in size much smaller than the main portion of the MS. and only by chance bound up with it, 8 in. by 4¾ in., beginning: بر خاطر فياض و طبع نقاذ ارباب فهم و دانش پوشيده نماند كه اصحاب مكاشفات و مغائبات بحكم اطلاع بر بعضى الخ

Ff. 5^a-6^a: another tract of similar contents, beginning: ابتدا كنم بنام خداوند بزرگ الخ. On the margin of fol. 5^a a short treatise on the nature and وجود ممكنه و وجود ممكنه.

Fol. 6^b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7^b: on the four qualities which entered into Ādam at his creation, viz. 'reason,' عقل, 'bashfulness,' شرم, 'love,' مهر, and 'patience,' صبر; the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9^b-29^b: a Šūfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائره:

دائرة اول در احديت و واحدت و وحدت و اعتبار وجود و علم و شهود و نور و تجلى و تعيين اول

دائرة دوم در ظاهر وجود كه وجوب وصف خاص اوست و ظاهر علم كه امكان از لوازم اوست و برزخيت ثانی كه حقيقت انسانيت است كه آن برزخيت بين بحر الوجوب و بحر الامكان و تعيين و تجلى ثانی

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin 'Izz-aldin Yūsuf (or 'Ādil bin Yūsuf), known as Muḥammad Shirin, i. e. Maghribi, who died A. H. 809 (A. D. 1406, 1407, see Saffinat-alauliyā, No. 355, col. 309 in this Cat.); H. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mir Ghiyāth-aldin Mansūr bin Mir Šadr-aldin of Shirāz, who died A. H. 948 or 949 (A. D. 1541-1543, see Haft Iklim, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii. p. 866^a, No. V. The commentator is Wajih-aldin 'Alawī.

Beginning: حمد بيمد و شكر بيمد سزای ذاتی كه وحدتش منشاء احدیت و واحدت الخ

Many marginal glosses.

Ff. 30^a-31^a: a tradition of Muḥammad and a tract on the creation of Ādam.

Ff. 31^b-33^b: on the funeral prayer (نماز جنازه).

Ff. 34 and 35^a: some mystic tables and circles.

Ff. 35^b-45^a: sayings and traditions of great Shaikhs, for instance, Ibrāhim-alkhawwāš (No. 199 in Saffinat-alauliyā), Ibn 'Arabī (ib., No. 60), Jalāl-aldin Rūmī, etc.; inserted in these is (on fol. 38^b) a treatise on ablution (در بيان وضو عام و خاص).

Ff. 45^b-48^a: on the meaning of كلّ ملح according to different interpretations.

Ff. 48^b-50^b: some fragments of Šūfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. در بيان نفی و اثبات: the 49th of the 3rd vol. در اثبات كشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Šūfic terms, used by Hāfiz (الفاظ مصطلح ديوان خواجه حافظ شيرازی), on ff. 53^b and 54^a. The first word is ساتی.

No. 1329, ff. 56; written by various hands in Nasta'liq; size (of ff. 5-56), 9¾ in. by 6 in.

III. TRANSLATIONS FROM SANSKRIT, HINDI, AND OTHER INDIAN VERNACULARS.

1928

Tarjuma-i-Mahābhārat (ترجمه مهابهارت).

The Persian translation of the Mahābhārata, made at the emperor Akbar's request under the auspices of his great prime-minister Abū-alfadl bin Mubārak, the author of the اکبرنامه and آئين اكبرى (see Nos. 235-270 above), the شيخ ابو الفضل and مكاتبات علامى (see Nos. 271-287 above), the عيار دانش (see Nos. 767-

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754^a), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title *زمنامه* or 'book of wars,' in A. H. 990 (A. D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alkâdir Badâ'ûni, author of the *منتخب التواريخ* (see Nos. 233 and 234 above), and collaborator in the *تأریخ الفی* (see Nos. 110-118 above); Ibn 'Abd-allatîf alhusainî, known as Nakibkhân; Muḥammad Sulṭân Thânisarî; and Mullâ Shiri. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badâ'ûni himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896-1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii. p. 110. At any rate, Abû-alfadl wrote his very important introduction to the whole work in A. H. 995 (A. D. 1587); his brother, the poet Faidî (see Nos. 1464-1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A. H. 997, 1st of Rabi'-alawwal=A. D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dârâ Shukûh, and by Hâjî Rabi 'Anjab (who flourished about A. H. 1157=A. D. 1744, see Rieu ii. p. 711^a). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled *فصل*, a few *دفتر*.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834-1839; by Protap Chandra in four vols., ib., 1883-1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863-1870; English translations by Pratapa Chandra Ray, Calcutta, 1893-1896 (still in progress), and by M. N. Dutt (Parts I-VIII), ib., 1896. On the different redactions of the Mahâbhârata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii. 494.

The first volume (No. 1641) contains:

Abû-alfadl's preface, on fol. 1^b, beginning: ای هژده هزار عالم از شوق تو مست الخ

Parva I (this title is wrongly prefixed to the preface on fol. 1^b), on fol. 18^b, beginning: راویان اخبار هندوستان در کتب خود چنین نوشته اند الخ

Parva II (styled *فصل*), on fol. 132^b.

Parva III (styled *دفتر*), on fol. 180^b.

The second volume (No. 1642) contains:

Parva IV (styled *فصل*), on fol. 1^b, dated the 11th (or 15th?) of Sha'bân, A. H. 1187 (here wrongly called the thirteenth year of Shâh 'Ālam's reign, instead of the fifteenth)=A. D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38^b.

Parva VI (styled *دفتر*), on fol. 134^b, dated the 22nd

of Jumâdâ-alawwal, A. H. 1185 (here called the twelfth year of Shâh 'Ālam's reign, instead of the thirteenth)=A. D. 1771, Sept. 2.

Parva VII (styled *فصل*), on fol. 366^b.

The third volume (No. 1643) contains:

Parva VIII, on fol. 1^b.

Parva IX, on fol. 46^b.

Parva X, on fol. 76^b.

Parva XI, on fol. 82^b.

Parva XII, in two fasls, on ff. 92^b and 194^b; dated the 7th of Rajab, A. H. 1184 (A. D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled *فصل*.

The fourth volume (No. 1512) contains:

Parva XIII, on fol. 1^b, dated the 14th of Jumâdâ-alawwal, A. H. 1184 (correctly called the twelfth year of Shâh 'Ālam's reign)=A. D. 1770, Sept. 5.

Parva XIV, on fol. 160^b, dated the 13th of Şafar in the same year=A. D. 1770, June 8.

Parva XV, on fol. 334^b.

Parva XVI, on fol. 380^b, dated the 11th of Sha'bân, A. H. 1185 (here correctly called the thirteenth year of Shâh 'Ālam's reign)=A. D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400^b (styled *فصل جان*, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. *حسان پر*), and on fol. 408^b (styled correctly *فصل مهاپرستان*, the Sanskrit Mahâprasthâna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bân, A. H. 1184 (A. D. 1770, Nov. 28).

Parva XVIII, on fol. 415^b.

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 19; size, 11½ in. by 7½ in. No. 1642, ff. 426, ll. 19; size, 11½ in. by 7½ in. No. 1643, ff. 467, ll. 19; size, 11½ in. by 7½ in. No. 1512, ff. 421, ll. 19; size, 11½ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nasta'liq; but many smaller portions are supplied by other hands, partly even in careless Naskhî, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahâbhârata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1^b-8^b, the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Ālamgir's reign, i.e. A. H. 1099 (A. D. 1688), by a Kâyath in the service of Nawwâb Shâyistakhân, Basant Râe, son of Kâsîrâm bin Râemal, which is noticed in Rieu i. p. 58^a.

Abû-alfadl's preface begins on fol. 9^b. All the Parvas are called *فصل*.

Parva I, on fol. 18^b; II, on fol. 83^a; III, on fol. 103^b; IV, on fol. 153^a; V, on fol. 169^b; VI, on fol. 206^b; VII, on fol. 233^b; VIII, on fol. 269^a; IX, on fol. 299^a; X, on fol. 314^b; XI, on fol. 317^b; XII (here divided into three fasls), first fasl on fol. 325^b, second on fol. 367^b, third on fol. 385^b; XIII, on fol. 539^b; XIV, on fol. 617^b; XV, on fol. 689^b; XVI, on

fol. 706^b; XVII, on fol. 711^a; XVIII, on fol. 712^b. A part of fol. 54^a and the whole of ff. 168, 323 and 324, 374^a, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins); in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bâb-allâh (a wakil of the East India Company), Faiḍ-allâh Munshi and others, and finished the 12th of Jumâdâ-althâni, A. H. 1188 (the sixteenth year of Shâh 'Âlam's reign) = A. D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins.

No. 2517, ff. 714, ll. 27; large Nasta'lik, by different hands; size, 16 $\frac{3}{8}$ in. by 10 $\frac{1}{2}$ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1^b, with Abû-alfadl's preface.

Parva I, on fol. 7^b; II, on fol. 53^b; III, on fol. 65^b; IV, on fol. 102^b; V, on fol. 111^b; VI, on fol. 155^b; VII, on fol. 168^b; VIII, on fol. 186^b; IX, on fol. 201^b; X, on fol. 212^b (here wrongly numbered XII); XI, on fol. 214^b; XII (again divided into three fasls), *first* fasl on fol. 218^b; *second* fasl on fol. 242^b, *third* fasl on fol. 253^b; XIII, on fol. 333^b; XIV, on fol. 353^b; XV, on fol. 378^b; XVI, on fol. 388^b; XVII, on fol. 395^b; XVIII, on fol. 393^b (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled فن.

No date. The copyist is Muḥammad Aminbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 396, ll. 29; clear Nasta'lik; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7^a; worm-eaten; size, 19 $\frac{3}{8}$ in. by 12 $\frac{1}{2}$ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfadl's preface, on fol. 1^a (in a rather incomplete or abridged form).

Parva I, on fol. 5^a; II, on fol. 101^a; III, on fol. 121^b; IV, on fol. 181^a; V, on fol. 197^a; VI, on fol. 229^a; VII, on fol. 273^a. The first six Parvas are copied in the sixteenth year of Muḥammadshâh's reign (A. H. 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alka'dah, the fifth the 15th of Dhû-alhijjah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff. 384, ll. 26; Shikasta, by two hands; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1932

Another copy of the *first five* Parvas.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 26^b; II, on fol. 150^b; III, on

fol. 190^b; IV, on fol. 351^b; V, on fol. 383^b. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A. H. 1139 and 1140 (the second being dated the 14th of Rabi'-alawwal, A. H. 1119 = A. D. 1707, June 15; the fourth, end of Rajab in the same year, A. D. 1707, end of October; the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muḥammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alka'dah in the same year = A. D. 1727, July 6; the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nasta'lik, by two hands; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1933

Another copy of the *first four* Parvas.

Abû-alfadl's preface, on fol. 1^b (here styled, as is frequently done, آغاز فن اول).

Parva I, on fol. 22^a; II (in the amplified poetical paraphrase of the poet Faiḍi, see above, No. 1928, and comp. Nos. 1945-1947 below), on fol. 204^a, beginning:

سخن تازه کردم بنام الهی - که نامش بمعنی کند رهنمای

III, on fol. 243^a; IV, on fol. 375^a.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muḥammadshâh's reign, the first being dated the 7th of Rabi'-althâni (A. D. 1737, August 4); the second, the 19th of Rabi'-alawwal (A. D. 1737, July 17); the third, the 11th of Rabi'-althâni (A. D. 1737, August 8); the fourth in Rabi'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lik, partly in Shikasta; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1934

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286^b.

Abû-alfadl's preface, on fol. 1^b.

Parva I, on fol. 11^b, lin. penult.

Parva II (in the usual translation), on fol. 102^b, beginning: روایان اخبار این قصه چنین روایت کرده اند که چون کشتن و ارجن الحج

Parva III, on fol. 127^b.

Parva IV, on fol. 286^b, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 323, ll. 21-31; written by many different hands in the most various styles of Nasta'lik; size, 15 in. by 9^a in.

1935

Another defective copy of the *first three* Parvas.

Abú-alfadl's preface, on fol. 1^b.

Parva I, on fol. 13^b; II, on fol. 157^a; III, on fol. 193^b. The third Parva is incomplete at the end.

Fol. 213 is left blank, but the text is uninterrupted.

The second Parva is dated the 24th of Ramaḍān, in the fifth year of Farrukhsiyar's reign = A. H. 1129 (A. D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17; clear and distinct Nasta'lik, written throughout by the same hand; no headings; size, 12½ in. by 8¾ in.

1936

A still more defective copy of the same.

Abú-alfadl's preface, on fol. 1^b.

Parva I, on fol. 17^a, beginning: راجه جنمبچه بسریری جهت بن ابهمن بن ارجن بن راجه باند النج. Parva II, on fol. 170^b; Parva III, on fol. 209^a; this Parva breaks off already, on fol. 235^a; a part of fol. 199^b and the whole four pages from fol. 200^a to fol. 201^b are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lik, by several hands, as it seems; size, 13¼ in. by 9½ in.

1937

Another copy of the *first two* Parvas.

Abú-alfadl's preface begins here with آغاز فن اول از کتاب مهابهارت که آنرا آد پرب گویند which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای هژده هزار عالم النج.

Parva I (پرب اول آد پرب), on fol. 21^b, dated, on fol. 127^b, by Cikat Râi, the 9th of Shawwâl, in the thirtieth year of 'Ālamgir's reign = A. H. 1098 (A. D. 1687, Aug. 18). Parva II (آغاز فن دوم), on fol. 128^b: it goes in the centre down to the end of the last page (fol. 154^b) and then continues on the margin, running backwards as far as the margin of fol. 143^a, where the second Parva ends.

No. 979, ff. 154, ll. 21 in clear Nasta'lik on ff. 1-150^a, ll. 19 in Shikasta by another hand on ff. 150^b-154^b and on the margin of ff. 154^b-143^a; size, 13 in. by 6¾ in.

1938

The same.

Abú-alfadl's preface is incomplete here at the beginning; the first words, on fol. 2^a, correspond to fol. 7^a, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 1^b the two initial baits of the preface are supplied.

Parva I (فن اول), on fol. 22^b; II, on fol. 245^b: the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1-244^b, ll. 17 on ff. 245^b-315; three different handwritings, the first a large and clear Nasta'lik, on ff. 1-241^b; the second on the margins of ff. 130^b-150^b and 233^b-242^b as well as on ff. 242^a-242^b, rather careless and inelegant; the third on ff. 245^b-315; size, 10½ in. by 6½ in.

1939

Another copy of the *third and fourth* Parvas.

Parva III, on fol. 1^b, dated the 7th of Dhū-al-hijjah, A. H. 1082 (A. D. 1672, April 5). Parva IV, on fol. 256^b (here styled فن چهارم, and beginning راویان اخبار و حکیمان اسمای هنود از کتاب مهابهارت النج), dated the 24th of Shawwâl in the same year 1082, as it seems; it is called here the fifteenth year of 'Ālamgir's reign, instead of the correct fourteenth (= A. D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lik; ll. 15 on ff. 1-255, ll. 17 on ff. 256-299; size, 9½ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout فن) V, on fol. 21^a; VI, on fol. 71^b; VII, on fol. 106^b; VIII, on fol. 146^b; IX, on fol. 180^b; X, on fol. 201^a; XI, on fol. 205^a. On ff. 1-20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1^a: فن هفتم مستوی درونه پرب.

A Persian entry on the fly-leaf is dated the 6th of Sha'bân, A. H. 1196 (A. D. 1782, July 17). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lik, sometimes quite illegible, on ff. 1-179, ll. 24-27; the second a careful and clear Nasta'lik, on ff. 180-211, ll. 21; size, 12¼ in. by 7¾ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37^b, beginning: راویان اخبار اهل هند و چنین روایت کرده اند که چون هر دو لشکر در برابر یکدیگر قرار گرفتند النج. Parva VII, on fol. 101^b; VIII, on fol. 197^b; IX, on fol. 277^b; X, on fol. 325^b; XI, on fol. 332^b.

The seventh Parva is dated month of Sha'bân, A. H. 1077 (A. D. 1667, Febr.); all the others are undated.

No. 614, ff. 37-341, written by different hands, partly in Nasta'lik, partly in Shikasta (so the last two Parvas), ll. 17 on ff. 37-100, ll. 15 on ff. 101-324, ll. 14-16 on ff. 325-341; size, 9¾ in. by 5¾ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1^b, beginning: فن دوازدهم از کتاب مهابهارت که آنرا سانت پرب میگویند راویان اخبار و هندوستان چنین آورده اند که النج. Parva XIII, on fol. 259^a, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302^a;

XVI, on fol. 343^a; XVII, on fol. 354^a; XVIII, on fol. 364^a.

No date.

No. 304, ff. 385, ll. 16-28; very irregular and inelegant Nasta'liq, written by different hands; size, 12 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فنّ, like all the following ones), on fol. 1^a; XIV, on fol. 135^a; on fol. 206^b, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): *پرب چهاردهم*: *پرب چهاردهم که آنرا سانک میگویند اند* (probably due to another translator (the Bodleian copy just cited reads *سانک* for *سانک*; in the following copy this name is given as *ساتک* to the thirteenth); XV, on fol. 297^a; XVI, on fol. 333^a; XVII, on fol. 345^a; XVIII, on fol. 349^b. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A. H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muḥammadshāh's reign); the fourteenth being dated the 3rd of Jumādā-alawwal=A. D. 1737, Aug. 29; the fifteenth the 21st of Rabi'-althānī=A. D. 1737, Aug. 18; the sixteenth in Safar=A. D. 1737, June; the seventeenth the 25th of Safar=A. D. 1737, June 24; the eighteenth the 27th of Safar=A. D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'liq, partly in Shikasta; size, 11 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd-allatīf alḥusainī, called Naḳībkhān, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فنّ), on fol. 1^b, beginning: *این فنّ سیزدهم از کتاب مهابهارت که آنرا ساتک پرب میگویند راویان اخبار این کتاب آورده اند* Parva XIV, on fol. 193^b; XV, on fol. 308^b; XVI, on fol. 372^b; XVII, on fol. 396^b; XVIII, on fol. 404^b.

The proper order of ff. 1-9 is: 1, 2, 5-8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1-168 and 308-411, which are written by the same hand in large Nasta'liq; ll. 16-24 on ff. 169-307, written by two or more hands, partly in very careless Nasta'liq, partly in Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

1945

The *first two* Parvas in Faiḍi's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahābhārata by the poet Faiḍi (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171^a in the following copy) the 1st of Rabi'-alawwal, A. H. 997 (A. D. 1589, Jan. 18).

Parva I, on fol. 1^b, beginning:

آبرو بخش چشمه سار سخن - آشنائی محیط بی سرو بن

Parva II, on fol. 188^b, beginning:

سخن تازه کردم بنام خدای - که نامش بمعنی بود رهنمای

No date. The right order of ff. 232-235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faiḍi are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faiḍi's version.

Parva I, on fol. 1^b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 172^a:

ای گهرین معنی دریا قیاس

هست سزای شه گوهر شناس

which corresponds to fol. 189^b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads more over: *ای گهرین معنی دریا قیاس*).

Dated the 1st of Ramaḍān, A. H. 1142 (eleventh year of Muḥammadshāh's reign)=A. D. 1730, March 20; either by mistake or by intentional fraud the original title of the work has been obliterated and *کليلة و دمنه* has been put in its place, both on the top of fol. 1^b and in the colophon.

No. 3014, ff. 215, ll. 17; written by various hands, partly in Nasta'liq, partly in Shikasta; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

1947

A partly abridged translation of Parvas I-VI, IX-XI, and XIV-XVIII.

Various translations seem to have been combined in this copy; Parva I, on fol. 1^b, begins with a short summary of the eighteen Parvas of the Mahābhārata, after which, on fol. 3^b, l. 8 ab infra, the real story commences with these words: *راویان اخبار هندوستان در پوران هاء خود چنین نوشته اند*.

The initial words on fol. 1^b are: *چنین آورده اند که در اوائل کلجک بعد از مرور ایام الخ*.

Parva II, on fol. 73^b, is in Faiḍi's version (who is mentioned as translator in the last line of this Parva, on fol. 94^b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95^b; IV, on fol. 157^b; V, on fol. 171^b; VI, on fol. 179^b; VII and VIII wanting; IX, on fol. 203^b; X, on fol. 206^b; XI, on fol. 209^b; XII and XIII wanting; XIV, on fol. 215^b; XV, on fol. 287^b; XVI, on fol. 302^a; XVII, on fol. 308^b; XVIII, on fol. 310^b. At the end of the last Parva Naḳībkhān is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175-178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12 $\frac{1}{4}$ in. by 8 in.

1948

An abstract of the Mahābhārata in Persian, without an author's name; as title appears at the end only *ملعون نامه*, 'the cursed book,' and as transcriber, who may at the same time be the compiler, Karāmat-allāh, who made this copy in the year 1234 of the Bangālī era = A. H. 1242 (A. D. 1826, 1827).

Beginning: ساتون نامی راجهٔ دهلی که دهلی در آن زمان هستنه پورمی نامیده اند بسیار ذو شوکت الخ. This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11; written very unequally in careless Nasta'liq and various styles of Shikasta; size, 7¼ in. by 5½ in.

1949

Bhagavadgītā (بهگوت گیتا).

A Persian translation of the 'Song of the Most High,' i. e. the discourse between Kṛishṇa and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahābhārata (the Bhīshma-Parvan, or as the Persian translators style it, بهیکم پرب or بهیکم پرب), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abū-alfāḍl; the real translator was, as a note on fol. 1^a in the present copy proves, prince Dārā Shukūh (see No. 647 above). It is divided into eighteen Adhyāyas (on ff. 1^b, 5^a, 11^a, 14^b, 18^a, 21^a, 24^b, 27^a, 29^b, 32^b, 35^b, 40^b, 42^b, 45^b, 48^a, 49^b, 51^b, and 53^b), and begins, on fol. 1^b: سری گنیش اینمه (see W. Pertsch, Berlin Cat., p. 1028, note 3) in Rieu's copy: اول از چمن پکهاد نام، دهرتراست (دهرت راشتر) گفت ای سنجی ور زمین کر (کور) کههیت که مزرعه نیکو کارست مردم من در جماعت الخ.

On fol. 1^a the contents are described as 'the battle between Arjun and Jurjodun;' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgītā and its philosophic import, especially with regard to the Sāṅkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846); Garrett, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gītā übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gita, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgita, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'liq, mixed with Shikasta; size, 8¼ in. by 5¾ in.

IND. OFF.

1950

The same.

Another Persian translation of the Bhagavadgītā, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارک فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودهن وغیره الخ.

The subdivision into eighteen Adhyāyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abū-alfāḍl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gītā Subodhanī* (translated from the Sanskrit commentary Subodhanī), see No. 1321 of the Bodleian Cat.; 2. the *Mirāt-alḥakā'ik*, with Muslim comments, by 'Abd-alrahmán 'Cishti, Shaikh Ḥamid's pupil and Khalifah and author of the *asrar*, which was completed A. H. 1065 (A. D. 1655), see col. 336, No. 29 above, and Rieu iii. p. 1034^b; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muḥarram, A. H. 1083 (A. D. 1672, May).

No. 614, ff. 1-36, ll. 12-17; Shikasta; size, 9¼ in. by 5½ in.

1951

Haribansa Purāṇa (هرینس پوران).

A Persian prose-translation of the Harivaiśa, which forms an appendix (خاتمه کتاب, see W. Pertsch, Berlin Cat., p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344^b sq. in the Bodleian Library, where it is styled پرب اچرج پرب or اچرج پرب, Ācārya Parva, see the same title in No. 1955 below) to some copies of the Mahābhārata, and deals in the form of an epos with the history of the family of Kṛishṇa, beginning: آغاز کتاب هرینس پوران از تصنیف بیاس (Vyāsa), بدانکه این کتاب مستوی بهرنس از گفتار بیاس الخ.

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835-1836; see also the Asiatic Journal, Febr. 1828. A translator's name does not appear.

Dated the 15th of Rabi'-alawwal, A. H. 1136 (sixth, correctly fifth year of Muḥammadshāh's reign) = A. D. 1723, Dec. 13, at Shāhjahānābād by Kishāncand, son of Rāmcand (کشچند ولد رامچند) of Almadābād.

No. 1777, ff. 186, ll. 17; unequal Nasta'liq; size, 12½ in. by 8¼ in.

1952

Srī Bhāgavat (سری بهگوت).

A Persian translation of the tenth Skandha of the *Bhāgavata Purāṇa* or the legend of Kṛishṇa's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

contains besides the usual ninety Adhyāyas a ninety-first one or خاتمه (on fol. 225^b). Beginning, on fol. 1^b: آغاز دسم اسکند از سری بهاگوت، هنگامی که راجه پرچمیت نه دفتر از جمله دوازده دفتر سری بهاگوت شنیده آید. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyāya to the end), and in J. Aumer, p. 140, No. 351, ff. 92-319; a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhāgavata Purāna has been edited, with French translation, by Burnouf, vols. i-iii, Paris, 1840-1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827-30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindūstāni versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another, in strophes of nine verses, made in the Hindū year 1744=A. D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A. H. 1129=A. D. 1717) and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc., i. p. 330. The present copy is not dated.

No. 452, ff. 229, ll. 13-17; written partly in careless Nasta'liq, partly in Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol. 1^a to the poet Faiḍi (see No. 1928 above), and divided into the usual ninety Adhyāyas.

Beginning, on fol. 1^b: روایان اخبار هندوستان که در پوران علمیم الله نشان است نوشته اند که راجه پرچمیت آید.

Dated the 22nd of Rabi'-alawwal, in the year 1181 of the Bangāli era=A. H. 1188 (A. D. 1774, June 2). There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778.

No. 1544, ff. 158, ll. 15; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

1954

Sri Bhāgavat (سری بهاگوت).

An abridged translation of the whole Bhāgavata Purāna in twelve Skandhas, by an anonymous author. It begins at once with the first Skandha, on fol. 1^b: اول بهاگوت را گفتند که چون ناراین برهما را از نابه کنول پیدا نمودند چهار اشلوک آید.

Second Skandha, on fol. 16^a; third, on fol. 22^b; fourth, on fol. 34^b; fifth, on fol. 46^b; sixth, on fol. 53^a; seventh, on fol. 60^b; eighth, on fol. 71^a; ninth, on fol. 88^b; tenth, on fol. 101^b; eleventh, on fol. 136^b; twelfth, on fol. 165^b.

Dated the 11th of April, 1783 (1190 of the Bangāli era)=A. H. 1197, 8th of Jumālá I.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhāgavata Purāna, by Bhaut Lāl Amānat Rāi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Śūr or Śūrdās (born 1528, lived under Akbar) wrote in Hindi his collection of popular songs, especially religious hymns, entitled Śūr Sāgar (سور ساگر), of which the India Office Collection contains two copies, No. 16 (complete and dated A. H. 1191-1196=A. D. 1777-1782) and No. 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. p. 179 sq.

No. 3235, ff. 169, ll. 16; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff. 1^b-3^b and the preface on ff. 3^b and 4^a, into two bābs and a khātimah, and compiled at the request of the emperor Akbar (see ff. 4^a and 105^b, last line), A. H. 1011 (A. D. 1602, 1603) by Tāhīr Muḥammad bin I'mād (اعمالد)-aldīn-baksh (or aldīn Sabzwāri, see fol. 49^b, l. 6) bin Sulṭān 'Alī Shirāzi.

Bāb I: Extract from the Bhāgavata Purāna (see the preceding copies), dealing in nine faṣls with the nine Avatāras (see Barth, Religions of India, p. 170), on ff. 4^a-49^a.

Bāb II: An abridged paraphrase of the Mahābhārata, in eighteen Parvas, on ff. 49^b-106^a, see another copy of the same in Rieu iii. p. 1043^a, No. II, where the composition of this paraphrase is fixed in A. H. 1011 (A. D. 1602, 1603).

Khātimah: An abridged translation of the Ācārya Parva (اچارچ پرب) or Haribansa (Harivaṇṣa) Purāna, on ff. 106^a-118^b, see No. 1951 above.

Dated the 29th of Muḥarram in the sixth year of the reign of 'Ālamgir II (A. H. 1173=A. D. 1759, Sept. 22, Samvat 1816).

No. 753, ff. 118, ll. 19-23; written, unequally, partly in careless Nasta'liq, partly in Shikasta; size, 11 in. by 6 $\frac{3}{8}$ in.

1956

Tarjuma-i-Mahābishnu Purāna (ترجمه مهابشنو پوران).

A Persian translation of the Vishṇu-Purāna or dialogues between Parāśara and Maitreya, beginning: پراشر آغاز کرد ای میتری آنچه بتو تلقین میکنم بجام دل بنوش وما سوای گویند ترک کن آید.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purāna, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall, 1864-1877; see also Barth, Religions of India, pp. 187 and 188. An

edition of the Vishṇu-Purāṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, ll. 11; Nasta'liq; size, 9½ in. by 5½ in.

1957

Bishnu Purāṇa (بشن پوران).

A very similar translation of the same Vishṇu-Purāṇa, beginning: سست چت آنند پراسر آغاز کرد ای میتری آنچه بتو تلقین میکنم اشرف حیات است بجمام دل بنوش وما سوا الله ترك كن النع.

An *Ans* appears on fol. 39^a. There are altogether nineteen stories only marked by distinct headings.

Dated by Sayyid Muḥammad 'Alī the 20th of May, 1805 (? 18 5). Bibliotheca Leydeniana.

No. 2612, ff. 119, ll. 13; Nasta'liq; size, 8¾ in. by 6½ in.

1958

Shiva Purāṇa (شيو پوران).

The same Persian translation of the Śiva-Purāṇa or rather Śiva-Upapurāṇa (see Wilson, Vishnupurāṇa, first edition, 1840, p. lvi), which is noticed in W. Pertsch, Berlin Cat., p. 1028, No. 1, and begins: حمد ببحمد و ثنای ببعده مر قادر مطلق و دادار برحق را سزد که بید قدرت کامله النع.

It is divided like the Sanskrit original, as the translator says on fol. 2^b, ll. 7 and 8, into seventy-four Adhyāyas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt *سنگه*), with the takhalluṣ *Nashāt*, son of Rāi Prān Nāth, a Khatri of the Mangal tribe and inhabitant of Siyālkūt, who also wrote a Persian version of the Pančakrośi, and the short narrative in ornate prose, styled *غریب الانشا*, and dated A. H. 1157 (A. D. 1744), see Rien ii. p. 795^b. The Sanskrit words are added in Devanāgarī characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhū-alḡa'dah, 1096 (probably of the Faṣlī era = A. H. 1100 = A. D. 1689, Aug. 25).

No. 760, ff. 180, ll. 12; Nasta'liq; pictures on ff. 22^b, 27^b, 41^b, 71^a, 82^b, 111^a, 131^a, 140^a, 149^a, 155^b, 172^a, and 175^a; spaces are left blank for pictures on several other pages; size, 10¾ in. by 6¾ in.

1959

Baḥr-alnajāt (بحر التجات).

A Persian translation in five volumes of the topographical and legendary description of Banāras, entitled

Kāśi-Khaṇḍa (کاسی کهند), Kāśi being the ancient name of Banāras) or the province of Banāras, taken from the Skanda Purāṇa (اسکنده پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33-36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ānandkhan (انندکهن), with the takhalluṣ *Khvash* (خوش), and he composed this Persian paraphrase, which he styled *بحر التجات*, at the request of Mister Jonathan غظفر جنک (?), see No. 1962 below. He kept the old division of the Kāśi-Khaṇḍa in 100 Adhyāyas, as he states in the preface, No. 668, fol. 2^b, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyāyas. For the *first volume* contains twenty-four; the *second*, fifteen; the *third*, *fourth*, and *fifth* each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the *first vol.* (No. 668): هزار هزار شکر و سپاس مر آن بیقیاس را سزد که قیاس هیچ دانشمند باو نمیرسد النع.

Beginning of the *second vol.* (No. 669): هزار هزار شکر و سپاس مر آن بیقیاس را که بقدرت کامله خود تمام این جهان و جهانیان را النع.

Beginning of the *third vol.* (No. 670): هزار هزار شکر و سپاس مر آن واحدی را که ذات پاک آن برتر از ادراک واحد است النع.

Beginning of the *fourth vol.* (No. 671): سپاس بیقیاس و حمد ببحمد مر آن واحدی را سزاست که از یک هزار واز هزار بیشمار النع.

Beginning of the *fifth vol.* (No. 672), defective, as the first page is missing; it opens abruptly thus: کون و مکان جولان دادند لیکن بادپای خیال در طریقی النع.

The *first volume* is dated the 11th of Rabi'-althāni, A. H. 1207 (Hindū era 1849) = A. D. 1792, Nov. 26; the *second*, the 10th of Rajab of the same year = A. D. 1793, Febr. 21; the *third*, the 19th of Shawwāl of the same year = A. D. 1793, May 30; the *fourth*, the 29th of Dhū-alhijjah of the same year = A. D. 1793, Aug. 7; and the *fifth*, the 7th of Sha'bān, A. H. 1208 = A. D. 1794, March 10. The transcriber was *بھولا ناتھ*. Thirty-five Adhyāyas of the original Sanskrit work have also been translated into Hindūstāni by Jaya Narayan Ghoṣala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'liq; a little worm-eaten here and there; a picture at the beginning of the *third* and the *fourth* volumes; size, 9-9¾ in. by 5¾ in.

1960

Kshetra Mâhâtmya (چہتر مہاتم).

Another Persian adaptation of portions of the same Skanda Purâna (see fol. 202^a, l. 8: سری مہاراج پونہی (اسکندہ پوران), in forty-five Adhyâyas, dealing with the چہتر, Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Mâhâtmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatrî, who was a native of the Panjâb and lived in Shâhjahânâbâd.

Beginning: ادھیای اول جیمن رکھیشراز سوت منی
و غیرہ رکھیشران مہگوید کہ سری بہگوان الخ

This copy is the translator's autograph and dated the 7th of the month Pûs (the ninth solar month, Dec.-January), in the year 1211 (of the Faḥlî era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purâna (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3083, ff. 119-202, ll. 9; Nasta'liq; size, 7 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

1961

'Ain-al-zuhûr (عین الظہور).

A Persian translation of the Brahmavaivarta Purâna or description of all the spiritual advantages of Banâras, made from the Sanskrit by the same Kishan Singh, with the takhalluṣ Nashât (see fol. 5^b, l. 9 and last page), who rendered in Persian the Siva-Purâna (see above, No. 1958), in the year of the Hindû era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyâyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دو زبان الخ
the book itself begins: زیب افزای مشاطة زبان شیرین
بیان بارایش عروس ستایش سری الخ

All the Hindû words and expressions are marked on the margin in Devanâgarî characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhû-alka'dah, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmavaivarta Purâna, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12-13; large and distinct Nasta'liq; pictures on ff. 1^b, 16^b, 36^a, 50^a, 56^b, 76^b, 120^a (unfinished, only sketched), 126^b (inserted between ff. 126 and 127), 129^b, 134^a, 159^b, 165^a, 183^a (the last two only sketched), 194^a, 203^a (only sketched), and 211^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1962

Gayâ Mâhâtmya (گیا مہاتم).

A Persian adaptation of the Gayâ Mâhâtmya, or description of the holy sanctuary at Gayâ in Bihâr (see Barth, Religions of India, p. 280, note 2), and the rites

connected therewith, taken from the Vâyu Purâna, by the same Ânandkhan, with the takhalluṣ Khwash, who translated the Kâśî-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غظفر جنگ, 1848 of the Hindû era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabi'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyâyas and begins, on fol. 1^b: هزاران هزار شکر و نیاز مرآن بی نیاز را کہ بزرگ
ہمہ بزرگان است و نجات بخشنده الخ

The Sanskrit original of the Vâyu Purâna has been edited in the Bibl. Ind., Calcutta, 1879-1888.

No. 1864, ff. 56, ll. 15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

1963

Tarjuma-i-Râmâyana (ترجمہ راماین).

A Persian prose-translation of Vâlmiki's Râmâyana, the second great national epopee of the Hindûs, which differs from the first, the Mahâbhârata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Râma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i. p. 55^b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alkâdir Badâ'ûnî, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر ضمائر ارباب نظائر مخفی
نماند کہ این کتاب است در میان اہل ہند مشہور کہ
آترا راماین میخوانند الخ

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramaḍân, A.H. 1122 (fourth year of Bahâdurshâh's reign = A.D. 1710, Nov. 16 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Râmâyana has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806-1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829-1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843-1867; in the Banâras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854-1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870-1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869-1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Râmâyana, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Râmâyana, Bonn, 1873; Baumgartner, Das Râmâyana und die Râma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16-17; written in unequal Nasta'liq, mixed with Shikasta; size, 8 $\frac{1}{2}$ in. by 6 in.

1964

Another translation of the same.

An abridged prose-translation of the Rāmāyaṇa, by Candraman Kāyath bin Sri Rām, made in 'Ālamgir's reign, A. H. 1097 (A. D. 1686), see fol. 2^a, ll. 2-6, and fol. 135^a, and comp. Rieu i. p. 56^a; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawi-baits, beginning, on fol. 1^b:

زیب هر نسخۀ سپاس خداست
آنکه زادراک در قیاس خداست

Of the seven Kāndas, into which the Rāmāyaṇa is divided (called here دفتر), these are marked:

Daftar III, on fol. 26^b (ان کانند, here wrongly spelt کنند); IV, on fol. 38^b (here styled کاند کنند); V, on fol. 47^b (سندرکاند); VI, on fol. 73^b (here called کاند کنند); VII, on fol. 110^a (اوتر اکاند); the seventh Kānda ends on fol. 135^a, and is dated the 11th of Dhū-alkā'dah, A. H. 1107 (the fortieth year of 'Ālamgir's reign=A. D. 1696, June 12=Samvat 1753). On ff. 136^a sq. two additional pieces are added, translated by the same Candraman from Sanskrit, the *first*, on ff. 136^a-169^b, a sort of appendix to the Rāmāyaṇa, likewise ascribed to the authorship of Vālmiki and dated the 25th of Dhū-alhijjah, A. H. 1107 (A. D. 1696, July 26); the *second*, on ff. 170^b-191^b, a legend of Kṛishṇa, and due, as stated at the end, to Vyāsa, i. e. taken from the Mahābhārata, beginning: رابان هندوستان چنین روایت آورده اند که راجه جنمچه به بیشم باین روایت گرفت آید, it is dated the 3rd of Dhū-alhijjah in the same year (A. D. 1696, July 4).

On fol. 1^a a Persian note ascribes the translation of the Rāmāyaṇa, contained in this copy, wrongly to the poet Faiḍī. There are two other prose-translations of this epos extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyātma Rāmāyaṇa or the Rāmāyaṇa excerpted, and one in the British Museum (Rieu i. p. 56^a), a Persian paraphrase of Tulsidās' Rāmāyaṇa (a free imitation of the original Sanskrit poem in Hindi) by Debidās Kāyath.

No. 2898, ff. 191, ll. 17; careless Nasta'līk, written throughout by the same hand; many blanks left for pictures; size, 12½ in. by 6½ in.

1965

Mathnawi-i-Rāmāyaṇa (مثنوی راماین).

An abridged translation of the Rāmāyaṇa, in 5,900 mathnawi-baits, by Ghirdardās of the Kāyath tribe, who dedicated his poem to the emperor Jahāngir and completed it, according to fol. 205^b, ll. 9 and 10, A. H. 1033 (A. D. 1623, 1624=Samvat 1681; the British Museum copy, Rieu i. p. 56^b, gives A. H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindū era, which is there the same as here).

Beginning:

نای شکر آن بخشنده جان را
دید آرنده کون و مکان را

Copied in the fifth year of Muḥammadshāh's reign (A. H. 1136), the 15th of Šafar (A. D. 1723, Nov. 14).

No. 803, ff. 205, 2 coll., each ll. 12-15; Shikasta; size, 8½ in. by 5¼ in.

1966

Another copy of the same.

The same poetical translation of Ghirdardās, beginning as in the preceding copy.

No date.

No. 1694, ff. 199, 2 coll., each ll. 15-16; written for the greater part in unequal Shikasta, only a few pages are in Nasta'līk; size, 9¼ in. by 5¾ in.

1967

Rāma u Sitā (رام و سیتا).

Another abridged poetical translation of the Rāmāyaṇa, styled here the story of Rāma and Sitā, by Shaikh Sa'd-allāh Masīḥ (see this takhalluṣ, for instance, on fol. 2^a, l. 13; fol. 6^a, l. 14; fol. 7^b, l. 13; fol. 8^b, l. 7, etc.) or Masīḥ Kairānawī Pānipatī, see Safinal, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315; and Rieu iii. p. 1078^b. The author, who is not to be confounded with Ḥakim Ruknā Masīḥ of Kāshān, to whom this poem has been wrongly ascribed, both in No. 1572 above, and in Rieu ii. p. 689^a, was the adopted son of Muḥarrabkhān (who died A. H. 1056=A. D. 1646) and flourished, like Ghirdardās, under Jahāngir, whom he praises in this poem (see fol. 8^b, (در مدح سلطان جهانگیر پادشاه) as well as his spiritual Pir Shaikh Mir Muḥammad Abū-abaḳā; among the introductory chapters there is also a laudation of Hindūstān (در تعریف هندوستان), on fol. 10^b; the story itself opens on fol. 13^b (آغاز داستان رام و سیتا)).

Beginning:

خداوندا رجام عشق کن مست
که از مستی فشانم بر جهان دست

Dated the 25th of Dhū-alhijjah, A. H. 1186 (A. D. 1773, March 19).

No. 1367, ff. 163, 2 coll., each ll. 20; clear Nasta'līk; size, 8¼ in. by 4½ in.

1968

Another copy of the same.

Beginning as in the preceding copy. The takhalluṣ Masīḥ appears on fol. 3^b, l. 2; fol. 7^b, l. 5; fol. 10^a, l. 3 ab infra; fol. 12^a, l. 6, etc.; the form Masīḥā on fol. 9^a, l. 4 ab infra; once also the form Masīḥī on fol. 12^a, l. 7. The praise of Muḥammad Abū-abaḳā is found here on fol. 9^a, that of the emperor Jahāngir on fol. 10^b, the description of Hindūstān on fol. 13^a; beginning of the story of Rāma and Sitā on fol. 16^b.

Dated the 22nd of Muḥarram, A. H. 1207=A. D. 1792, Sept. 9, by Alḳādir Rūshanshāhi for سیمنس صاحب بوتھی راماین (the proper title for a poetical version of the Rāmāyaṇa in Hindi, copies of which are preserved in No. 1749 of the

India Office Collection, and in MS. Hertford College 39 of the Bodleian Library, see Bodleian Cat., No. 2350, where other Hindi versions are mentioned).

Bibliotheca Leydeniana.

No. 2763, ff. 189, 2 coll., each ll. 15; large Nasta'lik; size, 9 $\frac{7}{8}$ in. by 6 in.

1969

The same.

Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12^a and 13^b.

Dated the 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'lik; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

1970

Rāmāyaṇa (راماین).

Another, very large, poetical translation of the Rāmāyaṇa, by an anonymous author and not found, as it seems, in any other collection.

Beginning:

جواهر شناسان کان سخن
شدند اینچنین در فشان سخن
که در عهد پیشین بهندوستان
هنر پیشه بود صاحب زمان

It is headed, on fol. 1^b: آغاز کتاب حقائق نصاب راماین معرفت خزان.

No date. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 498, 4 coll., each ll. 21-27; written very unequally in Nasta'lik; some lacunas, as it seems, now and then; size, 12 $\frac{1}{8}$ in. by 8 $\frac{3}{4}$ in.

1971

Tarjuma-i-Jogbāshisht (ترجمه جوگ باششت).

The same Persian version, by an unknown translator, of Vālmiki's Sanskrit work Yogavāsishṭha on Hindū gnosticism, taken from the abridged version of the Kashmīrian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61^a. It is divided into the following six Prakaraṇas (پرکرن):

1. Vairāgyaprakaraṇam (بیراک پرکرن); 2. Mumukshuvyavahāraprakaraṇam (ممجھه پرکرن); 3. Utpatti-prakaraṇam (اتپت پرکرن); 4. Sthitiprakaraṇam (ایشم پرکرن); 5. Upasāmaprakaraṇam (نریان پرکرن), comp. fol. 5^b.

In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5^b; II, on fol. 39^b; III, on fol. 50^a; IV, not marked; V, on fol. 104^a; VI seems to begin on fol. 140^a.

Beginning: برهمنان هندرا در وحدت ذات حق سبحانه.

تعالی و صفات کمال و مراتب تنزلات و انشاء کثرت و پیدائی عالم و عالمیان الخ.

Comp. on the Yogavāsishṭha, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber, Berlin Cat., 1853, pp. 187-194; Indische Studien i. p. 468. An English translation of the Sanskrit original of Vālmiki has been published in Calcutta since 1891.

The translation concludes on fol. 222^b and is dated the 17th of Sha'bān, A. H. 1177 (A. D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vālmiki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225-232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Manhaj-alhākā'ik (منهج).

مناجات بحضرت قادر: (المقائت), by 'Abdallāh, beginning: بیچون که از یک قطره آب عالم را که شمارش در قلم نکنجد بظهور آورده الخ.

No. 806, ff. 232, ll. 15-16; Shikasta; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

1972

Another translation of the same.

Another Persian version of the Yogavāsishṭha, made under the auspices of prince Dārā Shukūh, A. H. 1066 (A. D. 1656), see fol. 1^a, last line, and beginning: سپاس و ستایش و تمام نیایش نثار حضرتیست که ذرات الخ.

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61^b), is quite different from that, since the latter was made at the request of Akbar in A. H. 1006 (A. D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1^b, l. 7, as ترجمه منتخب این کتاب, by Shaikh Şūfi; that is evidently the اسرار در حل اسرار or تحفة اطوار در حل اسرار, by Şūfi Sharif Kubjahāni, based on the Yogavāsishṭhasāras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طور, see Rieu iii. p. 1034^b, No. X, and W. Pertsch, Berlin Cat., p. 1022, No. 4.

Other copies of Dārā Shukūh's version, which is divided into the same six Prakaraṇas as the preceding translation (see fol. 3^a), are noticed in W. Pertsch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. II; Dr. Forbes' Cat., p. 61; Bibl. Sprengeriana, No. 1661; and Catalogue of King's College, Cambridge, No. 28.

The present copy is dated the 15th of Dhū-alḥijjah, in the twenty-fourth year of Muḥammadshāh's reign (A. H. 1154 = A. D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta; ff. 23-31 and 110 supplied by a more recent hand; size, 8 $\frac{1}{2}$ in. by 5 $\frac{5}{8}$ in.

1973

The same.

This excellent copy of Dārā Shukūh's version, beginning like the preceding one, was, according to fol. 1^a,

made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramadân, A. H. 1196 (A. D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff. 213, ll. 11; excellent Nasta'lik; size, 9 in. by 5½ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33-147, ll. 16-18; Nasta'lik; size, 9 in. by 5½ in.

1975

Shâriḡ-alma'rifat (شارق المعرفة).

A treatise on the Vedânta philosophy, based on Sanskrit sources, for instance, the Yogavâsishtha, the Bhâgavata Purâna and others, by the poet Faiḏi, see another copy of the same in E. G. Browne, Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی القمیر دارد به نکات الخ

It is divided into twelve لمعات, viz.:

1. در وصف بزرگی کرشن دیو و استعمال عمل جوگ on fol. 2^b.

2. در بیان آنکه همه نورهای عالم پیش آن منور که در محیط نورهاست مانند ظلمت دارد on fol. 4^b.

3. در بیان ماهیت قالب انسانی on fol. 5^a.

4. در بیان آنکه مرید در ابتدای (سالک) سلوک جوگ on fol. 6^b.

5. در بیان ذات و ماهیت صفاتش on fol. 7^b.

6. در بیان معرفت ذات on fol. 10^b.

7. در بیان وصف ذات پاک و استعمال جوگ on fol. 15^a.

8. در بیان کیفیت ترکیب بشری که آنرا بعالم صغیر در موصوف ساخته اند on fol. 16^b.

9. در بیان آنکه طالب چون اول بشغل نگاهداشت دم مشغول گردد فوائد (تواند: Browne) بر ماهیت باطن (Browne: یافت) اطلاع یافته on fol. 19^a.

10. در گذشتن از خواهشهای نشاء تعلق و فعل و on fol. 21^a.

11. در بیان آنکه آنچه فانی میشود فعل است و از آنکه تن خود محض فعل بود و از فعل پیدا آمده و جان که فاعلست لا یزال و باقی on fol. 22^b.

12. در بیان آنکه عابد معبود حقیقی البتہ بکمال در میرسد و هرگز ناقص نمی ماند on fol. 25^a.

No date.

No. 1355, ff. 1-28, ll. 18; Nasta'lik; size, 9 in. by 5½ in.

1976

Sir-i-Akbar (سر اکبر).

The collection of Upanishads or Upnakhats (اُپنکھت) which was compiled and translated from Sanskrit by prince Dârâ Shukûh with the help of some Pandits of Banâras, and finished, according to fol. 2^a, l. 17, the 29th of Ramadân, A. H. 1067 (two years before the prince was killed by his bigoted brother 'Âlamgir on the plea of heresy in A. H. 1069 = A. D. 1659) = A. D. 1657, July 11. Compare the more detailed statement on Dârâ Shukûh and his translation in Bodleian Cat., Nos. 1329-1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سر الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No. 217. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1^b: حمد ذاتی که نقطه بای باسم الله در جمع (جمع) کتب سماوی از اسرار قدیم اوست الخ.

The *second* part begins on fol. 102^b with the اپنکھت کونک. The proper title سر اکبر appears here on fol. 2^b, l. 9.

Dated by Hidâyat-allâh, A. H. 1196 (A. D. 1782).

No. 26, ff. 181, ll. 19; Nasta'lik; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1733, ff. 358, ll. 13; written by at least three different hands in Nasta'lik and Shikasta; ff. 1-25 and 313-358 are in the same handwriting; size, 9½ in. by 4½ in.

1978

The same.

No date. The proper title appears on fol. 187^a, l. 8; but the other title سر الاسرار (see No. 1976 above) is found on fol. 2^b, l. 10. Ff. 187^a-190^b contain an index and a kind of glossary (as in Rieu ii. p. 841^b, No. I), styled respectively اپنکھت and بیان لغات سر الاسرار. A lacuna after fol. 140.

No. 12, ff. 190, ll. 17; written very unequally in Shikasta; size, 12½ in. by 7½ in.

1979

No date. The proper title appears here on fol. 3^a, l. 11; an index of the Upanishads on ff. 4^a-5^a; the first Upnakhat begins on fol. 5^a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lik; large illuminated frontispiece; size, 12 in. by 6½ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanāgarī characters.

No. 872, ff. 298, ll. 15-17; written by many different hands in various styles of Shikasta and Nasta'lik; size, 10 in. by 6¼ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3^b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 9th of Šafar, A.H. 1183 (A.D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9 in. by 6 in.

1983

Mufarriḥ-alkulūb (مفّرّح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tāj-aldīn Muftī (as he is called here; other versions of his name are: Tāj-i-Ma'ālī, as in the immediately following copy; Tāj-i-Muftī almalikī, as in No. 1985; Tāj-alghani, as in the Bodleian copy; Tāj-aldīn bin Mu'in-aldīn Malikī, as in the Brit. Mus. and Cambridge copies; and Tāj-aldīn Muftī almalikī, as in J. Aumer, p. 47) for Malik Našir-aldīn (a ruler of uncertain date, identified by some as Našir-aldīn Humāyūn, the emperor, who ascended the throne of Dihlī, A.H. 937=A.D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بیقیاس مر حضرت بی نیازی را که از جمله بندگان خویش انسانرا مراتب عالی داد الخ

This copy contains the complete four stories: *first*, on fol. 3^a; *second*, on fol. 41^b; *third*, on fol. 78^b; *fourth*, on fol. 110^a. As date is only given the 17th of Sha'bān, without a year.

Other copies of the Mufarriḥ-alkulūb are described in Rieu ii. p. 757^b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226-264. Lithographed edition, Lucknow, 1869; a Hindūstāni version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lik, fol. 77 supplied by another hand on different paper; size, 6½ in. by 4½ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که جمله بندگان خویش بشر را مراتب عالی داد الخ

The translator is called here, on fol. 2^b, l. 3, Tāj-i-Ma'ālī (تاج معالی); the *first* story begins on fol. 6^a; the *second*, on fol. 42^b; the *third*, on fol. 78^b; the *fourth*, on fol. 122^a. Fol. 39^a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13-17; written by different hands in large, but very unequal and often incorrect Nasta'lik; size, 9½ in. by 5½ in.

1985

The same.

This copy is arranged in a very strange way; the *first* story begins on fol. 4^b; the *second* (without a heading), on fol. 30^b; the *third* (here wrongly styled (حکایت دوم), on fol. 53^a; the *fourth*, on fol. 14^a (inserted between the first and the second). The author's name runs here (on fol. 2^a, l. 4): Tāj-i-Muftī almalikī.

Beginning: حمد و سپاس بیقیاس مر حضرت شاهی را که از جمله بندگان الخ

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15; Nasta'lik; size, 7¼ in. by 4½ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4^a, 19^a, 30^a, and 40^b. Title and translator's name are found on fol. 2^a, ll. 7 and 8; the latter is given here in the barbarous form تاج مغلطی (!).

Beginning of the short preface, on fol. 1^b: حمد و سپاس بیقیاس مر حضرت شاهی را که از جمله بندگان خویش بشر را مراتب عالی داد الخ

Dated by Sayyid Makhdūm alḥusainī, son of Sayyid Shāh Ḥasan, a descendant of the Kuṭb-alaḳṭāb Sayyid Muḥammad Ḥusainī Gisūdarāz, in Shawwāl, A.H. 1221 (A.D. 1806, Dec.-1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

1987

Kathā Sarit Sāgara (کتھا سَریت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathā Sarit Sāgara (edited by H. Brockhaus, Books I-V in Nāgari characters, with German translation, Leipzig, 1839; Books VI-XVIII, Sanskrit text only, in Roman characters, ib., 1862-1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880-1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faiḍi.

This fragment begins in the second Taraṅga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth ?) Nahr.

The eight Taraṅgas of Nahr I begin here: 3rd, on fol. 2^b, first line; 4th, on fol. 5^a; 5th, on fol. 8^b (here is to be read موج پنجم instead of موج سیوم); 6th, on fol. 13^a; 7th, on fol. 16^b (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17^a.

Nahr II, in six Taraṅgas or Mauj: 1st, on fol. 18^a; 2nd, on fol. 20^b (some lines wanting between ff. 23 and 24); 3rd, on fol. 24^b; 4th, on fol. 26^b; 5th, on fol. 30^b; 6th, on fol. 35^a.

Nahr III, in six Mauj: 1st, on fol. 36^b; 2nd, on fol. 39^b; 3rd, on fol. 42^a, l. 6 ab infra; 4th, on fol. 45^b; 5th, on fol. 49^a; 6th, on fol. 51^a.

Nahr IV, in three Mauj (without headings): 1st, on fol. 57^b; 2nd, on fol. 61^a, l. 8; 3rd, on fol. 66^a, l. 4.

Nahr V, in three Mauj: 1st, on fol. 68^a; 2nd, on fol. 72^a; 3rd, on fol. 77^a.

Nahr VI, in eight Mauj: 1st, on fol. 83^a; 2nd, on fol. 86^a; 3rd is not marked; 4th, on fol. 93^b; 5th, on fol. 96^b; 6th, on fol. 98^a; 7th, on fol. 102^a; 8th, on fol. 108^a.

Nahr VII, in nine Mauj: 1st, on fol. 114^b; 2nd, on fol. 118^a; 3rd-5th not marked; 6th, on fol. 131^b; 7th, on fol. 134^a; 8th, on fol. 135^b; the 9th is not marked.

Nahr VIII, in seven Mauj: 1st, on fol. 144^b, lin. penult. (no heading); between this and fol. 164^a there are no further headings; on fol. 164^a appears a 2nd Mauj, but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170^a; 4th, on fol. 173^a; 5th not marked; 6th, on fol. 177^b; 7th, on fol. 182^a.

On fol. 186^a a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathā Sarit Sāgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5^a, ll. 14 and 15, fol. 9^b, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit

IND. OFF.

names are added in Devanāgarī characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'liq; very fine drawings on ff. 2^b, 4^b, 7^a, 11^a, 18^b, 19^b, 21^b, 22^a, 25^b, 27^a, 28^b, 30^a, 32^b, 34^b, 37^b, 41^b, 44^a, 47^a, 54^a, 56^a, 61^a, 65^a, 68^b, 72^b, 74^a, 75^a, 76^b, 78^a, 79^a, 81^b, 83^b, 86^b, 90^a, 93^a, 97^b, 100^b, 104^a, 105^b, 106^a, 109^b, 111^a, 114^a, 116^b, 119^a, 122^a, 125^b, 133^a, 135^a, 136^b, 137^b, 138^b, 141^b, 143^b, 147^b, 148^b, 152^a, 156^a, 158^a, 161^a, 165^b, 169^b, 171^a, 173^a, 178^a, 180^b, 183^a, 184^b, 188^b, and 189^b; size, 14 $\frac{3}{4}$ in. by 9 in.

1988

Singhāsan Battisī (سنگھاسن بتیسی).

A copy of the Persian translation of the Singhāsana-dvātriṅśati (or Singhāsana-dvātriṅśatikā), the thirty-two stories of the throne, also called Vikrama-caritraṃ or the stories of king Vikramāditya (in its Persian form Bikarmājī, wherefore the title بکرماجیت is given to this collection in various copies), and the thirty-two statues (پوتلی, Sanskrit puttali), which was made in the emperor Jahāngir's reign, A. H. 1049 (A. D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3^b, last 4 lines) Bhāriṃmal (بھارن مل ابن حمل, or Bhārāmal, بھارامل, as it is written on the fly-leaf); in the first Berlin copy: Bhārāmal (بھار مل ابن ارحمل); according to Rieu ii. p. 763^a, and No. 1990 (fol. 4^a, l. 6) below, Bhārīmal bin Rājmal Khatri. It begins, on fol. 1^a: حمد و نثای بيشمار به آن آفریدگار کبار که از طاعت و عبادات عابدان بی نیاز است و درگاه لطفش آید.

The introductory story commences on fol. 6^b after an elaborate index of the thirty-two پوتلی which are found here respectively on ff. 19^b, 23^b, 25^a, 26^b, 28^b, 30^a, 31^b, 38^b, 40^a, 41^a, 49^a, 50^b, 52^a, 52^b, 55^a, 56^a, 61^a, 63^a, 64^b, 66^b, 67^a, 68^b, 70^a, 71^b, 72^a, 74^b, 75^a, 76^a, 77^a, 78^a, 79^b, and 82^a.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278-305; and A. Weber, Indische Studien, XV, pp. 185-453; on the Hindūstāni versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhāsan Battisī are one by 'Abd-alkādir Badā'ūnī, made at the request of Akbar with the help of a learned Brahman, A. H. 982 = A. D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A. H. 1003 = A. D. 1594, 1595 (see Muntakhab-altawārikh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Čaturbhūjās biu Mihrānd Kāyat, likewise composed under

Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabi'-althâni, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13-16; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 4½ in.

1989

Kishan Bilâs (کشن بلاس).

Another translation of the same Singhâsan Battîsi, by Kishandâs ibn Mulûk'ând Tamboli (the seller of betel-leaf), a native of Lâhûr and attendant (ملانم) upon the Nawwâb Jâr-allâh Amîr-alumarâ, who wrote it in the reign of the same emperor Jahângir, in which the preceding version was composed, and gave it the title کشن بلاس (Kṛishṇa-vilâsa), see fol. 1^a, last line, and fol. 1^b, l. 3 sq. to fol. 2^a, l. 1. Rieu ii. p. 763^b, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgir's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâi's version (compiled A. H. 1061, 1062 = A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the کشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângir's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم ستایش مرتادى. بی نیازی را که آتش وحی الخ. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبة, the first of which begins on fol. 7^a.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12-13; Shikasta; size, 7¾ in. by 4½ in.

1990

A third translation of the same.

The version of the Singhâsan Battîsi, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763^a, gives the name, Bisbarâi bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Caturbhûjdâs and Bhârimal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4^a, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3^a, l. 5).

Beginning: حمد مر حضرت ملك المتعال و ثنای بارگاه. ایند لا يزال بیچون الخ.

An index of the thirty-two پوتلى, on fol. 5^b sq.

The introductory story commences on fol. 8^b: سرى مهادیو و پاربیستی برکیلاس پریت که جای بودن سرى مهادیو است نشسته بودند الخ.

The thirty-two پوتلى are found here respectively on

ff. 49^a, 64^a, 67^a, 72^a, 78^b, 82^b, 86^a, 92^a, 96^a, 103^b, 107^a, 116^b, 120^b, 124^a, 133^a, 139^b, 144^a, 154^b, 157^a, last line, 162^a, 168^a, 174^a, 176^b, 179^b, 186^b, 190^a, 193^a, 197^a, 201^b, 205^b, 209^b, and 212^b.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10-12; Shikasta; size, 7¾ in. by 4½ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8^b, l. 3 in the preceding copy): روزى سرى مهادیو و پاربیستی بر کوه کیلاس که جای استقامت شان بوده نشسته بودند الخ, and goes down to the end of the twenty-fifth پوتلى.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battîsi. There exist, besides the translations already accounted for, the following four:

1. One by C'and ibn Mâdhûrâm, see A. F. Mehren, p. 29.

2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 23c^a.

3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.

4. A very modern one, by Sayyid Imdâd 'Alî and Siw Sahâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006^b.

On fol. 1^a the present copy is styled قصه بکرماجیت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12-17; careless Nasta'liq, mixed with Shikasta; worm-eaten throughout; size, 8½ in. by 6½ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâi's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلى, comprising ff. 8^b, l. 3-85, l. 5 ab infra in No. 1990 above; the sixth پوتلى begins on fol. 113^b, l. 5 ab infra (=fol. 83^a in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83-114, ll. 13-14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battîsi (as various allusions in the text prove).

The first story with which the copy opens is headed:

‘*قصه راجه شويده (شويته) و پوجه چهار ديو و* (or *سوختن كال و باز اورا زنده كردن*), on fol. 97^b.
قصه راجه رت بن كه اورا دختری شده بود و اورا
پسرش و نمودند و راجه كنبله كه اورا پسری شده بوده
اورا دختری كه به پدرش و نموده بودند این دورا با يكديگر
عقد كردند, on fol. 101^b.

The *second* story, on fol. 7^a, is headed: *حكايت فريب*:
زن برهنه و جان دادن در فراق راجه.

All the following *حكايات* have no special heading,
 except one on fol. 26^b: *حكايت انصاف سوداگر*.

Written apparently for Mr. Mackenzie by Ānandrāo Munshi, and dated the 8th of Febr., 1806 (= 19th of Dhū-akṣa'dah, A. H. 1220).

No. 3011, ff. 81, ll. 10-13; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

1994

Hindū tales.

A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindi or Hindūstāni. No author or translator is mentioned. On the margin of the first four stories (5-8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanāgarī characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the *fifth* story (*حكايت بنجم*).

Contents:

5. *در بيان راجه سنكرام شور* (Sanghrāmasūra), on fol. 1^b.

6. *قصه دهنونتر* (Dhanvantari) و *شاگرد او كه اورا فرموده*
 بود كه از آباداني بدر رود و در جای كه اقسام كياها باشد
 گريه بسيار كرده بگويد كه دهنونتر مرد،
 on fol. 8^b.

7. *قصه گل خوشبو*, on fol. 14^b.

8. *قصه راجه سوم سرما* (Somaśarma), on fol. 23^b.

9. *قصه سوداگر كه پسر خود را گفت كه زهار كه بفلان*
 شهر نروي، on fol. 27^b.

10. *قصه شميك ركهيسرو راجه برهت سين كه دختر*
 عابد را گرفت و انگشتری خود را نشانی باو داد،
 on fol. 34^b.

11. *قصه دهن دت بقال ساكن بنت پور*, on fol. 38^b.

12. *قصه كه موسومست به داودس بهاو*, on fol. 40^b.

13. *قصه راجه پرتاب رودر حاكم كالتجر كه در ايام سلطنت*
 سكندر لودی بود، on fol. 70^b.

14. *در بيان راجه اتم*, on fol. 72^b.

15. *قصه تيرت نكم بود*, on fol. 77^b.

16. *در بيان حجاج كه در شهر اكهنديور سكونت*
 ميداشت، on fol. 83^b.

17. *در بيان راجه سدharma والی ملك كامرو (كامروپ)*,
 on fol. 90^b.

18. *قصه كلكت (ككت) منجم كه مادر*
 خود نا دانسته زنا كرد و شراب خورد و برهنی را كشت،
 on fol. 93^b.

19. *قصه راجه شويده (شويته) و پوجه چهار ديو و* (or *سوختن كال و باز اورا زنده كردن*), on fol. 97^b.

20. *قصه راجه رت بن كه اورا دختری شده بود و اورا*
پسرش و نمودند و راجه كنبله كه اورا پسری شده بوده
اورا دختری كه به پدرش و نموده بودند این دورا با يكديگر
عقد كردند, on fol. 101^b.

21. *در بيان راجه جك سين بهت پور*, on fol. 104^b.

22. *در بيان راجه جك سين حاكم شهر بدشا (بديشا)*,
 on fol. 119^b.

23. *در بيان راجه اوده دندك نام*, on fol. 121^b.

24. *در بيان راجه اندرمن*, on fol. 126^b.

25. *در بيان راجه اندرمن* (another story of the same
 Rājah), on fol. 130^b.

26. *در بيان راجه بهكراج والی ترهت*, on fol. 133^b.

27. *در بيان راجه نرسنگ والی اوده*, on fol. 137^b.

28. *در بيان راجه كهند (كند) هرپ ديو والی اديسه*
 (or *اويسه*, perhaps *اوديسه*), on fol. 141^b.

29. *حكايت راجه انشومان (انجه مانه) والی ملك*
 اچين، on fol. 147^b.

30. *در بيان بقالی ساكن سيالكوت*, on fol. 151^b.

31. *حكايت پياس (Vyāsa) ديو و پراشر (Parāśara)*,
 on fol. 157^b.

32 and 33 are wanting.

34. *داستان در معرفت فضائل خير كردن گاو و آنرا*
 نامند *گودان نامند*, on fol. 166^b. At the end of this story
 the beginning of the twenty-sixth is repeated, filling
 eight lines.

35. *حكايت راجه سرت سين در شهر مندو*,
 on fol. 169^b.

36. *در بيان راجه بردهمان*, on fol. 172^b.

37. *در بيان راجه سكهندی*, on fol. 176^b.

38. *در بيان راجه جتر كند (جتر اكند) والی بردوان*,
 on fol. 188^b.

39. *داستانهای پنجگانه كه هر یکی ازینها گنجی است*
عظيم در سعادت دنیوی و اخروی, on fol. 203^b.

40. *حكايت جانك برهنه شاگرد بساكهدت عابد*,
 on fol. 208^b.

No date.

No. 1679, ff. 222, ll. 19; clear and distinct Nasta'liq; illustrations on ff. 5^a, 10^b, 16^a, 17^a, 22^b, 32^a, 36^a, 39^b, 41^a, 45^a and ^b, 52^b, 58^a, 66^a, 66^b, 73^b, 78^a, 84^a, 88^a, 89^a, 92^b, 95^a, 98^b, 103^a, 106^a, 112^b, 114^b, 123^b, 125^b, 127^a, 129^b, 136^b, 143^b, 145^a, 152^b, 156^a, 173^b, 177^b, 185^b, 190^a, 191^a, 206^a, and 220^b; size, 11 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ in.

1995

Gulzār-i-Hāl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha Candrodāya (پربوده چندراودی ناتك), explained in Persian, on fol. 3^a, ll. 9 and 10, by *طلوع قمر معرفت* ('the rise of the moon of knowledge'), which was composed by Kishandās Bhat (see fol. 3^b, ll. 2 and 7, i. e. Kṛishṇadāsa

Miśra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835-1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadāsa Miśra, Berlin, 1879. This Persian version was made by Banwāli, with the takhalluṣ Wali (see fol. 3^a, ll. 1 and 2) or Wali Rām (see the colophon), who is identical with Banwāli Dās, a munshī of prince Dārā Shukūh and author of the راجاویلی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855^a, No. III, and iii. p. 916^b), in A. H. 1073 (fol. 3^a, l. 3 ab infra: $\text{یکهزار و سیزده باشت سال} = \text{A. D. 1662, 1663}$). According to the preface in the British Museum copy (Rieu iii. p. 1043^a, No. III), which appears to be much fuller than that in the present copy, Banwāli did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3^a, ll. 5 and 6: از زبان سنس کرت یعنی از زبان هندی بزبان فارسی ترجمه نمودند) but from Swāmi Nand Dās' Bhākha version, with the assistance of Bhawānidās.

Beginning (the preface opens with twenty-two mathnawī-baits), on fol. 1^b:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل ذات هاست

It is divided into six چمن, on ff. 3^b, 19^a, 34^b, 44^b, 55^a, and 72^b respectively. Banwāli seems also to be the author of the مثنوی ولی رام, noticed in A. Sprenger, Catal., p. 589.

Dated the 11th of Dhū-al-hijjah, A. H. 1166 (called here the fifth year of Ahmadshāh's reign, whereas it was in reality the sixth) = A. D. 1753, Oct. 9, at Banāras.

No. 1591, ff. 98, ll. 13; Shikasta; size, 8½ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulzār-i-Hāl is not dated. Beginning as in the preceding copy. The six چمن are found here on ff. 3^a, 14^a, 25^a, 32^b, 41^a, and 53^a respectively.

No. 1182, ff. 72, ll. 15; Nasta'liq; size, 9 in. by 5½ in.

1997

Tarjuma-i-Bārāhi (ترجمه باراهی).

The Persian translation of a great Sanskrit work on astronomy, by Bārāhamir (باراهمیر), i.e. Varāhamihira, son of Ādityadāsa, the renowned Indian astronomer, no doubt the Bṛihatsamhitā (as the full title is given here, on fol. 9^a, l. 7, as باراهی سنکهتا, see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sq.; A. Weber, Berlin Cat., pp. 238-254; and History of Indian Literature, pp. 259-261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varāhamihira are the Bṛihajātaka, the Svalpajātaka, etc. This translation was made at the request of Sulṭān Firūzshāh (reigned A. H. 752-790 = A. D. 1351-1388), by

'Abd-al-'aziz Shams Bahā-i-nūri (بهاء نوری), the author of the تاریخ فیروزشاهی, see fol. 2^b, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirāj 'Afif (whose تاریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2^b: حمد و سپاس وافرو شکر: و تناء متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864-1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3^a, l. 9, 104 bābs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as کفر). A full index of the remaining ninety-six bābs is given on ff. 3^b-9^a. In the beginning of the 104th bāb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'liq; size, 11½ in. by 6½ in.

1998

Lilāwati (لیلواتی).

The Persian translation of Bhāskara Ācārya's بهاسکر famous Sanskrit work on arithmetic and geometry (اچارچ در علم حساب و مساحت), which the poet Faiḍi made at the request of Akbar, A. H. 995 = A. D. 1587 (see fol. 2^a, lin. penult., and fol. 2^b, l. 11 sq.), beginning:

اول زینای پادشاهی گویم - وانگه زستایش الهی گویم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press); the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. H. Colebrooke, London, 1817. On Bhāskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159-185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419-450; H. Brockhaus, Ueber die Algebra des Bhāskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1-45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lilāwati are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shāhjahānābād, the 8th of Muḥarram, A. H. 1015 (A. D. 1606, May 16).

No. 1411, ff. 83, ll. 15; large Nasta'liq; size, 11 in. by 6½ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,

Sir Charles Wilkins, LL.D., F.R.S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A. H. 1191 (nineteenth year of Shâh 'Ālam's reign)=A. D. 1777, Sept. 1.

No. 2372, ff. 42, ll. 11-17; written very unequally in a mixed style of bad Nasta'liq and Shikasta; size, 9 in. by 5 $\frac{7}{8}$ in.

2000

The same.

This copy is dated the 20th of Sha'bân, A. H. 1193 (A. D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'liq; illuminated frontispiece; size, 15 $\frac{1}{2}$ in. by 9 in.

2001

Bija Ganita (بیج گنت).

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhâskara Ācārya; the author of the Persian version is 'Aṭā-allâh Rashidi bin Aḥmad Nâdir, who made it A. H. 1044 (A. D. 1634, 1635), the eighth year of Shâhjahân's reign, to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1^a, l. 3 ab infra sq. It is divided into a muḥaddimah and five maḥâlas.

Muḥaddimah in six bâbs, viz.: 1. در معرفت مال, on fol. 1^b; 2. در صفر, on fol. 2^a; 3. در معرفت, on fol. 2^b; 4. در معرفت اصم اللذر, on fol. 4^a; 5. در استخراج عددی مجهول, on fol. 10^a; 6. در عمل مجذور, on fol. 13^b.

Maḥâlah I, on fol. 19^b: در تعادل مجهول بعدد.

Maḥâlah II, on fol. 28^b: در توسیط مجهول.

Maḥâlah III, on fol. 35^b: در بیان آنکه الوان کثرت. معادل یکدیگر شوند.

Maḥâlah IV, not marked.

Maḥâlah V, on fol. 44^a: در تعادل مسطحات.

Beginning:

اول زستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450^b, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340; the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindûs.

No. 3248, ff. 45, ll. 18-20; Nasta'liq; size, 15 $\frac{1}{2}$ in. by 9 $\frac{1}{2}$ in.

2002

Baḥr-alḥayât (بحر الحیاء).

The Persian translation of the old Sanskrit work Amṛtakunḍa (امرت کند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical

doctrines of the Brahmans, made by Muḥammad of Gwâliyâr, at the request of his master Ḥusain of Gwâliyâr bin Muḥammad Sârinî Ḥusainî. Long before his time an old Brahman of Kâmrûp, with the name of Kânamâ, who at the time when Sultân 'Alâ-aldin invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bâbs. This Persian paraphrase is divided into the following ten bâbs:

I. در معرفت عالم صغیر, on fol. 7^a.

II. در تأثیرات عالم صغیر, on fol. 8^a.

III. در کیفیت معرفت دل و حقیقت و ارادت و تخیلات, on fol. 20^b.

IV. در ریاضت و معرفت و کیفیت آن, on fol. 21^a.

V. در معرفت ایجاد انسان و انواع دم و ماهیت آن الخ, on fol. 30^a.

VI. در معرفت چگونگی جسد و ماهیت آن و محافظت, on fol. 35^b.

VII. در معرفت وهم و انواع دم و ماهیت آن و آنچه در تصرفات در دست, on fol. 43^b.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 65^a.

IX. در معرفت تسخیرات روحانیان, on fol. 68^b.

X. در حکایات مبدء و معاد, not marked in the text.

حمد مور (!) و ثنای نامحصور حضرت
صدیرا که وحده لا شریک له خطبة جلال اوست الخ

Comp. Herbelot (Paris ed., 1697), p. 114. No date.

No. 432, ff. 82, ll. 12; large Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2003

Tarjuma-i-Shâstra (ترجمه شاستر).

A Persian translation of the Purânârtha Prakâsha (پورانارته پرکاش, 'or as it is styled here, پورانارته پرکاش, see fol. 52^b, l. 7) or Purânârtha Prakâsha Shâstra (پورانارته پرکاش شاستر, see fol. 4^a, l. 5), a Hindû chronology and cosmogony by the Chief Pandit Râdhâkanta Tarkavâkyas (? رادهاکانت ترکباکیس, see fol. 4^a, l. 5; fol. 52^b, last line; and fol. 54^b, last line). Both the Sanskrit original and the Persian version (the latter by Zûrâwar Singh, زوروار سنگه, were made at the request of the Governor-General of India, Warren Hastings (کورنر جنرل هستین), and the latter styled ترجمه شاستر, see fol. 4^a, l. 4 sq.; fol. 52^a, l. 8 sq.; and fol. 53^a, l. 4 sq. The Sanskrit original was completed, according to fol. 52^b, lin. penult., in the year 1706 of the Suka era (=A. D. 1784). Beginning: پرمیشوری (parameśvara) را از صدق اعتقاد پرنام میکنم که بصورت برهما (correctly برهما as in Rieu's copy) ویشن و شیو نمودار شده جهانرا الخ. It is divided into six bâbs and a khâtimah, viz.:

Bâb I, on fol. 4^b: در تعداد شمار زمانه.

Bâb II, on fol. 11^b: (brahma-nirûpaṇa) در برمهه نروپن یعنی دانستن برمهه (برمهه).

- Bâb III, on fol. 12^a: در حقیقت هر شاستر.
 Bâb IV, on fol. 15^b: در حقائق (هر) مذاهب.
 Bâb V, on fol. 17^a: در سرشت دنیا و غیره.
 Bâb VI, on fol. 37^a: در تواریخ راجهای سلف.
 Khâtimah, on fol. 52^a.

All the Sanskrit words in the text are marked on the margin in Devanâgarî characters. Dated the 7th of the month Asârî (اسارے=June-July), in the year 1194 of the Bangâlî era=A. D. 1786; other copies of this Persian version are noticed in Rieu i. p. 63; and E. G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâlî characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163-194.

No. 1184, ff. 54, ll. 11; Nasta'liq; size, 9 in. by 6½ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4^a, l. 8 sq.; 4^b, ll. 5 and 6; and 66^b, ll. 4-7. The six bâbs are found here on ff. 5^a, 13^b, 14^b, 18^b, 20^b, and 44^b respectively; the khâtimah on fol. 65^a. The date of the composition of the Sanskrit original, viz. 1706 of the Saka era, is found on fol. 66^a.

No. 458, ff. 69, ll. 9; large Nasta'liq; size, 9¼ in. by 5½ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1^b and 15^b), from Sanskrit sources by 'Ali Ibrâhîmkhân, dealing with the Hindû trials by ordeal. On the binding it is styled *ترجمهٔ ديب يعنى قسم*, and the translator remarks at the end: *ديب لفظ سنسکرت پرکھيا لفظ باکھه قسم لفظ عربى سوگند لفظ فارسى يك معنى دارد*.

Beginning: *طریق قسم که در دهرم (Dharma) شاستر: متاچھرا (Mitāksharâ) و شاستر ديب تت (sic!) و ديگر شاسترها به تفصيل مرقوم است خيرخواه خلأق علی ابراهيم خان بگفتهٔ پندتان ترجمهٔ آن مينمايد که ديب يعنى قسم است و قسم را نه طريق است اول قسم ترازو که آنرا تولا پرکھيا گویند دوم قسم آتش که آنرا اگني پرکھيا گویند سوم قسم آب که آنرا اودک پرکھيا گویند الخ*.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389-404, and entitled: 'On the trial by ordeal among the Hindus, by 'Ali Ibrâhîmkhân, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'liq; size, 8 in. by 5½ in.

2006

Amwâj-i-khûbi (امواج خوبی).

A Persian paraphrase of and commentary on the Hindi work on Muhammadan theology and science, styled *خوب ترنگ* (the beautiful wave), and written originally in Hindi verses from sayings and traditions of Shaikh Kamâl Muhammad, A. H. 984 (see fol. 7^a, ll. 13-15)=A. D. 1576, 1577; the commentary was composed A. H. 999 (A. D. 1590, 1591). It begins with a *فهرست کتاب خوب ترنگ من تصنيف میان خوب*.

The Hindi work itself with the paraphrase and commentary commences on fol. 8^a, first line: *آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسماست بامواج خوبی از بعضی منقولات حضرت شيخ کمال محمد رحمهم الله در معارف محمدية عليه السلام الخ*.

This copy is dated the 28th of Rabî'-'althânî, A. H. 1078 (A. D. 1667, Oct. 17), by Ḥasan Âkâ.

No. 460, ff. 179, ll. 17; Nasta'liq; size, 9¼ in. by 5½ in.

2007

Another copy of the same.

This copy is much older than the preceding one, being dated A. H. 1016, the 2nd of Šafar (A. D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same *فهرست*, but the wording is after the first line identical with the beginning of the Hindi work itself (on fol. 8^a there), viz.: *قصیدهٔ براعت استهلال، اما بعد حکایت تمثيل عذرهای تأريخ کتاب آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسماست بامواج خوبی الخ*.

The work itself commences here on fol. 130^a; but the Hindi verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindi mathnawi and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A. H. 986 (A. D. 1578, 1579) and 1000 (A. D. 1591, 1592) respectively.

No. 1055, ff. 126^b-212, ll. 22-23; Nasta'liq; size, 9½ in. by 4¾ in.

Appendix: Treatises on Indian Music and other Arts of the Hindûs.

2008

Ghunyat-almunyat (غنية المنية).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sulţân Abû-almuzaffar Firûzshâh (that is Firûz-aldin Tughluq, who reigned A. H. 752-790=A. D. 1351-1388), A. H. 776 (A. D. 1374, 1375), at the request of his learned patron, the governor of Gujarât, Amir Shams-aldaulah wa-aldin Ibrâhîm Ḥasan Abûrajâ (أبوجا), who a short time before had induced him to translate from Arabic

into Persian the كتاب فريد الزمان فى معرفت الالحان in Persian music. This treatise, based on Indian sources, is divided into two kisms, four bâbs, and eighteen fašls.

Kism I, in two bâbs: 1. در معرفت سرود, on fol. 4^b, in four fašls. 2. در معرفت مزامير, on fol. 42^b, in two fašls.

Kism II, in two bâbs: 1. در بيان رقص, on fol. 54^b, in four fašls. 2. در شرائط و آداب مجلس سرود و اصحاب, on fol. 86^b, in eight fašls.

Some illustrations on ff. 44-51. No date. The first leaf of this copy is missing; it begins abruptly in the preface thus: دارای هفت کشور انوشروان عهد و زمان اسکندر مکننت و جمشید امکان الواثق بتایید الرحمن ابو المظفر فیروزشاه السطان الخ.

No. 1863, ff. 92, ll. 13; Naskhi; size, 9½ in. by 5½ in.

2009

Tarjuma-i-Pârijâtaka (ترجمه پارچاتک).

The Persian translation of a Sanskrit work on Indian music, styled Pârijâtaka (belonging to the Pârijâta or tree of paradise), by اهوئل, made from the original by Mirzâ Rûshan Damir, and beginning: سرود اثر آمود و اثر سرود نمود زمزمه حمد کارسازند (کارساز بنده نواز بست که باهنگ وجود صاحب مقام محمود ساز کالبد را نغمه پرداز آواز ساخته و بلکن داودی روح را مؤنس و دمساز گردانیده الخ.

Rûshan Damir, with the takhalluṣ Damir, was a great musician who lived in the time of 'Ālamgir, see fol. 2^a, ll. 10 and 11, and comp. Makhzan-algharâ'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 808, ff. 189, ll. 12; Nasta'liq; large water-spots; size, 8¾ in. by 5¼ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of کارساز بنده, as noted there. As date appears the 29th of Jumâdâ-althâni only. The names of the author and translator (the former, as it appears, in the form of اهوئل) are found on fol. 1^b, l. 9, and fol. 2^a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمه کتاب پارچاتک.

No. 644, ff. 184, ll. 15; large Nasta'liq; size, 9¾ in. by 5¾ in.

2011

Tuḥfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindûs, composed by Mirzâ Muḥammad ibn Fakhr-aldin Muḥammad, in the reign of 'Ālamgir, at the request

of Kûkultâshkhân for the emperor's son, prince Muḥammad Mu'izz-aldin Jahândârshâh, see fol. 1^b, ll. 2 and 6, and fol. 2^a, l. 3 ab infra, in a muḥaddimah, seven bâbs, and a khâtimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019-1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله رب العالمين والصلوة بعد چنين گوید مست باده هذيان بيمحمد ميرزا محمد الخ Mukaddimah, on fol. 2^b: The Hindû system of writing در بيان مصطلحات حروف تهجيه هندی و علم خط و ذکر اشکال حروف مذکوره از مفردات و مرکبات (و بعضی قواعد کلیه بهاکها مشتمل بر چهار فصل).

Bâb I, on fol. 35^a: Prosody of the Hindûs (Piṅgala) یعنی علم عروض اهل هند مشتمل بر (سه فصل).

Bâb II, on fol. 92^b: Rhyme-system of the Hindûs (Tuk) یعنی علم قوافی اهل هند مشتمل (بر دو فصل).

Bâb III, on fol. 101^a: Hindû tropes and figures of speech (Alaṅkāra) یعنی علم بدیع و بیان (اهل هند مشتمل بر دو فصل).

Bâb IV, on fol. 113^a: Hindû love and lovers (Sringārārasa) یعنی عاشقی و معشوقی و بیان (احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122^b: Hindû music (Saṅgita) یعنی علم موسیقی اهل هند و غیره مشتمل (بر ده فصل).

Bâb VI, on fol. 165^b: Sexual intercourse (Kok) یعنی معرفت اقسام زن و مرد و صحبت داشتن (و مباشرت کردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181^a: Physiognomy (Sâmudrika) یعنی علم قیافه که علامات خیر (و شر در انسان از آن معلوم شود مشتمل بر دو فصل).

This bâb is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the khâtimah on Hindû terminology (در ذکر لغات و مصطلحات و کنایات اهل هند). This khâtimah is arranged alphabetically, so that the first letter forms the bâb and the last the fašl; it begins abruptly on fol. 190^a with the fašl ل of the bâb ۱.

Dated the 7th of Rajab, A. H. 1194 (A. D. 1780, July 9).

No. 1269, ff. 278, ll. 17; Nasta'liq, by different hands; illuminated frontispiece; size, 11½ in. by 6½ in.

2012

Another copy of the fifth bâb of the Tuḥfat-alhind (باب پنجم تحفة الهند).

The fifth chapter of the same work, dealing with Indian music and beginning: در علم سنگیت

یعنی موسیقی و آن مشتملست بر ده فصل فصل اول در
تعریف علم سنگیت و بیان وضع آن الخ

No date. This *fifth* chapter of the *Tuḥfat-alhind* forms the basis of Sir W. Jones' remarks on Indian Music in the *Asiatic Researches*, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his *Cat.*, p. 10, No. 30) Mirzâkhân instead of Mirzâ Muḥammad; in the first Berlin copy (No. 34 of W. Pertsch's *Cat.*) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lik, by two different hands, the second of which begins on fol. 38^a; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2013

Fragments of the *Tuḥfat-alhind*.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1^b-45^a, containing *preface* and *mukaddimah*; the latter begins on fol. 3^a. Beginning of the preface as in No. 2011 above.

2. Ff. 46^a-98^a, the first part of the *khâtimah*, going down to the end of the bâb پ. Beginning: خانمہ در علم لغت اهل هند، باید دانست کہ لغات ہندیہ بترتیب حروف تہجیہ الخ.

The abrupt beginning of No. 2011, viz. faṣl ل of bâb 1, is found here on fol. 58^a.

Bibliotheca Leydeniana.

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lik, by two different hands; worm-eaten; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2014

Fragmentary remarks on Indian Râgs and Râginis, based on the *fifth* chapter of the *Tuḥfat-alhind*; it comprises the larger part of the *third faṣl*, and the whole *fourth*, *fifth*, and *sixth faṣls*, opening with the second شعبہ of the third faṣl on fol. 1^b, l. 1: در راگهای در راگ و راگنی و ترنبحسب کلناہ مت: 9^b. The fourth faṣl begins on fol. 9^b. نوع. The fourth faṣl (Kulnaḥ mutt, according to the English transliteration on the margin); the fifth faṣl on fol. 11^b; the sixth on fol. 14^a: در بیان راگ و راگنی . . . بحسب بہرت مت: (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lik; size, 10 $\frac{1}{2}$ in. by 6 in.

2015

Râghâi-hindî (راگهای ہندی).

A collection of 1000 Dhurpads (دھرید, see Garcin de Tassy, *Histoire de la littér. hindouie*, etc. ii. préface, p. viii), i.e. songs in Hindî or Braj by the famous Bakshawa, who was born in Gwâliyâr, became attached to the court of Râjah Mân Singh (who died about A. H. 924 = A. D. 1518), went after the capture of that town by Sikandar Lûdi (reigned A. H. 894-923 = A. D. 1489-1517) to Kâlinjar, where he joined the Zamindâr of that place, and was afterwards called by Bahâdur Shâh

(A. H. 932-943 = A. D. 1526-1537) to Gujarât, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shâhjahân (A. H. 1037-1068 = A. D. 1628-1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سہس رس, or سہسر رس, or even سہنسر رس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); and also sometimes ہزار دھرید (a thousand Dhurpads); and also sometimes راگمالا (a chaplet of musical modes), see here on fol. 1^a, and fol. 6^a, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginis, and introduced by a Persian preface, which begins thus, on fol. 1^b: چون نفوس مقدسہ تجرد نہاد را میل بلدات: روحانی پیشتر و ادراک سرور از اموری الخ.

Compare for a fuller description of this work, No. 1846 in the Bodleian *Cat.* The present copy is dated the 29th of Ramadân, A. H. 1066 (the thirtieth year of Shâhjahân's reign) = A. D. 1656, July 21, by 'Abd-alrahmân at Aḥmadâbâd. It was written for Mirzâ Abû-alkâsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lik; illuminated frontispiece; size, 11 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2016

Another copy of the same.

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzâ Muḥammad 'Alî.

No. 1116, ff. 131, ll. 12; but there are left blank (for drawings to be filled in) ff. 7^a, 10^b, 11^b, 13^b, 18^a, 20^b, 23^b, 26^a, 29^b, 31^a, 33^b, 34^b, 37^b, 39^a, 40^b, 42^b, 44^b, 46^a, 47^b, 51^b, 53^a, 54^a, 56^b, 58^b, 62^a, 64^b, 66^a, 68^b, 69^b, 71^a, 74^b, 75^b, 79^a, 80^b, 82^a, 84^a, 86^b, 92^a, 97^b, 99^b, 101^a, 102^a, 103^b, 105^b, 116^a, 119^b, 120^b, 122^b, 128^a, 129^a, a portion of 130^a, 130^b, and 131; large and very distinct Nasta'lik, written on ground of different colours. The name شاهجهان throughout in gold; splendid frontispiece; the first two pages luxuriously illuminated; size, 13 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

2017

Râg darpan (راگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindûs, with its full title رسالہ ترجمہ بوتہی راگ درپن, a Persian translation of an old Sanskrit book on Indian music, by Faḳîr-allâh, comp. Garcin de Tassy, *Histoire de la littér. hindouie*, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W. Ouseley, *Anecdotes of Indian Music*, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here مانکتوهل (Ouseley calls it 'Muncuttuhul'), was made at the request of Râjah Mân Singh (see the preceding work in No. 2015), the ruler of Gwâliyâr, and A. H. 1073 (A. D. 1662, 1663) struck the eyes of Faḳîr-allâh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A. H. 1076 (A. D. 1665, 1666),

see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45^a, l. 10, ۱۰۷۶ سنه که تا حال; also on fol. 45^b, l. 9; fol. 48^a, l. 1; and in the Khâtimah, where the author says, that this treatise was finished ۱۷۰۶ سنه, which is clearly a mistake for ۱۰۷۶. There must be read likewise instead of the wrong ۱۰۸۲ and ۱۰۸۳ on fol. 45^a, l. 1; fol. 48^a, last line; and fol. 48^b, l. 4 ۱۰۷۶. The same year ۱۰76 appears on fol. 51^b, l. 8, where it is called the eighth year of 'Âlmgir's reign, and on fol. 53^b, last line, and fol. 54^a, l. 1: ۱۰۷۶ سنه زمستان که درین.

The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2^a, l. 5 sq.:

باب اول در سبب تألیف, on fol. 2^b.

باب دوم در باب دانستن رانگها.

باب سوم در تعیین هر موسم که در آن موسم کدام رانگ و رانگی خوانند و حرفها که منع کرده اند که در اول و رانگی خوانند, on fol. 15^a.

باب چهارم در دانستن سرها و تصانیفات که در نغمه می بندند, on fol. 16^b.

باب پنجم در دانستن سازها و نایک و نایکه و سکهی, on fol. 25^a.

باب ششم در دانستن عیوب گوینده.

باب هفتم در شناختن آوازا و رویت خنجرها, on fol. 34^a.

باب هشتم در دانستن اوستاد کامل.

باب نهم در دانستن برنده و فائده برنده نمودن, on fol. 39^a.

باب دهم در باب گویندها و سازندها که در زمان ما بودند و هستند, on fol. 41^b.

Beginning: حمد و سپاس بیقیاس مر آفریدگاری را سزد که از حمد و سپاس بیرونست و نعت و محمادت مر پیغمبری را شاید آخ.

Dated the last of Jumâdâ-althâni, A. H. 1196 (A. D. 1782, June 11).

Another copy of this interesting work is fully described in No. 1847 of the Bodleian Cat.

No. 1937, ff. 55, ll. 11; large and distinct Nasta'lik; size, 9½ in. by 5½ in.

2018

Risâla-i-Râgmâlâ (رساله رانگمالا).

Another tract on the Râgs and Râginis of India, by Nehâk Das, compiled in the month Muharram, A. H. 1188 (Bangâli era, 1181) = A. D. 1774, March-April, and beginning: در بیان رانگ و رانگیهای نغمات و مقامات اهل هند آخ.

Dated the 25th of Rabi'-althâni, A. H. 1193 (Bangâli era, 1186) = A. D. 1779, May 12.

IND. OFF.

On the fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16-17; Shikasta; size, 8½ in. by 5½ in.

2019

A small collection of Indian Râgs and Râginis in the Rekhita, Braj, and Panjâbi idioms, with one or two in Persian; it begins with a song in Braj در رانگ بهیدون. At the end, on fol. 31, a special little tract, styled قول در رامکلی رانگی.

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'lik; size, 10½ in. by 6½ in.

2020

Another collection of Indian Râgs and Râginis, chiefly in Rekhita, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf رانگهای هندی.

No. 3377, olim 14. J. 15, ff. 72, ll. 10; written for the greater part in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2021

Kanz-almûsîqî (کنز الموسيقى).

The repertory of music, a collection of Râgs and Râginis and their respective Dohrâs (couplets or distichs) in Hindi, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2^b, beginning:

آغاز صدای ستایش محمود بنام نغمه سرای کن آخ.

It is dedicated to Mu'azzakhân; no date or author's name. The preface is styled دیباچه نوباوه گلشن خیال. Ff. 1^b and 2^a form a part of the text. Ff. 4^b-5^b contain an index of the Dohrâs, ff. 6^b-8^a an index of the Râgs and Râginis. The text itself begins on fol. 9^b. Many intervening leaves are left blank, some are filled in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is worm-eaten throughout. Sir Charles Wilkins.

No. 2365, ff. 130, ll. 13; written by different hands in Nasta'lik and Shikasta; size, 7½ in. by 4½ in.

2022

Shams-alaṣwât (شمس الاصوات).

A treatise on Indian music, compiled according to the chronogram on fol. 7^b, l. 10, and fol. 8^a, l. 1 (جای نغمه), A. H. 1109 (A. D. 1697, 1698), in the reign of 'Âlmgir. It is divided into the following six bâbs:

1. در کیفیت تفاسل سر که در اصطلاح هند آنرا سر. در ادهیای گویند, on fol. 10^a, in fourteen faṣls.

2. در ذکر رانگهای که در اصطلاح هند آنرا رانگدهیای. در رانگ ادهیای (i. e. رانگ ادهیای) گویند, on fol. 20^a, in two faṣls.

3. در شرح الپ یعنی بر داشتن و گردانیدن سر در.

2028

The same.

Muḳaddimah, on fol. 14^b; Bâb I, on fol. 17^a; II, on fol. 43^a; III, on fol. 69^a; IV, on fol. 99^b; V, on fol. 130^b; VI, on fol. 155^a; Khâtimah, on fol. 187^a.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta; ff. 35-38, 62-65, 90-93, 122-124, 149-151, and 180-182 supplied by another hand, ll. 7-15; size, 8 in. by 5½ in.

2029

A shorter redaction of the same.

The same Mufarriḥ-alkulūh, but in an abridged form. Beginning as in the larger redaction.

Muḳaddimah, on fol. 13^a; Bâb I, on fol. 16^a; II, on fol. 20^a, first line; III, on fol. 23^a; IV, on fol. 27^a; V, on fol. 31^a; VI, on fol. 34^a; Khâtimah, on fol. 37^b.

No date.

No. 2203, ff. 49, ll. 9; very careless Nasta'lik, sometimes quite like Shikasta; size, 7½ in. by 6¼ in.

2030

Two other copies of the same shorter redaction.

This MS. contains the shorter redaction of the Mufarriḥ-alkulūb twice, exactly in the same form.

The *first* copy goes from fol. 1^b to fol. 49^b, the *second* from fol. 50^b to fol. 99^a.

First copy: Muḳaddimah, on fol. 13^b; Bâb I, on fol. 16^b; II, on fol. 20^a; III, on fol. 23^b; IV, on fol. 27^b; V, on fol. 31^b; VI, on fol. 34^b; Khâtimah, on fol. 38^a.

Second copy: Muḳaddimah, on fol. 63^a; Bâb I, on fol. 65^b; II, on fol. 69^b; III, on fol. 73^a; IV, on fol. 77^a; V, on fol. 81^a; VI, on fol. 84^a; Khâtimah, on fol. 87^b.

No date.

No. 2190, ff. 99, ll. 9; Shikasta; size, 7½ in. by 5½ in.

2031

The same.

Muḳaddimah, on fol. 15^b; Bâb I, on fol. 17^b; II, on fol. 21^a; III, on fol. 25^a; IV, on fol. 28^a; V, on fol. 31^b. The sixth bâb and the Khâtimah are not marked.

No date. The copyist was Sayyid 'Alī Riḍā. At the end Tipū Sulṭān's own signature.

No. 1638, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tipū Sulṭān's band, and apparently taken from the Mufarriḥ-alkulūb. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the *first*, on fol. 1^b; the *second*, on fol. 8^a; the *third*, on fol. 15^b; the *fourth*, on fol. 25^b; the *fifth*, on fol. 35^b; the *sixth*, on fol. 42^b. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the *first* section: شانزده ربخته در نغمهٔ ابيض معه (مع) غزل گوشواره برای ساز صدر دبیری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمهٔ ابيض که وقتش سحر باشد مطربا الخ.

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19. J. 10; ff. 52, 2 coll., each ll. 11-12; Shikasta; size, 8½ in. by 5½ in.

2033

Tracts on Indian music.

1. Illhām-altarab (الهام الطرب), the inspiration of hilarity, on fol. 1^b, a general compendium of music, beginning: بعد زوای ترانه چهر(?) جزیل و پس صدای قوال ثنای منعم جمیل که کیوتر جانرا الخ.

2. Manfa'at-alfalibin (منفعت الطالبین), the profit of students, on fol. 33^b, in four bâbs, viz.: (a) در شش راگ, on fol. 34^a; (b) در بیان راگ, on fol. 34^a; (c) در تفصیل راگ و راگنیها, on fol. 34^b; (d) در بیان راگنیها و اختلاط راگ, on fol. 36^b. This treatise was copied in a village near Shâhjahânâbâd, from a MS. in the library of Miya'n Muḥammad Zâhid Hakîm.

3. Some Râgs and Râginis in Hindî verses, on fol. 39^a. The first is راگ مالا بزبان هندی.

4. A list of names of Râgs and Râginis in Persian verses, and another incomplete one in prose, on fol. 41^a. Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 23-24; careless Nasta'lik, mixed with Shikasta, the last leaves, ff. 39-42, written by another hand; size, 8½ in. by 5½ in.

IV. ORNATE PROSE, INSHĀS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND RIDDLES.

2034

Juz'iyât u Kulliyât (جزئیات و کلیات).

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Diyâ-aldin Nakhshabi, the famous author of the Tûtinâma (see Nos. 743-751 above), the Silk-i-Sulûk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350, 1351). It bears three titles, viz. جزئیات و کلیات, as given in the heading, see fol. 5^a, l. 12, and fol. 8^b, ll. 7 and 8; چل ناموس, see fol. 8^b, l. 11; and چل ناموس اکبر, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5^a, l. 11; fol. 8^a, l. 2; fol. 10^a, l. 2; fol. 187^a, l. 6; and in the colophon. The work is divided into forty ناموس, each

giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9^b; 2. سر, head, on fol. 15^b; 3. دماغ, brain, on fol. 19^b; 4. پیشانی, forehead, on fol. 23^b; 5. ابرو, eyebrow, on fol. 27^a; 6. پلك, eyelid, on fol. 31^a; 7. مژه, eyelash, on fol. 35^a; 8. چشم, eye, on fol. 37^b; 9. اشك, tear, on fol. 44^b; 10. بینی, nose, on fol. 50^b; 11. رخساره, cheek, on fol. 54^a; 12. گوش, ear, on fol. 58^b; 13. زلف, tress, on fol. 64^b; 14. خط, down on the face, beard, on fol. 68^a; 15. لب, lip, on fol. 71^b; 16. دهان, mouth, on fol. 74^b; 17. دندان, teeth, on fol. 78^b; 18. زبان, tongue, on fol. 84^a; 19. زنج, chin, on fol. 88^a; 20. روی, face, on fol. 91^b; 21. خال, mole or artificial spot on the face, on fol. 95^a; 22. گلو, throat, on fol. 98^a; 23. گردن, neck, on fol. 107^b; 24. پشت, back, on fol. 110^b; 25. استخوان, bones, on fol. 114^b; 26. بازو, arm, on fol. 118^a; 27. رگ, vein, on fol. 122^a; 28. خون, blood, on fol. 129^b; 29. دست, hand, on fol. 134^a; 30. انگشت, finger, on fol. 138^a; 31. ناخن, nail, on fol. 142^b; 32. سینه, breast, on fol. 146^b; 33. دل, heart, on fol. 151^a; 34. روح, soul, on fol. 158^a; 35. پهلو, side, on fol. 164^b; 36. شکم, belly, on fol. 168^a; 37. کمر, waist or loins, on fol. 173^a; 38. زانو, knee, on fol. 175^b; 39. ساق, leg, on fol. 179^b; 40. پای, foot, on fol. 183^a.

Beginning: حمدی که از احصاء آن مخیله فیاض ارباب خیالات قاصر گردد مر قیومی را جل جلاله که قوت غازی و نامیه الخ.

An index is found on ff. 8^b-9^b. Dated the 19th of Shawwâl in the forty-first year (of Akbar's reign? that would be A. H. 1003 = A. D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A. H. 717 and 721 (A. D. 1317-1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'liq; size, 9½ in. by 4½ in.

2035

Anis-al'ushshâk (انيس العشاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Hasan bin Muhammad al-Sharaf or rather Sharaf-al-din, generally called al-Râmî (see fol. 4^a, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Îlkânî dynasty (who reigned A. H. 757-776 = A. D. 1356-1375), see fol. 2^a, last line. Consequently the date assigned by H. Khalifa i. p. 487, No. 1414, to the composition of this work, viz. A. H. 826, is absolutely wrong, and so is the still later date, A. H. 878, Ramadân, given by the same H. Khalifa iii. p. 21, No. 4433; to another work of Hasan al-Râmî's, حدائق الحقائق (wrongly styled sometimes حدائق الحقائق or حديقة الحقائق, a commentary on Rashid-al-din Watwât's السحر الحدائق, comp. Bodleian Cat., No. 1340; Rieu, Supplement, p. 268^b, No. V;

W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the صنائع بدائع, in E. G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انيس العشاق are described in Bodleian Cat., No. 1339 (where it is styled انيس العاشقين); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalifa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anis-el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddin Râmî, in 'Bibliothèque de l'école des hautes études', fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالقی را که مبدء خلق وجود و لقا الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâbs, with an arrangement very similar to that in the جزئیات و کلیات, viz.: 1. در صفت مو, hair, on fol. 4^b; 2. در صفت جبین, forehead, on fol. 8^b; 3. در صفت ابرو, eyebrow, on fol. 9^a; 4. در صفت چشم, eye, on fol. 11^a; 5. در صفت مژه, eyelash, on fol. 12^b; 6. در صفت رو, face, on fol. 14^a; 7. در صفت خط, down, on fol. 16^a; 8. در صفت خال, mole, on fol. 19^a; 9. در صفت لب, lip, on fol. 21^a; 10. در صفت دندان, teeth, on fol. 23^a; 11. در صفت زندان, mouth, on fol. 24^b; 12. در صفت گردن, neck, on fol. 27^b; 13. در صفت ساعد, breast, on fol. 28^a; 14. در صفت بر, fore-arm, on fol. 29^a; 15. در صفت انگشت, finger, on fol. 30^a; 16. در صفت قَد, figure, on fol. 31^a; 17. در صفت میان, waist, on fol. 33^a; 18. در صفت ساق, leg, on fol. 34^a.

Dated A. H. 1000 (A. D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1-42, ll. 14; small, but clear Nasta'liq; illuminated frontispiece; size, 7 in. by 4 in.

2036

Jawâhir-alasrâr (جواهر الاسرار).

Gems of mysteries, a work on Muhammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Ali (probably Abû 'Ali) Hamzah bin 'Ali bin Malik bin Hasan al'ûsî, originally of Marw, later of Asfarâ'in, commonly styled Shaikh Adhuri or Adhari (the author of the Mirât, see Nos. 709-711 above; Bodleian Cat., Nos. 402 and 403; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.; of a diwân, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A. H. 866 = A. D. 1461, 1462), A. H. 840 (A. D. 1436, 1437), after his return from a journey to Arabia, see fol. 4^b, last line; and fol. 5^a, first line. It is an abridgement from

the same author's larger work on the same topic, entitled *مفتاح الاسرار*, see fol. 4^a, ll. 11 and 12, which he composed on his return from Syria, A. H. 830 (A. D. 1427).

It begins, on fol. 1^b: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَبِهِ نَسْتَعِیْنُ، يَا مُفْتِحَ الْاَبْوَابِ افْتَحْ اَبْوَابَ قَلْبِیْ وَ قُلُوْبِ الْمُسْلِمِیْنَ وَ اَنْتَ خَیْرُ الْفَاتِحِیْنَ، حَمْدٌ وَ سَتَائِشُ اَنْ عَلِیْمِی رَا كِه عِنْقَاىِ عَقْلِ عَلَّامَةُ عَالَمِ كَمِیْرَانَسَانِی رَا اَلْحَ and is divided into the following four bâbs:

باب اوّل در معرفت اسرار فواتح کلام الله تعالی (or according to the index on fol. 6^b sq.: در معرفت اسرار، 'On the mysteries of the detached letters in the *Kurân*'), on fol. 10^a.

باب دوم در بیان اسرار احادیث نبوی صلی الله علیه و سلم، 'On the mysteries of traditions of the prophet,' on fol. 17^b, in nine *sar*.

باب سیوم در اسرار کلام مشایخ رضوان الله علیهم، 'On the mysteries of sayings of the Shaikhs,' in prose and verse, on fol. 56^b, in two *fasls* (در نشر) فصل اوّل در نشر، the first in twelve *sar*, the second in thirty-five *sar*).

باب چهارم در بیان اشکال کلام شعرا، 'On the figures of poetical speech,' on fol. 193^b, in ten *fasls* (در) فصل اوّل در بیان اشکال قصائد مشهوره، فصل دوم در بیان قصائد مجهوله، فصل سیوم در اشکال غزلیات مشهوره، فصل چهارم در بیان اشکال غزلیات مجهوله، فصل پنجم در بیان اشکال مقطعات، فصل ششم در بیان اشکال مثنویات، فصل هفتم در بیان اشکال رباعیات، فصل هشتم در بیان اشکال شاعری، فصل نهم در بیان اشکال معنیات، فصل دهم (در بیان اشکال لغز).

Dated in the month Safar, A. H. 1014 (A. D. 1605, June, July), by Jalâl-aldin bin Hasan alhusaini.

With reference to the fourth and most important chapter *Danlatsbâh* has bestowed great praise on this work, and A. Sprenger, *Catal.*, pp. 316 and 317, where the same book is noticed, has endorsed *Daulatsbâh*'s remarks by saying that it is 'a most useful book for understanding Persian poetry.' Two other copies of the *Jawâhir-alsarâr*, with details of *Âdhurî*'s life, are described in *Rieu* i. p. 43, and in the *Bodleian Cat.*, No. 1269.

No. 27, ff. 256, ll. 17; *Naskhî*; size, 9½ in. by 6¼ in.

2037

Shabistân-i-Khayâl (شبستان خیال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) *شبستان نکات*, or with a fuller title: *شبستان نکات و گلستان لغات*, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by *Yahyâ Sibak* of *Nishâpûr*, usually styled *Fattâhî* (other *takhalluṣes* of his are *Khumârî* and *Asrârî*), who died A. H. 852 (A. D. 1448),

comp. *Fleischer*, *Cat. Lips.*, p. 399; *G. Flügel* i. p. 587; *Rien* ii. p. 741; *Bodl. Cat.*, No. 1344; *W. Pertsch*, *Berlin Cat.*, p. 986; *A. F. Mehren*, p. 31; *Wiener Jahrbücher*, vol. 64, *Anzeigblatt*, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance *حسن و دل* (see *R. Dvorák*'s edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and *H. Ethé*, *Neupersische Litteratur in 'Grundriss der iranischen Philologie,'* vol. ii. p. 334 sq., 1896-1897). The first chapter of *Fattâhî*'s *Shabistân-i-Khayâl* has been edited with Turkish commentary, German translation, and copious notes by *H. Ethé*, *Leipzig*, 1868.

Beginning: حمد خداي را که چشم ميم حمدش در نايست: حمد خداي را که چشم ميم نعمتش سفره ايست در نعت نوال قدم الخ.

It is divided into eight bâbs and a *khâtimah*, the contents of which have been stated by *Fleischer*, *Cat. Lips.*, loc. cit.

Many marginal notes and additions, also interlinear paraphrases. Dated the 19th of *Dhû-al-hijjah*, A. H. 1090 (A. D. 1680, Jan. 21), by *Nâdirbeg*.

No. 18, ff. 14-81, ll. 15; clear *Nasta'liq*; size, 12½ in. by 6¼ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is: *شبستان نکات در علم فارسی*.

Bâb I, on fol. 15^b; *II*, on fol. 27^a; *III*, on fol. 33^a; *IV*, on fol. 40^a; *V*, on fol. 45^b; *VI*, on fol. 57^a; *VII*, on fol. 66^b; *VIII*, on fol. 90^a; *Khâtimah*, on fol. 98^a. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.

Dated the 16th of *Safar*, A. H. 1143 (A. D. 1730, Aug. 31).

No. 2086, ff. 98, ll. 11; clear and distinct *Nasta'liq*; size, 7½-7¾ in. by 4¾ in.

2039

The same.

The title, *شبستان نکات*, appears on fol. 1^a.

No date.

A few various readings and glosses on the first pages. The right order of ff. 7-18 is: 7, 16, 17, 8-15, 18.

No. 2209, ff. 71, ll. 15; *Nasta'liq*; size, 8¾ in. by 5 in.

2040

Sharḥ-i-Shabistân-i-Khayâl (شرح شبستان خیال).

A detailed Persian commentary on *Fattâhî*'s *Shabistân-i-Khayâl* (here again called *شبستان نکات*), composed by *Hâjî Muhammad Bahrâm ibn Âkhund Mullâ Zâda*, known as *Mullâ Zâda-i-Mullâ Ghiyâth-aldin*, and dedicated to *Abû-almuzaḥfar Sayyid 'Abd-al'aziz Bahâdurkhân*.

It begins: حمد بيمد ملكي را که توسن حرون افلاك را بدستيارى قدرت كامله بى تازبانہ در چرخ آورده الخ.

The text of the preface of the *Shabistân* begins on fol. 3^b; the *first bâb*, on fol. 100^b; the *second*, on fol. 146^b; the *third*, on fol. 170^a; the *fourth*, on fol. 194^b; the *fifth*, on fol. 217^b; the *sixth*, on fol. 271^b; the *seventh*, on fol. 307^b; the *eighth*, on fol. 392^b.

No date. A better known commentary is the Turkish one by *Surûri*, see G. Flügel i. p. 588.

No. 484, ff. 432, ll. 16-17; Nasta'liq; size, 9 in. by 4½ in.

2041

Inshâ-i-Mu'in alzamajî (انشاء معين الترمجى).

A work on letter-writing, also called *Tarassul* (ترسلى) or *Tarassuli* (ترسلى, see Rieu i. p. 206^a), with full specimens of notes, orders, issues, etc. composed at *Harât*, A. H. 873 (A. D. 1468, 1469), by *Mu'in-alzamajî alasfîzârî alharawî*, the contemporary and friend of *Jâmi* (to whom a letter on fol. 96^b is addressed), and author of the history and topography of *Harât*, styled *روضات الجنات*, and written A. H. 897 (A. D. 1492, see No. 570 above), at the request of *Shâh Sultân Husain Mirzâ*. It is divided into a *muqaddimah*, four *manshâs*, and a *khâtimah*, see fol. 8^b sq.:

مقدمه در شرف این فن و ذکر بعضی آداب کتابت و اوقات و امکانه و مقامات آن از اصابت مشتمل بر دو فصل 'منشاء اول در مناشیر و احکام تفویض امور و مناصب و امثله و فرامین مطاعه علی حسب المراتب مشتمل بر سه فصل'

منشاء دوم در مکتوبات سلاطین و ایراد مکتوبات متنوعه محتوی بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل'

منشاء سیوم در جواب مکاتیب بطریق مرغوب و اسلوب غریب مشتمل بر سه فصل'

منشاء چهارم در انواع رفاع و مقدمات و ابداع خوانیات متضمن صنائع مستطاع مشتمل بر دو فصل'

خاتمه در ذکر بعضی وقائع و ایراد هرگونه لطائف آثار و بدائع اشعار النخ

The *muqaddimah* begins on fol. 9^b; the first *manshâ* on fol. 15^b, first line, and the *khâtimah* on fol. 169^b.

Beginning of the preface: چون رقم از مشک زنی بر حریر - حمد الهی بنگارای دبیر - فاتیحه نامه بنام خداست - ختم رسالت بکلام خداست النخ

Compare on this *Inshâ*, H. Ethé, *Neupersische Litteratur*, etc., p. 339. This unique copy is dated the first of *Muharram*, A. H. 1081 (A. D. 1670, May 21). On the fly-leaf this work is wrongly styled '*Inshâ-i-Âsafî*', and said to be composed by *Muhammad Safî*, son of *Sultân Muhammad Mashhadî*.

No. 2982, ff. 174, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

2042

Manâzîr-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the *Khwâja-i-Jahân 'Imâd-aldin Mahmûd bin Shaikh Muhammad Gilânî*, usually known as *Khwâjah Mahmûd Gâwân*, the famous *wazir* of *Sultân Muhammadshâh Bahmanî* (reigned A. H. 867-887 = A. D. 1463-1482), who was beheaded A. H. 886 (A. D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237-240; Rieu ii. p. 528; *Bodleian Cat.*, No. 1348; and H. Ethé, *Neupersische Litteratur*, p. 339; see also H. Khalfa v. p. 138; and *Wiener Jahrbücher*, vol. 62, *Anzeigblatt*, p. 16 sq. It begins: نور الوجود و یا مجری الکلم والقلم علی الوجود والعدم النخ

The title appears on fol. 4^a, lin. penult. The work is divided into a *muqaddimah*, two *maqâmas*, and a *khâtimah*.

The *muqaddimah* (فی بیان ماهیة علم الانشاء و موضوعه و غایت و غیرها ممّا یتعلّق به حصول المقصود) contains eight *faşls*, viz.: 1. فی ماهیة علم الانشاء و غایت و موضوعه و غایت و 2. فی مفهوم الکلام و 3. فی بیان البلاغة والفصاحة و تقسیمه و 4. فی التشبيه و 5. فی بیان الحقیقة والمجاز و 6. فی الاستعارة و اقسامها و 7. فی بیان الکنایة و 8. فی التّعریض والتلویح و الرمز والایماء و الاشارة

The first *maqâmah* (فی تقسیم الکلام علی طریق اهل الانشاء) is subdivided into four *manzar*, viz.: 1. فی شرائط الکلمات المستعملة فی الانشاء و 2. فی شرائط الکلمة المستعملة فی تراکیب اهل و 3. فی شرائط الکلام المستحسن عند و 4. فی بیان ماهیة و الفصلاء منشورًا و منظومًا و 5. فی بیان شرائط المکتوب و 6. فی بیان المنشی و اقسامه و شرائطه

The second *maqâmah*, here styled *المقالة الثانیة* (فی بیان الاقسام و الارکان و شرائط ما یتکتب الناس بعضهم) is subdivided into five *manzar*, viz.: 1. فی بیان اركان کُل واحد و 2. فی بیان شرائط المنشور و الفرمان و 3. فی بیان شرائط المنشور و الفرمان و 4. فی بیان شرائط المکتوب و 5. فی بیان شرائط المکتوب و التّأخیر فی اركان المکتوب

The *khâtimah* (فی بیان ماهیة الخطّ و ضوابطه) begins on fol. 110^b.

Dated A. H. 1161 (A. D. 1748) by 'Âdilbeg. College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'liq, the Arabic phrases and quotations in Naskhi; size, 9½ in. by 5½ in.

2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Muḥaddimah in eight faṣls, on ff. 7^a, 13^a, 21^a, 28^a, 31^b, 49^b, 55^a, and 57^a.

First maḥāmāh in four manẓar, on ff. 60^b, 92^b, 97^a, and 137^a.

Second maḥāmāh in five manẓar, on ff. 143^b, 145^b, 176^a, 187^a, and 193^b.

Khâtimah, on fol. 196^a.

No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1-206, ll. 15; Na'khi; size, 8½ in. by 4½ in.

2044

Riyâd-alinshâ (رياض الانشا).

The gardens of letter-writing, a collection of eminent and exemplary letters, by the same Khwâja-i-Jahân, Maḥmûd Gâwân, who wrote the مناظر الانشا (see fol. 9^b, l. 8), beginning: يا من توحد ببدائع الابداع والانشاء. و تفرد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel i. pp. 261-264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhû-alhijjah, A. H. 1120 (A. D. 1709, Feb. 15), at Aḥmadâbâd.

No. 1750, ff. 352, ll. 11 (on ff. 1-10), ll. 13 (on ff. 11-352); Nasta'liq; size, 9 in. by 4½ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1^a there are entries of former owners, viz. Abû Hâmid bin Shaikh Maḥmûd, known as Shaikh Hâmid Kâtib; Muḥammad Taḳi bin Muḥammad Shafî' algilânî; etc.

No. 1316, ff. 130, ll. 17; Naskhi; size, 9½ in. by 5½ in.

2046

'Arûd-i-Saifi (عروض سيفي).

The famous treatise on metrical science and the art of rhyming, by Maulânâ Saifi of Bukhârâ, also called 'Arûdi, who stayed for some time in Harât under Sulṭân Ḥusain Mirzâ, and died after A. H. 905, probably A. H. 909 (A. D. 1503, 1504). It was composed A. H. 896 (A. D. 1490, 1491), and is styled عروض سيفي. Beginning, from one of the first phrases in the preface, comp. Rieu ii. p. 525^b; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also H. Khalfa iii. p. 419, where it is entitled عروض سيفي; and Cat. of King's College,

Cambridge, No. 207. Beginning: الحمد لله الذى جعل علم العروض ميزان الاشعار والصلوة على صاحب ديوان الرسالة و اهل بيته الاطهار؛ اما بعد بدان كه باعث برين تأليف آن بود كه گاهى كه با اصحاب از كتب عروض مباحثه کرده مى شد در هر دقيقه نكته مى طلبيدند الخ.

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgûr, Abû Ḥafṣ Sughdi, or Rûdagi?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangâlî era (A. D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1-73, ll. 13; Nasta'liq; size, 9½ in. by 6½ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwâl, A. H. 1210 (A. D. 1796, April 14) by Muḥammad Muslim.

No. 1634, ff. 76, ll. 11; clear and distinct Nasta'liq; size, 7½ in. by 4½ in.

2048

The same.

No date.

No. 87, ff. 43, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2049

Mu'ammâ-i-Ḥusain (معما حسين).

The well-known treatise on riddles and logographs by Ḥusain (or Mir Ḥusain) bin Muḥammad alḥusaini alshirâzî alnshâpûrî (died A. H. 904, the 9th of Dhû-alka'dah = A. D. 1499, June 18, see the following copy, fol. 257^a, ll. 9-11), who lived at the court of Sulṭân Ḥusain Mirzâ of Harât and composed this work at the request of the great Mir 'Alishir, see Rieu ii. p. 650^a, and Supplement, pp. 126^a and 127^b; Bodleian Cat., Nos. 1353-1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Anmer, p. 43; Cat. Codd. Or. Lugd. Bat. i. p. 360; H. Khalfa v. p. 638, No. 12431; see also Rückert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, رسالة فى المعما، رساله، رسالة فى المعما، رسالة معما، در معما، رسالة مير حسين، and معميات؛ رسالة معما؛ در معما. Beginning, on fol. 114^b:

بنام آنکه از تأليف و تركيب

معماى جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135^b with the words افسر بسروى ديدم از

... تحلیل. On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhū-al-hijjah, A. H. 1130 (the seventh year of Farrukhsiyar's reign)=A. D. 1718, Nov. 16.

No. 95, ff. 114^b-136^a, ll. 15; written by different hands, partly in Nasta'liq, partly in Shikasta; size, 8½ in. by 4¾ in.

2050

Sharḥ-i-Mu'ammayāt (شرح معنیات).

A commentary on the preceding treatise of Husain bin Muḥammad alhusaini or Mir Husain alnīshāpūri, who is called here Amir Kamāl-aldin Husain, compiled by an enthusiastic pupil of his, Šādiq Ruknī 'Āshiq (so correctly according to the Bodleian and British Museum copies, whereas he is called here Šādiq Rukn 'Āshiq, see fol. 101^b, l. 7); comp. Bodleian Cat., No. 1356, and Rieu, Supplement, p. 126^a, No. V. The date of composition is contained in the chronogram at the end, which runs correctly thus, شرح رکنی بنویس =A. H. 916 (A. D. 1510, 1511), whilst here again, on fol. 257^a, ll. 4 and 3 ab infra, رکن appears instead of رکنی (against the metre of the verse, see Rieu, loc. cit.).

Beginning the same as in the original treatise: بنام

آنکه از تألیف و ترکیب الخ

But before the commentator commences the interpretation of his master's work, he gives a very valuable addition to the original text itself, viz. Mir Husain's enigmatic verses on the ninety-nine beautiful names of God, with short explanations; the first of these is الله, the second الرحمن, the third الرحيم, the fourth الملك, the fifth القدوس, etc. On fol. 115^b the muḥaddimah begins which contains the description of riddles, as given by Maulānā Sharaf-aldin 'Alī Yazdī, the author of the Żafarnāma (see Nos. 173-189 above), in his منتخب حلال مُطَرَّر (an extract from his own larger work حُلُل مُطَرَّر, see Rieu, Supplement, p. 126^b, and Bodleian Cat., No. 1345), and by Jāmī in his three treatises on the same subject, designated here as the larger (الكبير), i.e. the حلیة الحلال (likewise an extract from the حُلُل مُطَرَّر, see No. 1378 above, and Bodleian Cat., Nos. 894, 32, and 895, 28), the middle (المتوسط), see ib., Nos. 894, 31, and 895, 29), and the smaller one (الصغير), ib., Nos. 894, 30, and 895, 30). After that, on fol. 116^b, the commentary itself begins, with these words of the text: معنی کلامیست که بر وجه صحیح دال باشد بر اسمی از اسماء بطریق رمز و ایما الخ

Marginal glosses and additions; small blanks on ff. 254^a, 254^b, and 255^a. No date. Besides the present commentary of Šādiq Ruknī there exist four others, one by Diyā-aldin al-Urdūbādī, with the takhalluṣ Shafiqī; another by 'Abd-alwahhāb al-Šābūnī; a third by Jāmī (which, however, is not found in any copy of his prose-works); and a fourth by the well-known Turkish scholar Surūri, see W. Pertsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101-257, ll. 14-15; Nasta'liq; size, 6½ in. by 3¾ in.

2051

A small collection of riddles, styled رساله معما in the index on the fly-leaf, and beginning:

چو از حمد و تحیت یافتی کام
بدان ای در معما طالب نام

On the last page, fol. 11^b, there appears the following *chronogram*:

بی تاریخ آن از عالم غیب - رسیده نسخه موزون بی عیب
giving as date A. H. 918 (A. D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1-11, ll. 17; Nasta'liq; size, 12½ in. by 7 in.

2052

Risālah dar 'ilm-i-ḳawāfi (رساله در علم قوافی).

A treatise on the art of rhyming, by Amir Burhān-aldin 'Aṭā-allāh bin Maḥmūd alhusaini, being an extract from the مقطع or last chapter of his own larger work, تکمیل الصنائع در فن شعر, and styled with its full title رساله وافی در قواعد علم قوافی; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, 'Aṭā-allāh, died at Mashhad A. H. 929 (A. D. 1523). It is divided into nine chapters or حروف (حروف, as the author adds), the headings of which are as follows:

حرف اول در تعریف قافیه, on fol. 2^b.

حرف دوم در تعداد قافیه (as, حروف قافیه correctly in the following copy) و بیان حرف روی و حرفی که پیش ازوست, on fol. 4^a (in this chapter there is a very interesting discussion on the difference between the یای و وای معروف and یای و وای مجهول).

حرف سوم در بیان حرفی که بعد از رویت, on fol. 11^b.

حرف چهارم در بیان حرکات قافیه, on fol. 14^a.

حرف پنجم در بیان انواع روی و اوصاف این انواع و القاب قافیه باعتبار این اوصاف, on fol. 19^a.

حرف ششم در بیان انواع قافیه باعتبار تقطیع, on fol. 22^a.

حرف هفتم در بیان عیوب ملقبه قافیه, on fol. 24^a.

حرف هشتم (حرف ششم) در بیان عیوب غیر ملقبه قافیه (so to be read instead of حرف ششم), on fol. 28^a.

حرف نهم در تحقیق حاجب و ردیف, on fol. 30^b.

Beginning: سپاس بی قیاس صانعی را که تأسیس بدائع مصنوعات و نظم سلسله موجودات الخ

This treatise ends on fol. 34^a, and is dated the 10th of Jumādā-althāni, A. H. 968 (A. D. 1561, Feb. 26). On ff. 35^a-40^b a short anonymous Šūfic tract is added, beginning: تا پرده دار اساس قصر عباسی لباس خلیل خلت مقام از صدر قدر الخ

No. 1098, ff. 1-40, ll. 12; Nasta'liq; worm-eaten; size, 5½ in. by 3¾ in.

2053

Another copy of the same.

Beginning as in the preceding copy. Harf I, on fol. 2^b; II, on fol. 3^b; III, on fol. 10^a; IV, on fol. 12^a; V, on fol. 16^b; VI, on fol. 18^b; VII, on fol. 20^a; VIII, on fol. 24^a; IX, on fol. 26^a.

The treatise concludes on fol. 29^a and is dated the 4th of Jumâdâ-althâni, A. H. 1140 (A. D. 1728, Jan. 17), in the reign of Muḥammadshâh, by Muḥammad Naṣîr, son of Sayyid Luṭf-allâh.

On ff. 30^a and 31^a (fol. 30^b is left blank) there are written 'ten maxims' (مقولات عشره), alleged to be due to Niẓâm-almulk, the famous wazîr, and beginning:

موجود منقسم بدو قسم است نزد عقل یا واجب الوجود
یا ممکن الوجود الخ

The handwriting (except in the last two lines) is the same as in the main treatise.

No. 530, ff. 1-31, ll. 11; large and distinct Nasta'lik; size, 8½ in. by 4½ in.

2054

The same.

Harf I, on fol. 2^b; II, on fol. 3^b; III, on fol. 7^b; IV, on fol. 9^b; V, on fol. 12^b; VI, on fol. 14^a; VII, on fol. 15^b; VIII, on fol. 18^a; IX, on fol. 19^a.

No date.

No. 1074, ff. 1-21, ll. 13; Nasta'lik; size, 9 in. by 5½ in.

2055

Nâma-i-nâmi (نامه نامی).

A hitherto entirely unknown work by the famous historian Khwândamîr (Ghiyâth-aldin bin Humâm-aldin), the grandson of Mirkhwând and author of the *Habib-alsiyar*, *Khulâsat-alkhbâr*, *Dastûr-almuzarâ* and other works (see Nos. 76-100 above, Bodleian Cat., No. 87, etc.), on the art of Inshâ, or letter-writing, in all its branches. The author's name is distinctly stated on fol. 1^a, ll. 7 and 8, the title, نامه نامی, or the 'famous book,' on fol. 2^a, l. 3, and from a further remark on fol. 1^a, l. 12, we learn, that Khwândamîr had passed his forty-sixth year when he began the compilation of this treatise, that is about A. H. 926 (A. D. 1520). The latest dates appearing in the work itself are A. H. 928 (see fol. 195^a) and 929 (so to be read instead of the foolish ۹۱۹ on ff. 291^b and 292^b), so that the composition of this Inshâ falls between A. H. 926 and 930 (A. D. 1520 and 1524); comp. H. Ethé, *Neupersische Litteratur*, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwândamîr's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1^a, with these words: ... عالم تا

IND. OFF.

این دم بلغاء متقدمین و فصحاء متأخرین در فن انشاء
مجلدات ساخته اند الخ

The book is subdivided into one عنوان, nine سطر, and a تتمیم.

Unwân in two لفظ, viz.: 1. در بیان بدایت ظهور
در صنعت کتابت و ذکر ابتدای مکاتیب
on fol. 2^a (Origin and development of epistolography). 2. در بیان ترتیب
و تقسیم سطور مذکور و تتمیم
on fol. 6^a (Index of the contents of the nine Saṭrs and the conclusion).

Saṭr I: در ایراد مکتوبات که بطبقه^۱ اعلیٰ از طبقات
برایا نویسد, on fol. 7^a (Letters to Sultâns, Amirs, Wazîrs, and other high court-officials).

Saṭr II: در تحریر مکاتیب اشراف^۲ برایا شرفهم الله به
لفظ, on fol. 53^a (Letters to Shaikhs, 'Ulamâs, Kâdis, and other ecclesiastical and legal dignitaries). Of this Saṭr only the first seven لفظ are found, in consequence of a large lacuna after fol. 63, which comprises the second half of Saṭr II, the whole of Saṭr III (treating of the طبقه^۳ اوسط), and the first half of Saṭr IV (treating of the طبقه^۴ ادنی). On fol. 64^a begins the eighth لفظ of Saṭr IV.

Saṭr V: در باب خطاب و جواب آئینه اصحاب و اجده
احباب و پدر و مادر و فرزند کسانی که درین مراتب باشد
لفظ, on fol. 73^a (Letters to friends, relations, parents, children, etc.).

Saṭr VI: در ایراد تهنیت نامها
لفظ, on fol. 93^b (Letters of congratulation).

Saṭr VII: در ایراد تعزیت نامها
لفظ, on fol. 105^a (Letters of condolence).

Saṭr VIII: در ایراد رعت های متفرقه و منشآت متنوعه
لفظ (so we conclude from the analogy of the previous and the following Saṭrs, the headings being for the greater part omitted here), on fol. 120^b (Miscellaneous writings).

Saṭr IX: در تحریر مناشیر
لفظ, on fol. 144^b (Diplomas, firmâns, orders, etc.).

Conclusion (تتمیم), in two لفظ: 1. در ایراد رباعیات
و مقطعات که در هر باب گفته شد جهت مقدمه رساله الخ
on fol. 205^b (Rubâ'is and *kiṭ'as*, used in the introductions of letters, all by Khwândamîr himself). 2. در ایراد

^۱ طبقه اعلیٰ عبارتست از سلاطین و امرای و صدور و وزرای و مقریان درگاه خاقانی و متمصدیان اعمال سلطانی

^۲ طبقه اشرف کنایتهی است از سادات و مشایخ و علماء و فضلاء و قضات و اصحاب مناصب شرعی و متمکقلان امور دینی

^۳ مراد از طبقه اوسط دهاتین است و تجار و مهندسان (Letters to Dihkâns, merchants, geometers, clever artists, etc.).

^۴ مقصود از طبقه ادنی محترفات است و صنایع اهل بازار و مردم پیشه گار (Letters to artificers, artisans, and tradesmen).

معتميات و تواريخ وقائع, on fol. 215^a (Riddles and chronograms, partly also by the author).

Dated in Shâhjahân's reign, in the month Rabi'-althâni, A. H. 1065 (A. D. 1655, Febr.-March), at Burhânpur.

Bibliotheca Leydeniana.

No. 2711, ff. 218, ll. 17-19 (the last five pages in diagonal lines); Naskhi; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2056

Inshâ-i-Shâh Tâhir (انشاء شاه طاهر).

A treatise on epistolography, with specimens, composed A. H. 938 (A. D. 1531, 1532), see fol. 82^b, l. 22, by Shâh Tâhir, called Dakhani, who is no doubt identical with Shâh Tâhir alhusaini of the Khândî Sayyids, who came to India A. H. 926 (A. D. 1520) and went A. H. 928 (A. D. 1522), at Burhân Nizâmshâh's request, to Ahmâdnagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master's commands, till his death in A. H. 952 (A. D. 1545, 1546), or, according to Firishta, in A. H. 956 (A. D. 1549); see a detailed biography of the author in Rieu i. p. 395, where a larger collection of his letters under the title of انشاء شاه طاهر الحسيني is described. The full title, given to this small treatise, is: رساله در بعضی از قواعد علم انشا و بعضی از مکاتبت شاه طاهر دکنی.

Beginning: بدان آيدك الله كه اول چيز كه بر منشى لازم است رعایت قدر و منزلت مکتوب اليه است الخ

No date.

No. 18, ff. 82-92, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2057

Badâ'i'-alinsâ (بدائع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising توقيعات و محاورات و معاشرتات, and compiled by Maulânâ Yûsufi, a munshi of the emperor Humâyûn and identical with the famous physician Yûsuf bin Muḥammad of Harât, the author of many medical treatises (comp. Rieu ii. p. 475^b and iii. p. 1089^a), A. H. 940 (A. D. 1533, 1534; the numerical value of the letters of الانشا بدائع, taken twice, see fol. 2^a, l. 2: تکرار کنی چو نام اورا یکبار شک نیست که رهبری اتمام Husain, and other scholars of this art. The first heading (on fol. 2^a) is: سلاطين بطبقه اعلى از سلاطين نويسند; the next (on fol. 3^a) is: سلاطين در جواب طبقه اعلى از: سلاطين نويسند; and so on, every letter being accompanied by a corresponding answer.

Beginning: زينت عنوان هر نامی و زيور ديباچه هر صحيفه گرامی حمد مبدعی است الخ

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

Other copies of this work are described in Bodleian Cat., Nos. 1364-1367; Rieu ii. p. 529^a; W. Pertsch, Berlin Cat., pp. 135 and 1014; E. G. Browne, Cambridge Cat., p. 275. The treatise was printed in Dihli, 1843, under the title انشاء يوسفی.

Dated the 29th of Jumâdâ-alawwal, A. H. 1078 (A. D. 1667, Nov. 16), by Sayyid Muḥammad bin Sayyid 'Abd-alghani.

No. 1372, ff. 129, ll. 13; Naskhi; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 123^a, and is dated the 19th of Jumâdâ-alûlâ, A. H. 1098 (A. D. 1687, April 2), in the mosque of Aḥsanâbâd. On fol. 124 there is added a little tract, styled در اصطلاحات نحوی.

No. 18, ff. 95-124, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2059

The same.

This copy, rather badly written, abounds in inter-linear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning as usual. The first heading on fol. 2^a.

Dated the 12th of Rabi'-althâni, A. H. 1181 (a Monday)=A. D. 1767, Sept. 7. College of Fort William, 1825.

No. 2173, ff. 1-121, ll. 13-14; Shikasta; size, 8 $\frac{1}{4}$ in. by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 102^b with the words: بعز مطالعة حضرت افضل المنجمين معزز باد بشرف مطالعة عالیجناب زبدة المنجمين مشرفیاد...

Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1^a انشاء يوسفی (see No. 2057 above).

Bibliotheca Leydeniana.

No. 2382, ff. 102, ll. 13; careless Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{5}{8}$ in.

2061

Inshâ-i-Mîram Siyâh (انشاء میرم سیاه).

The correspondence of Mîram Siyâh of Kazwin, who lived from the time of Sulṭân Ḥusain Baikarâ to that of Humâyûn, and was still alive in A. H. 957 (A. D. 1550); in his lyrical poems (two of his diwâns are extant, one described in the Bodleian Cat., No. 1029, the other in Rieu, Supplement, p. 221^b, No. II) he used occasionally as takhalluṣ Pir. His letters are addressed to Sulṭân Ḥusain, Bâbar, Humâyûn, Shâh Isma'il Şafawî, Ḥusain Wâ'iz alkâshifi, and contemporaries of these well-known men.

Beginning: بعد از انشاء حمد و ثناء پادشاهی را که از ازل تا ابد هر چه در ستر ملک عدم مستور بود الخ
Dated the 12th of Muḥarram, A. H. 1107 (A. D. 1695, Aug. 23).

No. 1972, ff. 48, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد از انشای (بعد از انشاء omitted) و ثنای پادشاهی را که از ازل تا ابد هر چه در ستر ملک وجود مستور بود الخ.

Dated by Muḥammad (bin) Ibrāhīm of Lāhūr the 28th of Ramaḍān, A. H. 1144 (A. D. 1732, March 25).

No. 1748, ff. 53, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2063

Čahār Bāgh (چهار باغ).

A small portion of the Inshā or Maktūbāt (styled Baġ or the four gardens) of Ḥakīm or Mir Masīḥ-aldīn Abū-alfath of Gilān, the patron of the poet 'Urfī (died A. H. 999 = A. D. 1591, see No. 1451 sq. above), comp. Rieu ii. p. 667^a and iii. p. 1090^b; and W. Pertsch, Berlin Cat., pp. 902 and 903, where a letter of 'Urfī to Abū-alfath is noticed. According to the Makhzan-algharā'ib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulānā 'Abd-alrazzāq, whom the same 'Urfī praises in his poems. Abū-alfath died, according to the best authorities, A. H. 997 (A. D. 1589), but at the end of some letters in this small collection there appears, besides A. H. 992 (on fol. 5^b), 996 (on ff. 7^a and 10^a), and 997 (on fol. 20^b), also the date A. H. 999 (on fol. 15^a)! There is even (on fol. 22^a) a date 1.000 (1087?), which must either be a mistake, or a later addition. The letters are addressed to different Shaikhs, for instance, Shaik Humām, Mir Šadr Jahān, Āsafkhān Ja'far, and others.

Beginning: چهار باغ دنیا را حضرت حق سبحانه و تعالی چنانکه باید و شاید الخ

No. 1971, ff. 29, ll. 13; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2064

Munsha'āt-alnamakīn (مُنشآت التّمكین).

A large Inshā or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abū-alkāsim-khān, called alnamakīn ('the witty') alhusainī, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A. H. 1006) on the 23rd of Sha'bān (A. D. 1598, March 31) the book was completed. It is divided into eight bābs and a khātimah.

Bāb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب با اسماء الله تعالی

Bāb II: در ترقیم فرامین و مناشیر سلاطین عدالت و آجوبه لطائف تزیین آنحضرات

Bāb III: در تحریر ادعیه و صفاتیّه و اثنیّه و فردیّه و مکاتیب

Bāb IV: در ترسیم عرائض (سؤالیه و جوابیه)

Bāb V: در تسطیر صحائف مرشد و مسترشدین و والدین و اساتید و اخوة و اخوات و اولاد و در گله مندی و شکایه

Bāb VI: در تنمیق صحائف تهانی و تعازی

Bāb VII: در تصدیر قبالات و تمسکات و نکاح و طریق و بستن نکاح و سجالات شرعیّه و غیر آن

Bāb VIII: or according to the index) در بیان ارسام (on fol. 2^b)

Khātimah: در تنمیق مسائل بنای مسلمانی و سبب و جوهر نماز و نیّه آن و آداب و قرأت آن و کیفیت نماز عیدین و خطبات جمعه و عیدین و نماز استسقا و خطبه

Beginning: زبانتین نگاری که منشیان فصاحت انتم: خال چهرة صحیفه سخن گردانند و خوبترین نقشی که مترسلان بلاغت انتساب زب رخصار مجموعه انشاء کنند الخ

This copy is dated by Ibn Mūriyah 'Uthmān the 14th of Jumādā-alawwal, A. H. 1012 (A. D. 1603, Oct. 20). It was collated several times with the author's own copy, at first by Ḳāḍi Ja'far and Maulānā Ismā'il Mufti in the same year 1012, the 17th of Jumādā-althānī (A. D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23; Naskhī; small illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 7 in.

2065

Zubdat-alinshā (زبده الانشا).

Forms of letters, for the instruction of young people in the art of epistolography, by an anonymous author, beginning: آخر نامه بنام اولی نام ذو الجلال والاکرام الخ

The first letter is headed بحضرت پادشاه, the second بحضرت استاد نشان, the third بحضرت استاد بجانب شاگرد, the fourth بحضرت استاد بجانب شاگرد, the fifth بحضرت استاد بجانب شاگرد, the sixth بحضرت استاد بجانب شاگرد, and so on.

The date of the compilation is found on fol. 2^b, l. 4 in the following: بعهد شاه نور الدین جهانگیر: تاریخ = A. H. 1027 (A. D. 1618), in the reign of Jahāngir.

The last four short notes at the end are dated too, the second and fourth A. H. 1026 and 1024 (A. D. 1617 and 1615) respectively, the first and third however A. H. 1056 and 1066 (A. D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2^a, lin. penult., and fol. 2^b, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1903, ff. 12, ll. 17; distinct Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46^b: Inshâ-i-ṭarab-alṣabbân (انشاء طرب الصبآن), forms of letters, collected by Nûr-aldin Muḥammad, the nephew of Abû-alfadl, Akbar's prime-minister, and of his brother, the poet Faiḏi, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his مراتب الوجود in No. 1925, 15. The present collection was made A. H. 1037 (A. D. 1627) in Jahângir's reign.

Beginning: بعد از حمد و ثنای مر حضرت واحد الصمد الخ.

2. On fol. 60^a: Inshâ-i-Iyâr-i-dânish (انشاء عیار دانش), another larger collection of the same kind, by the same Nûr-aldin Muḥammad, beginning: بعد از انشاء حمد و ثنای مر حضرت خالقی را الخ.

Copied in the year 1191 of the Bangâli era (A. D. 1783).

3. On fol. 192^b: Inshâ yâ Ruḡa'ât-i-Abû-alfadl (انشایا رعات ابو الفضل), another copy of Abû-alfadl's private letters to his friends, collected by Nûr-aldin Muḥammad, and beginning: بعد از حمد و ثنای حضرت خداوند واهب العطایات (!) الخ.

Copied in the year 1190 of the Bangâli era (A. D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-aldin Muḥammad is noticed in Rieu ii. p. 843^a.

No. 1966, ff. 46-81 and 192-219, ll. 10-13; unequal Shikasta; some interlinear glosses; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Tahmâsp (A. H. 930-984 = A. D. 1524-1576), and Shâh 'Abbâs the Great (A. H. 996-1038 = A. D. 1588-1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from Shâh Tahmâsp to Sultân Sulaimân of Rûm (i. e. the Turkish emperor Sulaimân I, A. H. 926-974 = A. D. 1520-1566), and replies of the latter on ff. 1^b, 9^a, 63^b, and 147^a; from 'Abd-almu'minkhân bin 'Abdallâhkhân Uzbeḡ (died

A. H. 1006 = A. D. 1598) to Shâh 'Abbâs, and replies of the latter, on ff. 24^a, 29^a, 33^a, 35^b, and 39^b; from Shâh 'Abbâs to the emperor Akbar of India, on fol. 41^b; from Sultân Salim of India (i. e. Jahângir) to Shâh 'Abbâs, and from 'Abbâs to Salim, on ff. 54^b, 56^a, 58^b, 61^a, 76^a, 85^a, 88^a, 90^b, 94^a, 131^a, 133^b, 134^b, 136^a (the first a letter of condolence to Salim upon Akbar's death, the second a letter of congratulation upon Salim's accession), 141^b, etc.; from Shâh 'Abbâs to prince Khurram (i. e. Shâhjahân), and replies of the latter, on ff. 71^a, 74^b, and 88^b; from Sultân Muṣṭafâ of Rûm (i. e. the Turkish emperor Muṣṭafâ I, A. H. 1026 and 1031-1032 = A. D. 1617 and 1622-1623) to Shâh 'Abbâs, and reply of the latter, on fol. 80^a; from Shâh 'Abbâs to Sultân Muḥammadkhân ibn Sultân Murâdkhân of Rûm (i. e. the Turkish emperor Muḥammad III, A. H. 1003-1012 = A. D. 1595-1604); to Sultân Aḥmadkhân, Muḥammadkhân's son (i. e. the Turkish emperor Aḥmad I, A. H. 1012-1026 = A. D. 1604-1617), and replies of these as well as letters of Sultân Ibrâhîm of Rûm (i. e. the Turkish emperor Ibrâhîm I, A. H. 1049-1058 = A. D. 1640-1648), etc., on ff. 109^b, 115^b, 121^a, 124^b, 127^b, 138^a, 173^b, 229^a, 233^a, 242^a, 244^a, 248^b, 262^b, 280^a, etc.; from the Rûmîs (رومیان) to Shâh 'Abbâs, on fol. 104^a; from Shâh 'Abbâs to the grand-vezir Siyâwûsh Pâshâ (A. H. 990-1000 = A. D. 1582-1592), on fol. 241^b, and to 'Abdallâhkhân of Tûrân (A. H. 990-1005 = A. D. 1582-1597), on fol. 265^a; reply to a letter of the emperor Akbar, written in Shâh 'Abbâs' name by 'Iṭimâd-aldaulah, on fol. 269^a; a letter from the same 'Iṭimâd-aldaulah to the grand-vezir, on fol. 258^b; three firmâns of the emperor Akbar, on ff. 290^a, 293^b, and 375^b; a letter of 'Iṭimâd to Yilderim Bâyezîd, pâdishâh of Rûm (i. e. the Turkish emperor Bâyezîd I, A. H. 791-804 = A. D. 1389-1402), on fol. 83^b; from the Khânkhânân to Maulânâ 'Urfî of Shîrâz (see No. 2063 above), and reply of the latter, on fol. 106^a; from the same 'Urfî to Shaikh Faiḏ Fayyâd (or Faiḏi Fayyâd, the well-known Indian poet, see No. 1464 above), on fol. 108^b; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215^b; a letter of Mirzâ Fasîḥî of Harât (died A. H. 1046 = A. D. 1636, 1637, see No. 1537 above), on fol. 153^a; letters from Maulânâ Âkâ Husain of Khwânsâr to Mirzâ Abû-alfutûḡ, and to Mir Dhû-alfakâr, on ff. 155^a, 157^b, 158^b, 159^b; and some treatises on wine, spring, etc., by the same Âkâ Husain, on ff. 161^a, 170^b, etc.; a document of the grand-vezir Muṣṭafâ Pâshâ (A. H. 1048-1053 = A. D. 1638-1643), on fol. 176^b; letters of Mas'ûdbeg; of Maulânâ Muẓaffar Husain Kâshî; of Mir Muḥammad Husain; of Hakîm Tufailî Lâhijî and others, on ff. 287^b, 363^a, 376^a, 377^a, etc.; dibâca to Hakîm Tufailî's diwân, on fol. 296^a; some dibâcas or elegant prose-writings by Maulânâ Żuhârî of Tarshîz (see above, No. 1500 sq.), on fol. 179^b; Fatḥnâma-i-Sijistân by Khwâjah Sultân Muḥammad, on fol. 281^a; Fatḥnâma-i-Sind by Maulânâ 'Abdallâh Marwârid (with the takhalluṣ Bayâni, died A. H. 922 = A. D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298^a sq.; Fatḥnâma-i-Kandahâr by Mirzâ Muḥammad Kâzim, on fol. 220^a; Fatḥnâma-i-

Kandahār by *Mirzā Muḥammad Tāhīr* (i.e. Tāhīr Wahīd, see above, No. 555 sq.), on fol. 223^a; a letter to the prefecture of the Christian cemetery in Harāt, written at the request of Sulṭān Husain Mirzā by *Mir 'Alīshīr*, on fol. 380^b; a letter of the 'Ulamās of Transoxania to the 'Ulamās of Mashhad, written at the request of 'Abdallāhkhān Uzbek, and reply of the 'Ulamās, on fol. 384^a, etc.

Heading and beginning of the first letter, on fol. 1^b:
 نامه که نواب غفران پناه جنت بارگاه علیین آشیانی شاه
 طهماسب در اول جلوس (i. e. A. H. 930-931) بسططان
 سلیمان خوندگار روم نوشته، اللهم خلد ظلال سلطنة
 سلطان اعظم السلاطين و ابد میامن معدلته و مرحمته
 و الطافه و احسانه علی مفارق کاکه الاسلام من العرب
 والعجم منشور رفیع اعلى و توقيع وقیع الخ

A large prose-treatise with Arabic introduction, on fol. 397^a, beginning: الحمد لله والمنة فی اللطف والاکرام
 والجود والاحسان والجزوت والعظمة الخ

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسب نامه
 on fol. 1^a, and کتاب شاه طهماسب at the end (on fol. 431). No date. A seal from A. H. 1089 (A. D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu i. p. 390.

No. 379, ff. 1-431, ll. 15; large Nasta'liq; worm-eaten; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2068

Maktūbāt (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shāh 'Abbās to 'Abd-almu'minkhān, on fol. 11^b; of Muḥammadkhān, governor of Balkh and Badakhshān, to prince Salim (afterwards the emperor Jahāngīr), on fol. 45^b; of 'Abd-almu'minkhān to Shāh 'Abbās, on fol. 63^a; answer of the Shāh; letters of Shāh Tabmāsp, on ff. 99^a, 102^b, etc.; of Nawwāb Imām Kulikhān to Nawwāb Shāh Salīm Hindī, on fol. 320^b; of Mirzā Badī'alzamān to Raḥmān Kulī Sulṭān, on fol. 343^b, and many others. There is no apparent arrangement, and fragments of several Inshās, all incomplete and defective, seem to be put together in this copy. The first collection is styled: خلاصة
 حمد نامحدودی: 3^b, and begins, on fol. 3^b: المنشآت
 که منشیان فصاحت شعار انشا نمایند و سپس نا
 معدودی الخ

In the greater part of this MS. even the margin is filled with Maktūbāt.

No. 1753, ff. 350, ll. 19-24; written very unequally in careless Nasta'liq and Shikasta; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

2069

Inshā-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathnrādās Kanbū Multānī, a munshī of Itibārkhān in Jahāngīr's reign, between A. H. 1034 and 1040 (A. D. 1625-1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat., pp. 124 and 129; Cat. Codd. Or. Lngd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bābs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkarn,' Calcutta, 1781; new ed. 1831; lithographed in Lāhūr, 1869 and 1871.

Beginning: بعد از حمد و سنای (ثنای) حضرت
 ایزد متعال ذو الجلال الخ

Bāb I, on fol. 19^b; II, on fol. 23^b; III, on fol. 28^a; IV, on fol. 30^b; V, on fol. 32^b; VI, on fol. 42^a; VII, on fol. 44^a.

Dated in the year 1192 of the Bangālī era (A. D. 1784). Some interlinear glosses.

No. 1966, ff. 19-45, ll. 13; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bāb I, on fol. 3^a; II, on fol. 13^b; III, on fol. 25^a; IV, on fol. 34^a; V, on fol. 52^a; VI, on fol. 85^b; VII, on fol. 90^b.

Dated by Sayyid Maḥmūd bin Sayyid Bahā-aldin at Bahrūj, the 24th of Dhū-al-ḥijjah, A. H. 1207 (A. D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

2071

The same.

Bāb I, on fol. 32^a; II, on fol. 36^a; III, on fol. 42^a; IV, on fol. 46^b; V, on fol. 56^a; VI, on fol. 70^b (no heading); VII, on fol. 72^b or 73^a (no heading).

This very good copy is not dated.

No. 1837, ff. 31-75, ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2072

The same.

Beginning: بعد از حمد و ثنای مر حضرت ایزد متعال
 و قادر ذو الجلال الخ

Bāb I, on fol. 39^a (fol. 39^b is filled with a few verses and the initial words of a کتاب by Muḥammad Burhān-aldin Anṣārī); II, on fol. 43^b; III, on fol. 48^a (according to a later heading, written at the top of the پروانه جانب
 امیررکن السلطنة الخ; originally the beginning of this bāb was fixed on fol. 49^a); IV, on fol. 50^b; V, on fol. 61^a; VI, on fol. 73^a; VII, on fol. 75^a.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38-76, ll. 12-13; Shikasta, the first two pages written by another hand; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2073

The same.

Beginning as in the preceding copy (except *مر* before *حضرت*).

Bâb I, on fol. 2^a; II, on fol. 7^a; III, on fol. 14^b; IV, on fol. 18^a; V, on fol. 30^a; VI and VII, not marked.

No date. This copy is collated with the printed edition, and contains a few letters more than that.

No. 3493, olim 8. J. 10, ff. 43, ll. 13; Nasta'liq; size, 8 $\frac{7}{8}$ in. by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2^b; IV, on fol. 28^b; all the other bâbs not marked.

No date.

No. 3433, olim 8. J. 11, ff. 65, ll. 11 (on ff. 1-48), ll. 13-14 (on ff. 49-65); large Nasta'liq, written by different hands; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning as in No. 2072.

Bâb I, on fol. 2^a; II, on fol. 6^a; III, on fol. 11^a; IV, on fol. 14^b; V, on fol. 22^b; VI, on fol. 36^a; VII, not marked, but seems to begin, according to the heading *دستک و غیره*, on fol. 38^b.

No. 685, ff. 41, ll. 13; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2^b, are: *عظمی برخور*: لازم دانسته در رعایت احوال رعایا و برای الخ.

It is wrongly styled *ارشاد الطالبین*, on fol. 2^a, and in the colophon. As date appears the 27th of Jumâdâ-alâkhar only.

On ff. 1^a and ^b, a fragment of the Nişâb-alşibyân (نصاب الصبیان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naşr Farâhî Mas'ûd bin Ḥasan (about A.H. 617 = A.D. 1220, see Bodleian Cat., Nos. 1638-1640), is found, viz. the ninth *kit'ah*, and the beginning of the tenth: *القطعة العاشرة: فی بحر الخفیف و هذا وزنه*.

No. 1602, ff. 38, ll. 10; Nasta'liq, very much damaged and effaced; large water-spots; size, 7 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

2077

Inshâ-i-Khânzâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusainî, with the epithets of Khânzâdkhân Firûzjang, and later on of Khânzamân, and the poetical takhalluş of Amânî, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1763, 7, and 1893 above,

where his short notes on Şûfic questions, the *رقعات انشاء امان الله*, or, as they are also called, the *حسینی حسیني*, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Şûfic import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1^a it is styled *رقعات خانه زاد خان*; whether the *رقعات امان الله*, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four faşls, viz.:

1. *در عرائض مکاتبت*, letters to superiors and equals.
2. *در رقعات*, familiar letters.
3. *در حواشی*, glosses and notes.
4. *در متفرقات*, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus: *جهانگیر جهانیان نواز تصویر آن در جلوه آرند کام بخش چاره ساز و خالق خلائق نواز الخ*.

No date. The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubâ'is, etc.

No. 1070, ff. 105, ll. 13-14; large Nasta'liq; size, 8 $\frac{7}{8}$ in. by 5 $\frac{5}{8}$ in.

2078

Inshâ-i-Munîr (انشاء منیر).

Letters, notes, and other writings of a refined prose-style, by Abû-albarakât Munîr, the son of Mullâ 'Abd-almajîd of Multân, usually called Munîr of Lâhûr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1^b, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3-5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neupersische Literatur, p. 341. He also wrote a preface to his friend Muḥammad Şâliḥ Kanbû'î's letters, known as *بهار سخن*, see Nos. 2090-2092 below, and Rieu i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khân's letters (see below), appears to be *نگارستان منیر* or *نگارستان*, see Rieu iii. pp. 1035^b and 1048^a, No. II, 3.

Beginning: *بعد از حمد ایزد جل و علی و پس از درود سید المرسلین محمد مصطفی صلی الله علیه و سلم و علی آله و اصحابه اجمعین بر راز شناسان سخن نهفته مباد مکاتباتی که از زبان خدیو پاک روان سیف خان که به بعضی خوانین ستوده آئین نگارش الخ*.

This collection contains:

1. Forty-five letters and fourteen *ruka'ât*, which Munîr composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Şafi, who died as governor of Bengal, A.H. 1049 = A.D. 1639, 1640), beginning on fol. 2^a.

2. Thirty-eight other notes by Munîr, beginning on fol. 56^b.

3. Three Munâzarât or poetical contests in prose, mixed with verse:

(a) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69^a.

(b) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77^b.

(c) مناظرهٔ روز و شب (the contest of day and night), on fol. 87^b.

4. Another prose-piece, entitled: سخن در ثنا و صفت صاحب سخنان عصر خود, on fol. 91^b.

5. An elegy in prose, entitled: در ماتم محمد شریف, on fol. 104^a.

Dated the 1st of Rabi'-alawwal, A. H. 12 .. (12 ..), the last two figures are blotted out.

No. 426, ff. 112, ll. 13; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2079

Naubâwa (نوباوه).

Another collection of letters and notes, comprising also some of Saifkhân's, compiled by the same Abû-albarakât Munîr, one year after the completion of the preceding انشا or نگارستان, A. H. 1051 (A. D. 1641, 1642), at Jaunpûr, see title and date on fol. 2^a, ll. 1-5.

It begins, on fol. 1^b: این منتخب از بخت نکو: فرجامش - افتاد چو آغاز نکو انجامش - دیده بمذاق آشنا ایامش - نوباوه نهاد از لطافت نامش' برای فیض سرای چمن نشینان الخ.

After a دیباجه, called توحید, follows the same مناظرهٔ روز و شب, as in the preceding collection, fol. 87^b. A second part with a special بسم الله الرحمن الرحيم begins on fol. 65^b. Both on fol. 1^a and in the colophon it is incorrectly styled انشاء منیر; see another copy of the same in No. 1763, 16 above.

Dated the end of Rabi'-alawwal, A. H. 1110 (or 1101? = A. D. 1698, Oct. 6, or 1690, Jan. 11).

No. 537, ff. 95, ll. 12-13; the first twenty-two leaves, written on whiter and more modern paper, seem to have been supplied later; Nasta'liq; a little injured here and there; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

2080

A shorter copy of the same.

Beginning: این منتخب از بخت نیکو فرجامش الخ.

The title is found here on fol. 1^b, l. 3, and l. 5 ab infra; the date on fol. 1^b, l. 8.

Dated the 6th of Safar, A. H. 1107 (A. D. 1695, Sept. 16).

No. 2091, ff. 1-36, 13-14 diagonal lines in a page; Shikasta; size, 7 $\frac{7}{8}$ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): بر برای فیض سرای چمن نشینان معنی پوشیده: نماند الخ.

The مناظرهٔ روز و شب appears here on fol. 167^b. The نوباوه ends on fol. 189^a, and is dated by Shaikh Bahâ-aldin the 27th of Muḥarram, A. H. 1122 (A. D. 1710, March 28). On ff. 189^b-190^b there is written by another hand a letter of Mir Murtaḍā Şāḥib to Ghulâm Murtaḍâkhân, and dated the 22nd of Rabi'-althâni, A. H. 1146 (fifteenth year of Muḥammadshâh's reign = A. D. 1733, Oct. 2).

No. 450, ff. 164-190, ll. 15; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2082

A very defective copy of the same.

Beginning: ای (این) منتخب از بخت نکو: فرجامش الخ.

The دیباجهٔ توحید begins here on fol. 9^a, last line, the مناظرهٔ روز و شب on fol. 13^b. The copy breaks off with the words: . . . سیاهی چه ظلمها که نکرده است.

No. 2095, ff. 8-23, ll. 14; large Nasta'liq; size, 9 in. by 4 $\frac{3}{8}$ in.

2083

Kâristân (کارستان).

Kâristân or Kârname (کارنامه), an Indian story of the exploits and adventures of Wâlâ Akhtar (والا اختر), the prince of Hurmûz, composed in a very flowery style, interspersed with verses, by the same Munîr at Jaunpûr, A. H. 1050 (A. D. 1640, 1641), and dedicated to the emperor Shâhjahân.

Beginning: سپاس گوناگون پادشاهی را سزاوار است که پادشاهان روی زمین بر آستانهٔ کبرایش الخ.

Dated the 6th of Muḥarram, A. H. 1107 (A. D. 1695, Aug. 17).

No. 2091, ff. 37-148, 13-14 diagonal lines in a page; Shikasta; size, 7 $\frac{7}{8}$ in. by 4 in.

2084

Another copy of the same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین بر آستانهٔ کبرایش الخ.

Dated by Shaikh Bahâ-aldin the 18th of Rabi'-alawwal, A. H. 1122 (A. D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75-162, ll. 15; very careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2085

The same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین الخ.

The date of composition, A. H. 1050, appears here on fol. 111^a, l. 3; the dedication to Shâhjahân, on fol. 6^a,

l. 5 sq.; as title appears on the top of fol. 1^b: کارستان منیر; on fol. 9^a, l. 6 کارنامه; and on fol. 9^a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadānand (سد آند) the 23rd of Shawwāl, A. H. 1142 (eleventh year of Muḥammadshāh's reign = A. D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 in.

2086

The same.

Beginning as in the preceding copy.

No date.

No. 3078, ff. 125-224, ll. 15; Shikasta, by different hands, mixed now and then with some more careful Nasta'liq; size, 7 $\frac{3}{8}$ in. by 3 $\frac{3}{8}$ in.

2087

The same.

Beginning: ستایش گونان گون (sic!) مرپادشاهی را الٰه

As date appears the 5th of Jumādā-alawwal only; the rest of the colophon is illegible. The fly-leaves in the beginning are filled with fragments of Rekhta poetry, those at the end with a letter (رعه) and the fragment of a mystical treatise in questions and answers, each question beginning: سؤال عزیز.

This copy belonged formerly to Mīr Ghulām Aḥmad-khān. Bibliotheca Leydeniana.

No. 2806, ff. 110, ll. 13; Nasta'liq; illuminated frontispiece; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2088

Majma'-alsanā'i' (مجمع الصنائع).

A work on tropical figures in Persian poetry, with numerous specimens selected from the best older and more modern poets, by Nizām-al-dīn Aḥmad bin Muḥammad Ṣāliḥ al-siddīqi alḥusaini (in one British Museum copy, Rieu iii. p. 999^b, alciṣhti), completed A. H. 1060 (A. D. 1650), see the chronogram:

این نامه که دور باد از آسیب

در سال غنی غنی شد از ریب

comp. Rieu ii. p. 814^b, No. XIII.

It begins: الحمد لله الذي انعم علينا وهدانا الى الاسلام. and is divided into four faṣls and a khâtimah, viz.:

فصل اول در تقسیم کلام

فصل دوم در بیان بدائع لفظی

فصل سوم در ذکر صنائع معنوی

فصل چهارم در سرقات شعری پارسی

خاتمه در بیان بعضی از الفاظ که بدین ف مناسب دارد (مناسبتی دارند) This khâtimah is not marked here and seems to be missing.

Dated the 5th of Dhû-alkā'dāh, A. H. 1199 (A. H. 1785, Sept. 10).

No. 65, ff. 112, written by four different hands, the first and last of which (ff. 1-87 and 105-112) a careless Nasta'liq, ll. 13, the second and third (ff. 88-104) a more careful one, ll. 13-17; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2^a, first line; the chronogram on fol. 2^a, ll. 7 and 8; and the title on fol. 2^a, l. 9.

Faṣl I, on fol. 3^a, last line; II, on fol. 16^a; III, on fol. 52^b; IV, on fol. 84^a. In this fourth faṣl the copy breaks off on fol. 91^b. The khâtimah is consequently missing here too. Ff. 92^b and 93^a contain in another handwriting a جواب رعه عزیزی برهمنی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'liq, ff. 92^b and 93^a in Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2090

Bahâr-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muḥammad Ṣāliḥ Kanbû'i of Lâhûr, the author of the 'Amal-i-Ṣāliḥ or detailed history of Shâhjahân (completed A. H. 1070 = A. D. 1659, 1660, see Nos. 332-336 above), and the preface to his elder brother Shaikh 'Inâyat-allâh Kanbû'i's Bahâr-i-dānish (composed A. H. 1061 = A. D. 1651, see Nos. 806-817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjahân, 'Ālamgir and other royal and princely personages, as well as descriptions of Shâhjahânâbâd, Āgra, Kashmir, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulânâ Abû-albarakât Munir, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A. H. 1074 (A. D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A. H. 1065 (A. D. 1655, Aug. 19), the twenty-ninth year of Shâhjahân's reign, in Shâhjahânâbâd; we have therefore here an earlier redaction of Muḥammad Ṣāliḥ's letters.

Beginning: ایند سخن آفرین را سپاس که چراغ گفتار را از تاب خرد روشن گردانیده الٰه

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muḥammad, it is not unlikely that he is identical with the author himself. Fol. 191 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'liq, sometimes approaching Shikasta; size, 11 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A. H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 18, ff. 162-256, ll. 31; careless Nasta'liq; size, 12 $\frac{1}{8}$ in. by 6 $\frac{3}{8}$ in.

2092

The same.

A more modern, but excellent copy of the same, dated A. H. 1198 (A. D. 1784). A complete index of contents on ff. 1-4^a; the collection itself begins on fol. 4^b.

No. 3154, ff. 259, ll. 15; beautiful Nasta'liq; size, 8 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2093

Čahâr Čaman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Čandarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshis of the emperor as well as of prince Dârâ Shukûh, see the description of his diwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838^b; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muḥammad Šâlih), wherefore it is styled چهار چمن, انشاء چهار چمن, or چار چمن.

Beginning: چمن اول مشتمل بر سیرانی و شادابی دولت ابد پیوند و بیان خصوصیات مجلسها و جشنها الخ.

The fourth چمن begins on fol. 95^b.

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabi'althâni, 1186 of the Faşli era = A. H. 1193 (A. D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'liq; worm-eaten throughout; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2094

Munsha'at-i-Brahman (منشآت برهمن).

A collection of letters, addressed to Shâhjahân, to Wazirs, Amirs, and other distinguished persons, by the same Čandarbhân Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, تحفة كلدسته, چهار چمن (see the preceding copy), مجمع الفقرا, تحفة الفصحا, كارنامه, انوار, etc.; the title منشآت برهمن appears on fol. 2^a, l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا الخ.

It is apparently divided into several kisms, but only the first is marked by a heading, on fol. 2^a: قسم اول مشتمل بر نقل عرضداشت‌های (که) بدرگاه آسمان جاه ارسال داشت.

The collection ends on fol. 48^a, and is followed, on ff. 48^a-62^b, by another shorter collection of letters and notes from the same period, and probably by the same Čandarbhân Brahman, styled in a vague way متفرقات, IND. OFF.

and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'at are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled (رقعات چندرهنه); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'liq, some pages seem to have been supplied by another hand; worm-eaten; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

2095

Khâṣṣ-alinshâ (خاص الانشا).

Forms of letters for various occasions and on various topics, collected in 'Alamgir's reign, A. H. 1074 (A. D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhalluṣ is, according to No. 2120, 18 below, Mullâ Jâmi'i. On fol. 62^a it is stated, that here ends the first volume (دفتر اول) of the collection; but the following pages belong undoubtedly to the same Inshâ. An index of the contents on ff. 1^b-2^b.

Beginning, on fol. 3^a:

این نامه که عنوان وی از حمد خداست چون نامیه مخصوص بمذ نشو و نماست

Dated the 17th of Ramaḍân, in the first year of Jahândârshâh's reign (A. H. 1124 = A. D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19-21; Shikasta; size, 9 in. by 4 $\frac{1}{2}$ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

2097

Jâmi'-alqawânin (جامع القوانین).

Specimens of letters to illustrate the various branches of epistolography, composed A. H. 1085 (A. D. 1674; the chronogram is مجموعة فضایل) by Khalifah Shâh Muḥammad of Kânnûj, and styled both جامع القوانین and انشاء خلیفه (the former appears here in the colophon, the latter in the text). It contains four faşls, the first, on fol. 3^b; the second, on fol. 31^a; the third, in two kisms, on fol. 44^b; the fourth, on fol. 48^a; and a khâtimah, on fol. 52^b.

Beginning: ستایش و نیایش احدی را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391-1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,

p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13-17; Nasta'lik, mixed with Shikasta; size, 8½ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مرادى را که کاتب الخ.

Dated the 27th of October, 1773 (1180 of the Bangâli era=A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

2099

The same.

Beginning as in the preceding copy.

Faṣl I, on fol. 132^b; II, III, and IV not marked.

Dated 1190 of the Bangâli era=A. H. 1197 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129-191, ll. 10-12; unequal Shikasta; size, 9½ in. by 6½ in.

2100

The same.

Beginning: ستایش و نیایش احدى را الخ.

Faṣl I, on fol. 47^a; II, on fol. 61^a; III, on fol. 68^a; IV, on fol. 71^b; khâtimah, on fol. 73^b.

Dated the 9th of Rabî'alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45-75, ll. 12-15; Shikasta; size, 8½ in. by 5½ in.

2101

The same.

Beginning: ستایش و نیایش مرادى را الخ.

The chronogram مجموعه فضایل appears here on fol. 3^b, l. 4. The work concludes on fol. 59^b, and is dated the 15th of Şafar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61-66 and 70-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1-59, ll. 12; large Nasta'lik; size, 9½ in. by 7½ in. Ff. 61-66, turned upside down; Shikasta; size, 8½ in. by 5½ in. Ff. 70-86, ll. 14-16; Nasta'lik, by different hands; size, 9½ in. by 7½ in.

2102

The same.

Beginning: ستایش و نیایش مرادى را که کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2536, ff. 41, ll. 13-15; Shikasta; size, 10½ in. by 6½ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167^b; II, on fol. 216^b, last line; III, on fol. 194^a; IV, on fol. 199^b; khâtimah, on fol. 221^b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164-179, 182 (lacuna, comprising parts of the twelfth and thirteenth مکتوب), 180, 183 (here بازندهم must be read instead of یازدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth مکتوب), 185, 210-217, 202-209, 186-201, 218-224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164-224, ll. 11; large Nasta'lik; size, 9½ in. by 6½ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3^a, breaks off in the twenty-fifth مکتوب; II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19^a begins in the middle of the twenty-fifth رقعہ, so that the first twenty-four are wanting; III, on fol. 26^b; IV, on fol. 30^b; the beginning of the khâtimah is not marked.

As date appears the 29th of Sha'bân only, without a year. The transcriber was Muḥammad Burhân-aldîn Anşârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1-37, ll. 9-15; written by various hands, partly in a peculiar kind of Naskhî, mixed with Shikasta, partly in pure Shikasta; size, 8½ in. by 5½ in.

2105

A fragment of the same.

The fourth faṣl of the جامع القوانین در فصل چهارم در آداب و القاب، عرضه داشت کمترین فدوی بندگی منقوش داشته الخ.

This faṣl ends on fol. 138^a; ff. 138^b-140^a are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: الفاطی چند در تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ.

No. 2173, ff. 132-149, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2106

Husn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâhî of Nishâpûr (who died A. H. 852=A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند، on fol. 45^b, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Âlamgîr, to whom it is dedicated. The author is called, on fol. 2^b, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bidîl. Whether he

can be identified with the well-known poet 'Abd-alkādir Bidil (died A. H. 1133 = A. D. 1720, see No. 1676 above and Nos. 2115-2117 below) is doubtful; the date of composition and the dedication to 'Ālamgir would favour such a supposition, but on the other hand no biographical account of Bidil mentions a story of the above title, and the poet is never called Muḥammad.

Beginning of the story, which is interspersed with many poetical specimens: **گوهر بحر حمد و ثنا و جوهر معدن شکر عطانشار بارگاه آن پادشاه کشور حسن و جمال الخ**.

Copied in Bahādurshāh's reign (A. H. 1119-1124 = A. D. 1707-1712); as date appears the 7th of Rajab only, without a year.

No. 1628, ff. 46, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2107

Inshā (انشاء).

An anonymous treatise on epistolography, beginning: **سپاس بی قیاس و اجناس ستایش قویم اساس قادری را سزاوارست که زبان صنائع الخ**.

Dated the 4th of Dhū-alkā'dah, A. H. 1100 (A. D. 1689, Aug. 20), by Alfārūki al'cishtī.

No. 18, ff. 126-160, ll. 31; Nasta'liq; size, 12½ in. by 6¾ in.

2108

Shauḡ-angīz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many ḡasidas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubḥān (see fol. 3^b, ll. 1 and 2). The title appears on fol. 5^a, l. 7.

Beginning: **بعد از ادای وظائف ثنای ربّانی که نخلبند: نجم افشای قدرت سبحانی الخ**.

Dated the 16th of Dhū-alhijjah in the thirty-eighth year of والا, i. e. 'Ālamgir = A. H. 1105 (A. D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 11; Nasta'liq; size, 8¼ in. by 4¾ in.

2109

Khulāṣat-almakātib (خلاصة المکاتیب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujān Singh or Sujān Rāi Munshī of Patyāla, the author of the **خلاصة التّواریخ** or general history of India (completed A. H. 1107 = A. D. 1695), see Nos. 362-364 above. It was apparently compiled as a guide for the author's sons, see fol. 3^b, lin. penult. sq., and begins: **مبدع جهان آفرین و مخترع آسمان و زمین بقدرت و حکمت ابداعی خویش الخ**.

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the

Punjab; and besides that it was 'sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' The note is signed by 'C. Raikes, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muḥammad.

No. 3233, ff. 279, ll. 15; very distinct and fine Nasta'liq; size, 10 in. by 5¾ in.

2110

Kārnāma-i-wāq'iah (کارنامه واقعه).

A collection of firmāns, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تأریخات), elegies (مرثیّات), etc., composed by Hindū, who calls himself, on fol. 196^a, l. 5, the author and transcriber of this copy (راقم ومصّّف این صحیفه), and dated the 24th of Sha'bān, A. H. 1116 (the forty-ninth year of 'Ālamgir's reign, more correctly the forty-eighth) = A. D. 1704, Dec. 22. It ends on fol. 277^b, and is followed by a few other specimens in prose and verse by the same Hindū, whose original name is given here as **جتهمل منشی**.

Beginning, on fol. 193^b: **بعد از لوی حمد خالق ذو الجلال الخ**.

No. 2007, ff. 193-279, ll. 15; very unequal Shikasta; size, 9½ in. by 5 in.

2111

Inshā-i-Faiḍbakhsh (انشاء فیض بخش).

A collection of letters, as introduction to the study of epistolography, compiled by Shīr 'Alī, usually styled Shīr Ḥamlah, who resided at قیسور پرنور in Lāhūr and was the disciple of Ḥājī Muḥammad Yūṣuf Naqshbandī, in the fifty-first year of 'Ālamgir's reign, A. H. 1118 (in the text is written by mistake **و یکصد** only) = A. D. 1706, 1707, and beginning: **الحمد لله رب العالمین: بدانکه انسانرا دیده بینا و گوش شنوان بخشیده الخ**.

Copied in 1190 of the Bangālī era (A. H. 1197 = A. D. 1783), by Ḳuṭb-aldin. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82-128, ll. 11; unequal Shikasta; size, 9¾ in. by 6½ in.

2112

Two treatises on Persian metres.

1. **رساله جامیه در عروض** (Risāla-i-jāmiyah dar 'arūd), on ff. 1^b-15^a, in Persian, beginning: **سپاس وافر قادریرا: که حرکت سریع دوائر افلاک سبب ازدواج اصول و امتزاج ارکان گردانید الخ**.

2. Rīsalat Abū 'Abdallāh Andalusī (رسالة ابو عبد الله), on ff. 15^b-18, in Arabic; a short tract on metres by Abū 'Abdallāh Muḥammad Abū-aljaish-alansār alandalusī, beginning: احمد الله تعالى و اتوكل عليه و اولى على نبيه . . . قال الفقير الى الله عز و جل ابو عبد الله الخ

Both tracts are copied in the same year, A. H. 1128 (A. D. 1716), by the same scribe, 'Abd-alwāhid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'liq; size, 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

2113

Muntakhab-i-walā (منتخب والا).

Models of poetical epistles in forty chapters (called *عنوان*), compiled from other Inshās and poetical works by 'Alī Akbar bin Muḥammad Amin Bākharzī, called Akābirkhān, A. H. 1130 (the title is a chronogram) = A. D. 1718.

Beginning: انتخاب هر کتاب مستطاب حمد صاعی تواند بود که شاه بیت آفتاب الخ

No date.

No. 549, ff. 172-278, ll. 11 (mostly in 2 coll.); Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

2114

Inshā-i-Zarbaksh (انشاء زربخش).

Collection of official letters, firmāns, notes, and similar documents, written in the emperor 'Ālamgir's reign and dealing with affairs in Bengal and Bihār especially. The collector is Sayyid Muḥammad Diyāi Ḥaḳḳāni, and the date of the collection A. H. 1130 (A. D. 1718), see fol. 3^a, last line, and fol. 3^b, ll. 14-16. It is divided into two kisms; the *first* contains imperial and princely correspondence (خطاب سلطان سلطان), on fol. 4^a; the *second*, firmāns, decrees, orders, and other royal issues فرامین شاه و نشان شاهزادها و عرضه داشت پروانه (خدمات الخ).

Beginning: بعد از انشاء سناء (ثناء) حکیمی که این عالم تعلق و اسباب را که مکان هر کسب الخ

Copied A. H. 1172 (A. D. 1758, 1759). A few inter-linear glosses, especially on the first pages.

No. 1837, ff. 1-30, ll. 15-16; Shikasta; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2115

Čahār 'Unşur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzā 'Abd-alḳādir Bidil, whose lyrical and epical works have been described in Nos. 1676-1688 above, and who died A. H. 1133 (A. D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1^b: خداوندان زبان: معذور بيمصرفه سرائی عذر هرزه درايان بپذير و بيان مجبور آشفته نواتی الخ

انجد اشتعال شعله مقال و گرمیهای مقصد: صحبت ارباب فضل و کمال

تعبیر این کلمات توضیح عبارات صفة اتفاق است و مدعی ترتیب این سطور تصریح تعمیم حقیقت وفاق الخ

Second 'Unşur: روائح شگفتگی بهار عالم منظوم و نسائم فیض غنائم فواید معلوم, on fol. 63^b.

Third 'Unşur: طراوت شبنمستان مراتب منشور و آبیاری نخلستان کیفیات شعور, on fol. 121^b. This 'Unşur is dated the 22nd of Ramaḍān, A. H. 1160 (the thirtieth or rather twenty-ninth year of Muḥammad-shāh's reign) = A. D. 1747, Sept. 27.

Fourth 'Unşur: عبار نشانی بساط عجائب و زنگ زدائی, on fol. 154^b. This 'Unşur is dated the 1st of Dhū-alḳa'dah in the same year 1160 (A. D. 1747, Nov. 4).

On fol. 197^b sq. an appendix to this work appears as *fifth 'Unşur*, styled طور معرفت (exactly as the short mathnawi by Bidil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhū-alḥijjah, A. H. 1163 (A. D. 1750, Nov. 1), at Aḥmadābād. The *čahār عنصر* are included in the کلیات بیدل, lithographed A. H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unşurs, 9 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.; of the fifth, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2116

Munsha'āt-i-Bidil (منشآت بیدل).

The correspondence of the same 'Abd-alḳādir Bidil, containing chiefly letters addressed to Shukr-allākhān and his two sons, 'Āḳilkhān and Shākirkhān, beginning: عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در معركة آغاز الخ

No date. Other copies of the same or parts of the same are described in Rieu ii. p. 811^a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the کلیات mentioned above; their usual title is انشاء بیدل or simply رقعات بیدل. The copy is collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

2117

A fragment of the same Munsha'āt.

The proper order of the leaves is: ff. 86 (first words, on fol. 86^a: دست دعائی که از دور الخ, corresponding to fol. 6^a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86^b = fol. 8^a, l. 5 in the preceding copy), 87 (first words here: مزده فتیحی که پیوسته = fol. 11^a, last line there), 84, 85, lacuna (last words of fol. 85^a = fol. 16^b, l. 5 ab infra there), 81-83 (first words, on fol. 81^a: اندیش کاشته = fol. 26^a, l. 6, middle there), 68-80, 67 (at the end of fol. 67^b the fragment breaks off, last words here = fol. 51^a, lin. penult. there).

No. 2420, ff. 67^a-87^b, ll. 15-19; Nasta'liq; occasional glosses on the margin; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains :

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Ālamgir, for instance, a letter of Mahābatkhān to the Khānkhānān and answer (on fol. 72^a), to 'Ītimād-aldaulah, etc.; a letter of Shaikh 'Abd-almu'īn (on fol. 73^a), of Nawwāb Sa'd-allākhān to Shaikh 'Abd-almu'īn (ib.), of 'Umdat-almulk Wazirkhān (ib.), etc.

2. Ta'rif-i-Mathurā (تعريف متھرا), a description of Mathurā (in the province of Āgra on the river Jumna), by Harbans Munshī (هربنس منشی), on fol. 75^a.

3. Tausif-i-dār-alkhilāfat Shāhjahānābād (توصیف دار الخلافه شاهجهان آباد), description of Shāhjahānābād (Dihli), by Hājī Khair-allāh Dīwān, Sarkār of Rustamkhān, on fol. 75^b, last line. Copied A. H. 1134, the 28th of Sha'bān (A. D. 1722, June 13), at Shāhjahānābād.

4. Another series of letters, for instance, to Mukhlis-khān, Nawwāb Fādilkhāu (on fol. 77^b), to Nawwāb Ja'farkhān (on fol. 79^b sq.), to Bakhshī-almulk Muḥammad Aminkhān (on fol. 83^a sq.), to Shāh Sa'fikhān (on fol. 86^a), to 'Ābidkhān (on fol. 86^b), to Iftikhārkhān (on fol. 89^b), to Asadkhān (ib.); a letter of Shaikh Farid Shakarganj (on fol. 92^a).

5. Extract from the Jāmi'-alqawānīn (جامع القوانین), by Miyān Shaikh Muḥammad (so is the name given here), that is Khalifah Shāh Muḥammad of Kānūj, composed A. H. 1085, see Nos. 2097-2105 above (on fol. 92^b); a فراق نامه (ib.). Letters to Nawwāb Ja'farkhān (on fol. 93^b). Letters to friends, to a son, etc. (on fol. 94^b); a تعزیه (ib.).

6. A third series of letters, for instance, of Mahābatkhān to 'Ālamgir (on fol. 96^a), of Rustamkhān (on fol. 97^a), of Kāsimkhān (on fol. 97^b). A lacuna after fol. 97. Letters of Abū-alfadl (on fol. 98^a sq.), for instance, to Sultān Salīm (on fol. 99^a), to Akbar (on fol. 102^a), to prince Dāniyāl (on fol. 104^b), etc. Letters of Munshī Candarbhān Brahman of Patyāla, see Nos. 2093 and 2094 above (on fol. 107^a sq.). A letter to Ja'farkhān (on fol. 109^a). Dated on fol. 113^b, A. H. 1134 (A. D. 1722).

7. Risāla-i-nāz u niyāz (رساله ناز و نیاز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnūn Rafiqī, and dedicated to Abū-almuẓaffar Husain Bahādurkhān (on fol. 114^a) in thirteen bābs, viz. :

- (1) در نیاز عاشق پیش از ملاقات و ناز معشوق در جواب.
- (2) در نیاز عاشق در جواب نامه معشوق و ناز معشوق.
- (3) در نیاز عاشق بعد از ملاقات اول و ناز معشوق در جواب.
- (4) نیاز عاشق در اشتیاق.
- (5) نیاز عاشق در شکایت نامه فرستادن و ناز معشوق در جواب.
- (6) نیاز عاشق در التماس آمدن معشوق و ناز معشوق در جواب.
- (7) نیاز عاشق در اظهار عاشق شدن و ناز معشوق در جواب.

نیاز عاشق در شکر قدم و خط غلام دادن (8) و ناز معشوق در جواب.

نیاز عاشق در اظهار عاشق شدن معشوق و ناز معشوق در جواب.

نیاز عاشق در مفارقت و الم التفات معشوق (10) بدیگران و ناز معشوق در جواب.

نیاز عاشق در عذر خواهی گناه و ناز معشوق در جواب.

(12) در رسوا شدن و ناز معشوق در جواب.

نیاز عاشق در سفر کردن خود و ناز معشوق در جواب.

ای عاشق ناز ارجمندان معشوق نیاز: مستمندان الخ

Dated the 20th of Dhū-alkā'dah, A. H. 1132 (A. D. 1720, Sept. 23).

8. A fourth series of letters of Mirak Mu'īn (on fol. 119^a), of Maulānā Nau'ī to 'Īsābeg of Hamadān (on fol. 119^b), of Hakim Rashidi to Mirzā Ibrāhīm (ib.), of Naṣirā of Hamadān to Mirzā Rafī' Kabir (ib.), of Kāsimkhāu to Mullā 'Abd-allaṭif Sultān and Mullā Maḥabbat 'Alī (ib. and fol. 120^a), of Maulānā 'Alī Naqī Kādī of Shirāz to Kādī Kīr, and answer of the latter (on fol. 120^a), of Kādī Mir Husain to Mullā Jalāl-aldīn Muḥammad Dawānī (on fol. 120^b), of Mirzā Faṣīh to Nawwāb 'Ītimād-aldaulah of India on behalf of his pupil Darwish Husain, with the takhalluṣ Wālih, and answer of the Nawwāb (on ff. 120^b and 121^a), of Mirzā Rūzbahān to Hakim Nizām-aldīn Aḥmad and answer of the latter (on fol. 121^b).

9. Extracts from the Ruḳa'āt-i-Inshā-i-Munir (رعات انشاء منیر) or Munir's Inshā (on ff. 122^a-128^b), incomplete. On Maulānā Munir of Lāhūr, the author of the انشاء منیر, collected A. H. 1050, and the تویارو, collected A. H. 1051, comp. Nos. 2078-2082 above.

No. 2678, ff. 72-128; written in diagonal lines, in Shikasta; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2119

Dastūr-alnaẓm (دستور التظّم).

A tract on Persian prosody and metres, compiled by Muḥammad Mūsawī Wālih (see fol. 2^a, last line) A. H. 1140 (A. D. 1727, 1728), and styled دستور التظّم (see fol. 2^b, last line).

Beginning: بر جسته مصرعی که از رنگینی و رسائی و چون سرو قامت موزون گلشن خیال الخ

در صفت سخنوری (مؤلفه) It is divided into a muḳaddimah (و بیان طریقه اکتساب آن فنّ اول) on fol. 3^a, two fanns (در بیان قواعد و ضوابط بحر و اوزان و اسامی اشعار فنّ دوم) on ff. 5^b and 8^b respectively, and a khātimah (در بیان بحر رباعی) on fol. 25^a. Copied A. H. 1164 (A. D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muḥammad bin Muḥammad Bākīr Mūsawī Wālih and the contents are stated to consist of a muḳaddimah, three bābs (instead of two fanns), and a khātimah, is noticed in Rieu ii. p. 859^a, No. III.

No. 779, ff. 27, ll. 15; large Nasta'liq; size 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2120

Dakā'ik-alinshā (دقائق الانشا).

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A. H. 1145 (see fol. 2^b, l. 5) = A. D. 1732, 1733, by Ranjhūrdās, son of Ranjit Rāi Kāyath (راجہ ورداس ولد رنجیت رای) of Jaunpūr, and styled دقائق الانشا (comp. fol. 2^a, last line, and fol. 3^b, l. 12). It is based upon the following authorities:

1. دستور الكتاب, by Abū-albarakāt of Nishāpūr.
2. رياض الانشا, by Maḥmūd bin Shaikh Muḥammad Gilāni (see above, Nos. 2044 and 2045).
3. بدائع الانشا (see above, Nos. 2057-2060).
- 4-8. رُعات, by Khusrāu (see above, No. 1219 sq.), Jāmi (see above, Nos. 1387-1389), Amān-allāh Ḥusaini (see above, No. 2077), 'Abd-alwāsi' aljabali (died A. H. 555), and Kāsim Kāhi (died A. H. 988).
- 9-11. منشآت, by Mullā Tuḡhrā (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Żuhūrī (see above, Nos. 1509, 4, and 1510, 5), and Naṣīrāi of Hamadān (about A. H. 1015 = A. D. 1606).
12. بهار سخن, by Shaikh Muḥammad Ṣāliḥ, the author of the تاریخ شاهجهانی, i. e. the عمل صالح (see above, Nos. 2090-2092).
- 13-16. منشآت, by Candarbhān Brahman (see above, Nos. 2093 and 2094), Mullā Abū-albarakāt Munir of Lāhūr (see above, Nos. 2078-2082), Mirzā Mu'izz Fitrat (died A. H. 1106) and Mirzā Muḥammad Khalil (about A. H. 1100, see Rieu ii. p. 826^b, No. VI).
17. گلزار دانش, by Nawāzishkhān.
18. خاص الانشا, by Mullā Jāmi'i (see above, Nos. 2095 and 2096).
19. رُعات, by Mullā Muḥammad Muḥsin Dhū-alkadr and others.

Beginning: (حمد وافرو ثنای متطائر) متکاتر است که شاهمان معانی را بکسوت نشار بارگاه صانعی است که شاهمان معانی را بکسوت الفاظ آراسته الخ

The work is divided into a muḥaddimah, eight dakīḳas and a khātimah:

- Muḥaddimah: در بیان انشا و اقسام آن, on fol. 4^a.
- Dakīḳah I, on fol. 7^a, in three faṣls, viz.: 1. در بیان در بیان اعداد حروف تهجی و اختصاص. 2. حد حرف آن در لغت عرب و عجم و شرح اعراب و اقسام آن. 3. در بیان اقسام پارسی.
- Dakīḳah II, on fol. 11^a, in ten faṣls, viz.: 1. در بیان کیفیت حروف تهجی و کمیّت آن در تداول محاوره. 2. در بیان نسبت کلیّات. 3. در شرح کلیّات خمس. 4. در بیان حروف یعنی ادات. 5. در بیان کلمه. 6. در شرح دلالت. 7. در بیان اسم. 8. در بیان فعل. 9. الفاظ مفردة بر معانی. 10. در بیان لفظ مرکب یعنی کلام.
- Dakīḳah III, on fol. 44^b, in two faṣls, viz.: 1. در تحریر کلام نثر. 2. تعبیر کلام نظم.

Dakīḳah IV, on fol. 64^b, in two faṣls, viz.: 1. در بیان اسقام عارضی کلام. 2. بیان اسقام ذاتی کلام.

Dakīḳah V, on fol. 68^a, in two faṣls, viz.: 1. در بیان حسن عارضی کلام. 2. حسن ذاتی کلام.

Dakīḳah VI, on fol. 106^b, in two faṣls, viz.: 1. در بیان قواعد ملفوظی. 2. بیان قواعد مکتوبی.

Dakīḳah VII, on fol. 112^a, in three faṣls, viz.: 1. در شرح. 2. در آداب مناظره. 3. بیان آداب سخن گفتن. 4. آداب نوکری.

Dakīḳah VIII, on fol. 116^a: در اصطلاحات و کنایات. This last chapter is said to contain twenty-three faṣls alphabetically arranged according to the *second* letter of the words, but only the first five جلوده (arranged according to the *first* letter) of the first فصل are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A. H. 1146, the 17th of Shawwāl (A. D. 1734, March 23), by Shaikh Mihtāb 'Uthmāni, an inhabitant of 'Azimābād.

Other copies of the دقائق الانشا are described in the Bodleian Cat., No. 1403 (likewise unfinished), and in W. Pertsch, Berlin Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

2121

The same.

Another, but defective copy of the Dakā'ik-alinshā, and very incorrect besides, as the spelling of the title: دقائق الانشا (sic!) on fol. 3^b, l. 7, and on fol. 1^a proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4^a-5^b, the work contains in this copy only seven dakīḳas, and of these there can be traced only the first five.

Muḥaddimah, on fol. 5^b.

Dakīḳah I, in three faṣls, on fol. 8^a.

Dakīḳah II, in eight faṣls, on fol. 12^a. These eight correspond to the ten of the preceding copy in the following way: 1=1-3 there; heading: در بیان در بیان اعداد حروف تهجی و کمیّت آن الخ. 2=4. 3=5, 4=6. 5=7. 6=8. 7=9. 8=10.

Dakīḳah III, in two faṣls, on fol. 39^a.

Dakīḳah IV, in two faṣls, on fol. 58^b.

Dakīḳah V, in two faṣls, on fol. 62^a.

The second faṣl of Dakīḳah V begins on fol. 63^a. There are no further headings to be found, except on fol. 78^b, lin. pennlt.: فصل سیوم در آداب گوهری. If this were a mere mistake for آداب نوکری, we should have here the third faṣl of the seventh Dakīḳah, but in that case the second faṣl of the fifth, the whole sixth, and the first two faṣls of the seventh Dakīḳah would comprise an infinitely smaller number of pages than in the preceding copy.

حمد وافر و ثنای متکاتر نثار بارگاه
صانعیت الخ

No date. Sir Charles Wilkins.

No. 2574, ff. 8o, ll. 13-14; Shikasta; size, 9 $\frac{3}{8}$ in. by 7 $\frac{7}{8}$ in.

2122

Majma'-al-inshā (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muhammad Amin-i-Bani Isrā'il (see fol. 1^b, l. 5), who was first in the service of Rāi Dakhni Rām (fol. 1^b, l. 6), afterwards in that of Rāi Budh'cand (fol. 1^b, l. 9, but wrongly spelt here بدسچند instead of the correct بدچند, which appears in other places), a vassal of Nizām-almulk Āsafjāh of the Dakhan, who died A. H. 1161 (A. D. 1748). According to the only other copy extant, viz. Rieu iii. p. 1067^b, this collection was made at the request of Rāi Budh'cand A. H. 1146 (A. D. 1733, 1734), the chronogram being سلك جيد از جواهر منشور; but the present copy has left out از and reads (fol. 1^b, ll. 6 and 5 ab infra) سلك جيد جواهر منشور (the last word incorrectly spelt here منشور), which would give as date A. H. 1138 (A. D. 1725, 1726).

Beginning: منشاء نشور (نشور read نشو) نمای نهال انشا
انشای (correctly انشای alone) ثنای انشا طراز الخ

It is divided into the following thirty faṣḥs (the headings of which are given here according to the wording of the index on fol. 2^a):

1. در تعجید توحید قادر وحید, on fol. 2^a.
2. مناجات بجانب مجیب الدعوات, on fol. 5^b, lin. penult.
3. نعت حضرت رسالت و منقبت اصحاب ولدیّت, on fol. 9^b.
4. در عنوان بیاض, on fol. 11^b, lin. penult.
5. رقائق نصائح شمائم, on fol. 15^a.
6. خطوط و فرامین سلاطین, on fol. 24^a.
7. در تقدیم مراسم تهنیت, on fol. 34^a.
8. در شکر عطایا بوجوه شتی, on fol. 45^b, l. 3 ab infra.
9. گذارش سفارش, on fol. 58^a, first line.
10. در استدعای اشیای متنوّعه, on fol. 66^a.
11. سپاس وصول رسل و رسائل, on fol. 75^a.
12. در بیان شدائد اشتیاق, on fol. 90^b.
13. اسلوب طلب احیای محبوب, on fol. 101^a.
14. جواب طلب احیای محبوب, on fol. 107^b, last line.
15. تمنّای طلب, on fol. 109^a.
16. ذریعۀ ملازمت, on fol. 111^a.
17. عنذر نارسائی خطوط, on fol. 112^b, lin. penult.
18. شکایت نارسائی صحائف, on fol. 118^a.
19. جواب شکوه نارسائی صحائف, on fol. 124^b, last line.
20. در سؤال و جواب احباب, on fol. 131^a.
21. در اجوبۀ موجه, on fol. 133^b.

22. در ارسال تحف و هدایا, on fol. 138^a, last line but two.

23. عبارت عیادت, on fol. 142^b.

24. لوازم تعزیت, on fol. 145^a.

25. شکوه ارباب سخن پر از فنّ, on fol. 154^b.

26. صحائف پر ظرائف, on fol. 159^b.

27. در مناظرات, on fol. 163^a.

28. بدائع پر صنائع, on fol. 171^b.

29. استعفای خطایا, on fol. 173^b.

30. در غمخواری و غمگساری, on fol. 175^a.

A large percentage of the letters are written by the compiler himself in the names of Rāi Dakhni Rām, Rāi Budh'cand, Faḍl-allāhkhān (the son of Siyādatkhān, died A. H. 1088=A. D. 1677, 1678), and especially of Sa'ādat-allāhkhān (the governor of the Carnatic, who died A. H. 1145=A. D. 1732, 1733). There are also a number of letters written by the author's grandfather (جدّ امجد), Shaikh Muḥammad Ashraf. The chief contributors besides are: 'Abdallāh Anṣārī, Ghauth-ala'zam, i. e. Shaikh 'Abd-alkādir Jilānī, the poets Sa'dī and Jāmi, Abū-alfaḍl, the prime-minister of Akbar, Amir Khusrau of Dihli, Mullā Tuḡhrā of Mashhad, Mir Husaini Sādāt, Muḥammad Rafī Wā'iz, Mu'in-aldin Jāmi'i, Munir of Lāhūr, Shaikh Abū-albarakāt, Nāzīm of Harāt, the poets Sā'ib, 'Urfi, and Faiḍi, Bidil, Tāhir Waḥid, Muḥammad Kāzīm, Nāṣir 'Alī, Mu'izz Fītrat called Mūsawikhān, Muḥammad Sa'id I'jāz, Mullā Sa'd-aldin, Ni'matkhān 'Alī, Tāhir Ghani Kashmiri, Amān-allāh Husaini, Mir Nizām-aldin, known as Mir Junūn, a naukar of Nawwāb Zain-aldinkhān, Khalifah Shāh Muḥammad, Naṣirā, Muḥammad 'Ādil Waḥdat, Ghālib-khān, Kizilbāshkhān, Nawwāb 'Āqilkhān, Hidāyat-allāhkhān, Luṭf-allāhkhān, Shukr-allāhkhān, etc. The official documents and firmāns in the sixth faṣḥ include orders and notes by Akbar, Shāhjahān, 'Ālamgir, Muḥammadshāh, Shāh 'Abbās I, Shāh 'Abbās II, etc. Among the congratulatory letters in the seventh faṣḥ there appear: one on the accession of 'Ālamgir by Shaikh Mu'in-aldin, one on the conquest of the Dakhan, two on the wedding of Nawwāb Mubārizkhān by Sa'ādat-allāhkhān and by Dakhni Rām, also letters by Akbar, etc. The Munāzarāt in the twenty-seventh faṣḥ consist of the following specimens:

مناظرۀ شیخ فیروز با ملّا شیدا
مناظرۀ طالب علم با کبوتر باز
مناظرۀ اربع عناصر
مناظرۀ تیغ و قلم
مناظرۀ بخت و عقل

The last three are by Munir of Lāhūr, comp. above, No. 2078, where two of them are found. A دستور العمل by Abū-alfaḍl and other elegant prose-writings by the same are found in the fifth faṣḥ, on fol. 18^b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23; Shikasta; size, 11 $\frac{3}{8}$ in. by 7 $\frac{7}{8}$ in.

2123

A collection of letters, notes, short orders, etc., written by Râjah Râm Kunt in the reign of Muḥammadshâh and partly in his name. The latest date which appears in this collection is the twenty-first year of Muḥammadshâh's reign = A. H. 1152, A. D. 1739 (for instance, on ff. 90^b, 93^a, 93^b, etc.); other dates, often returning, are the sixth year of the same reign = A. H. 1137, A. D. 1724, 1725 (on fol. 70^a), the fifteenth year = A. H. 1146, A. D. 1733, 1734 (on fol. 57^a), the seventeenth = A. H. 1148, A. D. 1735, 1736 (on fol. 22^b, last line), the eighteenth = A. H. 1149, A. D. 1736, 1737 (on fol. 27^a), etc.

Beginning of the *first* note, on fol. 1^b: عرضه داشت: فدوی عبودیت فرجام رام کنت آداب کورنشاد فراوان و قواعد تسلیمات بی کران الخ

No date. Fol. 73^b left blank. This copy belonged formerly to Sir Charles Wilkins.

No. 2535, ff. 94, ll. 9-10; large Shikasta; size, 10 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

2124

Ruḳ'ât-i-Khâtim-alkalâm (رقعات خاتم الکلام).

Specimens of letters for manifold occasions in life, compiled by Maulânâ Mir Kamâl-aldin Muḥammad, who died the 7th of Rabi' I, A. H. 1132 (A. D. 1720, Jan. 18), see fol. 2^a, last line, fol. 2^b, last line, fol. 3^a, first line sq., and fol. 70^a, and edited by one of his disciples, Laḥirâm, the son of Hardâs (هرداس), see fol. 3^a, l. 10, A. H. 1155 (A. D. 1742, 1743), comp. the chronogram on fol. 8^b, ll. 4 and 3 ab infra, بهار آمد و آمد بهار آمد دولت. This collection is divided into nine faṣls, see fol. 4^a, ll. 8 and 9, but of these only the fourth is indicated by a heading on fol. 103^a. This copy is besides incomplete at the end.

Beginning, on fol. 1^b: بعد از حمد موفور و ثنای نامحصور حضرت آفریننده بیچون که بیک کاف و نون الخ

No. 2758, ff. 160, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{7}{8}$ in.

2125

Dastûr-al'amal (دستور العمل).

The writer's manual (در نویسندگی و حساب دانی), a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyâk, together with a great number of models and specimens of official accounts, an extract from a larger work, styled سیاق نامه, by Ânand Râm, the recipe-writer (نسخه نویس) of Kurrâ (کُرَّ), in the Sûbah of Allahâbâd, who is undoubtedly identical with Ânand Râm, son of Râjab Mardi Râm, who died A. H. 1164 (A. D. 1751), and is the author of the مرآت الاصطلاح, of a Persian diwân, Hindûstâni poems, a collection of letters and a history of the war between Muḥammadshâh and Nâdirshâh, see Rieu iii. p. 997; A. Sprenger, Catal., p. 262; Beale, Orient. Biogr. Dictionary, p. 195, etc. His takhalluṣ was Mukhlîs and his spiritual guide

and teacher Mirzâ Bidil, whom he quotes frequently in this treatise, see, for instance, ff. 22^a, 29^a, 34^b, etc. Most of the official accounts given as specimens are dated A. H. 1142 (A. D. 1729, 1730), the twelfth, or rather eleventh, year of Muḥammadshâh's reign, see, for instance, ff. 133^b, 136^a, 146^b, etc. (some also A. H. 1137 = A. D. 1724, 1725, see ff. 135^a and 144^a). The last chapter, on fol. 170^a, is headed: شرح قبض الوصول.

Beginning: انتخاب از کتاب سیاق نامه ساخته و پرداخته بهیه (بهیا) آندرام نسخه نویس ساکن بلدة حویلی کُرَّ سرکار مذکور مضاف صوبه اله آباد در علم الخ

The first subject treated is 'بیان نامهای یوم هفته'.

The contents are partly in tabulated form, as in a very similar, but shorter manual, described by Rieu in his Cat. ii. p. 804.

No date.

This copy belonged originally to Mr. Richard Johnson.

No. 2932, ff. 176, ll. 13; clear Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2126

Two Inshâs.

1. Khulâṣat-almunsha'ât (خلاصة المنشآت), on ff. 1^b-31^a, specimens and formulas of letters for all relations and conditions in life.

Beginning: حمدی که در هیچای ادای آن جناح الخ

It contains the following subdivisions:

- (a) سلاطین با سلاطین, on fol. 2^b.
- (b) امرا بامرا, on fol. 8^a.
- (c) صدر بصدر, on fol. 9^b.
- (d) عزیز بیکی بعزیز بیکی, on fol. 11^a.
- (e) بافضی القضاة, on fol. 12^a.
- (f) بمفتی, on fol. 13^b.
- (g) بعلمها و فضلا, on fol. 15^a.
- (h) بمنجم, on fol. 17^b.
- (i) بمشایخ, on fol. 17^b.
- (k) بشعرا, on fol. 18^a.
- (l) بقراء و حفاظ, on fol. 18^b.
- (m) بدوستان عزیز, on fol. 19^b.

Dated the 20th of Ramaḍân, A. H. 1165 (A. D. 1752, Aug. 1).

2. Inshâ-i-Ni'mati (انشاء نعمتی), by Ni'mat-allâh, a Jew, identical with the انشاء نعمت, noticed in No. 1768, 1 above, on ff. 32^b-40^b, and beginning: الحمد لله... بنده درگاه بلا اشتباه نعمت الله بنی اسرائیل الخ

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W. Pertsch, Berlin Cat., p. 1009, No. 4. Written by the same hand as the former treatise.

No. 1197, ff. 1-40, ll. 13; large Shikasta; size, 9 in. by 4 $\frac{7}{8}$ in.

2127

Inshâs.

Two small collections of letters, the first on ff. 1^b-4^b, the second on ff. 5^b-20^a.

The first bears the vague title of Majmû'at-almusawwadât (مجموعۃ المسودات), and contains letters from A. H. 1156, 1162 and 1166 (A. D. 1743, 1749 and 1753).

The first begins: بخدمت فرزند عزیز شیخ محمد فیاض الخ. The last is written by Bahâ-aldin bin Sayyid Muḥammad Ashraf.

The second contains chiefly letters on Ṣūfīe topics, headed: ذلك من فضل الله علينا وعلى الناس.

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'liq; size, 9 in. by 5½ in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A. H. 1151-1170 (A. D. 1738-1757), compiled by Munshī Shaikh Yâr Muḥammad Kalandar for his patron Fidâ'ikhân, i. e. Sayyid Ghulâm Ḥusainkhân, and beginning: ثنای آفریننده نور در چشم و روح در جسم که مردم دیده مردم والد نظر الخ.

This collection was printed in Calcutta A. H. 1240.

Another copy of the same is noticed in Rieu iii. p. 1031^a, No. IV.

As date appears the 9th of Ṣafar, A. H. 1201 (1201 or 1210 = A. D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2984, ff. 156, ll. 16-17; Shikasta; size, 9½ in. by 6½ in.

2129

C'âr Cāman-i-Faid (چار چمن فیض).

A collection of letters from Firūzjang and Muḥammad Fādil to Nizām-almulk Āṣafjāh of the Dakhan, who died A. H. 1161 (A. D. 1748), as well as from the collector himself, the Munshī of the late Nawwāb Firūzjang, Āṣafjāh's son (usually called Ghāzī-aldin-khân II, who died A. H. 1165 = A. D. 1752), to Firūzjang, Muḥammad Mir with the epithet Arshadkhân, etc., see fol. 1^b, ll. 2-4. It is divided into four چمن, the first on fol. 2^a, the second on fol. 65^a, the third on fol. 93^a, the fourth on fol. 153^b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shāh 'Ālam (A. H. 1173-1221 = A. D. 1759-1806) at Shāhjahānābād and copied there by Muḥammad Akbar.

Beginning: بعد حمد احد الله الصمد و درود نا محدود احمد مصطفی محمد صلی الله الخ.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, 9½ in. by 5 in.

2130

Takmilat-alfārsi (تکملة الفارسی).

A treatise on prosody, metres and rhyme, composed by Kuṭb 'Alī, a pupil of Sayyid Ghulām 'Umari alḤusaini alkādīri, and divided into seven bābs.

IND. OFF.

پس از تحمید خدای جل و علا و نعت سرور انبیا محمد مصطفی صلی الله علیه و علی آله الخ.

This treatise was finished A. H. 1175 (A. D. 1761, 1762); the copy is dated the 17th of Muḥarram, A. H. 1185 (A. D. 1771, May 2), at Barili.

No. 419, ff. 67, ll. 16; Shikasta; size, 9½ in. by 6½ in.

2131

Majmû'a-i-Khuṭûṭhâ (مجموعه خطوطها).

A collection of official letters, similar to those described in Rieu i. pp. 407^b and 408^a, addressed to the governor of Bengal (Mr. Vansittart) by the Nāzims of Bengal and other native princes, chiefly Mir Kāsim 'Alīkhân, Mir Muḥammad Ja'farkhân, Shitāb Rāe, the wazir Shujā'-aldaulah, Mirzā Irīckhân, the Pādishāh (i. e. Shāh 'Ālam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A. H. 1173-1178 (A. D. 1760-1764).

Beginning: خط میر قاسم خان بنام گورنر صاحب مهربانی نامه خیرت شمامه مرقرمه بیست و ششم شهر رجب الخ.

No date.

No. 1925, ff. 74, ll. 15; many leaves are left blank on one side; Nasta'liq; size, 9½ in. by 6½ in.

2132

Inshâ-i-majmû'-alkawā'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and official letters from the time of the emperor Shāh 'Ālam (who ascended the throne the 4th of Jumādā I, A. H. 1173 = A. D. 1759, 25th of December, and died the 7th of Ramaḍān, A. H. 1221 = A. D. 1806, 19th of November), compiled by Rām Nārāyan (Rāma Nārāyaṇa), see fol. 2^a, lin. penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven fasls (composed A. H. 1186 = A. D. 1772, 1773). The present collection was completed A. H. 1190 (chronogram ظرف, see fol. 6^a, l. 5 ab infra) = A. D. 1776, and entitled انشاء مجموع القواعد, see fol. 5^b, l. 3 ab infra, not مجمع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four fasls, see the index, on fol. 5^b, lin. penult. to fol. 6^a, l. 9, viz.:

1. فصل اول مشتمل بر مسودات که در ایام طفولیت از استادان (از خدمت استادان) اصلاح گرفته بود و دستورات علم نویسندگی, on fol. 6^b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise, در علم نویسندگی, begins on fol. 79^b and contains three bābs, viz.: (a) در بیان دستور و دستورات دفاتر, on fol. 79^b. (b) در دستور حسابات (در دانستن طریقه حسابات), on fol. 84^a. (c) دستور سررشتهجات (در بیان دانستن شرح سررشتهجات), on fol. 101^a.

2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهامت جنگ بهادر و نواب حسین قلیخان بهادر و نواب حسین اللهدینخان بهادر و نواب جسارتخان بهادر در مبارکباد و بعضی مطالب الخ (مبارکباد) and condolence letters of congratulation (مبارکباد) and condolence (تعزیت), see fol. 181^b sq.), by Shahâmatjang Bahâdur, Nawwâb Husain Kulikhân Bahâdur, Nawwâb Husain Allâhdinkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i. e. Allâhwirdikhân, the usurper of the government of Bengal, who died the 9th of Rajab, A. H. 1169 = A. D. 1756, April 10th); on fol. 154^b an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aldaulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنکه بهادر و راجه همت سنکه بهادر بجناب نواب مبارز الملک معالی الدوله خان خانان سید محمد رضاخان بهادر مظفر جنگ و راجه امرت سنکه بهادر و از طرف راجه مشار الیه بخدمت مهاراجه مهاسنکه بهادر و بعضی مرسولات الخ (مبارکباد) and condolence letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjît Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muḥammad Riḍâkhân Bahâdur Muẓaffarjang (the Nâ'ib Niẓâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aldaulah and died A. H. 1206 = A. D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطه اسناد دیوانی و دستکات خدمت و عمل سابق و حکمنامه عملداری و دستک دیگری الخ (مبارکباد) and condolence letters, on fol. 360^a, containing ordinances of the diwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third fasl, viz.: 1160 of the Bangâli era, on fol. 148^b; 1173 of the same era, on fol. 285^b; 1175 and 1176 of the same, on fol. 304^a; the first year of Shâh 'Âlam's reign, 3rd of Muḥarram = A. H. 1174 (A. D. 1760, Aug. 15), on ff. 359^b and 360^a; 28th of Muḥarram = A. D. 1760, Sept. 9, on fol. 360^a; 19th of Rabi' II = A. D. 1760, Nov. 28, on fol. 190^a; the seventh year of the same reign, 25th of Shawwâl = A. H. 1179 (A. D. 1766, April 6), on fol. 349^b; the ninth year, 6th of Şafar = A. H. 1182 (A. D. 1768, June 22), on fol. 329^a; the tenth year, 16th of Muḥarram = A. H. 1183 (A. D. 1769, May 22), on fol. 359^a (twice); 5th of Ramaḍân = A. H. 1182 (A. D. 1769, Jan. 13), on fol. 323^a; 12th of Ramaḍân = A. D. 1769, Jan. 20, on fol. 322^b; the eleventh year, 6th of Muḥarram = A. H. 1184 (A. D. 1770, May 2), on fol. 356^a; 9th of Şafar = A. D. 1770, June 4, on fol. 321^b; 13th of Jumâdâ II = A. H. 1183 (A. D. 1769, Oct. 14), on fol. 350^b; 29th of Jumâdâ II = A. D. 1769, Oct. 30,

on fol. 223^b; 24th of Rajab = A. D. 1769, Nov. 23, on fol. 332^b; 7th of Shawwâl = A. D. 1770, Feb. 3, on fol. 327^b; the twelfth year, 5th of Dhû-alka'dah = A. H. 1184 (A. D. 1771, Feb. 20), on fol. 328^b; the fifteenth year, 22nd of Muḥarram = A. H. 1188 (A. D. 1774, April 4), on fol. 292^a.

Beginning of the preface, on fol. 1^b: حمد و سپاس قدسی اساس مبدی را سزده که وجود الخ
No date.

No. 1448, ff. 383, ll. 15-16; a number of the last pages written in diagonal lines; Shikasta; size, 9³/₄ in. by 5¹/₂ in.

2133

القاب نامه قدیم (Alḳâbnâma-i-ḳadim).

A list of titles and forms of addresses for the time of Ḥaidar 'Ali khân of Mysore (who died in the beginning of Muḥarram, A. H. 1197 = A. D. 1782, Dec., see No. 516 sq. above), by Muḥammad A'zam and Kâzim 'Ali Munshi. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ب, ج, د, هـ, ز, ح, ط, ق, ک, گ, ل, م, ن, and و are filled in.

No. 2104, ff. 44; Shikasta; size, 7³/₈ in. by 3⁷/₈ in.

2134

انشاء مطلوب (Inshâ-i-maṭlûb).

Forms of letters for students of the art of epistolography, by Shaikh Muḥarak Farshî (شیخ مبارک فرشی), beginning: بعد از ادای شکر آفریدگار پس از ابلاغ : درود الخ

Some interlinear glosses. Dated 1191 of the Bangâli era (A. D. 1783).

No. 1966, ff. 1-18, ll. 10-11; unequal Shikasta; size, 9³/₈ in. by 6¹/₈ in.

2135

غزلان الهند (Ghazalân-alhind).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mir Ghulâm 'Ali khân Ḥusaini Wâsiṭi Balgrâmi, with the takhalluṣ 'Âzâd, the author of the مآثر الکرام (see above, Nos. 682-684), the خزانة عامره (ib.), the روضة الاوليا (No. 655 above), etc., and the first editor of the مآثر الامرا (see above, Nos. 622-626), who died towards the end of A. H. 1200 (A. D. 1786, Sept.). He compiled in A. H. 1177 (A. D. 1763, 1764, chronogram: تجلو البصيرة سحمة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سحمة المرجان في آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022^b, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان. 2. بهشت نشان از کتب تفسیر و حدیث احوال علماء.

فن 4. بعضی صنائع علم بدیع ہندی 3. ہند نایکابھید (Sanskrit: nāyikābhēda). At the request of two of his friends, 'Abd-alkādir Mihrbān of Aurangābād and Lāchmi Narāyan, with the takhalluṣ Shafīq of the same place (the author of the حقیقتہای ہندوستان, the بساط الغنائم, the تنمیع شگرف, the شام غریبان and گل رعنا tadhkiras, the two مآثر اصفی, a description of Haidarābād, and other works, see above, Nos. 426, 447, 448, and 468), he translated in A. H. 1178 (A. D. 1764, 1765) the last two مقصد of his original Arabic work into Persian, and styled this paraphrase of the latter half of his 'coral rosary' غزلان الہند, which is a chronogram for 1178.

It is divided into two maqālas, viz.:

I. در بیان صنائع, on rhetorical figures and other artifices of poetry, richly illustrated by examples taken from Persian writers both of Persia and India, in four fasls:

- (a) در بیان تفریش صنائع ہندی, on fol. 28^a.
- (b) در بیان صنائع مختصرۃ مؤلف, on fol. 38^a.
- (c) در بیان صنعتی از امیر خسرو, on fol. 49^b.
- (d) در بیان سه صنعت قدیم, on fol. 50^a.

2. در بیان اسرار نسوان, i. e. the mysteries of women, their doings, love-affairs, social and sexual intercourse, etc., likewise in four fasls, viz.:

- (a) در بیان معشوقات مستخرجة ہندیان, on fol. 52^b.
- (b) در بیان معشوقات مستخرجة مؤلف, on fol. 61^b.
- (c) در بیان اقسام عشاق, on fol. 62^b.
- (d) در بیان عشاق, on fol. 63^a.

At the end a biographical account of the author.

Beginning: سر آمد محسنات کلام ستایش صانعی کہ . . . خلوتکدۃ تنزیہ را وجود او نواخت الخ

No date. Another copy of the same work, which, however, seems incomplete, is noticed in W. Pertsch, Berlin Cat., pp. 1001 and 1002.

No. 1814, ff. 23^b-68^b, ll. 21; clear Nasta'liq; size, 9½ in. by 5½ in.

Inshās and other Prose-writings of uncertain date.

2136

Haft Dābiṭah (ہفت ضابطہ).

The seven rules for proper letter-writing, also styled ضوابط الانشا (see another copy of the same with this title in Rieu ii. p. 530^b), by Sayyid 'Alī Naḳikhān bin Sayyid Hishmat 'Alī, a resident of the town of Sāndī (Sāndī, in Oude). The seven regulations deal with the following points:

I. در کیفیت تحریر خط و کمیت مراتب و اسباب در تفاوت مراتب, on fol. 1^b.

II. در تفصیل مراتب باعتبار ہر یک از اسباب, on fol. 2^b.

III. در القاب و مقدمۃ القاب و ادعیہ و خاتمہ, on fol. 4^b.

IV. در تحیت و اشتیاق و غیرہ تمہید قبل مطلب مع بعض تکلفات, on fol. 6^b.

V. در کنایت ذکر مکتوب الیہ و مکتوب منہ و غیرہما مع کنایت خط و چیز مکتوب الیہ, on fol. 9^a.

VI. در استعارۃ بعض افعال بہ نسبت مکتوب الیہ, on fol. 11^a.

VII. در الفاظ متعلقۃ لفافہ و تنبیہ بر فوائد جدول, on fol. 13^b.

Beginning: الحمد لله . . . چنین میگوید احقر العباد . . . سیّد علی نقی خان الخ

On ff. 16 and 17 several tables are added. Copied by Sayyid 'Abū-alkhairkhān Bahādur.

No date.

No. 1948, ff. 17, ll. 11; large Nasta'liq; size, 8½ in. by 5½ in.

2137

Another copy of the same.

Dābiṭah I, on fol. 2^a; II, on fol. 2^b; III, on fol. 3^b; IV, on fol. 5^a; V, on fol. 6^b; VI, on fol. 8^a (here is written الفاظ instead of افعال, both in text and index, but in the latter there is marked on the margin as various reading افعال); VII, on fol. 9^b.

Tables, on ff. 11^a-14. No date.

No. 1555, ff. 14, ll. 15; Nasta'liq; size, 9¼ in. by 6 in.

2138

Dastūr-i-Shigarf (دستور شگرف).

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043^b, No. V) as Bhūpat Rāi; when he lived is not known, but he must be later than Żuhūrī (who died A. H. 1025 = A. D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 77^b, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از تو بر اہل صنعت آمد توفیق
گر معنی نازکست ور ہست دقیق

The first paragraph is styled بیان ماہیت منشی. On fol. 2^a the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (متروک), viz. سکنی, زاولی, ہروی, and سغدی, and three still current (متداول), viz. پارسی, پهلوی, and دری. زبان is explained thus: اہل ازم و تکلم ملائکہ چہارم آسمان thus: زبان پهلوی; اہل ازم و تکلم ملائکہ چہارم آسمان thus: زبان متوطنان پهلوی کہ شہریست بنا کردہ پهلوی پسر سام بن نوح.

No date. Bibliotheca Leydeniana.

No. 2487, ff. 78, ll. 13; Shikasta; size, 8½ in. by 6 in.

2139

Another copy of the same.

No date. Beginning as in the preceding copy.

No. 1955, ff. 30, ll. 24; Nasta'liq, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6½ in.

2140

Two treatises on Persian metrical art.

1. Ff. 21^b-31^a: a treatise on the rhyme, extracted from the book *المعجم في معايير الأشعار* (read *اشعار العجم*) (one of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Kais, composed shortly after A. H. 628=A. D. 1231, see Rieu, Supplement, p. 123^b sq.), and divided into a muḥaddimah, three bābs, and a khātimah:

باب اول حروف قافیه

باب دوم در اقسام روی

باب سوم حدود قوافی

خاتمه عیوب قوافی

Beginning: جواهر محامد منظوم متکلمی را که دهان شیرین لبانرا بسخن دلپذیر زبان داد الخ

2. Ff. 31^b-40: *Minhāj-al'arūd* (منهاج العروض), a treatise on Persian metres, beginning: الحمد لله الذي ابتدى واستهدى الخ

No date.

No. 1074, ff. 21-40, ll. 13; distinct Nasta'liq; size, 9 in. by 5½ in.

2141

Inshā-i-Tayammuni (انشای تیمنی).

Forms of notes and letters, compiled by an anonymous author, with the takhalluṣ *Tayammuni* of Iṣfahān (see the colophon: *تمت الكتاب انشاء تیمنی اصفهانی*), and beginning: تیمنا بذکر من جرا بامر القلم - و بحکمه کل الامور قد انتظم، چون محرر این وثیقه الخ. It begins with letters from kings to Sultāns (از ملوک).

Collated. Occasionally marginal and interlinear glosses.

No date.

No. 1047, ff. 60, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.

2142

Tuḥfat-alsultāniyyah (تحفة السُلطانیه).

An Inshā or collection of specimens of letters and notes in refined prose-style, compiled by Ḥasan ibn Gul Muḥammad and divided into three bābs, viz.:

1. در مکتوبات سلاطین بسلاطین الخ.

2. در احکام حکام.

3. در مکاتبات شرعیه.

Beginning: اول نامه بنام کردگاری که نگارنده لوح الخ.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1065, ff. 55, ll. 11; careless Nasta'liq, mixed with Shikasta; size, 7½ in. by 4½ in.

2143

Inshās.

Two collections of letters, notes, etc. (خطوط و رقعات), the first on ff. 136^b-174, the second on ff. 177-202^b (ff. 175 and 176 are left blank).

Beginning of the *first*: در مبارک با هال کره فرخنده جشن سال کره مبارک که چار چمن گیتی گلشن و هفت انجمن آسمان روشن گردانیده الخ.

Beginning of the *second*: مرزا محمد منشی برای شاه طالبا نوشته همیشه بلبل طبع آن نکته پرداز معنی طراز گل سر سبز بوستان دانش همیشه بهار گلستان الخ.

No. 95, ff. 136^b-202^b, ll. 11-15; written by different hands, partly in Shikasta, partly in Nasta'liq; many additions on the margin; size, 8½ in. by 4½ in.

2144

Munshā'ât-i-'Abd-alrazzâq (منشآت عبد الرزاق).

Specimens of refined prose-composition, by a certain 'Abd-alrazzâq, beginning with a preface, which he had written as introduction to his own poems (دیباچه که گوهر گرانهای سخن که بمیزان طبع: در اشعار خود نوشته موزون شود شایسته اکلیل حمد شهریار بست الخ).

No. 18, ff. 262-267, ll. 31; Nasta'liq; size, 12¾ in. by 6¾ in.

2145

Inshâ.

Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read بگذار بگذار) گشادگی بگذار بگذار و حرفها بیکدیگر نزدیک نویس الخ.

The first leaf is missing. Copied by Dâ'ûd.

No date.

No. 1216, ff. 23, ll. 15; Naskhi; size, 7¾ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:

1. Alqâbât (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122^a-125^a.

2. Sharḥ-i-tamassukât (شرح تمسکات), forms of promissory notes, receipts, and similar documents, on ff. 125^b-126^a.

No. 2173, ff. 122^a-126^a, ll. 15; Shikasta; size, 8¼ in. by 6 in.

2147

Darb-almathal (ضرب المثل).

A short tract on some proverbial sayings, beginning:

آکو جو بالو نگر و رنگ بر آورد الخ

No. 18, ff. 259^b-261^a, ll. 31; careless Nasta'lik; size, 12½ in. by 6¾ in.

2148

Miscellanies.

1. Ff. 1-8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 1^b.

2. Ff. 9^a-10^b: a short grammatical treatise in form of a *qaṣīdah*, on the grammatical functions of the *عَامِل* or regent; it is divided into two *kisms*, the first being called *سماعی*, the second *قیاسی*; the present copy contains only the *first* which consists of thirteen copies, each in form of a quatrain or a *fard*. Beginning:

بعد توحید خداوند و درود مصطفی
نعت آل پاک پیغمبر رسول مجتبی

3. Ff. 11^a-16^b: fragment of a second collection of *رقعات*.

4. Ff. 225^a-232^b: letters on *Ṣūfī* matters, styled *Ruḳa'āt-i-shauḳ* (رقعات شوق); among them a *نامه* *شوق*, on fol. 228^b, taken from the *انشاء همدانی*.

5. Ff. 233^a-240^a: other letters and detached prose-pieces.

No. 3078, ff. 1-16 and 225-240, ll. 13-18, partly in diagonal lines; *Shikasta*, by various hands; size, 7½ in. by 3½ in.

C. THE SCIENCES,

MENTAL, MORAL AND PHYSICAL.

I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES, AND ENCYCLOPÆDIAS.

2149

Dar taḥḳīḳ-i-māhiyyat-i-nafs (در تحقیق ماهیت (نفس).

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abū 'Alī Ibn Sīnā (Avicenna, who died A. H. 428=A. D. 1037), made by the author himself at the request of 'Alā-aldanlah, the Amir of Iṣfahān, see Bodleian Cat., No. 1422, II, where it appears under the title of *ترجمة رسالة النفس*, and Rieu ii. p. 439^a, No. VI, where it is described as a shorter Persian version of Ibn Sīnā's *كتاب المعاد* or *كتاب المعاد*; *رسالة في المعاد*; comp. on the Arabic original, H. Khalfā iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, *Al-Fārābī*, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sīnā, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen *bābs* are as follows:

1. در بیان حدّ نفس, on fol. 2^a, last line.
 2. در بیان قوتهای نفس, on fol. 3^b.
 3. در سبب اختلاف افعال قوت دریافتن از نفس, on fol. 6^b, last line.
 4. در بیان آن قوتیکه صورت جزوی در یابد که این, دریافتن خبر بالّت جسمانی نتواند بود, on fol. 7^a, last line.
 5. در ذکر قوتیکه صورت کلی در یابد که دریافت با آن, دریافتن نتواند بود, on fol. 8^a.
 6. در بیان کیفیت استعانت نفس ببدن و شرح آن قوت (? وقت) که ویرا حاجت باشد باین استعانت و آن قوت, on fol. 9^a.
 7. در دست کردن ثبات نفس مردم بذات خویش و مستغنی شدن او از بدن الخ, on fol. 10^a.
 8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11^b.
 9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12^b.
 10. در بیان امتناع انتقال نفس از بدن ببدنی دیگر, on fol. 13^a.
 11. در ذکر آنکه آلتها (? قوتهای) نفسانی جمله آلت نفس واحدست, on fol. 13^b.
 12. در بیان عقل نظری (in index) و کیفیت بفعل بیرون آمدن او از قوت بفعل, on fol. 14^a.
 13. در بیان نبوت (correctly موت in index) و احوال خواب, on fol. 15^a.
 14. در غایت رتبتی که در حقّ نفس مردم ممکن باشد (Bodleian copy علم) از شرف درین عالم, on fol. 16^a.
 15. در دلالت حال نفس چون از بدن مفارقت کند و شرح در دلالت سعادت و شقاوت, on fol. 17^b.
 16. در ختم این فصول, on fol. 19^b.
- Beginning: الحمد لله... حضرت افضل المتأخرین شیخ: ابو علی بن سینا رحمة الله الخ.
No date.

No. 1175, ff. 19, ll. 15; large Nasta'lik; size, 9½ in. by 5½ in.

2150

Sharḥ-i-risāla-i-ḥairat u risāla-i-ṭair (شرح رساله (حیرت و رساله طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sīnā, viz.:

1. Sharḥ-i-risāla-i-ḥairat (شرح رساله حیرت), on ff. 1^b-10^b, beginning: سپاس و ستایش ایزد را عزّ و جلّ و چنانکه سزاوار آنست درود و تحیات بر جملة انبیاء الخ.

The treatise itself is in Persian.

2. Sharḥ-i-risāla-i-ṭair (شرح رساله طیر), on ff. 11^b-47^b, beginning: کثرت التماس دوستان مرا دلیر گردانیده: بر شرح کردن رسالت طیر از املاء شیخ رئیس ابو علی ابن سینا الخ. The treatise itself is in Arabic.

According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439^b, this commentary is due to 'Umar bin Saḥlān, who flourished in the reign of Sulṭān Sanjar (A. H. 511-552 = A. D. 1117-1157); comp. on him, Rieu iii. p. 1087^b; H. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'liq; a small illumination on fol. 1^b; size, 7³/₈ in. by 3³/₄ in.

2151

Zafarnāma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sinā is stated in H. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawī into Persian at the request of the Sāmānide prince Nūḥ bin Maṣṣūr (A. H. 366-387 = A. D. 976-997), and which, according to the usual version, contains questions put by king Nūshirwān to his wise vizier Buzurjmīhr, together with the answers of the latter, as in No. 1762, 18 above, i. e. the questions are put here by Buzurjmīhr himself, and the answers given by Aristotle (ارسطاطاليس)!

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند که روزی نوشيروان عادل که خواجه بزرجمهر حکيم او بود طلب کرد و فرمود الخ

The colophon runs thus: تمام شد کتاب تصنيف خواجه ارسطاطاليس و بزرجمهر که نامش ظفر نامه نهاده شد والسلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled المظفر); Rieu i. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494. It is edited in Schefer's Chrestomathie Persane, I (1883), pp. 1-7, and 3-5.

No. 2173, ff. 126^b-131, ll. 15; Shikasta; size, 8¹/₄ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmīhr and Aristotle, as there.

Beginning: الحمد لله رب العالمين . . . بدانکه آورده اند نوشيروان عادل (? که) بزرجمهر وزير او بود طلب کرد و فرمود که برای من کتابی پرداز الخ

This copy breaks off with the words: پرسيد کدام پرسيد کدام . . . خانه است که در وی همیشه . . .

No. 2053, ff. 144-146, ll. 13; Nasta'liq; size, 9 in. by 5¹/₄ in.

2153

Kābūs-nāma (قايوس نامه).

The original Persian Kābūs-nāma, on ethi. al precepts and rules of conduct for a prince, which was composed by Kaikā'us bin Iskandar bin Kābūs bin Washmīr,

A. H. 475 (A. D. 1082, 1083), for his son Gilānshāh; some Turkish translations give, by mistake, A. H. 473 as date of composition.

Beginning: الحمد لله رب العالمين و الصلوة على خير خلقه محمد وآله اجمعين; چنين گويد جمع کنندۀ اين کتاب امير نصير عنصر المعالي كيكائوس بن اسكندر بن قايوس بن وشمه گير مولای امير المومنين با فرزند خويش گيلان شاه که بدان ای پسر الخ

It contains forty-four chapters, the *first* (در شناختن) beginning on fol. 5^a, the last (در جوانمردی واهل تصوف و طريق اهل صنعت) on fol. 186^b.

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teheran, A. H. 1275 and 1285, the latter by Riḍā Ḳulikhān; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Aḥmad bin Ilyās (completed the 23rd of Sha'bān, A. H. 835 = A. D. 1432, April 25, for Sulṭān Murād II), and Naẓmī-zāda Murtaḍā (who re-wrote the preceding translation in a more modern style for Ḥasanpāshā, the governor of Baghdād, A. H. 1117 = A. D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aumer, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus,' Berlin, 1811; extracts from Marjumak's translation are also found in Wickerhauser's Chrestomathy, pp. 262-265; see also H. Ethé, Neupersische Litteratur, pp. 347 and 349.

No. 79, ff. 184, ll. 12; clear Nasta'liq; illuminated frontispiece; size, 8¹/₂ in. by 4³/₈ in.

2154

Kitāb-i-siyāsat u siyar-almulūk (کتاب سیاست و سیر الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljūq rulers Alp Arslan and Maliksbāh, Nizām-almulk, with his real name, Abū 'Alī al-Ḥasan bin 'Alī, who was born A. H. 408 (A. D. 1017, 1018) and assassinated by the Bāṭinis on his journey to Baghdād, A. H. 485 (A. D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444-446, and iii. p. 994^b; comp. also W. Pertsch, Berlin Cat., p. 320; Mélanges Asiatiques v. p. 236, and vi. p. 114, etc. H. Khalfa iii. pp. 638 and 639, gives A. H. 469 (A. D. 1076, 1077) as date of composition; in the Bodleian and British Museum copies, A. H. 484 (A. D. 1091) is distinctly mentioned as the year in which Nizām-almulk's work was produced, in consequence of a competition with other state dignitaries

like Sharaf-almulk, Tâj-almulk, Majd-almulk, etc., to do justice to Malikshâh's demand for a standard treatise on the best methods of governing the Saljûk empire. The present copy simply states, that Nizâm-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A. H. 485, see fol. 1^b, l. 4 sq., he confided his work to his private secretary and librarian, Muḥammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshâh's second son Ghiyâth-aldin Muḥammad, who began to reign after the death of his brother and rival Barkiyârûk, A. H. 498 (A. D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, 'Traité de Gouvernement, etc.,' Paris, 1893, in the 'Publications de l'École des Langues orientales vivantes,' série III, vol. viii.

Beginning: *این کتاب پنجاه فصل است که نظام الملک رحمه الله ترتیب کرد و بر بدیده سی و نه باب گفته آنحضرت*. Then follows a fihrist of the whole work, and on fol. 3^a the *first* of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfa the number thirty is substituted for the thirty-nine of the original sketch of the author), beginning: *اندر حال گردش روزگار و مدح خداوند عالم آنحضرت*.

Dated the 21st of Rabî'althânî, A. H. 1198 (A. D. 1784, March 14).

No. 648, ff. 130, ll. 15; distinct Nasta'liq; size, 8 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2155

Akhlâq-i-Nâsiri (اخلاق ناصری).

The famous work on ethics or practical philosophy by the great philosopher and astronomer Naṣir-aldin Muḥammad bin Muḥammad bin al-Ḥasan al-Tûsi (born A. H. 597 = A. D. 1201, died A. H. 672 = A. D. 1274), who has been mentioned already as author of various Ṣūfî treatises in Nos. 1807-1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also *Haft Iklim*, No. 1007 (col. 451 above). It is based on the Arabic work *تهذيب* or *طهارة النفس* الاخلاق, by Abû 'Alî Aḥmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih (who died A. H. 421 = A. D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nâsir-aldin bin 'Abd-rahîm bin Abi Mansûr Muḥtasham (governor of Kûhistân under the Isma'îli ruler 'Alâ-aldin Muḥammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A. H. 633 (A. D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nâsir-aldin of Kûhistân with eulogies pronounced on him and his sovereign (only

found in *one* of the Brit. Mus. copies, see Rieu ii. p. 856^b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1^b:

حمد ببعده و مدح ببعده لائق حضرت عزت مالک الملکی باشد که همچنانکه در بدو فطرت اولی آنحضرت.

The complete fihrist or index of the work is found on fol. 11^a sq. (half of fol. 10^a from the words *این تفصیل* in l. 8, and the whole of fol. 10^b are a mere repetition of fol. 11, only a few lines between *افتد*, on fol. 10^a, l. 8, and the beginning of fol. 11^a being omitted). The *three* maḥâlas, into which the book is divided, are found here as follows:

Maḥâlah I (در تهذيب اخلاق, 'on the cultivation of character') begins on fol. 13^a, and contains *two* ḳisms; *first* ḳism subdivided into seven faṣls, on ff. 13^a, 14^a, 20^a, 22^a, 27^b, 30^b, and 39^b; the *second* into ten faṣls, on ff. 57^b, 61^b, 63^a, 66^a, 70^b, 74^b, 81^b, 96^b, 101^a, and 111^a.

Maḥâlah II (در تدبير منازل, 'on family and household management') begins on fol. 141^a, and contains five faṣls, on ff. 141^a, 145^a, 150^a, 155^b, and 171^a.

Maḥâlah III (در سياست مدن, 'on the management of cities and states') begins on fol. 174^a, and contains eight faṣls, on ff. 174^a, 183^b, 202^b, 221^a, 233^a, 239^a, 251^a, and 256^b.

Dated the 7th of Dhû-alḥijjah, A. H. 1041 (A. D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435-1443; Rieu ii. pp. 441 sq. and 856^b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A. H. 1267; Calcutta, A. H. 1269; Lucknow, A. H. 1286; Lahore, A. D. 1865; comp. also H. Khalfa i. pp. 205 and 287; E. Frissell in 'Bombay Transactions,' i. pp. 17-40; Schier, Specimen editionis libri اخلاق ناصری, Dresden, 1841; A. Sprenger in Z. D. M. G., xiii. pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Kaḅûl Aḥmad is mentioned by Sprenger.

No. 3349, olim S. J. 21, ff. 259, ll. 17; Nasta'liq, ff. 1-10 and 67-74 supplied later by another hand; size, 6 $\frac{3}{4}$ in. by 3 $\frac{1}{4}$ in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A. H. 1001 (A. D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

Maḳālah I, on fol. 9^a; *II*, on fol. 90^b; *III*, on fol. 106^a (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najib, the son of Sayyid Faiḍ-allāh.

No. 3428, olim S. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12-16); Nasta'liq; size, 8 $\frac{1}{8}$ in. by 4 $\frac{3}{8}$ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramaḍān, A. H. 1006 (A. D. 1598, April 21), is likewise utterly deficient in headings; only *Maḳālah I*, which begins on fol. 49^a, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1-5, 48-95, 7-47, 96-132, 6, 133. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim S. J. 18, ff. 133, ll. 20; small Nasta'liq; illuminated frontispiece; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

2158

The same.

This copy is dated the 25th of Dhû-alhijjah in the thirty-fourth year of 'Ālamgir's reign (= A. H. 1101, A. D. 1690, Sept. 29).

Maḳālah I, on fol. 7^b; *II*, on fol. 92^b; *III*, on fol. 115^b.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim S. J. 16, ff. 167, ll. 17; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 5 in.

2159

The same.

Dated the 20th of Rabi'-alawwal in the forty-fourth year of 'Ālamgir's reign (= A. H. 1112, A. D. 1700, Sept. 4). The fihrist or index, on ff. 7^b-8^b.

Maḳālah I, on fol. 8^b, last line; *first kism*, on fol. 9^a; *second kism*, on fol. 39^b.

Maḳālah II, on fol. 96^b; the five faṣls are found here on ff. 96^b, 99^a, 102^a, 106^a, and 116^b.

Maḳālah III, on fol. 118^b; the eight faṣls, on ff. 118^b, 125^a, 137^b, 149^b, 157^b, 162^a, 170^b, and 174^a. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2160

The same.

Dated in 'Ālamgir's reign, the 23rd of Dhû-alḳa'dah, but the year is omitted.

Maḳālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 99^b. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'liq; ff. 133-149 written by another hand, ll. 14; a little worm-eaten; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2161

The same.

Dated in the month of Muḥarram, A. H. 1127 (A. D. 1715, January), by 'Abd-alḳa'if Muḥammad Raḥim of Bukhârâ.

Maḳālah I, on fol. 5^b; *first kism* in seven faṣls, on ff. 7^a, 7^b, 11^a, first line, 12^a, 14^b, 16^a, and 21^a; *second kism*, in ten faṣls, on ff. 30^a, last line, 32^b, 33^b, 35^a, 36^b, 39^a, 43^a, 51^a, 53^b, and 59^b.

Maḳālah II, in five faṣls, on ff. 75^b, 78^a, 80^b, 83^a, last line, and 91^a.

Maḳālah III, in eight faṣls, on ff. 92^b, 97^b, 107^b, 117^a, 123^b, 126^b, 133^a, and 136^a.

No. 823, ff. 1-137, ll. 19; Nasta'liq; illuminated frontispiece; size, 8 $\frac{1}{4}$ in. by 5 in.

2162

The same.

Dated by Mir Muḥammad Yûsuf Anṣârî at Haidarâbâd in Muḥammadshâh's reign, the 21st of Rabi'-alawwal, A. H. 1151 (A. D. 1738, July 9).

Maḳālah I, on fol. 10^b; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 16^b, 18^b, 22^b, 25^a, and 32^a; *second kism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43^b, 47^a, 47^b, 49^b, 51^a, 54^a, 68^b (فصل نهم instead of هفتم), 70^b (فصل هشتم باب هشتم instead of فصل هشتم), and 80^a (the ninth faṣl between fol. 70^b and fol. 80^a is not marked).

Maḳālah II, in five faṣls, on ff. 100^a, 103^a, 106^a, 110^a, and 118^b.

Maḳālah III, in eight faṣls, on ff. 121^a, 127^a, 138^b, 149^b, 156^b, 160^b, 170^b, and 174^a.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16-18; written very unequally in Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

2163

The same.

Dated the 27th of Dhû-alḳa'dah, A. H. 1177 (A. D. 1764, May 28).

Maḳālah I, on fol. 4^b; *II*, on fol. 54^a; *III*, on fol. 66^a.

Collated. Marginal additions, and interlinear para-phrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim 9. J. 1; ff. 95, ll. 21; clear and distinct Nasta'liq; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

2164

The same.

Good copy, written by Aḥmad of Sabzwâr, without date.

Maḳālah I, on fol. 5^b, margin; *II*, on fol. 66^a, last line; *III*, on fol. 82^a.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'liq; illuminated frontispiece; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2165

The same.

The date is torn away.

Maḳālah I, on fol. 6^b; *II*, on fol. 80^a; *III*, on fol. 98^b.

The first and still more the last leaf damaged by worms.

No. 3364, olim S. J. 17, ff. 145, ll. 17; small, but clear Nasta'lik; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2166

The same.

No date. Several pages slightly injured.

Maḳālah I, on fol. 12^b; *II*, on fol. 167^a; *III*, on fol. 209^a. A few various readings on the margin.

No. 3345, olim S. J. 20, ff. 299, ll. 15; Nasta'lik; size, 7 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$ in.

2167

The same.

No date.

Maḳālah I, on fol. 8^b; *II*, on fol. 94^b; *III*, on fol. 116^a.

No. 81, ff. 170, ll. 15; Nasta'lik; ff. 1-8, 25, 169, and 170 seem to be written by a more recent hand; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{8}$ in.

2168

The same.

Excellent copy, collated throughout; no date.

Maḳālah I, first *kism*, in seven faṣls, on ff. 9^a, 10^a, 15^a, 16^b, 20^b, 23^a, and 30^a; second *kism*, in ten faṣls, on ff. 42^b, last line, 46^a, 47^a, 49^a, 52^b, 55^b, 61^a, 72^b, 76^a, and 84^b.

Maḳālah II, in five faṣls, on ff. 106^b, 109^b, 113^a, 117^b, and 129^a.

Maḳālah III, in eight faṣls, on ff. 131^b, 138^b, 151^b, 164^a, 172^b, 176^b, lin. penult., 185^a, and 189^b. The leaves from 1 to 81 are misplaced; their right order is: ff. 1-72, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, ll. 17; Nasta'lik; size, 9 in. by 5 $\frac{3}{8}$ in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, ll. 13; clear and distinct Nasta'lik; size, 9 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: *كذ وينزل الروح من امره*; *بيك دفعه الع* corresponding to fol. 1^b, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152^b, l. 4, to fol. 153^b, l. 9 in the same copy.

Maḳālah I, first *kism*, in seven faṣls, on ff. 13^a, 14^b, 23^a, 25^b, 32^b, 36^b, and 48^b; second *kism*, in ten faṣls, on ff. 70^b, 75^b, 77^b, 81^a, 86^b, 91^b, 100^b, 118^b, 124^b, and 137^b.

Maḳālah II, in five faṣls, on ff. 173^b, 179^a, 184^b, 191^b, and 211^a.

IND. OFF.

Maḳālah III, in eight faṣls, on ff. 214^b, 226^b, 249^a, 269^a, 283^b, 290^b, 305^a, and 312^a.

Dated the 5th of Rabi'-alawwal, A. H. 1113 (A. D. 1701, Aug. 10), at Lāhūr. Worm-eaten. Collated and annotated throughout.

No. 2968, ff. 315, ll. 11; large and distinct Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth faṣl of the *third maḳālah*, and corresponding to fol. 144^b, l. 7, to fol. 148^b, l. 9 in No. 2160 above.

No date.

No. 1160, ff. 315, ll. 11; very large and distinct Nasta'lik; ff. 300-305 supplied by another hand; illuminated frontispiece; ff. 1^b and 2^a neatly adorned; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the *اخلاق ناصري*, made by 'Abd-alrahmān bin 'Abd-alkarim 'Abbāsi Burhānpūri, who had already in A. H. 1085 (A. D. 1674, 1675) compiled an alphabetical glossary to the same work, styled *مفتاح الاخلاق* (see Rieu ii. p. 836^b, II), in the twenty-ninth and thirtieth years of 'Ālamgīr's reign, and completed the 6th of Jumādā-althāni, A. H. 1098 (A. D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1^b-2^b, styled *خطبه كه فقير كذ* *مجموعه محمد حكيم*, and beginning: *حقيقى از آن مغلط تر است الع*. At the end a khātimah and a short essay on the life and works of the author of the *اخلاق ناصري*, on ff. 178^b-180^a. In the preface the date of composition, A. H. 633 (see No. 2155 above) appears.

No date.

Maḳālah I, on fol. 10^a; *II*, on fol. 98^a; *III*, on fol. 120^b.

No. 917, ff. 180, ll. 17; clear Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 in.

2173

دانشنامه جهان (Dānishnāma-i-Jahān).

A work on the different branches of physical science, i. e. natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghiyāth-aldīn 'Alī bin Amirān (so here on ff. 2^a, ll. 7 and 8), or, according to Rieu's copy, bin 'Alī Mirān, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alī 'Amrān, alhusaini aliṣfahāni, whose life-time is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Bodleian Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven faṣls (the usual copies only number

ten, as the index here states too), twenty aṣls, four natijas, and one khâtimah.

فصل اول در بیان اجمالی پدید شدن عقل کل و نفس کل, on fol. 3^b.

اصل اول در بیان استحالات عناصر یعنی مبدل شدن عنصري بعنصرى, on fol. 10^b.

نتیجۀ اول در بیان علم معادن و کانهها

خاتمه در تشریح اعضا

سزاوار ستایش و سپاس مبدعیست که باقتضای الخ

This copy is dated by Ghulâm Aḥmad the 21st of Ramaḍân, A. H. 1077 (A. D. 1667, March 17).

No. 619, ff. 121, ll. 17; Shikasta; size, 9 in. by 5 $\frac{5}{8}$ in.

2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71^a, and is dated the 7th of Rabî'-'althâni, A. H. 1153 (the twenty-third, more correctly the twenty-second year of Muḥammadshâh's reign)=A. D. 1740, July 2, at Shâhjahânâbâd. On ff. 71^b-74^a there is an extract, written by the same hand, from one of the Persian versions of the عجائب المخلوقات (see Nos. 712-714 above): در بیان عرض و طول و عمق نهار و بحار و مساحت روی زمین و مسافت بین البلاد. The last three pages (ff. 74^b-75^b) are filled with rubâ'is by *Mas'ûd-i-Bak* (see No. 1854 above), in alphabetical order, beginning: ای غافل محروم ز اسرار خدا الخ.

No. 653, ff. 75, ll. 21-25; written very unequally and badly in Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

2175

Şaḥâ'if-i-Shaikh Şadr-aldîn Ḥakim dar 'ilm-i-akhlâk (صحائف شیخ صدرالدین حکیم در علم اخلاق).

Sixty tracts on ethical and religious questions by Shaikh Şadr-aldîn Ḥakim, the pupil and Khalifah of Shaikh Naşîr-aldîn Maḥmûd Cîrâgh of Dihli (who died the 18th of Ramaḍân, A. H. 757=A. D. 1356, Sept. 14, see Safinat-alauliyâ, No. 116, col. 287 above, and Sawâṭi'-alanwâr, No. 22, col. 331 above), according to a note on fol. 1^a. Şadr-aldîn Ḥakim is mentioned in col. 332 above under *d*. There is neither preface nor introduction. The collection begins at once with the first Şaḥifah عهد در وفاء, followed on fol. 3^a by the second عقبا عبا, and on fol. 5^a by the third در نیت, etc.

Beginning of the first Şaḥifah: برادر دینی و محبت حقیقی خواجه خیر البین ادم الله بقاءه را توفیق اعمال خیر رفیق باد الخ.

The fifty-fourth Şaḥifah is left blank (see fol. 172^a). No date.

No. 158, ff. 196, ll. 15-17, written by many different hands in Nasta'liq on different paper; size, 10 $\frac{3}{8}$ in. by 6 in.

2176

Dhakhirat-almulûk (ذخیره الملوك).

A work on ethics and politics, composed by Mir Sayyid 'Ali bin Shihâb of Hamadân, who died the 6th of Dhû-'alḥijjah, A. H. 786 (A. D. 1385, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majâlis-almu'minin, No. 36 (col. 1037 in this Cat.); and H. Khalfa iii. p. 329, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1451-1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321-323; G. Flügel iii. p. 284; Fleischer, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat. iv. p. 320; etc.

Beginning: حمد بسیار و ثناء بی شمار مر حضرت ملکى را که اسباب معاش سگان خطه ملک دنیوی را بتمهید قانون سیاست الخ.

It is divided into the following ten bâbs:

باب اول در شرائط و احکام ایمان و لوازم کمال آن الخ (on faith), on fol. 2^a.

باب دوم در حقوق عبودیت (on the duties of worship), on fol. 9^a.

باب سوم در مکارم اخلاق و حسن خلق الخ (on noble character), on fol. 22^b.

باب چهارم در حقوق والدین و زوج و زوجه والوالاد الخ (on the rights and duties of parents, children, etc.), on fol. 27^b.

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرائط حکومت الخ (on the laws of state), on fol. 36^b.

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانى الخ (on spiritual government), on fol. 47^a.

باب هفتم در بیان امر معروف و نهی منکر الخ (on obedience), on fol. 55^a.

باب هشتم در بیان فضیلت شکر و حقیقت اقسام آن الخ (on gratitude), on fol. 66^b.

باب نهم در فضیلت (supply from the following copy) (on forbearance), on fol. 80^b.

باب دهم در مذمت تکبر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92^b.

Many marginal and interlinear glosses.

Copied A. H. 1037 (A. D. 1627, 1628).

The second half of the last page is filled with a المناجات, beginning: اللهم صل على محمد و على آل محمد الخ.

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2177

- Another copy of the same.
Beginning as in the preceding copy.
Bâb I (در بیان شرائط و احکام الخ), on fol. 2^b.
Bâb II (در آداب حقوق عمودیت الخ), on fol. 16^b.
Bâb III, on fol. 43^b.
Bâb IV (در حقوق والدين و زوج و زوجة و اولاد الخ), on fol. 53^a.
Bâb V (در احکام ولايت و سلطنت و امارات الخ), on fol. 72^a.
Bâb VI, on fol. 95^a.
Bâb VII (در بیان وجوب امر معروف الخ), on fol. 111^b.
Bâb VIII (در بیان فضیلت شکر و حقیقت و اقسام الخ), on fol. 135^b.
Bâb IX (در فضیلت صبر و شکر و حقیقت آن الخ), on fol. 163^b.
Bâb X (در مذمت کبر و غضب الخ), on fol. 188^a.

The copy ends on fol. 214^b and is dated the 11th of the month of غوت اعظم (Shaikh 'Abd-alkâdir Jilâni), i. e. Rabi'-alâkhar (see col. 278, last line, and col. 279, first line, above), A. H. 1135 (A. D. 1723, Jan. 19); the last page of this MS. (215^a) contains a few mathnavi-baits, beginning:

اشقيا را دیدهٔ بینا نبود
نیک و بد در دیدشان یکسان نمود

No. 1130, ff. 215, ll. 17; large Nasta'lik; the Arabic quotations in Naskhi; size, 10½ in. by 5½ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1^a, was finished the 1st of Dhû-alhijjah, A. H. 1047 (A. D. 1638, April 16), at Patna, and presented to the son of 'Â'ishah Bânû Begam by Sayyid 'Abdallâh, usually called 'Abd-allâhkân Bahâdur Firûzjang Hâshimi Kuraishi Husainî Nakshbandi, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end; about half a page is missing; the last words correspond to fol. 214^a, l. 10, middle, in the preceding copy.

Beginning as usual. Bâb I, on fol. 3^a; II, on fol. 20^a; III, on fol. 52^a; IV, on fol. 63^b; V, on fol. 86^b; VI, on fol. 114^a; VII, on fol. 135^a; VIII, on fol. 166^a; IX, on fol. 199^b; X, on fol. 226^b.

No. 1323, ff. 257, ll. 19; splendid Naskhi; size, 9¾ in. by 5¾ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bâb, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14^a, l. 3, to fol. 110^b, l. 12, middle, in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166^a; VII, on fol. 174^b; VIII, on fol. 189^a; IX, on fol. 205^b; X, on fol. 221^a.

Dated the 11th of Dhû-alhijjah, A. H. 1045 (A. D. 1636, May 17), by 'Uthmân, who copied it for Malik Miyân Shaikh Junaid, son (the والد) in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Ḥabib-allâh.

No. 1540, ff. 165-237, ll. 21; Nasta'lik; size, 10½ in. by 6 in.

2180

Alrisâlat-alkubrâ fi-almantiḳ (الرسالة الكبرى في المنطق).

The larger treatise on logic by Mir Sayyid Sharif-aldin 'Alî Jurjâni, who was born A. H. 740 (A. D. 1339, 1340) in Tâghûn near Astarâbâd and died A. H. 816 (A. D. 1413, 1414), see his life and works in Haft Iḳlim, No. 1162 (col. 465 in this Cat.), and Rieu ii. p. 522; comp. also H. Khalifa iii. pp. 416 and 446, and Sprenger in Z. D. M. G., vol. 32, p. 9. Other copies of this treatise, which is styled here simply علم المنطق في علم المنطق, are noticed in Bodleian Cat., No. 1455, and Rieu ii. p. 812. Printed in the Majmû'a-i-mantiḳ, Lucknow, 1819, pp. 10-50. A defective and anonymous commentary on it is described in Rieu ii. p. 440^a, see ib. iii. p. 1088^a.

Beginning: فصل بدانکه آدمی را قوتیست در آیه که منتقش میگردد در وی صور اشیاء الخ

A lacuna after fol. 12.

Dated by Muḥammad 'Askar ibn Ḥâjî Muḥammad Kâshâni, the 19th of Dhû-alhijjah, A. H. 1175 (A. D. 1762, July 11).

No. 1901, ff. 14, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

2181

Alrisâlat-alsuḡhrâ fi-almantiḳ (الرسالة الصغرى في المنطق).

The smaller treatise on logic by the same Mir Sayyid Sharif-aldin, here simply styled صغرى در علم منطق.

Beginning: بدانکه هرچه در ذهن در آید اگر خالی از حکم باشد آنرا تصور خوانند الخ

Dated the 18th of Muḥarram, A. H. 1211 (A. D. 1796, July 24).

No. 290, ff. 34-38, ll. 11; Nasta'lik; size, 8 in. by 5¾ in.

2182

Another copy of the same.

Beginning the same; no date. The author's name appears in the colophon as Maulânâ Sayyid Sharif.

No. 1988, ff. 9, ll. 11; large Nasta'lik; size, 9¾ in. by 5¾ in.

2183

Lawâmi'-alishrâḳ fi makârim-akhlâḳ (لوامع الاشراف في مكارم الاخلاق).

The well-known work on ethics by Jalâl-aldin Muḥammad bin As'ad alshiddiqi aldawâni or aldawwâni,

who was born A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503), see Haft Iklim, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above; Bodleian Cat., Nos. 1298, 1, and 1457-1459; Rieu ii. p. 442 sq.; W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; H. Khalfa i. p. 202, No. 275, and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809, and in 'Classic Selections,' vol. ii; lithographed in the Nawal Kishor press, A. H. 1283 and 1296; extracts by Munshi Kamar-aldīnkhan have been lithographed at Akbarābād, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Ḥasanbeg Bahādūr, an Āk-koyunlū Sultān of Irāk, who reigned A. H. 872-882 (A. D. 1467-1477).

Like the Akhlāq-i-Nāṣirī, on which it is based, the present work is divided into three chapters (لامعه), viz.:

1. در تهذيب اخلاق, on fol. 23^a, subdivided into ten لمعه.

2. در تدبير منزل, on fol. 96^b, subdivided into six لمعه.

3. در تدبير مَدُن و رسوم پادشاهی, on fol. 118^a, subdivided into seven لمعه.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی
سزد که بامر نافذ ازلی الخ

This splendid copy was finished the 3rd of Ṣafar, A. H. 896 (A. D. 1490, Sept. 16), by Ibn Maḥmūd bin Isma'il bin 'Alī Fath-allāh alḥāfiẓ alhanafī and verified by the autograph of the author himself; it was further collated with the original A. H. 962 (A. D. 1555) by Ibn Manṣūr Ahmad.

No. 3516, ff. 179, ll. 15; small, but clear and distinct Nasta'liq; occasional corrections on the margin; illuminated frontispiece; size, 6½ in. by 3¾ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Ṣafar, A. H. 1036 (A. D. 1626, Nov. 7), by 'Abd-alraṣūl in Ḥāji-pūr.

No. 1392, ff. 68^b-125, ll. 21; distinct Nasta'liq, by two different hands (the second begins on fol. 104^a); size, 12¼ in. by 8½ in.

2185

The same.

Chapter I, on fol. 19^b; II, on fol. 86^b; III, on fol. 107^a, first line. This copy was finished by 'Alā-aldin, who transcribed it from that of Mirzā Muḥammad Amir Harawī, the 2nd of Jumādā-alawwal, A. H. 1076 (A. D. 1665, Nov. 10). Many pages are slightly damaged; a few glosses and various readings here and there.

No. 441, ff. 165, ll. 15; Nasta'liq; size, 8½ in. by 4¾ in.

2186

The same.

This copy is dated by Muḥammad Raḥim, A. H. 1128 (A. D. 1716).

No. 823, ff. 170-268, ll. 19; Nasta'liq; size, 8¼ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth lam'ah of the second chapter, which is headed, on fol. 145^b, l. 6: در سياست در نتواند نمود و بنا آنکه سبب سقوط...; the last words correspond to fol. 104^b, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13; Nasta'liq; size, 6½ in. by 4¾ in.

2188

Akhlāq-i-Muḥsinī (اخلاق محسنی).

A work on ethics by the well-known author of the *Rauḍat-alshuhadā* (see Nos. 158-161 above), the *Anwār-i-Suhailī* (Nos. 757-766 above), the *Lubb-i-ma'navī* and *Lubb-i-Lubb* (No. 1086 above), the *Makhzan-alinshā* (Rieu ii. p. 528), the *Shāhifa-i-Shāhī* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the Kurān (see further down), and other works, Ḥusain bin 'Alī alwā'iz alkāshifī, who died A. H. 910 (A. D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4^b, l. 2) he styles it اخلاق المحسنين, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A. H. 900 (A. D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the ta'rikh, تأريخ هم نويس ز اخلاق محسنی, the words

اخلاق محسنی should be taken as indicating the date, which would give A. H. 907; but that is scarcely possible, since the prince Abū-almuḥsin, the son of Sultān Ḥusain Mirzā, to whom the work is dedicated and after whom it is named, rebelled against his father in A. H. 904 (A. D. 1498, 1499); and although he was pardoned in A. H. 906 (A. D. 1500, 1501), Ḥusain alkāshifī would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 443; Bodleian Cat., Nos. 1460-1462; A. F. Mehren, p. 6; J. Aumer, p. 63; Cat. des MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850; Calcutta, 1850; Lucknow, 1862 and 1889; Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaéz, Paris, 1837 (Journ. Asiat. iv. pp. 61-81). A Turkish translation under the title of انيس العارفين was made by 'Azmi (i. e. Pir Muḥammad bin Pir Ahmad bin Khalil of Brussa), A. H. 974 (A. D. 1566, 1567), see G. Flügel iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.'

Beginning: حضرت پادشاه علی الاطلاق عزت كلمته و جلّت عظمته الخ.

It is divided into the following forty chapters:

1. در عبادت, on fol. 6^a.
2. در اخلاص, on fol. 6^b.
3. در دعاء, on fol. 7^b.
4. در شكر, on fol. 8^b.
5. در صبر, on fol. 10^b.
6. در رضا, on fol. 11^b.
7. در توكل, on fol. 12^a.
8. در حياء, on fol. 13^a.
9. در عقبت, on fol. 16^a.
10. در آداب, on fol. 16^b.
11. در علوّ همّت, on fol. 18^a.
12. در عزم, on fol. 20^a.
13. در جدّ و جهد, on fol. 20^b.
14. در ثبات, on fol. 23^a.
15. در عدالت, on fol. 24^b.
16. در عفو, on fol. 36^a.
17. در حلم, on fol. 38^b.
18. در خلق و رفی, on fol. 41^a.
19. در شفقت و مرحمت, on fol. 43^b.
20. در خیرات و مبرات, on fol. 46^b.
21. در سخاوت و احسان, on fol. 50^a.
22. در تواضع و احترام, on fol. 60^a.
23. در امانت و دیانت, on fol. 64^a.
24. در وفا و عهد, on fol. 67^b.
25. در صدق, on fol. 71^b.
26. در احتیاج حاجات, on fol. 73^b.
27. در تأتبی و تأمل, on fol. 75^a.
28. در مشاورت, on fol. 78^a.
29. در جرم و دور اندیشی, on fol. 82^b.
30. در شجاعت, on fol. 84^b.
31. در غیرت, on fol. 93^a.
32. در سیاست, on fol. 98^a.
33. در تیقظ و آگاهی, on fol. 101^b.
34. در فراست, on fol. 109^a.
35. در کتمان اسرار, on fol. 114^a.
36. در اغتنام فرصت, on fol. 115^b.
37. در رعایت حقوق, on fol. 120^a.
38. در صحبت اخبار, on fol. 131^a.
39. در دفع اشرار, on fol. 135^a.
40. در تربیت خدم و حشم و آداب ایشان, on fol. 150^b.

Dated by 'Abd-alkarim the 3rd of Rabi'-alawwal, A. H. 990 (A. D. 1582, March 28).

No. 3362, olim 8. J. 13, ff. 179, ll. 17; large Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2189

Another copy of the same.

Beginning: الحمد لله رب العالمين والصلوة . . . و آله الطيبين الطاهرين حضرت پادشاه علی الاطلاق الخ.

This copy is greatly damaged in many places,

especially on the first leaves; it is worm-eaten too. The proper order of ff. 1-11 is: 1-5, 7-10, 6, 11.

The title اخلاق محسنی appears on fol. 4^a, l. 5. Index on fol. 5^a; fol. 3 is supplied by another hand.

Dated by Ahmad bin Shaikh Muhammad Šadiqi the 11th of Shawwāl, A. H. 1067 (A. D. 1657, July 23). College of Fort William, 1825.

No. 2133, ff. 154, ll. 17; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2190

The same.

Excellent copy, dated the 24th of Rabi'-alawwal, A. H. 1092 (A. D. 1681, April 13), by Muhammad Kulī bin Muhammad Šāliḥ of Nishāpūr. It ends on fol. 142^b and is followed by a short fragment of a treatise on archery (تیر انداختن).

No. 3332, olim 8. J. 15, ff. 143, ll. 17; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

2191

The same.

Beginning: مر (!) حضرت پادشاه علی الاطلاق الخ.

Collated. The proper order of leaves is: ff. 14-93, 95-171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhū-alka'dah, A. H. 1096, the twenty-ninth year of 'Alamgir's reign (=A. D. 1685, Oct. 12). Haileybury MS.

No. 3234, ff. 14-171, ll. 15; written in very different styles of penmanship, partly in Nasta'liq mixed with Shikasta, partly in Naskhi; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6^a-7^a; first chapter on fol. 7^b.

Dated Ramaḍān in the third (or rather more likely, thirtieth) year, probably of 'Alamgir's reign, since on fol. 210^b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign=A. H. 1071 or 1098 (A. D. 1661, May, or 1687, July, August). The work ends on fol. 208^b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (ادویة خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15; but in most pages a certain part is written in diagonal lines; Shikasta; size, 10 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

2193

The same.

Dated the 11th of Shawwāl, A. H. 1118 (A. D. 1707, Jan. 16). It is slightly injured in several places.

No. 1885, ff. 202, ll. 13; clear and distinct Nasta'liq; small illuminated frontispiece; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2194

The same.

Dated the 11th of Šafar, A. H. 1192 (A. D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17-22; Nasta'lik; size, 12 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$ in.

2195

The same.

Dated in the month Rabi'-alawwal, A. H. 1208 (A. D. 1793, Oct., Nov.), by Himmat 'Alī مونکیری, at a place called چنارکده. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 in.

2196

The same.

As date appears the 12th of Šafar only, without a year. Bibliotheca Leydeniana.

No. 2500, ff. 247, ll. 14; Nasta'lik, the first three pages supplied by a more modern hand; size, 8 in. by 4 $\frac{1}{4}$ in.

2197

The same.

No date. Every page (except ff. 11^a, 75^b-107^a, 199^b, and 200^a) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lik; illuminated frontispiece; size, 13 $\frac{1}{2}$ in. by 8 $\frac{1}{2}$ in.

2198

The same.

No date. The name of the copyist is 'Abd-alkâdir ibn Mullâ Aḥmad Âkhund of Gilân, who wrote at جورار.

No. 8331, olim S. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lik, mixed with Shikasta; size, 10 in. by 5 $\frac{1}{2}$ in.

2199

The same.

No date. The copyist is Tamyîz-aldin. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9. J. 5, ff. 292, ll. 13; large Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim S. J. 14, ff. 287, ll. 13; large Nasta'lik; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6 $\frac{3}{8}$ in.

2201

Lauḥ-i-mahfûz (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'il, alḥusainî, known as Ḥakim-almulk, of the various Arabic commentaries on the *first* namat (نمط) of the *second* part of Ibn Sinâ's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled *الأشارات والتشبيهات*, chiefly the following three, viz.: (1) that of Naṣir-aldin Ṭûsî (see No. 2155 above), composed A. H. 644 (A. D. 1246, 1247), and styled *حلّ مشكلات الأشارات* or *شرح الأشارات*, designated here in a note on fol. 1^a as *شبهات*; (2) that of Muḥammad bin 'Umar Fakhr-aldin Râzî (born A. H. 544 = A. D. 1150, died A. H. 606 = A. D. 1210), comp. on this and the preceding commentary, O. Loth, Arabic Cat., pp. 133 and 134; and Haft Iklim, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭûsî's commentary by Sharif Jurjâni are mentioned), and O. Loth, p. 134^b, No. 482, where an Arabic supercommentary on the same, styled *المحاكمات*, by Kutb-aldin Muḥammad bin Muḥammad Râzî or Tahṭâni (died A. H. 766 = A. D. 1364, 1365), is described; and (3) that of Abû-alkâsim Samarḳandî, i. e. Abû-alkâsim bin Abî Bakr Laithî, who flourished about the end of the ninth century of the Hijrah, see O. Loth, p. 249^b.

The second part of Ibn Sinâ's work treats of physics and metaphysics (the first deals with logic) and consists of ten anmât (انمات); only the *first* of these appears in this Persian commentary, see fol. 7^b: *نَمَطُ أَوَّلِ دَرِ تَجْوِيزِ*.

الشرح بدانکه و اجسام
شیخ ابواب منطق را معنون بانهاج کرده و ابواب طبیعی
و الهی را مستوی بانمات ساخته الخ

The preface, on fol. 1^b, begins: *حمد و ستایش که انوار
اخلاص آفاق و انفس را چون فاتحه صبح صادق متأللی
سازد و قنادیل اشباح انس را بمصابیح اضواء قدس منور
گرداند الخ*.

The title, لوح محفوظ, appears on fol. 4^b, ll. 6 and 5 ab infra; the author's name on fol. 4^b, last line.

The general arrangement of this commentary is: first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭûsî and Râzî.

The copy is dated A. H. 1035 (A. D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lik; the Arabic quotations in Naskhî; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2202

Kunûz-almurûz (کنوز الرموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A. H. 944 = A. D. 1537, 1538, the date of the Bodleian

copy), containing ten sections, each enumerating ten things (ده چیز) as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد).

Beginning: الحمد لله على افضاله . . . اما بعد این رساله ایست مسمی بکنوز الرموز و بالله التوفیق والاعانة ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ.

Other copies of this tract are described in W. Pertsch, Berlin Cat., pp. 44 and 316; Bodleian Cat., No. 1467; Cat. Codd. Or. Lugd. Bat. iv. p. 223, etc.; see also Z. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102^b-106^a, ll. 11; Naskhi; size, 10 in. by 5½ in.

2203

Akhlāk-i-Ḥakīmī (اخلاق حکیمی).

A work on ethics and politics, compiled by Ḥasan 'Alī almunshī alkhākānī (see fol. 6^a, l. 1), or as he is called at the end of the work, Ḥasan 'Alī bin Ashraf Tajāwuz-allāh, A. H. 987-988 (A. D. 1579, 1580), in Kābul, where the author had been retained during the war of Shāh Muḥammad Ḥakīm, the son of the emperor Humāyūn, to whom the work is dedicated, against Badakhshān.

It is divided into the following fourteen maḳālas:

1. در حسن خلق, on fol. 7^a.
2. در علو همت, on fol. 16^a.
3. در توکل, on fol. 23^b.
4. در صبر, on fol. 28^a, last line.
5. در عدالت, on fol. 34^a.
6. در شجاعت, on fol. 50^b, last line.
7. در سخاوت, on fol. 61^b.
8. در فراست و محاوره, on fol. 82^a.
9. در سیاست, on fol. 94^b.
10. در عفو, on fol. 99^b.
11. در حزم, on fol. 106^b.
12. در وفا و عهد, on fol. 111^a.
13. در مشورت, on fol. 117^b.
14. در فوائد متفرقه, on fol. 122^a.

Beginning, on fol. 1^b: رتبا آتنا من لدنك رحمة وهى لنا من امرنا رشدا، جواهر زواهر مقال كه زینت قلائد تعظیم و اجلال تواند بود الخ.

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 6½ in.

2204

Ā'ina-i-Ḥikmat (آئینه حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة accord-

ing to the different schools, by Ḥasan bin 'Abd-alrazzāq, in three bābs, viz.:

1. در ذکر آنچه ایشان در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 335^b.

2. در ذکر مسائل چند که بر سر آنها اینهمه نزاع کنند الخ, on fol. 342^b.

3. در ذکر بعضی اخبار که از اهل بیت اخبار صلوات الله عليهم روایت شده, on fol. 350^b.

Beginning: حمد و سپاس بحد و قیاس جناب کبریای حکیم بیهمتای را سزاست الخ.

No date.

Another larger work by the same author, of ethical contents, entitled جمال الصالحین, in a copy dated A. H. 1010, 5th of Ramaḍān (A. D. 1602, Febr. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 334^b-351^b, ll. 19; Naskhi; size, 8 in. by 4½ in.

2205

Mau'iza-i-Jahāngiri (موعظه جهانگیری).

The same essay on political and ethical wisdom, compiled A. H. 1021 = A. D. 1612, 1613 (see the chronogram, on fol. 62^a, موعظه), by Muḥammad Bākir Najm-i-thānī, with the title of Bākirkhān, which has been noticed in the Kulliyāt-i-Bākirkhān, No. 1535 above. It is divided into *two bābs*, the *first* dealing with the duties of princes and rulers, the *second* with those of the subjects and men in general.

Bāb I. در نصیحت پادشاهان, in a muḳaddimah and six fuṣūl, on fol. 4^b:

Faṣl 1. در عدالت و سیاست, on fol. 8^b.

Faṣl 2. در سخاوت و شجاعت و حلم, on fol. 11^a.

Faṣl 3. در مشورت و تدبیر, on fol. 16^a.

Faṣl 4. در احتراز نمودن از دشمنان, on fol. 20^a.

Faṣl 5. در عمل نکردن بسخن صاحب غرض و ساعی, on fol. 23^a.

Faṣl 6. در تربیت ملازمان, in two ḳisṁs, (a) در تربیت ملازمان, on fol. 26^a; (b) در آداب خدمت ملازمان, on fol. 35^b.

Bāb II. در نصیحت زبردستان و اخوان زمان, in four fuṣūl:

Faṣl 1. در مصاحبت و مخالفت یاران, on fol. 41^a.

Faṣl 2. در مذمت بیخبری و سعی در طلب دولت نمودن, on fol. 49^a.

Faṣl 3. در رضا بقضای الهی دادن و قناعت و عزلت, on fol. 55^a.

Faṣl 4. در تحصیل کمالات و استرضای الهی, on fol. 57^a.

Beginning: سپاس و ستایش مر حکیمی را که بحکمت بالغه و صنعت کامله از عین حکمت بی دستیارى شریک و سهم الخ.

This work concludes on fol. 62^a and is dated the 10th of Rabī'-althānī, A. H. 1028 (A. D. 1619, March 27), by 'Abdallāh Shihābī. The rest of the leaves are filled by another philosophical tract by the same Muḥammad

Bâkîr, dedicated to Jahângîr and beginning with a eulogium of the deceased Akbar; it is a kind of general introduction, styled مقدمه at the end, and begins on fol. 62^b: اهمّ مهمّات ارباب عقول سليمه و اصحاب طباع مستقيمه در مبداء هر كار و مطلع هر گفتار حمد و ثنای آفریدگار است الخ.

This part is copied by the same transcriber in the same year 1028; on the last two pages, ff. 71^b and 72^a, a short *kašidah* is found in praise of the poet Itâbî, that is Sayyid Muḥammad Najafî Itâbî, who was imprisoned for a long time by Akbar in Gwâliyâr, comp. A. Sprenger, Catal., p. 126. It begins thus: ای عتابی چو نسیم ارگذری سوی فراه.

No. 1666, ff. 72, ll. 11; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 10½ in. by 6½ in.

2206

Sirâj-almunîr (سراج المنیر).

A collection of moral anecdotes, illustrating the ethical aspect of prominent virtues and vices, in imitation of Sa'dî's Gulistân, completed at the end of the month Rabî-alawwal, A. H. 1030 (A. D. 1621, Febr. 22), by Ibn Shams-aldîn Muḥammad Sharif (اقلّ عباد الله (الملك اللطيف ابن شمس الدين محمد شريف التخاللّ of Kâshif, see Bodleian Cat., No. 1241, 9; Rieu ii. p. 861^b, and Supplement, pp. 266, II, and 269^a, I; Mélanges Asiatiques ii. p. 58, and iv. p. 498. It is divided into twenty *maçâ*, viz.:

1. در شرائط ادب, on fol. 4^b.
2. در ذهاب حیا, on fol. 7^b.
3. در فوائد حلم, on fol. 10^b.
4. در مناقب عدل, on fol. 13^a.
5. در محامد احسان, on fol. 15^a.
6. در حالات صبر, on fol. 18^a.
7. در عذوبت عشق, on fol. 21^a.
8. در چاشنی محبت, on fol. 24^b.
9. در مکارم سخاوت, on fol. 27^a.
10. در محاسن شجاعت, on fol. 29^b.
11. در مراعات صحبت, on fol. 34^a.
12. در مرارت ادبار, on fol. 37^a.
13. در نتایج خاموشی, on fol. 40^b.
14. در عزّت قناعت, on fol. 42^b.
15. در دل طمع (in the text wrongly طمع), on fol. 45^a.
16. در ثمره فتوّت, on fol. 46^b.
17. در حسن تدبیر, on fol. 48^b.
18. در شامت ظلم, on fol. 50^b.
19. در مذمت خدعه, on fol. 53^b.
20. در ملامت حسد, on fol. 55^b.

Beginning: سپاس و ستایش مرگرمی را که حلیه خلتش زیوربست زبمنده و رشحه محبتش گوهریست ارزنده الخ.

No date.

A later work by the same author is the خزان و بهار, likewise a collection of moral tales and anecdotes based on the فرج بعد الشدة (see Nos. 733-738 above), composed between A. H. 1060 and 1063 (A. D. 1650-1653), see Rieu, Supplement, p. 250.

No. 721, ff. 59, ll. 15; clear and distinct Nasta'liq; size, 7½ in. by 4½ in.

2207

Akhlâk-i-Jahângîrî (اخلاق جهانگیری).

A large ethical work, dealing with all the various branches of moral and political philosophy, compiled by Nûr-aldîn Muḥammad Kâdî Khâkânî, the son of Shaikh Mu'in-aldîn (who cannot very well be identical with Nûr-aldîn Muḥammad, the nephew of Abû-alfadl, see above, No. 2066, as his father was 'Ain-almulk, the famous physician of Shirâz), see fol. 3^b, l. 8, and fol. 95^b, l. 3, and dedicated to the emperor Jahângîr; see ib., l. 7. According to the preface (fol. 3^b, l. 13) the title is a chronogram for the completion of this work, viz. A. H. 1031 (A. D. 1622); but at the end the author states himself, that he finished it already in Dhû-alka'dah, A. H. 1029 (A. D. 1620, October). Consequently the preface must have been written two years after the composition of the main work. It is divided into the following twenty-two *maçâlas*:

1. در محبت و عشق و سخنان اولیاء الله تعالى, on fol. 4^a.
2. در فضیلت علم و علما رحمهم الله, on fol. 52^b.
3. در بیان خوف از عذاب و رجا از رحمت حق, on fol. 66^a.
4. در حسن خلق و مذمت بد خلقی, on fol. 139^a.
5. در تواضع و شفقت و ذمت (مذمت) تکبر و خشونت, on fol. 161^a.
6. در بیان علو همت, on fol. 177^a.
7. در توکل, on fol. 188^a.
8. در صبر و شکر, on fol. 200^b.
9. در سخاوت و مذمت بخل و حسد (here is to be read مقاله نهم instead of هشتم).
10. در عدالت و احوال امرای اولای امر و تأتی, on fol. 264^a.
11. در حزم, on fol. 302^a.
12. در فراست و محاورت, on fol. 316^a.
13. در فوائد مشورت, on fol. 323^b.
14. در میامن توبه, on fol. 333^a.
15. در عفو الهی مریدگانرا و بندگان مریدگیرا, on fol. 359^a.
16. در معارج شجاعت, on fol. 372^b.
17. در سیاسات, on fol. 384^b.
18. در محمّدت وفا و عهد و مذمت بد عهدی و بیوفائی, on fol. 393^a.
19. در مدح راست گفتاری و مذمت دروغ گوئی, on fol. 413^b.
20. در فضیلت تقوی و قناعت و مذمت طمع و حرص, on fol. 428^b, last line.

21. در مطایبات, on fol. 434^a.

22. در فوائد تفرّق (در متفرّقات), on fol. 455^a.

Beginning: الحمد لله . . . اما بعد که چون حکمت کامله دین حکیم وجود فائز الجود الخ

Dated the 5th of Dhū-alkā'dah, A. H. 1047 (A. D. 1638, March 21), by Mihr 'Alī, son of Murād 'Alī Daulat-shāhi; the copy was made for Maulānā Pir Muḥammad.

No. 1547, ff. 526, ll. 21; clear Nasta'liq, ff. 1 and 8 supplied by another hand; illuminated frontispiece; size, 10½ in. by 6½ in.

2208

Rāḥat-alkulūb (راحت القلوب).

A work, partly of ethical, partly of theological and paraenetical contents, composed by Mubārak Faiḍ-allāh and divided into twenty bābs (see the index):

1. در بیان روز قیامت, on fol. 2^b.
2. در خوف و عذاب قیامت, on fol. 9^b.
3. در صفت دوزخ, on fol. 15^a.
4. در صفت بهشت, on fol. 21^a.
5. در صفت خدمت پدر و مادر, on fol. 24^b.
6. در بیان خوردن و دادن ربا, on fol. 28^b.
7. در فضیلت نماز و روزه و زکوة, on fol. 29^b.
8. در منع کردن خوردن خمر و مناهى, on fol. 32^a.
9. در فضیلت نیز در نمازها, on fol. 33^a.
10. در فضیلت خواندن قرآن, on fol. 35^a.
11. در فضیلت روزه ماه رمضان, on fol. 36^b.
12. در حق شوهر بر زن, on fol. 39^b.
13. در منع کردن از دروغ, on fol. 42^a.
14. در منع کردن از غیبت, on fol. 43^a.
15. در منع کردن از حسد و عجب و کبر, on fol. 44^b
(this chapter is entirely repeated on ff. 49^a-51^a, the reason being that on fol. 49^a another, more modern hand begins; the original handwriting breaking off on fol. 48^b).
16. در فضیلت نیکو کردن با خلق, on fol. 51^a.
17. در فضیلت خشم فرو خوردن, on fol. 52^a (in the text there is a slightly different arrangement of the chapters, viz.: 15 is headed only حسد کردن از عجب و کبر; 16 در فضیلت خلقی, and 17 در منع کردن از عجب و کبر و نیکو و خشم فرو خوردن).
18. در نصیحت و حکایت, on fol. 55^b.
19. در تغریر کردن پدر (in the text: در فضیله ابو شحمة), on fol. 61^a.
20. در عقوبت نوحه کردن, on fol. 65^a.

Beginning: الحمد لله رب العالمین و طوبی للفائزین والصلوة علی رسوله محمد و آله اجمعین الخ

Dated the 4th of Dhū-alkā'dah, A. H. 1043 (A. D. 1634, May 2), by Aḥmad ibn Shaikh Bihkahārī ibn Shaikh 'Abd-alghafūr Kuṭb-i-'ālam Shar'ī. Other copies of the same work are described in the Bodleian

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Cat., No. 1787; and in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336; the latter is dated A. H. 1037 (A. D. 1627, 1628).

No. 541, ff. 1-65, ll. 13 (on the first forty-eight leaves), ll. 17 (on ff. 49-65); written by two different hands; size, 7¾ in. by 4¼ in.

2209

Jāmi'-altamthil (جامع التمثیل).

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jāmi'-altamthil, see fol. 8^a, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight faṣls, and compiled by Muḥammad 'Alī Ḥablrūdī (حبیل رودی, so distinctly written here as in the two Berlin copies) or rather Jabalrūdī (جبل رودی, as the Brit. Mus. copy has), A. H. 1054 (A. D. 1644, 1645). The author happened to come in that year to Haidarābād in the reign of Sulṭān 'Abdallāh Kuṭbshāhī, and to get admission into the majlis of the Shāikh-alislām Muḥammad alkhātūn (see fol. 2^b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muḥammad 'Alī resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shāh 'Abbās Ṣafawī's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mélanges Asiatiques, v. p. 522; Relatsek, Cat. raisonné, p. 223, No. 22; and W. Pertsch, Berlin Cat., p. 325. According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the مجمع الامثال, made by him five years before in A. H. 1049 (A. D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جامع التمثیل (or, as W. Pertsch prefers to style it, جامع التمثال) has been printed in Teheran, A. H. 1278.

Beginning: سپاس بی حد و ستایش بیعد بی مثلی
را سزد که بایمای دلکشای و لله المثل الاعلی رایات
کنایات الخ

No date.

No. 1463, ff. 376, ll. 12; Nasta'liq (a second hand seems to have written ff. 241-376); size, 9¾ in. by 5¾ in.

2210

Intikhāb-i-Shāyistakhānī (انتخاب شایسته خانی).

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abū 'Alī Aḥmad bin Muḥammad Miskawaih, the author of the طهارة النفس or کتاب الطهارة on which Naṣir-aldin Ṭūsī based his ethical work اخلاقی ناصری, see ff. 5^a and 5^b, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taḳī-aldin Muḥammad bin Shaikh Muḥammad al-Arrajānī al-Tustarī in Jahāngir's reign, see Rieu ii. pp. 440^b and 441^a, خرد جاویدان خرد, from an old venerable tract pretended to have been

written by the old Persian king Hūshang to his son as last will, and said to have been discovered by the Khalif Ma'mūn (who died A. H. 218 = A. D. 833), see fol. 6^a sq. He first heard of its existence when reading Abū 'Uthmān Hāfiẓ's *استطالة الفهم*, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Hāji Shams-aldin Muḥammad Ḥusain Ḥakim, A. H. 1065 = A. D. 1655 (see fol. 2^a, l. 10), who again added many new materials; and this later Persian paraphrase we have before us in the present copy. The old tract by Hūshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there *قانون الحكمة و دستور*, since its introductory story, relating the discovery to which the Khalif Ma'mūn was led by the wise Dhaubān or Dhaurpān, almost verbally agrees with that given here on fol. 6^a sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2^a. The translation of the original Arabic work begins, on fol. 5^b, last line, with a chapter on the earlier Persian version: *در پیدا شدن کتاب جاویدان خرد*. Then follow:

Sayings of Hūshang, on fol. 8^a.

Sayings of Buzurjmīhr, on fol. 15^b.

Sayings of Ādharbād, on fol. 22^a, and again on fol. 42^a.

Sayings of Kaiḡubād, on fol. 23^a.

Admonitions of Nūshirwān, on fol. 25^b.

Sayings of Jamshid, on fol. 39^b; of Bahman bin Isfandiyār, on fol. 40^b; of Barzūya, on fol. 43^a. After that an ethical treatise begins, headed *آداب و شرائط پادشاهان*, on fol. 50^b, accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59^a.

Sentences and miracles of Muḥammad and several Imāns, on fol. 63^a.

Sayings of the Ṣūfis, on fol. 78^b.

Last will of Luḡmān, on fol. 85^b; of Pythagoras, on fol. 87^a.

Admonitions of Socrates, on fol. 87^b; of Plato addressed to Aristotle, on fol. 91^a; of Aristotle to Alexander, on fol. 93^a.

Sayings of Indian Saints, on fol. 118^a, etc.

Beginning of the preface: *سزاوارتر ستایش پروردگار : عالمیان هم اظهار جمال و کمال صفات و اسمای خویش است الخ*.

Dated the 21st of Jumādā-althānī in the 7th year of Farrukhshāh's (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130 = A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumādā-althānī of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethé, *Neupersische Litteratur*, p. 346.

No. 1731, ff. 124, ll. 15; clear Nasta'liq; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

2211

Risāla-i-Muḥammad Sa'īd (رسالة محمد سعيد).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Alī, composed by Hāfiẓ Muḥammad Sa'īd bin Hāfiẓ Karam-Allah ibn Hāfiẓ Salmān Maḥmūd ibn Hāfiẓ 'Ain-aldin, A. H. 1102 (A. D. 1690, 1691), and dedicated to the emperor 'Ālamgir, see fol. 1^a, l. 10 and fol. 1^b. It is divided into a muḥaddimah, five bābs, and a few concluding words which serve as khātimah.

مقدمه در بیان شمه از حقیقت و کیفیت آدمی زاد و وضع اهل زمانه, on fol. 5^b.

باب اول در اجناس فضائل انسان که مکارم اخلاق باشد, on fol. 24^a.

باب دوم در تهدید اهل جرم و خطا و لطائف و نکات بر آل کرم و خداوند فضل و عطا, on fol. 29^a.

باب سوم در بیان دوست و دشمن و مناسب آن, on fol. 35^b.

باب چهارم در تدبیرات امور و مواعظ حکما و عقلا و فوائد سکوت و کم گفتن, on fol. 39^b.

باب پنجم در کلمات و نکات و لطائف متفرقه و کلام سعادت انجام ختم خلافت امیر المؤمنین حضرت مرتضی علی, on fol. 58^a.

حمدی که حضرت آفریدگار را سزد کجا از : زبان این تهجدان حیران که زبون نفس الخ

This copy is dated the 26th of Ramaḍān, in the twenty-seventh year of Muḥammadshāh's reign (= A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwān of Maulānā Nawidī or Nuwidī (نَویدی) of Isfahān, who wrote a diwān of ghazals, comprising nearly 7,000 verses, with his own hand A. H. 1155 (correctly according to A. Sprenger, *Catal.*, p. 526, A. H. 1055 = A. D. 1645).

No. 818, ff. 80, ll. 18-19; some pages are written in diagonal lines; Shikasta; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2212

Wājib-alḥifẓ (واجب الحفظ).

A philosophical mathnawi, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short maḡālas, composed A. H. 1105 (see fol. 11^b, last three lines) = A. D. 1693, 1694, and dedicated to the emperor 'Ālamgir. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2^a, l. 3):

نه راه گمراهان قوم ضالین
زعاتل این دعا از خلق آمین

it might perhaps be conjectured that it was 'Āḡilkhān Rāzi, the well-known poet, who died A. H. 1108 (A. D.

1696), see No. 1634 above, although his usual takhallus was Rāzi, not 'Āqil.

Beginning:

بِسْمِ اللَّهِ كُنْمُ سِرِّينَ بَيَانِ رَا
بِذَمِّ الْحَمْدِشْ كُنْمُ گُویَا زَبَانِ رَا

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumādā-alawwal, A. H. 1130 (A. D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawī, viz. Majma'-albayān (مجمع البيان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'liq; size, 9½ in. by 5½ in.

2213

Abwāb-aljinān (ابواب الجنان).

The first volume or bāb of the famous collection of ethical and paraenetic orations, styled the 'doors of paradise,' by Mirzā Muḥammad Rafī' Wā'iz of Kazwīn, who died shortly after A. H. 1105 (A. D. 1694) and left a diwān (see Bodleian Cat., No. 1144, and Rieu ii. p. 698^a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472-1474; Rieu ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59-62. The whole work was to comprise eight bābs, but only two are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only one, viz. the first bāb.

Beginning: بهترین مقالی که سرخیل کاروان فنون
مجاورات تواند بود الخ

The author's name appears on fol. 7^a, l. 4, the title on fol. 8^a, l. 10.

The first volume is divided into a mukaddimah and three faṣls.

The mukaddimah contains three مطلب, viz.:

1. در بیان احتیاج بوعظ و فائده آن و فضیلت وعظ و گفتن, on fol. 8^a.

2. در آداب وعظ و گفتن و شروطی که در آن رعایت باید نمود, on fol. 11^a.

3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود, on fol. 14^a.

On fol. 17^a the first bāb itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخنه گر حصن مسلمانی, subdivided into three faṣls, viz.:

1. در تحقیق حب دنیا الخ, on fol. 17^a, in three kisms.

2. در ذکر بیوفائی دنیای غداره الخ, on fol. 22^b.

3. در ذکر هر یک از طرق و شعب حب دنیا الخ, on fol. 37^b. In this faṣl there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: طمع, حقد و حسد, بغل, تکبر; and then follow the same fourteen virtues as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either not found

in Flügel's copy (viz. 4-6) or differ in wording from them:

1. On fol. 38^b.

2. On fol. 53^a.

3. On fol. 67^a.

4. در شهوت مباشرت شاهدان گلغذار و بوس و کنار. در شهوت رخسار ساده, on fol. 76^a.

5. در شهوت آکل و شرب و مذمت بر خوردن الخ, on fol. 107^b.

6. در تسکین شهوت لباس و خود آرائی الخ, on fol. 123^a.

7. On fol. 130^b.

8. On fol. 167^b.

9. On fol. 199^a, in two faṣls: (a) در صفت ربا و سمعت, on fol. 199^b; (b) در مذمت عجب, on fol. 212^a.

10. در ذم صفت بغض و حسد, also in two faṣls, on fol. 229^b.

11. On fol. 259^a.

12. On fol. 287^b.

13. در ذکر جود و بزرگواری و احسان و بیان مصارف مال, on fol. 314^b.

14. در مذمت صفت ظلم, on fol. 353^a.

No date. This first bāb of the ابواب الجنان has been printed at Tabriz about A. H. 1240, and lithographed at Teheran A. H. 1274, and at Lucknow 1868.

No. 1681, ff. 377, ll. 16; neat and clear Nasta'liq; size, 10½ in. by 6 in.

2214

Three treatises on logic and metaphysics.

I. The first is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجّت هر قومی, on fol. 139^a.

2. در ذکر وجوب و امکان و امتناع و احکام هر یک, on fol. 140^a.

3. در ذکر اسباب و علل و اشارت بمعنی اختیار و خیر, on fol. 141^a.

4. در آنکه سبب تا موجب نبود مسبب از صادر نشود, on fol. 142^a.

5. در کیفیت اسناد اتفاقیات تعلل بر طریق جمله, on fol. 142^b.

6. در بیان (? آنکه) وجوب فعل از فاعل منافی اختیار او نباشد, on fol. 144^a.

7. در ذکر قوی و افعال انسانی و فرق میان آنچه با اختیار او بود, on fol. 145^b.

8. در بحث از قدرت و ارادت و کیفیت صدور افعال, on fol. 146^a.

9. در آنچه حاصل این مباحث است درین مطلوب, on fol. 148^a.

10. در آنکه اطلاق اختیار باین معنی بر باری تعالی شاید یا نشاید, on fol. 149^a.

Beginning, on fol. 138^b: الحمد لله ربّ الارباب و مسبب الاسباب و مفتّح الابواب و ملهم الصواب و مسهل الامور الخ

II. The second consists only of three leaves and is ascribed to 'Abd-alkabir; it begins, on fol. 150^a:

رسم المولى الصمد الكبير العالم الفاضل مؤيد الدين ملك الحكماء والاكابر قدوة المهندسين المدققين الخ.

III. The third begins, on fol. 152^b: افتتاح ايراد كلام: و استحقاج مراد و مرام بذكر ايزد علام اولى باشد و بحمد خداوند الخ.

Copied by Muhammad Rahim, A. H. 1127 (A. D. 1715).

No. 823, ff. 138-168, ll. 19; Nasta'liq; size, 8½ in. by 5 in.

2215

Haft Kishwar (هفت کشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rien iii. p. 1039^a, I. No author's name is to be found anywhere. The book is divided into a *muqaddimah*, which consists of seven manzils (not marked in the text), seven *kishwars* (so called after the seven climates of the world), and six *masâfats* (that is, the six distances between the seven climates), inserted respectively after the first six *kishwars*. The following table of contents is drawn from the index on ff. 5^b-6^a (the same index is written on fol. 1^b).

Muqaddimah, on fol. 6^a, margin.

منزل اول در شناختن انسان كامل و فائده خدمت

منزل دوم در صفت ادب و مرتبه يافتن اهل طلب

منزل سيموم در صفت تواضع و فائده آن

منزل چهارم در صفت حلم و بهره آن

منزل پنجم در صفت صلاح و فائده آن

منزل ششم در صفت قول و صدق

منزل هفتم در صفت افعال حميده

Kishwar I, on fol. 78^b در رعيت پرورى و معدلت)

گستري و تاريخ سکندر و بستن سد ياجوج و ماجوج (و اسامى بلاد آن کشور).

Masâfat I, on fol. 93^b در آنچه پادشاهان را بايد و تاريخ)

پادشاهى فيروز بن يزدجرد و پادشاهى هرمز و جنگ بهرام (چوبين بملك ترك و پادشاه شدن خسرو پرويز).

Kishwar II, on fol. 114^b در پيدا شدن قضاوت و صفت) علما و تاريخ پادشاهى شديد و شداد و اسامى بلاد آن (کشور).

Masâfat II, on fol. 118^a, margin در صفت علوهمت) و اعتقاد و حق نمک نگاهداشتن و تاريخ پادشاهى اسمعيل (سامانى وليث صقار).

Kishwar III, on fol. 122^a در ضبط و سياست و بيان) هزيمت خوردن افراسياب از زو بن طهماب و پيدا شدن ايام عيد و خطبه خواندن ملوک و تاريخ پادشاهى منوچهر (و فريدون و صفت طوفان و اسامى بلدان آن کشور).

Masâfat III, on fol. 129^b در صفت پيدا شدن آسمانها) و زمينها و بهشت و دوزخ و عجائب و غرائب عالم و (تاريخ پادشاهى هوشنگ و ترتيب اسباب سلطنت).

Kishwar IV, on fol. 133^b در نگاهداشتن خاطرها و) مرتبه يافتن سلطان سنجر ماضى رحمة الله و اسامى بلاد (آن کشور).

Masâfat IV, on fol. 136^a, margin در صفت فراست زنان) و قصه حضرت سليمان عليه السلام و بلقيس و تاريخ (پادشاهى شاپور بن اردشير و حکايت نصيره).

Kishwar V, on fol. 149^a در باب قضا و قدر و تاريخ) (سلطنت سلطان ادهم و اسامى بلاد آن کشور).

Masâfat V, on fol. 153^a در صفت منشيان صاحب) (کمال و احوال مباحثان و عمال).

Kishwar VI, on fol. 156^b در صفت وزرا و تاريخ آصف) (برخيا و حکما و قلم زنان و کاتبان و نقاشان و شعرا).

Masâfat VI, on fol. 172^a, margin در بيان سوالات) صحيفه که جبريل عليه السلام بانگشترى مملکت بحضرت داود آورد و سليمان جواب گفته انگشتر بر او (تصرف نمود).

Kishwar VII, on fol. 173^b, margin (تاريخ پادشاهى) جمشيد و کشته شدن سیاوش و پيدا شدن کيخسرو و (احوال حاتم طائى و پيدا شدن شراب و خاتمه کتاب).

Beginning of the preface (for the greater part in mathnawi-baits), on fol. 2^b: حمد و سپاس و ستايش: بيقياس حکيمى علمى را که در هر چه ميکنند آثار قلم قدرت اوست الخ.

Dated the 20th of Sha'bân, A. H. 1141 (A. D. 1729, March 21), by Mihr 'Alî.

No. 1532, ff. 194, ll. 15, and an additional margin-coll., ll. 12; large and distinct Nasta'liq; small illuminated frontispiece; size, 10¼ in. by 5½ in.

2216

Minhâj-alsalâtin (منهاج السلاطين).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a enloginnu of Sulţân Abû-almuzaffar Jahâنشâh bin Mubashshir (?), and is divided into five bâbs, viz.:

1. در اخبار و احوال سلطنة انبيا و اوليا و اتقيا.
2. در شرائط حکومت و سلطنت.
3. در حقوق رعايا و اهل اسلام بر سلاطين.
4. در شرائط اهل کتاب و ذمه بموجب عهدنامه امير المؤمنين.

5. فى الاخبار و الاحاديث فى باب السلطنة.

A khâtimah begins on fol. 119^b.

Beginning of the preface: - بسم الله الرحمن الرحيم نفائس حمد و ثنائى که سالکان مسالك تجاهد و افى سبيل الله در ميدان الخ.

Copied by Ghiyâthâi Muhammad Badr-aldin.

No date.

No. 1623, ff. 52-135, ll. 21; Nasta'liq; size, 8½ in. by 4½ in.

2217

Wasiyyat-i-Luḡmān (وصیّت لقمان).

One hundred wise sayings and admonitions (صد پند) (لقمان حکیم), pretended to have been left as the last will by the famous Luḡmān to his son.

It begins: الحمد لله... اما بعد بدان این صد پند دلبنده دلپسند سودمندست که لقمان حکیم پسر خود را وصیّت کرده و فرموده که الخ

This little tract is identical with the پندنامه لقمان, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1^a-4^a, ll. 12; rough Naskhī, mixed with Shikasta; size, 8½ in. by 4¾ in.

Compendia of Science and Encyclopædias.

2218

Dānishnāma-i-'alā'i (دانش نامه علائی).

An incomplete copy of the first three sections of Ibn Sinā's (see Nos. 2149-2152 above) famous compendium of philosophical sciences, styled properly دانش نامه علائی (also حکمت علائی, as in the British Mus. copy, or کتاب العلائی, see H. Khalfa v. p. 118, No. 10319, or دانش نامه, ib., iii. p. 184), but appearing here under the more general designation of اصول و نکات. This work was dedicated to خداوند ملک عادل مؤید منصور و عضد الدین علاء الدولة و فخر الملة و تاج الاتمة ابو جعفر محمد بن دشمنیار (correctly دشمنیار), i. e. 'Alā-aldaulah Abū Ja'far Muḥammad bin Dushmanziyār Ibn Kākawāh, who ruled over Iṣfahān A. H. 398-433 (A. D. 1007-1041), and in whose service Ibn Sinā was during the last years of his life. It was edited after his death by his disciple, 'Abd-alwāḥid bin Muḥammad Jūzjāni, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinā had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115^a, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سپاس و ستایش مر خداوند آفریدگار بخشنده خرد را الخ

First section: Logic (علم منطق), on fol. 2^a.

Second section: Metaphysics (علم الهی or, as it is styled in the text itself, الوهیات), on fol. 44^b.

Third section: Physics (علم طبیعی), on fol. 122^b. This section breaks off on fol. 167^b; fol. 168^a has no connexion with it and is supplied by another hand.

The first section is dated A. H. 1064 (A. D. 1654).

No. 478, ff. 168, ll. 14; Naskhī; size, 8½ in. by 4¾ in.

2219

Durrat-altāj (درة التاج).

A vast encyclopædia of sciences by Kuṭb-aldin Muḥmūd bin Mas'ūd bin al-Musliḥ alshirāzī, the greatest pupil of Naṣīr-aldin Ṭūsī (see No. 2155 above), who was born in Shirāz, A. H. 634 (A. D. 1236, 1237), and died in Tabriz, A. H. 710 (A. D. 1310, 1311); see Haft Ikḡlum, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. Flügel i. pp. 35-37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also, H. Khalfa iii. p. 201, No. 4926; Wiener Jahrbücher, vol. 88, Anzeigebblatt, pp. 17-21; and Mélanges Asiatiques ii. p. 57. The full title of this work is درة التاج لغرة الدباج, on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabi'-alawwal, A. H. 1075 (A. D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A. H. 1191 (from the 25th of Shawwāl to the 11th of Dhū-alḥijjah = A. D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarābād. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474-476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: اگرچه بر ضمیر ارباب کیاست و خاطر اصحاب فراست پوشیده نماند که نعمت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی نهایت و ذکر لطائف کرم بی غایت مبدعی الخ

It is divided into a فاتحة, five جمله, and a خاتمه.

Fātiḥah or introduction in three chapters (فصل), on the advantages of knowledge, the real purport of all sciences, and their division.

در (1) اصل: فصل اول, on fol. 5^a, subdivided into three در بیان فضیلت علم علی الاطلاق; در بیان فضیلت علم (2); در بیان فضیلت تعلیم (3); تعلم.

در فصل دوم در حقیقت علم, on fol. 10^a, likewise subdivided into three اصل.

فصل سیم در تقسیم علوم و آنچه بدان تعلق دارد, on fol. 11^b, also in three اصل.

Between this and the beginning of the first Jumlah a complete and detailed index of the whole work is inserted on ff. 19^b-27^b.

First Jumlah, on logic (در منطق), in seven maḡālas, on fol. 27^b.

Second Jumlah, on first philosophy, i. e. philosophy proper (در فلسفه اولی), in two branches (فنون), each of which is subdivided into seven maḡālas.

در فن اول در امور عامه مر جمله مفهومات را, on fol. 63^a.

در فن دوم در اقسام اعراض وجودی و اعتباری, on fol. 74^b.

Third Jumlah, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فن, each again subdivided into seven maḡālas.

فَنّ اَوَّل در اجسام طبیعی و مقومات و احکام آن, on fol. 88^a.

فَنّ دوم در نفوس و صفات و آثار آن, on fol. 104^a.

Fourth Jumlah, on the middle science, that is mathematics (در علم اوسط که علم ریاضی است), in four فنّ (dealing with Euclid, Almagest, arithmetic, and music respectively), the first of which contains fifteen maḳālas, the second thirteen, the third four, the fourth a muḳaddimah and five maḳālas.

فَنّ اَوَّل در اسطغسات که عبارتست از کتاب اقلیدس, on fol. 118^a.

فَنّ دوم در تلخیص مجسطی بطلمیوس, on fol. 194^b.

فَنّ سیم در ارثماطیقی یعنی خواص اعداد, on fol. 251^b.

فَنّ چهارم در علم موسیقی یعنی علم الحان, on fol. 265^a.

Fifth Jumlah, on the highest science, that is metaphysics (در علم اعلی که علم الهی است), in two فنّ, each subdivided into seven maḳālas.

فَنّ اَوَّل در عقول و آثار آن در عالم جسمانی و روحانی, on fol. 309^a.

فَنّ دوم در واجب الوجود و وحدانیت او و نعوت جلال او, on fol. 318^b.

Khātimah, on theology, ethics and politics, and Ṣūfism (در اصول دین و فروع آن که بعبادات تعلق دارد و) (در حکمت عملی و کیفیت سلوک راه حق (قطب), the first of which is subdivided into forty poles or questions, the second into two قاعده or bases, the third into four قاعده, the fourth into two باب or chapters.

قطب اَوَّل در اصول دین, on fol. 335^a.

قطب دوم در آنچه بفروع دین تعلق دارد, on fol. 418^b.

قطب سیم در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست منزلی و مدنی, on fol. 468^b.

قطب چهارم در بیان آنچه طالب راه حق را دانستن آن در بایست شود در سلوک راه حق, on fol. 507^b.

No. 1402, ff. 526, ll. 27; Naskhi; size, 12½ in. by 6½ in.

2220

Another copy of the same.

Dated the 19th of Sha'bān, A. H. 1177 (A. D. 1764, Feb. 22). Beginning as in the preceding copy.

Fātiḥah: first faṣl, on fol. 6^a; second, on fol. 13^a; third, on fol. 15^a.

First Jumlah, on fol. 25^b; second: first fann, on fol. 81^b, first line; second, on fol. 95^b; third: first fann, on fol. 111^a; second, on fol. 130^a; fourth: first fann, on fol. 147^b; second, on fol. 249^b; third, on fol. 318^b; fourth, on fol. 335^a; fifth: first fann, on fol. 387^a; second, on fol. 397^b.

Khātimah: first kuṭb, on fol. 416^b; second, on fol. 507^b; third, on fol. 565^a; fourth, on fol. 618^b.

No. 982, ff. 647, ll. 27; Naskhi; illuminated frontispiece; size, 11½ in. by 6½ in.

2221

(نفاّس الفنون) Nafā'is-alfunūn.

The famous encyclopædia of science, with its full title: نفاّس الفنون فی عرائس العیون, composed by Muḥammad bin Maḥmūd al-Āmulī between A. H. 735 and 742 (A. D. 1335-1342, according to the various dates given in the book itself), in imitation of the Durrat-altāj (see the preceding work), comp. Haft Iklim, No. 1188 (coll. 467 and 468 in this Cat.); H. Khalifa iv. p. 500, and vi. p. 364, No. 13906; Bodleian Cat., Nos. 1483-1491; Rieu ii. pp. 435-438; G. Flügel i. pp. 38-42; W. Pertsch, Berlin Cat., p. 148, 7; pp. 164-167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigblatt, pp. 2-10; Mélanges Asiatiques iii. p. 734, and v. p. 261; Rehatek, Cat. raisonné, p. 58, No. 44. The author dedicated it to the Amir Jamāl-aldin Shaikh Abū Ishāq bin Maḥmūdshāh (who ruled over Fārs and 'Irāq, A. H. 742-754 = A. D. 1341-1353), and died after A. H. 753 (A. D. 1352). According to H. Khalifa, loc. cit., the now *first* ḳism, dealing with islamitic sciences, was originally the second, but put at the top of the whole on account of its more intrinsic value. Detailed descriptions of this work are given both in Flügel and Rieu, and also in the Bodleian Cat.

Beginning, on fol. 1^b: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عقلا آنج.

Muḳaddimah, in three fā'idās, viz. در بیان شرف و در تقسیم علوم بر سه سبیل اختصار, on fol. 3^a; فضیلت علوم, on fol. 4^a; and در ترتیب کتاب, on fol. 4^b. An index, on ff. 4^b-5^b.

FIRST ḲISM, modern sciences, i. e. islamitic sciences (در علوم اواخر), in four maḳālas, containing eighty-five sciences in thirty-six fanns or sections.

First maḳālah, literary sciences (در علوم ادبی), in fifteen fanns, on ff. 5^b, last line, 8^b, 14^a, 17^a, 19^a, 22^a, 25^a, 27^b, lin. penult., 32^b, l. 3 ab infra, 36^b, 39^a, 41^b, 49^a, 55^a, and 60^b, beginning with the art of writing and ending with that of account-keeping.

Second maḳālah, legal sciences (در علوم شرعی), in nine fanns (No. 1483 in the Bodleian Cat. counts ten, by contracting the first and second, i. e. علم کلام and علم تفسیر, into one, but inserting two new ones, viz. one styled علم اخبار, the other علم اسامی, so that the total of fanns in the first ḳism amounts there to thirty-seven), on ff. 65^b, 71^b, 79^a, 84^a, last line, 89^b, 98^a, 103^b, 106^b, and 113^a, beginning with scholastic theology and ending with forms of prayers and their times of recitation.

Third maḳālah, Ṣūfī sciences (در علم تصوّف و توابع آن), in five fanns (the first here called by mistake (قسم), on ff. 119^a, 128^a, 135^a, 139^a, and 143^a, beginning with the mystic road and ending with moral perfection.

Fourth maḳālah, conversational sciences (در علم محاوره), in seven fanns, on ff. 147^a, 156^a (second and third fann combined), 177^b, 182^b, 186^a, and 193^a, beginning with the art of conversation and ending with the science of riddles.

SECOND KISM, ancient sciences (در علوم اوائل, a heading left out in the present copy), in five makâlas, containing seventy-five sciences, in thirty-four fanns (correctly thirty-three; the mistake here and also in the following copy has arisen from the statement in the beginning of the fourth makâlah, respectively in the heading of the second kism, that it is divided into ten fanns, whereas in the text itself both here and in the next copy only the usual nine are marked).

First makâlah, practical philosophy (در حکمت, so styled here rather incorrectly, instead of حکمت عملی), in three fanns, on ff. 198^a, 206^a, and 210^a, beginning with ethics and ending with the management of cities and states.

Second makâlah, speculative philosophy (در اصول, حکمت نظری), in four fanns, on ff. 216^a, 222^a, 227^a, and 232^a, beginning with logic and ending with physics.

Third makâlah, mathematics (در اصول ریاضی), in four fanns, on ff. 237^b, 243^b, 247^b, and 253^a, beginning with geometry and ending with music.

Fourth makâlah, branches of physics (در فروع طبیعی), in nine fanns (not ten, as the heading states by mistake), on ff. 261^a, 271^a (this second fann, usually devoted to alchemy, علم کیمیا, but styled here غریبه, and subdivided into a muqaddimah and five faşls, includes the third fann, on magic, سیمیا, too, as the fourth faşl on fol. 277^a proves), 284^b (here called the *third* fann, on the interpretation of dreams, but in all other copies correctly marked as *fourth*), 294^a (here correctly styled *fifth* fann, on physiognomy; a fourth therefore is not marked here at all), 296^a, 300^b, 309^a, and 311^b, beginning with medicine and ending with the holding of the breath and similar tricks.

Fifth makâlah, branches of mathematics (در فروع ریاضی), in thirteen fanns, on ff. 312^b, 318^a, l. 3 ab infra, 321^b (read فن سیم instead of فن بنجم, as here is written by mistake), 322^a, 325^b, lin. penult., 326^b, 328^b, 331^a, 334^a, 338^b, 346^b, 347^a, last line, and 351^a.

A short index, injured both at the beginning and end, is found on the fly-leaf.

This copy, which is a little worm-eaten here and there, is dated month Dhû-al-hijjah, A. H. 1037 (A. D. 1628, August), by Wali al-husaini.

No. 1099, ff. 356, ll. 29; clear Nasta'liq; illuminated frontispiece; size, 14 $\frac{3}{8}$ in. by 8 $\frac{1}{2}$ in.

2222

Another copy of the same, with some omissions.

A complete and detailed index, on ff. 1^b-8^a.

Beginning, on fol. 9^b: حمد و ثنا و شکر بی منتها حضرت پادشاهی را که افکار ازکیا الخ

Muqaddimah, in three fa'idas, on ff. 12^a, 13^a, and 14^a.

FIRST KISM, in four makâlas, viz.:

First makâlah, in fifteen fanns, on ff. 16^b, first line, 20^a, 28^a, 32^a, lin. penult., 35^a, 39^b, 44^a, 47^b, 54^b, 60^b, 63^b, 67^b, 78^a, 87^b, first line, and 95^a.

Second makâlah, in nine fanns, on ff. 103^b, 112^a, l. 3 ab infra, 123^a, 130^b, 138^b, 151^a, second line, 158^b, 161^a, first line, and 166^a.

Third makâlah, in five fanns, on ff. 184^b, first line, 197^a, 206^b, 212^b, and 218^a.

Fourth makâlah, in seven fanns, on ff. 224^a, lin. penult., 236^b (second and third fann combined), 266^b, 273^a, l. 3 ab infra, 277^b, and 287^b.

SECOND KISM, in five makâlas, viz.:

First makâlah, in three fanns, on ff. 294^b, 305^a, and 310^b.

Second makâlah, in four fanns, on fol. 320^a, 329^a, 337^a, and 345^a.

Third makâlah, in four fanns, on ff. 351^b, 360^a, 365^b, and 374^a, second line.

Fourth makâlah, in nine fanns, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Rieu ii. p. 437^a), on ff. 385^b, 401^a, 416^a, 418^b, 425^a, 437^b, last line, and 441^a.

Fifth makâlah, in thirteen fanns, on ff. 442^b, 450^b, 455^a, 456^a, 461^b, 463^a, 465^b, 469^b, 474^a, 481^a, last line, 493^b, 495^a, and 501^b, second line.

No date; worm-eaten throughout.

No. 748, ff. 509, ll. 25; distinct Nasta'liq; size, 11 $\frac{7}{8}$ in. by 7 in.

2223

A defective copy of the same.

This copy is incomplete both at the beginning and end and defective in the second makâlah of the first kism; the first words وحکایت مرسوم الخ . . . correspond to No. 2221 above, fol. 2^a, l. 20; the last in the thirteenth fann of the last makâlah of the second kism to fol. 354^b, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89^b, l. 7 ab infra to fol. 90^a, l. 6 ab infra in No. 2221.

Muqaddimah, in three fa'idas, on ff. 2^b, first line, 4^b, and 6^a. The index on ff. 6^a-8^b.

FIRST KISM, in four makâlas, viz.:

First makâlah, in fifteen fanns, on ff. 9^a, 14^a, last line, 25^b, 32^a, 36^a, 42^a, 48^a, 53^b, 63^a, 71^a, 76^a, 81^a, 96^b, 108^a, and 119^a.

Second makâlah, in nine fanns, on ff. 129^a, 141^b, 156^a, 166^b, lin. penult., 194^a (*sixth* fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205^a, 212^a, l. 3 ab infra, and 226^a.

Third makâlah, in five fanns, on ff. 238^a, 257^a, 271^a, l. 3 ab infra, 280^b, and 289^b.

Fourth makâlah, in seven fanns, on ff. 299^a, 319^a (second and third fann combined, as usually), 368^b, second line, 380^a, 387^b, and 404^b.

SECOND KISM, in five makâlas, viz.:

First makâlah, in three fanns, on ff. 416^b, 433^b, and 442^b.

Second makâlah, in four fanns, on ff. 456^b, 470^a, 483^a, and 495^b.

Third makâlah, in four fanns, on ff. 508^a, 519^b, 527^b, and 540^b.

Fourth makâlah, in nine fanns (not ten, as here again is stated by mistake), on ff. 559^a, 582^b (second and third fann combined), 583^b, 607^a, 611^b, 621^a, last line, 640^b, and 645^b.

Fifth maḳâlah, in thirteen fanns, on ff. 648^a, 660^a, 667^a (to be styled *فن سیم* instead of *فن دوم*), 668^b, 676^b, 679^a, second line, 682^b, 687^b, 694^a, 704^a, 720^b, 722^a, and 730^b.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhi; size, 10 $\frac{1}{8}$ in. by 5 $\frac{5}{8}$ in.

2224

Extracts from the same.

Detached portions of the *Nafâ'is-alfunûn*, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1^a; the first heading appears on fol. 1^b, *در یافتن اخلاق مردم* (called *باب*), followed on fol. 5^a, last line, by another (called *باب دوم*), styled *در ترجیح بعضی ازین علامات بر بعضی الخ*; these two sections correspond to the first and second bâb in the fifth fann of *Maḳâlah IV* in *Ḳism II*=fol. 294^b, l. 3 to fol. 296^a, l. 10 in No. 2221 above. After these are put the following sections: *در اکتاف*, on fol. 7^b=fol. 311^a in No. 2221 (*faṣl* 5 of the eighth fann of *Maḳâlah IV* in *Ḳism II*); *در علم دم*, on fol. 8^a, and *در علم وهم*, on fol. 9^b=ff. 311^b-312^b in the same copy (*faṣls* 1 and 2 of the ninth fann of the same *Maḳâlah IV*); *در قلع آثار جامه سپید*, on fol. 10^b=fol. 310^a in No. 2221 (*faṣl* 3 of the eighth fann of *Maḳâlah IV*); *در فلاح*, on fol. 11^b=fol. 310^b in the same copy (*faṣl* 4 of the same fann); *در خواص جواهر واحجار*, on fol. 12^b=ff. 306^a-309^a in the same copy (*bâb* 4 of the seventh fann of *Maḳâlah IV* in *Ḳism II*); *در خواص حیوانات*, on fol. 21^a=ff. 300^b-304^b, ib. (*bâb* 1 of the same seventh fann); *در خواص بعضی از حیوانات بحری*, on fol. 32^b=ff. 305^b-306^a, ib. (*bâb* 3 of the same fann); *در بيطره که آنرا طب الدواب خوانند*, on fol. 34^b=ff. 309^a-310^a (*faṣl* 1 of the eighth fann of *Maḳâlah IV* in *Ḳism II*); *در احوال مرغان شکاری*, on fol. 37^a=fol. 310^a, ib. (*faṣl* 2 of the same eighth fann); *در طیور عنقا که*, on fol. 37^b=ff. 304^b-305^b, ib. (*bâb* 2 of the seventh fann of *Maḳâlah IV* in *Ḳism II*); *مشاهیر انبیاء علیهم السلام* (Prophets, from *Ādam* to *Muḥammad*, whose biography begins on fol. 60^a), on fol. 41^a; *حقیقت پادشاهانی که پیش از حضرت پیغمبر بوده* (*ante-islâmistic kings from Gayûmarth to Yazdajird*, the last *Sāsânian*, with an appendix styled *باب سیوم* *باب در ذکر* (در اشاره بملوک ختای و فرنگ), on fol. 63^a; *باب در تواریخ سلاطین* (the first four *Khalifs*, the *Umayyades* and *Abbāsides*), on fol. 77^a; and *باب در تواریخ سلاطین* که از عهد خلافت بنی عباس تا اکنون سلطنت کرده (the dynasties, contemporary with and subsequent to the *Abbāsides*, down to the author's time, i.e. A. H. 736, in seven *ṭâ'ifas*, viz.: *Ṣaffârîdes*, *Sâmânîdes*, *Dailamîs*, *Ghaznawîdes*, *Saljûkîdes*, *Khvârizmshâhîs*, and *Çingizkhân*, with successors to the death of *Abû*

Sa'id), on fol. 86^a; these four historical sections correspond to the full five bâbs of the second and third fann of *Maḳâlah IV* in *Ḳism I*=ff. 156^a-177^b in No. 2221; *در انساب که عبارت از شناختن وصول و فروع* (fifth fann of the same *Maḳâlah IV* in *Ḳism I*); *در علم انشا*, on fol. 112^a=ff. 55^a-60^b, ib. (fourteenth fann of *Maḳâlah I* in *Ḳism I*); *در علم تعبیر*, on fol. 126^b=ff. 284^b-294^a, ib. (fourth fann of *Maḳâlah IV* in *Ḳism II*, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 17; clear, but often very incorrect, *Nasta'liq*; worm-eaten; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2225

Mujmal-alḥikmat (مجمّل الحکمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous *رسائل اخوان الصفا و خلدان الرفا*, usually styled *Ikhvân-alsafâ*, entitled *مجمّل الحکمة*, comp. G. Flügel i. p. 42; *Bodleian Cat.*, No. 1492, and *W. Pertsch, Berlin Cat.*, pp. 158-161; see also *H. Khalfa v. p. 486*, No. 11468, and on the writings of the 'brethren of purity,' *Z. D. M. G.*, vol. 13, p. 1 sq. This translation was made by a man of *Khurâsân* and dedicated to *Sultân Timûr* (reigned A. H. 771-807=A. D. 1370-1405), on fol. 2^a, l. 7, and is divided into four sections (*قسم*), each containing several abridged *risâlas* (*خلاصه رساله*). The whole was to comprise fifty-one *risâlas*, but only forty-one are found, the last of which is subdivided into ten *faṣls*, which, added to the forty-one *risâlas*, represent indeed fifty-one chapters.

The first section, in fourteen abridged *risâlas*, comprises the mathematical and logical sciences, on fol. 2^a; the second, the natural sciences in sixteen abridged *risâlas*, on fol. 24^a; the third, astronomy, psychology, and similar sciences, in ten abridged *risâlas*, on fol. 45^a, last line; the fourth, the science of the different religious creeds and sects in one *risâla*, subdivided into ten *faṣls*, on fol. 60^b.

Beginning: *سپاس و ممت وجودیرا که واجب الوجود است و هر چه جزو است ممکن الوجود است الخ*.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the *Akhlâq-i-Jalâli* (see No. 2184 above); here only the day of the month is given, 6th of *Rabi' I*=A. D. 1626, Nov. 25).

No. 1892, ff. 1-67^a, ll. 20; distinct *Nasta'liq*; size, 12 $\frac{1}{4}$ in. by 8 $\frac{1}{2}$ in.

2226

Shâhid-i-ṣâdiq (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and esmographical matters, based on the *Kurân*, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by *Muḥammad Ṣâdiq bin Muḥammad Ṣâliḥ*

Iṣfahānī Āzādānī, the author of the historical work, *صبح صادق* (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, *History of India*, vi. p. 453), who was born A. H. 1018 (A. D. 1609, 1610) in Sūrāt, see a full biography of the author in Rieu ii. p. 775, another copy in W. Pertsch, *Berlin Cat.*, p. 167. In his poetical compositions he uses as takhalluṣ Ṣādiqī. This work is divided into five bābs and a khātimah, with an immense number of subdivisions.

Beginning, on fol. 1^b: الحمد لله تعالى ومنه المبتدى واليه المنتهى والصلوة والسلام على نبيه محمد المصطفى خير الانبياء وعلى آله الصفياء واصحابه الاتقياء وبعد هزار و پنجاه و چهار از هجرت سيد الابرار كه خاطرى شاد و دلى آباد داشتم الخ. A detailed index on ff. 2^b-7^b.

باب اول در ذكر خدا و رسول و نبوت و ولايت و ايمان و اسلام و حسنات و سيئات (و سيئات) و آنچه در بدين مناسب بود, on fol. 7^b, last line, in 107 faṣls.

باب دوم در رياست و سلطنت و حكومت و آداب, on fol. 117^b, in seventy-seven faṣls.

باب سوم در عقل و علم و عيب و هنر و آنچه مناسب است, on fol. 196^b, in eighty faṣls.

باب چهارم در عشق و محبت و عداوت و فقر و غنى و عيش و غم و لهو و لعب و سعى و سفر و آنچه باين لائق بود, on fol. 348^b, in seventy-five faṣls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حيات و ذكر افلاك و عناصر و مواليد و آنچه متعلق است بدان, on fol. 432^b, in ninety-six faṣls.

Ff. 485-488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first faṣl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما, on fol. 561^a, in alphabetical order.

This copy is dated the 11th of Muḥarram, in the forty-ninth year of 'Ālamgir's reign=A. H. 1117 (A. D. 1705, May 5). The entry of a former owner in Shāh-jahānābād (on fol. 1^a) gives the full name of the author, mentions also his other work, the *صبح صادق*, and states that this copy was obtained by the kindness of Mirzā Mahdi Mu'tamadkhān in A. H. 1155 (A. D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'liq; worm-eaten; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bābs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) faṣl (در علم حساب); the last words here correspond to fol. 292^a, lin. penult. in the preceding copy.

Beginning as there. Index, on ff. 2^a-6^b, first line.

IND. OFF.

Bāb I, on fol. 6^b, first line; *II*, on fol. 81^b; *III*, on fol. 144^a.

No. 1284, ff. 216, ll. 21; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

2228

Ḥadiqa-i-hādiq-i-ganjina-i-Ṣādiq (حديقة حادق گنجینه صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matters, compiled by Shākirkhān bin Ṣādiq, i. e. Shākirkhān bin Amir Shams-aldaulab Luṭf-allāhkhān Bahādur Ṣādiq, the author of a history of the reigns of Muḥammadshāh and his successors (see Rieu i. pp. 279 and 280), A. H. 1174 (A. D. 1760, 1761), and dedicated to the memory of his father (who was born A. H. 1077=A. D. 1666, 1667, and died A. H. 1165=A. D. 1752, eighty-eight years old, see fol. 7^a; Rieu, however, iii. p. 1084^b, fixes his death in A. H. 1166=A. D. 1753). The author himself, as he informs us on fol. 53^a, was born A. H. 1128 (A. D. 1716). According to the index on ff. 1^a-4^b the work contains twelve *chiyāban*, each of which is subdivided into numerous *bariki* and *cham*. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only *one half* of the whole work, the *first six chiyāban*.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. 53^a), and dealing with the Persian kings (on fol. 60^a), the stories of the prophets from Ādam to Muḥammad, etc. (on fol. 81^a). Next comes the history of *Nādirshāh* and an account of the house of *Timūr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187^b). The second half of this MS. is filled with discussions on Muḥammadan *theology*, the rites and observances of Islām (on fol. 214^a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *Sūfism* and breaks off in the discussion on the *نفس أمارة*.

Beginning, on fol. 5^b: حمد و سپاس هادى را كه گمراهان ياديه و سواس نفسانى را از سرگردانى الخ.

Numerous additions and glosses on the margin. The *second half* of this work was to contain, according to the index, biographical accounts of great Imāms and mystic Shaikhs, stories, tracts on poetry and prose, on trade, medical science, veterinary surgery, etc.

No. 1781, ff. 545, ll. 18; large and distinct Nasta'liq; size, 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2229

Khazān u Bahār (خزان و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mir 'Iwad alridwi, who was in the service of Mirzā Muḥammad 'Alibeg of Kirmān at Lāhūr (see fol. 2^b, l. 1 sq.; the title of the book occurs

on fol. 3^a, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (مقاله), and a conclusion.

Introduction, on fol. 3^b: account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و پیغمبر کرا خوانند و امام مفروض الطاعة گردانند و پادشاه کرا نامند الخ).

First chapter, on fol. 9^b, on medical science (در علم طب).

Second chapter, on astronomy, etc. (در علم هیأت و نجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazir, on epistolography, etc. (در علم دبیری و وزیری و مراسلات و مکاتبات خطابی و بلاغی).

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubá'î, extemporized by 'Unşuri, on fol. 41^a (در علم و تصنع شاعری).

Conclusion, on fol. 41^b, several stories, traditions, a short account of the author's life, some *kaşidas* and *ghazals*, composed by himself, etc. (در بعضی روایات و در بعضی حکایات و روایات و مژده قلیلی از حالات اینتحقیر برسم اختصار و قصائد و غزلیات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47^b.

No. 296, ff. 1-47, ll. 16; Nasta'liq; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-alzūnūn 'an asāmi al-kutub wa-alfunūn (ترجمه کشف الظنون عن اسامی الكتب و الفنون).

An abridged Persian translation of Hāji Khalifah's (or, as he is commonly called in a contracted form, Hāji Khalfā's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835-1854), made at the request of Mr. John Herbert Harington (جان هربرت), see fol. 642^b, l. 10), by Karim-aldin Muḥammad bin al-'Allām bin 'Abd-alsalām (see *ib.*, l. 5), who began this paraphrase in Rajab, A. H. 1220 (A. D. 1805, Sept.-Oct.). The statement, that he completed it in Ṣafar of the same year (بمآه صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Ṣafar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطاف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچههای اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter l on fol. 83^a.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'liq; size, 10 in. by 6½ in.

II. MATHEMATICS: ASTRONOMY, ASTROLOGY, CHRONOLOGY, ARITHMETIC, GEOMETRY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS.

2231

Sharḥ-i-fārsi-i-Thamaraḥ dar nujūm (شرح فارسی) ثمره در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work *Liber Fructus* (καρπός), commonly styled *Sharḥ-i-Thamara-i-Baṭlamyūs* (شرح ثمره بطلمیوس), by the well-known philosopher and astronomer Naṣir-aldin Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭūsī, who died A. H. 672 (A. D. 1274), see above, Nos. 1807-1810; 1929, 23; and 2155 sq. H. Khalfā ii. p. 496, No. 3848, gives the full title of the Arabic version as *الثمره فی احکام النجوم*, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled *تفسیر الثمره*; comp. also Rieu iii. p. 1088^a; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wenrich, de auctorum Graec. etc., p. 231. It was made (about A. H. 660 = A. D. 1262) for Bahā-aldin Muḥammad, son of the famous Ṣāhib Diwān Shams-aldin Muḥammad Juwainī (who was executed A. H. 683 = A. D. 1284).

Beginning: الحمد لله حمد الشاکرین والصلوة علی نبیّه محمد و آله چنین گوید مخدوم المولی المعظم والامام الاعظم الخ.

It contains 102 *kalma* in Arabic, each followed by a paraphrase or *ترجمه*; the Arabic original of each *kalma*, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Ṣafar, A. H. 1017 (A. D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhī; size, 10½ in. by 6¼ in.

2232

Zij-i-Khākāni (زیج خاقانی).

The first or original edition of the chronological and astronomical tables of Sulṭān Ulughbeg bin Shāh-rukh bin Timūr Gurgān (who was governor of Transoxania from A. H. 812 to 852 = A. D. 1409-1448, and ruler of Harāt from A. H. 852 to 853 = A. D. 1448-1449), with a detailed description, compiled under his superintendence by Jamshid bin Mas'ūd bin Muḥammad alṭabib alkāshī, called Ghīyāth or Ghīyāth-aldin (see fol. 1^b, l. 9). They are frequently styled *زیج الغ بیک* (see ff. 2^a, l. 5, and 3^a, l. 4), and were completed, according to the last line of the last page, as early as A. H. 816 (A. D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six *maqālas*, viz.:

I. در معرفت تواریخ مشهور, on fol. 6^b, subdivided into a *muḥaddimah* and four *bābs*.

II. در معرفت جیب و سهم و ظل و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24^b.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol. 75^a.

IV. در معرفت قسّم مشهوره (or according to the wording in the text itself, در استخراج سائر قسّم و خطوط مشهوره), on fol. 167^b.

V. در معرفت طالع از معلومات مختلفه, on fol. 183^a.

VI. در باقی اعمال نجومی که آن تسمیرات است الخ, on fol. 198^b.

Each of the last five maḳālas comprises a muḳaddimah and two bābs. Ff. 144^b, 145^a, 146^a-148^a, 150^b-153^a, and 209^a are left blank.

Beginning: حمد و سپاس بی قیاس حضرت خالق را که بید ابداع و قدرت این طارم رفیع مطابق الخ

Dated A. H. 905 (A. D. 1499, 1500).

No. 430, ff. 213, ll. 23; small, unequal Nasta'liq; size, 10 in. by 7 in.

2233

Zij-i-jadid-i-Sulṭāni (زنج جدید سلطانی).

The usual edition of Sulṭān Ulughbēg's tables, i. e. the second and revised one, compiled by the Sulṭān with the assistance of Ṣalāh-almillat wa-aldin Mūsā with the epithet Kādizāda-i-Rūmī, and Maulānā Ghiyāth almillat wa aldin Jāmsbid (the compiler of the original edition), and after the death of both of them, by co-operation with the—afterwards famous—arithmetician, geometrician, and astronomer, 'Alī bin Muḥammad Kūshjī (who died A. H. 879=A. D. 1474, 1475; in Constantinople, see further below, Nos. 2240-2245).

This edition is divided into four maḳālas, viz.:

I. در معرفت تواریخ, on fol. 2^b, subdivided into a muḳaddimah and seven bābs, with small scattered tables.

II. در معرفت اوقات و طالع هر وقت و آنچه تعلق دارد بدان, on fol. 19^a, subdivided into twenty-two bābs; tables found on ff. 32^a-124^a.

III. در معرفت روش ستارگان و مواضع ایشان در طول آن, on fol. 124^b, subdivided into thirteen bābs; tables on ff. 137^a-230^a.

IV. در باقی اعمال نجوم, on fol. 231^b, subdivided into two bābs; tables on ff. 235^b-241^a and 242^b-261^a.

Beginning: تبارک الذی جعل فی السماء بروجاً وجعل فیها سراجاً و قمرًا منیراً و هو الذی جعل اللیل الخ

The title given to this work, on fol. 1^a, is: کتاب زنج کتاب زنج; on fol. 1^a in the immediately following copy it is simply styled (as the older edition too, see above) زنج الغ بیک, and at the top of fol. 1^b in the same more fully زنج الغ بیکى زنج جدید گورگانی; it is also sometimes called زنج جدید نجوم. The proper title, زنج سلطانی گورگانی and گورگانی زنج جدید سلطانی, is confirmed by Barjandi (or Birjindi), see below, Nos. 2237-2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420-1438). Other copies of the same are described in the Bodleian

Cat., Nos. 1515-1518; Ricu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zij-i-jadid-i-Sulṭāni are 'Epoehae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfa iii. p. 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261^a, end of Dhū-alḥijjah, A. H. 1072 (A. D. 1662, Aug. 15), by Mullā Shāhī ibn Amīrkhān. On ff. 261^b and 262^a a short treatise in Arabic is added, on astronomical and chronological matters, by Alḥasan bin Mūsā alṭabari almuḥāsib, copied by Zain-al'ābidin bin Muḥammad 'Alī alriyādi. On ff. 263^b and 264^a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'liq; size, 10 in. by 6½ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Maḳālah I, on fol. 2^a; II, on fol. 15^a; III, on fol. 117^b; IV, on fol. 199^b. There are tables at the end of the second maḳālah, on ff. 26^b-117^a, at the end of the third, on ff. 130^b-199^b, and on ff. 204^a-207^a, 208^b-211^a, and 214^a-216^a.

No date.

No. 893, ff. 216, ll. 21; irregular Nasta'liq, mixed with Shikasta; worm-eaten; many waterspots; size, 9½ in. by 6¼ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: ff. 1-78, 110-140, 79-100, 141-144, 101-109, 145-174. Ff. 1-78 contain only tables; the text begins abruptly on fol. 110^a, the first words correspond to fol. 1^b, l. 5 ab infra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bāb and the whole of bābs 5-7 of the third maḳālah, and corresponding to fol. 119^a, l. 4 ab infra, middle, to fol. 121^a, l. 8 in the preceding copy.

Maḳālah I, on fol. 110^b; II, on fol. 88^a; III, on fol. 141^a; IV, on fol. 145^a. No date. On fol. 1^a this work is wrongly styled زنج خاتانی. No date.

No. 431, ff. 174, ll. 19; Nasta'liq; size, 9¾ in. by 6½ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198^a), which is filled with the beginning of the fourth maḳālah. Ff. 93, 101^b, 105^a, 198^b, and 199^a are left entirely blank.

No. 429, ff. 206; Nasta'liq; size, 9¾ in. by 6½ in.

2237

Sharḥ-i-Zij-i-jadid-i-Sultāni (شرح زیج جدید سلطانی).
A commentary on the preceding work, by Niẓām-aldīn 'Abd-al'ālī bin Muḥammad bin Ḥusain al-Barjandi (or Birjindi), composed A. H. 929 (A. D. 1523), which embodies the whole text of the Zij, without the tables.
Beginning: اجناس حمد و سپاس معرّا از توهم تناهی و انواع شکر بقیاس الخ
Maḳālah I, on fol. 2^b; II, on fol. 52^a; III, on fol. 146^a; IV, on fol. 274^b.
Dated, at Kābul, A. H. 1101 (A. D. 1689, 1690).
Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457^b, and Mélanges Asiatiques v. p. 252. Two older commentaries on the Zij-i-jadid-i-Sultāni are the سلم السما or the heavenly ladder, by 'Alī bin Muḥammad Kūshjī (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111^b; and the دستور العمل فی تصحیح الجدول, by Maḥmūd bin Muḥammad bin Kāḏizāda-i-Rūmi, usually called Miram, which was completed the 12th of Rajab, A. H. 904 (A. D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.
No. 1838, ff. 303, ll. 21; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.

2238

Another copy of the same.
This copy, slightly injured here and there, is dated the first of Rabi'-althāni, A. H. 1114 (the forty-sixth year of 'Ālamgir's reign)=A. D. 1702, Aug. 25.
Maḳālah I, on fol. 2^a; II, on fol. 39^a; III, on fol. 105^b; IV, on fol. 198^a.
No. 1439, ff. 218, ll. 25; Nasta'liq; size, 10 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

2239

The same.
No date.
Maḳālah I, on fol. 3^a; II, on fol. 68^b; III, on fol. 194^b; IV, on fol. 354^a.
No. 439, ff. 388, ll. 19 (on ff. 351^b-353^b, ll. 9-10); Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2240

Risālat fi-albai'at (رسالة فی الهیئة).
The famous astronomical treatise of 'Alī Kūshjī, with his full name, 'Alā-aldīn 'Alī bin Muḥammad al-Kūshjī, the collaborator in the Zij-i-jadid-i-Sultāni (see No. 2233 above), who died A. H. 879 (A. D. 1474, 1475).
Beginning: الحمد لله رب العالمین حمد الشاکرین وصلى الله على محمد وآله واصحابه اجمعین، اما بعد این کتاب الخ
It is divided into a muḳaddimah, two maḳālas, and a khātimah, viz.:
Muḳaddimah: geometrical and physical preliminaries, in two kisms: (1) در آنچه تعلق بهندسیات دارد, on fol. 1^a; (2) در آنچه تعلق بطبیعیات دارد, on fol. 1^b.

Maḳālah I: on the heavenly bodies (در بیان احوال اجرام علوی), on fol. 2^a, in six bābs, the last of which is subdivided into four faṣls.

Maḳālah II: on the division of the globe and the influence of the planets on it (در بیان هیات زمین و قسمت آن باقالیم و بیان آنچه لازم آید اورا بحسب اختلاف اوضاع علویات), on fol. 14^a, in eleven bābs.

Khātimah: distances and sizes of the various planets (در معرفت ابعاد اجرام), on fol. 26^b.

Other copies of this treatise, which was composed for Sultān Muḥammad II (A. H. 855-886=A. D. 1451-1481), are described in Bodleian Cat., Nos. 1534-1538 (where it is styled در علم هیئت); Rieu ii. p. 458; W. Pertsch, Berlin Cat., p. 351; Krafft, p. 139 (No. 346); J. Anmer, p. 137 (No. 346); Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9; comp. also H. Khalfa iii. p. 458, No. 6427. An enlarged Arabic version of the same is the رسالة الفتحیة, see H. Khalfa iv. p. 379, No. 8900, and Wöpcke in Journ. Asiat., 1862, i. p. 120 sq. Turkish versions are the خلاصة الهیئة by Kātibī Rūmi (died A. H. 970=A. D. 1562), made A. H. 956 (A. D. 1549), see Bodleian Cat., No. 2212; Rieu, Turkish Cat., p. 120 sq.; W. Pertsch, Berlin Turkish Cat., p. 189, etc.; and the مرقات السما, by Mullā Parwiz (who died A. H. 987=A. D. 1579, 1580), see W. Pertsch, p. 24. There are also two Persian commentaries extant, one by Muṣliḥ-aldīn Muḥammad al-Lārī al-Anṣārī (who died A. H. 979=A. D. 1571, 1572), see G. Flügel ii. p. 489; the other by Shāh Mir, i. e. Hibat-allāh alḥasanī alḥusainī, see W. Pertsch, Berlin Cat., p. 352.

This copy is dated the 7th of Dhū-alka'dah, A. H. 1174 (A. D. 1761, June 10); it came into Lieutenant Wm. Hamilton's possession the 29th of September, 1800, and was transmitted from him (then Captain Hamilton), at Aḥmadnagar, 1804.

No. 3071, ff. 27, ll. 15; careless Nasta'liq; size, 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.

2241

Another copy of the same.
Beginning as in the preceding copy.
No date.
Muḳaddimah, in two kisms, on ff. 1^b and 4^b.
Maḳālah I, on fol. 5^a; II, on fol. 34^a.
Khātimah (مقاله سیوم, styled on the margin), on fol. 57^b.
College of Fort William, 1825.

No. 2184, ff. 59, ll. 15; Nasta'liq; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risālah dar 'ilm-i-ḥisāb (رساله در علم حساب).
A treatise on arithmetic and geometry by the same 'Alī bin Muḥammad Kūshjī, divided into three maḳālas, viz.:
I. On Indian arithmetic (در حساب اهل هند), on fol. 1^b, in a muḳaddimah and two bābs.

II. On astronomical calculations (در حساب اهل تنجیم), on fol. 21^a, in a muḥaddimah and six bâbs.

III. On geometrical measurement (در مساحت), on fol. 33^a, in a muḥaddimah and three bâbs.

Beginning: الحمد لله رب العالمين اما بعد اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ

As date is given the 23rd of Jumâdâ II only, without a year; the copy is collated and annotated throughout. Other copies of the same are described in the Bodleian Cat., Nos. 1528-1533 (where the contents are given in detail), and in W. Pertsch, Berlin Cat., p. 151, No. 6 (without the name of the author).

No. 1092, ff. 37, ll. 19; Nasta'lik, by two different hands; worm-eaten; size, 6½ in. by 4 in.

2243

Another copy of the same.

Beginning slightly different from that in the preceding copy: الحمد لله رب العالمين اما بعد بدانکه اين كتاب مشتمل است بر سه مقاله الخ

Maḳâlah I, on fol. 1^b; II, on fol. 17^b; III, on fol. 28^a. On the top of fol. 1^b the wrong title رساله تقويم is given to this treatise.

No date. Numerous marginal additions.

No. 2066, ff. 32, ll. 19; distinct Nasta'lik; size, 9½ in. by 5½ in.

2244

The same.

Beginning as in No. 2242 above.

No date.

Maḳâlah I, on fol. 1^a; II, on fol. 15^b; III, on fol. 23^b.

No. 702, ff. 27, ll. 15-16; Shikasta, by two different hands, the first on ff. 1-7; size, 8½ in. by 5½ in.

2245

A defective copy of the same.

This copy is in a hopeless confusion; there are frequent lacunas, and the leaves are mixed together in such a way that it is impossible to find out their proper order.

Maḳâlah I, on fol. 1^b; II, on fol. 31^a; III is not found at all.

Beginning as usual.

No. 1343, ff. 37, ll. 16; Nasta'lik; size, 7¾ in. by 3¾ in.

2246

Risâlah dar ma'rifat-i-taḳwim (رساله در معرفت تقويم).

A treatise on the computation or construction of almanacks, by the same Nizâm-aldin 'Abd-al'ali bin Muḥammad al-Barjandî (or Birjindî), who wrote the Sharh-i-Zij-i-jadid-i-Sultâni (see above, No. 2237); it is divided into twenty bâbs and was compiled A. H. 883, in the month of Jumâdâ-alawwal=A. D. 1478, August. According to the Munich copy, J. Aumer, p. 138, No. 5, the title of this treatise would be حل تقويم (but this is probably due to a confusion with Muḥammad bin Fârisî's treatise of similar name and contents, see

further below, Nos. 2248 and 2249); the Bodleian copies, Nos. 1539 and 1540 of the Bodleian Cat., style it مختصر در معرفت تقويم; comp. on Barjandî (or Birjindî) and his various works, especially Rieu ii. p. 453^b, where the present treatise is mentioned too; another tract on the distance and sizes of planets quoted there is no doubt identical with the رساله هيئت, described in No. 1541 of the Bodleian Cat.

Beginning: بسم الله الرحمن الرحيم وبتوفيقك نعتصم يا كريم، اما بعد اين مختصر يست در معرفت تقويم نام مشتمل بر بيست باب باب اول در معرفت حساب جعل الخ

Dated the 12th of Rabi'-alawwal, A. H. 1106 (A. D. 1694, Oct. 31). It was lithographed A. H. 1276 at Tabriz (?).

No. 1780, ff. 102^b-114^a, ll. 20; large and distinct Nasta'lik; marginal glosses; size, 12¾ in. by 7¼ in.

2247

Nuskah dar 'ilm-i-hai'at (نسخه در علم هيئت).

A Persian commentary on the preceding treatise, as the contents seem to indicate, by Muzaffar the astronomer, who lived in the reign of Shâh 'Abbâs I (A. H. 996-1038=A. D. 1588-1629), to whom this work is dedicated.

Beginning: حمد و ثنای بی ریب و ریا قدری را سزاست که کلك صنعت او اوراق الخ

The date of the copy is the same as that of the preceding one.

No. 1780, ff. 1-101, ll. 20; large and distinct Nasta'lik; size, 12¾ in. by 7¼ in.

2248

Muntakhab-i-hall-i-taḳwim (منتخب حل تقويم).

Extract from another treatise on the construction of almanacks, styled حل تقويم, by Abû-alḥusain (in the following copy Abû-alkhair) Muḥammad bin Fârisî, in a muḥaddimah, one maḳâlah, and a khâtimah.

Beginning: بعد از حمد و ثنا و صلوة و دعا مخفي: نيست که اين رساله انتخابيست از حل تقويم که فقير غنى ابو الحسين محمد بن فارسي در سابق زمان تحرير نموده جهت آنکه فصول و ابواب قدیم الخ

Another copy of the same extract is noticed in J. Aumer, p. 138, No. 7.

No date.

No. 666, ff. 59, ll. 12; Naskhî; size, 8½ in. by 4¾ in.

2249

Another copy of the same.

The author of the treatise is called here Abû-alkhair Muḥammad bin Fârisî.

Beginning: بعد از حمد خدا و ثنا و صلوات و دعا الخ

Dated the 12th of Rabi'-alawwal, A. H. 1106 (A. D. 1694, Oct. 31), see Nos. 2246 and 2247 above.

No. 1780, ff. 114^b-130, ll. 20; large and distinct Nasta'lik; size, 12¾ in. by 7¼ in.

2250

Risâla-i-takwim (رساله تقویم).

A third, very short, treatise on the same subject, styled رساله تقویم (in the colophon and at the top of fol. 1^b) or مختصر در معرفت تقویم (on fol. 1^b, l. 2), by Muḥammad Sirâj.

Beginning: بعد سپاس بی قیاس خداوندی را عز و جل و درود بر رسول او الخ

It is divided into three k̄isms, viz.:

1. در برج و کواکب, on fol. 1^b.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2^b.
3. در معرفت آنچه در باقی اوراق تقاویم بنویسد (در بنویسند), on fol. 5^a.

Dated the 13th of Ramadân, A. H. 1019 (1 . 11) = A. D. 1610, Nov. 29.

No. 2065, ff. 5, ll. 17-19; Nasta'liq; size, 9½ in. by 4½ in.

2251

Tarjuma-i-Khulâṣat-alḥisâb (ترجمه خلاصه الحساب).

A Persian paraphrase of and commentary on Bahâ-aldin Muḥammad bin Ḥusain 'Âmilî's (died A. H. 1030 = A. D. 1621) famous Arabic work on arithmetic, styled خلاصه الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220^b sq.; Arabic Cat. of the British Museum, p. 622^b; Cat. des MSS. et Xyl., p. 230; J. Aumer, p. 138, No. 6; H. Khalfa iii. p. 168, etc.; on the author, Bahâ-aldin 'Âmilî, with the takhalluṣ Bahâ'i, Nos. 1517-1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح الفلاح, given in the Safinah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح, a collection of prayers, which was translated into Persian by Jamâl-aldin Muḥammad bin Ḥusain Khwânsâri, who died A. H. 1125 = A. D. 1713, see Rieu, Supplement, pp. 4^b and 254^a; the مشرق العین and مشرق الشمس quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشمس, see G. Flügel iii. p. 510, l. 4; the تشریح الافلاك, on astronomy, with a Persian commentary under the title of تقریح الادراك, by Sadr-aldin Muhammad ibn al-Şâdiḳ alḥusainî, is noticed in Loth, Arabic Cat., p. 298^b; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the كجكول or ككجكول, see Loth, Arabic Cat., p. 241^a sq., and G. Flügel i. p. 409 sq.; the رساله اصطربال, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقى, التهذيب, الزبدة فى الاصول, الحبل المتين, الصراط المستقيم, فى النحو, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note 1; two Arabic letters to Mirzâ Ibrâhîm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on كافية,

see Loth, Arabic Cat., p. 298^a, No. V. The present work contains:

An index, on ff. 1^a and 1^b, beginning: رب يسرو وتم بالخير خلاصة الحساب مرتب است بريك مقدمه و ده باب، و خاتمه مقدمه در بيان ماهيت علم حساب و موضع او الخ

The Arabic text with Persian paraphrase and exposition, in a mukaddimah, ten bâbs, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, حمدى كه هيچ عددى احصاى آن نكند و : 2^a و شكري كه هيچ محاسبى بمنتهاى او نرسد مر واجب الوجودى راست كه ذات احديتش الخ

Mukaddimah, on fol. 2^b, last line.

Bâb I (در بيان حساب, فى حساب الصحاح), Persian: در بيان حساب (عدد صحيح), in six faṣls, on fol. 10^a.

Bâb II (در بيان حساب, فى حساب الكسور), Persian: در بيان حساب (كسور), in three mukaddimas and six faṣls, on fol. 45^a.

Bâb III (در استخراج المجهولات), Persian: فى استخراج المجهولات (عدد مجهولات), on fol. 61^b.

Bâb IV (فى استخراج المجهولات بحسب الخطائين), on fol. 65^a.

Bâb V (فى استخراج المجهولات بالعمل بالعكس), on fol. 67^b.

Bâb VI (فى المساحة), in a mukaddimah and three faṣls, on fol. 69^a.

Bâb VII (read فيما تليع (يتبع) المساجات (المساحة)), in three faṣls, on fol. 84^b.

Bâb VIII (فى استخراج المجهولات بطريق الجبر والمقابلة), in two faṣls, on fol. 90^b.

Bâb IX (فى قواعد الشريفة (!) و فوائد لطيفة), in twelve k̄'idas, on fol. 106^b.

Bâb X (فى مسائل متفرقة بطرق مختلفة), on fol. 111^b. Khâtimah, on fol. 129^a.

This copy was made by order of Khwâjah Muḥammad Maḥfûzkhân for the perusal of Nawwâh 'Abd-al-wahâbkhân Bahâdur, by Muḥammad Ghiyâth-aldin, an inhabitant of Żuhârâbâd in the district of Ghâzipûr, an appendage of the Şûbah of Allâhâbâd, and finished by him in Arcot (اركات) the 27th of Rajab, A. H. 1107 (A. D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâṣat-alḥisâb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A. H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are—among others—'Ismat-allâh's خلاصه الحساب (A. H. 1086), printed at Calcutta, 1829; Lutf-allâh's, Hâjî Husain Yazdî's, and Shams-aldin 'Alî Ḥusainî Khalkhâlî's, see O. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1-8, ll. 9); Nasta'liq, by two different hands, a large one on ff. 1-8, a smaller one on ff. 9-132; the Arabic text in Naskhi; size, 8½ in. by 4½ in.

2252

Fa'id-alwahháb fi sharḥ-i-Khuláṣat-alḥisáb (فيض الوقاب فى شرح خلاصة الحساب).

Part of another Persian paraphrase and explanation of the Khuláṣat-alḥisáb, together with the Arabic text, made by Nizám-aldin Aḥmad bin Muḥammad 'Abdalláh alshahid (see ff. 2^a, ll. 4-5; 2^b, ll. 2 and 7) at the request of 'Abd-alwahhábkhán (probably the same for whose perusal the preceding copy was written, A. H. 1107=A. D. 1696). This copy contains only the *muḥaddimah*, on fol. 9^a, and the first two bábs of the original, on ff. 14^b and 54^b. With the heading of the third báb, فى استخراج المجهولات, on fol. 82^a, this copy breaks off.

Beginning: ثنا و حمد بحدّ كه اقسام و انواع عدد از ادای الخ

No. 684, ff. 82, ll. 14; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2253

Muntakhab-i-Khuláṣat-alḥisáb (منتخب خلاصة الحساب).

An abridged Persian translation of the same Khuláṣat-alḥisáb, made at the request of Mir Sayyid Muḥammad Sa'id ibn Mir Muḥammad Yaḥyá, by Luṭf-alláh Muhandis (the astronomer), the son of Ustád Aḥmad Mîmâr Lâhûri (the architect of Lâhûr), A. H. 1092 (A. D. 1681, the chronogram being contained in the word منتخب), see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451^a.

Beginning: الحمد لله رب العالمين . . . اما بعد ميگويد فقير لطف الله مهندس ابن استاد احمد معمار لاهوري غفر الله له الخ

No date.

No. 1711, ff. 40, ll. 15; Nasta'liq; size, 8 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: Risâla-i-sifaṣl dar 'ilm-i-nujûm (رساله سى فصل در علم نجوم), in thirty faṣls, defective at the beginning, on fol. 1^a. It is alleged to be by Khwâjah Naṣir-aldin Tûsi (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known *فصل رساله سى فصل* astronomical or astrological work of this title and with the same subdivision into thirty faṣls is known as having been written by the author in question. Dated the 8th of Jumâdâ-alawwal, A. H. 1004 (A. D. 1596, Jan. 9), by Bahâ-aldin alḥusainî.

2. Risâlah dar ma'rifat-i-Astârlâb (رساله در معرفت اسطرلاب), that is Naṣir-aldin Tûsi's famous treatise on the Astrolabe, known as *باب بیست باب* (or *رساله*), on account of the twenty bábs, into which it is divided; it begins on fol. 34^b with an introduction, setting forth the meaning, etc. of the term Astrolabe *باید دانست*

که اسطرلاب بلغت يونانی ترازوست الخ استلك توفيق الاتمام يا ذا الفضل: 38^b fol. 38^b. و الاكرام، اما بعد اين مختصرست در معرفت اسطرلاب الخ

Dated the 21st of Muḥarram, A. H. 1081 (A. D. 1670, June 10). Other copies of the same are noticed in Bodleian Cat., Nos. 1503-1505; Rieu ii. p. 453^a, and Supplement, p. 111, II; Cat. des MSS. et Xyl., pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat., p. 69 (No. 22, 1); A. F. Mehren, p. 9; comp. also H. Khalfa ii. p. 83, No. 2027.

3. Mukhtaṣar dar ma'rifat-i-takwim (مختصر در معرفت تقويم), that is Naṣir-aldin Tûsi's well-known treatise on the computation of almanacks, known as (or *رساله*) *كتاب* the computation of the thirty faṣls, into which it is divided, and completed A. H. 658 (A. D. 1260). Beginning, on fol. 52^b: الحمد لله رب العالمين . . . اما بعد اين مختصرست در معرفت تقويم مشتمل بر سى فصل الخ

Dated the 3rd of Ṣafar, A. H. 1081 (A. D. 1670, June 22). Other copies of the same are described in Bodleian Cat., Nos. 1511 and 1512; Rieu ii. p. 452^b; G. Flügel ii. p. 490 (i); Cat. Codd. Or. Lugd. Bat., iii. p. 148, etc.; comp. also H. Khalfa iii. p. 642, No. 7352. On an Arabic version of the same, see Arabic Cat. of the Brit. Mus., p. 188. A Persian commentary by Badr-alṭabari is noticed in G. Flügel ii. p. 490 (2); an anonymous one in Rieu, loc. cit.; see also No. 1 in the following copy.

4. Madkhal-i-manzûm dar 'ilm-i-nujûm (مدخل منظوم در علم نجوم), a versified treatise on astrology in mathnawî-baits, on fol. 63^b, beginning:

مرد دانا سخن ادا نکند تا بنام حق ابتدا نکند
An author's name does not appear (it might be Mubârak, comp. H. Khalfa v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801^a, IV, and 811^b, III.

5. Muntakhab-i-Khuláṣat-alḥisáb (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahâ-aldin 'Amili's Arabic work on arithmetic, as in the preceding copy, by Luṭf-alláh Muhandis, here styled simply *منتخب الحساب* or *منتخب الحساب*, on fol. 71^b. Beginning the same as there. Dated the 3rd of Sha'bân, A. H. 1145 (A. D. 1733, Jan. 19), by Abû-alkhair at Akbarâbâd.

6. Some arithmetical tables, on ff. 110^b-116^b.

7. Sirâj-alistikhrâj (سراج الاستخراج), an astronomical treatise by Farid, the astronomer of Dihli, that is Mullâ Farid-aldin Mas'ûd bin Hâfiz Ibrâhim, the author of the astronomical tables of Shâhjahân, styled *زيج محمد مبدعى را سزد كه* (see Rieu ii. p. 459 sq.; and iii. p. 1088^a), on fol. 118^b. It is divided into a *muḥaddimah*, nine bábs, and a *khâtimah*, and begins: *محمد مبدعى را سزد كه مهندس قدرت كامله اش در ارقام درجات مخلوقات دقيقه الخ*. Farid-aldin compiled this treatise A. H. 1006 (A. D. 1597, 1598), and died A. H. 1039 (A. D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabi'-alawwal, A. H. 1169 (A. D. 1755, Dec. 26).

8. Risâlah dar 'ilm-i-hisâb (رساله در علم حساب), 'Ali bin Muḥammad Kūshji's famous treatise on arithmetic, on fol. 150^b, see above, Nos. 2242-2245. Beginning as usual. Dated in Rabi'-alâkhar, A. H. 1169 (A. D. 1756, Jan.), at Akbarâbâd; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17-23, written by many different hands in Naskhī, Nasta'liq, and even Shikasta; size, 8½ in. by 5¾ in.

2255

Two astronomical treatises.

1. Ff. 1-99^b: a defective copy of a commentary on Naṣir-al-din Ṭūsī's مختصر در معرفت تقویم or کتاب سی فصل, see No. 3 in the preceding copy. It seems to be styled Ḥall-alkawīm dar 'ilm-i-nujūm (حلّ التّقویم در علم نجوم), and begins abruptly thus: اجتماع کواکب: (علم نجوم بازل حمل و میزان که سبب توسط زمین باشد الخ). The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhū-alka'dah, A. H. 878 (A. D. 1474, March-April).

2. Ff. 102^b-140^b: Miftâḥ-i-bīst bâb (مفتاح بیست باب), the same commentary on Naṣir-al-din Ṭūsī's treatise on the Astrolabe in twenty bâbs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1506, by an anonymous author, beginning: حمد بی حدّ و ثنای بی عدد واجب الوجودی را که ذهن انسان و عقل ایشانرا قوت داد الخ. The Bodleian copy is dated A. H. 856 (A. D. 1452), which may be the author's autograph; the present copy is dated in Muḥarram, A. H. 879 (A. D. 1474, May-June). Two other commentaries are known, one by Nizâm-al-din bin Ḥabib-allâh Husaini, composed A. H. 873 (A. D. 1468, 1469), mentioned by H. Khalfa, the other by 'Abd-al'ali bin Muḥammad bin Ḥusain al-Barjandi or Birjindi (see above, No. 2237 sq.), completed A. H. 890 (A. D. 1485), see Rieu ii. p. 453^b, and Supplement, p. 111, No. V.

No. 965, ff. 1-140, ll. 21; small Naskhī; size, 6¾ in. by 3¾ in.

2256

Persian and Arabic tracts on astrology and astronomy. Contents:

1. Risâla-i-Aṣṭarlâb (رساله اسطرلاب), or Mukhtaṣar dar ṣan'at-i-Aṣṭarlâb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Naṣir-al-din Ṭūsī's باب بیست باب, which is very likely due to Khidrshâh Efendi, comp. Cat. des MSS. et Xyl., No. 317, 3. Beginning, on fol. 1^b: اما بعد این مختصریست در صنعت اسطرلاب شمالی و جنوبی مشتمل بر بیست باب باب اول در مقدمات صناعیه که معرفت آن در صنعت اسطرلاب ضروریست،

چون خواهند که خطی تمنیف کنند الخ. Dated middle of Jumâdâ-alawwal, A. H. 1056, collated the 23rd of the same month (=A. D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9-12.

3. Risâlah dar 'ilm-i-ḥikmat (رساله در علم حکمت), a compendium of the elements of astronomy by Abū-ḥasan Kūshyâr bin Layyân aljabali. This treatise is identical with the مجمل الاصول of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in Persian, the present little work is in Arabic. Beginning, on fol. 13^b: الحمد لله رب العالمین اما بعد الکیا لللیل ابو الحسن کوشیار بن لیان الخ.

It is divided into the same four maḳâlas as the Persian version, viz.:

I. فی المدخل و الاصول, on fol. 13^b, in twenty-two bâbs.

II. فی الحکم علی امور العالم, on fol. 17^b, in twelve bâbs.

III. فی الحکم علی الموالیید و تحویل سنینها, on fol. 22^b, in twenty-one bâbs.

IV. (فی جمل الاختیارات: on fol. 13^b: فی عمل الاختیارات), on fol. 28^a, in three bâbs.

Dated the 18th of Shawwâl, A. H. 1061 (A. D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No. 1514, ff. 29; written by different hands, partly in Nasta'liq, partly in Naskhī; size, 13¼ in. by 7¾ in.

2257

Lubâb dar dānistān-i-Aṣṭarlâb (لباب در دانستن اصطرلاب).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: اما بعد این رساله ایست مستوی بلباب در دانستن اصطرلاب الخ.

The first chapter opens thus: باب اول در القاب، علاقه آنست که اصطرلاب را بدان بیابوزند بعضی از حریر کنند الخ.

The second begins, on fol. 212^b: باب دوم در گرفتن ارتفاع شمس و کواکب، چون خواهی که ارتفاع الخ.

The last (fortieth) chapter begins, on fol. 244^b: باب چهلم در معرفت طالع سال در خط استواء یا در بلادیکه صفحه عرض آنها در اصطرلاب موجود بود الخ. No date.

No. 1873, ff. 208-249^b, ll. 15; Nasta'liq; size, 8¾ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author's name appears anywhere.

It begins abruptly: بر بالای این اجزاء و عنکبوت و این را شبکه نیز خوانند صفحه ایست مشبکه محزوقه که در میان الخ.

It is divided into the following twenty short chapters and a khâtimah:

1. در دانستن ارتفاع آفتاب و کواکب, on fol. 255^a.

2. در معرفت ظلّ از ارتفاع و ارتفاع از ظلّ, on fol. 256^a.
 3. در دانستن طالع از ارتفاع آفتاب یا کواکب, on fol. 256^b.
 4. در معرفت ساعات ماضیه از روز یا از شب, on fol. 257^b.
 5. در معرفت قوس النهار و قوس اللیل, on fol. 258^b.
 6. در معرفت ساعات از طالع و طالع از ساعات, on fol. 259^b.
 7. در معرفت طالع تحویل سال, on fol. 260^b.
 8. در تسویه البیوت, on fol. 261^b.
 9. در معرفت آنچه گذشته باشد از ساعات روز, on fol. 262^b.
 10. در معرفت طلوع کواکب بدرج آفتاب, on fol. 263^a.
 11. در معرفت مطالع بروج در خطّ استواء, on fol. 263^b.
 12. در معرفت اجزاء بروج از مطالع, on fol. 266^a.
 13. در معرفت میل آفتاب, on fol. 266^b.
 14. در معرفت عرض بلد و طولش, on fol. 267^a.
 15. در معرفت خطّ نصف النهار و سمت قبله, on fol. 269^a.
 16. در معرفت وقت نماز ظهر و عصر, on fol. 270^a.
 17. در دانستن طلوع صبح روز بروز, on fol. 270^b.
 18. در دانستن عرض شهری یا مساحتی بر زمین که باشد مانعی میان مساحت او و میان ماسح حائل باشد, on fol. 271^a.
 19. در معرفت عمق بئر, on fol. 271^b.
 20. در معرفت طول مناره یا دیواری یا عمود کوهی, on fol. 272^b.
- در امتحان اسطرلاب از خطوط و دوائر و اعضاؤه :
Khâtimah : و اعضا اسطرلاب, on fol. 273^b, last line.
No date.
No. 1873, ff. 251^b-277, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2259

Badâ'i-i-funûn (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the *Lilâwatî* (see above, Nos. 1998-2000), as a kind of commentary to that work, by Dharma Narāyan ibn Kalyānmal Kāyath (دهرم نراین ابن کلیانمل قوم کایته), A.H. 1074 (A.D. 1663, 1664), and dedicated to the emperor 'Ālamgir. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth *bâb*, whereas according to the index on fol. 170^b it was to contain nine *bâbs*. The headings of the first four *bâbs* are :

- باب اوّل در حسابهای آسان, on fol. 170^b.
باب دویم در باب دانستن طریق دستور که در زمانه (؟) کار می آیند, on fol. 174^b.
باب سیوم که آسان حسابهای مشکل مینماید, on fol. 194^b.

باب چهارم در علم سیاق, on fol. 195^b.

No. 2420, ff. 169-199, ll. 13; Shikasta; size, 8 $\frac{1}{2}$ in. by 5 $\frac{7}{8}$ in.

IND. OFF.

2260

Tarjuma-i-tahrir-i-Uk̄lidus (ترجمه تحریر اقلیدس).

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Naşir-aldin Tûsi (see fol. 2^a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allâhkhân bin Luţf-allâh, the astronomer (see No. 2253 above), in Muḥammadshâh's reign, A.H. 1144 (see fol. 1^b, ll. 3 and last) = A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth, Arabic Cat., p. 214^b sq.; J. C. Gartz, De interpretibus et explanatoribus Euclidis arabicis, Halae, 1823; Naşir-aldin's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen makâlas, with altogether 478 (not 468) figures.

Makâlah I, on fol. 2^a, with forty-eight figures; II, on fol. 48^b, with fourteen figures; III, on fol. 59^b, with thirty-six figures; IV, on fol. 83^a, with sixteen figures; V, on fol. 93^b, with twenty-five figures; VI, on fol. 105^b, with thirty-three figures; VII, on fol. 125^a, with thirty-nine figures; VIII, on fol. 136^b, with twenty-seven figures; IX, on fol. 146^a, with thirty-eight figures; X, on fol. 160^b, with 109 figures; XI, on fol. 227^b, with forty-one figures; XII, on fol. 254^a, with fifteen figures; XIII, on fol. 278^a, with twenty-one figures; XIV, on fol. 301^a, with ten figures; XV, on fol. 309^a, with six figures.

Beginning: شکر است مر خدائی را که ازوست ابتدا : بسوی اوست انتها و بدست اوست اختیار همه چیزها الخ

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Rājah Nandārām Pandit.

No. 1791, ff. 311, ll. 17; Nasta'liq; illuminated frontispiece; the first two pages splendidly adorned; size, 11 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2261

Khazānat-al'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kānhji (کانجی), at 'Azimâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning: حمدی چو مراتب عدد بیحدّ وعدّ آن واحدا سزد که نیست واحد بعدد الخ

It is dedicated to Mr. Francis هاکنس (Hawkins?), and divided into a *muḥaddimah*, ten *bâbs*, and a *khâtimah*. The English explanations and translations are written both in English and Persian characters, for instance, علم منطق = logic, لاجیک; جوهر = substance, سُبُوس تَسْبِيس, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.

علم هندسه geometry.

علم هیئت astronomy.

علم حساب	arithmetic.	قطعة متشابهة	similar segment.
علم مرآيا	optics.	مخروط	cone.
كيف	quality.	اسطوانة	cylinder.
آين	situation.	كرة	globe or sphere.
متى	duration.	نصف كرة	semisphere.
اضافة	relation.	قطب كرة	pole.
ملك	habit.	مماس	touch.
فعل	action.	جسم	solid.
انفعال	passion.	زاوية مجسمة	solid angle.
كم	quantity.	مخّور	axis.
فرد	odd.	مخروط قائم الزاوية	right-angled cone.
زوج	even.	مخروط منفرجة الزاوية	obtuse-angled cone.
جمع	addition.	مكعب	cube.
تفريق	subtraction.	ذو اربعة قواعد مثلثات	tetrahedron.
ضرب	multiplication.	ذو ثمانية قواعد مثلثات	octahedron.
مضروب	multiplicand.	ذو اثني عشر قواعد مخمسات	dodecahedron.
مضروب فيه	multiplier.	ذو عشرين قواعد مثلثات	icosahedron.
حاصل ضرب	product.	ذو ستة قواعد اربعة اضلاع	parallelepipedon.
قسمت	division.	منشور	triangular prism.
مقسوم	dividend.	طرف	extremities.
مقسوم عليه	divisor.	خط مستقيم	straight line.
خارج قسمت	quotient.	خط مستدير	circular line.
استخراج جذر و مجذور	evolution of the square root.	خط منحنى	curved line.
استخراج ضلع اول مضلعات	evolution in general.	ضلع	side.
كسور	fraction.	قطر	diameter.
اربعة متناسبة مستوية	direct proportion.	ارتفاع	altitude.
قلب النسبة	inverse proportion.	سطح	superficies.
ابدال النسبة	alternate proportion.	سطح مستوي	plane superficies.
تركيب النسبة	compound proportion.	سطح مستدير	circular superficies.
فصل النسبة	divided proportion.	خط متوازي	parallel line.
تفريق النسبة		سطح متوازي	parallelogram.
نسبة مع التركيب والتفريق	mixed proportion.	زاوية مستطحة	rectilinear angle.
نسبة مضروبة	by multiplication proportion.	زاوية مستقيم الخطين	plane rectilinear angle.
نسبة منقسمة	by division proportion.	زاوية قائمة	right angle.
مستطيل	oblong.	زاوية منفرجة	obtuse angle.
شبهة بالمعّين	rhomboid.	زاوية حادة	acute angle.
منحرف	trapezium.	مستقيم الاضلاع	rectilinear figure.
كثير الاضلاع	multilateral figure or polygon.	مثلث	trilateral figure or triangle.
مخمس	pentagon equilateral and equiangular.	مثلث متساوي الاضلاع	threesided or equilateral triangle.
مسدس	hexagon equilateral.	مثلث مختلف الاضلاع	scalene triangle.
مستبع	heptagon equilateral.	مثلث قائمة الزاوية	right-angled triangle.
مثمّن	octagon equilateral.	مثلث منفرجة الزاوية	obtuse-angled triangle.
دائرة	circle.	ذو اربعة اضلاع	quadrilateral figure.
مركز	centre.	مربع	square.
محيط دائرة	circumference.	معيّن	rhombus.
نصف قطر	semidiameter.	نسبة عددية	arithmetical proportion.
جزء حصة	segment.	نسبة هندسية	geometrical proportion, etc.
قوس	segment of circumference.		
قطعة دائرة	segment of circle.		
نصف دائرة	semicircle.		
قطاع دائرة	sector of a circle.		

Ff. 207-218 contain a very detailed index of the whole work.

This copy was made by Shâdi La'l ibn Faḥ Singh of Shâhjahânâbâd at the request of the author himself, shortly after the work's completion, A. H. 1230 (A. D. 1815), at 'Azimâbâd.

No. 3135, ff. 218, ll. 19; Nasta'lik; size, 12½ in. by 9 in.

2262

Naqom 'Abdallâh ibn Ḥasan 'Alî (نقوم عبد الله ابن حسنعلی).

A calendar with many astronomical and chronological tables, compiled A. H. 1182 (A. D. 1768, 1769), by 'Abdallâh ibn Ḥasan 'Alî, who dedicated it to Nawwâb Şamsâm-aldaulah Bahâdur Hizabrijang Miyân Ghulâm-shâhkhân.

It begins: حمد و ثنای بی منتها قدیمی را رواست که مصور قدرت بالغة او بقلم تصویر الخ.

On fol. 2^a, l. 17, there is a reference to the زیج جدید (see above, Nos. 2233-2236), the revised edition of Ulughbeg's tables (see above, Nos. 2233-2236).

No. 436, ff. 28, ll. 20; Nasta'lik; size, 9½ in. by 8 in.

2263

A Persian almanack for A. H. 1198 (not 1158, as by a foolish mistake is written at the top of fol. 1^a and printed on the back of the binding) = A. D. 1784.

Beginning: چون تحویل آفتاب عالمتاب شب شنبه بیست و هفتم شهر ربیع الثانی سنه 1198 هجری الخ.

It was received, according to a remark on fol. 14^b, from 'his Majesty Shah Alum, March 9. 84' (1784). Purchased from the executors of the Marquess of Hastings.

No. 3136, ff. 14 (containing twenty-five tables); Nasta'lik; size, 11¼ in. by 7¼ in.

2264

Fâlnâma-i-Ja'far Şâdik (فالنامه جعفر صادق).

The fâlnâma, ascribed to the famous Imâm Ja'far Şâdik, containing the answers which certain verses of the Kûrân give to questions of various kinds.

Beginning: اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (Sûrah 48, 1) ای خداوند فال الخ.

On fâlnâmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sächs. Gesellschaft der Wissenschaften,' xiii. (1861), p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 800^b, No. 1.

No. 3240, ff. 1-20, ll. 13; careless Nasta'lik; the initial words supplied by another hand on fol. 1^b; size, 8½ in. by 5¼ in.

2265

A short fragment of another fâlnâma, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بگو انشاء الله والله اعلم
بالصواب [کشتی نوح] بفالت کشتی نوح است و بنگر
دیباپی دولت و اقبال و زیور الخ.

No. 2420, ff. 88^a-93^b, ll. 12; Naskhi; size, 8½ in. by 5½ in.

2266

Kawâ'id-alhidâyat (قواعد الهدایات).

A large and detailed work on geomancy (on fol. 1^a, styled therefore هدایت الرمل), compiled on the basis of fifty other works by Hidâyat-allâh, A. H. 1001 (A. D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5^a, l. 6; 6^a, l. 9, and last line; and 6^b, l. 7). In the preface he mentions besides other books on the same subject the ریاض الطالبین, by Auḥad-al-din 'Abdallâh, usually called 'Abdallâh Auliyâ, the کتاب تسخیر, by Kâḏi 'Abd-alrahmân Jinni (جنتی), the مصباح الكنوز, by the same, etc. This book is divided into a muḥaddimah and four Jihats (جهت), viz.:

مقدمه منقسم بر چهار فصل فصل اول در شرائط رمل, on fol. 13^b.

فصل دوم در قاعدة ریختن نقطه, on fol. 15^b.

فصل سوم در عمل بیوت رمل و تولد اشکال, on fol. 18^a.
فصل چهارم در اصل احکام و جدول همه مراتب, on fol. 22^a.

جهت اول در قاعدة سکن که شمال الرمل گفته ایم, on fol. 27^a.

جهت دوم در قواعد شجره و ابداع و سائر اولیاء که آنرا, on fol. 56^b.
جهت سوم بدائرة بزح (?) بزح که آنرا مغرب الرمل, on fol. 108^b.

جهت چهارم در قواعد دایره اصح که آنرا جنوب الرمل, on fol. 135^b.

شکر و سپاس حمد ببقیاس مر صانعی را: Beginning: که نقاش قدرت او و سرکار تصویر و بقلم تقدیر صفحات افلاک را الخ.

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'lik; size, 8½ in. by 5½ in.

2267

Anwâr-alraml (انوار الرمل).

Another elaborate work on geomancy, with many tables, compiled by Hâni Shirwâni (see author's name and title on ff. 1^b, l. 9, and 2^a, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it خلاصه. The present work is divided into a muḥaddimah, two makâlas, and a khâtimah, and begins: وَفَعَلَ اللهُ تَعَالَى عَلَيَّ: طلبه و اوصلك الى معرفته الخ.

Muḥaddimah, on fol. 2^b, in three fâ'idās, (1) باندۀ اول

فائدهٔ دویم در بیان (2) ; در بیان ماهیت علم رمل الخ
فائدهٔ سیوم در تحصیل اشکال (3) ; موضوع این علم

در احکام, on fol. 7^a, in twenty-one fašls, (the theoretical part of geomancy).

Second maḳālah, on fol. 51^a, in twelve fašls, (the practical part of geomancy).

Khâtimah, on fol. 101^a, در مسائل متفرقه.

This work ends on fol. 122^b and is dated A. H. 1182 (A. D. 1768, 1769). Attached to it, on ff. 123-140, is a shorter anonymous treatise on the same subject, beginning: از قول حضرت امام حسین فقال الخ.

Ff. 40^b, 80^b, and the greater part of ff. 40^a and 92^b are left blank.

No. 817, ff. 140, ll. 15-24; written by different hands in Shikasta and sometimes in Nasta'liq; size, 8½ in. by 4½ in.

2268

Surkhâb-alraml (سرخاب الرمل).

A third detailed work on geomancy, by an anonymous author, with many tables and other figures.

Beginning: حمد اکمل و شکر اجمل بعدد ذرات رمل لائق فردیست که اشیارا ازواج آفریده قوله تعالی الخ.

This work is based on forty years' experience, see fol. 2^b, l. 2. Ff. 102-104 and a large portion of fol. 101^b are entirely left blank.

No date.

No. 719, ff. 168, ll. 13; Nasta'liq; size, 8¾ in. by 6 in.

2269

Tanjim (تنجیم).

A treatise on Indian astrology and magic craft, by an anonymous author; there is no special title or date appearing anywhere.

Beginning: حمد و ثنا مر خداوند و آفریده‌گار را شکر و سپاس خالق لیل و نهار را الخ.

The whole copy is in a very precarious state, greatly damaged by worms throughout.

No. 502, ff. 91, ll. 15; Naskhi; size, 7¾ in. by 5 in.

2270

Burhân-alkifâyat (برهان الکفایة).

A detailed and extensive work on the mysterious influence and effect of the stars on human destiny, compiled by 'Ali bin Muḥammad alsharif albakri.

Beginning: الحمد لله الذى خلق الخلق على غير مثال بعتره الخ.

Whether this work is identical with the کتاب برهان الکفایة, quoted in W. Pertsch, Berlin Cat., p. 364, l. 1, as one of the authorities of the احکام الاعوام, seems doubtful; but if so, it would be one of the oldest Persian works on astrological matters extant, belonging to the seventh century of the Hijrah. The arrangement of the subdivisions is somewhat confused; bâbs, fašls,

wajhs, etc. appear indiscriminately; but the following fourteen bâbs are the most conspicuous and distinct sections:

1. A preliminary bâb (without special heading), in thirteen fašls, on fol. 2^a; the first fašl deals with the

معرفت نگریستن اندر مسئله که درست آید الخ.

2. باب در بیرون آوردن خبیّی, on fol. 12^b.

3. باب مفاتیح القضا, on fol. 19^a, in twenty-five fašls, including the chapter: البرج الطالع وفيه من المسائل, on fol. 30^b.

4. البرج الثانی من الطالع, on fol. 44^a, in eleven fašls.

5. البرج الثالث من المطالع وما فيه الخ, in eight fašls.

6. البرج الرابع من الطالع الخ, on fol. 56^a, in sixteen fašls.

7. البرج الخامس من المطالع, on fol. 67^b, in fifteen fašls.

8. البرج السادس من المطالع, on fol. 75^a, in twenty-seven fašls.

9. البرج السابع من المطالع, on fol. 90^a, in ninety-five fašls.

10. البرج الثامن من الطالع, on fol. 137^a, in nine fašls.

11. البرج التاسع من الطالع, on fol. 142^b, in twenty-seven fašls.

12. البرج العاشر من الطالع, on fol. 155^b, in twenty-three fašls.

13. البرج الحادى عشر من الطالع, on fol. 177^a, in eight fašls.

14. البرج الثانى عشر من الطالع, on fol. 183^a, in fourteen fašls.

This copy is dated A. H. 1089 (A. D. 1678). Between ff. 21 and 22 there is inserted a fragment of another treatise on similar topics, styled Miftâh-alnujûm (مفتاح التنجيم), in nine bâbs, the first of which is headed (در بیان کواکب بروج, etc. In the middle of the fifth bâb there is a fragment, consisting of eight leaves, ll. 17-18, written in careless Nasta'liq (size, 9¾ in. by 6 in.), breaks off.

No. 1281, ff. 193, ll. 21; Naskhi; illuminated frontispiece; size, 10½ in. by 6¾ in.

2271

Miftâh-alda'awât (مفتاح الدعوات).

A very defective copy of Wajih-al-din's 'Key of invocations and conjurations,' a book dealing with all kinds of hidden sciences, magic art, exorcisms, interpretation of dreams, fortune-telling, etc., commenced by the author the 15th of Rajab, A. H. 1006 (see fol. 2^a)= A. D. 1598, Febr. 21. This copy is imperfect in the beginning, middle, and end; part of the preface is missing.

The mukaddimah (در بیان آغاز علم دعوت و نام نهادن او) is found on fol. 2^b; the first maḳālah (دعوت کلی و جزوی الخ) begins on fol. 3^a, and breaks off

on fol. 5^b; the *second maḳālah* (ذكار) در بیان اشغال و اذکار) is entirely missing; the *third maḳālah* (در تعبیر خواب و علم قیافه و غیره و علم طب) begins abruptly on fol. 6^a and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunas are found after ff. 93 and 109; the *khātimah* (در علاج شتی و علم هندسی و بعضی فوائد) (از هر جنس الخ) is again entirely wanting.

No. 1008, ff. 170, ll. 17; Nasta'liq; size, 9¼ in. by 5¼ in.

2272

Ḍiyā-al'uyūn (ضیاء العیون).

A treatise on the magic power and influence of certain passages and letters in the Qurān, as well as on the mystic peculiarities of Muḥammad's seal of prophetic mission (مُهر نبوت), by Abū-almafākhīr Nizām-al-dīn Muḥammad Hādī alḥusainī alṣawafī, styled Shāh Mirzā, with the epithet of Mirzā Mahdikhān Ṣafawī (see fol. 1^b). The title appears on fol. 1^b, l. 1, and fol. 2^a, l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Ḥaidarābād, A. H. 1114 (A. D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a fātiḥah and two manẓars:

فاتیحة در بیان صورۀ مُهر نبوت سید انبیاء و سرور اصفیاء
محمّد مصطفی الخ
on fol. 2^a.

منظر اوّل در تکسیرات بعضی از سور و آیات قرآن مجید
و فرقان حمید و اشکال مکتومه و نقوش معظمه الخ
on fol. 6^a.

منظر دوم در نقش معظمی که در تمام ایّام هفته باید
دید و مرتعات ذو الکتابه که هر روز از ایّام هفته مرتب
مخصوص آنروز را منظور نظر ساخته الخ
on fol. 31^a.

بعد از حمد بجمعه و صلوات ببعده چنین
گوید احقر بندگان درگاه احدی و افقر نیازمندان بارگاه
صمدی الخ

College of Fort William, 1825.

No. 2161, ff. 33, ll. 16-21; large Nasta'liq; size, 9½ in. by 5¾ in.

2273

Dar 'ilm-aljafr (در علم الجفر).

Four short treatises on the peculiar form of fortune-telling, called جفر (i. e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in *Arabic*, the last two in *Persian*, all four anonymous.

1. On ff. 1^b-12^a, beginning: اسمعوا یا ابناء الحکمة

الرّثانیة ما اوصیکم به و اعلموا انّ اصل کلّ شیء الخ

2. On ff. 13^b-16^b, beginning: الحمد لله . . . فهذه
عمل لطيفة رثانیة من حضرة الروحانیة متشبهة بها الخ

3. On ff. 17^b-22^a, beginning: حمد و ثنا بر واجب

الوجودی که بکون (! تکون) و هستی ممکنات نزد وجود
او عدم شده است الخ

4. On ff. 22^b-32^a, beginning: مقدمه در اشاره تحقیق:
عدد در حروف حکما بدانکه عدد عبارتست الخ

No date.

No. 1080, ff. 32, ll. 15 on ff. 1-16, ll. 17-19 on ff. 17-32;
written by two different hands in Nasta'liq, the second of which
is very careless and often approaching Shikasta; size, 7¾ in.
by 4½ in.

2274

Khāfiya-i-jafri-i-jāmi' (خافیة جفر جامع).

Another treatise on the same subject, ascribed, as is usual with these occult sciences, to the Imām Ja'far Ṣādīq; it begins thus: ابتداء کتاب خانیة جفر جامع
و این کتاب محقق است و منسوبست بحضرت امام جعفر
صادق الخ

No date.

No. 1998, ff. 37, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2275

Jawāmi'i-i-Ibn Sirin (جامع ابن سیرین).

One of the oldest Persian works on the interpretation of dreams, in fifty-nine bābs, by Sirāj-al-dīn Muḥammad bin Sirin, comp. Bodleian Cat., No. 1570 (where this book and its probable author are discussed); A. F. Mehren, p. 45, No. 113 (where it is incorrectly styled تعبیر خواب), and Fleischer, Dresden Cat., p. 5, No. 30, and p. 13, No. 92. The title given to this work on the fly-leaf, the back of the binding, and at the top of fol. 1^a, viz. تعبیر نامه سلطانی, is entirely wrong, see No. 2277 below. It is quoted as one of the authorities both in the کامل التّعیر and the تعبیر نامه (see the two immediately following copies). The present copy is defective at the beginning; it opens abruptly thus: . . . یا رسول الله قال الرؤیا الصالحة . . .
یربها الرجل الخ

Ff. 25^b and 26^a do not belong to this work, they are filled by another hand with bits of Rekhta poetry.

Fol. 124^b (the last page) must be inserted between ff. 123^b and 124^a. It concludes on fol. 124^a and is dated by 'Abd-alkarīm bin Naṣīr of Daulatābād, A. H. 897 (so at least the date seems to be; all diacritical points are omitted)=A. D. 1492. Many of the first and last leaves are severely injured and portions torn away.

No. 1360, ff. 124, ll. 13; Naskhī and Shikasta mixed; size, 8 in. by 5¾ in.

2276

Kāmil-alta'bir (کامل التّعیر).

Another standard work on the interpretation of dreams, compiled by Shaikh Abū-alfadl Ḥusain bin Ibrāhīm bin Muḥammad of Tiflis, and dedicated by him

to the Pādishāh of Rūm, Sulṭān Abū-alfath 'Izz-al-din Kīlij Arslan bin Mas'ūd (who reigned A. H. 569-588 = A. D. 1173-1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Ta'bir, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سپاس مرخدا برا که واحد و صمد و قادرست و عالم مالک ذو الجلال و حتی فاطرست و رازق خلق و عالم ضمائرست الخ.

The work is based on the following authorities:

1. کتاب اصول دانیال (Bodleian Cat., No. 1571, 4).

2. کتاب تقسیم جعفر صادق (ib., No. 6).

3. کتاب جوامع محمد بن سیرین (see the preceding copy).

4. کتاب دستور ابراهیم کرمانی (Bodleian Cat., No. 1571, 7).

5. کتاب ارشاد جابر مغربی (ib., No. 8).

6. کتاب تعبیر اسمعیل بن اشعث (ib., No. 9).

7. کنز الرؤیا (ib., No. 10).

8. بیان التّعبیر.

9. کتاب تعبیر جاحظ بن اسحق.

10. کتاب جملة الدلائل و منامات.

11. کتاب مبادی التّعبیر.

12. ایضاح التّعبیر.

13. کتاب کانی الرؤیا, etc.

It is divided into the following sixteen faṣls:

1. در شناختن مزاج خواب, on fol. 4^b.

2. در دانستن قسمتهای خواب, on fol. 5^a.

3. در یاد کردن نفس و روح, on fol. 6^b.

4. در درستی خوابها بعلامتها, on fol. 7^b.

5. در معرفت خواب راست و دروغ, on fol. 8^a.

6. در دانستن تفاوت میان خوابها و تفصیل خواب, on fol. 9^a.

7. در معرفت فرق میان خوابها, on fol. 10^a.

8. در دانستن خواب زجر و فال, on fol. 11^a.

9. در خوانی که فراموش کرده باشد, on fol. 11^b.

10. در گزاردن خواب بقول کرمانی, on fol. 12^b.

11. در معرفت خوابها که از حال بگردد باوقات و اختلاف هیات, on fol. 12^b.

12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14^a.

13. در ادب نگه داشتن سائل و معبر, on fol. 15^a.

14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15^b.

15. در دانستن بعضی از مسائل خواب که تعبیر آن بود مقلوب, on fol. 16^b.

16. در دیدن خدای تبارک و تعالی و فرشتگان و پیغمبران, on fol. 17^a. Attached to this last faṣl is the largest and most important portion of the whole book, an alphabetical list of all the things which can be seen in dreams, with a detailed explanation of their

meaning; this glossary begins with the letter l, on fol. 23^b, and goes down to the end, on fol. 285.

Dated A. H. 934 (A. D. 1527, 1528) by Ibn Abū Ishāq. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhī; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{4}$ in.

2277

Ta'birnāma-i-Sulṭānī (تعبیرنامه سلطانی).

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'birnāma-i-Sulṭānī, by Kāḍi Isma'īl bin Nizām-almulk (compiled A. H. 763 = A. D. 1361-62, comp. H. Khalfā ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانی, on fol. 14^a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two faṣls (each faṣl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nukta of the second faṣl in the Bodleian copy.

Beginning: الحمد لله . . . اما بعد کتابیست در تعبیر نامه که علماء حکما مرتب داشته اند که امر عظیم است و این کتاب بر ده نکته نهاده شد الخ.

No date. College of Fort William, 1825.

No. 2037, ff. 352, ll. 17; large and clear Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 in.

2278

Khawābnāma (خواب نامه).

A treatise on the interpretation of dreams, ascribed to the Imām Ja'far Ṣādiq, in thirty-seven very short bābs, beginning: الحمد لله . . . اما بعد که این کتاب در تفسیر خواب از امام جعفر صادق الخ.

It ends on fol. 211^b; fol. 212 contains the first two pages of a فالنامه, beginning: فالنامه معظم و مکترم اینست بسم الله الرحمن الرحیم روایت میکند امیر المؤمنین علی کرم الله وجهه میفرماید الخ.

No. 3083, ff. 203-212, ll. 14; Naskhī, mixed with Shikasta; size, 7 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

2279

Miscellanies.

1. Ta'birnāma (تعبیرنامه), a treatise on the interpretation of dreams, in mathnawi-baits, with a short preface in prose; the first bait runs thus:

معبر گفت در تعبیر خوش راز
گرت باید شنو تا گویمت راز

2. Risāla-i-ṭibb (رساله طب), a short medical treatise in prose with little edifying stories, on fol. 217^a, beginning: چنین آورده اند در وقت نوشیروان عادل طبیبی بود الخ.

No. 1997, ff. 207-221, ll. 13-15; careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

III. MEDICINE.

2280

Dhakhira-i-Khwārizmshāhi (ذخیره خوارزمشاهی).

The first volume of the 'Treasure of the Khwārizmshāh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldīn Abū Ibrāhīm Isma'īl bin al-Ḥusain (more correctly, according to other copies, bin al-Ḥasan) bin Muḥammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muḥammad) alḥusaini aljurjāni, who entered the service of the first Khwārizmshāh (or rather governor of Khwārizm under the Saljūki Sultān Sanjar), styled here Arslan Takin Yamīn-almulūk wa alsalāṭin Abū-alfath Muḥammad bin Yamīn-almulūk (according to other copies: Yamīn-almulūk or Yamīn-aldin, that is Nūshṭigin) Mu'in, with the honorary epithet Ḳuṭb-aldin (ruled A. H. 491-521 = A. D. 1098-1127), A. H. 504 (A. D. 1110, 1111), and dedicated this work to his sovereign. He died A. H. 531 or 535 (A. D. 1136, 1137, or 1140, 1141), comp. H. Khalfā i. p. 368; iii. pp. 162 and 330; vi. p. 507; Yāqūt's Mu'jam ii. p. 55; Cat. Codd. Or. Lugd. Bat. ii. p. 295; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la médecine Arabe, ii. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat., Nos. 1576-1578, and Rieu ii. pp. 466^b and 467; other copies are noticed in W. Pertsch, Berlin Cat., pp. 574-576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlvii. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitāb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abū-alfadl Muḥammad bin Idris aldaftari, who died A. H. 982 (A. D. 1574, 1575).

The whole work was originally divided into *nine bakhshs* or *kitābs*, but afterwards the author added a *taimmah* or *tenth kitāb* on the *Materia Medica* or simple and compound medicaments, usually styled *کتاب قرایدین*, see Bodleian Cat., loc. cit., where in the first copy, Fraser 200 and 201, the reasons are given, why this last kitāb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2^b, in the beginning of the general index, where immediately after the statement, that it comprises *nine* kitābs only, the full *ten* kitābs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the first *five kitābs*:

I. Definition of medicine and structure of the human body (کتاب اول اندر شناختن حد علم طب و منفعت آن) و شناختن گوهر تن مردم و چگونگی آن و شناختن مادتها و خلطها چهارگانه و مزاجها و احوال عاداتها و تشریح و گفتار آن, in six گفتار, in six قوت هر اندامی, on fol. 3^b.

II. Health and disease of the human body (کتاب دوم)

در یاد کردن انواع و بیان کردن خلطها تن مردم از تندرستی بهر وقت و حال بیماریها از هر جنس و اندر یاد کردن انواع و اعراض و چه چیزی اسباب آن و شناختن گفتار آن, (مادتها و خلطها و مزاجها نه گانه آن, on fol. 81^b.

III. Preservation of health (کتاب سیوم اندر بیان) کردن تدبیر و نگاهداشتن تندرستی و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و سپرغما و بکار داشتن روغنها و تدبیر گفتار آن, (قی کردن و داروهای مسهل خوردن آن, on fol. 163^b.

IV. Diagnosis of diseases, etc. (کتاب چهارم اندر بیان) کردن استخراج مرض یعنی شناختن هر بیماری که آن کدام است و همچنین شناختن نضیح و بخرانها و شناختن گفتار آن, (آنچه حال بیماری چون خواهد بود آن, on fol. 333^b.

V. Fevers and their cure (کتاب پنجم اندر بیان کردن) تب و اقسامها و انواع آن و بیان کردن احوال و اسباب تب و معالجت آن جمله, (و گفتار آن, on fol. 369^b.

Beginning: الحمد لله حمد الشاکرین والصلوة علی سید المرسلین و آله الطیبین الطاهیرین و سلم تسلیما چون تقدیر ایزد تعالی چنان بود که جمع کننده این کتاب بنده دعاگوی خداوند خوارزم شاه اجل عالم آن, No date.

No. 995, ff. 446, ll. 21; inelegant Nasta'liq; small illuminated frontispiece; size, 11 in. by 6½ in.

2281

A fragment of the same *first volume* of the Dhakhira-i-Khwārizmshāhi.

This copy only goes down towards the end of the fifteenth bāb of the fifth Guftār of the *second kitāb*; the *first kitāb* begins on fol. 3^b; the *second* on fol. 60^b. The author's name is given here on fol. 2^a, ll. 2 and 3, in this strange form: Isma'īl bin Aḥmad bin al-Ḥusain bin al-Ḥusaini bin Muḥammad aljurjāni.

No. 131, ff. 96, ll. 26; written by three different hands, the first (on ff. 1-18^a, l. 5) in Naskhi; the second (on ff. 18^a, l. 5-24^b, last line), and the third (on ff. 25-96) in Nasta'liq; size, 13½ in. by 7½ in.

2282

Dhakhira-i-Khwārizmshāhi (ذخیره خوارزمشاهی).

The *second volume* of the same 'Treasure of the Khwārizmshāh,' in the first or original recension, comprising the *sixth, seventh, eighth, and ninth kitābs* of the whole work.

VI. Diseases of the limbs and their cure (کتاب ششم) گفتار آن, (اندر علاج بیماریها از سر تا پای, on fol. 2^b. A detailed index of this kitāb is found on ff. 1^b and 2^a.

VII. Tumours, ulcers, scabs, etc., and their cure (کتاب هفتم در اورام و بشور و جرب الخ) مقاله (more correctly, as in all the other kitâbs, گفتار), on fol. 520^a.

VIII. Preservation of the external parts of the body (کتاب هشتم اندر زینت و آراستگی ظاهر تن مردم از سر) گفتار, in three گفتار, on fol. 589^b.

IX. Poisons and antidotes (کتاب نهم اندر دفع) (سمائم؟) و منافع حیوانات, on fol. 609^a. This ninth kitâb contains in the present copy six مقاله, i. e. the five which correspond to the five گفتار in the first Bodleian copy (Fraser 200 and 201) and the five مقاله in the second (Laud. Or. 155), and a sixth which deals with the various medical uses of the different limbs of animals (احوال منافع حیوانات), in alphabetical order, beginning with انسان, on fol. 621^b. This supplement forms in Fraser 200 and 201 the first portion of the *tatimmah* or tenth kitâb, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted between the ninth and the tenth kitâb. Like the latter (the second) Bodleian copy, the fifth مقاله or گفتار of the ninth kitâb comprises here seven bâbs only, whereas in Fraser 200 and 201 it is subdivided into eleven: The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole tenth kitâb, are naturally missing here, as they did not exist in the original recension.

Dated by Muḥammad Ṣāliḥ the 7th of Ṣafar in the twenty-sixth year (of whose reign, is not stated).

No. 996, ff. 628, written by five different hands in various styles of Naskhi and Shikasta; the first on ff. 1-72, ll. 27; the second on ff. 73-264, 466-468, and 520-628, ll. 17; the third on ff. 265-318, ll. 16; the fourth on ff. 319-465, 469-480, and 483-502, ll. 16; the fifth (Shikasta) on ff. 481, 482, and 503-519, ll. 17-19; illuminated frontispieces on ff. 1^b and 42^b; a great number of leaves damaged at the top and carefully mended afterwards; size, 10 in. by 6½ in.

2283

An incomplete copy of the same second volume of the *Dhakhîra-i-Khwârizmshâhi*.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunas and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: ff. 239^a, 32-38, 159-164, 9-31, 98-105, 1-8, 85-97, 77, 78-84, 43, 44, 39-42, 45, 46, 117-122, 47-76, 123-158, 111-116, 106-110, 165-238.

Kitâb VI (in twenty-one گفتار) begins on fol. 239^a; there are lacunas after ff. 8, 97, 77, and 76; the missing portions are: the end of *Guftâr 2* (from the third bâb of the seventh *juz'*), the whole of *Guftârs 3* and *4* and the beginning of *Guftâr 5* (to the middle of the second bâb of the third *juz'*); the end of *Guftâr 7* and beginning of *Guftâr 8* (to the middle of the second bâb); the end of *Guftâr 17* (from the second bâb) and the

beginning of *Guftâr 18* (to the eleventh bâb of the first *juz'*).

Kitâb VII, on fol. 114^b; there are lacunas after ff. 116 and 107; the missing portions are: the sixth bâb of the first *juz'* of *Guftâr 1*, the end of *Guftâr 1* (from the fourth bâb of the third *juz'*) and the greater part of *Guftâr 2*.

Kitâb VIII, on fol. 180^b.

Kitâb IX, on fol. 187^b. Both complete.

The fifth *Guftâr* of the ninth kitâb has here, since the copy represents the second or enlarged recension, eleven bâbs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled *گفتار اندر منافع اعضاء حیوانات*, beginning on fol. 199^b with انسان.

On fol. 202^a the *Kitâb X* on simple drugs and compound medicaments begins, styled *کتاب قرابادین*, in two گفتار, viz.:

1. اندر یاد کردن نامه داروهای مفردة الخ, in thirty-eight bâbs.

2. اندر یاد کردن داروها و معجونها مرگب, in thirty-one bâbs, on fol. 222^a.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198^b), is again missing here.

Dated by Nizâm-aldin Sa'd-almulk al-'Attâr in the month of Dhû-al-hijjah, A. H. 989 (A. D. 1582, Jan.).

No. 1644, ff. 1-239, ll. 31; Naskhi; size, 14½ in. by 9¾ in.

2284

Kitâb-i-Qarâbâdin (کتاب قرابادین).

Another complete copy of the tenth kitâb or *tatimmah* of the *خوارزمشاهی*, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 202^a): *باید دانست که نخست که بجمع ذخیره: خوارزمشاهی مشغول گشته آمد آن بود که این کتاب الخ*. First *Guftâr*, in thirty-eight bâbs, on fol. 1^a; second *Guftâr*, in thirty-one bâbs, on fol. 53^b.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 23; Nasta'liq, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, 12½ in. by 6¾ in.

2285

Qarâbâdin-i-Dhakhîra-i-Khwârizmshâhi (قرابادین) (ذخیره خوارزمشاهی).

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the *Khwârizmshâhi*,' but not identical with that, as it is divided into five *makâlas* and a *khâtimah*.

It begins with the *theriac* (تریاق), or rather the special kind of it, called *تریاق کبیر*; at the end there is an appendix on the *حلوی تخم مرغ* or egg-pudding, on fol. 87^a.

Dated in the reign of Aḥmadshâh (A. H. 1161-1167 = A. D. 1748-1754).

No. 1997, ff. 13^a-94^b, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8¾ in. by 6 in.

2286

Aghrâd-altibb (اغراض الطب).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the *ذخيرة خوارزمشاهی*, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Isma'il bin al-Husain alhusaini Jurjâni, wrote it at the request of the vizier of Abû-almuza'ffâr Atsiz bin Khwârizmshâh (the son of Isma'il's earlier patron, who succeeded his father in A.H. 521 = A.D. 1127, and ruled till A.H. 551 = A.D. 1156), Majd-aldin Abû Muḥammad Şâhib bin Muḥammad albukhârî, and divided it into *two* distinct parts.

The *first part*, or *بخش اول*, is an abridgement of the *Dhakhira-i-Khwârizmshâhi* and is subdivided into *two* volumes (جلد).

The first جلد contains the following fifteen گفتار:

1. Definition of medicine (در یاد کردن حدّ طب و موضوع و منفعت آن الخ), on fol. 10^b, in nineteen bâbs.
2. The simple members of the body (در شناختن اندامها بسیط), on fol. 18^b, in seven bâbs.
3. The compound members of the body (در شناختن اندامها مرکب), on fol. 26^b, in seventeen bâbs.
4. Exposition of the bodily powers (در تشریح قوتها), on fol. 39^a, in five bâbs.
5. Health and disease of the body (در شناختن تندرستی و بیماری و سبب عرض و مرض و بیماری الخ), on fol. 43^b, in five bâbs.
6. The pulse (در نبض), on fol. 47^b, in twenty bâbs.
7. Breathing (اندر دم زدن), on fol. 61^a, in *one* bâb.
8. The urine (اندر تفسیر), on fol. 61^b, in twenty bâbs.
9. Symptoms of health and disease, as contained in the sediment (اندر شناختن حال تندرست و بیمار از احوال نُفث), on fol. 73^a, in seven bâbs.
10. Sweat (در شناختن احوال عرق), on fol. 75^b, in five bâbs.
11. Spitting (در احوال نفث), on fol. 76^b, in five bâbs.
12. The diagnosis (اندر شناختن اسباب احوالی که در مردم پدید آید الخ), on fol. 77^b, in sixteen bâbs.
13. Birth and death (در اسباب و احوال زادن و مردن), on fol. 85^a, in six bâbs.
14. The arguments drawn from the known and visible state of a patient (فی تقدمة المعروف), on fol. 88^a, in three juz' (three, four, and six bâbs respectively).
15. The crisis (اندر بحران), on fol. 102^b, in eight bâbs.

The *first* volume ends on fol. 114^a.

The *second* (جلد دوم) جلد contains the following three گفتار:

1. Preservation of health (در تدبیر حفظ الصحّة), on fol. 114^a, in sixteen bâbs.
2. The simple medicaments (اندر یاد کردن ادویة مفردة و خاصیت و منفعت و مضرت یاد کردن طبع و فعل و خاصیت و منفعت و مضرت الخ), on fol. 137^a, in three bakhsh: (a) nutritious drugs (اندر داروهای غذائی); (b) animal drugs (اندر داروهای

اندر داروهای); (c) vegetable and mineral drugs (اندر داروهای نباتی و معدنی).

3. Or, as it is called here, the eighteenth (from the beginning of the whole بخش), compound medicaments (اندر قراپادین), on fol. 171^a, in twenty bâbs.

The second volume ends on fol. 213^b, and is dated the 15th of Sha'bân, A.H. 1139 (eighth year of Muḥammadshâh's reign) = A.D. 1727, April 7, at Shâhjahânâbâd.

On fol. 214^b begins the *second part* or *بخش دوم* (sometimes styled *مقالت سیوم*), which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six گفتار:

1. Diseases of the head (اندر بیماریهای سر), on fol. 214^b, in six juz' (four, seven, five, four, eight, and eight bâbs respectively).
2. Diseases of the eye (اندر بیماریهای چشم), on fol. 249^a, in eight bâbs.
3. Diseases of the ear (اندر احوال گوش و شنوائی الخ), on fol. 263^a, in seven bâbs.
4. Bleeding of the nose, sneezing, rheum, etc. (اندر آمدن خون بینی و سیار عطسه و زکام الخ), on fol. 268^a, in five bâbs.
5. Diseases of the teeth (اندر احوال دندان و بیماریهای آن), on fol. 275^a, in three juz' (seven, six, and seven bâbs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (اندر احوال بیماریهای حَنَظِرَة و حلق و خناق الخ), on fol. 284^b, in five bâbs.
7. Diseases of the breathing-organs (اندر بیماریهای آلتهای دم زدن), on fol. 288^b, in seven bâbs.
8. Diseases of the heart (اندر احوال دل), on fol. 301^a, in six bâbs.
9. Diseases of the stomach and oesophagus (اندر احوال معده و مری), on fol. 305^b, in twenty-two bâbs.
10. Diseases of the liver (اندر احوال جگر و بیماریها), on fol. 323^a, in eight bâbs.
11. Diseases of the spleen (اندر بیماریهای سیروز), on fol. 331^b, in three bâbs.
12. Consequences of liver and spleen diseases (اندر بیماریها که از بیماری جگر و سپرز خیزد الخ), on fol. 333^b, in two juz' (two and five bâbs respectively).
13. Dysentery, diarrhoea, etc. (اندر انواع اسهال و سحج), on fol. 339^a, in eight bâbs.
14. Diseases of the posteriors (اندر بیماریهای مقعد), on fol. 347^b, in five bâbs.
15. Worms in the bowels (اندر کرمان خورد و بزرگ که اندر روده تولّد کند), on fol. 351^b, in two bâbs.
16. Pains in the belly and the navel (اندر درد شکم و پیچیدن ناف), on fol. 353^b, in three bâbs.
17. Diseases of the kidney and bladder (اندر احوال کُرد و مثانه و بیماریهای آن), on fol. 357^a, in sixteen bâbs.
18. Special diseases of men (اندر بیماریها که مخصوص است بمردان), on fol. 366^a, in eight bâbs.

19. Special diseases of women (اندر بیماریها که مخصوص است بزنان), on fol. 371^a, in six bâbs.

20. Pains in the back and the hypochondrium, hump on the back, etc. (اندر درد پشت و تهنگاه و حده الخ), on fol. 378^b, in six bâbs.

21. Fevers (اندر حمیات), on fol. 383^b, in fourteen bâbs.

22. Tumours, wounds, and ulcers (اندر آماسها و ریشها و بشرها), on fol. 395^b, in twelve bâbs.

23. Special wounds (اندر انواع ریشها و سوختن آتش), on fol. 403^b, in six bâbs.

24. Preservation of the external parts of the body (در آراستگی و پاکیزگی ظاهر تن از سر تا پای), on fol. 407^a, in three bâbs.

25. Poisons and antidotes (در علاج زهرها), on fol. 410^a, in seven bâbs.

26. Bodily injuries, dislocations of limbs, etc. (اندر سقطة در اندر مجری و در وادی مجری و زادی الخ), on fol. 416^b, in four bâbs.

This part is dated the 17th of Shawwâl, A. H. 1140 (ninth year of Muhammadshâh's reign) = A. D. 1728, May 27.

A full index on ff. 1-8.

Beginning of the whole work, on fol. 9^b: تو کلت علی : الله وحده ولحمد لله رب العالمين والصلوة والسلام علی خیر خلقه وآله الطيبين والطاهرين بمايبد دانست که هر که بمجلس پادشاه الخ.

In the preface, on fol. 10^a, l. 8, the author mentions another work of his, written before the اغراض, viz. a مختصر or shorter manual of medicine, styled خفی, i. e. علائی (composed A. H. 506-507 = A. D. 1113, see lieu ii. p. 475^b).

No. 1778, ff. 418, ll. 19; large and distinct Nasta'lik; collated; occasional marginal glosses; size, 12½ in. by 8½ in.

2287

A defective copy of the same.

This copy contains:

(a) On ff. 1^a-50^a a portion of the بخش اول, viz. from the middle of the preface down to the end of the ninth bâb of the sixth Guftâr of the first volume or جلد (called here کتاب). The first words of the preface, اکنون بحکم و فرمان و دستور و مجلس . . . correspond to fol. 10^a, l. 8 in the preceding copy; it goes down to fol. 10^b, l. 8 there, and is followed, on ff. 1^b, ll. 13 to 8^b, l. 5 ab infra, by the same complete index, which is found in the preceding copy, on ff. 1^b-8^b. The end of the ninth bâb of the sixth Guftâr, with which this portion breaks off, corresponds to fol. 57^a, l. 4 ab infra in the preceding copy. There are accordingly wanting here the first part of the preface, the remainder of the first جلد from the tenth bâb of the sixth Guftâr down to the end, and the whole second جلد. Ff. 50^b-54^a are left blank.

(b) On ff. 54^b-232^b the whole بخش دوم, in twenty-

six Guftârs, is found, viz.: 1. on fol. 54^b; 2. on fol. 84^b; 3. on fol. 96^b; 4. on fol. 101^a, here styled اندر احوال لب و دهان; 5. on fol. 106^b, here styled اندر انواع و بیماریهای آن; 6. on fol. 114^b; 7. on fol. 118^a, here wrongly styled مقالته هفتم; 8. on fol. 128^b, here wrongly styled گفتار هشتم; 9. on fol. 132^b; 10. on fol. 148^a; 11. on fol. 155^b; 12. on fol. 157^b in two kisms (instead of juz' as in the preceding copy); 13. on fol. 162^b; 14. on fol. 169^b; 15. on fol. 173^a; 16. on fol. 175^a; 17. on fol. 177^b; 18. on fol. 185^b; 19. on fol. 189^b; 20. on fol. 196^b, here subdivided into seven bâbs (against six in the preceding copy); 21. on fol. 201^a, here wrongly styled اندر انواع تبها; 22. on fol. 211^b; 23. on fol. 219^a; 24. on fol. 222^b; 25. on fol. 225^b; 26. on fol. 230^b.

No date. College of Fort William, 1825.

No. 2228, ff. 232, ll. 21; Nasta'lik; many pages greatly injured, but most of the damaged passages are carefully mended and restored by a later hand, except on fol. 1^a; size, 11½ in. by 6¾ in.

2288

Kitâb-i-ṭibb (کتاب طب).

A compendium of medical science, compiled according to the preface, which begins: کتاب طب تصنیف یوسف شهابی برای پادشاه اکابر سلطان احمد بهرام شاه از قول لقمان حکیم و ارسطاطالیمس حکیم و افلاطون حکیم, by Yûsuf Shihâbi for Sulṭân Bahrâmshâh, who ascended the throne of Ghazna A. H. 512 (A. D. 1118) and died A. H. 547 (A. D. 1152; the epithet احمد in the above text must necessarily belong to سلطان, as no Alḥmad Bahrâmshâh exists), chiefly on the basis of the ancient Greeks. It consists of two sections, not separated from one another, the first comprising twenty-eight faṣls, the second thirteen; the former deals with general anatomical, physiological, and medical matters, the latter with the different kinds of fever (تب) exclusively. The first faṣl of the first section begins on fol. 2^b, that of the second on fol. 61^a.

Dated A. H. 1019, the 29th of Şafar (A. D. 1610, May 23).

No. 1336, ff. 154, ll. 15; clear Nasta'lik; the first three pages supplied later in a very rude handwriting; size, 9½ in. by 5½ in.

2289

Ikhtiyârât-i-bad'î (اختیارات بدیعی).

The original edition of the Materia Medica by 'Alî bin al-Husain al-Anşârî, commonly called Ḥajî Zain-aldin 'Aṭṭâr, who was born A. H. 730 (A. D. 1330) and died A. H. 806 (A. D. 1403, 1404). He compiled this work A. H. 770 (A. D. 1368, 1369) on the basis of his own previous composition, the مفتاح الخزانة (completed three years before, viz. A. H. 767, 14th of Dhû-alka'dah = A. D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risâlas, into which the Miftâh was divided, but increasing the twelve bâbs of

the third to sixteen, and styling the two divisions left the *first* and the *second maḳālah* respectively. Other copies of the same اختيارات are described in Bodleian Cat., Nos. 1581-1584; Rieu ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lugd. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; and H. Khalfa i. p. 197, No. 266.

Contents:

A complete index of the *first maḳālah*, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 1^b.

Beginning of the work itself, on fol. 14^b: امداد حمد بی حدّ واعداد سپاس بی قیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah, on simple drugs, in alphabetical order, beginning with the letter ا, on fol. 17^a.

Second maḳālah, on compound medicaments, beginning on fol. 326^b: بسم الله . . . بدانکه این مقالت دوم است: this *maḳālah*, as stated above, contains sixteen bābs, the first of which (فی المفترحات) begins on fol. 329^b.

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Husain bin 'Ali bin Husain bin 'Ali bin Muḥammad bin Hasan bin Mahmūd bin Ahmad bin Faḍl-allāh bin Mas'ūd bin Kuṭb-ahauliyā Abū Muḥammad 'Abdallāh Anṣārī, a descendant of the great ṣūfī Shaikh 'Abdallāh Anṣārī, who died A. H. 481 (A. D. 1088), see above, Nos. 1778-1780, and evidently the son of the author himself.

No. 3499, olim 9. J. 8, ff. 359, ll. 19; small Naskhī, mixed with Shikasta, often without any diacritical points; many pages slightly injured; size, 8 $\frac{3}{8}$ in. by 5 in.

2290

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 873 (A. D. 1468, 1469).

First maḳālah, on fol. 3^a; *second*, on fol. 462^b; on the last two leaves there are some glosses added (از حاشیة کتاب).

No. 880, ff. 556, ll. 14; Naskhī, by two hands, the second of which begins on fol. 392^a; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2291

The same.

Beginning on fol. 12^b as usual; ff. 1^b-11^b are filled with a complete alphabetical index of the simple drugs of the *first maḳālah*, identical with that in No. 2289 above, and beginning: چنین گوید مؤلف این کتاب که چون درین دیار زبان عجم متداول است الخ.

The names of the drugs are likewise given both in Arabic and Persian.

First maḳālah, on fol. 14^b, dated the 27th of Dhū-

al-hijjah, A. H. 1012 (A. D. 1604, May 27); *second*, on fol. 254^b, dated the last of the same month (May 29).

Ff. 1-32^a and 255^b-272^a are damaged either in the middle or at the corners of every page.

No. 798, ff. 272, ll. 25; small Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 in.

2292

The same.

Beginning: الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام علی خیر خلقه محمد و آله اجمعین رب اهدنا صراطک المستقیم، امداد حدّ (حمد) بیعدّ و اعداد سپاس بیقیاس مبدعی را که آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First maḳālah (without a special heading), on fol. 3^a, beginning with the باب الالف; *second*, on fol. 290^b.

Dated by Darwish Muḥammad, the 22nd of Rabi'-al-awwal, A. H. 1090 (A. D. 1679, May 3), at Aurangābād. The copy is injured by large cuts, by worms and otherwise, but in the majority of cases these damages have been carefully repaired, phrases, that had become illegible, being supplied on the margin. Towards the end some parts at the top of leaves are torn away, no reparation being made in this case.

No. 2900, ff. 338, ll. 19; large Nasta'liq; size, 12 $\frac{1}{2}$ in. by 7 $\frac{1}{4}$ in.

2293

The same.

An index of the *first maḳālah* on ff. 1-25; the work itself begins on fol. 26^b: امداد حمد بی عدّ و اعداد الخ.

First maḳālah, on fol. 29^a, dated on fol. 469^b, by Mir Muḥammad Nawāz, the night of the 19th of Dhū-al-hijjah, in the first year of Aḥmadshāh's reign (= A. H. 1161, A. D. 1748, Dec. 10); *second*, on fol. 470^a, styled here by a confusion with the مفتاح الخزانة (see No. 2289 above, and comp. also No. 2295, 8 below), the *second risālah* (بدانکه این رساله دوم است از مفتاح الخزانة که) (ذکر خواهیم کرد اختیارات بدیعی, and not the *third risālah* (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bābs, and not merely the twelve of the مفتاح; moreover, on fol. 276^b, l. 10, the proper title, and on fol. 27^a, l. 8, the proper date of composition, viz. A. H. 770, appear. This second *maḳālah* is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Haileybury MS.

No. 3365, ff. 535, ll. 16-17; unequal Nasta'liq, on paper of various colours; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{4}$ in.

2294

Another copy of the *first maḳālah* of the same work.

Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2242, ff. 502, ll. 15; Nasta'liq, mixed with Shikasta, by various hands; size, 10 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2295

Kitâb dar 'ilm-i-ṭibb (کتاب در علم طب).

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام: علي رسولہ محمد وآله اجمعين وبعد في الصّداع صداع دردبست الخ.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69^a: الحمد لله علي كون هداانا بفضلہ و نواله والصلوة علي رسولہ محمد وآله اما بعد معروض ميگرده که در کتب طب مسطور است که نقرس از جمله اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در استعلام درجه حرارت), on fol. 79^a.

4. An essay, styled Dar tadbîr-i-ḥabâlâ n maulûd (در تدبير حبالی و مولود), 'how to treat pregnant women and a new-born child,' on fol. 80^a, beginning: بدانکه در نگاه که علامات الخ.

5. An essay as continuation to the preceding one, styled Faṣl fi mudâwât amrâḍi-alaḥfâl (فصل في مداواة امراض الاطفال), 'on the medical treatment of children's diseases,' on fol. 82^a. This little essay is written in Arabic.

6. A short tract by Abûbakr Muḥammad bin Zakariyyâ almutaḥabbib, on fol. 85^a, also in Arabic.

7. A short tract on laxatives (اسهال), on fol. 90^a.

8. The second *makâlâh* of the Ikhtiyârât-i-badî'î (اختيارات بدیعی), see No. 2289 sq. above, wrongly styled the third *risâlah* of the *ḥizârât*, see a similar confusion between the two works in No. 2293 above, on fol. 91^a, beginning: الحمد لله . . . اما بعد بدانکه این رساله سیموم از مفتاح الحزائن که ذکر گردد در کتاب الخ. The sixteen bābs are headed as follows:

(1) في المفترحات, on fol. 91^a; (2) في المعاجين, on fol. 96^a, last line; (3) في الجوارشات, on fol. 111^b; (4) في الاطريفلات, on fol. 118^a; (5) في المرتبيات, on fol. 119^b; (6) في الاشربة, on fol. 122^a; (7) في اللعوقات, on fol. 127^b; (8) في السّفوفات, on fol. 128^b; (9) في في الاقراص, on fol. 135^b; (10) في الشّيفات, on fol. 143^a; (11) في الايارجات, on fol. 144^b; (12) not marked; (13) في السنونات, on fol. 146^b; (14) في الادهان, on fol. 147^a; (15) في المرهومات, on fol. 148^a. Dated A. H. 1092 (A. D. 1681).

9 and 10. Two anonymous tracts on medical science, on ff. 149^a and 152^a: طريق آشامیدن بيخ چيني, 'how to drink china-root,' and در منشاء ظهور چوب چيني,

'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15-17; Naskhî; size, 9 in. by 6½ in.

2296

Two works on medicine.

1. Tashriḥ-bi-altaṣwir (تشریح بالتصوير), better known as *Tashriḥ*, a treatise on the anatomy of the human body, with illustrations, by Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳîh Ilyâs, dedicated to Amirzâda Pir Muḥammad Bahâdurkhân (see fol. 1^b), who may either be Mirzâ Pir Muḥammad, Timûr's grandson, who was murdered A. H. 809 (A. D. 1407), or Mirzâ Pir Muḥammad bin 'Umar Shaikh, another of Timûr's grandsons, who reigned over Fârs A. H. 796-812 (A. D. 1394-1409), see Bodleian Cat., Nos. 1586 and 2419; Rieu ii. pp. 467^b and 468^a. Lithographed at Delhi, A. H. 1264. It comprises a *muḳaddimah*, در تعريف اعضا (the various organs of the body), on fol. 2^a; five *makâlâs*, viz.: I. في العظام (bones), on fol. 3^a; II. في العصب (nerves), on fol. 5^a; III. في العضلات (muscles), on fol. 6^b; IV. في الاوردة (veins), on fol. 7^b; V. في الشرايين (arteries), on fol. 9^a; and a *khâtimah*, في ذكر الاعضاء المركبة (complex organs), on fol. 9^b. Beginning: شکر و سپاس پادشاهی را سزد و حمد: و ثنائی بیقیاس خالقی را رسد که در خلقت انسان الخ. The author is the same who wrote the better known *Kifâya* (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Shabân, A. H. 1083 (A. D. 1672, Dec. 5), by Muḥammad Akmal bin Kamâl-aldin Afḍal. Collated A. H. 1089 (A. D. 1678).

2. Taḳwim-alabdân himudâwât-alamrâḍ (تقويم الايدان), a kind of medical calendar, by Yahyâ bin 'Isâ bin 'Alî bin Jazzâr (جزّار), on ff. 14-61, beginning: الحمد لله الذي خلق فسوى والذى قدر فهدى: و امراض و شفى الخ. Dated the 23rd of Ṣafar, A. H. 1088 (A. D. 1677, April 27), by Kamâl Akmal bin Kamâl Afḍal bin Kamâl Muḥammad alwâ'iz. Likewise collated.

No. 1379, ff. 61, ll. 30 and more; Nasta'liq, mixed with Shikasta; smaller portions in Naskhî; size, 16 in. by 9½ in.

2297

Kifâya-i-mujâhidiyyah (کفایة مجاهدیة).

A work on the whole medical science, compiled by the same Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳîh (or as he is called here, Faḳîh-almâs) Ilyâs (see fol. 3^a, l. 4), who wrote the *Tashriḥ* (see the preceding copy), and divided into two fanns, the first comprising theoretical and practical medicine, the second the description of simple and compound medicaments. It is dedicated to Sulṭâu Zain-al'âbidîn of

Kashmîr (A. H. 826-877=A. D. 1423-1472), not to 'Alâ-aldin Muḥammad Khiljî, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3^b, l. 7; Bodleian Cat., No. 1587; and Rien ii. p. 470. It is sometimes styled كفاية منصورى (as on the fly-leaf of this copy, and on fol. 1^a in the following copy, also in the lithographed edition, Lucknow, A. H. 1290).

The first fann is subdivided into two sections (قسم), viz.:

قسم اول در طب نظرى

قسم دوم در طب عملى

The first قسم (on theoretical medicine) contains a muḥaddimah (on fol. 7^a) and four chapters (مقاله) viz.:

1. در اسباب مادى صحت (substantial elements of health), on fol. 8^a, in four bâbs.

2. در اسباب صورى صحت (apparent elements of health), on fol. 19^b, in two bâbs.

3. در اسباب فاعلى صحت (efficient elements of health), on fol. 23^a, in a muḥaddimah and two bâbs.

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol. 35^b, in two bâbs.

The second قسم (on practical medicine) contains five chapters (مقاله), viz.:

1. در حفظ صحت و علاج كلى (preservation of health and general treatment), on fol. 49^a, in two bâbs.

2. در امراضى كه اعضا را عارض شود و علاج آن (diseases of the various limbs or organs of the body, i. e. local diseases, and their treatment), on fol. 68^b in twenty bâbs.

3. در حميات (fevers), on fol. 164^a, in three bâbs.

4. در امراض كه ظاهر بدن را حادث شود (external diseases of the body), on fol. 178^a, in seven bâbs.

5. در ذكر زهر حيوانات و حيوانى كه زهر دارد و دفع آن ضرر آن (animal poisons and their antidotes), on fol. 197^b, in four bâbs.

The second fann is subdivided into two chapters (مقاله):

1. در ذكر بعضى ادويه مفردة و اغذيه (simple drugs and aliments), on fol. 210^a, in seven bâbs.

2. در ادويه مركبه و كيفيت ترتيب آن (compound medicaments and their ingredients), on fol. 220^a, in twenty bâbs.

Beginning: شکر و سپاس مر خالقى را که در خلقت انسان دقائق حکمت او بى پايانست و حمد بيجد و ثنائى بيقياس مر پادشاهى را که نعم و احسان او در حق انسان بيرون از حد بيان است الخ

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A. H. 1176 (fourth year of Shâh 'Alam's reign) = A. D. 1763, Jan. 22, by Shihâb-aldin, living in Gauharpûr. The first owner was Munshi Muḥammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff. 261, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

2298

Another copy of the same.

Beginning: شکر و سپاس مر خالقى را که در خلقت انسان دقائق حکمت او بى پايانست و حمد بيجد و ثنائى بيحسد مر پادشاه را الخ

Author's name, on fol. 2^b: Manşûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; kism I, in a muḥaddimah (on fol. 4^b) and four maḥâlas, on ff. 5^b, 13^a, 15^a, and 23^a; kism II, in five maḥâlas, on ff. 31^b, 44^b, 121^a, 131^b, and 146^a.

Second fann, in two maḥâlas, on ff. 155^a and 162^b.

No date. College of Fort William, 1825.

No. 2230, ff. 194, ll. 15; Nasta'liq on ff. 1-135^a, Shikasta on ff. 135^b-194; size, 12½ in. by 7½ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol. 3 (corresponding to fol. 4^b, l. 7-fol. 7^a, l. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188^a, first line-fol. 189^a, l. 5 in the same copy).

Beginning: شکر و سپاس مر خالقى را که در خلقت انسان دقائق حکمت او بى پايانست و حمد بى عد و ثنائى بيقياس مر پادشاهى را الخ

First fann: kism I, in a muḥaddimah (the heading of which is missing owing to the first lacuna) and four maḥâlas, on ff. 4^b, 13^b, 16^a, and 25^a; kism II, in five maḥâlas, on ff. 35^b, 50^a, 131^a, 143^a, and 158^a (the last headed here: (در ذكر زهر (و) حيوانات زهر دار و دفع الخ).

Second fann, in two maḥâlas, on ff. 169^a and 177^b (the latter headed: (در ادويه مركبه و كيفيت تركيب آن).

Seals and notes of former owners on fol. 1^a, from A. H. 1165=A. D. 1752 ('Abd-alwahhâbkhân Bahâdur), and A. H. 1168=A. D. 1754, 1755 (Dâmâd Muḥammad Husain).

No. 1206, ff. 211, ll. 17; small, but very clear Nasta'liq; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *filrist* or index, on fol. 2^a (fol. 1 must be placed after fol. 3), corresponding to fol. 4^a, last line, and fol. 4^b, first line, in No. 2297.

First fann: kism I, in a muḥaddimah (missing here on account of a lacuna after fol. 1) and four maḥâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7^a-10^b in No. 2297), on ff. 13^a (second), 16^a (third), and 27^a (fourth); kism II, in five maḥâlas, on ff. 38^a, 56^b, 145^b, 158^a, and 175^a.

Second fann, in two maḳālas, on ff. 187^a and 197^a. In the middle of the twentieth or last bāb of the second maḳālah this copy breaks off.

No. 801, ff. 228, ll. 19; very careless and inelegant Nasta'lik; the first three leaves in another handwriting, ll. 15; size, 8 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First fann: *qism* I, in a muḳaddimah (on fol. 3^b, last line) and four maḳālas, on ff. 4^b, 13^a (here headed by mistake در اسباب صحت ضرورتی instead of اسباب در صحت (صورتی), 15^a, and 23^a; *qism* II, in five maḳālas, on ff. 33^a, 46^a, 118^b, 127^a, and 140^a. In the *first bāb* of the *fifth maḳālah* the copy breaks off on fol. 143^b, l. 5, and continues immediately (in the same line, by some gross oversight, caused no doubt by some similar words) in the *second bāb* of the *second maḳālah* of the *second fann*, so that there are missing: part of the *first bāb* and the remaining three bābs of the *fifth maḳālah* of the *second qism* of the *first fann*; the whole *first maḳālah* of the *second fann*, the *first bāb* of the *second maḳālah*, and a few lines of the *second bāb* of the same (= 39 $\frac{1}{2}$ pages of No. 2297, from fol. 202^b, l. 5 ab infra, to fol. 222^a, l. 4). The *كفاية مجاهدية* ends on fol. 166^b, and is written by several persons, viz.: 'Alī Ridā, his brothers Ghulām Ḥusain and Zain-al-'ābidin, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167-282, of which ff. 171-177, 220-223, and 275-278 are left entirely blank) contains several fragments of other medical treatises, for instance, on fol. 167^a *شیره افیون*, etc.; on fol. 178^a *نسخة نظرون*, etc.; on fol. 224^a a long tract on the different diseases and pains in the various parts of the human body, beginning with headache, etc. On fol. 279^a a short mathnawī in Hindūstānī.

No. 1207, ff. 282, ll. 12-16; written by many different hands, chiefly in various styles of very uncouth and often very incorrect Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2302

Zubdat-i-ḳawānīn-al-'ilāj (زبدة قوانین العلاج).

A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the *تخس* of the Aghrād-al-tibb, by Muḥammad 'Alā-aldin (not *bin* 'Alā-aldin, as he is called on the margin of fol. 57^a) bin Hibat-allāh Sabzwāri, called Ghiyāth-al-tābib (or almutātabib, as here loc. cit.), see Rieu ii. pp. 477 and 478, where this treatise is styled رساله در معالجات امراض بدن, and Bodleian Cat., No. 1588, where a little tract on rheumatics (رساله فی وجع مفاصل) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57^a, l. 3, it was completed in Rabi' I, A. H. 871 (A. D. 1466, Oct., Nov.).

Beginning, on fol. 1^b: الحمد لله الذى خلق الانسان وجعله اشرف المواليد الأركان البع.

Index on ff. 1^b-2^b. The book contains the following fourteen bābs:

1. در امراض سر (head), on fol. 2^b, in fifteen faṣls.

2. در امراض چشم (eye), on fol. 7^a, in fifteen faṣls.

This bāb breaks off on fol. 7^b in the middle of the fifth faṣl; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second bāb and the beginning of the third (در امراض گوش و بینی), ear and nose, in nine faṣls) are missing.

4. در امراض دهان و حلق (mouth and throat), on fol. 9^b, in fifteen faṣls.

5. در امراض صدر و ریه و قلب (chest, lungs, and heart), on fol. 13^b, in nine faṣls.

6. در امراض معده و جگر و سپرز (stomach, liver, and spleen), on fol. 16^b, in fifteen faṣls.

7. در امراض روده و مقعد (bowels and posteriors), on fol. 23^a, in twelve faṣls.

8. در امراض گرده و مثانه و صفق و اعضاء نفاس (in the index اعضاء تناسل) (kidney, bladder, peritoneum, and organs of generation), on fol. 30^b, in twelve faṣls.

9. در امراض که مخصوص است بزنان (special diseases of women), on fol. 35^a, in six faṣls.

10. در اوجاع ظهر و مفاصل (pains in the back and joints), on fol. 37^a, in three faṣls.

11. در تبها و روزهای بحران (fevers and the days of the crisis), on fol. 39^a, in nine faṣls.

12. در اورام و بثور و آنچه در ظاهر پوست حادث شود (tumours, ulcers, and outward diseases of the skin), on fol. 45^a, in eighteen faṣls.

13. در ضربه و سقطه در وادی و مجرى و سوختگی (bodily injuries and wounds of various description), on fol. 50^b, in six faṣls.

14. در طرد هوام و راندن از خانه و مسکن و تدبیر (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54^a, in six faṣls. A fragment of the first five bābs of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2064, ff. 1-57^a, ll. 21; Nasta'lik; size, 9 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

2303

Tuḥfa-i-Khānī (تحفة خانی).

A general and comprehensive work on medicine, compiled by Maḥmūd bin Muḥammad 'Abdallāh bin 'Abdallāh bin Maḥmūd Nūr-allāh, who came A. H. 902 (A. D. 1496, 1497) to Shirāz and studied there medical science under Maulānā Jalāl-almillat wa-aldin Muḥammad, Maḥmūd Nūr-allāh, and others for three years. Then he began to compile this book, which he dedicated to Sultān Sa'id Bahādurkhān (identical, as it seems, with Sultān Sa'idkhān, the grandson of Yūuus-khān of the Čaghatāi line, who afterwards in A. H.

920=A. D. 1514 became ruler of Kāshghar and reigned there till his death in A. H. 939=A. D. 1532, 1533, see Rieu i. p. 165^a), and divided into *four bābs* and *one faṣl*, viz.:

باب اول در بیان قسمی علمی و عملی ازین فن (on theoretical and practical medicine in general).

باب دوم در بیان امراض مختصه باعضای انسان (on the diseases of the various organs of the body).

باب سیوم در بیان امراض مختصه برجال و نسا (on special diseases of men and women).

باب چهارم در بیان امراض عامه که اختصاص بعضوی ندارد (on general diseases).

فصل در بیان پاره از ادویه مفرده و مرکبه و خواص بعضی (on some simple and compound medicaments, the qualities of certain animals and the injuries they can inflict).

The first *bāb* begins on fol. 2^b; all the other headings are wanting. On fol. 161^b a second part of the work begins, apparently with the *fourth bāb*. The *faṣl* is missing altogether. The copy is, according to fol. 1^a, ll. 4 and 5: راقم این سواد حقیر قلیل البضاعة محمود: ابن محمد عبد الله بن عبد الله بن محمد نور الله, the first rough sketch or 'brouillon' of the work by the author himself, and we may conjecture that some unknown reasons prevented him from finishing his task.

Beginning: الحمد لله الذي خلق الانسان في احسن تقويم الخ.

Ff. 159-164 greatly injured by worms.

No. 1186, ff. 251, ll. 13; Shikasta; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2304

Jāmi'-alfawā'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, beginning with *صداع* or headache, by the physician Yūsuf bin Muḥammad of Harāt, with the takhalluṣ Yūsufi, the same who, as munshi of the emperor Humāyūn (A. H. 937-963=A. D. 1530-1556), compiled in A. H. 940 (A. D. 1533, 1534) the well-known work on epistolary art, styled بدائع الانشا (see Nos. 2057-2060 above). The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the علاج الامراض, a versified handbook of therapeutics, see fol. 2^a, last line; comp. Bodleian Cat., No. 1591; Rieu ii. p. 475, and iii. p. 1089^a; and see also Fleischer, Cat. Lips., p. 511; Krafft, p. 148; Cat. Codd. Or. Lugd. Bat. iii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and H. Khalfa ii. p. 564. The principal part of this treatise ends on fol. 97^a, and as date of composition is given here A. H. 910 (نهصد وده) =A. D. 1504, 1505, whereas the Bodleian copy has A. H. 917=A. D. 1511, 1512 (both in the reign of Sultān Bābar, A. H. 899-937=A. D. 1494-1530). On ff. 97^b-102^a a short appendix is given, styled فائده.

Beginning: حمدنا محدود حکیمی را که بقانون حکمت و کامل صناعت الخ.

Other medical works of Yūsufi are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta'liq, by two different hands (the first on ff. 1-40); size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2305

Ma'dan-alshifā-i-Sikandarshāhi (معادن الشفاء سکندرشاهی).

A standard work on medicine, compiled from Indian sources, A. H. 918 (A. D. 1512, 1513), by Bhūwah bin Khawāṣṣkhān (بهووه بن خواصخان), and dedicated to Abū-almuẓaffar Sikandarshāh bin Bahlūlshāh (who reigned A. H. 894-923=A. D. 1489-1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 212 and 213; A. F. Mehren, p. 10, No. XXI; Dietz, Analecta Medica, p. 171; and Dr. Haas in Z. D. M. G., vol. 30, pp. 630-642, where some extracts are published in text and German translation. The work is commonly known as طب سکندری.

It is divided into a *mukaddimah* (در تعریف علم طب) on fol. 6^b; and three *bābs*, viz.:

1. در مقدمات علاج (introduction to therapeutics), on fol. 8^b, styled in Sanskrit سوتر استهان (Sūtra Sthān), in thirty-two *faṣls*.

2. در خلقت انسان و تشریح اعضاء آن (anatomy of the human body), on fol. 72^b, in Sanskrit سیاربر برن (correctly ساریک استهان, Sārīrak Sthān), in nine *faṣls*.

3. در بیان علامات امراض و علاجهای آن (diagnosis and cure of diseases), on fol. 93^b, in Sanskrit ندان و چکتسا استهان (Nidān u C'ikitsā Sthān), in eighty-seven *faṣls*.

Beginning, on fol. 5^b: حمد مر خدایرا که بحکمت و قدرت کامله صاحبان بستر عدم و فنا را از دار و خانه (ماده) ایجاد و احیاء ماده حیات جاودانی الخ.

A complete index of the whole work is added by a more modern hand on ff. 1^a-4^b, and by the same hand are written the last three pages of the copy, which is dated A. H. 1090 (A. D. 1679), in Lāhūr (in the reign of 'Ālamgir).

No. 871, ff. 382, ll. 25; Nasta'liq; illuminated frontispiece on fol. 5^b; size, 10 in. by 6 $\frac{1}{8}$ in.

2306

Miftāḥ-alsurūr-i-Ādilshāhi (مفتاح السورور عادلشاهی).

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tāj-aldaulah wa-alsaltamah wa-aldnyā wa-aldin Abū-almujāhid 'Ādilshāh, that is no doubt Yūsuf 'Ādilshāh (who died A. H. 925=A. D. 1519), in or shortly after A. H. 922 (A. D. 1516), see fol. 2^b, ll. 6 and penult., and fol. 3^b, ll. penult. and ultima, by Maḥmūd Ayāz. It is divided into a *mukaddimah* on fol. 4^a; three *maḳālas* on ff. 9^a, 20^b, and 52^b; and a *khātimah* on fol. 62^a.

2311

A slightly defective copy of the same.

Beginning on fol. 9^b as in the preceding copy.

Ff. 1^b-8^a are a repetition (in a different handwriting) of ff. 9^b-16^b, last line. The original copy breaks off in the letter م on fol. 179^b. Ff. 180-184, beginning with the title باب التورن, are added by other hands. The title, نسخة قرايادين الح, given to the work here on fol. 9^a, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12-15 in large and clear Nasta'lik on ff. 9-179; ll. 15 in smaller Nasta'lik on ff. 1-8; ll. 17-18 in careless Nasta'lik and Shikasta on ff. 180-184; size, 9½ in. by 5½ in.

2312

A more defective copy of the same.

Beginning as usual. It is styled on the fly-leaf قرايادين شفائي, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95^b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muhammad Naẓar alṭābīb. The remainder of the copy, as well as the fly-leaf and fol. 1^a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta'lik; size, 9¼ in. by 5 in.

2313

Risāla-i-ġūb-i-ġinī khwardan (رساله چوب چینی خوردن).

A treatise on the china-root, identical with the رساله بیخ چینی, noticed in Bodleian Cat., No. 1597, by Ḥakīm 'Imād-aldīn Maḥmūd bin Mas'ūd bin Maḥmūd Ṭābīb of Shirāz, who flourished about the close of the reign of Shāh Tahmāsp (died A. H. 984 = A. D. 1576); see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474^a. Other copies of the same treatise are noticed in Rieu ii. p. 844^b; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalifa iii. p. 386.

Beginning: الحمد لله . . . اما بعد این رساله ایست (مختصر supply) و مقاله ایست معتبر در امور متعلقه بیخ چینی الیه.

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lik; illuminated frontispiece; size, 7¼ in. by 4½ in.

IND. OFF.

2314

Risāla-i-yanbū' fī 'ilm-alṭibb (رساله ینبوع فی علم الطب).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474^a, No. 1, and ascribed there to the same 'Imād-aldīn Maḥmūd bin Mas'ūd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-aldīn Ḥasan.

It begins, without a preface, thus: الحمد لله رب العالمین . . . اما بعد بدانکه آدمی مرکب است ازین جسد محسوس و روحی غیر محسوس که حکما آنرا نفس ناطقه میگویند الخ.

It is divided into nineteen faṣls, the first of which contains preliminary notices (در حکایت قوتها و محل هر) قوتی از بدن و مزاج و اقسام آن و اجناس مرض و اسباب (و علامات و اخلاط الخ), on fol. 1^b; the following fifteen (second, on fol. 5^b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 964, ff. 187, ll. 17; Nasta'lik; size, 7¾ in. by 4½ in.

2315

Shifā-almaraḍ (شفاء المرض).

A treatise on medical science and practical cures in mathnawī-baits, composed by Shihāb-aldīn bin 'Abd-alkarīm (see the full name in the following copies), whose medical teacher was a physician of Kābul, named Muhammad, see fol. 89^a, l. 11. It is divided into 160 short bābs, see fol. 3^a, l. 6 (in No. 2317, 3 below 161 or 162 bābs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning:

نخستین کنم نون خامه روان - بتوحید پروردگار جهان
This copy is dated by Mir Najm-aldīn alḤusainī the 22nd of Shawwāl, A. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 91, 2 coll., each ll. 17; small, but distinct Nasta'lik; size, 7¾ in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifā-almaraḍ. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhū-alḥijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبه شاهنور, by Ghulām Muḥammad bin Ḥakimkhān Yūsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lik; size, 10 in. by 5¾ in. (in the intact form).

2317

Medical treatises.

1. On fol. 1^b: an alphabetical vocabulary of simple drugs, فرهنگ طب در بیان لغات مفردات; beginning, without any preface, at once with the الف باب thus: بدانکه داروها دو نوع است اول آنکه از خانه عطاران پیدا میشود اما مرد کامل الخ

2. On ff. 41^a-43: recipes for various diseases, etc. It begins with an علاج قوت باه الخ.

3. On fol. 45^b: the same Shifâ-almarad, شفاء المرض, which is contained in the two preceding copies, by Shihâb-aldin bin 'Abd-alkarim (see the title on fol. 47^b, l. 3). It is here divided into 162 (according to the index, on ff. 49^b sq., 161) bâhs and begins: نخستین کسب نوب خامه روان الخ

The first and the third treatise are written by the same scribe, Shaikh 'Iwad bin 'Umar bin Hâzib; the latter is dated the 6th of Rabi'-althânî, A. H. 1133 (A. D. 1721, Febr. 4).

4. On ff. 154^a-160: some other recipes of various kinds.

No. 1735, ff. 160, ll. 13; careless Nasta'liq, mixed with Shikasta; ff. 41-43 and 154-160 written by various other hands; size, 8 in. by 4½ in.

2318

Dastûr-alaṭibbâ (دستور الاطبا).

A compendium of medicine according to the Indian system, by Muḥammad Kâsim Hindûshâh of Astarâbâd, commonly called Firishṭa, the author of the well-known general history of India, تاریخ فرشته or گلشن ابراهیمی (see above, Nos. 291-302), who died after A. H. 1033 (A. D. 1624). It is styled دستور الاطبا (see fol. 2^a, l. 12) or اختیارات قاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement, pp. 113 and 114 (see also Rieu i. p. 225^b, and iii. p. 1055^a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11^a; and H. Khalifa iii. p. 225, No. 5059.

Beginning, on fol. 1^b: حمد بپسند مر خداي را که بر حکم

وما ارسلناک الا رحمة للعالمين رايات شوکت الخ

It is divided into a muḥaddimah, three maḳâlas, and a khâtimah, viz.:

or according to the) مقدمه در اصول بدن و جز آن general index, on fol. 2^a: در ذکر ارکان بدن و اخلاط: (و غیره 'on the constituent parts of the body, its humours,' etc., on fol. 2^b, first line, in nine fâ'idās.

مقاله اول در ذکر ادویه مفردة) according to the index: (در خواص ادویه و اغذیه مفردة 'on simple drugs and aliments,' on fol. 21^a, in alphabetical order.

مقاله دوم در مرکبات) according to the index: (در مرکبات مشهوره 'on compound medicaments,' on fol. 73^a, in fifteen bâbs.

مقاله سیوم در معالجات امراض) according to the index: (در معالجات علل بطریق اجمال 'on the treatment of diseases,' on fol. 133^a, in 160 faṣls.

خاتمه در بیان (شرح index) انواع مزه و قسمت ربع (index ممالک ربع مسکون 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222^a.

Written at the request of Munshî Muḥammad Hayât, and dated by Shihâb-aldin of Gauharpûr (see No. 2297 above), in the month of Ramaḍân, A. H. 1174 (A. D. 1761, April-May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1^a a tract on the china-root (ترکیب چوب) (چینی).

No. 2364, ff. 224, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد بپسند مر خداي را که بر حکم ما ارسلناک الخ. The title appears here on fol. 1^b, l. 15.

Muḥaddimah, on fol. 1^b, last line; first maḳâlâh, on fol. 10^a; second maḳâlâh, on fol. 37^b; third maḳâlâh, on fol. 58^a, lin. penult. (not marked by a special heading here; that of the fifteenth bâb of the second maḳâlâh is likewise missing); khâtimah, on fol. 95^a.

No date.

No. 1025, ff. 1-96, ll. 25; Nasta'liq, ff. 23-26 supplied by other hands; size, 9½ in. by 5½ in.

2320

The same.

Beginning: حمد مر خداي را که بر حکم الخ.

Muḥaddimah, on fol. 2^a (headed here: در کیفیت); first maḳâlâh, on fol. 18^b; second maḳâlâh, on fol. 73^b; third maḳâlâh, on fol. 117^b; khâtimah, on fol. 196^b.

No date.

No. 2063, ff. 198, ll. 13-20; Shikasta, written partly in diagonal lines; size, 9 in. by 6¼ in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus:

حمدی مر خدای را که بر حکم ما ارسلناک الخ.

Muḥaddimah, on fol. 2^a, last line; first maḳâlâh, on fol. 20^a; second maḳâlâh, on fol. 73^a; third maḳâlâh, on fol. 115^b (instead of هفت باب there must be read صد و شصت فصل, as the immediately following index exhibits the correct number of 160 faṣls). In the 120th faṣl of this maḳâlâh the copy breaks off (= fol. 199^b, l. 6 in No. 2318 above), so that the last forty faṣls and the khâtimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'liq; size, 9½ in. by 6½ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923,

fol. 1^a, in the *second faṣl* of the *second fā'idah* of the *muḥaddimah* with the *اقسام بلغم*; first words: *چنانچه در طفلی نیز گریه کمتر کند الخ*, corresponding to fol. 9^b, l. 13, in No. 2318 above.

First maḳālah in No. 1923, ff. 28^a-55^b, and No. 1935, ff. 183-267.

Second maḳālah in No. 1935, ff. 268-407.

Third maḳālah in No. 1935, ff. 1-183, breaking off in the 146th *faṣl* (= fol. 209^a in No. 2318 above).

Khātimah in No. 1923, fol. 64. Ff. 56-63 of 1923 belong to another work, apparently a commentary on the *Kurān*, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the *muḥaddimah*, as well as the last fourteen *faṣls* of the third *maḳālah*.

No. 1923, ff. 64; No. 1935, ff. 407, ll. 11; distinct and very neat *Nasta'liq*; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2323

Another copy of the *first maḳālah* of the same work.

Beginning here: *مقاله اول از طب اختیارات قاسمی*
در توضیح خواص و مزاج الخ.

It treats of simple drugs and aliments in alphabetical order. The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by *Aḥmad bin Muḥammad* of Rai, the 6th of *Rabī'-alawwal*, A. H. 1151 (A. D. 1738, June 24).

No. 1630, ff. 49^a-130, ll. 15; very crude and careless *Nasta'liq*; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2324

Two fragments of medical works.

1. Ff. 1^b-74^b: the same *first maḳālah* of the *اختیارات قاسمی* or *دستور الأطبّا*, beginning as in the preceding copy. Dated the 21st of *Rajab*, A. H. 1153 (A. D. 1740, Oct. 12).

2. Ff. 74^b-80: the *fourth* and the *fifth faṣl* of the *second book* of the sixth *bakhsh* of the *Shiḥat-alamrād* (*صحت الامراض*) or the 'true state of diseases,' a medical work not noticed as yet in any collection.

This fragment begins, on fol. 74^b: *حکمت آنست که معرفت الخ*, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves.

No. 697, ff. 80, ll. 15-16; careless *Nasta'liq* and *Shikasta*; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2325

Alfāz-i-adwiyah (الفاظ ادویہ).

A description of drugs, by *Nūr-aldin Muḥammad 'Abdallāh bin Ḥakīm 'Ain-almulk* of *Shirāz*, the well-known editor of the private letters of his uncles *Abū-alfadl* and *Faīdī* (see above, Nos. 287 and 1479) and author of several *Inshās* (see No. 2066 above), as well

as of a treatise on the terminology of *Ṣūfis*, styled *مراتب الوجود* (see No. 1925, 15 above), composed A. H. 1038 (A. D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor *Shāh-jahān* (see fol. 127^b, l. 4, and ll. 4 and 3 ab infra, and fol. 128^a, lin. penult.).

It is divided into a *muḥaddimah* in four *fā'idas*, on fol. 128^b; a *natijah* or alphabetical dictionary of drugs, on fol. 133^a, arranged according to the first and second letters of each word, the first constituting the *ترقیم*. the second the *تنسيق*; and a *khātimah* on the six most useful medicaments, hitherto rarely noticed (*در بیان ادویة*), *ستة کثیر المنفعة که در کتب متداوله قدما کمتر است*, on fol. 229^a.

Beginning: *هو الله احد (؟ الاحد) الله الصمد که مایه حقیقت بیچونیش از دائره دریافت و احاطه شناخت الخ*.

The abbreviations used are (according to fol. 129^a, l. 6 sq.) as follows: ط = *طبع* (temperament); ح = *حرارت* (heat); ب = *برودت* (cold); ر = *رطوبت* (moisture); ی = *یُبوست* (dryness); مع = *معتدل* (temperate); ق = *قوت* (energy); مختار = *مختار* (selected, competent, free agent); ش = *شربت* (draught); ص = *مصلح* (sound, healthy, corrective, antidote); ل = *بدل* (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindi (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by *Muḥammadshāh* at *Akbarnagar* in the month of *Dhū-alḥijjah*, A. H. 1116 (the forty-ninth year of 'Ālamgir's reign) = A. D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in *Bodleian Cat.*, Nos. 1603 and 1604; it has been lithographed in *Delhi* and *Madras*, A. H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled *تسطاس الاطبّا* and completed A. H. 1050 (A. D. 1640, 1641), see *W. Pertsch, Berlin Cat.*, pp. 587 and 588.

No. 2360, ff. 125-240, ll. 21; *Nasta'liq*; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

2326

Another copy of the same.

Beginning, on fol. 21^b: *هو الله احد الله الصمد که پایه حقیقت الخ*.

Title, dedication, and date of completion on ff. 24^a, l. 10, and 25^a, ll. 11 and 12.

Muḥaddimah, on fol. 25^b; *natijah*, on fol. 31^b; *khātimah*, on fol. 158^b.

Dated the 9th of *Rabī'-alawwal*, A. H. 1171 (A. D. 1757, Nov. 21). Ff. 1-18 are filled by the same hand with another medical treatise in *mathnawī-baiṭs*, entitled: *رساله منظومه در علم طب*; and beginning, on fol. 1^a: *از علاماتی که او کلیست بر احوال تن الخ*; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13-18; *Shikasta*; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2327

An incomplete copy of the same.

Beginning as in the preceding copy.

Mukaddimah, on fol. 4^a; *natijah*, on fol. 8^b, first line.

The *khâtimah* is missing here.

No date.

No. 1928, ff. 110, ll. 25; Nasta'lik, by two hands, the second of which appears to begin on fol. 55^a; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2328

Tuĥfat-almu'minin (تحفة المؤمنین).

The famous work on the *Materia Medica*, compiled on the basis of the Arabic book *ما لا یسع الطیب جهله* (see H. Khalfa v. p. 353, No. 11,278, and the Arabic Cat. of the Brit. Mus., p. 632), and many other Arabic and Indian medical treatises, by Muĥammad Mu'min Ĥusaini, the son of Mir Muĥammad Zamân Tanakâbuni (of Tanakâbun in the district of Âmul, see Z. D. M. G., vol. 21, p. 242) Dailami, chiefly for the purpose of correcting the many errors and inaccuracies in the *اختیارات بدیعی* (see Nos. 2289-2294 above), under Shâh Sulaimân Şafawî (A. H. 1077-1105 = A. D. 1666-1694), to whom it is dedicated. For fuller information see Bodleian Cat., Nos. 1605-1608; Rieu ii. p. 477 sq.; W. Pertsch, Berlin Cat., pp. 584-587; Cat. Codd. Or. Lugd. Bat. iii. p. 280; J. Aumer, pp. 134 and 135; A. F. Mehren, p. 13. The work is divided into two parts, the *first* containing five *tashkhişât*, the *second* the *dastûrât* in three *kisms*, of which, however, the third is wanting in all copies extant.

Contents:

First part:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در
reason (reason of the different opinions of physicians respecting the nature, peculiarities, and quantity of doses), on fol. 3^b.

تشخیص ثانی در ذکر صفات ادویة مفردة و اغذیة
quantities of simple drugs, and of (quantities of simple drugs, and of simple and compound aliments), on fol. 6^b, in alphabetical arrangement.

تشخیص ثالث در بیان ماهیة و کیفیة و خواص ادویة
nature and peculiarities (nature and peculiarities of simple drugs and of simple and compound aliments), on fol. 12^b, likewise in alphabetical arrangement.

تشخیص چهارم (رابعة) در مداوی سموم
treatment of poisons, on fol. 362^b, in five *faşls*.

تشخیص پنجم در اوزان
(weights), on fol. 371^b.

Second part:

قسم اول در بیان اعمالی که متعلق است بادویة مفردة
(application of simple drugs), on fol. 374^a, in five *ṭarîḳs*.

قسم ثانی در بیان اعمالی که متعلق است یادویة
(application of compound medicaments), on fol. 411^a, in twenty-four *bâbs*.

The *third kism* (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth *tashkhiş*.

Beginning: سبحانک اللهم یا قدوس و یا طیب التفسوس
اتم لنا انوار معرفتک و اذقتنا حلاوة مغفرتک شکر بی
منتها شربت حیوة حکیمی الخ

The work has been lithographed in Delhi, A. H. 1266, in Işfahân, A. H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532^b, at Patna, the 20th of Rajab, A. H. 1223 (A. D. 1808, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled *نسخهای رنگ نمونئی بلور*.

College of Fort William, 1825.

No. 2246, ff. 533, ll. 21-25; Nasta'lik, by different hands; size, 9 $\frac{1}{4}$ in. by 5 in.

2329

Another copy of the same.

This copy contains the same five *tashkhişât* and the two *kisms* of the *dastûrât* as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth or last *bâb*, on fol. 495^b (fol. 496^a supplied by a different hand). At the end of the third *tashkhiş* a colophon appears, stating, that it was finished the 22nd of Şafar, A. H. 1139 (A. D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhiş I, on fol. 3^a; II, on fol. 5^b; III, on fol. 11^a; IV, on fol. 358^b; V, on fol. 366^a.

Second part:

Kism I, on fol. 368^a; II, on fol. 396^a.

No. 337, ff. 496, ll. 19; careless Nasta'lik, often like *Shikasta*; size, 11 $\frac{1}{4}$ in. by 8 in.

2330

Another copy of the *first part* of the *Tuĥfat-almu'minin*.

Beginning: سبحانک اللهم یا قدوس و یا طیب (!) التفسوس نام این کتاب تحفة المؤمنین، اتمم لنا انوار معرفتک الخ

Tashkhiş I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b; IV, on fol. 420^b; V, on fol. 431^a.

No date. The copyist's name is Mir Ghulâm Muĥyî-aldin (see fol. 430^a). A lacuna, comprising two leaves, after fol. 142. Collated. College of Fort William, 1825.

No. 2226, ff. 433, ll. 19; Nasta'lik; size, 11 $\frac{1}{8}$ in. by 6 $\frac{1}{4}$ in.

2331

An incomplete copy of the *second part* of the *Tuḥfat-almu'minīn*.

Ḳism I, on fol. 1^b; II, on fol. 28^b; only twenty bābs of the latter are found here; the copy ends on fol. 181^a with the last words of the twentieth bāb, and is dated by Muḥammad Ḥusain bin Muḥammad Amin of Mashhad the 19th of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 25). The last three pages (ff. 181^b and 182) are filled with a few fragments of other medical works, for instance, *نسخة شربت گاو زبان*, by Mirzâ Abû-alkâsim Hakīm of Shirâz; prescriptions by Ḥakīm 'Inâyat-allâh, etc.

No. 664, ff. 1-182, ll. 15; unequal Nasta'liq, by different hands; size, 9 in. by 5 in.

2332

The *first half* or *first three Tashkhiṣât* of the same work.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^b. It ends on fol. 431^b and is dated the 15th of Dhû-alka'dah, A. H. 1169 (A. D. 1756, Aug. 11). Ff. 432^a-435^a are a mere repetition of ff. 185^a-188^b, l. 2.

No. 1416, ff. 435, ll. 17; Nasta'liq; size, 10 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2333

Another copy of the same.

Tashkhiṣ I, on fol. 3^a; II, on fol. 6^a; III, on fol. 11^a. No date.

No. 1524, ff. 284, ll. 17-21; unequal Nasta'liq, beginning in rather large size and becoming gradually smaller and smaller; size, 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

2334

An incomplete copy of the same.

Tashkhiṣ I, on fol. 2^b; II, on fol. 5^b; III, on fol. 11^b; this third tashkhiṣ breaks off on fol. 240^b in the middle of the letter *س*.

No. 636, ff. 240, ll. 21; Nasta'liq; size, 10 in. by 5 $\frac{3}{4}$ in.

2335

The *second half* or *last two tashkhiṣât*, and *first two kisms* of the same work.

Tashkhiṣ IV, on fol. 2^b; V, on fol. 12^b; ḳism I, on fol. 15^b; II, on fol. 51^a. An index of this part on ff. 1^a and 1^b. The work ends on fol. 186^a, and the remaining three pages contain a few other medical fragments.

No date. Bibliotheca Leydeniana.

No. 2696, ff. 187, ll. 18; Nasta'liq; size, 10 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$ in.

2336

Two treatises by Muḥammad Hâshim.

1. 'Ain-alhayât (عين للحياة), 'the fountain of life,' another and larger treatise on china-root (چوب چینی), see above, No. 2313), its qualities and sanitary uses, as well as on other beverages of a similar kind, divided

into a muḳaddimah and two maḳâlas, and beginning, on fol. 184^b: سپاسی چون انفس عیسوی روح پرورد جان. Similar treatises are noticed in Rieu ii. p. 844^b, No. VI, by Nûr-allâh 'Alâ, composed A. H. 944 (A. D. 1537, 1538); ib. ii. p. 844^a, No. II, and Bodleian Cat., Nos. 1598 and 1599, by Kâdi bin Kâshif-aldîn Muḥammad Yazdi, who wrote in the last years of Shâh 'Abbâs' reign, and died A. H. 1075 (A. D. 1664, 1665).

2. *Tuḥfat-i-Sulaimânî* (تحفة سليمانی), a treatise on zedoary, the bezoar-stone, and mummia or mummy (جدوار و فادزهرو مومیائی), and their respective qualities, divided into three bābs, and beginning, on fol. 249^b: اجناس سپاس بیقیاس حکیمی را سزاست که باقتضاء حکمت الخ. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844^b, Nos. VII and VIII.

Both treatises are composed by Muḥammad Hâshim bin Muḥammad Tâhir, the physician of Tihirân, and both are dedicated to Shâh Sulaimân Şafawi, see No. 2328 above. As a date of composition for the second the following chronogram appears on fol. 252^b:

تحفة سليمان که آگرتاء ثانی موقوف بهمان عدد حساب شود تاریخ اتمام است (A. D. 1668, 1669).

Dated the 21st of Dhû-alka'dah, A. H. 1129 (A. D. 1717, Oct. 27).

No. 664, ff. 184-282, ll. 17; clear Nasta'liq; size, 9 in. by 5 in.

2337

Riyâd-i-'Âlamgiri (ریاض عالمگیری).

Materia Medica, by Muḥammad Riḍâ of Shirâz, dedicated to the emperor 'Âlamgir. It is divided into *two parts*: ریاض اولی, beginning on fol. 2^b, and ریاض ثانیہ, beginning on fol. 78^b. The *first*, which deals in four ḳism (on ff. 5^a, 30^b, 44^a, and 54^a) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A. H. 1080 (A. D. 1669, 1670), and completed A. H. 1090 (A. D. 1679); the *second*, which treats in twelve منظر (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A. H. 1096 (A. D. 1685). The chronogram of the *first* is ختمت, that of the *second* ختمنا.

Beginning of the preface of the *first part* (ریاض اولی): خداوند حمد شافیست جل شأنه که بآیات جلیل و آداب جمیل امراض و اعراض جسمانی و نفسانی الخ.

Beginning of the *second part* (ریاض ثانیہ): اللهم لا نصیر غیرک فی کل الارادة ولا معین لنا فی جمیع الحالات الخ.

Copied by Jahânkhân, son of Ibrâhimkhân. The date is effaced.

No. 1832, ff. 307, ll. 18; Nasta'liq; small illuminated frontispiece; size, 10 in. by 6 $\frac{3}{4}$ in.

2338

The second part of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve *منظر*:

1. در مقتضیات ترکیب ادویه, on fol. 2^a.
 2. در دانستن سبب اختلاف اوزان مفردات هر مرکب الخ, on fol. 4^b.
 3. در استكمال ترکیب, on fol. 5^b.
 4. در متعلقات استكمال ترکیب, on fol. 6^b.
 5. در تعیین درجات و بیان تقدیر شربیات, on fol. 8^a.
 6. در ذکر بسائط و مرکبات مستعمله در عضو اول از (head and neck), on fol. 12^b.
 7. در تدبیر عضو دوم از اعضای سبعة وهی الصدر (chest), on fol. 198^b.
 8. در تدبیر عضو سیوم از اعضای سبعة وهی المعدة (stomach), on fol. 264^b.
 9. در ادویة عضو چهارم از اعضای سبعة وهی الظهر (back), on fol. 492^a.
 10. در تدبیر عضو پنجم از اعضای سبعة وهی آلات التناسل (genitals), on fol. 495^a.
 11. در ادویة عضو ششم از اعضای سبعة یعنی بدان (hands), on fol. 510^b.
 12. در تدبیر عضو (هفتم) از اعضای سبعة یعنی رجليں (feet), on fol. 517^a.
- Beginning: اللهم لا نصير غيرك في كمال الارادات ولا معين لنا في جميع الحالات الخ

The date of composition is contained in the following chronogram, on fol. 548^a:

سه گل از ریاض دوم گر بچینی
ختمناه تاریخ اتمام بینی

(A. H. 1096).

No date of transcription; a complete index on the fly-leaves.

No. 1349, ff. 548, ll. 11; large Nasta'liq; size, 8½ in. by 4½ in.

2339

Tibb-i-Akbari (طب اکبری).

A Persian translation and amplification of the Arabic work on the treatment of diseases, styled شرح اسباب و معزج الاسباب والعلامات, or more correctly شرح اسباب و علامات, composed by Nafis bin 'Iwād Kirmāni, A. H. 827 (A. D. 1424), and dedicated to Mirzā Ulughbeg (see O. Loth, Arabic Cat., p. 229^b, and Arabic Cat. of the British Museum, p. 224). The شرح اسباب themselves were compiled by Najib-aldin Abū Ḥamid Muḥammad bin 'Alī Samarkandī, who died A. H. 619 (A. D. 1222), see Gotha, Arabic Cat., No. 1954 sq. The present translation, for which there were also consulted and excerpted other Arabic and Persian standard works on medicine, among the latter the *ذخیره خوارزمشاهی* (see

No. 2280 sq. above) and the *کفایة مجاهدیة* (see No. 2297 sq. above), was made by Muḥammad Akbar, commonly known as Muḥammad Arzāni, the son of Mir Hāji Muḥammad Muḥim, A. H. 1112 (A. D. 1700, 1701), and dedicated to the emperor 'Ālamgir. The title, as given here, is *طب اکبری*; in W. Pertsch, Berlin Cat., pp. 576-578, *طب اکبر*; in Rieu ii. p. 478^b sq., *طب اکبر*; comp. also Fleischer, Dresden Cat., No. 345. Other medical works of the same Muḥammad Akbar or Muḥammad Arzāni are: the *میزان الطب* or *میزان طب* (see Bodleian Cat., No. 1612; Rieu ii. p. 479^b; edited at Calcutta, 1836, at Cawnpore, 1874, and at Lucknow, without a date); the *مجزیات اکبری* (see below, Nos. 2342 and 2343); the *مفرح القلوب طب* (printed at Lucknow, fourth edition, 1883); the *قربادین قادری*; and the *تعاریف الامراض والتبئی* (completed A. H. 1130=A. D. 1718, see below, No. 2344).

Beginning of the Tibb-i-Akbari: *صحیحترین کلامی که مشام ناطقه دانش آئین را که آئینه ادراک محسوسات و معقولات است الخ*

It is divided into twenty-seven *bābs* and a *khātimah*, viz.:

I. در امراض سر و دماغ (diseases of the head and brain), on fol. 2^a.

II. در امراض چشم (diseases of the eye), on fol. 46^b.

III. در امراض گوش (diseases of the ear), on fol. 95^b.

IV. در امراض بینی (diseases of the nose), on fol. 103^a.

V. در امراض زبان و دهان (diseases of the tongue and mouth), on fol. 108^b.

VI. در امراض لب (diseases of the lips), not marked here.

VII. در امراض اسنان و لثة (diseases of the teeth and gums), on fol. 115^b.

VIII. در امراض حلق و لهات و مری و قصبه رئه (diseases of the throat, oesophagus, and windpipe), on fol. 122^b.

IX. در امراض شش و سینه (diseases of the lungs and chest), on fol. 135^a.

X. در امراض قلب (diseases of the heart), on fol. 157^b.

XI. در امراض ثدی (diseases of the female breast), on fol. 167^b.

XII. در امراض معده (diseases of the stomach), on fol. 170^a.

XIII. در امراض کبد یعنی جگر (diseases of the liver), on fol. 206^a.

XIV. در بیماری بقران و امراض طحال یعنی سپرز (jaundice, and diseases of the spleen), on fol. 220^a.

XV. در امراض امعاء یعنی رودها (diseases of the bowels), on fol. 227^a.

XVI. اندر امراض مقعد (diseases of the posteriors), on fol. 241^b.

XVII. در امراض کلیه یعنی گرده (diseases of the kidneys), on fol. 246^a.

XVIII. در امراض مثانه (diseases of the bladder), on fol. 253^b.

XIX. در امراض که بمردان مخصوص است (special diseases of men), on fol. 262^a.

XX. در امراض صفاق و ثرب و مراق (diseases of the peritoncum and the tender parts of the abdomen), on fol. 275^a.

XXI. در بیماریها که بزنان مخصوصست و در رحم افتد (special diseases of women, affecting the womb), on fol. 278^a.

XXII. در امراض که در پشت و اطراف پدید آید (diseases of the back and side), on fol. 297^a.

XXIII. در حمیات یعنی تبها (fevers), on fol. 307^a.

XXIV. در اورام و بثور که بر بدن ظاهر پدید آید (tumours, ulcers, etc., which appear externally on the human body), on fol. 344^b.

XXV. اندر امراض و جزآن که بشعور یعنی مو تعلق دارد (diseases connected with the hair), on fol. 367^b.

XXVI. در امراض اظافیر یعنی ناخنها (diseases of the nails), on fol. 371^a.

XXVII. در امراض متفرقه (various other diseases, including chapters on wounds and sores, جراحات, poisons, سموم, etc.), on fol. 372^a.

Khâtimah in two bâbs, on compound medicaments (ادویه مرکبات), and the technical terms used in medical science (مصطلحات), on fol. 402^a. It is in the form of an index, pointing out the places in the book where they can be found.

Ff. 29^b and 30^a are greatly damaged. Printed editions of the *Ṭibb-i-Akbari* appeared in Calcutta, 1830; in Delhi, A. H. 1265; in Bombay, A. H. 1264, 1275, and 1279; in Lucknow, A. H. 1289; there is also a Persian edition, Teheran, A. H. 1275.

This copy is dated by Mir Muhammad Şâdiq A. H. 1109 (read 1119 = A. D. 1707, 1708).

No. 2017, ff. 404, ll. 25; Nasta'lik; size, 12 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

2340

Another copy of the same.

The *khâtimah* is missing in this copy. An index of the whole work on ff. 1^a-3^b. Beginning, as in the preceding copy, on fol. 4^b.

Bâb I, on fol. 5^b; II, on fol. 66^a; III, on fol. 112^a; IV, on fol. 120^b; V, on fol. 127^a; VI, on fol. 133^b; VII, on fol. 138^b; VIII, on fol. 143^b; IX, on fol. 158^b; X, on fol. 187^b; XI, on fol. 200^a; XII, on fol. 203^b; XIII, on fol. 249^b; XIV, on fol. 260^b; XV, on fol. 267^a; XVI, on fol. 294^a; XVII, on fol. 299^b; XVIII, on fol. 308^a; XIX, on fol. 317^b; XX, on fol. 331^b; XXI, on fol. 335^a; XXII, on fol. 357^a; XXIII, on fol. 367^b; XXIV, on fol. 411^b; XXV, on fol. 441^a; XXVI, on fol. 445^b (heading omitted); XXVII, on fol. 446^b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 483, ll. 19; Nasta'lik; a very ugly frontispiece; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

2341

Khair-altajārib (خیر التجارب).

The best of tests, or tested cures, a short abridgement—with the omission of certain chapters, and the addition of some new matter—of the preceding *طب اکبری* in twenty-two bâbs (according to other copies, see W. Pertsch, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 28, etc., twenty-four), viz.:

I. Diseases of the *heart*, on fol. 102^b.

II. Diseases of the *eye*, on fol. 112^a.

III. Diseases of the *ear*, on fol. 115^b.

IV. Diseases of the *nose*, on fol. 117^a.

V. Diseases of the *lips, teeth, tongue, mouth, and throat*, on fol. 118^a (corresponding to bâbs V-VIII in the *Ṭibb-i-Akbari*).

VI (here wrongly styled فصل ششم). Diseases of the *chest*, on fol. 121^a (=bâb IX in the *Ṭibb-i-Akbari*).

VII. On diseases of the *heart*, on fol. 124^a (=bâb X in the *Ṭibb-i-Akbari*; bâb XI there is not accounted for here).

VIII. Diseases of the *stomach*, on fol. 125^a (=bâb XII in the *Ṭibb-i-Akbari*).

IX. Diseases of the *bowels*, on fol. 128^b (=bâb XV in the *Ṭibb-i-Akbari*).

X. Diseases of the *liver and the spleen*, on fol. 131^a (corresponding to bâbs XIII and XIV in the *Ṭibb-i-Akbari*).

XI. Diseases of the *kidney and the bladder*, on fol. 132^a (corresponding to bâbs XVII and XVIII in the *Ṭibb-i-Akbari*).

XII. Diseases of the *testicles and the yard*, on fol. 133^b (=bâb XIX, 'special diseases of men,' in the *Ṭibb-i-Akbari*).

XIII. Diseases of the *womb*, on fol. 136^a (=bâb XXI in the *Ṭibb-i-Akbari*).

XIV. Diseases of the *posteriors*, on fol. 138^a (=bâb XVI in the *Ṭibb-i-Akbari*; bâb XX there is not accounted for here).

XV. Diseases of the *joints* (اوجاع مفاصل و علامت آن), on fol. 139^b.

XVI. *Tumours*, etc. (اورام و دمامل), on fol. 141^b.

XVII. Diseases of the *skin* (امراض جلد), on fol. 145^b (these last three correspond together to bâbs XXII and XXIV in the *Ṭibb-i-Akbari*).

XVIII. *Wounds*, on fol. 147^b (corresponding to the chapter on جراحات in bâb XXVII in the *Ṭibb-i-Akbari*).

XIX. *Fevers*, on fol. 148^b (=bâb XXIII in the *Ṭibb-i-Akbari*).

XX. Various *other diseases*, on fol. 151^b (=bâb XXVII, first part, in the *Ṭibb-i-Akbari*).

XXI. *Poisons*, on fol. 152^a (corresponding to the chapter on سموم in bâb XXVII in the *Ṭibb-i-Akbari*).

XXII. *Laxatives* (در بیان مسهل خوردن), on fol. 153^b; consequently bâbs XXV and XXVI in the *Ṭibb-i-Akbari* are not accounted for here.

The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرکبات ادویه and در منافع حسب الشفاء و حفظ الصحة, are missing here; but see as to the first of the two No. 2345 below.

There is no preface in this copy which begins immediately with the سر باب اول در امراض.

By mistake the last two lines and a half of fol. 117^b are repeated on fol. 118^a, and the four lines of fol. 118^a, from the middle of line 3 to the middle of line 7, on fol. 121^a.

No. 1025, ff. 102-160, ll. 25; Nasta'liq; the first eight leaves supplied by a more recent hand; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

2342

Mujarrabât-i-Akbarî (مَجْرَبَاتِ اكْبَرِي).

Another work of the same Muḥammad Akbar, called Muḥammad Arzâni, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a muḥaddimah and a great number of bâbs, which again are subdivided into faṣls.

Beginning: الحمد لله الذى هدانا الى الصراط المستقيم والصلوة على محمد النبي.

Other copies of the same are described in Rieu ii. p. 480^a, and A. F. Mehren, p. 11. It has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280.

No date.

No. 1025, ff. 164-222, ll. 19-23; Nasta'liq, a portion of ff. 164^b and 184^b, the whole of ff. 165^a-173^a, and the whole of ff. 220-222 supplied by other hands; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: Tajribât-i-Muḥammad Akbar (تَجْرِبَاتِ مُحَمَّدِ اكْبَر).

No date.

No. 1997, ff. 96-206, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2344

Ḳarâbâdin-i-Ḳâdiri (قَرَابَادِينَ قَادِرِي).

A third, rather elaborate, work by the same Muḥammad Akbar, called Muḥammad Arzâni, dealing, like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126-1130 (A. D. 1714-1718). It is divided here into twenty-two bâbs (in Rieu ii. p. 480^a and ^b into twenty-three), and begins, without preface, at once on fol. 1^a with باب اول در ادوية سر, اطريفل (اترى پهل) (i. e. صغير النبي).

The word Ḳâdiri in the title points to the fact that the author was a disciple of Sayyid 'Abd-alkâdir of Gilân, i. e. a member of the Ḳâdiri order of Ṣūfis. This work has been printed in Bombay A. H. 1277, and in Delhi A. H. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'liq; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1-65^a: another copy of the well-known pharmacopoeia, styled قرابادين شفائي or طب شفائي, comp. Nos. 2310-2312 above. It begins, without a preface, at once with the باب الالف.

2. Ff. 67^b-131^b: another copy of the خبير التجارب, the abridgement of the Tibb-i-Akbari, see No. 2341 above. It contains here twenty-three bâbs, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67^b; II, on fol. 74^a; III, on fol. 78^a; IV, on fol. 79^a; V, on fol. 80^a; VI, on fol. 83^b; VII, on fol. 87^a; VIII, on fol. 88^a; IX, on fol. 91^b; X, on fol. 94^a; XI, on fol. 95^b; XII, on fol. 97^b; XIII, on fol. 100^a; XIV, on fol. 102^a; XV, on fol. 104^a; XVI, on fol. 106^b; XVII, on fol. 112^a; XVIII, on fol. 114^a; XIX, on fol. 115^b; XX, on fol. 119^b; XXI, on fol. 120^a; XXII, on fol. 122^a. The additional bâb XXIII (باب در مرکبات) deals with compound medicaments, and begins on fol. 123^a.

3. Ff. 132^a-133^b: a complete index of the bâbs and faṣls in the preceding treatise.

4. Ff. 134^a-152^a: another small treatise on compound medicaments, without any title, beginning with the حَبِّ اِيَارَج (the pill, called *lépa*).

The whole MS. was written by Din Muḥammad, an inhabitant of Shâhjahânâbâd; a date does not appear.

No. 1481, ff. 152, ll. 21; distinct Nasta'liq; collated and annotated throughout; size, 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2346

Khulâṣat-almujarrabât (خلاصة المَجْرَبَات).

The quintessence of prescriptions, a work on compound medicaments, similar in character to the Mujarrabât-i-Akbari (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53^a, l. 5; fol. 148^b, l. 2, etc., and the Karâbâdin-i-Ḳâdiri (see No. 2344 above), but chiefly dealing with those *en vogue* in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning: الحمد لله الذى كفى من اعتصم النبي.

It is divided into a muḥaddimah, twenty-two bâbs, and a khâtimah, viz.:

Muḥaddimah, on fol. 2^a: weights and measures, current among Indian physicians (در بيان اوزان كه) (مصطلح اطباست و در ديار هند مروج است).

Index of the twenty-two bâbs and the khâtimah, on fol. 3^a.

Bâb I, on fol. 3^b, first line: on argajah, in Hindi argajā, a perfume compounded of several scented ingredients, etc. (در ذكر آرججه و امثال آن).

Bâb II, on fol. 9^b: on electuaries (در ذكر معاجين).

Bâb III, on fol. 34^a, first line: on stimulants (در ذكر مفرحات).

Bâb IV, on fol. 36^b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39^a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40^b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوت باه).

Bâb VII, on fol. 49^b: on remedies for gonorrhoea (در معالجه سوزاک).

Bâb VIII, on fol. 51^b: on hypochondria, etc. (در اطمینان و امثال آن).

Bâb IX, on fol. 52^b, last line: on special drugs for women (در ادویه که مخصوص بزنانست).

Bâb X, on fol. 60^b: on strong soups (در ذکر ماء اللحم).

Bâb XI, on fol. 66^b: on beverages (در اشربه).

Bâb XII, on fol. 86^a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol. 87^a: on toothpowder (در ذکر سنون).

Bâb XIV, on fol. 89^a: on drugs which help digestion (در ذکر ادویه که هاضمه بخشد).

Bâb XV, on fol. 94^b: on remedies for coughs and asthma (در معالجه سرفه و ضیق النفس).

Bâb XVI, on fol. 96^a: on remedies for the stomach (در معالجه شکم).

Bâb XVII, on fol. 96^b, last two lines: on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol. 101^a: on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103^b: on the treatment of horses (در معالجه افراس).

Bâb XX, on fol. 114^b, last line: on the various dyes of cloth (در رنگهای پارچه).

Bâb XXI, on fol. 135^b: on the fabrication of variegated or marble paper (در ساختن کاغذ ابری).

Bâb XXII, on fol. 138^b, last line: on ointments (در ذکر مرهم).

Khâtimah: on miscellaneous prescriptions (در متفرقات), not marked in the text, unless it is represented by the appendix on ff. 173^b-180^b, which begins with the 'philosophers' electuary' (معجون فلاسفه).

On fol. 180^b the date of this copy, which was transcribed from Shaikh Ahmad Kâtib's, appears, viz. A. H. 1180 (A. D. 1766, 1767). Some additional prescriptions by a different hand, on fol. 181.

Bibliotheca Leydeniana.

No. 2814, ff. 181, ll. 11; clear Nasta'liq, the last leaf in Shikasta; size, 7 $\frac{3}{4}$ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113^a.

The remaining portion of the MS., ff. 113^b-193^b, is filled with a number of smaller pieces, and extracts

from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus: یکی آنکه تا معده ات از طعام ألغ.

No date. College of Fort William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'liq, mixed with Shikasta; size, 9 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2348

Kitâb-i-'amali az Khulâsat-altajârib (از کتاب عملی از خلاصه التجارب).

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muhammad Husain Nûr-bakhshî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271^a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2349

Khulâsat-i-ḥawânin-al'ilâj (خلاصه قوانین العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work قوانین العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصه القوانين (!). العلاج), and ascribed on another fly-leaf to Ḥakim 'Ali Riḍâ, a work of the same character as the preceding ones, i. e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with نقوع که اسهال صفر کند (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16^a, first line.

III (diseases of the ear), on fol. 21^b.

IV (diseases of the nose), on fol. 23^a.

V (diseases of the mouth and throat), on fol. 24^b.

VI (here by mistake called again باب پنجم, diseases of the windpipe, etc.), on fol. 32^a.

VII (diseases of the stomach), on fol. 40^b.

VIII (diseases of the liver, spleen, etc.), on fol. 49^a.

IX (diseases of the bowels), on fol. 56^a.

X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71^a.

XI (diseases of the female breast), on fol. 82^b.

XII (diseases of the womb), on fol. 83^a, lin. penult.

XIII (pains in the back and joints), on fol. 87^a.

XIV (fevers), on fol. 90^a.

XV (tumours, ulcers, and diseases of the skin), on fol. 103^a.

XVI (treatment of blows, falls, etc.), on fol. 117^a.

XVII (how to drive reptiles from one's abode, antidotes for poisons, etc.), on fol. 121^a.

This work ends on fol. 127^a; on fol. 128^a a short addition is made by another hand on cures for asthma, coughs, etc.; see a much shorter treatise of similar title in No. 2302 above.

No date.

No. 2819, ff. 128, ll. 13; careless Nasta'lik; size, 7 $\frac{3}{4}$ in. by 4 $\frac{3}{8}$ in.

2350

Takwim-aladwiyah (تقویم الادویه).

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease; these principal columns are again subdivided into smaller compartments, the respective headings of which are: دواها, تعریف آن, مزاج آن, اختیارات آن, انواع آن, etc. A similar kind of medical calendar, entitled تقویم الابدان, has been noticed above in No. 2296, 2.

Dated A. H. 1143 (A. D. 1730, 1731), by Kamaraldin bin Muhammad. College of Fort William, 1825.

No. 2231, ff. 73; Nasta'lik; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajā'ib-alittifāk dar shinākhṭan-i-taryāk (عجائب الاتفاق در شناختن تریاق).

A medical treatise on the origin, use, and valuable qualities of theriac, the bezoar-stone, pissasphalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muhammad Raḍi-aldin ibn Kāshif-aldin at the time when prince Muḥammad A'zamshāh, 'Ālamgīr's son (killed in his contest with his brother, the emperor Bahādurshāh, A. H. 1119 = A. D. 1707), resided in Gujārāt. The treatise is divided into a muḥaddimah, three maḥṣads, and a khātimah.

مقدمه در بیان شبهه منکرین علم طب و جواب آن, on fol. 2^b.

مقصد اول در ابتدای ظهور علم طب و ذکر بعضی از مقصودات استنباطیه, on fol. 6^a.

مقصد دوم در بیان آنچه از علم طب بر رویای صادق ظاهر شده, on fol. 11^b.

مقصد سوم در بیان آنچه باتفاقات حسنه معلوم گردیده, و ظهور تریاق فاروق و فادزهر و مومیای کانی, on fol. 14^a, last line (this portion, the largest of all, is subdivided into three faḡls).

خاتمه در سموم و تحریر از آن و برخی از احوال اسقلنوس خاتمه (Galenus), on fol. 46^a.

Beginning: سیاس بی قیاس و ستایش مبرّاز آرایش

جهان پناهی را زبید که ابهت شاهان جم نشان نمونده
حشمت الوهیت اوست الخ

No date. Other treatises of a similar kind are noticed in Nos. 2301, fol. 167^a, and 2336, 2 above; and in Rieu, Supplement, p. 113^a.

No. 1830, ff. 68, ll. 19; Nasta'lik; size, 10 in. by 5 $\frac{3}{8}$ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Muḥaddimah, on fol. 3^a; first maḥṣad, on fol. 9^a; second, on fol. 18^a; third, on fol. 23^a; the beginning of the khātimah is not marked in the text.

No date. The copyist was Bin Mir 'Īsā.

No. 727, ff. 128, ll. 13-14; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{3}{8}$ in.

2353

Ta'lim-i-'ilāj (تعلیم علاج).

A work on the whole medical science by Abū-alzafar Ḥusām, called Zafaryārkhān, commenced on the day of Muḥammadshāh's accession to the throne (as year is given here A. H. 1132 = A. D. 1719, 1720, see fol. 1^b, l. 8, and the chronogram, on fol. 2^a, l. 2, آفتاب رحمت) and completed in the sixth year of that monarch's reign (A. D. 1724, 1725).

Beginning: الحمد لله رب العالمین . . . اما بعد پوشیده
نماند که این نسخه ایست در علم طب که بروز جلوس
سرور سلطنت خلیفه زمین و زمان الخ

It is divided into four تعلیم, viz.:

تعلیم اول در معالجات امراض (treatment of the various diseases of the human body), on fol. 17^a, in twenty-two بیان.

تعلیم دوم در تدبیر بعضی از اسباب حفظ صحت و معالجات کلی و در ذکر اکثر ادویه که معرفت آن اطبّار لازم بود (hygiene and general knowledge of medicaments necessary for the physician), on fol. 451^a, in five بیان.

تعلیم سوم در ذکر ادویه مفردة (simple drugs), on fol. 535^a, in two بیان, the first in alphabetical order.

تعلیم چهارم در ذکر ادویه مرکبه الخ (compound medicaments), on fol. 634^a, in two بیان, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 3^a-16^b. On the first two fly-leaves a list of the روزهای بحرّان, or days of the crisis, beginning: روز پانزدهم درین روز بحرّان کم واقع: شود و اگر شود نیک نباشد الخ

No. 994, ff. 724, ll. 15; unequal Nasta'lik; size, 10 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

2354

Minhāj-almubtadi'in (منهاج المبتدئین).

A compendium of the Materia Medica, compiled by Ibrāhīm alḥusaini, in forty-two short bābs and a khātimah.

Beginning: منهاج ادوية شفا حمد مسبب الاسباب يست: ك. بعلامات مختصة و اذا مرضت فهو الخ

On fol. 248^a a short appendix is added, styled نسخة بدل افيرن حكيم عماد الدين

This copy is dated the 20th of Jumâdâ-althâni, A. H. 1147 (A. D. 1734, Nov. 17), by Muḥammad 'Alī bin Naṣr-allāh. The proper order of ff. 1-6 is 1, 2, 4, 3, 6, 5.

No. 1752, ff. 1-248, ll. 17-18; Nasta'liq, by different hands; size, 9 in. by 5½ in.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 1^b, l. 17, and last line. Marginal glosses and additions.

Dated by Muḥammad Ridâ alṭātib alshirāzi in the month Dhū-alkā'dah, A. H. 1194 (A. D. 1780, November).

No. 1144, ff. 138, ll. 23; Nasta'liq; size, 10 in. by 5½ in.

2356

Kānūnā dar 'ilm-i-ṭibb (قانونچه در علم طب).

Another, very short compendium of the *Materia Medica*, by an anonymous author.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمِنْهُ الْإِعَانَةُ وَ التَّوْفِيقُ، لِحَمْدِ اللَّهِ الَّذِي خَلَقَ لِكُلِّ دَوَاءٍ الْهَمْنَا (correctly) لِكُلِّ دَاءٍ الدَّوَاءُ وَالْهَمْنَا (according to the following copy) مَنْفَعِ الْمَفْرَدَاتِ وَالْمُرَكَّبَاتِ لِحْفَظِ الصَّحَّةِ الْخ

It contains two maḳālahs, the *first* of which treats of simple drugs (مفردات), the *second* of compound medicaments (مركبات), each subdivided into five bābs.

First maḳālah, on fol. 57^a. Bāb I, در حبوب (pills), on fol. 57^b; II, در لحم و سمك و لبن و بيضه (meat, fish, milk, and eggs), on fol. 58^b; III, در فواكه (fruit), on fol. 60^a; IV, در بقول (herbs), on fol. 61^b; V, در (simple substances or drugs of any kind), on fol. 63^a, in alphabetical order.

Second maḳālah, on fol. 71^a. Bāb I, در اشربة و مطبوخات (beverages and boiled things), on fol. 71^a; II, در معاجين (electuaries), on fol. 73^b; III, در اقراص (lozenges and pills), on fol. 75^b; IV, در ادهان و مراهم (clysters), on fol. 77^a; V, در اروهای چشم (ointments, salves, and remedies for the eye), on fol. 77^a.

No date.

No. 2064, ff. 57^a-79^b, ll. 21; Nasta'liq; size, 9½ in. by 5¾ in.

2357

A slightly defective copy of the same.

Beginning: لِحَمْدِ اللَّهِ الَّذِي خَلَقَ لِكُلِّ دَاءٍ الدَّوَاءُ وَالْهَمْنَا مَنْفَعِ الْمَفْرَدَاتِ الْخ

First maḳālah, on fol. 1^a, in five bābs: I, on fol. 1^a;

II, on fol. 2^b; III, on fol. 4^a; IV, در بقولي (in the text headed incorrectly فصل چهارم), on fol. 6^a; V, on fol. 8^a.

Second maḳālah, on fol. 16^a, in five bābs: I, on fol. 16^b; II, on fol. 19^b; III, در حبوب و اقراص, on fol. 21^b. In the middle of this bāb the copy breaks off; IV and V are consequently missing here.

No. 2096, ff. 22, ll. 7; Nasta'liq; a little worm-eaten; size, 9 in. by 5½ in.

2358

Kānūn-i-Sikandari (قانون سکندری).

Description of the various diseases of the body, and all its special parts and limbs from the head downward, with the methods of curing them, by Ḥakīm Sikandar bin Ḥakīm Isma'īl the Greek of Constantinople, who came to India and wrote this work, A. H. 1160 (towards the end of Muḥammadshāh's reign = A. D. 1747), at Arkāt (ارکات). Another copy, slightly defective at the beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Kānūn, on fol. 8^b: زهی حکیمی جلّ جلاله که بکمال نوال رافت و مرحمت خلعت زیبا طلعت الخ

It is preceded by a detailed index, on ff. 1^b-2^b, and a preliminary chapter on the urine (بُول), beginning, on fol. 3^b: شناختن بول که آن فصله است از فصلات هضم: کبدي و عروقی که خارج از راه احلیل است الخ

On fol. 3^a there is the seal of 'Abd-alwahhābhān Bahādur Naṣrjang, for whom this work appears to have been compiled (comp. fol. 10^a), with the date A. H. 1174 (A. D. 1760, 1761).

No. 1801, ff. 376, ll. 21; clear and distinct Nasta'liq; size, 10½ in. by 6 in.

2359

Risālah dar 'ilm-i-ṭibb (رساله در علم طب).

A compendium of medical science, and detailed description of medicaments, compiled from famous works and treatises on these subjects, by Uwais allaṭifi of Ardabil (see fol. 2^a, ll. 10 and 11: این رساله ایست در: علم طب مشتمل برسائل مشهوره متفق علیها چند که (از کتب معتبره معتمد علیها اکابر مشهورین منقول است) and divided into four maḳālahs, viz.:

1. در بیان بعضی فوائد حفظ صحّت (some of the benefits of the preservation of health).

2. در بیان ادویه مفردة (simple drugs).

3. در بیان اغذیه مرض (diet during an illness).

4. در بیان مرکبات مجربّه مستعمله از مفرجات و معاجین (well tested and current compound medicaments, as, for instance, stimulants, electuaries, theriacs, beverages, etc.).

Beginning: حمد و سپاس خالق را که بقدرت کامله ابدان انسانرا از ارکان اربعه متضاده کیفیات الخ

It concludes on fol. 158^b, and is dated the 9th of Dhû-al-hijjah, A. H. 1182 (A. D. 1769, April 16); the copy was made at the request of Ḥakim Muḥammadbeg Şâhib, in ترجمانیلی. The last two leaves are filled with a kind of supplement to the preceding compendium.

No. 496, ff. 160, ll. 17; unequally written, for the greater part in Shikasta; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

2360

Risâlah dar 'ilm-i-ṭibb (رساله در علم طب).

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicaments, etc.; it is compiled by an anonymous author in nine bâbs: 1. in twelve faṣls, on fol. 7^b; 2. in fifteen faṣls, on fol. 15^a; 3. in twenty-one faṣls, on fol. 20^b; 4. in twenty-one faṣls, on fol. 27^b; 5. in twenty-seven faṣls, on fol. 38^a; 6. in thirty faṣls, on fol. 55^b; 7. in fifteen faṣls, on fol. 66^a; 8. in twelve faṣls, on fol. 70^a; 9. in fifteen faṣls, on fol. 80^b. In the thirteenth faṣl of the last bâb the treatise breaks off on fol. 98^b. The last four leaves, 99-102, contain (in the same handwriting) the fragment of a glossary of scientific terms. Index on ff. 2^a, last line, to 7^b.

Beginning: الحمد لله الذى سناء القلوب العارفين بتجلیات الخ

No. 1261, ff. 102, ll. 12-13; Nasta'liq; size, 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

2361

Majma'-'al-jawâmi' u dhaklâ'in-altarâkib (مجمع الجوامع و ذخائر التراكيب).

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled A. H. 1185 (A. D. 1771, 1772) by Ibn alsayyid almarḥûm Muḥammad Hâdi al'ukaili al'alawi alkhurâsâni alshirâzi (known as Ḥakim Muḥammad Hâdikhân) Muḥammad Ḥusain. Among his prominent sources was a book of his grand-uncle's Muḥammad Hâshim, known as Ḥakim Mu'tamad-almulûk 'Alawikhân bin Ḥakim Muḥammad Hâdi al-'alawi, styled جامع الجوامع, and many other authorities, among which his father, comp. ff. 24^b and 71^b. To the real book, that is the dictionary, a preliminary discourse in twenty faṣls, on general medical matters, is prefixed, viz.:

1. در غذا و دوا و ذو الخاصیة, on fol. 25^b.
2. در بیان مرکب القوى و ذو الخاصیة, on fol. 27^b.
3. در بیان مزاج و اقسام امزجه, on fol. 29^a.
4. در بیان طرق معرفت امزجه ادویه و اغذیه, on fol. 31^a.
5. در بیان احتیاج بترکیب ادویه, on fol. 35^b.
6. در بیان کیفیت ترکیب ادویه, on fol. 38^a.
7. در بیان طرق استخراج امزجه مرکبات و درجات آنها, on fol. 39^a.

8. در بیان طریق استخراج مقادیر شریات, on fol. 40^a.

9. در بیان اعمار بعض ادویه مفردة و مرکبة, on fol. 40^b.

10. در بیان زمان ادراک و مدت اعمار ادویه مرکبة, on fol. 41^a.

11. در بیان سبب اختلاف اقوال اطباء در ماهیة و خواص ادویه, on fol. 42^a.

12. در بیان طریقه اخذ ادویه و حفظ آنها, on fol. 42^a.

13. در بیان آداب طعام خوردن و آب نوشیدن, on fol. 43^b.

14. در بیان احراق بعض ادویه و تحميص و تشویه و قلی و تدبیر و غسل آنها, on fol. 43^b.

15. در بیان معرفت افعال بعض ادویه مفردة و خواص آنها, on fol. 45^b.

16. در بیان بعض اصطلاحات, on fol. 47^a (in alphabetical order).

17. در بیان حدود امراض, on fol. 49^a (also alphabetically arranged).

18. در بیان اوزان و مکاییل صغار و کبار شرعیة و طبیة, on fol. 67^a.

19. در بیان بعض امور متعلقه بنجوم و طبیعیات, on fol. 69^a.

20. در بیان اسناد طب خال والد ماجد مؤلف و زالد الخ, on fol. 71^b. On the same fol. 71^b the dictionary begins with the word البار.

A dhail or khâtimah is added at the end of it, on fol. 622^b (در بیان ادویه جدیدة و خواص و منافع و طرق استعمال آنها), partly based on a treatise of Alḥmad bin Luṭf-allâh Maulawi Efendi Calabi, originally translated from a European language into Turkish, afterwards from Turkish into Arabic.

No date.

A detailed *double index* (the second arranged according to the different medicaments for diseases of all parts and limbs of the human body) fills ff. 1^b-23^b.

Beginning of the work, on fol. 24^b: الحمد لله الذى فتحیر دون ادراک کنه ذاته المقدسة العقول والاهوام و تتلاشى عند قرب ساحة جلاله الخ

No. 1279, ff. 630, ll. 37; small Naskhi; size, 10 $\frac{1}{8}$ in. by 7 $\frac{1}{2}$ in.

2362

Makhzan-aladwiyah u tadhkira-i-aulâ-almuhâ (مخزن الادویه و تذکرة اولی النهی).

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicaments. It was compiled after the completion of the preceding book, that is after A. H. 1185 (A. D. 1771, 1772), and is divided into two makâlas.

Beginning of the *first makâlah* on simple drugs الحمد لله الذى اظهر آثار قدرته: (ادویه مفردة) بایجاد الموجودات بلا مواد الخ

It contains a mukaddimah in fourteen faṣls, almost

equal in its contents to that of the preceding work, on ff. 7^b-32^b, the dictionary in alphabetical order, on ff. 32^b-313^a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویۀ مذکورہ باسمی و لغات مختلفہ) (از عربی و یونانی و سریانی و فارسی و ترکی و ہندی الخ), on ff. 313^a-358^a.

Second makâlah, on ff. 362^b-602^a, on compound medicaments, beginning: الحمد لله الذى عرفنا بنفسه وهدينا. This part contains also a mukaddimah in five fasls, on ff. 362^b-366^a, and the dictionary, in alphabetical order, on ff. 366^a-602^a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1^b-6^a, the *second* on ff. 360^b-361^a. The *second makâlah* has also the special title قرايدين.

Dated A. H. 1193 (A. D. 1779), by Muḥammad Samî' of Dihli.

No. 1398, ff. 602, ll. 39; small Naskhî; size, 11½ in. by 7¾ in.

2363

Mu'âlajât-i-Iskandariyyah (معالجات اسکندریہ).

A general pharmacopoeia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9^a it was written A. H. 1194 (A. D. 1780), by Dilirjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9^b at once with the letter الف. A detailed index on ff. 1^b-8^a.

No. 1352, ff. 318, ll. 19; Nasta'liq; size, 9¾ in. by 5½ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts; the *first*, on ff. 1^b-11^b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمۀ نامہای امراض بفارسی; و ہندی; the *second*, on ff. 11^b-35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled: ترجمۀ لغات ادویہ بعربی; و یونانی و فارسی و ہندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'liq; size, 9¼ in. by 5 in.

2365

Tuhfa-i-Muḥammadi (تحفہ محمدی).

Materia Medica, by Mirzâ Muḥammad Naşir of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sultân (ruler of Mysore, A. H. 1197-1213 = A. D. 1783-1799), to whom it is dedicated, comp. fol. 3^a, l. 9 and last but one. It is divided into two *تشخیص*, which bear the strongest resemblance to the first two *تشخیص* in the Tuhfat-almu'minin (see

above, Nos. 2328-2335), even in their respective headings, viz.:

تشخیص اول در بیان سبب اختلاف اقوال اطباء در ماہیة و خواص و قدر شربت ادویہ و شروط اخذ آن و ذکر درجات و قوتها بحسب مراتب; (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.).

تشخیص ثانی در ذکر صفات ادویہ مفردہ و اغذیہ مفردہ و مرکبہ و بیان افعال کلیہ و مشابه کلی و تفسیر اسامی و لغاتی کہ درین تألیف مذکور میشود; (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3^b and 4^a. There are several subdivisions in both, all arranged in alphabetical order.

Beginning: الحمد لله الذى فطر السموات والارض و جعل الظلمات والنور و جعل القمر فيهن نوراً و جعل الشمس سراجاً الخ.

No date. The copy is the author's autograph, but ff. 242^a-319^a are written by other hands.

No. 873, ff. 745, ll. 19; inelegant Nasta'lik; size, 10¼ in. by 6¾ in.

2366

Risâla-i-ma'kûl û mashrûb (رسالہ ماکول و مشروب).

An essay on eating and drinking, in verse, compiled for Tipû Sultân, A. H. 1204 = A. D. 1789, 1790 (see the chronogram, on fol. 2^b, l. 2, از فیض شاه), by a certain Yûsufi, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawi-baits, but the last part (on ff. 9^a-12^a), entitled قصیدہ سلطانی در حفظ صحت (on the preservation of health), is, as the title shows, in the form of a *kaşidah*.

Beginning:

زبان را چو (چه) Pertsch در اول اینکلام
ز حمد و تحیّت رساند (رساندی) بکلام

Written by 'Abd-alkâdir.

No. 1604, ff. 12, 6-7 baits in the page; Nasta'liq; size, 7¾ in. by 4½ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبان را چو در اول اینکلام
ز حمد و تحیّت رساندی بکلام

The *kaşidah* begins on fol. 10^a. Written, like the preceding copy, by 'Abd-alkâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lik; size, 7¾ in. by 4¾ in.

2368

The same.

The *ḡasidah* begins here on fol. 13^a.

No date.

No. 1485, ff. 19, five baits in the older part (ff. 5-16), four baits in the more recent addition (ff. 1-4 and 17-19); Nasta'liq, by two hands; size, 7 in. by 4½ in.

2369

The same.

The date (viz. 1204) appears here on fol. 2^b, last line (the additional remark, that the chronogram means *چهار و بیست و یک هزار و دو صد و یک*, i. e. 1224, is entirely wrong). The *ḡasidah* (در حفظ صحت) begins on fol. 13^a, but the present copy does not conclude with that; there follow, on fol. 17^a, two long *kit'as*, the first purporting to be a letter addressed by some individual to Avicenna (شخصی ببوعلی سینا نوشته), the second Avicenna's answer (الجواب), on fol. 18^a.

Beginning of the former: خدایگان افاضل نظام ملت: و دین الخ

The copyist calls himself Mirzā Muḡammad Naṣir Afshar (who is evidently identical with the author of the *ḡaḡḡa* in No. 2365 above).

Bibliotheca Leydeniana.

No. 2810, ff. 19, ll. 10; Naskhī on ff. 4-19, Nasta'liq on ff. 1-3 (on different paper); size, 7½ in. by 4½ in.

2370

Nuskah dar 'ilm-i-ṡibb (نسخه در علم طب).

Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1-6, 33-43, lacuna, 14-31, lacuna, 32, 7-13. Beginning is also missing. The end is found on fol. 11^a (treating of the various colours of the urine). On ff. 11^a-13^b there is added the same versified treatise on eating and drinking (رساله مأکول و مشروب) as in the four preceding copies, beginning: زبانرا چو در اول این کلام الخ.

No author's name is to be found. The first pages deal with the diseases of the *head*.

No. 1969, ff. 43, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

2371

Kānūn dar 'ilm-i-ṡibb (قانون در علم طب).

A complete Pharmacopoeia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کومین سین (?). He says in the initial words of the preface, that this work is called in English *اکم پلیت انگیلش دس پن ستری* (that is 'a complete English dispensatory'), see the beginning, on fol. 1^b: نام این کتاب در زبان انگریزی: اکم پلیت انگیلش دس پن ستری. یعنی نظیری و عملی دو قسم است قسم اول در آن دو کتاب است الخ.

It is divided, as we learn from these introductory words, into two *kisms*: the *first kism* contains two *kitābs* and treats of the preparation of medicaments, their peculiarities, composition, etc., and their vegetable and mineral substances, viz.:

کتاب اول در سبب تیاری دوا و خواص آن و ترکیب دادن آن و آلات آن.

کتاب دوم در ترکیب نمودن ادویه از نباتات و معدنیات

The *second kism* contains five *bābs* and treats of the preparation of vegetable and mineral medicaments, of the various kinds of salts and other matters, finally also of the preparation of such drugs as druggists are not selling ready made, viz.:

باب اول در بیان تیاری ادویه نباتات

باب دوم در تیار نمودن اقسام نمکها

باب سوم در تیار نمودن ادویه معدنیات

باب چهارم در تیار نمودن قاعده شب یمانی (?) وغیره

مرافق قاعده ملک لندن و ایدن برکه (London and Edinburgh) الخ.

باب پنجم در تیار کردن دواها که عطاران تیار کرده نمیفروشند الخ.

Most of the technical terms occurring in this work show plainly their English origin.

No date.

No. 1649, ff. 606, ll. 11; Shikasta; size, 11½-12½ in. by 8½ in.

2372

Mufradāt dar 'ilm-i-ṡibb (مفردات در علم طب).

A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent etchings from the vegetable and animal kingdoms. It contains *three* chief parts: the first deals with *Botany*, the second with *Zoology*, the third with *Mineralogy*.

Botany is subdivided into the following eight books (کتاب):

1. از آنجا که در نباتات بهترین چیز تخم است لهذا اول (the seed), on fol. 1^a.

2. در ذکر خواص بیخها و صورتهای آن (the root), on fol. 12^b.

3. در خواص چوبهای درخت (the wood or stem), on fol. 31^b.

4. در ذکر خواص پوستهای درختان (the bark), on fol. 39^b.

5. در ذکر خواص برگهای اشجار (the foliage), on fol. 43^a.

6. در بیان گل و غنچه و تخم و ثمر (the bud, blossom, seed, and fruit), on fol. 50^b.

7. در ذکر ثمرها (various kinds of fruits), on fol. 55^b.

8. در ذکر صمغیات (various kinds of gums), on fol. 73^b.

Zoology comprises only *one book* (although called *!کتاب اول*):

(animals, i. e. men, beasts, and birds), on fol. 97^a.

Mineralogy is subdivided into the following *five books*:

1. در بیان معدنیات (minerals), on fol. 127^b.
2. در فلزات (metals), on fol. 145^a.
3. در ذکر گِل‌ها و ترتیب تیار نمودن او و بر آوردن روغن او الخ (various kinds of earth or clay), on fol. 156^b.
4. در ذکر حجریات که از معدن و غیر معدن و دریا الخ (stones), on fol. 161^a.
5. در یافتن گِل و غیره (finding or discernment of earth or clay, and other things), on fol. 165^a.

Each book (کتاب) is again subdivided into sections, called *صورت*, and each *صورت* begins with the French and English equivalents for the word or matter in question.

No date.

No. 1516, ff. 166, ll. 17; easy Shikasta; size, 12½ in. by 7¾ in.

2373

Two fragments of medical treatises.

1. On ff. 1^b-116:

An incomplete dictionary of technical terms relating to medical science, styled 'Unsur-i-čahârum dar lughât u muštalahât-i-ṭibb (عنصر چهارم در لغات و مصطلحات) (طب), in alphabetical order, in which the *باب* is formed by the *last* letter of the words, and the *فصل* by the *first*. It begins with *آبذیمیا*, which is explained as a title of one of the medical works of *بقراط* (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicaments, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindūstāni equivalents are given. It breaks off on fol. 116^a with the *فصل* *کاف* of *باب*. To every word its proper spelling and pointing is added in full.

2. On ff. 117^a-124:

An incomplete Pharmacopoeia, in two *makālas*; the *first makālah* (simple drugs) contains seven *bābs*, viz.:

1. در طبائع ادویه (natural qualities of drugs), on fol. 117^a;
2. در حبوبات (pills), on fol. 119^a;
3. در لحوم و البان (various kinds of meat and milk), on fol. 119^b;
4. در فواکه (fruit), on fol. 120^a;
5. در بقول (herbs), on fol. 121^a;
6. در توابل (spices), on fol. 122^a;
7. ریاحین الخ (odoriferous plants, etc.), on fol. 122^a.

The *second makālah* (compound medicaments) contains eight *bābs*, but of these only the first is found here, viz.:

در کیفیت ترکیب ادویه و بیان قوت آن و امتحان تریاق, on fol. 122^b. The copy breaks off with the heading of the second *bāb* (تریقاتها).

تأثیرات آن هر چیزی از آن در بدن تأثیری: از کیفیات باشند الخ.

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1-124; Nasta'lik, written in diagonal lines, about twenty-six in a page; size, 8½ in. by 4¾ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السوس لغت عربی است و لبانه هم: گویند و پارسی کندرو الخ خوانند و آن صمغ است مشهور الخ.

No date.

No. 1752, ff. 249-260, ll. 18; Naskhi; size, 9 in. by 5½ in.

IV. LEXICOGRAPHY AND GRAMMAR.

I. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2375

Niṣāb-alsībyān (نصاب السیمیان).

The well-known metrical Arabic-Persian vocabulary by Abū Naṣr Farāhī (of the town of Farah in Sijistān), whose full name is given in G. Flügel i. p. 112, on the statement of H. Khalfa vi. p. 346, No. 13801 (comp. ib. ii. p. 559), as Abū Naṣr Mas'ūd bin Abibakr bin Husain bin Ja'far al-Farāhī, whereas in Fleischer, Cat. Lips., p. 333, he is called Badr-aldin (Muḥammad Badr-aldin in H. Blochmann, Contributions, p. 7, and in Bodleian Cat., No. 1640) Abū Naṣr (Abū Naṣri in W. Pertsch, Berlin Cat., p. 215) al-Raji (because he was buried in Raj) al-Farāhī; in the first Bodleian copy, Bodleian Cat., No. 1636, Abū Naṣr Farāhī Mas'ūd bin Hasan bin Husain aladabi; and in No. 2381 below, Abū Naṣr Muḥammad al-Farāhī. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637-1639; Rieu ii. pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22; p. 71, No. 1; and p. 153, No. 1; E. G. Browne, Cambridge Cat., pp. 236, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: همی گوید ابو نصر فراهی حسد حافده و حقد حاسده الخ.

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwāl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1-36, ll. 9; Naskhi; size, 8 in. by 5 in.

2376

Another copy of the same.

Beginning: چنين گوید الخ.
No date.

No. 937, ff. 29, ll. 15; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{5}{8}$ in.

2377

The same.

Beginning, on fol. 1^a, in the fuller way in which many copies open, viz.: الحمد لله رب العالمين والعاقبة للمتقين والصلوة علي رسوله محمد وآله اجمعين، قال الشيخ الامام اجل (الاجل) العالم بدر الحق والدين الخ.

The beginning of the two preceding copies is found here on fol. 1^b, l. 5.

Dated the 4th of Ramadân, A. H. 1202 (A. D. 1788, June 8).

No. 2802, ff. 38, ll. 13; Naskhi; size, 8 $\frac{7}{8}$ in. by 5 in.

2378

The same.

Beginning as in the preceding copy; the other beginning چنين گوید is added here on the margin of fol. 41^b.

No date.

It belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 41-84, ll. 8; Naskhi; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2379

The same.

Beginning: الحمد لله رب العالمين الخ.
No date.

No. 3508, olim 7. J. 6, ff. 191^b-222, ll. 13; Nasta'liq; size, 7 $\frac{5}{8}$ in. by 4 $\frac{3}{4}$ in.

2380

The same.

Beginning the same.

No date.

No. 457, ff. 51, ll. 13; very careless Nasta'liq, sometimes quite like Shikasta; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2381

The same.

Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin. The نصاب الصبيان ends on fol. 68^a and is followed by a mathnawi on legal prayer, ablution, and fasting, styled here در فقه، and beginning:

نام حق بر زبان همی رانم
که بجان و دلش همی خوانم

the initial words and the name of the author, given as Sharaf-aldin Bukhârî, prove its identity with the well-known مقدم الصلوة، مقدم الصلوة، مقدم الصلوة، also called مقدم الصلوة، (so in the India Office copy of Ikhtiyâr bin Ghiyâth-

aldin's commentary on it, see further below in section V: Theology and Law), or simply نام حق، composed in the year 693 of the Rihlat, i. e. A. H. 703 = A. D. 1303, comp. Bodleian Cat., No. 1767; G. Flügel i. p. 512; Rieu i. p. 23^a; W. Pertsch, Berlin Cat., p. 254; and A. F. Mehren, p. 6, No. VII (where the wrong date 393 of the Rihlat is given). It was copied by Kalb Muhyi-aldin. The fragment of another mathnawi of similar purport is found on ff. 76^b-77^b, beginning: بگويم حمد رب العالمين الخ.

No. 76, ff. 77, ll. 6 (on ff. 1-68), ll. 15-16 (on ff. 68-75), ll. 11 (on ff. 76 and 77); Nasta'liq, by different hands; size, 9 $\frac{1}{8}$ in. by 5 $\frac{3}{8}$ in.

2382

Sharh-i-Nisâb-alsibyân (شرح نصاب الصبيان).

A Persian commentary on the preceding work by Nizâm bin Kamâl bin Jamâl bin Husâm alharawî, usually called Ibn Husâm (see fol. 96^b, line 9), beginning: سپاس بی قیاس مر قادی را که اساس حیوة اناس بر علم و معرفت نهاد الخ. It is incomplete at the end; the last bait, explained by the commentator, is: وَضَعُ أَنْ بِنْتُهُ آخِرُ الْخِج (corresponding to fol. 82^b, first line, in No. 2378 above).

Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamâl-aldin bin almarhûm bin Husâm alharawî, comp. also H. Khalifa vi. p. 346, No. 13801. A part of fol. 116^a and the whole of fol. 116^b are left blank.

No. 490, ff. 96-204, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{4}$ in.

2383

Sharh-i-Nisâb-alsibyân (شرح نصاب الصبيان).

Another commentary on the same work by Muhammad bin Faṣih bin Muhammad, known as Karim Dasht-i-Bayâdi Kûhistâni, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning: حمد و ثنای نا محدود و شکر و سپاس نا معدود حضرت علمیم معبود و کریم واجب الوجودی را که نصاب صبيان انسانرا الخ.

Other commentaries on the same book are those by 'Ali bin 'Umar bin 'Ali alhajjâr (Bodleian Cat., No. 1641); by Muhammad bin Jalâl bin Sulaimân Kûhistâni (ib., No. 1643); by Muhammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yûsuf bin Mâni' (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; and in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108^b and is dated the 15th of Jumâdâ-alawwal, A. H. 1193 (A. D. 1779, May 31). On ff. 109^a-112^a another versified Arabic-Persian vocabulary, in form of a ḳaṣidah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled

Muthallath-allughât (مثلث اللغات) or Niṣâb-i-mu-thallath (نصاب مثلث).

Beginning:

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلث چون لائی عمان

From these initial words it is evident that the versified vocabulary, styled نصاب بدیعی in Bodleian Cat., No. 1650, 1, is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

رَبِّ دَان پروردگار و رَبِّ دَان جمعی ز خلق
رَبِّ آب خالص از انگور و سبب و نار دَان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 216, No. 3 (where a commentary on this work by Muhammad Sa'd, the commentator of the نصاب الصبیان, is noticed).

No. 521, ff. 112, ll. 15; Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughât (مثلث اللغات).

Another copy of the same vocabulary in form of a *kaṣīdah*, beginning as in the preceding copy.

No date. At the end and on fol. 1^a seals of a former owner, Iktidārkhān, with the date A. H. 1179 (A. D. 1765, 1766). College of Fort William, 1825.

No. 2345, ff. 14, ll. 7; distinct Nasta'liq; size, 7¾ in. by 4¾ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title نصاب مثلث is given to this book, as in W. Pertsch, loc. cit.

No. 2537, ff. 85-90, ll. 10; careless Nasta'liq, mixed with Shikasta; size, 10½ in. by 6¾ in.

2386

Niṣâb-i-badi' (نصاب بدیع).

Another metrical Arabic-Persian vocabulary, in form of *kiṭ'as* in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مصر شهر و شهر ماه و ماء آب و خوف سهم
سهم تیر و آنچه چه بال باشد بال جان

Dated A. H. 1122 (A. D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'liq; size, 8¾ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullá Sa'd 'Azimábádî, who is no doubt identical with Muḥammad Sa'd, who wrote commentaries on the

IND. OFF.

نصاب مثلث and the نصاب الصبیان, see No. 2383 above. The same commentary, but with a different beginning, is noticed in W. Pertsch, Berlin Cat., p. 216, No. 2.

Beginning here, on fol. 1^b: بعون عنایت الهی و فضل نامنتهای در رنگ نصاب صبیان بالای هر قطعه دو بیت الخ.

After an introductory part, beginning: القطعة الاولى فی التجنیس التام والتاقص الخط, on fol. 1^b, l. 4, the initial *kiṭ'ah* of the original work is found on fol. 2^b, l. 2, مصر شهر الخ, with a full exposition of its meaning.

Dated by 'Abd-alsamad 'Ali Muḥammad the 11th of Ṣafar, A. H. 1164 (here called the fourth year of the emperor Aḥmadshāh's reign, more correctly the third, since his accession to the throne took place on the 27th of Rabi' II, A. H. 1161, at the death of his father Muḥammadshāh) = A. D. 1751, Jan. 9.

This copy belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 1-40, ll. 15; Nasta'liq, mixed with Shikasta; size, 10½ in. by 6¾ in.

2388

Alṣurāḥ min al-Ṣihāḥ (الصرح من الصحاح).

The well-known abridgement of Jauhari's famous Arabic dictionary, the Ṣihāḥ (or Ṣaḥāḥ, as others pronounce it, by Abū-alfadl Muḥammad bin 'Umar bin Khālid, commonly known as Jamāl-alkurashî, with the Persian equivalents added to the Arabic words. It was completed the 16th of Ṣafar, A. H. 681 (A. D. 1282, May 26), in Kāshghar, see Bodleian Cat., Nos. 1645 sq. Other copies of the same are described in Rieu ii. p. 507; E. G. Browne, Cambridge Cat., pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic Cat., pp. 282-283 (comprising eight other copies of the India Office Collection), etc. It has been edited in Calcutta, 1812-1815, in two volumes, and in Lucknow, A. H. 1289; comp. also H. Khalfa iv. p. 102, and the Arabic Cat. of the British Museum, pp. 227 and 467. The last letter constitutes the باب, the first the فصل, as in the original.

Beginning: قال الفقير الى مولاه الغنى به عن سواه الوائق بالمتعالى عن الولد والوالد الخ.

All the words explained are repeated in red ink on the margin. The proper order of ff. 10-21 is: 10, 13, 11, 12, 14-17, 19, 20, 18, 21.

This splendid copy is dated in the month of Dhū-alka'dah, A. H. 1013 (A. D. 1605, March-April).

No. 3427, olim 9. J. 13, ff. 427, ll. 21; excellent Naskhî; size, 10½ in. by 6¾ in.

2389

Another copy of the same.

Beginning as in the preceding copy. Collated.

No date. Seals of a former owner with the date A. H. 1182 (A. D. 1768, 1769), on ff. 1^a and 1^b; other entries from A. H. 1192 (A. D. 1778) and 1198 (A. D. 1784) on the margin of fol. 1^b.

No. 3279, ff. 480, ll. 25; small Naskhî, by different hands small illuminated frontispiece; size, 9¾ in. by 5½ in.

2390

The same.

Beginning as usual; the author's name and the date of composition, A. H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 3316, ff. 436, written by at least six different hands, for the greater part in Naskhī; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2-104, ll. 26-27; a fourth on ff. 123-136, ll. 27-28; a fifth on ff. 137-386, ll. 25; a sixth, or rather a mixture of various hands, as it seems, on ff. 105-122 and 387-435, ll. 15-27; greatly damaged in many places; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2391

Nisāb-i-'akīdat-aljawāhir (نصاب عقیدت الجواهر).

A metrical Arabic-Persian vocabulary in the form of the نصاب الصبیان (see Nos. 2375-2381 above), divided into fifty *kiṭ'as*, undoubtedly identical with the عقود الجواهر, noticed in Rieu ii. p. 507^b, and written, according to the account given in the preface of that copy, between A. H. 816-824 (A. D. 1413-1421) for Mirzā Ulughbeg Calabī, the son of the 'Uthmānī Sultān Muḥammad I, by an author who styles himself Rashīd-aldin Waṭwāṭī; and also with the عقد الجواهر in the Bodleian Cat., No. 1676, which is wrongly ascribed there, on fol. 1^a, to a certain Murtād Moghul bin 'Alī Muḥammadkhān. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first *kiṭ'ah*, viz.: ابتدا و افتتاح و فاتحه آغاز: کار الخ (the same with which the Bodleian copy opens).

Some marginal glosses and additions.

No date.

No. 1072, ff. 49, ll. 13; Nasta'liq, written on paper of various colours; size, 8 $\frac{3}{4}$ in. by 5 in.

2392

Kanz-allughāt (کنز اللغات).

The Arabic-Persian dictionary by Muḥammad bin 'Abd-alkhāliq bin Ma'rūf, dedicated to Kārgiyā Sultān Muḥammad bin Giyā bin Nāsir Giyā of Gilān, who reigned A. H. 851-883 (A. D. 1447-1478, 1479), and his son and heir, Kārgiyā Mirzā 'Alī, who was killed A. H. 911 (A. D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120^a; Bodleian Cat., No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also *ib.*, p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 241; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also H. Khalfa v. p. 256, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A. H. 1283.

Beginning, on fol. 1^b: جواهر کنوز لغات حمد و ستایش ثناء (sic! instead of نثار) حضرت متکلمی که زبان اصناف آدمیانرا الخ

The title appears on fol. 3^a, l. 12; the dictionary itself begins on fol. 5^a, l. 5, with the کتاب الالف باب الالف مع الالف. It is arranged alphabetically according to the *first* and the *last* letter of the words; each chapter begins with the Arabic infinitives.

Dated A. H. 1034 (A. D. 1624, 1625).

No. 1869, ff. 461, ll. 19; Naskhī; worm-eaten throughout; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.

2393

Another copy of the same.

Beginning: جواهر کنوز لغات حمد و ستایش نثار بارگاه: حضرت متکلمی را الخ

The dictionary ends on fol. 507^b, and is dated the 27th of Jumādā-althānī, in the thirty-eighth year of (probably) 'Ālamgir's reign = A. H. 1106 (A. D. 1695, Feb. 12), by an inhabitant of the Pargana of Shāhjahānpūr, 'Abd-alshakūr. Ff. 508^b and 509^a are filled with some medical prescriptions. A seal of Tipū Sultān on fol. 1^b.

No. 1682, ff. 509, ll. 17; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2394

The same.

Beginning as in the preceding copy.

No date. College of Fort William, 1825.

No. 2056, ff. 360, ll. 20; splendid Naskhī; illuminated frontispiece; the first two pages richly embellished; size, 9 $\frac{3}{4}$ in. by 6 in.

2395

The same.

This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS. and occasionally whole pieces are torn away, especially in the first thirty leaves.

Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

ابتدای هر سخن آن خوبتر در هر مقام
کو بود با حمد معبود خدای پاک نام
جواهر کنوز کنوز! لغات حمد و ستایش نثار الخ

No date.

No. 1850, ff. 317, ll. 23-25; written by different hands, partly in Nasta'liq, partly in Naskhī; size, 9 $\frac{3}{4}$ in. by 6 in.

2396

A fragment of the same.

This copy of the Kanz-allughāt has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word = ابتدا کردن, corresponding to fol. 9^b, l. 3 *ab infra* in No. 2393 above); it breaks off already in the letter ر; the last ten pages

have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1^a a seal, dated A. H. 1134 (A. D. 1721, 1722).

No. 2576, ff. 112, ll. 23-25; Naskhī; size, 9½ in. by 5¾ in.

2397

Tarjumat-alkāmūs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (دباجة) and the first bāb (باب همزه) of the famous Arabic dictionary Alkāmūs almuḥīṭ (القاموس المحيط) of Imām Majd-aldīn Abū Ṭāhir Muḥammad bin Ya'qūb Firūzābādī Shirāzī (who died A. H. 817 = A. D. 1414, 1415), compiled by Maulānā 'Abd-rahmān bin Ḥasan (so distinctly, not Ḥusain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rikh of his death, given on fol. 1^a, viz. استاد للبشر, died A. H. 1028 (A. D. 1619), see a reference to this translation in Rieu ii. p. 511^a (where, however, the slightly incorrect date, A. H. 1027, is given, a mistake in Stewart's Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمه دباجة قاموس از اول كتاب تا آخر حرف الهمزة, see fol. 1^a.

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محامد مر خداتراست عز وجل منطبق البلاغ باللقى في البوادي لغتي بوزن رقي جمع لغة و بوادي جمع بادية. يعنى آنكه گویا گرداننده بلغارا بلغتهای فصیح بلیغ الیخ.

The first bāb begins on fol. 23^a, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت القراءة مع اخیه محمد احسن بن عبد القادر فی يوم الاثنين فی السابع عشر من شهر جمادی الاول سنة 1162 (A. H. 1162, 17th of Jumādā I) = A. D. 1749, May 5, a Monday.

The Arabic Kāmūs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muḥammad Ḥabīb-allāh was completed A. H. 1149 (A. D. 1736, 1737), see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17; Nasta'liq; size, 9½ in. by 5⅞ in.

2398

Muntakhab-allughāt-i-Shāhjahānī (منتخب اللغات) (شاهجهانی).

The most popular Arabic-Persian dictionary in India, compiled from the Kāmūs (see the preceding copy), the Ṣiḥāḥ and Ṣurāḥ (see Nos. 2388-2390 above), by 'Abd-rahshīd bin 'Abd-alghafūr alhunsaini almadani altatawi, the author of the first critical Persian dictionary, the فرهنگ رشیدی (see further below), who was still alive in A. H. 1069 (A. D. 1658, 1659), in the reign of the emperor Shāhjahān, to whom it is dedicated, A. H. 1046

(A. D. 1636, 1637), according to the chronogram, منتخب بی بدیل, found at the end of some copies (see author's name and title of the book on ff. 6^a, l. 1, and 6^b, l. 6). It is sometimes styled Rashīdī 'Arabi, to distinguish it from the author's Rashīdī Pārsī, i. e. the Farhang-i-Rashīdī, see Rieu ii. p. 501^a, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستایش و سپاس مالک الملکی که تذکار الای بی احصای و نعمای بی منتهای اش الیخ. The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bāb, and the *last* the faṣl, begins on fol. 7^a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A reduction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A. H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumādā-althānī, A. H. 1103 (A. D. 1692, March 11).

No. 46, ff. 416, ll. 19; Nasta'liq; size, 9½ in. by 4¾ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1^b; beginning of the dictionary on fol. 3^b.

Dated in the month of Shawwāl, A. H. 1117 (A. D. 1706, Jan.-Feb.).

No. 358, ff. 334, ll. 19-21; written very irregularly by many different hands in Nasta'liq and Shikasta; size, 10½ in. by 5⅝ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4^a.

Dated the 4th of Jumādā-althānī, A. H. 1130 (A. D. 1718, May 5), by Muḥammad Zāhir Fidā'i, who copied it for Ḥāfiẓ Aḥmad bin Ḥāfiẓ Muḥammad of Balgrām.

No. 3304, olim 10. J. 14, ff. 203, ll. 27; small, but clear, Nasta'liq; size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5^a, l. 9; title of the book on fol. 5^b, l. 11; beginning of the dictionary on fol. 6^a. The chronogram, منتخب بی بدیل, on fol. 330^a. Many pages spoiled or effaced.

Dated the 8th of Muḥarram, A. H. 1155 (here called the twenty-fifth year of Muḥammadshāh's reign, more correctly the twenty-fourth) = A. D. 1742, March 15, at Murshidābād; it was copied for Nawwāb Mahābatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18-19; Nasta'liq, in a very unequal handwriting, mixed with Shikasta; size, 9½ in. by 6½ in.

2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1^b: ابتدا آغاز کردن آبتغا: خواستن الخ.

Dated the 7th of Rabi'-alawwal, A. H. 1161 (A. D. 1748, March 7), by Muḥammad 'Abdallāh, son of Shaikh 'Abd-alghiyāth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff. 510, ll. 15-18; Nasta'liq; worm-eaten; size, 9 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2403

The same.

Beginning of the preface here: سپاس و ستایش مالک الملکی که تذکار الخ. Beginning of the dictionary on fol. 4^b.

Copied in the third or fourth year of the reign of the emperor 'Ālamgir II (= A. H. 1170, A. D. 1756, 1757), in the month of Rabi'-alawwal = A. D. 1756, Nov.-Dec.

No. 3437, olim ro. J. 13, ff. 258, ll. 21-24; carelessly written, partly in Naskhi, partly in Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2404

Khazinat-allughât (خزینة اللغات).

The treasury of words and phrases (فی بیان) (المصطلحات المفرد والمركبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bâb 8, faṣl 1. The *first* letter constitutes the bâb, the *last* the faṣl.

Beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون الخ.

On fol. 1^a a seal with the date A. H. 1183 (A. D. 1769, 1770).

No. 527, ff. 154, ll. 13; inelegant and very small Nasta'liq, resembling Shikasta; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2405

Kitâb-i-abwâb-allughât (کتاب ابواب اللغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter ص and going down to ی.

This copy, which is dated the 1st of Muḥarram, A. H. 1185 (the twelfth year of Shâh 'Ālam's reign) = A. D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستترچارد). (جان سین).

No. 844, ff. 511; Nasta'liq; size, 14 $\frac{7}{8}$ in. by 8 $\frac{3}{8}$ in.

b. Grammars.

2406

Ṣarf-i-Mir (صرف میر).

The well-known treatise on Arabic inflexion by Mir Sayyid Sharif Jurjâni, who was born A. H. 740 (A. D. 1339, 1340) and died A. H. 816 (A. D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled صرف میر, or according to H. Khalfa ii. p. 304, No. 3038, تصريف السيد الشريف, comp. Bodleian Cat., Nos. 1653-1656; Rieu ii. p. 522^a; W. Pertsch, Berlin Cat., pp. 180, 181, and 186, No. 1; E. G. Browne, Cambridge Cat., p. 262, No. V; Notices et Extraits x. pp. 4-12, etc. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844, and A. H. 1288; see also Zenker ii. No. 147 sq.

Beginning: بسم الله الرحمن الرحيم . . . بدان آيدك الله تعالى که کلمات لغت عرب برسه گونه است اسم و فعل و حرف اسم چون رَجُلٌ وَعِلْمٌ وفعل چون صَرَبٌ وَوَدَّحَرَجٌ وحرف چون مِّنْ وَاِلَى الخ.

Dated the 9th of Jumâdâ II, A. H. 1115 (A. D. 1703, Oct. 20). Occasional glosses on the margin.

No. 1221, ff. 73, ll. 9; Naskhi; size, 6 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2407

Another copy of the same.

Beginning: الحمد لله . . . بدانکه آيدك الله تعالى که کلمات الخ.

The title appears in the colophon and on fol. 1^a.

No date. On fol. 1^a an entry of a former owner, dated the 14th of Jumâdâ II, A. H. 1185 (A. D. 1771, Sept. 24).

College of Fort William, 1825.

No. 2299, ff. 35, ll. 12-14, written by different hands in various styles of Nasta'liq, Naskhi, and even Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat 'Alî Tâlib-al'ilm, and is dated the 25th of June, 1793 (= A. H. 1207, 15th of Dhû-alka'dah).

No. 1564, ff. 58, ll. 8; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2409

The same.

Beginning: الحمد لله . . . بدان آيدك الله تعالى في التارين که کلمات الخ.

No date.

No. 290, ff. 1-33, ll. 9; Naskhi; size, 8 in. by 5 $\frac{3}{4}$ in.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding *صرف* بدان ارشدك الله تعالى في الدارين كه . It begins : كلمات عرب برسه قسم است اسم است و فعل است و حرف است اسم همچو رجُل و قَرَس الخ .

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muḥarram only.

No. 86, ff. 1-12, ll. 21; Naskhī; size, 9 in. by 6 in.

2411

Majmū'ah fi 'ilm-alṣarf (مجموعه في علم الصرف).

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizān-alṣarf (ميزان الصرف), on the conjugation of the regular Arabic verb, on ff. 1-21, beginning: الحمد لله . . . بدان اسعدك الله تعالى في الدارين كه جمله افعال متصرفه برسه گونه است ماضى و مستقبل و حال الخ . Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled نسخه ميزان صرف), and Rieu ii. p. 523^b; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805; lithographed at the Muḥammadi press, A. H. 1258. Dated the 17th of March, 1793 (A. H. 1207, 4th of Sha'bān).

2. Nuskha-i-munsha'ibah (نسخه منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25^b-59^b, beginning: . . . الحمد لله بدان اسعدك الله تعالى في الدارين كه جمله افعال متصرفه و اسماء متمكنه از روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى الخ . Other copies in Bodleian Cat., Nos. 1664, 2, 1666, and 1667; Rieu ii. p. 524^a, No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled نسخه منشعب). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Ganj (پنج گنج), or Panj Ganj fi 'ilmi-alṣarf (پنج گنج في علم الصرف), also styled Taṣrif min 'ilmi-alṣarf (تصرف من علم الصرف), or simply Taṣrif (تصرف), an elementary Arabic grammar, on ff. 61^b-116, beginning: الحمد لله على ما خلق الانسان و انطق له: اللسان الخ . According to the preface, it ought to contain *five bābs*, each subdivided into five *faṣls*; but of the *first bāb* and its five *faṣls* (در شناختن مجازى صرف) only a short index is given here, as the author has fully treated the subject of this *bāb*, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled مصادر; and of the *second bāb* (در شناختن اجناس افعال و اسماء و صرف افعال) only *four faṣls* are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below;

comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523^a; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four *faṣls* of the *second bāb* deal with the classes of verbs; the verbs with Hamzah; the verbs with a weak letter; and the reduplicate verbs; the *fifth faṣl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38-112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A. H. 1207, 19th of Sha'bān).

4. Zubdat-alṣarf (زبدة الصرف) or Zubdat fi 'ilmi-alṣarf (زبدة في علم الصرف) or simply Zubdat (زبدة), see also No. 2420 below, a treatise on the inflexion of the sound *aṣ* well as the irregular verbs (in the same order as in the *second bāb* of the preceding treatise) and the laws of permutation applying thereto, on ff. 116^b-135, beginning: الحمد لله الموصوف بالتصريف المنعوت: بالتحقيق . . . بدان علمك الله تعالى في الدارين كه جمله افعال متصرفه و اسماء متمكنه بر چهار گونه است صحيح و مهموز و معتل و مضاعف الخ . The author of this treatise is Zābir bin Maḥmūd bin Mas'ūd al'alawi; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524^a, No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113-122. Dated the 25th of May, 1793 (A. H. 1207, 14th of Shawwāl).

The transcriber of the whole Majmū'ah is Sayyid Himmat 'Alī of Mungīr.

No. 1240, ff. 135, ll. 9; large Nasta'liq; additions and annotations on the margin; size, 6½ in. by 4 in.

2412

Another copy of the same Majmū'ah.

1. Mizān-alṣarf, on ff. 1-18^a.

2. Nuskha-i-munsha'ibah, here styled Kitāb-almunsha'ibah (كتاب المنشعبه), on ff. 18^b-34^a, beginning (in a slightly different way from the preceding copy): الحمد لله . . . بدانكه اسعدك الله تعالى في الدارين كه جمله افعال متصرفه بر دو نوعست ثلاثى و رباعى الخ .

3. Panj Ganj, on ff. 34^b-70^b.

4. Zubdat-alṣarf, on ff. 71^b-80^a.

As date appears only the month Phāgun (پهگان), the 11th of the Hindū year = Febr.-March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana.

No. 2571, ff. 80, ll. 8; large Nasta'liq; the Arabic phrases in Naskhī; size, 8¾ in. by 6¾ in.

2413

Three treatises on Arabic accidence.

1. Panj Ganj, on fol. 1^b; *second bāb* on fol. 2^a. In this copy only the *first three faṣls* are found. Dated the 3rd of Muḥarram, A. H. 1137 (A. D. 1724, Sept. 22), by Shaikh Muḥammad Ya'qūb, son of Shaikh Muḥammad Rūstam, an inhabitant of Shāhjahānābād.

2. Ṣarf-i-Mir (see Nos. 2406-2409 above), on fol. 25^b.

Beginning as in No. 2409. Dated, by the same scribe, the 8th of Šafar, A.H. 1137 (A.D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alsarf, on fol. 87^b. Beginning here: الحمد لله رب العالمين أما بعد فهذه (فقد قال الضعيف التراجي الى رحمة الله ربنا القوي ظهري (ظهيري (read محمود الخ). Written by the same scribe, but without a date.

Bibliotheca Leydeniana.

No. 2510, ff. 107, ll. 11-12; Naskhi; size, 8½ in. by 4¾ in.

2414

Another, but incomplete copy of the Mizân-alsarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153^a, نسخة ميزان, and ascribed to Sa'di of Shirâz (تصنيف حضرت شيخ المشايخ مخدوم) (سعدى شيرازى); its first owner was Wâhid Ḥusain, son of Sayyid Ṭufail 'Alî. This fragment contains only thirteen pages.

No. 2420, ff. 153-160, ll. 7-8; large Nasta'liq; size, 8½ in. by 4¾ in.

2415

Mizân fi 'ilmi-alsarf (ميزان في علم الصرف).

Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524^b (in both without any title, but styled in the latter by Erskine دستور العمل); and E. G. Browne, Cambridge Cat., p. 261, I (where the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1^b, it is called الميزان في الصرف.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلاة على رسوله محمد وآله واصحابه اجمعين، بدان که اسعدك الله تعالى في الدارين که جملة افعال بني آدم بر چهارگونه است ماضى و مستقبل و امر و نهى اما ماضى فعل را گویند الخ.

No date.

No. 1196, ff. 25, the lines greatly varying in number (ll. 9 on ff. 1^b-3^b); Naskhi, the first three leaves added by a later hand; size, 8¾ in. by 4½ in.

2416

Another copy of the same.

Beginning: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهار نوع است ماضى و مستقبل و امر و نهى اما ماضى فعلی را گویند الخ.

No date.

At the end of the copy the following remarks are added: ميزان در اصل ميوزان بود و او ساکن ما قبل او

مکسور و اورا بيا بدل کردند ميزان شد فتر در اصل فر بود دو حرف يکجنش (يکجنس (read بهم آمدند از دو اول را ساکن کردند در دوم اغام (ادغام (read کردند فتر شد.

College of Fort William, 1825.

No. 2193, ff. 22, varying in number of lines (ll. 14 on ff. 1 and 2); Naskhi; size, 8 in. by 5¾ in.

2417

The same.

Beginning, on fol. 17^b: الحمد لله بدان اسعدك الله تعالى في الدارين که جملة افعال متصرفه بر چهارگونه است ماضى الخ.

The proper order of the leaves is 17^b-24, 1-16^a.

No date.

No. 1833, ff. 24, ll. 7; Nasta'liq; size, 8¾ in. by 5¾ in.

2418

Another copy of the Nuskha-i-munsha'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preamble: الحمد لله الذى صرف قلوبنا نحو الاسلام و صحح ابداننا عن العلل والاسقام، والصلاة والسلام على رسوله محمد الذى بين قواعد الحلال والحرام و على آله الجسام و صحبه الكرام مادام تصريف الآيبالى والايام، بدانکه اسعدك الله تعالى في الدارين که جملة افعال متصرفه از زوى تركيب حروف بدوگونه است الخ.

No date.

No. 1194, ff. 21, ll. 11; Naskhi; size, 8¾ in. by 4¾ in.

2419

Another copy of the Panj Ganj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; second *bâb* on fol. 3^b. It ends, like most copies, with the *fourth fasl*.

No date.

No. 1602, ff. 64, ll. 7; large Nasta'liq; size, 7 in. by 4½ in.

2420

Another copy of the Zubdat-alsarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4): الحمد لله الموصوف (بالتصريف (بالتصريف (read والمنعوت بالتحقيق اما بعد فقد قال عبد الضعيف التراجي الى رحمة الله ربنا القوي ظهير بن محمود بن مسعود علوى بدان اسعدك الله الخ.

As title appears on fol. 1^a *صرف*; and *زبدة در علم صرف* (which is the proper title of the commentary, noted in the next but one copy).

No date. A seal, dated A.H. 1176 (A.D. 1762, 1763), on fol. 1^a. College of Fort William, 1825.

No. 2301, ff. 7, ll. 13; Nasta'liq; size, 8 in. by 4½ in.

2421

The same.

Beginning as usual. This copy is written very incorrectly.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 126-133, ll. 10-12; large Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{5}{8}$ in.

2422

Sharh-i-Zubdat (شرح زبدة).

A treatise on Arabic inflexion, in the form of a Persian commentary, by Muḥammad Darwish, on a grammatical work, styled زبدة التصريف, which seems to be identical with the Zubdat-alṣarf above.

Beginning: الحمد لله الذى هو الرحيم والرحمان والصلوة والصلوة على من انزل على (عليه) القرآن وعلى آله واصحابه الخ.

Dated by Shaikh Ghulām Muḥyī-aldin, the 13th of Rabī' (here written ربيع!) -alawwal, A. H. 1189 (A. D. 1775, May 14), at the request of Nawwāb Khānjahānkhān Bahādūr.

No. 275, ff. 55, ll. 11; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

2423

Fuṣūl-i-Akbari (فصول اكبرى).

Another treatise on Arabic inflexion, in Persian, by Sayyid 'Alī Akbar (who died A. H. 1091 = A. D. 1680), comp. Rieu ii. p. 522^b; E. G. Browne, Cambridge Cat., p. 262, No. VI, and p. 264, No. I (in the latter copy the author's name is given as al-'Alī alkabir, and on fol. 1^a of the same as Kādi Muḥammad Akbar of Lakhnau); and Cat. Berol., No. 1069.

Beginning: الحمد لله . . . بدان علمك الله تعالى كه كلمات عرب سه قسم بود فعل واسم وحرف فعل كلمه ايست مبنى برابى افهام معنى الخ.

Many interlinear Persian paraphrases and marginal glosses.

Dated by Himmat 'Alī, the same who transcribed No. 2411 above, the 18th of April, 1793 (A. H. 1207, Ramaḍān 7). An index on the fly-leaf. This treatise has been lithographed in the Nawal Kishor press.

No. 1551, ff. 74, ll. 8; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

2424

Kawānīn-alṣarf (قوانين الصرف).

The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew 'Aṭā (i. e. 'Aṭā-allāh) bin Zārif Muḥammad (see fol. 1^b, ll. 6 and 7), and beginning: الحمد لله . . . بدانکه اسعدك الله تعالى فى الدارين که چند قوانین علم تصرف که صبیانرا ضبط آن لا بد ولا چار است برای برادرزاده الخ.

No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523^b. It has been printed in Calcutta, A. H. 1244, under the title, 'A Grammar in Questions and Answers by 'Aṭā-allāh.'

No. 1049, ff. 67, ll. 13; large Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2425

Dastūr-i-mubtadā (دستور مبتدا).

A grammatical treatise on the regular and irregular Arabic verbs in two bābs, treating of the trilateral and quadrilateral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525^a, No. II; the present copy bears, on fol. 1^a, the heading کتاب جدولی; the same name appears on fol. 1^a in the next but one copy; the immediately following copy styles it صرف افعال.

Beginning: الحمد لله . . . بدانکه اسعدك الله تعالى فى الدارين که این کتابیست در بیان صرف افعال و علل آن بدانکه جمل (جملة) افعال بر دو گونه است الخ.

Dated by Shaikh Ghulām Muḥyī-aldin, the same who copied No. 2422 above, at the request of Nawwāb . . . khān (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Khānjahānkhān) Bahādūr, the 21st of Ṣafar, A. H. 1189 (A. D. 1775, April 23).

Bibliotheca Leydeniana.

No. 2592, ff. 70, ll. 11; Nasta'liq, the Arabic passages in Naskhī; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2426

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Occasional glosses, both marginal and interlinear.

No. 1067, ff. 56, ll. 14-16; Naskhī, the last two leaves added by another hand (ll. 17-18); size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

2427

The same.

Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.

College of Fort William, 1825.

No. 2196, ff. 46, ll. 17; Naskhī and careless Nasta'liq mixed; size, 8 in. by 5 $\frac{1}{2}$ in.

2428

Dastūr-almubtadī (دستور المبتدی).

A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzah (اعلال وادغام وتخفيف), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Ṣafī bin Naṣīr especially for his son, Shaikh Abū-almakārim Isma'īl (see fol. 2^a), in the form of questions and answers.

Beginning: الحمد لله الذى يصرف الاحوال ويخفف الانتقال ويكشف العلل ويصلح العمل والصلوة على رسوله محمد الذى اسس قواعد الدين الخ.

Other copies in Rieu ii. p. 524^a, No. VI; and W. Pertsch, Berlin Cat., p. 38, No. 13 (a fragment only).

No date. On fol. 1^a a seal of 'Abd-alrazzāqkhān, with the date A. H. 1187 (A. D. 1773, 1774).

No. 292, ff. 65, ll. 11; large Nasta'liq; size, 7 $\frac{7}{8}$ in. by 4 $\frac{1}{2}$ in.

2429

Short tracts on Arabic inflexion.

This copy contains :

1. A tract, styled *الجزء الأول من كتاب عقد في علم الصرف*, beginning, on fol. 135^a: الحمد لله . . . بدان . . . اسعدك الله تعالى في الدارين كه الف و واو و يارا حروف الخ . . . علت و مد الخ . It deals chiefly with the permutation of the letters ا, و, and ي in nouns and verbs, and is subdivided into numerous *عقد*. Evidently the same tract is noticed in W. Pertsch, Berlin Cat., p. 185, No. 113.

2. A passage (*عبارت*) from Šafi bin Našir's *دستور المبتدى* (see the preceding copy), on fol. 141^b.

3. Another tract on Arabic inflexion, beginning with the *second kism* on the noun (*اسم*), but dealing in the main portion with the verb and its conjugation. Beginning, on fol. 143^a: *بسم الله الرحمن الرحيم قسم : دوم است اسم چو الاسم نام الاول نخستين الخ*. Many marginal glosses and additions.

No date.

No. 2756, ff. 135-157, ll. 10-15; chiefly Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2430

Risāla-i-takhfif-i-Hamzah u ilāl u idghām (رسالة تخفيف همزه و اعلال و ادغام).

A treatise, very similar in contents to the *دستور المبتدى* (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning: الحمد لله . . . اما بعد چون اكثر صيغ افعال و اسماء از كلمات عرب بر اوزاني هستند الخ .

No date. A seal of Jân Hunarî pîl (جان هنری پیل) with the date A. H. 1220 (A. D. 1805, 1806), on fol. 2^a. This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3416, olim 9. J. 11, ff. 26, ll. 10; Nasta'lik; size, 8 $\frac{7}{8}$ in. by 5 $\frac{3}{8}$ in.

2431

Hidāyat-alsarf (هداية الصرف).

A grammatical compendium on Arabic inflexion (*في علم الصرف*), compiled from the following sources: *ميزان منشعبه* (i. e. *ميزان الصرف*, see above, No. 2411, 1 sq.), *صرف مير* (Nos. 2406-2409 and 2413, 2 above), *پنج کنج* (No. 2411, 3 sq.), *عزى زنجاني* (probably a clerical error for *زنجاني*, the treatise on Arabic accident, styled *كتاب العزى* or *تصرف العزى*, by 'Izz-aldin 'Abd-alwahhâb Zanjâni, who died about A. H. 655=A. D. 1257, secG. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the

Brit. Mus., p. 233, and Supplement, p. 612; published in Rome, 1610, and in Constantinople, A. H. 1233), *دستور المبتدى* (i. e. *زبدة الصرف*, see No. 2411, 4 sq.), *ضابطه قاصي* (by Šafi bin Našir, see No. 2428 above), *تاج المصادر* (by Ja'farak, who died A. H. 544=A. D. 1149, 1150, see Bodleian Cat., No. 1635), etc. The title appears on fol. 4^a, l. 8. The author designates himself in this vague way: *بنده ضعيف گناهگار سلطان على خوانى اميدوار مغفرة پروردگار غفار*.

Beginning, on fol. 3^b: الحمد لله ذى الجود والانععام جاعل: *الصرف في الكلام الخ*.

It is divided into a *mukaddimah*, seven *fašls*, and a *khâtimah*, comprising altogether thirty-eight *ašls*.

مقدمه در معرفت كلمات و كيفيت اسماء و ابواب افعال, on fol. 4^a, in four *ašls*.

فصل اول در معرفت قسم صحيح (*verba firma*), on fol. 13^a, in six *ašls*.

فصل دوم در معرفت قسم مضاعف (*verba mediae geminatae*), on fol. 34^a, in four *ašls*.

فصل سيوم در معرفت مهموز (*verba hamzata*), on fol. 40^a, in four *ašls*.

فصل چهارم در معرفت مثال (*verba primae radicalis*), on fol. 50^b, in three *ašls*.

فصل پنجم در معرفت اجوف (*verba mediae radicalis*), on fol. 55^a, in four *ašls*.

فصل ششم در معرفت ناقص (*verba tertiae radicalis*), on fol. 67^b, in three *ašls*.

فصل هفتم در معرفت لفيق (*verba dupliciter imperfecta*), on fol. 76^a, in four *ašls*.

خاتمه در معرفت خواص ابواب و نسبت و تصغير و جموع و حروف ابدال و قواعد پراگنده, on fol. 79^b, in six *ašls*.

Index on ff. 1^a-2^a.

Dated the 24th of Ramađân, A. H. 1208 (A. D. 1794, April 25), by 'Abbâs 'Alî; collated with the original by 'Abd-alrazzâk in كانپور (Cawnpore). This copy belonged formerly (according to a Persian note on fol. 3^a) to Major Mackenzie (ميمجر مكنزى).

No. 1563, ff. 92, ll. 11; large Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 in.

2432

A short *mathnawî*, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning:

ای خدای جهان و جان بخشا
بهر تکمیل جان زبان بخشا

No date.

No. 1617, ff. 8, ll. 8; Nasta'lik; size, 6 $\frac{1}{8}$ in. by 4 in.

c. Commentaries on Grammatical Works.

2433

Sharḥ-i-Mi'at 'āmil (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or the 100 grammatical regents, styled مائة العوامل (في النحو), by Jurjāni (here called 'Abd-alraḥmān Jurjāni, correctly Abūbākr 'Abd-alkāhīr bin 'Abd-alraḥmān Jurjāni, who died A. H. 471 or 472 = A. D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273^a sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273^b and 274^a; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullā Jāmi); a Turkish versification of Jurjāni's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة النحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52^a: الحمد لله العوامل في النحو مائة كه منقسم مي شوند بدو نوع لفظيه و معنويه و نيز لفظيه نيز بدو نوع است سماعيه و قياسيه الخ.

At the top of the first page it is styled شرح خافي.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152-164, ll. 15; Naskht, mixed with Shikasta; size, 8½ in. by 6 in.

2434

Sharifiyyah Sharḥ-i-Kāfiyah (شريفية شرح كافي).

A detailed Persian commentary on the famous Arabic grammar, الكافية في النحو, of Jamāl-aldīn Abū 'Amr 'Uthmān bin 'Umar bin Abibākr bin Yūnus, called Ibn al-Hājib (who died A. H. 646 = A. D. 1248, 1249), comp. H. Khalfa v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253^b sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Būlāk, A. H. 1255, etc.). According to a statement on fol. 1^a this commentary was compiled by Mir Sayyid Sharif Jurjāni, the author of the صرف مير (see Nos. 2406-2409, and 2413, 2 above), who died A. H. 816 (A. D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: الْكَلِمَةُ لَفْظٌ وَضَعٌ لِمَعْنَى مُفْرَدِ النَّحْوِ which are commented upon in this way: معنی کلمه در اصل لغت يك سخن است و معنی وی در اصطلاح نحویان لفظیست که نهاده شده باشد از برای معنی که مفردست و الف و لام در الكلمة از برای جنس است الخ.

IND. OFF.

It is corrected and collated throughout, and contains, besides various readings, a number of additional glosses and notes.

No date. The copyist was Ghulām Muḥammad بابی. Various seals on fol. 1^a and on the last page, among them one bearing the name of Muḥammad Ḥāfiẓ-aldīn and the date A. H. 1176 (A. D. 1762, 1763).

A paraphrase of the کافیه, in Persian verse, styled کافیه فارسی در نظم مرآت, is noticed in Bodleian Cat., No. 1662, 6. A Turkish commentary on the Kāfiyah is noticed in G. Flügel i. p. 170.

No. 408, ff. 165, ll. 17; Nasta'liq; the Arabic text in Naskht, written in red ink; size, 9½ in. by 5½ in.

2435

Sharḥ-i-Shāfiyah (شرح شافيه).

A large Persian commentary on Ibn al-Hājib's treatise on etymology and orthography, styled الشافية, a supplement to the same author's Kāfiyah (comp. H. Khalfa iv. p. 1 sq.; Loth, Arabic Cat., p. 263^a sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A. H. 1266, etc.). This commentary was composed by Muḥammad Hādī bin Muḥammad Šāliḥ of Māzandarān, who flourished about A. H. 1088 (A. D. 1677, 1678), see Rieu, Supplement, p. 253^b, last three lines. It was made at the request of Nawwābkhān bin Khān bin Khān Ḥusain 'Alikhān.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله الطيبين الطاهرين المعصومين، چنین گوید ذرة بيمقدار الخ.

Dated the 5th of Sha'bān, A. H. 1145 (A. D. 1733, Jan. 21). Another Persian commentary on the Shāfiyah, by Muḥammad bin Sa'd, with the takhalluṣ Ghālīb, is noticed in Rieu, Supplement, p. 120^b.

No. 36, ff. 278, ll. 23; Nasta'liq; size, 9½ in. by 6½ in.

2436

Sharḥ-i-Alfiyyah (شرح الفيه).

A Persian commentary on the famous Arabic grammar in verse, styled الفية or الخلاصة في النحو, of Jamāl-aldīn Abū 'Abdallāh Muḥammad bin 'Abdallāh al-Tā'i, known as Ibn Mālik (who died A. H. 672 = A. D. 1273, 1274, comp. H. Khalfa i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Būlāk, A. H. 1253, and at Lucknow, A. H. 1263; edited by De Saey (Oriental Translation Fund), 1833, and, with Ibn 'Aqīl's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muḥammad 'Alī bin Maulānā Ākā Bābāi Sirkāni (see fol. 1^b, ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله . . . اما بعد بر ضمائر صافية: اصحاب سحر و ابصار ثاقبة ارباب حکم پوشیده نیست که اساس علوم الخ.

The Arabic text of Ibn Mālik's work begins, on fol. 1^b, last line: قال محمد هو ابن مالك أحمد ربي الله الخ.

The commentary begins, on fol. 2^a, l. 2 : یعنی گفت : محمد که پسر مالکست حمد و ستایش آن

No date. A Persian commentary on the same *Alfiyyah* by Sultân Muḥammad bin 'Alī of Kāshân, but with a different beginning, is noticed in E. G. Browne, *Cambridge Cat.*, p. 257.

No. 204, ff. 149, ll. 17; the Arabic text in Naskhī, the Persian commentary in Nasta'liq; size, 9 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

2. Turkish-Persian.

2437

A vocabulary of Turkī or Oriental Turkish, explained in Persian by Fadl-allāhkhān, the cousin of Saifkhān (i.e. Saif-aldīn Maḥmūd Faḳīr-allāh, a descendant of one of Timūr's Amirs, the Amir Cākū, died as governor of Ilāhābād, A. H. 1095 = A. D. 1684), comp. Rieu ii. p. 511^b, where another copy of this work is described. The author wrote it by order of the emperor 'Ālamgir for the Shāh-zāda.

Beginning: سبحان الله هرگاه افسح عرب و عجم آن

It is divided into an introduction and three bābs. *Introduction*, on fol. 2^a, on Turki suffixes; *first bāb*, on fol. 7^b, verbs in alphabetical order, according to the first letters (در بیان مصادر); *second bāb*, on fol. 25^a, nouns in alphabetical order, according to the first and last letters (در اسماء جامد); *third bāb*, on fol. 105^a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-rahīm, at Calcutta, A. H. 1240.

No date. Twelfth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2503, ff. 160, ll. 15 on ff. 1-33, ll. 13 on ff. 34-160; Nasta'liq; size, 7 $\frac{5}{8}$ in. by 5 in.

2438

An abridgement of the same.

The same Turkī vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about *one-third* only of the fuller redaction; the nouns (the *second bāb* according to the preceding copy) begin here already on fol. 11^a; the miscellaneous words (the *third bāb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A. H. 1208 (A. D. 1793, 1794), by 'Iwāḍ 'Alī, at Calcutta.

No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by 5 $\frac{5}{8}$ in.

2439

Ma'rūf-allughāt (معروف اللغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhaug-i-azfārī (فرهنگ اظفری).

It is arranged in this way that the first letter constitutes the bāb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات ترکی.

Beginning: هذا القسم الثاني من فرهنگ اظفری المسمی بمعروف اللغات اولها ترکی و آخرها پارسی علی رسم التالیفات المشهورات، باب الالف مع فصل الالف فی الافعال آن

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370, olim 10. J. 15, ff. 136, ll. 13; Nasta'liq, rather careless and sometimes resembling Shikasta; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3^b, comprises the الفاظ مرکبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40^b, the الفاظ مفردة, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title-page آمدن نامه ترکی, and in the colophon نسخه ترکی; its compiler was Mir Sayyid Ḥusain, who flourished under the emperor 'Ālamgir.

Beginning: وقاب بی نیاز فیاض جهان پرداز نوع بدیع انسانرا بدل دانا و زبان گویا از سائر مخلوقات آن

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45^a and ^b.

Dated by Sayyid Saif-allāh the 6th of Rajab in the thirty-eighth year of 'Ālamgir's reign = A. H. 1106 (A. D. 1695, Febr. 20).

No. 947, ff. 45, ll. 9; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 6 $\frac{1}{2}$ in.

2441

Risālah dar lughat-i-turki (رساله در لغت ترکی).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short faṣls, for instance, the *first*, در بیان اسامی اعضای انسان, on fol. 1^b; the *second*, در بیان اصناف انسان, on fol. 3^a; the *third*, که بیکدیگر نسبت داده میشود, on fol. 3^b, and so on. The *twenty-first* faṣl contains pronouns and miscellaneous phrases, the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (qul, kol, kavl) or اوت (ut, ot, evet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nasta'liq; the Persian paraphrase in red ink; size, 6 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

3. Hindūstānī-Persian and Persian-Hindūstānī.

2442

Lughat-i-tuhfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindūstānī, respectively Hindī words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz. according to the first letter in the bāb, and according to the last letter in the faṣl. Every page consists of three columns, the first on the right gives the Hindī words in Devanāgarī characters, the second the same in Arabic letters, and the third the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1^a, begins: در علم اهل هند ببايد دانست كه لغات هندیه را بترتب حروف تهجیه عربی ضبط نموده شد الخ.

The dictionary itself begins on fol. 2^b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, ll. 12; large Nasta'liq; size, 12½ in. by 6¾ in.

2443

A Persian vocabulary, with an interlinear Hindūstānī paraphrase, arranged alphabetically according to the first letter. Every bāb is subdivided into several faṣls, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first faṣl of bāb 1 opens with آمدن = Hindūstānī آنا, followed by آمده = آيا, etc.; the second faṣl begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265-338, ll. 14-16 on ff. 265-278 and 327^b-338, ll. 12 on ff. 279-327^a; Naskhī, by various hands; size, 8½ in. by 6 in.

2444

The same.

Beginning with آمدن = آنا. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96-163, ll. 12-14; written by different hands in various styles of Nasta'liq and Shikasta; size, 8½ in. by 6¼ in.

2445

Āmadnāma (آمدنامه).

A shorter vocabulary, Persian and Hindūstānī, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516^b, where it is styled کتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12-37, ll. 16; Shikasta; size, 7¾ in. by 5¼ in.

2446

Kitāb-i-āmūkhtan (کتاب آموختن).

A similar vocabulary of the tenses and moods of the Persian irregular verbs in alphabetical order, with an interlinear Hindūstānī paraphrase. It begins with آموختن = Hindūstānī سیکهنا; then follows آمیختن = ملنا, etc.

Dated in Rabi'-althānī, A. H. 1204 (A. D. 1789, December-1790, Jan.), by one of the servants of Mirzā Imāmbeḡ.

No. 2188, ff. 24, ll. 17; Nasta'liq; size, 8¼ in. by 6¼ in.

2447

Maṭbū'-alshibyān (مطبوع الصبیان).

A short rhymed glossary, in mathnawī-form, explaining familiar Persian and Arabic words in Hindūstānī, a primer for children after the model of the نصاب الصبیان, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . اسعدك الله تعالى في التارين كه چند كلمه عربی و فارسی هر يك با ترجمه هندوی برای تعلیم صبیان بر طریق ریخته الخ.

It is divided into fifty-six short faṣls, each consisting of four mathnawī-baits; the first bait of the first faṣl runs thus:

خالق باری سرچن هار
واحد ایک برا (بدان) کترار

From these first words the little tract is popularly styled خالق باری and traditionally ascribed to Amir Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516^b. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., xxi. p. 519, and Bibl. Sprenger, No. 1003. No date.

No. 1200, ff. 11, ll. 15; large Nasta'liq; size, 8½ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق باری سرچن هار
واحد ایک بدا کترار

Dated the 24th of Rabi'-althānī, A. H. 1134 (the fourth, correctly the third year of Muḥammadshāh's reign) = A. D. 1722, Febr. 11, at Akbarābād.

No. 1083, ff. 1-6, 2 coll., each ll. 14-15; large Nasta'liq; some marginal annotations; size, 8½ in. by 5½ in.

2449

The same.

Beginning:

خالق باری سرچن هار
واحد ایک بدّا کترار

No date.

No. 2720, ff. 69^b-75^a, six baits in a page; large Nasta'liq; size, 9½ in. by 5½ in.

4. Pushtû-Persian.

2450

Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî (کتاب خیالات زمانی در لغات زبان افغانی).

A Pushtû-Persian dictionary, forming, according to the short preface on fol. 12^b, the *third makâlah* (مقاله سوم) of the Kitâb-i-khayâlât-i-zamâni dar lughât-i-zubân-i-afghânî. The arrangement is alphabetical, the *first* letter denoting the bâb, the *second* the faṣl. It begins with افواه=أفواز, on fol. 13^a, l. 1. On ff. 263^b-266^a a short fragment of the *first makâlah* of the same work, on Pushtû letters (مقاله اول در احوال حروف زبان افغان), is preserved, viz. the faṣl on the alphabet (فصل در مخزن آخوند درويزه بابا (حروف تهجي). It is based on the *بابا آخوند درويزه بابا* (i. e. the Makhzan-i-Afghânî, by Ākhund Darwiza Ningarhârî, see B. Dorn, Chrestom. of the Pushtû or Afghian Language, Petersburg, 1847, p. 19 sq.; the same famous author who wrote the *مخزن الاسلام*, compiled by his sons Karimdâd and 'Abd-alkarîm, A. H. 1014=A. D. 1605, 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the تذکره الابرار, compiled A. H. 1021=A. D. 1612, see Rieu i. p. 28, and Supplement, p. 3^a); the رشيد (البيان ملا رشيد by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, littogr.), Khushhâlkhân (comp. Khushhalkhan Khatak, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Gulshan-i-Roh, being Selections, prose and poetical, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirzâ (i. e. Mirzâ Anṣârî, comp. Z. D. M. G., vol. 16, p. 788; B. Dorn, Chrestom. etc., pp. 354 sq., 285 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' 1 Band, 2 Abtheilung, p. 204, Strassburg, 1898); and the يوسف القادر (the epopee زليخا يوسف زليخا, by 'Abd-alkâdir).

No date.

No. 2439, ff. 12-266, usually 2 coll., greatly varying in number of lines; Nasta'liq; size, 13 in. by 9½ in.

2451

Āmadnâma-i-afghânî (آمدنامه افغانی).

Paradigms of Pushtû verbs in alphabetical order, partly with Persian (occasionally Hindûstânî) interlinear paraphrase (in red). Each verb has as subdivisions: مصدر (infinitive); ماضی (preterite); مضارع (imperfect); فاعل (active participle); مفعول (passive participle); امر (imperative); نهی (prohibitive), etc. Sometimes also a list of جوامد (primitive nouns) and الفاظ (phrases) is added. These paradigms end on fol. 87^b and are followed by (a) أسماء قریا (names of relations); (b) أسماء اعضاء سراپا (names of the various limbs of the body from head to foot), on fol. 94^a; (c) miscellaneous words, on fol. 96^a; (d) أسماء شهور شمسی (names of the solar

months), on fol. 99^a. Ff. 99^b-107^b contain a number of Pushtû ghazals.

No date. Copied at Muṣṭafâ-âbâd, known as Râmpûr. On fol. 1^a this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 108, ll. 6; large Naskh; size, 8½ in. by 4¾ in.

2452

Riyâd-almahabbat (رياض المحبت).

The famous Pushtû grammar and dictionary, styled ریاض المحبت (see fol. 3^b, l. 2), compiled in Persian for Sir Ch. Barlow (see fol. 3^b, l. 1) by Nawwâb Mahabbatkhân or Mahabbat-allâhkhân, with the takhalluṣ Mahabbat, the eldest son of the celebrated Rohilla chief Hâfîz Raḥmatkhân (died A. H. 1188=A. D. 1774), see fol. 3^a, lin. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, نسخة محبت, comp. also Zeitschrift der D. M. G. xvi. p. 785; Major Raverty, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21, and Rieu ii. p. 517^b, where the author's death is fixed in A. H. 1223 (A. D. 1808). Mahabbatkhân wrote three diwâns, one in Persian, one in Hindûstânî, and one in Pushtû, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindûstânî mathnawî اسرار محبت, or the love-story of Sîsî and Panû, see ib., No. 2332, 3. His younger brother Ilahyâr completed in A. H. 1228 (A. D. 1813) a similar work, the عجائب اللغات or Hindûstânî-Pushtû dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work: ستایش بیکران و نیایش فراوان آن نخل بند بیچون بی نمون را می باید که الخ

It is divided into a فائده and two بحث:

البحث الاول فی المشتقات, on fol. 5^b.

البحث الثانی فی المتفرقات, on fol. 560^b.

Each بحث is subdivided into twenty-eight روضه, according to the *first* letter of the words. The first word, appearing in the first بحث, is انداختن = اچول. The فائده begins on fol. 3^b, last line.

This copy is collated and has besides in many places annotations in pencil. Ff. 246 and 247 (ll. 17) are supplied by a later hand. Fol. 306^b is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 702, ll. 13; bold Nasta'liq; size, 12½ in. by 7½ in.

2453

Another copy of the same.

Beginning, on fol. 1^b: ستایش بیکران و نیایش فراوان نخل بندی را می باید که حدائق جهان را الخ

This copy was made at the request of Nawwâb 'Ali Akbar Khânsâhib Bahâdur (from whom this copy was obtained), the eldest son of the author Mahabbatkhân, and finished the 23rd of Jumâdâ-althâni, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his

leisure in literary pursuits, and besides other works in Persian and in Pushtû, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2868, ff. 462, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating, that the copy was made by order of Nawwâb 'Alî Akbar, son of Mahabbatkân; no date is given here. Neither in this nor in the preceding copy the ta'rikh, quoted in No. 2452 above, is found. Received from Calcutta, April 3, 1811.

No. 2869, ff. 447, ll. 17; large Nasta'liq; size, 12½ in. by 8½ in.

5. Persian-Persian.

a. Dictionaries and Vocabularies.

2455

Hall-i-mushkilât-i-lughat-i-furs (حلّ مشکلات لغت) (افرس).

A second copy of Asadi's unique Persian dictionary, Lughat-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way:

الحمد لله . . . اما بعد بدانکه این کتاب جهت حلّ مشکلات لغت فرس نهاده آمد و ابتدای این کتاب بر نهج حروف تهجی نهاده اند تا خواننده و نویسنده ازو تمثّل یابند و مصنّف را بدعای خیر مدد فرمایند و اگر در کتاب عربیّات لفظی فرس در افتد ازین کتاب معنی آنرا بدانند والله المستعان و علیه التکلان، باب الالف والاّ بلند مرتبتم و با گهر بود رودکی گوید الخ

A careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the لغت لخمی، شمس فخری، فرهنگ شعوری، حلیمی

especially in the poetical quotations, are almost in every case found here in full; (9) ج and چ, د and ذ are only occasionally distinguished; (10) instead of گفت as heading of quotations invariably گوید is used, and many verses are introduced by بیت. Examples under No. 1 are (the pages and lines quoted are those of the printed edition):

p. 8, l. 4 ab infra: the same omission of a word between دهد and منم که.

p. 9, ll. 13 and 14: twice distinctly وزب.

p. 10, l. 8: کشت و ورز.

p. 11, l. 9: چرش.

p. 12, first line: شب for بشب; ll. 6' and 7, twice انقشت.

p. 15, l. 4: پشیرک for به بیرک, similar to the بیرک in the Vatican copy; l. 7, و زشتیش را, in the first hemistich for و رشتیش را (Vatican copy) and (با کج for بدان کج.

p. 16, l. 4 ab infra: distinctly فتک, فتنج, and فرقع; last line, the verse quoted is exactly the same as in the Vatican copy, even to the pointing of طر.

p. 17, l. 2: the text is exactly as in the Vatican copy; ll. 5 and 6, twice یغنج; l. 10, distinctly غصیب; l. 17, (the latter word as in the Vatican copy too); l. 3 ab infra, دور دشوار, دور دشوار in the Vatican copy).

p. 18, l. 14: سرگشته for سرگفته of the printed text and سرگفته of the Vatican copy.

p. 19, ll. 7 and 8: بخانش بر; in the second hemistich, and ضدّ for صید; after l. 9 the same heading, باب الحاء, کلخج for خلخج, and last line, سگان سک.

p. 20, ll. 3 and 4: instead of سید and سذ the present copy has in both places سید (Vatican copy سبد); ll. 6 and 5 ab infra, three times یفج; ll. 4 and 3 ab infra, twice نمچ for بجم (Vatican copy).

p. 21, l. 7 ab infra: بدیدارش.

p. 22, l. 2: درد گر in the second hemistich for درد که (Vatican copy).

p. 23, l. 12: فگندست for وگندست (in the Vatican copy وگندست), and یخ for نخ (Vatican copy یخ); l. 14, دولت مرا جخی.

p. 25, l. 12: لحام for لحام.

p. 26, ll. 5 and 4 ab infra: twice اياز ده.

p. 31, first line: بتنوز; ll. 4 and 3 ab infra, twice باکند.

p. 32, lin. penult.: آغنده (as in the Vatican copy), but in the quotation in the last line there appears یاغنده (or یاغنده).

p. 33, l. 6 ab infra: instead of پاکیت there appears here the same vowelless word as in the Vatican copy; lin. penult., ودر وگریز, at the end of the second hemistich.

p. 34, l. 8: فراولاری as author's name, likewise in l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: کلال instead of کلانک; l. 3 ab infra, زز, and ترسان for برسان.

p. 36, l. 9: کانور as in the Vatican copy; ll. 18 and 19, twice اتگر for واتگر; l. 3 ab infra, کندور.

p. 37, l. 7: چوب کاروان.

p. 41, l. 2: twice راز (whilst in the first line the correct راز appears); instead of راز خوران the form راز خزان is given.

p. 42, l. 15: روز عذیر at the end of the second hemistich.

p. 49, last line: مار ملاس.

p. 52, l. 7 ab infra: instead of بهنداری the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: مکر دارت.

p. 55, l. 10: برکشته.

p. 57, ll. 11 and 12: twice شماروغ; l. 14, شیر.

p. 61, l. 14: زغزن and چون.

p. 62, l. 3: و سنگ درختی (but in the heading correctly شنک).

p. 65, last line: بلنگش جذی.

p. 66, l. 6 ab infra: خسروانی (for خسروی) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 6 ab infra: بکلك at the end of the second hemistich.

p. 68, ll. 8 and 9: تلك.

p. 69, l. 3: كپوك, and again in l. 6 (where the Vatican copy, however, gives the correct form كپوك).

p. 69, l. 4 ab infra: خلق (Vatican copy خلق, correctly جلق); l. 3 ab infra, مرگی in the beginning of the second hemistich.

p. 70, first line: باريك in the second hemistich; l. 9, عيبه in the second hemistich; lin. penult., بلوك.

p. 71, l. 8: يوك (as the Vatican copy), but in l. 9, روزگار (for فرکار, l. 11, نوک).

p. 72, ll. 6 and 7: اذفیداک in the heading, and آذفیداک in the verse.

p. 74, last line: ایدرش for اندرش.

p. 76, l. 4: و نزه for و نزه.

p. 78, l. 8: لال for لال.

p. 80, l. 2: کاحالها (the same کاحال in the first line where the Vatican copy reads کاحال and سبار for سیار).

p. 81, l. 11: the same unmetrical هرگز; l. 7 ab infra, پسر تاکی (Vatican copy پسر تاکی, correctly پسر تاکی).

p. 82, l. 8: مکالفت; lin. penult., درفش in second hemistich.

p. 85, l. 3 ab infra: بچه خرد جله in the second hemistich.

p. 86, l. 4: سیله و فشيله (Vatican copy فسيله و فشيله, correctly فسيله و فسيله); l. 12, بحکله, in the verse, l. 13, بحکله.

p. 88, l. 4: خصیم at the end of the second hemistich; ll. 7 and 6 ab infra, twice نرم; last line and p. 89, l. 1, twice اشتم.

p. 90, l. 3 ab infra: عيبه عيبه in the second hemistich.

p. 91, l. 7: بخت (as the Vatican copy seems to have too); l. 9 ab infra, بریابند for ریابند (Vatican copy بریابند); l. 7 ab infra, کردن.

p. 92, l. 11: کرم for فرم in the text (Vatican copy قرم), but in the verse in l. 12 قرم.

p. 93, l. 9: خارج.

p. 95, first line: سیمخور; l. 10 ab infra, کیلان for چیلان; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: بزم, fully pointed; l. 17, بر نام دندان (Vatican copy مزد مال).

p. 98, l. 3 ab infra: و کحلان.

p. 99, l. 2: ارونند بیژند in the second hemistich (Vatican copy ارونند بیژند); ll. 14 and 15, twice بخسان.

p. 102, l. 6: کار چه باشد; l. 3 ab infra, ولدا; چرخ; lin. penult., پروازجای (Vatican copy پروازجای).

p. 104, lin. penult.: زه آبی at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice نستردن; l. 8, تو اعدای in the second hemistich; l. 13, حرب in the second hemistich; l. 14, دویخچه; l. 7 ab infra, لفجه for کفجه.

p. 107, ll. 9 and 10: twice جنبه; ll. 6 and 5 ab infra, twice برکون.

p. 108, l. 3: بشاهی in the second hemistich for بشاهین.

p. 109, ll. 5 and 6: منتین in the heading, and منتین in the verse; l. 13, هین at the end of the first hemistich.

p. 110, l. 10: سبر in the first hemistich.

p. 112, l. 5: هر ابر for هوابر; ll. 8 and 6 ab infra, twice خاشکو.

p. 115, ll. 12 and 13: تریوه.

p. 119, ll. penult. and ult.: twice حیری (Vatican copy has as heading جیری, in the verse حیری).

Examples under No. 2 are:

p. 20, ll. 11: نالان without the diacritical point as in the printed text.

p. 22, l. 15: عمرکل.

p. 39, l. 11: چو ساق.

p. 40, l. 6: the verse quite as in the text; l. 8, غاٹط.

p. 43, l. 9: تاسه.

p. 49, l. 11: روزبه; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly خوانش at the end.

p. 62, l. 7 ab infra: خیز in the beginning of the second hemistich.

- p. 65, l. 12: correctly گرم in the second hemistich.
- p. 67, l. 6: correctly بینفشی; l. 9, برشك at the end of the second hemistich.
- p. 68, l. 3 ab infra: به از as printed text.
- p. 70, l. 3: شیشه; l. 13, جابخشوك.
- p. 73, l. 13: خروار as text.
- p. 74, l. 10: چشم و in the second hemistich.
- p. 76, l. 9: four times correctly نشكیمند.
- p. 77, l. 7: correctly شغا in the second hemistich.
- p. 80, l. 6 ab infra: چو.
- p. 82, last line: correctly كنگال.
- p. 85, first line: تو as text.
- p. 87, l. 3: بهرام; l. 9, نخته in the second hemistich.
- p. 89, l. 3: the verse quite like the printed text.
- p. 93, ll. 5 and 6: twice تكس.
- p. 94, l. 2: correctly خیم, 6, و كیمخ.
- p. 98, l. 2: in the beginning of the second hemistich; l. 9, چو بگراید.
- p. 99, ll. 10 and 11: twice correctly تویان.
- p. 103, l. 7 ab infra: correctly نافرخته.
- p. 104, l. 8: غمزگانش in the second hemistich.
- p. 105, l. 11: منظرة; ll. penult. and ult., twice غرن as text.
- p. 111, l. 4 ab infra: و بحك.
- p. 112, l. 2: here for once فرالوی as in the printed text.
- p. 113, last line: بینى.
- p. 115, l. 8: فرسوده.
- p. 116, l. 10 ab infra: twice شناسند; l. 9 ab infra, طنفسه.
- p. 117, l. 6 ab infra: تیزهش.
- Examples under No. 3 are:
- p. 9, l. 15: twice a distinct توجه for نوجه.
- p. 10, ll. 1 and 2: جنبه in the heading, but in the verse the correct جنبه; for خلهه our copy reads خلهه (= خوهلهه).
- p. 25, l. 7: بلكفد for بوالكفد; ll. 10 and 11, راويد for راود both in the heading, and at the end of the verse.
- p. 26, l. 5 ab infra: خورده وایازده تفسیر جزوهای; کتاب پازندست.
- p. 27, first line: بیلغده for بیلغده.
- p. 28, l. 4: سکنبه و چنبه for سکنبه و چینه; ll. 14 and 15, twice فرغنده فرغنده.
- p. 32, ll. 6 and 8: چغنده in the heading, and چغنده at the end of the verse, for مغنده.
- p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz. فرسد فرساید بود, with this quotation of Rūdaki's:
- کردست بدان زلف دراز تو فرازم
ترسم که رخت بدست من بر فرسد
- immediately before it 'Unşuri's verse in illustration of هنجار (l. 6) is inserted by mistake, with گرفته instead of گرخته in the second hemistich.

- p. 37, l. 3 ab infra: بر من تاخندند, as the Munich copy of Halimi and the Farhang-i-Shu'uri read.
- p. 38, l. 7 ab infra: لغز for لغزیدن; l. 5 ab infra, فلز for فلغز, but فلرزنگ correctly as in the printed text.
- p. 39, l. 17: the missing word after کاربز is here given as وکت.
- p. 44, ll. 9 and 10: twice کبوس for کیوس; l. 6 ab infra, نوس for نوسه.
- p. 53, l. 7: again زوش as in the preceding item, explained by بر مردم آمیخین (?).
- p. 55, l. 6 ab infra: the missing word, viz. گریغ, is given here and explained by گریختن; ll. 5 and 4 ab infra, twice وزغ (distinctly pointed) for ورغ.
- p. 63, ll. 6 and 7: twice شرفاك for ترفاك.
- p. 64, ll. 1 and 2: twice غساک for غساک; lin. penult., لك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (metre خفیف):
ای لك ار باز خواهی و نعمت - گرد درگاه او کنی لك و بك
- p. 70, l. 8: ایترک ایترک.
- p. 71, l. 2: بساک و ستاک for بستاک; in the verse in l. 3 there, however, appears بساک از بساک; ll. 6 and 7, thrice ونجنك for ونجنك; ll. 7 and 4 ab infra, twice distinctly کاپوك for کاپوك.
- p. 73, ll. 7 and 6 ab infra: twice distinctly عرباسنگ for غرباسنگ; ll. 5 and 3 ab infra, twice شالنگ for شتالنگ.
- p. 74, ll. 15 and 17: فدرنگ (for فدرنگ), according to Shams-i-Fakhri.
- p. 75, l. 6: ریمناک for ریک پاک.
- p. 76, l. 3: after this line there is added here, شنگل شنگ بود شنگ منگل.
- p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy: جماعتی که نعمتی گرد کنند و نخوردند و حق آن مال بکس نه دهند ایشانرا گوزسنگ خوانند که آنرا تا خرد نشکنند مغز اورا بجوال دوز بیرون نیاید و جوال دوز آن بیغال or بیغال; ll. 6 and 5 ab infra, twice بیغال for پیغال; ll. 4 and 3 ab infra, twice کوبال for کوبال; lin. penult., آخال و آخال for the simple آخال.
- p. 80, l. 3: کنجال و کنجاره.
- p. 81, l. 6 ab infra: معزمان for عزیمتیمان.
- p. 85, l. 10: زله و جزد و جرواسک پرندہ ایست الخ; l. 7 ab infra, instead of خله there appears again کله, but in the verse in l. 6 ab infra خله is correctly given; lin. penult., جلّه و سماروغ نباتی الخ.
- p. 90, ll. 5 and 6: twice جام جام.
- p. 94, lin. penult.: three times a wrong نوان for نوان.
- p. 98, ll. 6 and 5 ab infra: twice موجان for مرجان.

p. 99, ll. 18 and 19: twice فرگان for فرگان; l. 3 ab infra, بیرون برم for برتر برم, as Ḥalimi and the Farhang-i-Shu'ūrī have.

p. 102, l. 10: لانه و لاهه لامانی و چاپلوسی بود; l. 14, شیان for شیمانی, but in the verse, in l. 15, the correct شیمانی appears.

p. 103, ll. 3 and 2 ab infra: تهنتن in the heading, تهیننا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شینه for شته; ll. 7 and 6 ab infra, twice نهنه for پهنه.

p. 108, last two lines: three times بازگونه for باشگونه.

p. 118, lin. penult.: تبنگوی for بلنگوی; and in p. 119, first line, in the second hemistich, پلنگوی.

p. 120, l. 5 ab infra: روا باد for باذ, as Ḥalimi and Farhang-i-Shu'ūrī have; l. 3 ab infra, نعمت for نغمه in the second hemistich, according to the Munich copy of Ḥalimi and the Farhang-i-Shu'ūrī.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درخشنده for درفشنده.

p. 4, l. 9: to نیا پذیر پذیر is added; last line, که با پر و بال بر سیخ بریان کنند.

p. 6, l. 10: کمیتا is here explained by قطائف (comp. Vullers' Lexicon, ii. p. 794^a); l. 4 ab infra, نوا explained here by کارسازنها.

p. 9, l. 1: دیگر added after شیب (as is usual in such cases); l. 13, چولی for خوهلگی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: شست دیگر تیر باشد.

p. 12, l. 8: کلات دبه کوچک بود برکوه و آنرا نیز دز گویند; l. 7 ab infra, رست رسته بازار بود و مانند آن الخ.

p. 14, l. 16: پست جایی بود که با زمین راست بود.

p. 17, l. 3: آرنج بندگان دست وی بود الخ; l. 9, امعای گوسفند باشد که بیانگند بگوشت و دنبه و غیره.

p. 21, l. 6: the two words without diacritical points are given here as کشته بن.

p. 22, l. 3: لوچ و کلیک خوهله چشم بود.

p. 24, l. 6: بگسترند و اورا زبغ نیز خوانند; l. 12, ربوخه شد for ربوخه کرد, and وقت در وقت.

p. 25, last line: که هرچه به بیند اندکی خواهد که: بخورد.

p. 26, l. 4: نرد بنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ستاوند صقه باشد, و شراب خوردن باشد که مطربان بر آن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) بهم گویند اروند رنج باشد; و اروان تجریت.

p. 29, l. 7 ab infra: خرند گیاهمست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct بزگران appears, as indicated in note n, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items مویذ and کهبذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بنلاذ بنیاد بنا الخ.

p. 35, l. 8: کردباز گردی باشد که پیچیده بر هوا شود.

p. 37, l. 3: مغز عزمی بکاری درنگ کردن بود.

p. 39, l. 6: بنیز بجای, و مژه برگ چشم الخ; last line, نیز بکار دارند.

p. 40, l. 5: میز آب ریختن.

p. 41, l. 2: the item immediately following after this line is here فاز, but with the explanation and verse of the second زاز in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as گوازه in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding دوز, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قزح, correctly قوس قزح, instead of the wrong spelling in both passages of the printed text, viz. قوس قزج and قوس قزج.

p. 50, l. 2: تش تبر باشد.

p. 55, l. 5 ab infra: وریغ (وزغ) بند آب بود (spelt here وریغ) که پیش آب به بندند تا آب بشهر در نیفتد.

p. 56, l. 9: after خوردند (the last but one word in the line) our copy reads خوانند یا بلع خوانند.

p. 58, l. 15: پیرامن در پیرامن correctly.

p. 59, l. 3: و کافتیده for و شکافتیده.

p. 61, l. 7: شمنم simply explained by شمنم; lin. penult., رسم (!) که نگارگران زبند here explained by نیرنگ.

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after سپید سیاه these words are substituted for what stands in the printed text و درپارس آنرا و کالنج گویند.

p. 64, last line: لک مردم احمق رعنا یافه گوی بودند.

p. 65, l. 9: تنبک قالب زرگران و سیمگران بود.

p. 66, l. 9: نشک درخت کاجست.

p. 67, l. 14: کهریا باشد و بتازی غرور (زعرور) باشد.

p. 71, l. 8: پوک (یوک) (here spelt پوک) explained by آن سوخته بود که آتش بدو زبند.

p. 72, l. 1: سوک داسه گندم وجو بود الخ.

p. 74, l. 4 ab infra: ارتنگ دیباچه اشکال مانیست.

p. 75, first line: فنک جانور بست که رنگی سبز دارد; و گاه خود را دراز کند و گاه فراهم آید و خورش او چوب بود; l. 3, Farrukhi's verse in support of سیرنگ is given here in full as:

همه عالم زفتوح تو نگارین گشتست
همچو آمده بصد رنگ نگارین سیرنگ

- p. 77, l. 13: باجنک تراکی خرد باشد بر درهما و در پنجهها : که الخ.
- p. 80, l. 3 ab infra: زاله دیگر قطره ایست که آذرا شبنم : گویند.
- p. 81, lin. penult.: after خوانند our copy adds و زیان و دروی نهند تا خون بخورد و بکوهستان آنرا زلو خوانند.
- p. 85, l. 7: و مغز جوز و خایه گوسفند و گزر الخ : سربسری for همسری 1. 14.
- p. 86, l. 12: (بجکله here spelt فکله) is explained thus گردگان سخت بود و نسبت مردم بخیل بدو کنند.
- p. 87, l. 5: در بند کردن, 1. 6 ab infra, ممکن for مکش : در تند کردن for قدح پر از شراب.
- p. 90, l. 3: کنام چراگاه شتر بود.
- p. 91, first line: گذرنامه جوازنامه باشد : 1. 9 ab infra, بقخم چادری بود که بدان نثار که بر فشاندن ربایند.
- p. 92, l. 5: بوقی زرین for بوقی روئین.
- p. 93, l. 13: شبنم here simply explained by شبنم.
- p. 94, lin. penult.: نوان (توان here spelt جنبین بود : بعجز همچو جهودان.
- p. 95, l. 10: دمه for دمدمه.
- p. 98, l. 7: یگران ستوریست که رنگش میان زرد : آرمان درد بود و آروند تجربت, 1. 8 ab infra; و بور بود.
- p. 99, l. 8: درفشان for درخشان.
- p. 105, l. 2: نشست شمع here explained by شمع لکن : زن simply explained as سیخ.
- p. 106, l. 3 ab infra: رخنه راهی بود در دیوار خانه.
- p. 109, l. 9: گویند چیز بست که بزرگ خرد کرده در آن : 1. 9 ab infra, رخبین قروت بود که آنرا از دوغ ترش سازند.
- p. 110, l. 3: آئین خمیست که در آن دوغ کنند و : غلبکین پنجره بود که, 1. 13; و چنمانند و آنرا نهره خوانند, 1. 4 ab infra; در سرای روستائیان بیشتر از آن سازند.
- p. 111, l. 3 ab infra: جهت محکمی در پس در نهند : پینو here simply explained by کاشک.
- p. 114, first line: خو گیاهی نابکار بود که در میان : تاب for پایاب, 1. 5 ab infra; و غله روید.
- p. 117, l. 5 ab infra: after دلگزای there is added here و جانگزای.
- p. 118, l. 5: نابکار و فاسد.
- Examples under No. 5 are :
- p. 4, l. 10: آورد با نیا, as the Munich copy of Ḥalimī, the Farhang-i-Shu'ūrī, etc., have; 1. 4 ab infra, بردارم بر دارد.
- p. 5, l. 6 ab infra: تیغ تو for تیر تو.
- p. 6, l. 3 ab infra: از بند از چاه for از بند in the second

- hemistich; lin. penult., آنگاه for آن بار in the second hemistich.
- p. 7, l. 1: آید for آمد; 1. 17, نامه حجابی سنبیل حجابی عینر نقاب in the second hemistich.
- p. 9, l. 3 ab infra: زهی in the beginning of the second hemistich.
- p. 10, l. 2: خانه را for دانه را; lin. penult. (metre هنج) من شست ببحر در فگندم - ماهی بر مید و برد شستم
- p. 11, first line: زلف تار کرد in the second hemistich; 1. 6, بگوید for بگرید in the second hemistich; 1. 10, کرده اند for کردستند in the second hemistich; 1. 14, قهر for خشم in the second hemistich; 1. 6 ab infra, مریدان and کنندند (for کند) in the second hemistich.
- p. 12, l. 9 ab infra: بطمع for بغفل in the second hemistich.
- p. 15, l. 15: سپاهی زگردان الخ.
- p. 16, l. 6 ab infra: همه زان تست at the beginning of the second hemistich; 1. 3 ab infra, بفرخان الخ.
- p. 17, l. 14: (مر) instead of بررنج را; the same in p. 91, l. 3 ab infra, فلك بر جامه را (for فلك مر الخ).
- p. 18, l. 12: شکافش for بکافش, and هنج at the end for لنج (which gives no rhyme).
- p. 19, l. 11: the second hemistich runs correctly here thus سر و قامتش از زمین بخیج کرد.
- p. 20, l. 8: معاذ الله که من نالم زخشمش : 1. 9, بردشت عصیر, 1. 7 ab infra, بیک تف خف بفرمود داور که می خواره را - بخفچه : 1. 9, کرد آن خورد این, 1. 13; بگویند بیچاره را.
- p. 24, l. 3: بر مویوان in the second hemistich; 1. 8, this verse appears here in the following form :
- روی مرا زرد (؟ درد) کرد زردتر از زر زرد
گردن من عشق کرد نرمتر از دغ و دوغ
- p. 25, l. 13: از آنک for ار زانکه : 1. 8 ab infra, و آورد الخ.
- p. 26, first line: زردی خلق at the end (substituting the gloss آگسوی for خلق); 1. 14, لوح خورشید, 1. 14, خورشید.
- p. 29, l. 3: همان زر گراند ازو دلگران in the second hemistich.
- p. 30, l. 3: جوشن و جوشن instead of جوشن و افزار in the second hemistich; 1. 16, بیاید for بیاید in the second hemistich.
- p. 31, l. 10: بیدگون for نیلگون.
- p. 38, lin. penult.: آن زن.
- p. 40, l. 12: a correct rhyme in the second hemistich is secured by the reading here, viz. همه زار.
- p. 44, l. 5 ab infra: آيست الخ : چو کوشیدم for چو میخواستم.
- p. 51, l. 16:

p. 52, l. 11: in the first hemistich نیایش, in the second ستایش.

p. 53, l. 4: شد for شو.

p. 57, first line: فریاد for آوای in the second hemistich; l. 2, کار تو بر هست in the second hemistich.

p. 59, l. 12: میغ for و باد.

p. 60, l. 2: کسی را گر ببینی الخ.

p. 61, l. 6: يك قحفه خون بچّه الخ (more in harmony with the metre); l. 7 ab infra, the second hemistich runs here thus حسرت صورتگران چن و نقاشان گنگ.

p. 62, l. 4: وی تو in the beginning of the second hemistich.

p. 63, l. 9: گشتی بودی; l. 5 ab infra, که یارد (for کی یارد).

p. 64, l. 2: رفتت for رختت in the second hemistich.

p. 65, l. 6: این پی حرام for آن می حرام; l. 12, تا نمیری.

p. 67, l. 15: گروهی اند ندانند باز سیم زسرب (quite as the Munich copy of Halimi reads).

p. 71, l. 14: آن تبوک تو الخ.

p. 75, l. 6 ab infra: ز راندود and آمیغست for آمیزست; زرد اندود for زرد اندود in the second hemistich.

p. 76, first line: که توئی با هنرو هم تو بوی شنگل; l. 8 ab infra, بر کف for شک in the second hemistich; l. 8 ab infra, بر کف for بکف in the second hemistich.

p. 77, l. 5: دشت جنگ for دشت تنگ; l. 14, و باک for نگاه.

p. 78, l. 7: دیگر for گیرد in the second hemistich.

p. 79, l. 2: دهم for نهم; l. 4, کس نگفت for برنگفت.

p. 80, l. 12: با تو for تا تو.

p. 81, l. 13: here correctly و بر بی گنه in the second hemistich.

p. 82, l. 5: چه for چو; l. 7 ab infra, زاسپ تگی, and in the second hemistich تا براند.

p. 83, l. 8 ab infra: چو لاله فروزنده الخ; l. 6 ab infra, کننده پر در الخ.

p. 84, l. 5: دیرست بباغ اندر برزین قندیل in the second hemistich.

p. 85, ll. 12 and 13: the two verses are here contracted into one, viz. بانگ زله کرد خواهد گوش کر - بانگ بنگر تا سه همچند و بست.

p. 86, l. 3: بنشستم for بنشینم; l. 5, کنون بلبل, and in the second hemistich نبرد for نگردد.

p. 87, l. 2: من میرم, and in the second hemistich بینی for گشته.

p. 88, l. 9: دست گوهریار الخ; l. 11, نادیده again in the second hemistich; ll. 13-15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; l. 6 ab infra, تابان for آبان at the end of the second hemistich.

p. 89, first line: چونکه زن را داده بُد لغ کرد اشتم.

p. 90, l. 6: گفتم که خیز و زود همی گرد چام چام in the second hemistich; l. 11, مغان for فغان in the second hemistich; last line, بشهر باز for بشهریار, in the second hemistich.

p. 91, l. 12: تا شاه for با شاه; l. 3 ab infra, مر او الخ for مر او را چون in the second hemistich.

p. 92, l. 2: میر for پیر, l. 12, بر خواجه ات خیز الخ.

p. 93, l. 2: نهادی نهد پرو پیشت.

p. 94, l. 5: کرده او بُد درست; l. 12, اورا for بینم اورا.

p. 95, l. 13: چنین for جهان in the second hemistich; l. 6 ab infra, ترا for تو at the end of the first hemistich.

p. 96, l. 6 ab infra: هر بامداد تیغ تو برشان زند همی in the second hemistich.

p. 97, l. 11: نیلگون بر بید الخ; l. 7 ab infra, وزین هزار ازین in the second hemistich; l. 3 ab infra, بفخر for بکام, and in the second hemistich فخررا.

p. 98, l. 2: و تیر با ناهید, l. 6, مخالفان تو الخ; l. 10, گردد for کرده.

p. 99, l. 4: گد حله رومی و گهی بسته چینی; and in the second hemistich با برجیس و بهرام; l. 6, و گهی زرین.

p. 101, l. 7 ab infra: زعود و صندل.

p. 103, l. 8: همه را for یکایک; in l. 6 ab infra a distinct پس تکلف appears; l. 4 ab infra, از گاه خویش for از دوش خویش; lin. penult., چه فائده in the second hemistich.

p. 104, l. 6: که ناگه به بینم شکسته تنم in the second hemistich.

p. 105, last line: پوزه for توده.

p. 108, l. 9: بر آمد for بر آید, l. 13, اعدای او; l. 3 ab infra, رنگ همه for زانکه همه; l. 7 ab infra, خوب گر سوی ما نگه نکند.

p. 112, first line: بردی for بر دل; l. 3, باز تیری; l. 7, at the end simply تنندو.

p. 113, l. 12: کی for که (better); l. 7 ab infra, بچه اش for بچه زو; l. 5 ab infra, بکاوند, and in the second hemistich again کی for که; last line, همچو بر گردون قمر (correctly) in the second hemistich.

p. 114, l. 3: نماند for نرود; l. 3, بر آن سرو و صنوبر; l. 5, سزد برو نکند پر طمع و غره فنو; l. 6 ab infra, خری زاد دیو for پری زاد دیو.

p. 115, l. 3: نامهای خلیفه بغداد; l. 11, آن وقت نزد آن دم بنزد, l. 6 ab infra, ابا for ایا (or ایا, as in Halimi, etc.).

p. 116, l. 2: هر بدی and هر بهی in the two hemistichs are here transposed.

p. 117, first line: *و مہر بست* for *و کار بست*; l. 5, *بدر مرورا يك روان خواہ بود*.

p. 118, l. 14: *آب چون مہتاب و ماہی در زمین مانند زی* in the second hemistich.

p. 119, l. 3: *تو بدانگہ از تبنگوی باز جو* in the second hemistich, with *او* at the end of the first; l. 3 ab infra, *بر رنج* for *با رنج*, and *بافتیش* for *یافتیش*.

Examples under No. 6 (omissions) are:

p. 4, ll. 3-5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading *معزی گوید*.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to *کبیتا* in l. 10 in this form:

چند دہی وعدہ دروغ ہمی چند
چند فروشی مرا بخیرہ کبیتا

p. 7, ll. 3 and 4 wanting; l. 6 ab infra to p. 8, l. 11 likewise wanting; the quotation to *کلابہ* in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word *بیت* is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8-10 (*کاج* and *پسیج*) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7-4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting.

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (*زندہ*), with something like *زندہ* at the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, l. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14-18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in *ست* and *ستہ*).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to *فش* in l. 14.

p. 53, ll. 7-5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as

quotation to *راغ* in l. 6, by changing *بی آمرغ* in the second hemistich into *بی راغ* (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to *فغ* in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12-15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads *همچون کاک* for *چون کاک غدنگ*.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1-4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to *غرنگ* in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 86, ll. 6-9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to *پیغلہ* in l. 10 ab infra), and ll. 6-3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to *خرام* in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word *چغانہ* has been changed into *چمانہ*, so as to represent it as a quotation to *چمانہ* in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to *درونہ* in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10-13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4-18 entirely wanting.

Examples under No. 7 (difference of authors' names):

p. 4, l. 6 ascribed to Mu'izzi.

p. 12, l. 2: read *Bul* (or *Abul*) mathal.

p. 15, l. 10: read *Shâkir Bukhârî*; l. 16, the poet is called here *Ghaznâni*.

p. 31, l. 4 ab infra: read *Shâkir Bukhârî*.

p. 34, last line: *Farâwalâwi* instead of *Hakkâk*.

p. 38, l. 7: *Abû Shukûr* instead of *'Unsurî*; l. 4 ab infra: *Rûdaki's* name is not mentioned here as author of the following verses.

- p. 39, l. 6: Abû Shukûr's name is left out here.
 p. 40, l. 2: Rûdaki instead of Surûdi.
 p. 41, lin. penult.: Rûdaki instead of Khaffâf.
 p. 43, l. 1: This verse is ascribed here to Kisâ'i;
 l. 2 is ascribed to Mu'izzî; l. 3, Tāyân instead of
 Kisâ'i; l. 5, Abû Shukûr instead of Mu'izzî; l. 7,
 Kisâ'i instead of Tāyân.
 p. 44, l. 3: 'Asjadi instead of 'Unsurî.
 p. 62, l. 1: Rûdaki instead of Farrukhî; l. 9, Ḥak-
 kâk instead of Labîbî.
 p. 64, l. 5 ab infra: Khusrawânî instead of Khus-
 rawî; last line, Rûdaki instead of Labîbî.
 p. 67, l. 5 ab infra: the poet's name, which is left
 out in the printed edition, is supplied here as
 'Ummârah.
 p. 69, l. 12: Manjik instead of Shahîd.
 p. 76, l. 10: read Bû Ḥanîfah Iskâf; l. 12, read
 Ḥakîm Ghamnâk.
 p. 79, l. 17: Farrukhî instead of Abû Shukûr.
 p. 92, l. 7: read Shâkir Bukhârî.
 p. 98, l. 11: 'Unsurî instead of Farrukhî; l. 4 ab
 infra, Rûdaki instead of Manjik.
 p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unsurî.
 No date. Bibliotheca Leydeniana.

No. 2516, ff. 96, ll. 12; clear Nasta'lik; the first two
 pages beautifully illuminated; all the words written in gold
 throughout; size, 7½ in. by 4¾ in.

2456

Lughat-i-furs-i-ḡadim (لغت فرس قدیم).

Fragment of another old Persian dictionary, contain-
 ing a great number of rare Persian words, explained in
 Persian and illustrated by quotations from the best
 and oldest Persian poets. It is defective at the begin-
 ning, opening in the seventh faṣl of the first bâb with
 a word, the *first* letter of which is ل and the last ذ (the
 former constituting the bâb, the latter the faṣl), in this
 abrupt way: . . . الهی از آن دستۀ درخت ناری بهم رسیدت الخ

This fragment which is somewhat like that vocabulary
 described in J. Aumer, p. 103, concludes on fol. 178^b.
 On ff. 179^b-206^b there is added another short glossary
 of Arabic words with short explanations in Persian,
 entitled Khulâṣat-allughât (خلاصة اللغات), and begin-
 ning: الحمد لله رب العالمين . . . بدان آیدك الله كه اين
 خلاصة ایستت الخ; this little work is evidently not
 identical with Isma'il bin Luṭf-allâh al-Bâkharzi's
 vocabulary of the same title (Bodleian Cat., No. 1671),
 as the arrangement is different, the bâbs being formed
 by the *last* letter and the faṣls by the *first*.

No date. This MS. was bought at Baghdâd, 1801, by
 Charles Pazley.

No. 2496, ff. 206, ll. 15; small Nasta'lik; size, 7½ in. by 5 in.

2457

Sharafnâma-i-Ibrâhîmî (شرفنامه ابراهیمی).

An excellent copy of the first half of the somewhat
 rare Persian dictionary by Ibrâhîm Kîwâm Fârûkî
 (see fol. 1^b, l. 3), also styled فرهنگ ابراهیمی and

شرفنامه (فرهنگ شرفنامه) احمد منیری
 of the celebrated Şûfic Shaikh Sharaf-aldin Ahmad bin
 Yahyâ Munyari, who died A.H. 782=A.D. 1380, 1381
 (see the various letters or maktûbât of this Pir of the
 mystical doctrine above, Nos. 1843-1847). It was
 compiled between A.H. 862 and 879 (A. D. 1458-1475),
 the period during which Abû-almuzâffar Bârbakshâh
 reigned in Bangâlah, comp. Rieu ii. p. 492 sq.; Bod-
 leian Cat., Nos. 1718 and 1719; J. Aumer, p. 103;
 Blochmann, Contributions to Persian Lexicography,
 pp. 7-9; Lagarde, Persische Studien, p. 43, No. 36;
 Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and
 515; Paris, Suppl. persan, Nos. 420 and 421; see also
 H. Khalfa iv. p. 44, No. 7557, and v. p. 325; and
 W. Pertsch, Berlin Cat., p. 195, No. 19. The present
 copy does not contain the preface, which deals with the
 praise of God, Muḥammad and Sharaf-aldin Munyari;
 it begins at once with these words: چون بفضل الله
 تقدس و تعالی و حسن تیسیرہ کترین تلامذہ اساتذہ
 خداوندان معانی و فضائل ابراہیم قوام فاروقی الخ

The introductory chapter on the letters of the
 alphabet, particularly those which act as terminations
 in Persian and Turkish, begins on fol. 2^b; the diction-
 ary itself, which is divided into bâbs according to the
first and into faṣls according to the *last* letter of
 the words, on fol. 10^b. It goes down to faṣl ل
 ش.

No. 346, ff. 320, ll. 13; Naskhî; large waterspots; size,
 11 in. by 6½ in.

2458

Tuḥfat-alsa'âdat (تحفة السعادة).

A Persian dictionary, explained in Persian and com-
 prising all the words that principally occur in Persian
 poetry, whether genuine Persian or Dari, Pahlawi,
 Transoxanian, Arabic, and Turkish, by Maḥmûd ibn
 Shaikh Diyâ (or Diyâ-aldin Muḥammad), who finished
 this work on the 10th of Şafar, A.H. 916 (A. D. 1510,
 May 19), and dedicated it to Sulṭân Iskandarshâh
 (see ff. 4^a, ll. 10 and last, and 2^b), or Sikandar Lûdi,
 who reigned A.H. 894-923 (A. D. 1489-1517). It is
 arranged alphabetically according to the *first* and *last*
 letters of the words, in twenty-nine bâbs, each bâb
 containing two faṣls, the first of which comprises the
 simple words (مفردات), the second the compound words
 and phrases (مركبات); comp. Rieu ii. pp. 493^b and
 494^a; Lagarde, Pers. Studien, p. 28, No. 11; Bloch-
 mann, Contributions, p. 4, No. 10. It was one of
 the sources used by Surûrî in the second and enlarged
 edition of his مجمع الفرس (see further below in Nos.
 2478-2480), comp. Rieu ii. p. 499^b, and Salemann
 in Mélanges Asiatiques, ix. p. 535, No. 37.

Beginning:

ابتدا میکنم بنام کریم
 کوست محیی العظام وهی رومیم

Another title of the work is فرهنگ سکندری.

Dated the 23rd of Ramaḡân, A. H. 1112 (A. D. 1701,
 March 3), by 'Abd-alghani.

No. 1294, ff. 260, ll. 21; Nasta'lik; size, 11 in. by 8 in.

2459

Mu'ayyid-alfudalâ (مؤید الفضلا).

A very valuable Persian dictionary by Shaikh Muḥammad bin Shaikh Lâd of Dihlî, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225-227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Nizâmî's Khamsah, the six poems of Sanâ'î, the diwâns of Khâkânî, Anwari, Zahir, 'Abhari, Hâfiz, Salmân, Sa'dî, etc., and is divided into kitâbs, bâbs, and faṣls. The kitâbs are arranged alphabetically according to the *first* letter, and the bâbs likewise according to the *last*; each bâb contains three faṣls, the *first* comprising the Arabic words and sentences, generally used in the Persian language, the *second* the Persian and Pahlawi words, the *third* the Turkish words. The authorities on which this lexicon is based are: لسان الشعرا، التاج، القراح، لسان، موائد الفوائد، زمان گویا، دستور الافاضل، اادات الفضلا، شرفنامه، طبّ حقائق الاشیا، شرح مخزن الاسرار، قنیه (تئینة according to Salemann correctly الطالبيين (by Ustâd 'Allâm), فرهنگ علمی (by 'Alibeg), and فخر قواس.

Beginning: محامد متوافرة و مدائح متکاترة مر دادار : داننا و تنکری توانا را که بتألیف چندین حروف الخ

This copy is dated the 20th of Dhû-alka'dah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelegant Nasta'lik; size, 9½ in. by 6½ in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allâh, son of 'Abdallâh, living in حصار فیروزه، A.H. 1093 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by خلیفه بولا، the 1st of Sha'bân, in the forty-third year of 'Âlamgir's reign=A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abû-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1^a. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhî; size, 10½ in. by 6½ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (میسٹر کلوس باری) and finished the 7th of Sha'bân, A.H. 1192=A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (به بلدة مقدسة).

(نظهرنگر عرف ترجمانی). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'lik, mixed with Shikasta; size, 12¼ in. by 7½ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'lik; size, 10½ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: قواس و دیگر فرهنگنامه و نسخهء متعارف و متداول الخ corresponding to fol. 2^a, l. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabî'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, olim 10. J. 11, ff. 404, ll. 25-26; small Nasta'lik; size, 10 in. by 5¼ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و این نسخه کافی و شافی است الخ corresponding to fol. 2^b, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabî'-alawwal in the third year of Bahâdurshâh's reign=A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'lik; size, 10½ in. by 6¾ in.

2465

Kashf-allughât wa aliṣṭilâhât (کشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Sûfis, by 'Abd-alraḥim bin Ahmad Sûr (in the colophon) who was a pupil of Shaikh Muḥammad bin Lâd, the author of the preceding dictionary, on which, together with the Sharafnâma, this work is principally based. It is also called فرهنگ because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721-1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50-52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bâb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahângiri (completed A.H. 1017, see below). H. Khalfâ v. p. 214, No. 10751,

gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله رب العالمين . . . اما بعد حمد و صلوة ميگويد اضعف العباد و خادم الفقرا الخ

This copy is dated the 27th of Jumádâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarim, son of Shaikh . . . 'Uthmâni; it was written for Miyân Shaikh Farid, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1^a.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11 $\frac{1}{2}$ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. . . . الف ست (probably 1060, = A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2467

The same.

Dated the 19th of Dhû-alka'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lik; size, 13 $\frac{1}{2}$ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1^b. The proper order of ff. 246-254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 349, ll. 20-30; very irregular and careless Nasta'lik; many small damages throughout; size, 11 $\frac{1}{2}$ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب اول; the first word explained here is افسستا بفتح الالف همزة ودال وسكون فاسين حمد خدای عزوجل الخ. comp. No. 2671 (2465 in this Cat.), fol. 5^b, ll. 4 and 5, where the two forms افسستا and افسستا are given.

This copy is dated the 17th of Muharram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17-18; Nasta'lik; size, 9 in. by 4 in.

2470

Farhang-i-Shirkhâni (فرهنگ شیرخانی).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Hâfiz, compiled by a certain Shirkhân, who is

called in the colophon here ملك الشعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shirkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548-1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1^a: حمد و بیغایت و ثنای بی نهایت مر خالق را که صفحه طبعیت انسانی الخ.

The bâb is formed by the *first*, the faṣl by the *last* letter. It begins with استفتا (here wrongly spelt استفا) on fol. 1^a.

No date. The copyist was Muḥammad Khalil ibn Shaikh Ḥabib-allâh ibn 'Abd-alnabi.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1-5 supplied by a later hand, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شیرخانی, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwâni (غلام مصطفی ابردوانی).

As date appears the 16th of Şafar only. The preface is wanting here entirely; the copy begins at once with the first faṣl of the first bâb. The initial word is here ایدنا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lik; size, 12 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

2472

Madâr-alfâdîl (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faîdî bin Asad-al'ulamâ 'Alîshîr of Sirlînd, who, according to the chronogram فیض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the faṣl, each faṣl containing three sections, i. e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60-62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

ای نام توورد هر زبان دگرست

وز هر دهنی کام و بیان دگرست

The khâtimah بعضی ضوابط و کلیات begins on fol. 464^b, l. 9.

This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on *ابو الفضل* on fol. 35^b, l. 5.

Dated the 20th of Šafar, A. H. 1106 (A. D. 1694, Oct. 10), by Shaikh Alĥmad of Tālikūtah (ساکن تالیکوته).

No. 2438, ff. 472, ll. 19; large and distinct Nasta'liĥ; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in fašl ٣ of bâb 1 (or as the subdivisions are called here, bâb ٣ of kitâb 1, the name of fašl being given to the three sections of Arabic, Persian, and Turkish words), with *آفتاب دولت* = fol. 9^b, l. 2 in the preceding copy, and breaks off with the heading of fašl (resp. bâb) ٤ in the last bâb (resp. kitâb) ٥ = fol. 459^b, l. 3 there; half of the last leaf is besides torn away. The remark on *ابو الفضل* in the same wording as in the preceding copy is found here on fol. 39^b, ll. 3-4. The order of ff. 365-371 is: 365, 370, 366-369, 371.

Bibliotheca Leydeniana.

No. 2772, ff. 535, ll. 15-21; written by at least half a dozen different hands, in various more or less legible forms of Nasta'liĥ with occasional Naskhi; size, 8½ in. by 4¾ in.

2474

A fragment of the same.

This copy, styled *لغات الشعرا*, is a part of the same Madâr-alafâdil, beginning at the end of the bâb ٣, a few lines before the bâb ٤. The first abrupt words are: *در ابراهیمی است بکسرتین وقیل بفتح بمعنی مذکور الخ*, corresponding to fol. 276^a, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ٤ (on fol. 1^a, l. 6) is صبا (ib., last line). The khâtimal begins here on fol. 313^a. Many of the last pages more or less injured.

Dated by Muĥammad Kabir bin Kabir Muĥammad of Gujarât in the city of Burhânpûr the 1st of Rajab, A. H. 1082 (A. D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'liĥ; size, 12½ in. by 7 in.

2475

The same.

The *first volume* of a *Hindûstânî* translation of the *مدار الافاضل*, beginning, without a preface, at once with the bâb 1 and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramađân, A. H. 1187 (A. D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11-15; clear Nasta'liĥ; size, 10¾ in. by 8½ in.

2476

The same.

The *second volume* of the same Hindûstânî translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muĥarram, A. H. 1188 (A. D. 1774, March 24), at Maĥšûdâbâd. This copy was written for Mr. Chandler (مسٹر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'liĥ; size, 11¾ in. by 9¼ in.

2477

The same.

The *third volume* of the same Hindûstânî translation, beginning with the letter ص and going down to the end of ٤.

Dated the 7th of Rabî' al-thâni, A. H. 1188 (A. D. 1774, June 17), at Maĥšûdâbâd; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, ll. 12; very large Nasta'liĥ; size, 13¾ in. by 10¾ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary by Muĥammad Kâsim bin Ĥâji Muĥammad Kâshâni with the takhalluš Surûri, who finished it A. H. 1008 (A. D. 1599, 1600), see fol. 2^a, l. 5 sq. It is also occasionally styled *فرهنگ سروری* and *لغة سروری*. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix. pp. 531-535. No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2^a). The bâb is formed by the *first* letter, the fašl by the *last*. Other copies are noticed in Bodleian Cat., Nos. 1729-1731; Rieu ii. pp. 498 and 499; W. Pertsch, Berlin Cat., pp. 192 and 228 (extracts); G. Flügel i. pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Cambridge Cat., p. 230; Cat. Codd. Or. Lugd. Bat. i. p. 96; St. Petersburg, Univ. Libr., Nos. 189 and 935; Paris, Suppl. persan, Nos. 431-433; comp. also H. Khalfa v. p. 325, No. 11147; Lagarde, Pers. Studien, pp. 56-59, No. 50; Blochmann, Contributions, pp. 12 and 16-18; Mélanges Asiatiques, iv. p. 498, and v. p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahângiri (see below, No. 2481 sq.), about A. H. 1028 (A. D. 1619), comp. Bodleian Cat., Nos. 1732 and 1733; Rien ii. p. 499, etc.

Beginning: *ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر پرور الخ*.

Dated the 25th of Jumâda-alawwal, A. H. 1052 (A. D. 1642, Aug. 21), by Dâ'ûd. Fol. 117 must be placed before 116.

No. 1683, ff. 466, ll. 17; splendid Nasta'liĥ; illuminated frontispiece; all the pages sprinkled with gold; size, 10¾ in. by 6¼ in.

2479

Another copy of the same.

Beginning as in the preceding copy.

Dated the 22nd of Šafar, A. H. 1072 (A. D. 1661, Oct. 17), by Jalāl Muḥammad bin Amin Muḥammad; the copy is worm-eaten towards the end.

No. 1422, ff. 344, ll. 21; clear and distinct Nasta'liq; size, 11 in. by 6½ in.

2480

The same.

No date.

No. 1309, ff. 265, ll. 25; written by two hands, in Naskhi on ff. 1^b-220^a, l. 3, in Nasta'liq on ff. 220^a, ll. 3-265; size, 10½ in. by 5¾ in.

2481

Farhang-i-Jahāngiri (فرهنگ جهانگیری).

A complete copy of the renowned dictionary of purely Persian words, by Jamāl-aldīn Ḥusain Injū bin Fakhr-aldīn Ḥasan of Shirāz, who went at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahāngir some years after A. H. 1030 (A. D. 1621) in Āgra. This work was begun under Akbar and finished A. H. 1017 (A. D. 1608, 1609) under Jahāngir, after whom it is named. It is based on forty-four authorities, which are enumerated in by far the most correct way by Salemanu in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77; for other copies and further details see *Bodleian Cat.*, Nos. 1734-1746; *Rieu ii.* pp. 496-498, and *Supplement*, p. 117^b; *W. Pertsch, Berlin Cat.*, pp. 192-197 (a short memoir of the author, *ibid.*, p. 37, No. 7); *J. Aumer*, pp. 105 and 106; *A. F. Mehren*, p. 24; *E. G. Browne, Cambridge Cat.*, pp. 229 and 230; *Rosen, Persian MSS.*, p. 298; *Paris, Suppl. persan*, Nos. 434-437 and 945; *St. Petersburg, Univ. Libr.*, Nos. 372 and 934; *Asiatic Museum*, No. 473; *Forbes, Cat.*, p. 19; *Blochmann, Contributions*, pp. 12-15; *Lagarde, Pers. Studien*, pp. 45-49, No. 40; *Journal Asiatique*, 1871, pp. 106-124; there are also copies in Marburg, and in the Library of D. M. G. (*Cat. ii.* 22). A lithographed edition appeared at Lucknow A. H. 1293. The چهار عنصر دانش of Amān-allāh Khānazādkhān Firūzjang (who died A. H. 1046=A. D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see *Rieu ii.* pp. 509 and 510; *Salemann*, *loc. cit.*, p. 543, No. 88.

Preface, on fol. 1^b: آنکه بر لوح زبانها حرف اول نام اوست الخ.

Introduction or mukaddimah in twelve آئین on Persian language, dialects, and grammar, on fol. 3^a. The dictionary itself begins on fol. 13^a; the second letter constitutes the bāb, the first the faṣl. Conclusion of khâtimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zand, Pâzand, and foreign words, in five دَرّ, on fol. 292^b.

Dated the 10th of Jumâdâ-alawwal, A. H. 1099 (A. D. 1688, March 13). Some of the last leaves damaged.

No. 850, ff. 356, ll. 25; Nasta'liq; size, 11½ in. by 7¼ in.

2482

Another copy of the same.

A second complete copy of the Farhang-i-Jahāngiri, dated by Mir 'Alī Ḥusain the 1st of Muḥarram, A. H. 1161 (A. D. 1748, Jan. 2).

Beginning as usual.

Mukaddimah, on fol. 3^a; beginning of the dictionary, on fol. 12^b; khâtimah, on fol. 280^b. Some of the last leaves slightly injured. The right order of ff. 330-335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves.

No. 151, ff. 335, ll. 31; Nasta'liq; size, 12 in. by 7 in.

2483

The same.

A third complete copy, dated the 4th of Dhû-alḥijjah, in the fourth year of the emperor Aḥmadshāh's reign (=A. H. 1164, A. D. 1751, Oct. 24).

Preface, on fol. 1^b; mukaddimah, on fol. 5^a; beginning of the dictionary, on fol. 27^b; khâtimah, on fol. 430^b. A part of this conclusion is repeated on the margin of ff. 1-28. An elaborate index on the fly-leaves. Haileybury MS.

No. 3317, olim 10. J. 9, ff. 504, ll. 15-21; unequal Shikasta, written by different hands; an additional margin-column on ff. 1-28; size, 9¾ in. by 6½ in.

2484

The same.

A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by 'Abd-al'aziz at Aḥmadâbâd in Rajab, A. H. 1175 (A. D. 1762, Febr.). Preface, on fol. 1^a; mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 20^a; khâtimah, on fol. 469^b. Ff. 466-468 are left blank. On the last page (fol. 563^a) a معنی حروف التهجی.

Occasionally various readings and notes on the margin of the original part of the MS.

No. 3339, olim 10. J. 7, ff. 563, ll. 21-32; only ff. 22-25, 30, 31, 34, 35, 42-44, 46, 47, 49-58, 60-65, 67, 74, 75, 77-80, 82, 90, 96-115, 118-120, 121-127, 141-159, 162-165, 167, 170, 172-182, 184, 185, 187-196, 198-203, 213-228, 231-234, 237, 239, 242, 244, 245, 252-262, 267-270, 272, 273, 276-284, 293-301, 308-324, 327-330, 333-341, 343-346, 348-380, 389-396, 405-413, 415-418, 420, 438-443, and 463-465 are written by the original hand in Nasta'liq; all the remaining parts are supplied much later, partly in careless Nasta'liq, partly in Shikasta; size, 8½ in. by 4¾ in.

2485

The same.

A fifth complete copy, beginning: بنام ایزد آنکه بر لوح زبانها الخ.

Mukaddimah, on fol. 3^b; beginning of the dictionary, on fol. 17^a; khâtimah, on fol. 404^b. Ff. 487-495 (containing the third and the fourth دَرّ) must be inserted on fol. 475^b between ll. 11 and 12 (i. e. the end of the second and the beginning of the fifth دَرّ);

the real end of the copy is on fol. 486^a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lik; splendid binding in red and gold; size, 12½ in. by 6¾ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with هیون; dated A. H. 1065 (A. D. 1655) at Mashhad, by Hidâyat-allâh.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ.

Muḳaddimah, on fol. 3^a, lin. penult.; beginning of the dictionary, on fol. 13^a.

Bibliotheca Leydeniana.

No. 2483, ff. 272, ll. 23; Nasta'lik, mixed with Shikasta; size, 12¾ in. by 6¾ in.

2487

The same.

A second copy without the khâtimah, dated by Sayyid Ahmad bin Sayyid Sa'idkhân the 8th of Jumâdâ-althâni, A. H. 1076 (A. D. 1665, Dec. 16).

Preface, on fol. 1^b: آنکه بر لوح الخ; muḳaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b.

No. 3303, olim 10. J. 8, ff. 452, ll. 25; Nasta'lik; illuminated frontispieces on ff. 1^b and 21^b; size, 10¾ in. by 6 in.

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1^b, beginning as in the preceding copy; muḳaddimah, on fol. 4^a; beginning of the dictionary, on fol. 18^b. It ends with هیون. Partly collated.

No. 969, ff. 394, ll. 25; written in Naskbt on ff. 1-223, in different styles of Nasta'lik by various hands on the remaining leaves; illuminated frontispieces on ff. 1^b and 18^b; size, 13¾ in. by 7¾ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1^b, beginning: بنام ایزد . . . آنکه بر لوح الخ; muḳaddimah, on fol. 4^b; beginning of the dictionary, on fol. 21^b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lik; two illuminated frontispieces on ff. 1^b and 21^b; ff. 1^b, 2^a, 21^b, and 22^a richly adorned in gold; luxurious binding; size, 11½ in. by 6¾ in.

2490

The same.

Another defective copy, in which the whole muḳaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1^b; beginning of the dictionary, on fol. 4^a; khâtimah, on fol. 488^a. After fol. 494 there

IND. OFF.

is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دَر, corresponding to No. 3339 (2484 in this Cat.), fol. 474^b, l. 13 to fol. 551^b, l. 7.

Dated the 17th of Rabi'-althâni, A. H. 1057 (A. D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lik; small illuminated frontispiece; size, 10¾ in. by 6¾ in.

2491

The muḳaddimah of the Farhang-i-Jahângiri.

A special copy of the introduction in twelve Â'ins, beginning: آئین اول در بیان اطلاق اسم پارس بر مملکت ایران الخ.

It is styled in the colophon عنوان فرهنگ جهانگیری.

Dated by 'Abd-alwâhid bin Muḳammad Isma'il the 2nd of Rabi'-alawwal, A. H. 1143 (A. D. 1730, Sept. 15), in the madrasah of Hâfiz Walî Muḳammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1-23, ll. 16; Shikasta; size, 8¾ in. by 6 in.

2492

Another copy of the same muḳaddimah.

Beginning: مقدمه مشتمل بر دوازده آئین آئین اول الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حرفها), beginning with the کاف ساکن زبهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date. Occasional English notes on the margin.

No. 2463, ff. 83-134, ll. 13; Nasta'lik; a little worm-eaten; size, 9¼ in. by 6¼ in.

2493

Part of the khâtimah of the Farhang-i-Jahângiri.

The first دَر of the conclusion or khâtimah, on figurative and metaphorical expressions (بر کنایات و خاتمه مشتملست (اصطلاحات و استعارات بر پنج دَر در اول الخ).

The other four دَر are not found in this copy. It is styled on the hindings اصطلاحات.

The colophon (which, however, seems to be in another handwriting) gives as date the month Şafar, A. H. 1168 (A. D. 1754, Nov.-Dec.).

Bibliotheca Leydeniana.

No. 2726, ff. 77, ll. 19; Nasta'lik; size, 9¾ in. by 5¼ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1^a; that this title is wrong, is evident from two distinctive

points: firstly, the words are arranged thus, that the *first* letter forms the *bâb*, and the *last* the *faṣl*; and secondly, that the explanations are short and very few poetical quotations are found. It is defective at the beginning, and opens abruptly with the *faṣl* *با* of the *bâb* 1; the first three pages are besides for the greater part torn away. There are many marginal additions. For the sake of comparison we quote the beginning of *بَابُ الْبَاءِ التَّائِي فِي الْاَلْفِ* *با*, *faṣl* 1, on fol. 19^b: *بَا بِمَعْنَى بَه نِيَزْ اَيِدِ الْاَلْحِ بَادِيَا بِا دَالِ مَوْكُوفِ وِبَاءِ دَوْمِ فَارِسِي سَخْتِ وِ سَرِيْعِ السَّمِيْرِ الْاَلْحِ*.

This copy was made by Nûr Muḥammad, a pupil of Âkhund Mullâ 'Abd-albâki; the first owner of this MS. was 'Abd-alghafûr bin Shaikh 'Abd-albâki bin Shaikh Khwâjah Muḥammad.

No. 3313, olim 10. J. 10, ff. 157, ll. 19; Nasta'liq; size, 8½ in. by 5¾ in.

2495

Burhân-i-kâṭi' (برهان قاطع).

The oldest, best, and most valuable copy of the Burhân-i-kâṭi'—the famous Persian dictionary by Muḥammad Ḥusain bin Khalaf al-Tabrizî, with the takhalluṣ Burhân, who, according to the chronogram *کتاب نافع برهان قاطع*, completed it A. H. 1062 (A. D. 1652), at the request of Sulṭân 'Abdallâh Kuṭbshâh, who reigned in Gulkundah A. H. 1035–1083 (A. D. 1626–1672); it begins with a preface or *dibâca* on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight *guftârs*, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word *ملحقات*. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نما بهرزبان در افواه
از نام تو بردند زبانها بتو راه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 350, and 351; comp. also *Mélanges Asiatiques*, vi. p. 96; Lagarde, *Pers. Studien*, pp. 24–26, No. 6; Blochmann, *Contributions*, pp. 18–20; and H. Khalfa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Aḥmad 'Âsim was printed in Constantinople A. H. 1214 and in *Bûlâk* A. H. 1251.

No. 1645, ff. 526, ll. 25; clear and distinct Nasta'liq; illuminated frontispiece; size, 16 in. by 9¾ in.

2496

Another copy of the same.

Beginning:

ای راه نها بهرزبان در افواه
یزدان و کرسوسی و تانکری و اله

Dated the 16th of Muḥarram, A. H. 1071 (A. D. 1660, Sept. 21), by Muḥammad Ḥashim of Kashmir. College of Fort William, 1825.

No. 2026, ff. 622, ll. 25; clear and distinct Nasta'liq; size, 11½ in. by 6¾ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwâl, A. H. 1081 (A. D. 1671, March 9), at Haidarâbâd, by Muḥammad Šâdik, son of Kâdi Zain-al'âbidin of Astarâbâd. Collated with the author's autograph by Muḥammad Ridâ bin Maulânâ Jauhar, who finished his collation the 8th of Jumâdâ-alawwal, A. H. 1082 (A. D. 1671, Sept. 12).

No. 1520, ff. 542, ll. 25; Nasta'liq; size, 12½ in. by 7½ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 1^a, the oldest of which dates from the twenty-first year of Muḥammadshâh's reign, 1st of Jumâdâ-alawwal (=A. H. 1152, A. D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A. H. 1194=A. D. 1780).

No. 3252, olim 10. J. 5, ff. 534, ll. 22; clear and distinct Nasta'liq; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in.

2499

The same.

This copy is dated the 20th of Šafar, A. H. 1178 (A. D. 1764, Aug. 19), by Shaikh Burhân-aldin 'Abbâsi.

No. 1794, ff. 483, ll. 24–25; careless Nasta'liq; size, 12 in. by 8 in.

2500

The same.

Dated the 19th of Ramaḍân, A. H. 11 (11.. 1200? =A. D. 1786, July 16).

No. 2408, ff. 832, ll. 19; written very unequally by different hands, partly in Nasta'liq, partly in Shikasta; size, 14 in. by 8¼ in.

2501

The same.

No date. Good and correct copy; half of fol. 229^a and the whole of ff. 229^b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nasta'liq; size, 11½ in. by 8½ in.

2502

The same.

This copy was written at Calcutta for Munshi Muhammad Murād by Murād 'Alī Ghāzīpūrī; as date only the 4th of Sha'bān appears. College of Fort William, 1825.

No. 2269, ff. 819, ll. 22; Nasta'lik, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5½ in.

2503

Fragment of the *dibāca* of the *Burhān-i-kāfi*.

The preface of the *Burhān-i-kāfi* on the rules of the Persian language (در قوانین فارسی), beginning as usual: *ای راه نما بهر زبان در افواه الخ*; it is incomplete at the end, breaking off in the paragraph *های هوز*.

No. 1956, ff. 8, ll. 25; careless Nasta'lik; size, 10½ in. by 6½ in.

2504

Farhang-i-Rashidi (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the *Farhang-i-Jahāngiri* (Nos. 2481-2493 above) and the *Farhang-i-Surūrī* or *Majma'-alfurs* (Nos. 2478-2480 above), but correcting the manifold errors of both, by 'Abd-alrashīd bin 'Abd-alghafūr alhusainī almadanī altatawī, the author of the Arabic-Persian dictionary *منتخب اللغات شاهجهانی* (see above, Nos. 2398-2403), who completed this work A. H. 1064 (A. D. 1654), according to the chronogram *باد فرهنگ رشیدی مقبول*, and dedicated it to the emperor *Shāhjahān*. It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see *Bodleian Cat.*, No. 1753; *Rieu* ii. pp. 500^b and 501; *W. Pertsch, Berlin Cat.*, pp. 198 and 199; *E. G. Browne, Cambridge Cat.*, p. 232; *Paris, Supplement persan*, No. 980; *Lagarde, Pers. Studien*, p. 49, No. 41; *Blochmann, Contributions*, pp. 20-24; *Salemann in Mélanges Asiatiques*, tome ix. p. 546, No. 95. It was edited in the *Bibliotheca Indica* by *Maulawī Dhū-alfakār 'Alī*, Calcutta, 1875.

Preface, on fol. 1^b, beginning *ستایشی که آرایش سرنامۀ ستایشی* هر سخن و پیرایش دیباجۀ هر نو و کهن الخ.

The author's name appears on fol. 2^b, l. 8.

Muqaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف مفردۀ تهجی), on fol. 3^b. This introductory part has been edited by *Dr. Splieth* under the title '*Grammaticae Persicae praecepta ac regulae*,' Halle, 1846; it also forms the basis of '*Abd-alwāsi*' *Hānsawī's* grammar.

Beginning of the dictionary itself, on fol. 20^a; it contains Persian and Arabic words except those which begin with *ث*, *ذ*, and *ض*.

Dated the 2nd of *Rabī'-alawwal*, A. H. 1070 or 1107 (1. v ?) = A. D. 1659, Nov. 17, or 1695, Oct. 11.

No. 848, ff. 494, ll. 17; good Nasta'lik; illuminated frontispiece; size, 11 in. by 7½ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14^a.

Dated the 4th of *Jumādā-alawwal*, in the forty-sixth year of 'Ālamgir's reign = A. H. 1114 (A. D. 1702, Sept. 26), by 'Abd-alrahīm of *Akbarābād*.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lik (a few leaves written in larger characters, ll. 18-21); size, 10½ in. by 6½ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16^b. This copy is written by two different hands, an older one on ff. 1-34^b, l. 5, and a more modern one on ff. 34^b, l. 5-273^b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the *باب التّازی التّازی*, on fol. 151^a, the 17th of *Dhū-alkā'dah*, A. H. 1141 (A. D. 1729, June 14), and reached the end of fol. 273^a the 1st of *Rajab*, 1142 = A. D. 1730, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34^b, l. 5, to fol. 150^b, and finished that in the night of the 17th of *Sha'bān* in the same year, 1142 = A. D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1-34^b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, *Miyān Hafīz-allāh*, and states that he himself wrote his portion in *Ahmadābād*. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll. 21 on ff. 1-34, ll. 25 on ff. 35-273; Nasta'lik, by two hands; size, 10 in. by 5½ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19^b. It ends on fol. 470^a, and is dated by *Shaikh Maḥmūd* at *Burhānpūr* in the month *Jumādā-alākhar*, A. H. 1156 (A. D. 1743, July-August). On ff. 471-485^b is added by the same scribe and in the same year a *رسالة المعرّيات*, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the *Kurān*, the traditions and other standard-writings, beginning: *الحمد لله رب العالمين . . . اما بعد* چون الفاظ معرّب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol. 475^a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, 8½ in. by 5¾ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, 10½ in. by 6 in.

2508

The same.

Preface, on fol. 1^b, beginning here: ستایش که آرایش
سرمایه هر سخن و پیرایش دیباچه هر نو و کهن الخ
Mukaddimah, on fol. 4^a; beginning of the dictionary,
on fol. 22^a.

Dated A. H. 1218 (A. D. 1803, 1804) by Amjad 'Ali,
who transcribed this copy for Mr. Hastings (Sir Warren
Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lik; size,
9 $\frac{3}{4}$ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy.

Mukaddimah, on fol. 3^b; beginning of the dictionary,
on fol. 23^b; the first few lines of it are repeated on
fol. 24^a.

As date only the 9th of Jumâdâ-althânî is given in
the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lik; the first
twenty-three leaves are supplied by a later hand in much smaller
characters; size, 11 in. by 7 $\frac{1}{2}$ in.

2510

The same.

Beginning: ستایشی که آرایش الخ

Beginning of the dictionary, on fol. 15^b, first line.

No date.

No. 1145, ff. 383, ll. 18-19; distinct Nasta'lik; size, 10 $\frac{1}{2}$ in.
by 6 in.

2511

A fragment of the same.

This fragment comprises the *second half* of the
dictionary from the middle of the letter ف to the end,
with a lacuna towards the end of the letter ق. The
proper order of the leaves is: ff. 225-232 (lacuna),
290-336, 242-289, 233-241.

According to the colophon on fol. 241^b this copy was
written in the month of Dhû-ahjijjah in the ninth year
of Muḥammadshâh's reign = A. H. 1139 (A. D. 1727,
July-August), by Ḥabîb-allâh bin Tâj Maḥmûd bin
Ḥâjî Muḥammad.

Bibliotheca Leydemiana.

No. 2556, ff. 225-336, ll. 21; careless Nasta'lik, mixed with
Shikasta; size, 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2512

بحر الفضائل فی المنافع الأفاضل
(Bahṛ-alfadâ'il fi manâfi'-alafâḍil).

Persian dictionary, embracing the most common
phraseology met with in Persian prose and poetry,
including Arabic, Pahlawi, Greek and Turkish words,
compiled on the basis of the most renowned older
lexicons and vocabularies by Muḥammad bin Kiwâm bin
Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna
albalkhi, known as Karkhî (see fol. 1^a, last line, and

fol. 1^b, first line, title on fol. 2^a, ll. 4-5), the author of
the *شرح مخزن الاسرار*, which was composed in or rather
some years before A. H. 1091 (A. D. 1680), see No. 998
in this Cat. and Rieu ii. p. 573^b.

Beginning: حمد و سپاس مر خدا بر که ملائکه و اناس
در لغت پاک بالسنه مختلف و لغات بانواع متنوعه او
ثنا گویند الخ

The work is divided into two *kisms* (see the *fihrist*,
on ff. 2^a and 2^b), the *first* of which forms the real
dictionary, arranged alphabetically in European manner,
in twenty-eight bâbs (اصطلاحات و اصطلاحات)
ایشان بترتیب حروف تهجی و در این بیست و هشت
(بابست از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen
bâbs and thirty-seven faṣls, viz.:

باب اول در اسامی بعضی از اهل و اولاد و کارداران
و غزوات و اسپان و اسباب پیغمبر علیه السلام

باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجی
و در آخر این باب در تئوین و اعداد دو فصل است

باب سیوم در کنیتها و درین باب چهار فصل است

باب چهارم در اسامی ماهها و ایام هر ملت و درین باب
هفت فصل است

باب پنجم در اسامی بروج و کواکب و سیاره و سابتہ
(ثابتہ read) درین باب سه فصل است

باب ششم در اسامی اقلیمهای مشهور و بعضی شهرها
باب هفتم در حلیه آدمیان

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن
باب نهم در الفاظ صفتها که اهل فضل را بکار آید

درین باب شش فصل است

باب دهم در الفاظ متناسب از هر نوع و درین باب نه
فصل است

باب یازدهم در اسامی می و خمار و اوانی و اسباب

باب دوازدهم در اسامی پردها و اوقات نواختن سرود و رگها
و در اسامی مزامیر و آنچه بدان نوازند و درین باب سه
فصل است

باب سیزدهم در اسامی هفتاد و دو ملت اهل بدعت
و بعضی اسباب و مقام ایشان و درین باب سه فصل است

باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال
کنند.

Beginning of the *first kism*, *first bâb*, on fol. 3^a, l. 3.
This main part of the dictionary ends on fol. 85^a; of the
second kism only detached portions are found here in
four separate and incomplete pieces on ff. 85^b-99^b.

No date.

No. 1668, ff. 99, ll. 25; Naskhî; size, 11 in. by 5 $\frac{7}{8}$ in.

2513

سراج اللغت (Sirâj-allughat).

Persian dictionary, containing a vocabulary of the
ancient poets and forming a very valuable commentary
on the *برهان قاطع* (see above, Nos. 2495-2503) and

the فرهنگ رشیدی (see above, Nos. 2504-2511), by Sirāj-aldīn 'Alikhān, with the takhalluṣ Ārzū (born A. H. 1101 = A. D. 1690, died A. H. 1169 = A. D. 1756, see above, No. 680), who compiled it under Muḥammad-shāh, A. H. 1147 (A. D. 1734, 1735), on the basis of the two above-named lexicons, as well as the مجمع الفرس (see above, Nos. 2478-2480), the فرهنگ جهانگیری (Nos. 2481-2493 above), the كشف اللغات (Nos. 2465-2468 above), the فرهنگ قوسی (by Majd-aldīn 'Ali Kānsi), the مؤید الفضلا (see Nos. 2459-2464 above), the درر غرر, the فرهنگ مؤنسی, some commentaries on the Gulistān, the Mathnawī, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the bāb, the *second* the faṣl.

Beginning: لغات حمد صانعی است که علم بهترین لغات آدم الاسماء کلها سخن نیست از مدرسه حکمت کامله الیخ
Compare, on this rather rare work, Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhū-al-ḥijjah, A. H. 1160 (in the thirtieth year of Muḥammadshāh's reign = A. D. 1747, Dec. 26), by Ratan Singh Munshi at Shāhjahānābād.

No. 1788, ff. 682, ll. 21; large and distinct Nasta'liq; size, 12¼ in. by 8½ in.

2514

C'irāgh-i-hidāyat (چراغ هدایت).

The second volume (دفتر) of the Sirāj-allughat, explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the فرهنگ جهانگیری, the مجمع الفرس, the برهان قاطع, and others.

Beginning: اما بعد حمد واضع جمیع لغات و صلوات بر افضح وافضل موجودات، میگوید فقیر کثیر التقصیر سراج الدین علی آرزو تخلص که این دفتر دویم است از کتاب سراج اللغت در بیان لغات اصطلاحات شعرای متأخرین که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع و غیرها نیست و سبب تألیف آنست که چون اکثر هم مصروف مطالعه دفترا کتب جدیدة فارسیه دیدم معانی بعضی الفاظ و اصطلاحات در کتب مذکور نیافتم الیخ

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, Berlin Cat., p. 190 (No. 120, 1, a fragment only); E. G. Browne, Cambridge Cat., p. 233; see also Blochmann, loc. cit.; Lagarde, Persische Studien, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the غیات اللغات, Naval Kishor Press, Kānpūr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 71, ff. 245, ll. 12; large and clear Nasta'liq; size, 9 in. by 5¼ in.

2515

'Ain-i-'Aṭā (عین عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous Bahār-i-'ajam (see Bodleian Cat., No. 1756). It was completed after twenty years of labour, A. H. 1162 (A. D. 1749), by 'Aṭā-allāh Dānish-warkhān, with the takhalluṣ Nadrat. As special authorities are quoted in the preface the بهار عجم, the فرهنگ مجد الدین قوسی, سراج اللغت,

Beginning, on fol. 13^b: سپاس معرفت اساس اندیشه افروز فرهنگ آموزی را الیخ

The dictionary is arranged alphabetically according to the *first* and *second* letters and contains thirty موج or waves. Frequently quoted throughout is Shaikh Muḥammad 'Ali Ḥazin (who died A. H. 1180 = A. D. 1766, see Nos. 1712-1714 above), always designated as شیخ المحققین. This copy appears to be the compiler's autograph.

A detailed index on ff. 1^b-12^b, written by another hand and dated the 3rd of Šafar, A. H. 1193 (A. D. 1779, Febr. 20).

No. 1813, ff. 731, ll. 20; Nasta'liq; size, 11½ in. by 6½ in.

2516

Fawā'id-i-šibyān (فوائد صبیان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliya'-almaḥmūd or Auliya'-i-maḥmūd (in the Munich copy Auliya' wa-almaḥmūd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: ستایش و نیایش خداوندی را که طوائف طبقات انسانرا در خور حوصله هر فرقه الیخ

The first word explained is آبا, on fol. 2^b; the title appears on fol. 2^a, lin. penult. Other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 199 and 200; and J. Auwer, p. 112; see also Salemann in Mélanges Asiatiques, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumādā I, A. H. 1185 (A. D. 1771, Sept. 1), by Ifāḍat-allāh Šadiqi.

No. 1278, ff. 198, ll. 17; Nasta'liq; size, 11¼ in. by 7¾ in.

2517

Farhang-i-Husaini (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (چند از لغات مستعملة ضروریه و غیر مستعملة), including proper names of persons, (عربی و فارسی).

geographical names, etc., by Sayyid Ghulām Husain Shā'ik ibn Sayyid Fath 'Alī Jā'isi alriḍawī (see fol. 1^b, lin. penult.) aljālisī (as added in the colophon), whose Kulliyāt or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghāzī-aldin Haidar (with his full title here on fol. 2^a, ll. 5 and 6, Abū-almuẓaffar Mu'izzī-aldin Ghāzī-aldin Haidarshāh), who ruled in Oudh A. H. 1229-1243 (A. D. 1814-1827). This dictionary was composed A. H. 1237 (A. D. 1821, 1822), see fol. 2^a, l. 2 sq., at the suggestion of some of the author's friends, and begins: *سپاس بقیاس مرحضرت اعلم: الغیبی راست که لغات متغایرة بالفاظ متفاوتة بر زبان نوع انسان جاری ساخته الخ*.

It is arranged according to the *first* and *second* letters. The *first* word is *ابطحی*, explained on fol. 2^b by *مراد از بیغمبر ما علیه السلام که نسبت بمکه کرده اند کنیت پیغمبر علیه ابو القاسم*, explained by *پارچه زردیکه*, explained by *یهودانہ*, explained by *یهودان برجامه دوزند برای امتیاز ما بین خود و مسلمانان*. The title appears on fol. 2^a, last line.

Dated the 7th of Dhū-ahjijjah, A. H. 1238 (A. D. 1823, Aug. 15).

No. 2851, ff. 146, ll. 13 on the first six pages, ll. 15 on the remaining leaves; written by two different hands in large Nasta'liq, the second beginning on fol. 85^a; size, 12 in. by 8 in.

b. Grammars.

2518

Kānūn-i-fārsī (قانون فارسی).

A modern Persian grammar, written in Persian by Mir Muḥammad Husain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bābs, viz.: (1) *در بیان اقسام اسم*, on fol. 2^a; (2) *در افعال*, on fol. 31^a; (3) *در حروف و آنچه*, on fol. 77^a.

Beginning: *بدانکه کلمه بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه که آن ماضی و حال الخ*.

No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'liq; size, 10 in. by 6 $\frac{3}{8}$ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: *بعد سپاس حکیم سخن آفرین و درود بر بندهای گزین او بر لوح بیان می نگارد که چون معرفت لغات مختلفه الخ*.

The beginning of the preceding copy is found here in exactly the same words on fol. 2^a, l. 8 sq. But in the preface and also on fol. 1^a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مستر جک مدلتین), see fol. 2^a, l. 5. Besides it is styled, on fol. 1^a,

قانون فارسی instead of قواعده فارسی. The subdivision is the same, viz.: bāb 1 (در اقسام اسم), on fol. 2^b; bāb 2 (در افعال), on fol. 30^b; bāb 3 (در حروف), on fol. 74^a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'liq; size, 9 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2520

Kawā'id-i-fārsī (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the *فرهنگ رشیدی* (see above, No. 2504 sq.) and similar works by Raushan 'Alī alansārī of Jaunpūr (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: *بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلی الله علیه و آله الاطهار و اصحابه الکبار آنکه این رساله الخ*.

It is subdivided into a muḥaddimah, eleven bābs, and a khātimah.

Dated A. H. 1183 (A. D. 1769, 1770). It has been printed in Calcutta, A. H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1-24, ll. 16; Shikasta; size, 8 $\frac{5}{8}$ in. by 4 $\frac{5}{8}$ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alī, dated A. H. 1195 (A. D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9; large Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{4}$ in.

2522

Kawānīn-i-fārsī (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: *الحمد لله رب العالمین والعاقبة للمتقين والصلوة علی خیر خلقه و آله و اصحابه اجمعین اما بعد چند کلمه فارسی الخ*.

The first rule, which is given here, runs thus: *بدانکه آخر هر کلمه فارسی ساکن باشد مگر دو جا الخ*.

No date. Worm-eaten.

No. 2463, ff. 73-82, ll. 13; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2523

Fawā'id-i-fārsī (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the *Burhān-i-kāfi* (از دیباچه کتاب) (برهان قاطع در علم لغات فارسی), see above, Nos. 2495-2503, and comprising nine فائده.

الحمد لله رب العالمين والصلوة على نبيه
محمد سيد المرسلين اما بعد اين رساله ايست در قواعد
فارسيه كه طالبان را دانستن آن الخ

The first فائده begins: از بعضى كه
علماء پارسي نامه چنين فرموده اند كه پارس پسر
پهلوي بن سام الخ

The first and the last two leaves are supplied by
a more modern hand on white paper; the same hand
has added, on fol. 7^a margin to fol. 8^a, the twelfth *Ā'in*
of the *muḥaddimah* of Jamāl-aldin Husain Injū's
Farhang-i-Jahāngirī, comp. Nos. 2491 and 2492 above.
The *fawā'id* conclude in the centre-column of fol. 7^a.

No. 793, ff. 8, centre-col., ll. 14-17, and spacious margin-
col.; Nasta'liq, by two hands; size, 9½ in. by 5¼ in.

2524

Risālah dar khatt (رساله در خط).

A tract on the correct writing of Persian characters,
compiled for Tipū Sulṭān by Ḥāfiẓ Muḥammad Ḥabib-
allāh in the 1224th year since Muhammad's birth.
Beginning: الحمد لله اما بعد بر راي صواب نماي
دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد
بود كه الخ

Written by the author himself in the same 1224th
year (از مولود محمد), which agrees according to his
statement with the year 1211 of the Hijrah (!).

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'liq;
size, 5⅞ in. by 4¼ in.

2525

Various tracts relating to Persian grammar and
lexicography.

1. On ff. 98^b-105^a: كتاب در قواعد تصرفات فارسي.
A short treatise on Persian verbs, only the *first* *ḵisṣ* of
which is extant here, headed: قسم در بيان استعمال
افعال وانچه مشتق ازوست و هر چه متعلق بدوست
بدانكه آخر ماضى در فارسي هميشه
موقوف باشد الخ

2. On ff. 106^a-109^a: چند ورق در معني الفاظ. A short
Arabic-Persian glossary, beginning: خلا باطن ملا ظاهر
يعني پوشيده و آشكاره الخ

3. On ff. 109^b-113^b: بعضى قانونات فارسي or, as it is styled
in the heading of fol. 109^b, بدانكه در
فارسي علامت مصدرات اعمالى و افعالى و اقوالى هميشه
نون آخر باشد الخ

4. On ff. 114^b-124^a: فرهنگ بهار دانش. A glossary
to Shaikh 'Ināyat-allāh's Bahār-i-dānīsh (see above,
Nos. 806-817), by Muḥammad Maṣ'ūd, in alphabetical
order, according to the *last* letter of the word, beginning:
الحمد لله كه در عالم ايجاد هر افراد انسان را الخ

No date. Bibliotheca Leydeniana.

No. 2773, ff. 98-124, ll. 14-17; Nasta'liq; size, 8¼ in. by 5⅝ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any
apparent order; on the first thirty-four leaves a third
column is added, giving the English equivalents; in the
remaining part of the MS. only in isolated cases an
English translation is added.

No. 2961, ff. 107; size, 10 in. by 6⅞ in.

2527

Sharḥ-i-Sandar Singār (شرح سندر سينگار).

A Persian glossary to the erotic Hindi poem of
Sundar Mahākawī, comp. Garcin de Tassy, *Histoire*
etc., iii. p. 177; copies of the poem are preserved in
the India Office Library, No. 1974 (ff. 1-35), and the
Bodleian Library, Ouseley 251 (in Persian characters),
and Ouseley 129 (in Devanāgarī characters). The date
of the present glossary, which is in alphabetical order,
is given on fol. 9^b, l. 6, as 1686 of the era of Vicramā-
ditya (راجہ بکرمجايت) = A. D. 1629 (A. H. 1038,
1039), in the reign of the emperor Shāhjahān.

The first word explained is آد بفتح الف ممدود
و سکون دال اسم خداست و بمعنی اول و مثل هم آمده
بکسر الف و سکون يا : ايس is است; the second
و سين اسم مهاديو است و بمعنی مرد کلان هم آمده
است.

No date. A little worm-eaten.

No. 2075, ff. 14, ll. 14; large and clear Nasta'liq; size, 9½ in.
by 5⅝ in.

2528

Tuḥfat-i-Panjāb (تحفة پنجاب).

A vocabulary of the Panjābī, Urdū, Persian, and
Hindi, compiled at the request of the Deputy-com-
missioner of Lāhūr, Major George MacGregor
(?), by Pandit Ajūdhā Parshād, sub-collector of revenue
(تحمیلدار) of the Pargana of Lāhūr, residing in Shāhjahānābād, with the assistance
of Sirāj-aldin Lāhūrī, and entitled *تحفة پنجاب*, see
fol. 1^b, l. 9. In a note by C. Raikes, Commissioner
and Superintendent, inserted between binding and
fly-leaf, it is styled Panjābnāma and stated to have
been sent to the Imperial Exhibition at Paris for works
of art and industry by the Panjāb Committee of Lāhūr.
It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindūstānī, on fol. 1^a:
بعد اداى هزاران هزار شکر جناب حق سبحانه جل شانہ
کى حقيقت ترتيب اس کتاب کى الخ

The work is divided into six *makālahs*, preceded, on
ff. 4^a-17^a, by a complete index.

Makālah I. Single nouns, on ff. 18^a-260^a (fol. 261
left blank).

Makālah II. Paradigms of verbs, translated from
the صفوة المصادر, on ff. 262^a-306^b (ff. 307-309 left
blank).

Maḳālah III. Particles, on ff. 310^a-315^b.

Maḳālah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamindārs of the Panjāh, etc. etc., on ff. 316^a-403^b.

Maḳālah V. Compound nouns, on ff. 404^a-446^b.

Maḳālah VI. Description of the agricultural and irrigation work in the Panjāb and the implements used therein, with numerous pretty illustrations, on ff. 447^a-481^b.

Maḳālas I-III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muḥammad 'Alī.

No. 3245, ff. 481; large Nasta'liḳ; size, 11½ in. by 7½ in.

2529

Lughāt-i-Tilingi (لغات تیلنگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود مبرّا
ز شائمه ربا و سلام اخلاص انتما الخ

The main portion of these Lughāt consists of paradigms of verbs in alphabetical order, beginning on fol. 72^a, and headed کتاب المشتقات; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165^b, by a vocabulary of nouns, etc., styled: کتاب فی اسماء الجامده

No date. Bibliotheca Leydeniana.

No. 2477, ff. 64-184, ll. 11; large and distinct Nasta'liḳ; size, 9½ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmirian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmiri, on fol. 1^a, in Persian and Kashmirian, beginning with گداشتگی - تراون، گذارد - تراون، گداشتن - تراون، تراوی، گداشتن - تراون.

2. Vocabulary of the Makrānī dialect of the Balūči language in Persian, on fol. 107^a, beginning with ایزد - خدا، پیشانی - بُروان، پدر - پت.

3. Comparative vocabulary of Persian (فارسی), Lôghāni (لوغانی), Sindi (سندی), Bātiyyā (باتیا), Kechi (کیچی), and Nepali (نی پال), on fol. 115^a, beginning with ایزد, corresponding in the different idioms to اودا (Lôghāni), تهاکر (Sindi), ایشر (Bātiyyā), بهکوان (Kechi), and ناراین (Nepali).

4. Another comparative vocabulary of Persian and Kashmirian, on fol. 125^a, beginning with: ایزد - بوگی، دئی، گوش - کن، آسمان فلک - زب.

No. 2695, ff. 130, ll. 20; Nasta'liḳ; size, 11½ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10-12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14¾ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the باب الف with God, الله - خدا; Mahomet, محمّد - احمد; cloud, ابر, etc. On one of the fly-leaves the title of مقال نامه is given to this compilation.

No. 1526, ff. 141; European handwriting; size, 12 in. by 7½ in.

2533

Lughat-i-farangi u pārsi (لغت فرنگی و پارسی).

A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A. D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff. 237 and xxxv; size, 17¼ in. by 11¼ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word 'abbesse,' expressed in Persian by هادیّه، ریسّه دختران رهبانان، ریسّه دختران شالپوشان. The last word in z is 'zone tempérée,' in Persian منطقه معتدله. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in. by 7¼ in.

2535

Elementa Linguae Persicae auctore Johanne Gravio, i. e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)'s sale, 8th January, 1808. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.

2536

Another Persian-English grammar, compiled according to the preface by one of the East India Company's officers, who does not give his name, 'in intervals of recess from indispensable military avocations' and 'as some relief to the mind from severer studies.' The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5^a.

Advertisement, giving a list of authorities for the notes, on fol. 12^a.

Section I, containing an introduction, on fol. 13^a, and three divisions, viz. the alphabet, on fol. 13^b; the vowels and other marks, character and accents of the letters, on fol. 14^a; and the manner of writing, on fol. 15^b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18^a; gender, on fol. 19^b; number, on fol. 20^b; declension or declination of cases, on fol. 21^b; the species of nouns, on fol. 23^b; and the figure of nouns, on fol. 27^a.

Section III, in two divisions: the adjective, on fol. 29^a, and the degrees of comparison, on fol. 30^a.

Section IV, in two divisions: numerals, on fol. 30^b, and ordinal numbers, on fol. 32^a.

Section V, the pronouns, on fol. 33^b.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37^a; the mode, time, person, and number, on fol. 40^b; the conjugation, on fol. 44^a; and the formation of the tenses, on fol. 46^b.

Section VII: the adverb, on fol. 55^a.

Section VIII: the conjunction, on fol. 59^a.

Section IX: the preposition, on fol. 60^a.

Section X: the interjection, on fol. 61^b.

Section XI: the manner of conversing, on fol. 63^a.

Section XII: construction or arrangement of words, on fol. 67^a.

Section XIII: catalogue of anomalous verbs, on fol. 76^a.

Appendix, containing: (1) general observation, on fol. 81^a; (2) the Persian theme, on fol. 81^b; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83^b; (5) remarks on certain idioms, on fol. 86^b; (6) titles of honour, on fol. 89^a; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90^a; (8) the signification of several terminations when added to different words, on fol. 96^a.

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 96; size, 14 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.

2537

A Hindústāni grammar.

This most interesting MS. contains, according to fol. 1^a (p. 1): 'A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.'

From a 'note' on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish?) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the 'note' there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1^b (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindústāni language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743.' Mr. Schultz adds: 'He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassador from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.'

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4^a (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12^b (p. 26).

3. The *pronouns*, on fol. 27^a (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30^a (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51^b (p. 114).

6. *Syntax*, on fol. 61^b (p. 134).

An *appendix*, which begins on fol. 65^b (p. 142), contains: (a) the Apostles' Creed, in Hindústâni and English; (b) the Lord's Prayer, in Hindústâni and English; (c) analysis of the latter; (d) the Decalogue, in Hindústâni and English; (e) the Baptism and the Lord's Supper, in Hindústâni only.

The original grammar concludes on fol. 70^b (p. 152).

The remainder of this MS., ff. 71-107, contains in another very bold and clear handwriting a duplicate of the last *three* sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30^a-70^b.

No. 2531, ff. 107; size, 12½-12⅝ in. by 7¼-8⅝ in.

2538

Persian, Hindústâni, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1-67 and 108-124 being arranged in European, ff. 68-105 and 126-147 in Eastern fashion and therefore to be read from fol. 147^b backwards):

1. Ff. 1^a-3^a: Some English translations from the 'Siyar-almuta'akhhirin' (see Nos. 416-421 above).

2. Ff. 4^a-48^b: A large fragment of the same English translation of the Hindústâni grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (a) the *letters*, i.e. the Devanâgari, Hindi or Nagari, Bangali, Gurmukî or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (b) the *nouns, adjectives, and numerals*; (c) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12^a, as follows: 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous

examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1^a sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madrass, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19^a, prefaced by the anonymous English translator with the following advertisement: 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.'

Ff. 4^a-18^a contain: (a) the Latin preface of the editor, Prof. Callenberg, on fol. 4^a; (b) the Latin preface of the author, Mr. Schulz, on fol. 5^a; (c) the beginning of the first section of the grammar in Latin, on fol. 6^b, followed by some English observations; (d) Latin and English titles, on ff. 11^b and 12^a, with the 'notes' appended; (e) English translation of the editor's preface, on fol. 14^a; (f) English translation of the author's preface, with English foot-notes, on fol. 16^a.

3. Ff. 50^a-51^b: Makâm-i-Nadiyah (مقام ندیه), description of the town and inhabitants of Nadiyah in Bangâlah.

4. Ff. 52^a-56^a, third line, and 56^b-57^b: The same Persian tract on Arabic conjugations, called میزان در علم عربی or میزان در علم عربی, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56^a, lower half, and ff. 58^a-60^a: Paradigms of Hindústâni verbs, with Persian interlinear paraphrase.

6. Ff. 61^a-62^a: Repetition of the مقام ندیه as in No. 3.

7. Ff. 64^a-67^b: Record of a grant of lands made by Râjah Deopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64^a-65^a: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

Shunscree (1) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.

8. Ff. 105^b-68^b: Various Arabic, Persian, and Hindustani documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (a) the Khuṭbah, delivered at the conclusion of the Ramaḍān and on Fridays, on fol. 105^b; (b) another Khuṭbah, delivered at the 'Īd-i-Kurbān or the anniversary festival in commemoration of Ibrāhīm offering up his son Isaac, on fol. 104^b; both are in Arabic with interlinear Persian paraphrase; (c) orders of the Nawwāb Wazīr to Siwāi Singh Kutwāl of the Bāzār at Kānpūr, to Almas 'Alikhān and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 102^b; (d) specimens of figurative or metaphorical expressions in the Persian language, on fol. 98^a; (e) Persian rubā'is and ghazals, several by Hāfiẓ, one by Amīr Khusrāu, on fol. 96^b; (f) Rekhta poetry, chiefly by Saudā, on fol. 94^b; (g) genealogy and pedigree of Mahārāj Indar Kishan Cānd, Zamindār of the districts of Okerah, Nuddeah, and Kishannāgar, on fol. 91^b; (h) biography of the same, on fol. 89^b; (i) letter from Rājah Sūbhā Singh to 'Ālamgir, on fol. 86^b; (k) Shāh 'Ālam's famous letter to the King of England (see W. Morley, p. 128), on fol. 85^a; (l) letter from Ja'far 'Alikhān, Nawwāb of Bangālah, to Lord Clive, on fol. 83^b; (m) letter from Tūshī Lāmāh of Sartary to the Governor-General of Bangālah, 1774, on fol. 79^b; (n) some Arabic inscriptions in Bangālah, on fol. 78^b; (o) letters from the Nawwāb Mir Muḥammad Ja'farkhān to Mr. Henry Vansittart and to the Council of Fort William; from the Mahārājah Shitālraī to Mr. Warren Hastings, and from the Nawwāb Kāsim 'Alikhān to Mr. Henry Vansittart, on fol. 77^a.

9. Ff. 108^a-124^a: Catalogue of Persian words of frequent use in the business of the revenue in Hindustān, with English explanation.

10. Ff. 135^a-126^b: An account of پیراگ (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allāhābād, at the point of confluence of the Ganges and Jumna).

11. Ff. 135^b-135^a: Of the institution of worshipping fire at Banāras, Persian and English.

12. Fol. 136^a: Account of the lighting lamps by the riverside of Banāras.

13. Fol. 136^b: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147^b-137^b: Account of the mausoleum of Tāj Maḥall or Mumtāz Maḥall at Āgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

No. 3423, ff. 147; size, 12½ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1-40: Paradigms of irregular Persian verbs,

beginning with انداختن and ending with آمدن, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 11½ in. by 8½ in.

2. Ff. 41-66^a: Another series of similar paradigms, written by another hand, and beginning with آمدن.

Four-five coll. in each page.

3. Ff. 66^a-76^b: An alphabetical Persian vocabulary, beginning with الله and ending with the letter ج. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), 12½ in. by 7½ in.

B (from the left to the right):

4. Ff. 1-9: Tables of the Maratthi alphabet.

Size, 12½-12¼ in. by 7¼-8¼ in.

5. Ff. 10-70: A Maratthi grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, 13½ in. by 8½ in.

6. Ff. 71^b-131^a: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, 13¼ in. by 8½ in.

7. Ff. 132-194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179^a) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 15 in. by 8½ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. THEOLOGY AND LAW.

1. History of Creeds and Sects.

2540

Tabṣirat-al'awāmm fi ma'rifati-maḥālāt-alanām (تبصرة العوام في معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islāmism, a kind of theological encyclopaedia, composed by Murtadā, known as 'Alam-alhudā (see author's name and title on fol. 2^a, l. 10, and fol. 2^b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081^a, Supplement, p. 4^a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shi'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2^b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).

1. در ذکر مقالات فلاسفه و برادران ایشان از اصحاب

24. در ذکر بعضی از فضائل بنی امیه و زندقه ایشان (turpitude and impiety of the Bani Umayyah), on fol. 144^a.
25. در ذکر چند مسئله که میان اهل عدل و جبر گذشته (disputes between the champions of justice and those of predestination), on fol. 149^b.
26. در ذکر چند مسئله که بآن تشنیع میزنند بر امامیه (some questions with which the Imāmis are taunted), on fol. 153^b.
- Beginning: حمد و سپاس مرخدا بر عز و جلّ که جمله: موجودات را از عدم بوجود آورد و از نیستی بهستی رساند الخ.
- No date. Modern transcript. The work has been lithographed, together with the *Ḳiṣaṣ-ul-'Ulamā*, at Teheran, A. H. 1304.
- No. 2583, ff. 158, ll. 15; Nasta'liq; size, 9 in. by 6½ in.
- 2541**
- Tarjuma-i-Milal u Niḥal (ترجمه ملل و نحل).
- The oldest Persian translation of the famous Arabic work on religious and philosophical sects, styled *Kitāb al-milal u al-taḥal*, by Abū-alfath Muḥammad bin Abū-alkāsim 'Abd-alkarīm Shahrastāui (who died A. H. 548 = A. D. 1153, 1154), see Loth, Arabic Cat., p. 101^a, and Arabic Cat. of the Brit. Museum, p. 111; text-edition by Cureton, London, 1846, and German translation by Haarbrücker, Halle, 1850-1851. The Persian translator is Afḍal bin Ṣadr Tarīkah of Iṣfahān, who completed his version in A. H. 843 (A. D. 1439, 1440) and dedicated it to Sultān Shāhrukh (A. H. 807-850 = A. D. 1404-1447), see ff. 3^a, l. 10, and 5^a, l. 6.
- Beginning: اللهم صل على ناسخ الملل و ماسخ (!) التحل و هادي السبل و افضل الرسل و مهدي الكل الخ.
- A later Persian translation was made by Muṣṭafā bin Shaikh Khālīqdād al-Hāshimī al-'Abbāsī, A. H. 1021 (A. D. 1612), and entitled *توضیح الملل*, see Rieu i. p. 139; a Turkish version by Nūḥ Efendi bin Muṣṭafā alrūmī almiṣri (who died A. H. 1070 = A. D. 1659, 1660), see G. Flügel ii. pp. 199 and 200; W. Pertsch, Turkish Cat., Nos. 82 and 83, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 35 and 36 (printed in Cairo, A. H. 1263).
- Dated the 1st of Rabī'-alawwal, A. H. 1052 (A. D. 1642, May 30), by Muḥammad Hāshim alwidā'i albalkhī.
- No. 1323, ff. 310, ll. 17; Nasta'liq; worm-eaten and damaged in many places; size, 9½ in. by 5½ in.
- 2542**
- Dabistān (دبستان).
- A good copy of the famous work on the religious and philosophical creeds of Asia, styled in full *دبستان مذاهب*, and probably due to a certain Mūbad Shāh, who appears to have completed this general history of Eastern religions shortly after A. H. 1063 (A. D. 1653), comp. Rieu i. p. 141 sq.; Bodleian Cat., No. 1791; W. Pertsch, Berlin Cat., pp. 271 and 272; E. G. Browne, Cambridge Cat., pp. 120-122; J. Aumer, p. 126;
27. در ذکر فرق خوارج خذلهم الله و مقالات ایشان (the Khawārij), on fol. 22^a.
28. در ذکر فرق اسلام و مقالات ایشان (Islamic sects), on fol. 17^a.
29. در ذکر فرق خذلهم الله و مقالات ایشان (the Khawārij), on fol. 22^a.
30. در ذکر معتزله و احوال ایشان (the Mu'tazilah), on fol. 27^b.
31. در مقالات جهیم بن صفوان و اتباع او (Jahim, or according to Rieu's copy Jahm, bin Ṣafwān and his followers, see also No. 2548, 6 below), on fol. 31^b.
32. در مقالات مرجیان (the Murjis), on fol. 32^b.
33. در مقالات نجرار و اصحابش (Najjār and his companions), on fol. 34^a.
34. در مقالات کرامیان و ظهور ایشان (the Karrāmīs and their origin), on fol. 34^a.
35. در مقالات مشبهه و مجسمه (the Mushabbihs and Mujassims), on fol. 39^a.
36. در مقالات تناسخ (the believers in transmigration), on fol. 46^a.
37. در ذکر مقالات قومی که ایشان خود را اهل سنت دانند (the Sunnites), on fol. 47^b.
38. در ذکر فرقه سیوم و چهارم از ایشان که خود را و شرکا را اهل سنت و جماعت دانند مالک و شافعی (the Mālikites and Shāfi'ites, the third and fourth branch of the Sunnites), on fol. 50^a.
39. در مقالات ابن کلاب و ابوالحسن اشعری (Ibn Kilāb and Abū-alḥasan Ash'ari), on fol. 58^a.
40. در مقالات صوفیان (the Ṣūfis), on fol. 65^a.
41. در مقالات تشیری که در رساله خود یاد کرد در مرتبه صوفیه (Kūshairi and the views he set forth in his risālāh, composed A. H. 438 = A. D. 1046, 1047), on fol. 73^a.
42. در آنچه اهل سنت و جماعت در حق انبیا گویند (Sunnite views about the prophets), on fol. 78^a.
43. در مقالات فرقه دوم از اسلام که ایشان را شیعه خوانند و خصم ایشان را روافض گویند (the second branch of Islāmism, the Shī'ites, or as they are styled by their enemies, the Rāfiḍīs), on fol. 93^b.
44. در دانستن حق از باطل (how to know truth from falsehood), on fol. 109^a.
45. در ذکر اعتقاد امامیه (the Imāmīs), on fol. 113^a.
46. در حکایت فدک و منع شیخین حضرت فاطمه را (the story of Fadak and of Abū Bakr and 'Umar keeping Fāṭimah out of her father the prophet's inheritance), on fol. 120^a.
47. در حدیث چند که اهل سنت بر امامیان تشنیع میزنند (some Sunnite traditions taunting the Imāmīs and refuted by the latter), on fol. 128^a.

text-editions, Calcutta, A. H. 1224; Teheran, A. H. 1260; Bombay, A. H. 1264, 1277, and 1279; also A. H. 1274 (place of publication not mentioned). Complete English translation by David Shea and Anthony Troyer, three volumes, Paris, 1843 (Oriental Translation Fund); text and English translation of the first chapter by Fr. Gladwin in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86-136, German translation of the same by F. von Dalberg, Würzburg, 1809; English translation of the ninth chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406-420.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِهِ نَسْتَعِينُ بِنَامِ
اِيزِدْ بِخَشَايَنْدَهْ بِخَشَايَشْكَرْ اِي نَامِ تَوْ سَرِ دَفْتَرِ اَطْفَالِ
دِبَسْتَانِ - يَادِ تَوْ بِيَالِغِ خَرْدِ اَنْ شَمَعِ شِبَسْتَانِ اَلْحِ

It is divided into the following twelve Ta'lim:

- I. در معرفت عقائد پارسیان (Pārsis), on fol. 2^a.
- II. در باز نمودن عقائد هندوان (Hindūs), on fol. 142^b.
- III. در عقیده قرا تبتیان (Kārâ-Tibbātis), on fol. 257^a.
- IV. در عقائد یهودیّه (Jews), on fol. 259^a.
- V. در عقائد ترسا (Christians), on fol. 269^b.
- VI. در حقیقت محمدیان و اهل اسلام (Muslims), on fol. 279^a.
- VII. در عقیده صادقیه (Šâdikîs), on fol. 325^a.
- VIII. در عقیده واحدیه (Wâhidîs), on fol. 328^b.
- IX. در حال روشنیان (Raushanîs), on fol. 334^a.
- X. در عقائد الهیه (Ilâhîs), on fol. 343^a.
- XI. در عقائد حکما (Philosophers), on fol. 366^a.
- XII. در عقائد صوفیه (Šûfis), on fol. 399^b.

An index on the fly-leaves. No date. A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin.

No. 746, ff. 431, ll. 15; Nasta'liq; illuminated frontispiece; a few of the last leaves slightly injured; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2543

Another copy of the same.

Another good copy of the Dabistān, not dated.

Beginning: اِي نَامِ تَوْ سَرِ دَفْتَرِ اَطْفَالِ دِبَسْتَانِ اَلْحِ

Ta'lim I, on fol. 2^a; II, on fol. 84^a; III (here simply styled در عقیده تبتیان), on fol. 149^a; IV (در لختی از عقائد یهودیّه), on fol. 150^a; V, on fol. 156^a, lin. penult.; VI (در حقیقت مسلمانان در حقیقت محمدیان), on fol. 162^a, first line; VII, on fol. 188^b; VIII, on fol. 190^a, last line; IX, on fol. 193^b, first line; X, on fol. 198^b, first line; XI, on fol. 219^b; XII, on fol. 239^b, lin. penult.

No. 2962, ff. 259, ll. 15; clear and distinct Nasta'liq; size, 10 $\frac{1}{2}$ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated; many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lim I, on fol. 3^a; II, on fol. 140^b; III, on fol. 243^a; IV, on fol. 244^b; V, on fol. 253^b; VI, on fol. 262^a; VII, on fol. 303^a; VIII, on fol. 306^a; IX, on fol. 311^a; X, on fol. 318^b; XI, on fol. 338^a; XII, on fol. 366^b.

No. 745, ff. 394, ll. 15; clear and distinct Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2545

The same.

A modern copy, dated Calcutta, the 12th of Muḥarram, A. H. 1216 (forty-third year of Shāh 'Ālam's reign) = 14th of the month جمادیه (the second Hindū month) of the year 1208 of the Bangālī era = A. D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lim I, on fol. 2^a; II, on fol. 93^a; III, on fol. 161^b; IV, on fol. 162^b; V, on fol. 169^a; VI, on fol. 175^b; VII, on fol. 198^b; VIII, on fol. 201^a; IX, on fol. 204^b; X, on fol. 210^b; XI, on fol. 231^b; XII, on fol. 251^b.

It is collated, with occasional annotations on the margin. The proper order of ff. 38-41 is: 38, 40, 39, 41.

Bibliotheca Leydeniana.

No. 2698, ff. 270, ll. 17; Nasta'liq, by two different hands, the second of which begins on fol. 209^a; size, 10 $\frac{1}{2}$ in. by 7 $\frac{3}{8}$ in.

2546

The same.

Another modern copy, dated the beginning of A. H. 1220 = Vieramāditya era 1862 = A. D. 1805, April.

Beginning as usual.

Ta'lim I, on fol. 2^a; II, on fol. 102^a; III, on fol. 179^b; IV, on fol. 180^b; V, on fol. 187^b; VI, on fol. 194^b; VII, on fol. 219^b; VIII, on fol. 222^a; IX, on fol. 225^b; X, on fol. 232^a; XI, on fol. 256^b; XII, on fol. 278^a.

Bibliotheca Leydeniana.

No. 2427, ff. 296, ll. 15; large and distinct Nasta'liq; size, 11 in. by 8 $\frac{1}{2}$ in.

2547

The same.

A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lim I, on fol. 2^a; II, on fol. 116^a; III, on fol. 206^a; IV, on fol. 207^b; V, on fol. 215^a; VI, on fol. 221^b; VII, on fol. 257^b; VIII, on fol. 260^a; IX, on fol. 264^a; X, on fol. 272^a; XI, on fol. 299^a; XII, on fol. 324^a.

Bibliotheca Leydeniana.

No. 2586, ff. 348, ll. 15; excellent Nasta'liq; size, 8 $\frac{3}{8}$ in. by 7 $\frac{1}{4}$ in.

2548

(معرفه المذاهب)

A very concise account of the seventy-three Muḥammadan sects (i. e. the Sunnites and the seventy-two of the Shī'ites), by an author who calls himself, on fol. 1^a, with the peculiar name of Maḥmūd Naṭāḥīr (Maḥmūd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles

himself Maḥmūd Ṭābir Ghazālī, known as Nizām, and designates himself as professor in the مدرسه جلالی. It comprises the following seven faṣls:

1. The Sunnites and all that is connected with their creed در بیان سنت و جماعت و آنچه بدان تعلق دارد) چون ایمان و اسلام و توحید و اعتقاد و شریعت و مذهب (و اجتهاد و ملت و دین), on fol. 1^b.

2. The twelve classes of the Rāfiḍis (در بیان دوازده اشعیّه, ابدیّه, علویّه, متناسخیّه, زیدیّه, اسحاقیّه, ناسبیّه, امامیّه, عباسیّه, مترئصیّه, رجعیه, لاغیّه), on fol. 3^b, viz. اشعیّه, ابدیّه, علویّه, متناسخیّه, زیدیّه, اسحاقیّه, ناسبیّه, امامیّه, عباسیّه, مترئصیّه, رجعیه, and لاغیّه.

3. The twelve classes of the Khārijis (در بیان دوازده ثعلبیّه, اباضیّه, ارزقیّه, محکمیه, میمونیه, معتزلیّه, کنزیه, کوزیه, خلیفیه, حازمیّه, سمرخیّه, and اخنیّه), on fol. 4^b, viz. ثعلبیّه, اباضیّه, ارزقیّه, محکمیه, میمونیه, معتزلیّه, کنزیه, کوزیه, خلیفیه, حازمیّه, سمرخیّه, and اخنیّه.

4. The twelve classes of the Jabris (در بیان دوازده معیه, افعالیّه, مضطرّیه, جوفیه, مثنویّه, جبیبیه, سابقیه, کسلیه, مجازیه, مغرغیّه, فکریّه, and حبیبیه), on fol. 6^a, viz. معیه, افعالیّه, مضطرّیه, جوفیه, مثنویّه, جبیبیه, سابقیه, کسلیه, مجازیه, مغرغیّه, فکریّه, and حبیبیه.

5. The twelve classes of the Kādris (در بیان دوازده ثنویّه, احدیه, ناکسیّه, ردیدیه, وهمیه, شریکیّه, شیطانیه, کیانیّه, منزلیّه, نظامیه, قاسطیه, and متمرّیه), on fol. 6^b, viz. ثنویّه, احدیه, ناکسیّه, ردیدیه, وهمیه, شریکیّه, شیطانیه, کیانیّه, منزلیّه, نظامیه, قاسطیه, and متمرّیه.

6. The twelve classes of the Jahmis (در بیان دوازده متراقبیه, مترابصیه, معطلیه, زنداقیه, فتانیه, فانیّه, غیریه, مخلوقیه, حرفیه, واردیه, واقفیّه, قبریّه, ولفظیه), on fol. 7^b, viz. متراقبیه, مترابصیه, معطلیه, زنداقیه, فتانیه, فانیّه, غیریه, مخلوقیه, حرفیه, واردیه, واقفیّه, قبریّه, ولفظیه.

7. The twelve classes of the Murjis (در بیان دوازده شانیه, تارکیّه, عملیه, اشرفیه, متشبهیه, منقوصیه, بهمیه, شاکیه, راجیه, حشویّه, and مشبهیه), on fol. 8^a, viz. شانیه, تارکیّه, عملیه, اشرفیه, متشبهیه, منقوصیه, بهمیه, شاکیه, راجیه, حشویّه, and مشبهیه.

After the completion of these seven faṣls, on fol. 9^a, the author states, that Abū-alkāsim Rāzi has enumerated seven more in addition to these seventy-three sects, viz. گرامیه, دهریه, خبابیه (in the text further on ابراهیمیه, باطنیه, (اختبیه, (حنابلیه, and اشعریّه. The copy is defective at the end.

Beginning (different from that in No. 1920, 11 above): الحمد لله . . . چنین گوید بنده ضعیف امیدوار: رحمت پروردگار محمود ناظما حسن الله الیه الخ the title appears on fol. 1^b, l. 10.

No. 2754, ff. 1-9, ll. 16; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 1920, 11 above: الحمد لله المحمود الظاهر المعبود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118-125, ll. 17-18; careless Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

2550

Another tract on the seventy-two Muḥammadan sects by an anonymous author, beginning: از راویان اخبار که بکتاب معتبره ملاحظه کرده و باحادیث نیز بصحت پیوسته چنان مسموع گردانیده که در فریق مسلمین هفتاد و دو ملت است الخ.

Dated the 18th of Ramaḍān, A.H. 1218 (A.D. 1804, Jan. 1).

No. 1958, ff. 21, ll. 11; large and distinct Nasta'liq; size, 10 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2. Exposition of the Truth, Rights, and Duties of Islām according to the various Sects and Doctrines.

2551

Majmū-i-Sulṭānī (مجموع سلطانی).

A collection of questions on difficult matters of Muḥammadan theology and law, compiled and explained according to the preface on Sulṭān Maḥmūd of Ghazna's request by the whole company of his Shaikhs and 'Ulamā. It is divided into forty-three bābs, and begins: الحمد لله رب العالمین والعاقبة للمتقين: والصلوة والسلام علی رسوله محمد وآله واصحابه اجمعین; بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگان حضرت سلطان المشایخ والاولیاء سلطان محمود غزنوی را مهمّ پیش آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ.

No date.

No. 508, ff. 135, ll. 15; careless Naskhi for the greater part; size, 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.

2552

Tarjuma-i-Mukhtaṣar-i-Kudūri (ترجمه مختصر قدوری).

A Persian translation of the famous Arabic compendium of Ḥanafite law, styled مختصر القدوری or کتاب القدوری or simply القدوری or even الكتاب, and composed by Khwājah Imām Abū-ahūsain Aḥmad bin Muḥammad Ja'far alḳudūri albaghdādi, who was born A.H. 362 (A.D. 972, 973), and died A.H. 428 (A.D. 1036, 1037), see H. Khalfa v. pp. 30 and 451-459, No. 11625; Ibn Khallikān, No. 9; G. Flügel iii. p. 197; Loth, Arabic Cat., p. 51; J. Aumer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477; printed at Dihli, 1847, etc. The section, styled Kitāb-alsair, was edited in Rosenmüller's Analecta Arabica, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmsdörfer, Frankfurt, 1832. The Persian translator calls himself Hasan bin Abū-alkāsim (see fol. 2^b, ll. 2, 4, and 6). This Persian version is, like the original, divided into 120 bābs, the first of which (اندر طهارت) begins immediately on fol. 3^a; an incomplete index on ff. 1 and 2^a.

سپاس و ستایش مر خدايتعالی را که آفریدگار
جهانیانست روزی ده بندگان و درود بر پیغمبران او و بر
محمد مصطفی صلی الله علیه و سلم و بر آل او جمله، 'خواجه
امام ابو الحسن القدوری الخ

Dated Ramadân, A. H. 1113 (A. D. 1702, February), by
Sayyid Muḥammad bin Sayyid Ḥasan.

No. 487, ff. 161, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2553

Another translation of the same.

This Persian version of K̄ndūrī's Arabic compendium
is made by an anonymous author and is moreover
defective.

It begins thus: الحمد لله رب العالمين . . . قال الشيخ
الامام الزاهد ابو الحسن احمد بن محمد جعفر البغدادي
القدوري رحمة الله عليه، كتاب الطهارة قال الله تعالى الخ

Ff. 10^b, 11, 12, and 13^a are left blank (with the
exception of half a line on fol. 10^b); about 23 short
bâbs (5-27) appear to be missing.

Dated the 15th of Ṣafar, A. H. 1120 (A. D. 1708,
May 6), see the colophon: كتاب مختصر قدوري سرکارخان
والدشان محمد خالد خان قلعدار و فوجدار . . . در
سنه 1120 بعون الملك الوهاب بتاريخ 10 صفر ختم بالخیر
والظفر.

No. 1171, ff. 137, ll. 13; Nasta'liq; size, 8½ in. by 5¾ in.

2554

Muḥaddimat-alṣalât (مقدمة الصلوة).

A mathnawi on legal prayer, ablution, and fasting,
by Ḥadrat or Maulawi Sharaf-al-din Bukhârî, completed
in the year 693 of the Rihlat or death of the prophet
= A. H. 703, middle of Jumâdâ I (A. D. 1303, end
of December); the date of the Copenhagen copy
(A. F. Mehren, p. 6, No. VII), viz. 393 of the Rihlat
= A. H. 403 (A. D. 1012, beginning of December), is
either a clerical error or an intentional fraud, see
Bodleian Cat., Nos. 1767 and 1768; G. Flügel i. p. 512;
and above, Nos. 1133, margin-eol., ff. 145^a-155^a, and
2381, fol. 68^a sq.

It is divided into ten faṣls or bâbs, the headings of
which are enumerated in Flügel, loc. cit.; and in
No. 2558 below, and is often styled from the
initial line of the poem, also occasionally الصلوة
مقدم (see No. 2558 below in the title of the commentary).

Beginning:

نام حق بر زبان هميرانم که بجان و دلش همی خوانم

Dated the 17th of Shawwâl, A. H. 1209 (A. D. 1795,
May 7).

No. 1845, ff. 56^b-64^a, 2 coll., each ll. 13; Nasta'liq; size,
7½ in. by 4¾ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1-11, 2 coll., each ll. 9-11; Shikasta; size, 7¾ in.
by 5¾ in.

2556

Three mathnawis.

1. A third copy of the Muḥaddimat-alṣalât, beginning,
on fol. 1^a:

نام حق بر زبان هميرانم گرجان و دلش هميغرانم

2. Another copy of Sa'di's alleged Pandnâma (see
above, Nos. 1127, 7; 1133, c; 1134 and 1135; and
1768, 3), beginning, on fol. 10^a:

کريما به بخشای بر حال ما که هستم اسير کمند هوا

3. A mathnawi in Rekhta, beginning, on fol. 20^b:
رازق باری حق هی جان.

Dated A. H. 1221 (or 1231? = A. D. 1806 or 1816).

No. 285, ff. 36, 2 coll., each ll. 9-12; written by different,
very crude and inexperienced European hands; size, 7¾ in.
by 5¾ in.

2557

Two mathnawis.

1. A fourth copy of the Muḥaddimat-alṣalât,
beginning on fol. 1^a.

2. The same Pandnâma as in No. 2 of the preceding
copy, beginning on fol. 10^a.

No. 506, ff. 21, 2 coll., each ll. 9; written by the same crude
European hand which copied part of the preceding copy; size,
7¾ in. by 5¾ in.

2558

Sharḥ-i-Muḥaddam-alṣalât (شرح مقدم الصلوة).

A detailed Persian commentary on the preceding
mathnawi on legal prayer, etc., the مقدمة الصلوة or
نام حق, compiled by Ikhtiyâr bin Ghiyâth-al-din
alḥusaini, the author of the مختار الاختيار or legal
decisions according to the Sunnite doctrine, in Persian
(see Bodleian Cat., No. 1778), and the اقتباس اساس
or collection of Kurân verses, traditions, proverbs,
sentences, and quotations of all kinds, in Arabic (see
G. Flügel i. pp. 308-310), who died A. H. 897 (A. D.
1492) at Harât. This commentary is a sort of com-
pendium of all the rites and observances of a faithful
Sunnite.

Beginning of the preface, on fol. 1^b: سپاس بی قیاس
مر پرونده را که رحمت بی نهایتش طفل جانرا بشیر
دلپذیر الخ

The commentary itself begins, on fol. 2^b, with the
explanation of the initial bait of the mathnawi:

نام حق بر زبان الخ

The ten bâbs of the original poem appear here:

1. در بیان وضو, on fol. 9^a.
2. در بیان آنچه وضو را باطل کند, on fol. 16^a.
3. در بیان غسل و آن نه چیزست, on fol. 18^a.
4. در بیان آنچه غسل را واجب کند, on fol. 20^b.
5. در بیان فریضهء تیمم, on fol. 22^a.
6. در بیان نماز, on fol. 24^a.
7. در بیان فریضهء شباروزی, on fol. 35^a.
8. در بیان سنتهء شباروزی, on fol. 35^a.
9. در بیان روزة ماه رمضان, on fol. 35^b.

10. در بیان کفارت روز (روزه) ماه رمضان. on fol. 37^b.

A later commentary on the same mathnawi by Shaikh Abû-al-'Īsmat Muḥammad Ma'sûm, the son of Mullâ Bâbâ bin Ya'kûb bin Khwâjah Muḥammad Kafkâni, styled مجمع العصمت, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also H. Khalifa vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muḥarram, A. H. 1090 (A. D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.

2559

Tuḥfat-alnaṣâ'ih (تحفة النَّصَائِح).

A poem in the form of a qaṣidah in forty-five bâbs on the duties and observances of a Muslim, by Yûsuf Gadâ, who wrote this little poem for his son Abû-alfatḥ in A. H. 752 (A. D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and H. Khalifa ii. p. 242, No. 2684; lithographed, Bombay, A. H. 1283. The introduction contains a praise of the author's spiritual guide, Naṣir-alḥaḥḳ wa-al-din Maḥmûd, that is correctly: Naṣir-al-din Maḥmûd Āirâgh of Dihli, the great Āishti Pir, who died A. H. 757 (A. D. 1356), see Safinat-alauliyâ, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مرخالی جنّ و بشر
کرده معلق آسمان هم اختران شمس و قمر

Dated the 11th of Jumâdâ-alawwal, A. H. 1097 (A. D. 1686, April 5), by Muḥammad Ḥusain.

No. 1627, ff. 59-105^b, ll. 17-18; careless Nasta'liq, mixed with Shikasta; size, 9 in. by 4 $\frac{3}{4}$ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131^b, it is stated, that the poem contains 786 verses in forty-five bâbs, and that it was composed in Rabi'-alawwal, A. H. 705 (sic! A. D. 1305, Sept.-Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus: هفصد بود هفتاد و پنج. Numerous interlinear and marginal glosses. It concludes on fol. 131^b and is dated the 11th of Ṣafar, A. H. 1192 (A. D. 1778, March 11), at Ḥaidarâbâd in the mausoleum of Anwâr-al-dinkhân. Ff. 132^a-135^a contain a few detached pieces in prose and verse dealing with special points in Muḥammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132^a.

No. 2733, ff. 72-135, ll. 14-15; Nasta'liq; size, 9 in. by 5 $\frac{1}{2}$ in.

2561.

Khazânat-alfawâ'id aljalâliyyah (خزانة الفوائد الجلالیة).

An encyclopædia of Muḥammadan theology and law, composed, like the preceding mathnawî, A. H. 752 (A. D. 1351), by Aḥmad Bahâ bin Ya'kûb bin Ḥusain bin Maḥmûd bin Sulaimân البتھی, a disciple of the Sayyid

and Mufti Ḥusain bin Aḥmad bin Ḥusain alḥusaini of Bukhârâ, whose lectures upon the same matters formed the basis of this work, see ff. 1^b and 2^a. It is divided into two different portions, the *first* of which begins, on fol. 1^b: حمد بی عدّ و ثناء بی حدّ مرصاع: موجودات جلّ جلاله وعمّ نواله الخ

1. في ذكر فضيلة العلم والعلماء, on fol. 8^a.

2. في ذكر التوبة, on fol. 17^a.

3. في الذكر, on fol. 33^a.

4. في ذكر الصلوة والاذان والمسجد والمعدة, on fol. 43^a.

5. في ذكر الموت والزيارة, on fol. 59^b.

6. في ذكر الزكوة والتحاوة, on fol. 72^b.

7. في ذكر الصوم والاعتكاف والعيد, on fol. 79^a.

8. في ذكر الحج والمدينة المعظمة, on fol. 84^a.

9. في ذكر السفر والتجارة والكسب, on fol. 91^b.

10. في الأكل والاضيف, on fol. 97^b.

11. في ذكر التكاكح والطلاق والاولاد والمجامعة, on fol. 112^a.

12. في الادعية الماثورة والصلوة لقضاء الحاجات, on fol. 134^b.

The *second* portion begins, on fol. 141^b: حمد و ثنا مرخدائی را که محبت و درود مصطفی را الخ

of Muḥammad, his companions, the saints, Shaikhs, Ṣūfis, etc.; besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bâbs, viz.:

1. في ذكر صفت حلية رسول الله, on fol. 141^b.

2. في ذكر الاولاد (1) وازواج رسول الله, on fol. 147^a.

3. في ذكر الصحابة واهل بيت رسول الله, on fol. 151^b.

4. في تعظيم الولاية (؟ الولاية) و آدابهم, on fol. 164^a.

5. في ذكر مناقب الاولياء والمشايخ واللباس والزيارات, on fol. 174^a.

6. في ذكر خرقه المشايخ الصوفية, on fol. 204^a.

7. في ذكر وصايا بعض اصحاب الدين, on fol. 209^a.

8. الفروض على كل مؤمن و مؤمنة في يوم و ليلة, on fol. 219^b.

9. شروط استجابة الدعاء والادعية الماثورة, on fol. 221^a.

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date.

No. 577, ff. 276, ll. 19; written partly in Nasta'liq, partly in Naskhi; size, 11 $\frac{3}{8}$ in. by 7 $\frac{1}{8}$ in.

2562

خلاصة الاحكام (في دين الاسلام).

Exposition of the principal rites and observances of Islâm, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muḥarram, A. H. 755 (A. D. 1354, Jan.),

by Maḥmūd bin Aḥmad bin Abū-alkāsim bin Aḥmad Ṭā'ifi for his son, on the basis of Qurān and tradition, and divided into the following ten bābs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسام، و احکام شریعت، on fol. 5^a.
2. در بیان احکام استنجا و آنچه بدان نسبت دارد، on fol. 20^a.
3. در بیان احکام وضو ساختن و دعاها، on fol. 25^a.
4. در بیان احکام غسل، on fol. 29^b.
5. در بیان احکام علتی که زنان بینند از حیض و نفاس و مستحاض، on fol. 32^b.
6. در بیان احکام بانگنماز، on fol. 38^a.
7. در بیان احکام نماز، on fol. 41^a.
8. در حق زن بر شوهر و حق شوهر بر زن، on fol. 66^b.
9. در حق فرزند بر مادر و پدر و حق والدین بر فرزندان، on fol. 69^b.
10. در کلمات کفر اعوذ بالله منها، on fol. 75^a.

Beginning: الحمد لله رب العالمين... بدان ای فرزند! اسعدك الله تعالى في الاولى وفي الاخرى و رزقك الله الخ
This compendium ends on fol. 77^b, dated by 'Abd-alkarim the 12th of Ramaḍān, A. H. 1087 (A. D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advices, styled 'the last will of Muḥammad' (وصيت نامه محمد مصطفي); dated the 15th of Ramaḍān in the same year (Nov. 21).

No. 1720, ff. 1-84, ll. 15; Nasta'lik, the Arabic quotations in Naskhi; size, 8½ in. by 5 in.

2563

Fatāwā-i-Jahāndāri (فتاوی جهانداری).

Ecclesiastical decisions, advices, and admonitions, by Diyā Barani, the author of the تاریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sultān Firūzshāh Tughluq (A. H. 752-790 = A. D. 1351-1388) and is designated here as دُعَاوِي 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالقی را که سلطانان دین پرورد الخ

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lik; ff. 115^a, 172^b, 173^a, and parts of 191^a and ^b left blank; size, 9½ in. by 5½ in.

2564

Fikḥ-i-Firūzshāhi (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulānā Imām Humām Ṣadr-almillāh wa-aldin Ya'kūb Muẓaffar Kirāmi, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at

IND. OFF.

the request of Sultān Abū-almuẓaffar Firūzshāh (see fol. 2^a, l. 4), that is the same Firūzshāh Tughluq who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله رب العالمين... چنین میگوید: فقیر حقیر سراپا تقصیر الرّاجی کثیر المعاصی الی رحمة الله الخ

The book is subdivided into kitābs, faṣls, and bābs. The kitābs, as far as they are marked, are these:

- كتاب الطهارة، on fol. 3^b.
- كتاب البيوع، on fol. 34^a.
- كتاب الكفالة، on fol. 62^a.
- كتاب الحوالة، on fol. 68^a.
- كتاب القضاء، on fol. 70^a.
- كتاب الشركاء، on fol. 78^a.
- كتاب الوقف، on fol. 83^a.
- كتاب الصلوة، on fol. 92^b.
- كتاب النكاح، on fol. 101^a.
- كتاب الرضاع، on fol. 124^b.
- كتاب الطلاق، on fol. 129^b.
- كتاب الاعتقاق (الاعتاق)، on fol. 164^a.
- كتاب الأيمان، on fol. 168^b.
- كتاب السرقة، on fol. 183^b.
- كتاب السير الخ، on fol. 191^a.
- كتاب العارية، on fol. 202^a.
- كتاب الشهادة، on fol. 210^b.
- كتاب الوكالة، on fol. 225^b.
- كتاب الدعوى، on fol. 234^a.
- كتاب الصلح، on fol. 281^b, last line.
- كتاب المضاربة، on fol. 287^a.
- كتاب الوديعة، on fol. 291^b.
- كتاب اللقيط، on fol. 318^b (the same heading repeated on fol. 321^a, last line).
- كتاب المفقود، on fol. 325^b.
- كتاب الاجارة، on fol. 331^a.
- كتاب الولاء، on fol. 352^b.
- كتاب الأكل، on fol. 355^a, last line.
- كتاب المأذون، on fol. 356^b.
- كتاب الغصب، on fol. 361^b.
- كتاب الشفعة، on fol. 378^b.
- كتاب القسمة، on fol. 383^b.
- كتاب الصيد والذبح، on fol. 392^a.
- كتاب الاضحية، on fol. 405^a.
- كتاب الجزية والخراج، on fol. 410^a.
- كتاب الأتاق، on fol. 419^a.

Among the numerous authorities quoted, we notice the هداية, the فتاوى سراجية, فتاوى خانیه, فتاوى صغیری, فتاوى خانیة, فتاوى سراجیه, واقعات ظهیرتیه, واقعات حسامیه, ذخیره, ایضاح, the واقعات حامیه, etc.

Dated by Muhammad Fā'ik of Sirhind at Akbarābād the 11th of Shawwāl, A. H. 1061 (A. D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

2565

Miftāh-al-jinān (مفتاح الجنان).

A work on Muhammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islām, as prayers and invocations, compiled by Muhammad Mujir Wajih Adib, i. e. Muhammad Mujir bin Wajih-aldin, a disciple of Shaikh Naṣir-alḥaḳḳ wa-alshar' wa-aldin (see fol. 2^a, ll. 6 and 8-10), i. e. the great Naṣir-aldin Maḥmūd C'irāgh of Dihli, who died A. H. 757 (A. D. 1356, see the Tuḥfat-alnaṣā'ih, Nos. 2559 and 2560 above), about A. H. 770 (A. D. 1368, 1369), comp. Rieu i. pp. 40 and 41; and H. Khalifa vi. p. 11, No. 12558. It contains twenty-five bābs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: تفسیر مَغْنَى (by Diyā-aldin, the author's uncle); خلاصة المقائق; تفسیر زهدی; تفسیر منیر; تنبيه ابو اللميث (i. e. the Tanbih-alghāfilin by Abū-allaith of Samarkand, who died A. H. 383 or 375 = A. D. 993 or 985, 986, see Loth, Arabic Cat., p. 34^b); مرصاد العباد (see above, Nos. 1804 and 1805); كفاية شعبي; وسيلة القلوب; و ترجمان صلوة; صلوة السعودی (by Diyā-aldin Nakhshabi, who died A. H. 751 = A. D. 1350, 1351, see above, Nos. 1838 and 1839); احیاء علوم (i. e. احیاء علوم الدین, by Muhammad Ghazālī of Tūs, who died A. H. 505 = A. D. 1111, see the Kimiyā-i-Sa'ādāt above in No. 1781); فوائد الفؤاد (sayings of the great Shaikh Nizām-aldin Auliya, who died A. H. 725 = A. D. 1325, see above, No. 653, collected by Amir Hasan of Dilili, the poet, comp. above, col. 334, and Rieu iii. p. 972); كنز العباد (an Arabic commentary by 'Ali bin Ahmad Ghūri on the religious manual, styled اوراد, of Shihāb-aldin 'Umar Suhrawardī, who died A. H. 632 = A. D. 1234, see Loth, Arabic Cat., p. 93^a); اوراد (the original manual itself); كفاية الاسلام; معرفة المسلمين; محيط (by Raḍi-aldin Sarakhsi, who died A. H. 544 = A. D. 1149, 1150, see Loth, Arabic Cat., p. 52^b; H. Khalifa v. p. 431 sq.); مشارق (probably the مشارق الانوار التیوتیه by Imām Raḍi-aldin Hasan bin Muhammad al-Saghāni, who died A. H. 650 = A. D. 1252, 1253, see G. Flügel iii. p. 86 sq.; H. Khalifa v. p. 549, etc.); خیر المجالس (discourses of Naṣir-aldin Maḥmūd C'irāgh of Dihli, collected by a disciple of his, Hamid, A. H. 756 = A. D. 1355, see Rieu iii. p. 1086^a);

فتاوى نسفی (judicial decisions by Shaikh Sirāj-aldin, see J. Aumer, Arabic Cat., p. 111, No. 327, and l. 2 in the preceding column); etc.

Beginning: حمد بيجد و ثنای ببعده مر خالق احد و رازق صمد را که برگزید بشر را بر کل مخلوقات الخ.

Not dated.

No. 927, ff. 235, ll. 17; Nasta'liq, by two different hands, the second of which begins on fol. 194^a; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last faṣl of Bāb III, the whole of Bāb IV, the whole first and part of the second faṣl of Bāb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bāb XIII. The right order of ff. 39-48 is: 39, 46, 47, 42-45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2^a, l. 11, and l. 4 ab infra; the title on fol. 2^b, l. 9. The copy concludes on fol. 359^b and is dated in the month Rabī' alākhar, A. H. 1011 (A. D. 1602, Sept.-October); the original owner was Shaikh almashāyikh Muhsin-i-Zamāna Miyān Shaikh Mūsā. The remaining leaves are filled with additional tracts on prayers, traditions of Ṣūfi Shaikhs, etc.; ff. 361^b and 362^a left blank.

No. 354, ff. 368, ll. 17-24; written by different hands, mostly in various kinds of Naskhī, intermixed with Nasta'liq; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

2567

Kanz-al'āshiqin (کنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muhyi-aldin Tūsi (see fol. 11^a, ll. 10 and 11), i. e. Muhyi-aldin Ghazālī Tūsi, who died, according to Rieu iii. p. 1078^a, A. H. 830 (A. D. 1426, 1427), in Halab on his way to Makkah. He was the spiritual guide of Shaikh Ādhurī, who died A. H. 866 (A. D. 1461, 1462), see No. 709 above, and Rieu i. p. 43^a, and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جدّ, as he calls him), the great Shaikh Muhammad bin Muhammad al-Ghazālī (not bin al-Ghazālī, as is written here, on fol. 11^a, l. 4 ab infra, by mistake), who died A. H. 505 (A. D. 1111), especially from his احیاء علوم الدین and his کیمیای سعادت, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11^b); in the text a number of chapter-headings are left blank):

1. در بیان عشق و محبت, on fol. 11^b.
2. در بکا و ریاضت انبیاء و اولیاء, on fol. 21^b.
3. در رحمت حق تعالی و شفاعت رسول, seems to begin on fol. 28^b.
4. در سكرات موت و شدت قبر, on fol. 49^b.
5. در حقوق مسلمان بر مسلمان, seems to begin on fol. 58^b.

6. در حقوق همسایه و قرابت ازواج, on fol. 64^a, first line.

7. در فضیلت جمعه و قرآن و صلوات, on fol. 68^b.

8. در کسب حلال و فضیلت آن, on fol. 79^a.

9. در عدل و احسان, on fol. 83^a.

10. در بیان سخاوت و فضل صدقه, on fol. 88^b.

حمد و ثنا مر پادشاهی را که: Begining, on fol. 10^b:
 خداوندی مر اورا سزوارست و یگانگیش را بدایت نیست
 و پادشاهی او ار (اورا read) نهایت نیست الخ

Dated the 2nd of Shawwâl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhân-aldin, son of Shaikh Şâdiq, an inhabitant of Sulţân-pûr.

No. 2754, ff. 10^b-103^a, ll. 14-19; written by different hands in various kinds of clear and uncoutn Nasta'liq, mixed here and there with Naskhi, and occasionally with Shikasta; size, 9½ in. by 5½ in.

2568

Irshâd-almuslimin (ارشاد المسلمین).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imâm Najm-aldin Abû Hafş 'Umar bin Muḥammad Nasafi (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i), by Burhân al-Miskin (see fol. 1^b, ll. 8 and 9, fol. 4^b, lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harât (see fol. 4^b, ll. 3 and 4), and styled ارشاد المسلمین, see fol. 4^b, last line. The عقائد الکلام by Burhân, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السنة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انیس الواعظین, a work on the traditions of the prophet, in two daftars; روضة الاتقیاء; فی ذکر الاولیاء, traditions of the saints; سراج المتعلمین, on questions of Muḥammadan worship; در نحو برای مبتدی و منتهی, a grammatical treatise; کنوز الاعمال and اوراد الاوقات, on prayers and invocations; خلاص (? خلاصة) الاوراد, on the same topics, and others.

Begining: رثنا آتنا من لدنك رحمة و هبنا لنا من امرنا رشدای بار خدایا بده تومارا از نزدك خود رحمت را و مهیا کن تو برای ما از کارما رشد را یعنی راستی را الخ

This book closes on fol. 138^b and is copied by Muḥammad Shaikh 'Abd-allatîf 'ablâsi for Sayyid Shâh Muḥammad Saif-allâh Kâdirî, A. H. 1083 (finished the 30th of Rabi'-alawwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142^b-171^a another tract is written by

the same hand and for the same Saif-allâh, without title and author's name (perhaps also by Burhân al-Miskin). It deals with the علم کلام, the philosophy of religion, as the highest of all sciences, and is divided into three kisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب است, on fol. 143^a.

2. در بیان اعتقاد اهل اسلام و دلیلهای آن, on fol. 145^a.

3. در بیان اعتقاد عوام اهل اسلام بی دلیل, on fol. 166^b.

Begining: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ

No. 1060, ff. 171, ll. 15; distinct Nasta'liq; size, 8½ in. by 4½ in.

2569

Safinat-alnajât (سفينة النجات).

The vessel of salvation, a treatise on the legitimate Muḥammadan prayers, by Shaikh 'Ali bin Maimûn almaghribi, who died A. H. 917 (A. D. 1511, 1512), comp. H. Khalfa iii. p. 600, No. 7184. It is divided into twelve bâbs and a khâtimah (see fol. 4^a), viz.:

باب اول در ادعیه که متعلق بمقدمت نماز است الخ, on fol. 4^a.

باب دوم در تعقیبات مشترکه در میان فرائض خمسة یومیة الخ, on fol. 12^b.

باب سوم در آداب و ادعیه نافله و فريضة صبح الخ, on fol. 27^a.

باب چهارم در ادعیه صباح و مسا, on fol. 34^a.

باب پنجم در ادعیه که بروز باید خواند, on fol. 43^b.

باب ششم در ادعیه ساعات دوازده گانه روز, on fol. 45^b.

باب هفتم در آداب و ادعیه نافله ظهر, on fol. 56^b.

باب هشتم در آداب و ادعیه نافله و فريضة عصر, on fol. 63^a.

باب نهم در آداب و ادعیه فريضة مغرب و نوافل, on fol. 65^a.

باب دهم در آداب و ادعیه فريضة عشا و نوافل بعد از آن, on fol. 69^a.

باب یازدهم در آداب و ادعیه وقت خواب و بیدار شدن از خواب, on fol. 71^a.

باب دوازدهم در آداب و ادعیه نماز شب و نماز شفع و وتر, on fol. 75^a.

خاتمه در ادعیه و اعمالی که متعلق بمنیت است از وقت احتضار تا وقت وفی (توفی correctly), on fol. 83^a.

These twelve chapters with the conclusion form only the first makâlah of the work; the second is wanting, and instead of that there follows, on fol. 87^a, another short treatise: در بیان اسامی چهارده معصوم علیهم السلام و اسامی پدر و کمنتهای ایشان و تواریخ مولود و وفات

ایشان و نقش نگین ایشان و موضع قبور . . . و اسمی
اولاد ایشان الیه.

These fourteen persons are Muḥammad, 'Ali, and the twelve Imāms. The first treatise (Safinat-alnajāt) is defective at the beginning; the first words run thus:

خصوصاً بشب بیست و سیوم و شب نهم ذی الحجة الیه.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff. 90, ll. 12-19; Shikasta, sometimes almost illegible; the Arabic quotations written in Naskhī; size, 8½ in. by 5¼ in.

2570

(مجموعه ادعیه) Majmū'a-i-ad'iyah.

A collection of prayers especially for the three months Rajab, Sha'bān, and Ramaḍān, by Dūst Muḥammad alḥusainī, dedicated to Sulṭān Abū-almuẓaffar-shāh Ṭahmāsp ibn Shāh Isma'īl (A. H. 930-984 = A. D. 1524-1576), and divided into a muḥaddimah and three bābs:

مقدمه در نماز نافله و روزه و آنچه در اول هر ماه بجای آورده میشود, on fol. 6^b.

باب اول در بیان آنچه تعلق بماء رجب دارد, on fol. 4^b.

باب دوم در آنچه تعلق بماء شعبان دارد, on fol. 45^a.

باب سیوم در آنچه تعلق بماء مبارک رمضان دارد, on fol. 62^b.

شکر بسمحمد و ثنای بی عَدّ مر آن معبودید: Beginning: که عبادتش موجب فیروزی عابدان و طاعتش الیه.

Dated A. H. 1085 (A. D. 1674, 1675). Fol. 25^a is left blank, but the text is not interrupted. Several pages are damaged by worms. Ff. 119 and 121 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between ff. 117 and 118.

No. 1225, ff. 121, ll. 14; Naskhī; size, 6½ in. by 3¾ in.

2571

(براهین قاطع) Barāhin-i-kāṭi'.

A Persian translation and explanation of Shaikh Shihāb almillah wa-aldīn Aḥmad bin Ḥajar al-Haithami al-Makkī's Arabic work الصواعق المحرقة (see Loth, Arabic Cat., pp. 44 and 45, and H. Khalfa iv. p. 110, No. 7797, where the wrong title الصوارق المحرقة is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the rightful claim of succession of the first three khalifs, Abūbakr, 'Umar, and 'Uthmān, against the heretics and Shi'ites, originally delivered as a course of lectures in Makkah, A. H. 950, in the month of Ramaḍān (A. D. 1543, December), see fol. 2^a. The author of the Arabic original, who was mufti of Shirāz, died A. H. 973 (A. D. 1565, 1566). This Persian paraphrase was made by Kamāl-aldīn bin Fakhr-aldīn Jahramī, A. H. 994 (A. D. 1586), at the

request of Sulṭān Khalil-allāh Abū-almuẓaffar Ibrāhīm 'Ādilshāh (A. H. 988-1036 or 1037 = A. D. 1580-1627, comp. above, Nos. 454 and 455), see fol. 3^a, l. 13, and entitled: براهین قاطع در ترجمه صواعق محرقة, see fol. 3^b, ll. 7 and 8.

It is divided into three muḥaddimas, ten bābs, and a khātimah (the arrangement of the bābs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit., 11 instead of 10, is slightly different), viz.:

مقدمه اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده, on fol. 4^a.

مقدمه دوم در بیان وجوب نصب امام, on fol. 14^a.

مقدمه شیوم در اثبات امامت, on fol. 14^b.

باب اول در بیان کیفیت خلافت ابو بکر صدیق, on fol. 15^b.

باب دوم در آنچه مرویست از اکابر اهل بیت, on fol. 105^a.

باب سیوم در بیان فضیلت ابو بکر بر سائر این امت, on fol. 116^a.

باب چهارم در خلافت عمر, on fol. 168^a.

باب پنجم در فضائل خصوصیت عمر, on fol. 173^a.

باب ششم در خلافت عثمان, on fol. 195^a.

باب هفتم در خلافت علی بن ابیطالب, on fol. 208^a.

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol. 214^b.

باب نهم در خلافت امام حسن, on fol. 244^a.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253^a.

خاتمه در بیان اعتقاد اهل سنت الیه, on fol. 356^b.

الحمد لله الذی فضل نبینا محمد صلی الله علیه و سلم علی سائر الانبیاء و اختار بمحض فضله و عنایتة له اصحابا الیه.

No date.

No. 1032, ff. 380, ll. 15; clear Nasta'liq; size, 9¼ in. by 5¾ in.

2572

(مجموعه خانی) Majmū'a-i-khāni.

Muḥammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamāl Karim Nāgaurī (so in full in No. 2574 below) and dedicated to a certain Bahrāmkhān, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب مجموعه خانی و بحر (عمادات) مجموعه. From the Bodleian Cat., Nos. 1782 and 2376: (مجموعه) (or غرّة) المعانی. From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: حمد و سپاس مر پادشاهی را که الملك دولتآباد نهانی آسانی (!) بعرة دین اسلام الیه.

The *first kitâb* (كتاب الطَّهَارَات) begins, on fol. 3^a; the *second* (كتاب الصَّلَاة), on fol. 51^b; the *third* (كتاب الزَّكَاة), on fol. 166^b; the *fourth* (كتاب الصَّوْم), on fol. 187^b. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222^b (corresponding to fol. 130^a there), but there is no heading of the *fifth kitâb* (كتاب الحج) found, and the whole part from fol. 222^b to fol. 244^a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol. 244^b, first line, agrees again with fol. 130^b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramadân is given. The transcriber was Sayyid Fattâh Şadr. The date of the first Bodleian copy is A. H. 1000 (A. D. 1592).

No. 225, ff. 277, ll. 15; written in very bad and incorrect Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

2573

Another copy of the same.

No preface here; the work begins at once with the *first kitâb* (كتاب الطَّهَارَات), on fol. 4^a; *second*, on fol. 61^b; *third* (كتاب در بيان الزَّكَاة), on fol. 163^b; *fourth*, on fol. 180^b. The *fifth* is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1^a-3^a) contain a Persian commentary on the *first Sûrah* of the Kurân.

No date. The transcriber was Makhdûmkhân Muḥammad ibn Sayyid Makhdûm 'Abd-alkâdir.

No. 1445, ff. 239, ll. 11 on ff. 4-70, ll. 15 on ff. 71-239; written by two hands in quaint Naskhî; size, 9 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2574

Tatimma-i-Majmû'i-khânî (تتممة مجموع خاني).

A sequel to the preceding work on Muḥammadan law according to the different orthodox schools, by the same Kamâl Karim Nâgaurî and dedicated to the same Bahrâmkhân (see fol. 4^a, l. 14, and fol. 5^a, l. 12). The full title of the principal work, viz. *عبادات مجموععخاني* (see No. 2572 above), appears here on fol. 4^a, last line, and the full title of this sequel, on fol. 5^b, last line but one, viz.: *تتممة مجموع خاني في المعاني*. It consists, like the preceding work, of five kitâbs subdivided into bâbs, faṣls, mas'alas, etc. *First kitâb* (كتاب التَّكَاح), on fol. 6^a; *second* (كتاب الرِّضَاع), on fol. 65^a; *third* (كتاب الطَّلَاق), on fol. 71^a; *fourth* (كتاب العَتَاق), on fol. 175^a; *fifth* (كتاب الفَرَايِض), on fol. 202^a.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth kitâb*. A portion of fol. 210^a and the whole of fol. 210^b are left blank. An index on ff. 1^b-2^b.

Beginning, on fol. 2^b: حمد مر احمد ميمتدئي را كه بداييت حمد او حامد را بمقام محمود رساند الخ

No. 1868, ff. 220, ll. 16-18; written in an irregular and very inelegant Nasta'liq; size, 8 $\frac{5}{8}$ in. by 4 $\frac{3}{8}$ in.

2575

Tarjuma-i-Kanz-aldakâ'ik (ترجمة كنز الدقائق).

Persian translation of the Arabic work on Muḥammadan religions and civil law according to the Hanafite school, by Abû-albarakât 'Abdallâh bin Aḥmad bin Maḥmûd, known as Hâfiz-aldin alnasafi, who died A. H. 710 or 711 = A. D. 1310, 1311 (see on the Arabic original, the *كنز الدقائق*, Loth, Arabic Cat., p. 63^b sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sächs. Ges. viii. p. 323; printed at Dihli A. H. 1287, comp. also H. Khalfa v. p. 249, No. 10,900), an abstract of the same author's larger work *الروافي* (comp. Loth, Arabic Cat., p. 62^a sq.; and H. Khalfa vi. p. 418, No. 14,159). The Persian translator is called here Naşr-allâh bin Muḥammad (bin) Jammâd alirdi (جماد اليردي), known as al-Kirmâni; in the following copy Naşr-allâh bin Jamâl Izdi (جمال ازدي); in the next but one Naşr-aldin Muḥammad bin Hammâd aldharwi (حماد الدروي); in the next but two Naşr-allâh bin Muḥammad bin Hammâr alirzi (حمار الازري), whilst on fol. 1^a of that copy Jamâl is substituted for Hammâr; in the last copy Naşr-allâh bin Muḥammad bin Jamâl alidzri; whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator's name appears as Naşir-aldin ibn Muḥammad ibn Jammâd alidzri; see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsek, p. 207, No. 67.

An index on ff. 1^b-4^b.

Beginning, on fol. 5^b: الحمد لله الذى اوضح مناهج الشريعة والاسلام و اورد مناهل التكليف الخ

It is divided into many *kitâbs*, *bâbs*, and *faṣls*; the headings of the fifty-nine kitâbs, which are marked in this copy, are as follows:

1. كتاب الطَّهَارَات, on fol. 6^a;
2. كتاب اوقات الصَّلَاة, on fol. 17^a;
3. كتاب الزَّكَاة, on fol. 41^a;
4. كتاب الصَّوْم, on fol. 48^a;
5. كتاب الحج, on fol. 52^a;
6. كتاب التَّكَاح, on fol. 64^b;
7. كتاب الرِّضَاع, on fol. 76^b;
8. كتاب الطَّلَاق, on fol. 77^b;
9. كتاب العَتَاق, on fol. 104^a;
10. كتاب الحدود, on fol. 110^a;
11. كتاب الأيْمَان, on fol. 120^a;
12. كتاب السَّرْقَة, on fol. 126^b;
13. كتاب السَّمِير والجِهَاد, on fol. 130^b;
14. كتاب اللَّقْطَة, on fol. 140^b;
15. كتاب الأَبْق, on fol. 141^a;
16. كتاب المَغْفُود, on fol. 141^b;
17. كتاب الشَّرْكَة, on fol. 142^a;
18. كتاب الوقف, on fol. 144^b;
19. كتاب البيوع, on fol. 146^a;
20. كتاب الصَّرْف, on fol. 161^b;
21. كتاب الكفالة, on fol. 163^b;
22. كتاب الحوالة, on fol. 167^a;
23. كتاب القضا, on fol. 167^b;
24. كتاب القاضى الى القاضى, on fol. 169^a;
25. كتاب الشَّهَادَة, on fol. 172^b;
26. كتاب الرَّجُوع

عن الشهادة, on fol. 176^b; 27. كتاب الوكالة, on fol. 178^a; 28. كتاب الدعوى, on fol. 182^b; 29. كتاب الاقرار, on fol. 189^b; 30. كتاب الصلح, on fol. 193^b; 31. كتاب المضاربة, on fol. 196^a; 32. كتاب الوديعة, on fol. 199^b; 33. كتاب العارية, on fol. 201^a; 34. كتاب الهبة, on fol. 202^a; 35. كتاب الاجارة, on fol. 204^a; 36. كتاب المكاتب, on fol. 211^a; 37. كتاب ولاء المملوك, on fol. 216^b; 38. كتاب الاكراه, on fol. 217^b; 39. كتاب الحجر, on fol. 218^a; 40. كتاب المأذون, on fol. 219^b; 41. كتاب الغصب, on fol. 221^a; 42. كتاب الشفعة, on fol. 223^b; 43. كتاب القسم, on fol. 227^a; 44. كتاب المزارعة, on fol. 229^a; 45. كتاب المساقات, on fol. 230^a; 46. كتاب الذبائح, on fol. 230^b; 47. كتاب الاصححة, on fol. 232^a; 48. كتاب الكراهية, on fol. 232^b; 49. كتاب الاحياء والاموات, on fol. 235^a; 50. كتاب القرب, on fol. 235^b; 51. كتاب الاشربة, on fol. 236^b; 52. كتاب الصيد, on fol. 237^a; 53. كتاب الزهن, on fol. 238^a; 54. كتاب الجنائيات, on fol. 242^a; 55. كتاب الذيات, on fol. 247^b; 56. كتاب المعامل, on fol. 257^a; 57. كتاب الوصايات (الوصايا), on fol. 257^b; 58. كتاب الخنشى, on fol. 266^a; 59. كتاب الفرائض, on fol. 269^b.

No date. College of Fort William, 1825. Many marginal and interlinear glosses.

No. 2034, ff. 281, ll. 13-15; written by many different hands, partly in Nasta'lik; partly in Naskhi; the most modern hand has added the index and the last leaf; size, 9½ in. by 6 in.

2576

Another copy of the same.

Index on ff. 1-7 in this order: 7, 1-6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9^a, l. 2.

There are only fifty-eight kitābs in this copy (No. 26 of the preceding one not being marked here at all), viz.:

1.=1 in the preceding copy, on fol. 9^a, last line (heading omitted); 2.=2, ib., on fol. 23^a, here headed كتاب مواقيت الصلوة; 3.=3, ib., on fol. 53^b; 4.=4, ib., on fol. 62^a (styled باب in the index); 5.=5, ib., on fol. 67^a; 6.=6, ib., on fol. 83^a; 7.=7, ib., on fol. 97^a; 8.=8, ib., on fol. 98^a; 9.=9, ib., on fol. 129^b, here headed باب الاعتناق in the text (but كتاب in the index); 10.=10, ib., on fol. 136^b, here headed باب اليمين in the text (but كتاب الأيمان in the index); 11.=11, ib., on fol. 148^b; 12.=12, ib., on fol. 156^a; 13.=13, ib., on fol. 160^b, headed كتاب السير; 14.=14, ib., on fol. 171^b (in the index there is before this chapter an additional كتاب اللقيط which, as in all the other copies, is styled باب in the text); 15.=15, ib., on fol. 172^b (headed in the index الأتبات); 16.=16, ib., on fol. 173^a; 17.=17, ib., on fol. 173^b; 18.=18, ib., on fol. 175^b; 19.=19, ib., on fol. 177^b (in the index there follows here a كتاب خيار الشرط which, as in all the

other copies, is styled باب in the text); 20.=20, ib., but follows here after 21, on fol. 200^a; 21.=21, ib., on fol. 197^a (styled باب in the index; in the text, moreover, it is repeated on fol. 202^a and styled there باب too); 22.=22, ib., on fol. 207^a; 23.=23, ib., on fol. 207^b, headed here كتاب القصة (in the index كتاب القضايا); 24.=24, ib., on fol. 209^a, last line (on fol. 210^b there follows here a كتاب التحكم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب); 25.=25, ib., on fol. 214^a; 26.=27, ib., on fol. 220^b, last line; 27.=28, ib., on fol. 227^a; 28.=29, ib., on fol. 236^b; 29.=30, ib., on fol. 241^a; 30.=31, ib., on fol. 244^a; 31.=32, ib., on fol. 248^a; 32.=33, ib., on fol. 250^b; 33.=34, ib., on fol. 251^b; 34.=35, ib., on fol. 254^a; 35.=36, ib., on fol. 262^b, last line; 36.=37, ib., on fol. 268^b (styled باب الولاية in the text, but in the index correctly (كتاب); 37.=38, ib., on fol. 269^b; 38.=39, ib., on fol. 270^b; 39.=40, ib., on fol. 272^a, first line; 40.=41, ib., on fol. 273^a; 41.=42, ib., on fol. 276^b; 42.=43, ib., on fol. 281^a (styled in the index باب); 43.=44, ib., on fol. 284^a; 44.=45, ib., on fol. 285^a; 45.=46, ib., on fol. 285^b; 46.=47, ib., on fol. 287^a; 47.=48, ib., on fol. 288^a; 48.=49, ib., on fol. 291^a, here headed كتاب الاحياء الاموات (in the index كتاب احياء الاموات); 49.=50, ib., on fol. 292^a; 50.=51, ib., on fol. 293^a; 51.=52, ib., on fol. 294^a; 52.=53, ib., on fol. 295^a; 53.=54, ib., on fol. 301^a; 54.=55, ib., on fol. 308^b (styled باب in the index); 55.=56, ib., on fol. 321^a (styled باب in the text, but in the index correctly كتاب); 56.=57, ib., on fol. 321^b (styled باب الوصايا in the text, but كتاب in the index); 57.=58, ib., on fol. 332^b; 58.=59, ib., on fol. 338^a.

No date. College of Fort William, 1825.

No. 2270, ff. 355, ll. 14; Nasta'lik; ff. 1-10 and 353-355 supplied by a later hand, in much larger characters, ll. 13; size, 8½ in. by 4½ in.

2577

The same.

Beginning as usual. The proper title appears on fol. 1^b, l. 7; on fol. 1^a it is styled ترجمه كنز فقه حنفى, and in the colophon كنز فارسى. The same fifty-nine kitābs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitābs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب.

1. on fol. 1^b; 2. on fol. 7^a, headed كتاب الصلوة; 3. on fol. 18^b; 4. on fol. 22^a; 5. on fol. 23^b; 6. on fol. 30^b; 7. on fol. 36^a; 8. on fol. 36^b; 9. on fol. 48^b, first line, headed كتاب الاعتناق; 10. on fol. 51^a, second line; 11. on fol. 55^b; 12. on fol. 58^b, liu. penult.; 13. on fol. 61^a, headed كتاب السير; 14. on fol. 65^b, headed كتاب اللقيط; 15. on fol. 66^a; 16. on fol. 66^b; 17. likewise on fol. 66^b; 18. on fol. 67^b; 19. on fol. 68^b; 20. on fol. 76^b; 21. on fol. 77^b; 22. on fol.

79^b, last line, and fol. 80^a, first line; 23. on fol. 80^a; 24. on fol. 80^b; 25. on fol. 82^b (after this the *first additional kitâb*, on fol. 83^a, headed *كتاب من يقبل شهادة* (شهادته ومن لا يقبل شهادة); 26. on fol. 85^a; 27. on fol. 86^a, first line; 28. on fol. 88^b; 29. on fol. 93^a; 30. on fol. 95^a; 31. on fol. 96^b, last line; 32. on fol. 99^a, first line; 33. on fol. 99^b; 34. on fol. 100^b; 35. on fol. 102^a, first line; 36. on fol. 106^a; 37. on fol. 108^b, last line, headed *كتاب الولاء*; 38. on fol. 109^a; 39. on fol. 109^b, last line; 40. on fol. 110^b; 41. on fol. 111^b; 42. on fol. 112^b; 43. on fol. 114^b, headed *كتاب القسمة*; 44. on fol. 116^a; 45. on fol. 116^b; 46. likewise on fol. 116^b; 47. on fol. 117^b; 48. on fol. 118^a; 49. on fol. 119^b, headed *كتاب احياء الموات*; 50. likewise on fol. 119^b; 51. on fol. 120^a, last line; 52. on fol. 120^b; 53. on fol. 121^a (after this the *second additional kitâb* on fol. 121^b, headed *كتاب ما يجوز* (يجوز ارتهانه والارتهان به وما لا يجوز ارتهانه); 54. on fol. 124^a, headed *كتاب الجناية*; 55. on fol. 127^b; 56. on fol. 133^b, first line; 57. likewise on fol. 133^b, headed *كتاب الوصايا* (after this the *third additional kitâb*, on fol. 134^a, headed *كتاب الوصية بثلاث المال*); 58. on fol. 138^b; 59. seems to begin on fol. 141^a (the heading is left blank).

This copy ends on fol. 147^b, and is dated the 7th of Rabî'-'alawwal, A. H. 1145 (A. D. 1732, Aug. 28), by Fâdilbeg Ustâd-i-'Abd-alfattâh. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Hanafite law. Ff. 148-153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, *كتاب في القينة، من التّوافل، الطّهارة، جوار الميتم، في الخانية، الاضحية*, etc.

No. 2680, ff. 153, ll. 19; Nasta'lik; size, 12½ in. by 8¾ in.

2578

The same.

Beginning as usual. An index on the fly-leaves at the end. Only fifty-four kitâbs are marked here, viz. Nos. 1-14, 16-23, 25, 27-53, 55, 57-59 of the preceding copies; the remaining ones are styled *باب*.

1.=1 in the preceding copies, on fol. 2^a; 2.=2, ib., headed *كتاب معرفت الصلوة*; 3.=3, ib., on fol. 55^a; 4.=4, ib., on fol. 65^b; 5.=5, ib., on fol. 71^b; 6.=6, ib., on fol. 91^b; 7.=7, ib., on fol. 108^a; 8.=8, ib., on fol. 109^b; 9.=9, ib., on fol. 147^a, headed *كتاب العتاق*; 10.=10, ib., on fol. 155^b, headed *كتاب الأيمان* (omitted in the index); 11.=11, ib., on fol. 172^a; 12.=12, ib., on fol. 182^a; 13.=13, ib., on fol. 188^a, headed *كتاب السّير* (in the index *كتاب الجهاد*); 14.=14, ib., on fol. 203^a, headed *كتاب اللقطة*; 15.=16, ib., on fol. 204^b (styled *باب* in the index); 16.=17, ib., on fol. 205^b; 17.=18, ib., on fol. 209^a; 18.=19, ib., on fol. 211^a; 19.=20, ib., on fol. 237^a; 20.=21, ib., on fol. 240^a; 21.=22, ib., on fol. 246^a; 22.=23, ib., on fol. 246^b; 23.=25, ib., on fol. 254^a; 24.=27, ib., on fol. 262^b; 25.=28, ib., on fol. 270^a; 26.=29, ib., on fol. 281^b;

27.=30, ib., on fol. 287^b; 28.=31, ib., on fol. 291^b; 29.=32, ib., on fol. 298^a; 30.=33, ib., on fol. 300^a; 31.=34, ib., on fol. 301^b; 32.=35, ib., on fol. 305^b; 33.=36, ib., on fol. 319^a; 34.=37, ib., on fol. 327^a, headed *كتاب الولاء*; 35.=38, ib., on fol. 328^a; 36.=39, ib., on fol. 329^b; 37.=40, ib., on fol. 331^b (styled *باب* in the index); 38.=41, ib., on fol. 334^a; 39.=42, ib., on fol. 338^a; 40.=43, ib., on fol. 344^a, headed *كتاب القسمة* (styled *باب* in the index); 41.=44, ib., on fol. 347^b; 42.=45, ib., on fol. 349^a; 43.=46, ib., on fol. 349^b; 44.=47, ib., on fol. 351^b; 45.=48, ib., on fol. 353^a; 46.=49, ib., on fol. 357^a, headed *كتاب احياء الموات*; 47.=50, ib., on fol. 357^b; 48.=51, ib., on fol. 359^a; 49.=52, ib., on fol. 360^a; 50.=53, ib., on fol. 361^b; 51.=55, ib., on fol. 377^b; 52.=57, ib., on fol. 393^b, headed *كتاب الوصايا*; 53.=58, ib., on fol. 407^a; 54.=59, ib., on fol. 414^a.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, inter-linear notes too.

No. 703, ff. 436, ll. 13; Nasta'lik; ff. 429-436 supplied later; size, 8½ in. by 4¾ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1^b, l. 9. All divisions in the text are equally styled *باب* (with some fasls of course as subdivisions), 202 in number, except the *first*, styled *كتاب الطّهارة*, and the *nineteenth* (*كتاب الميرغ*) on fol. 123^b. The latter is marked on the margin. In the index, on the other hand, five divisions are called *كتاب*, viz. the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*.

No date. A former owner of this copy was Hâfiz 'Inâyat-allâh ibn Hâfiz 'Alî ibn Hâfiz Bahâ-aldîn, a Kuraishite. The index is added by a more modern hand.

No. 892, ff. 256, ll. 16; Nasta'lik; size, 10½ in. by 5¾ in.

2580

Sajanjal-almuslimin (سجنجل المسلمين).

The mirror of the Muslims, another work on Hanafite law, both civil and ecclesiastic, by Muḥammad Warîth bin Muḥammad Bâkir bin Muḥammad 'Alî alsadiqi altughluḳâbâdi (see the author's name on fol. 1^b, l. 13, and the title on fol. 2^a, l. 9), beginning: *الحمد لله الذي خلق الارض والسموات بقضائه خلق الانسان الخ*.

It contains the following kitâbs:

كتاب العلم, on fol. 3^b, in seven bâbs.
كتاب الطّهارة, on fol. 59^b, in nine bâbs.
كتاب الصلوة, on fol. 94^a, in thirty-three bâbs.
كتاب الدّعاء, on fol. 195^a, in four bâbs.
كتاب التّركوة, on fol. 208^b, in nine bâbs.
كتاب الصّوم, on fol. 217^b, in three bâbs.

كتاب الحجّ، on fol. 225^a, in three bâbs.
 كتاب تبيان اعمال الليل والنهار والاسبوع ولياليها
 وتبيان نوافل الليالي والاّيام من الشهر الحجّ
 in fifteen bâbs.

كتاب المعيشة، on fol. 277^a, in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-ahijjah, A. H. 1112 = A. D. 1701, May 10 (the forty-fifth year of 'Âlamgir's reign); six different transcribers have co-operated in this copy, viz. Muḥammad 'Âmil, 'Alim-allâh, Nûr-alhudâ, Muḥammad . . . (name destroyed by worms), 'Abd-alnabi and Shaikh Jamâl Muḥammad. The first owner was Ghulâm Mu'in-aldin, son of Jamâl Muḥammad ibn Shaikh Yâr Muḥammad, an inhabitant of Tughluḳâbâd.

No. 1590, ff. 344, ll. 21; written in various styles of Nasta'liq; much damaged by worms; size, 9½ in. by 5½ in.

2581

Jâmi'-i-'abbâsî (جامع عباسى).

The first volume of the famous collection of Muḥammadan civil and ecclesiastical laws according to the Shi'ite doctrine, by the great Shi'ah divine Bahâ-aldin Muḥammad al-'Âmilî (see above, Nos. 1517-1520 and 2251), compiled at the request of Shâh 'Abbâs alḥusainî almûsawî (who reigned A. H. 996-1038 = A. D. 1588-1628), revised and annotated by 'Izz-aldin Muḥammad ibn Mir Abû-alḥasan ibn Muḥammad Ismâ'il alḥusainî almûsawî, who found the original work not detailed enough and enlarged it (a) by glosses to the text, (b) by glosses to the glosses, (c) by additional interpretations of remaining doubtful points. The text of the original is marked متن, the glosses ح, the glosses to the glosses تح, and the additional interpretation (عبارت حاشية).

This first volume comprises the first five bâbs only, and is all that Bahâ-aldin was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldin's death (the 12th of Shawwâl, A. H. 1030 = A. D. 1621, Aug. 30), supplied by Nizâm bin Ḥusain of Sawah, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عباسى); E. G. Browne, Cambridge Cat., p. 63; J. Aumer, p. 130; Fleischer, Cat. Dresd., No. 338; Cat. Codd. Or. Lingd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Beginning: الحمد لله رب العالمين وبعد چون
 توجه خاطر ملكوت ناظر اشرف اقدس كلب آستان الحجّ

Bâb I (on purification and ablution): در بيان طهارت
 يعنى وضو و غسل و تيمم و توابع آن

Bâb II (on prayer): در نمازهاى واجبى و سنتى
 on fol. 51^b.

Bâb III (on alms): در بيان زكوة واجبى و سنتى و خمس
 و واجبى و سنتى, on fol. 141^b.

Bâb IV (on fasting): در بيان روزه واجب و سنت
 on fol. 153^b.

Bâb V (on the pilgrimage): در بيان حج گزاردن
 on fol. 168^b.

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the fifth bâb undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حج).

Dated by 'Alî Naḳî ibn Sayyid Muḥammad Taḳî bin Mir Kâsim, the 14th of Shawwâl, A. H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muḥammadshâh's reign) = A. D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'liq; size, 9½ in. by 5½ in.

2582

Miftâḥ-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muḥammadan theology and law; the answers are given by Shaikh Jiw, or with his fuller name, Miyân Shaikh 'Alî Jiw (see fol. 77^b, ll. 6-7), i. e. Shaikh Miyânmir or Miyânjiw, the famous Indian saint of the Kâdirî order, who died, eighty-eight years old, the 7th of Rabî'alawwal, A. H. 1045 (A. D. 1635, Aug. 21), see Safinat-alauliyâ, No. 65 (col. 282 in this Cat.), and Rien i. p. 358.

Beginning: از حضرت شيخ جيو پرسيدم كه مردم
 باحوال اولاد الحجّ

According to the colophon this little treatise is taken from a work, styled معارف و حقائق, by Âgâh Miyân (عبد كورار).

Dated the 12th of Rajab, A. H. 1149 (A. D. 1736, Nov. 16).

No. 3519, ff. 46-80, ll. 11; careless and inelegant Nasta'liq; some of the first leaves greatly damaged; size, 7½ in. by 4 in.

2583

Takmil-alimân wa taḳwiyat-alikân dar bayân-i-
 takmil al-ayman wa taḳwiyat al-ayman dar bayan
 (عقائد اسلام).

An exposition of the Muḥammadan creed according to the Sunnite doctrine, by 'Abd-alḥaḳḳ bin Saif-aldin alturk aldiḥlawî albukhârî, the well-known author of اخبار الاحيار (see above, No. 290), the تاريخ حقيقى (No. 640 above); the جذب القلوب الى دار المحبوب (Nos. 720-723 above, and No. 2586 below); the رسالة زاد المتقين (No. 1894 above); the مرج البحرين و جامع الطريقتين (Rieu i. p. 356); the در دستور فائض الثور (Rieu ii. p. 863^a, I); the commentaries on the مشكاة and the سفر السعادة (see Nos. 2654-2657 below in the section 'Traditions'), etc., who was born A. H. 958 (A. D. 1551) and died in his native

place Dihli, A. H. 1052 or 1053 (A. D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827^b, I; and J. Aumer, p. 128. It has been translated into Hindūstāni under the title سبيل الجنان and printed in India.

Beginning: الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وامام المتقين وخاتم النبيين محمد وآله واصحابه واتباعه اجمعين، اما بعد ميگرود فقير حقير اضعف عباد الله القوى الباري عبد الحق بن سيف الدين الترك الدهلوي البخاري كه اين رساله است الخ.

The title, as given above, appears on fol. 17^a, l. 5. Many valuable glosses on the margin. On fol. 16 an index of thirty-four bābs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123^a, l. 3; the rest of the page is filled with a saying of 'Ali bin Abī Tālib on the science of *فَال*. The remaining leaves, ff. 123^b-134^a, contain:

1. An anonymous theological tract, compiled at Aḥmadnagar, and beginning: الحمد لله الذي أعطينا بمعرفة الحقائق والهمنا بتصديقه بيانها الخ. It is written in form of questions and answers on the meaning of نماز, روز, حج, زكوة, اسلام, and ايمان, on ff. 123^b-127^b.

2. A tract on the قدر ليلة in form of a letter by Miyān Sayyid Kāsim (مکتوب بندگی میان سید قاسم), with reference, as it seems, to the views held on this subject by Shāh Luṭf-allāh bin Shāh 'Ali Pandsāli (بندسالی), beginning: اعلموا ايها لطيفة الراشدين وجميع الموافق المصدقين (المصدقين) ما كانوا حاضرين الخ، والغائبين الخ، on ff. 128^a-134^b.

At the end it is stated, that this tract was written the 10th of Ramadān, A. H. 1103 (A. D. 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alḥayy, Malik Ya'qūb, Miyān Malikji, Sayyid Burhān, and Sayyid 'Īsā.

Ff. 37^b, 39^b, 43^b, 62^b, 94^b, 107^b, 115^b, 116^b, 118^b, 119^b, 120^b, and 133^b are left blank.

No. 2756, ff. 16-134, ll. 12-14; Naskhī; size, 9½ in. by 6½ in.

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.

Dated the 24th of Šafar, A. H. 1144 (A. D. 1731, Aug. 28). College of Fort William, 1825.

No. 2303, ff. 56, ll. 17; careless Nasta'liq; size, 8½ in. by 5½ in.

2585

The same.

Beginning the same. The title, as given here, runs: تكميل الايمان والايقان در بيان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69-147, ll. 16; Shikasta; size, 8¾ in. by 4¾ in.

IND. OFF.

2586

Muntakhab az kitāb-i-Jadhb-alkalūb ilā diyār-almahbūb (منتخب از کتاب جذب القلوب الى ديار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alḥaqq bin Saif-aldin's history and topography of Madinah, جذب القلوب الى دار المحبوب (see above, No. 720 sq.); in the heading of the present Muntakhab دار has been substituted for the more correct ديار. At the end this tract is styled مجموعة صلوات حضرت شيخ المشايخ عبد الحق الدهلوي.

Beginning: بسم الله الرحمن الرحيم ابتدى و بحمد الملك الجواد الكريم اهتدى اللهم يا فارح الهمم ويا كاشف الغم الخ.

A muḥaddimah (در ذكر فوائد صلوات و نتائج و ثمرات آن) begins on fol. 2^a. The first pago is injured at the bottom.

Dated by 'Abd-almajid, son of Shaikh Hamzā (perhaps the compiler himself), the 2nd of Shawwāl, A. H. 1150 (A. D. 1738, Jan. 23), at سانور.

No. 1630, ff. 1-48^b, ll. 11; careless and irregular Nasta'liq; size, 8½ in. by 5½ in.

2587

Miftāḥ-alsalāt (مفتاح الصلوة).

A treatise on prayers and other rites and observances of Islām, beginning: الحمد لله رب العالمين والصلوة والسلام على رسوله محمد سيد الاولين والآخرين و على آله واصحابه . . . بدان تا نيکبخت کند ترا حق تعالی که دانستن فرضی الخ.

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhū-alḥijjah, A. H. 1061 (A. D. 1651, December). Col-lated throughout; a few glosses on the margin.

No. 446, ff. 116, ll. 15; Nasta'liq; size, 9 in. by 5 in.

2588

Asās-i-Islām (اساس اسلام).

A mathnawī on Muḥammadan theology and law, composed by an author with the takhalluṣ 'Ābid, A. H. 1064=A. D. 1654 (see fol. 2^a, ll. 3 and 8, and fol. 2^b, l. 3), divided into five bābs, viz. 1. در بيان ايمان, on fol. 2^b; 2. در بيان نماز و شرائط و ارکان و متعلقات آن, on fol. 18^b; 3. در ذکر روزة و متعلقات آن, on fol. 33^a; 4. در بيان زكوة اموال و ملحقات آن, on fol. 36^b; 5. در ذكر حج و احكام آن, on fol. 41^b.

Beginning:

بسم معبود كل موجود - من له حمد كل محمود

Dated the 15th of Muḥarram, A. H. 1179 (A. D. 1765, July 4), by Ghulam Muḥyi-aldin.

No. 934, ff. 54, 2 coll., each ll. 11; Nasta'liq; size, 8¾ in. by 4½ in.

2589

Silâh-al-'âbidîn (سلاح العابدین).

Regulations on prayers, invocations, and similar subjects, relating to the Muhammadan worship, composed A. H. 1067 (A. D. 1656, 1657), and divided into nineteen bâbs and eighty faṣls.

Beginning: الحمد لله الذى جعل الصلوة والدعوات وسيلة الى التَّجاة وسبباً لرفع الدرجات الخ

The author does not mention his name.

Dated the 15th of Rabî'-'alawwal in the nineteenth year of Muḥammadshâh's reign, A. H. 1150 (A. D. 1737, July 13).

No. 389, ff. 97-171, ll. 19; careless Nasta'lik; size, 10½ in. by 6½ in.

2590

Masâ'il-i-sharḥ-i-Wikâyah (مسائل شرح وقایه).

An encyclopædia of Muhammadan theology and law, according to the Hanafite school, being a Persian paraphrase and explanation of the well-known Arabic work *الهداية في مسائل الرواية وقاية الشريعة* of Imâm Burhân-alsharî'at Maḥmûd bin Şadr-alsharî'at 'Ubaid-allâh (see G. Flügel iii. p. 207 sq. and *Abhandlungen der Sächs. Gesellschaft*, etc., viii. p. 322; J. Aumer, *Arabic Cat.*, p. 91; H. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work *الهداية* of Burhân-al-din Abû-alḥasan 'Alî bin Abûbâkr al-Marghinânî (died A. H. 593 = A. D. 1197, see Loth, *Arabic Cat.*, p. 54^b sq.; G. Flügel iii. p. 202 sq.; J. Aumer, *Arabic Cat.*, pp. 89-91; H. Khalfa vi. pp. 479-495; printed at Calcutta, A. H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhâlik (further down in No. 2593 'Abd-alkhâkik) شجادر (in No. 2593 سجادول or سجادل, perhaps سجاديل, sa'câdîl, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muḥammad Ma'ṣûm. He completed this work A. H. 1076 (A. D. 1665, 1666), and dedicated it to the emperor 'Ālamgir, see fol. 7^a, l. 10 sq. It is divided into many *kitâbs*, *bâbs*, and *faṣls*, a complete index of which is prefixed to the work on ff. 1-5^b.

The list of the *kitâbs*, which in almost every respect agrees with that in the *کنز الدقائق* (see above, Nos. 2575-2579), is as follows:

1. كتاب الطهارة, on fol. 7^b;
2. كتاب الصلوة, on fol. 29^a;
3. كتاب الزکوة, on fol. 55^a;
4. كتاب الصوم, on fol. 64^a;
5. كتاب الحج, on fol. 69^b;
6. كتاب التکاح, on fol. 82^a;
7. كتاب الرضاع, on fol. 96^b;
8. كتاب الطلاق, on fol. 97^b;
9. كتاب العتاق, on fol. 130^a;
10. كتاب الايمان, on fol. 137^b;
11. كتاب الحدود, on fol. 148^b;
12. كتاب السرقة, on fol. 156^b;
13. كتاب الجهاد, on fol. 161^b;
14. كتاب القميط, on fol. 172^b;
15. كتاب الايق, on fol. 173^a;
16. كتاب اللقطة, on fol. 174^a;
17. كتاب المفقود, on fol. 174^b;
18. كتاب

- الشركة, on fol. 175^a;
19. كتاب الوقف, on fol. 178^a;
20. كتاب البيع, on fol. 179^b;
21. كتاب الصرف, on fol. 207^a;
22. كتاب الكفالة, on fol. 209^b;
23. كتاب الحوالة, on fol. 218^b;
24. كتاب القضاء, on fol. 220^a;
25. كتاب الشهادة والرجوع عنها, on fol. 231^b;
26. كتاب الوكالة, on fol. 243^b;
27. كتاب الدعوى, on fol. 252^b;
28. كتاب الاقرار, on fol. 266^a;
29. كتاب الصلح, on fol. 271^a;
30. كتاب المضاربة, on fol. 277^b;
31. كتاب الوديعة, on fol. 284^a;
32. كتاب العارية, on fol. 286^a;
33. كتاب الهبة, on fol. 288^b;
34. كتاب الاجارة, on fol. 292^a;
35. كتاب المكاتب, on fol. 303^a;
36. كتاب الولاء, on fol. 309^a;
37. كتاب الاكراه, on fol. 310^a;
38. كتاب الحجر, on fol. 312^b;
39. كتاب المأذون, on fol. 314^a;
40. كتاب الغصب, on fol. 317^b;
41. كتاب الشفعة, on fol. 322^a;
42. كتاب القسمة, on fol. 327^b;
43. كتاب المسافات, on fol. 333^a;
44. كتاب الذبائح, on fol. 334^a;
45. كتاب الاضحية, on fol. 335^b;
46. كتاب الكراهية, on fol. 338^a;
47. كتاب احياء الموات, on fol. 345^a;
48. كتاب الاشرية, on fol. 348^a;
49. كتاب الصيد, on fol. 349^b;
50. كتاب الترمين, on fol. 352^b;
51. كتاب الجنائيات, on fol. 363^b;
52. كتاب الذيات, on fol. 372^b;
53. كتاب المعافل, on fol. 389^a;
54. كتاب الوصية, on fol. 389^b;
55. كتاب الخنثى, on fol. 402^a.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد وآله واصحابه اجمعين بعد هذا ميگويد احقر عباد الله الغنى عبد الخالق شجادل سرهندي الخ

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lik; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7½ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1^a, A. H. 1189 (A. D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21; clear and distinct Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 11½ in. by 6½ in.

2592

ترجمة Tarjuma-i-manzûm az mukhtaṣar-i-Wikâyah (منظوم از مختصر وقایه).

An abridged translation of the same Wikâyah in Persian mathnawi-baits by an anonymous author. Beginning:

ای برادر بیار رو بوضو
دست از غیر دوست پاک بشو

This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are in the following order (greatly differing from that in the preceding version):

1. کتاب در بیان وضو, on fol. 1^b; 2. کتاب در بیان نماز, on fol. 11^a; 3. کتاب در بیان زکوة, on fol. 36^a; 4. کتاب در بیان صيام, on fol. 42^b; 5. بارة از کتاب حج, on fol. 48^a; 6. کتاب در بیان نکاح, on fol. 59^a; 7. کتاب در بیان طلاق, on fol. 69^b; 8. کتاب در بیان عتاق, on fol. 93^a; 9. کتاب بیان سوگند, on fol. 100^a; 10. کتاب در خرید و فروخت, on fol. 111^b; 11. کتاب قسمت, on fol. 130^a; 12. کتاب در بیان هبة, on fol. 132^b; 13. کتاب در بیان هبة, on fol. 134^a; 14. کتاب در اجارة مال, on fol. 135^b; 15. کتاب ودیعت, on fol. 141^b; 16. کتاب غصب, on fol. 142^b; 17. کتاب در بیان کفاله, on fol. 144^b; 18. کتاب کفاله, on fol. 149^a; 19. کتاب وکالت, on fol. 152^a; 20. کتاب وکالت, on fol. 153^a; 21. بیان شرکت, on fol. 156^a; 22. کتاب مضاربه, on fol. 158^a; 23. کتاب مزارعت, on fol. 160^b; 24. در مساقات, on fol. 161^b; 25. کتاب احیاء, on fol. 162^a; 26. کتاب بیان اوقات, on fol. 163^b; 27. کتاب کراهیت, on fol. 165^a; 28. کتاب بیان اشربة, on fol. 167^b; 29. کتاب ذبائح, on fol. 168^b; 30. کتاب بیان قربانی, on fol. 169^b; 31. کتاب بیان صید, on fol. 171^b; 32. کتاب بیان مفقود, on fol. 172^b; 33. کتاب مال, on fol. 173^a; 34. کتاب بیان اهل قضا, on fol. 175^a; 35. کتاب بیان در گواه و رجوع, on fol. 178^b; 36. کتاب بیان اقرار, on fol. 182^b; 37. کتاب دعوی, on fol. 185^a; 38. کتاب در بیان صلح, on fol. 190^a; 39. کتاب حدود, on fol. 192^a; 40. کتاب بیان دزدی, on fol. 195^b; 41. کتاب جنایت, on fol. 198^a; 42. کتاب جهاد کفار, on fol. 203^b; 43. کتاب در بیان دیت, on fol. 206^b; 44. کتاب در بیان اکراه, on fol. 207^a; 45. کتاب کفاره, on fol. 213^b; 46. کتاب بیان حجر, on fol. 214^b; 47. کتاب وصیت, on fol. 218^a; 48. کتاب مسائل خنثی, on fol. 222^b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'liq, the first on ff. 1-120, ll. 11 in a page, the second on ff. 121-224, ll. 13 in a page; size, 7 $\frac{3}{8}$ in. by 5 in.

2593

Sharḥ-i-Hidāyah (شرح هدايه).

The first volume (جلد اول) of a Persian paraphrase and explanation of the still greater encyclopædia of Muḥammadan theology and law, the هدايه (see above in No. 2590), compiled after the completion of the *Abd-alkhālīk* by the same 'Abd-alkhālīk, or 'Abd-alkhāk (as he is called here) Sa'ādīl of Sirhind, and dedicated, like the previous work, to the emperor

'Ālamgir. This *first* of the four volumes of the whole comprises the following *five kitābs*, corresponding to the first five in the Wikāyah:

1. کتاب در بیان طهارت, on fol. 2^a; 2. کتاب الصلوة, on fol. 52^b; 3. کتاب در بیان زکوة, on fol. 177^a; 4. کتاب الصوم, on fol. 231^b; 5. کتاب در بیان حج, on fol. 277^b.

Beginning: الحمد لله الاحد الصمد لم يلد ولم يکن له کفو احد والصلوة والسلام على رسوله الذى اسماه احمد و على آله واصحابه الامجد بعد هذا ميگويد احقر عباد الله الغنى عبد لطفى سجاول (سجادل) سرهندي که چون بعون الله الخ

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabi'-alawwal in the thirty-eighth year of 'Ālamgir's reign (= A. H. 1106, A. D. 1694, Nov. 5), by Jān Muḥammad-i-ḡaum-i-Shaikhzādā-i-abbāsi, who lived at Lāhūr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'liq; size, 10 $\frac{5}{8}$ in. by 6 $\frac{3}{8}$ in.

2594

Sharḥ-i-Hidāyah (شرح هدايه).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the Hidāyah, comprising the last *sixteen kitābs*, corresponding to the fifteen, viz. 41-55, in the Wikāyah, viz.:

1. کتاب الشفعة, on fol. 4^b=41 in the Wikāyah; 2. کتاب المزارعت, on fol. 31^a=42, ib.; 3. کتاب المساقات, on fol. 53^a, not marked as kitāb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. کتاب المساقات, on fol. 62^b=43 in No. 2590; 5. کتاب الذبائح, on fol. 67^b=44, ib.; 6. کتاب الاصحية يعنى قربانى, on fol. 77^a=45, ib.; 7. کتاب الكراهية, on fol. 81^b=46, ib.; 8. کتاب احیاء, on fol. 106^b=47, ib.; 9. کتاب الاشربة, on fol. 123^b=48, ib.; 10. کتاب الصيد, on fol. 133^a=49, ib.; 11. کتاب الرهن, on fol. 150^b=50, ib.; 12. کتاب الجنایة, on fol. 217^b=51, ib.; 13. کتاب الدية, on fol. 258^b=52, ib.; 14. کتاب در بیان معاقل, on fol. 334^b=53, ib.; 15. کتاب الرصية, on fol. 345^b=54, ib.; 16. کتاب الخنثی, on fol. 401^b=55, ib.

An index on ff. 1^b-3^a. The proper order of ff. 249-265 is: 249, 256-264, 250-255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'liq; illuminated frontispiece on fol. 4^b; size, 11 $\frac{5}{8}$ in. by 7 $\frac{1}{2}$ in.

2595

Taisir-alahkām (تيسير الاحكام).

A short compendium of Muḥammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Kurān and Sunnah. It was

35. در داد و ستد معامله، on fol. 202^b.
 36. در بیان جامه پوشیدن و ستار بستن، on fol. 205^a.
 37. در مدح سنت و ذم بدعه، on fol. 211^b.
 39. در بیان سلام کردن و پشت دوتا نمودن، on fol. 215^a.
 40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذرانید الخ، on fol. 217^a.
 41. در ذم دشنام و فحش گفتن، on fol. 218^b.
 42. در بیان فصیله آیه کریمه، on fol. 219^a.
 43. در فضیلت الحمد لله را خواندن، on fol. 220^a.
 44. در بیان فضیلت دوستان دیندار و محبتان نیک کردار، on fol. 220^b.

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—*کیمیاء سعادت* (see above, Nos. 1781–1791); *تفسیر حسینی* (see below, Nos. 2681–2690); *کشف الاسرار* (probably by Nasafi, see Loth, Arabic Cat., p. 78^a); *المشکاة* (i. e. *مشکاة المصابیح*, see Loth, Arabic Cat., p. 36^b, and below, No. 2654); *تفسیر الزاهدی* (mentioned as source in the immediately following work); *مفتاح الجنان* (see above, No. 2565); *اللزائفة الجلالیة* (by Sayyid Jalāl-aldin Bukhārī, see Safinat-alanliyah, No. 157, col. 291 in this Cat., and col. 332); *شرح الوقایة* (see above, Nos. 138–144); *معارج التوبة* (see above, Nos. 2590 and 2591); *تذکرة الاولیاء* (by Farid-aldin 'Attār, see above, Nos. 1051–1054); *نزہة* (see above, Nos. 1821–1828); *گلستان* (see above, No. 1117, 4 sq.); *دوستان* (see above, No. 1117, 3 sq.); *جامع الاصول* (by Majd-aldin Abū Sa'adat al-mubārak bin Muḥammad al-jazari almausili, who died A. H. 606 = A. D. 1209, 1210, see J. Aumer, Arabic Cat., p. 31); *بحر الحقائق* (see above, Nos. 2176–2179); *بحر الخیرة الملوك* (i. e. *بحر الحقائق والمعانی*, by Najm-aldin Abūbakr 'Abdallāh Dāyah, who died A. H. 618 = A. D. 1221, see Loth, Arabic Cat., p. 14^b sq.); *مجموعه خانی* (or *مجموع*, see above, Nos. 2572–2574); *صراط المستقیم* (by the author of the *Kāmūs*, who died A. H. 817 = A. D. 1414, 1415, see below, No. 2656, under the *سفر السعادة*), etc.

No date. Many small damages throughout; ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'liq; size, 9½ in. by 5½ in.

2599

Uṣūl-al-uṣūl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4^b: فاتحة کلام حقیقت انتظام ملک علام فتحا للمتفتحن بسورة فاتحة الخ.

A detailed index on ff. 1^b–3^b.

Written in the first year of Bahādurshāh's reign (A. H. 1119 = A. D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rikhāt, etc.

No. 1034, ff. 134, ll. 20; Nasta'liq; size, 9½ in. by 6½ in.

2600

'Aḳā'id-i-Akbari (عقائد اکبری).

A work on Muḥammadan metaphysics, philosophy of religion, and the evidences of Islām, from the Sunnite standpoint, by an anonymous author, usually known as 'Aḳā'id-i-Barīshāhib, according to a note on fol. 1^a, the only place where the title of the book appears (عقائد اکبری المشهور بعقائد بریصاحب قدس سره).

It begins thus: حمد بی حد و ثناء بی عد مر خداوندی، را که موصوف است بصفات کمال الخ into four chapters or fasls:

فصل اول در شناختن ذات باری تعالی و آنچه او را از آن (on God's essential nature), on fol. 2^a.

فصل دوم در معرفت صفات الله تعالی، on fol. 8^a.

فصل سیوم در اسماء باری تعالی که چه صواب است (on God's names, etc.), on fol. 79^b.

فصل چهارم در تحقیق ایمان و احوال آخرت (on the evidences of Islām and future life), on fol. 88^b.

The whole book is composed in the form of questions and answers, with frequent quotations from the Qurān and traditions.

No date. The transcriber was Muḥammad Makhdūm, son of Dā'ūd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

2601

Kifāyat-al-'ubbād (کفایة العباد).

A general compendium of Muḥammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانکه ارکان ایمان دو اند یکی اقرار بزبان یعنی گفتن کلمه طیب لا اله الا الله محمد رسول الله دویم تصدیق بدل معنی کلمه که خدایتعالی یکی است و محمد رسول الله پیغمبر بر حق است و فرستاده و بست و احکام ایمان هفت اند الخ.

The full title is کفایة العباد در علم فقه. On fol. 4^b the four legal schools of Abū Ḥanīfah, Shāfi'i, Mālik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'liq; size, 8½ in. by 4½ in.

2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1^a an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'liq; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{8}$ in.

2603

Kifāyat-i-Abū Muslim (کفایة ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abū Muslim of Marw, in fifty-three bābs (not fifty, as is stated in the first line), viz.:

1. در ایمان, on fol. 2^a; 2. در شریعت, on fol. 2^b;
3. در طهارت, on fol. 3^b; 4. در بیان غسل, on fol. 6^a;
5. در استنجا و استمبرا, on fol. 7^a; 6. در وضو, on fol. 7^b;
7. در بیان تیمم, on fol. 9^a; 8. در مسح حَقین, on fol. 9^b;
9. در حیض و نفاس, on fol. 10^a; 10. در صلوة, on fol. 10^b;
11. در صوم, on fol. 24^b; 12. در زکوة, on fol. 27^b;
13. در اَحْیة, on fol. 31^a; 14. در بیان حج, on fol. 33^b;
15. در زیارت آن, on fol. 35^a;
16. در نکاح و رضاع, on fol. 39^a;
17. فی, on fol. 45^b;
18. در عتق النَّح, on fol. 49^b;
19. در بیع و شرا و خیار, on fol. 54^a;
20. در رهن, on fol. 54^b;
21. در تصرفات و اقرار, on fol. 55^b;
22. در اجازة (correctly اجاره, as in the previous law-books, see, for instance, No. 2590, 34), on fol. 57^a;
23. در شفعة, on fol. 57^a;
24. در شرکة, on fol. 57^a;
25. در عارِبه (in the index, on fol. 1^b, styled عارِبه), on fol. 57^b;
26. در وکالت, on fol. 58^b;
27. در کفالت, on fol. 59^a;
28. در هبة و عوض, on fol. 59^b;
29. در غصب و ضمان, on fol. 60^a;
30. در وقف, on fol. 60^b;
31. در امانت و ودیعت, on fol. 62^a;
32. در لقط و لقیط, on fol. 62^b;
33. در جنایت, on fol. 63^a;
34. در قصاص مسلم و دية, on fol. 67^a;
35. در شَرَقَة (سَرَقَة) و قَطَّاع, on fol. 68^a;
36. در صید و ذبیحة, on fol. 71^a;
37. در دعوی, on fol. 73^b;
38. در جزیه و زمین عشیری و خراجی و ملکی, on fol. 81^a;
39. در حلال و حرام النَّح, on fol. 82^a;
40. در هدایا و ملاقات, on fol. 88^b;
41. در وصیت و وصایا, on fol. 87^a;
- 42-43. missing in consequence of a lacuna after fol. 87^a (consisting of three blank pages); according to the index their contents ought to be:
44. در مقاومت, on fol. 87^a;
45. در سلام, on fol. 87^a;
46. در کلام, on fol. 87^a;
47. در مآذون, on fol. 87^a;
48. در کلام, on fol. 87^a;
49. در کلام, on fol. 87^a;
50. در کلام, on fol. 87^a;
51. در کلام, on fol. 87^a;

در کلمات کفر. 52. در علوم, on fol. 89^b; 53. در کلمات کفر (in the index کلمات کفر و کلمات کفر), on fol. 91^b.

Beginning: هذا الكتاب کفایة ابو مسلم مروزی (مشمتمل بر پنجاه (!) باب باب اول النَّح).

No date.

No. 389, ff. 1-95, ll. 19; careless Nasta'liq; size, 10 $\frac{7}{8}$ in. by 6 $\frac{1}{4}$ in.

2604

Tarjuma-i-Kaidāni (ترجمة کیدانی).

A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidāni, styled مسائل مسائل (probably identical with the کیدانی, in eight chapters, noticed in G. Flügel iii. p. 505, No. 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2^a, l. 6. It is divided into eight bābs, viz.:

1. در بیان فریضه نماز, on fol. 5^a;
2. در بیان واجبات, on fol. 6^a;
3. در بیان سنتهای نماز, on fol. 8^a;
4. در بیان افعال, on fol. 9^b;
5. در بیان مکروهات, on fol. 11^b;
6. در بیان افعال که مباح, on fol. 12^a, last line;
7. در بیان افعال که مباح, on fol. 20^a (without number);
8. در بیان مفسادات نماز یعنی افعال که تباہ کنندة نماز اند, like-wise on fol. 20^a (without number).

Beginning of the preface, on fol. 1^b: سپاس و ستایش : مر خدایرا که آفرید آدم را علیه السلام از گل پس آفرید فرزندان اورا النَّح.

As date appears only the 22nd of Dhū-ahjijjah, but no year. The copyist was 'Abd-alkādir Khānmiyāna. A seal of 'Abd-alkhāliq with the date A. H. 1162 (A. D. 1749) on fol. 1^a. Haileybury MS.

No. 3283, olim 21. J. 1, ff. 21, ll. 17; large Nasta'liq; size, 11 $\frac{3}{4}$ in. by 7 $\frac{3}{8}$ in.

2605

Theological tracts.

1. On ff. 1^b-16^a: another copy of the Persian translation of the مسائل نماز or شرح کیدانی, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله . . . و علی عبادة المؤمنین اما بعد بدلائل منقول و معقول مفهوم و معلوم هر عاقلی راست النَّح. Dated A. H. 1134 (A. D. 1721, 1722), by Shaikh Muḥammad 'Abd-alsattār.

2. On ff. 17^a-50^b: a kind of Sunnite catechism in Persian, beginning: الحمد لله . . . بدان ای فرزند آدم که حضرت رسالت پناه صلی الله علیه و سلم فرموده انشاء هر کزن است النَّح.

3. On ff. 51^a-60^a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الخ. Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhī, on ff. 1-16; ll. 11 in careless Nasta'lik, on ff. 17-60; size, 8½ in. by 5½ in.

2606

Anīs-almu'minin (انيس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarīm bin Muḥammad Wālī (see fol. 1^b, ll. 6 and 7), entitled انيس المؤمنین (see fol. 2^a, l. 3), and divided into a muḥaddimah, four bābs, and a khātimah.

مقدمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق دنیا، معنی ایمان، on fol. 2^a.

باب اول در بیان اصول دین، on fol. 10^a.

In the fifth and last *first bāb* (در معاد) of this *first bāb* the copy breaks off; all the rest is missing. According to the index the contents of the other bābs were to be:

باب دوم در بیان فضیلت و ترغیب بر بعضی عبادات
باب سوم در بیان اخلاق باب چهارم در آداب معاشرت
خاتمه در بیان بعضی از تهلیلات و تسبیحات و اذکار
و ادعیه منصوصه.

الحمد لله الذی اتصف بجمیع صفات
الکمال و تنزه عن القصد والشبه الخ.

No. 1035, ff. 77, ll. 13; Nasta'lik; size, 8½ in. by 4½ in.

2607

A large fragment of an anonymous compendium of Muḥammadan theology and law, according to the Hanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (صوم، زکوة، نماز). No other work of similar description treats in such an extensive way of these matters. The book is divided into bābs, of which are marked in the text bābs 13, 17-45, and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بلند و ساکن میخوانند، on fol. 54^b, last line.

17. در بیان نماز وتر، on fol. 65^b.

18. در بیان نمازهای سنت و نفل، on fol. 68^a.

19. در بیان تراویح، on fol. 72^b.

20. در قضاء نماز، on fol. 73^a.

21. در بیان سجده سهر، on fol. 74^a.

22. در بیان نماز زحمتی، on fol. 76^b.

23. در بیان سجده تلاوت، on fol. 79^a.

24. در بیان نماز مسافران، on fol. 82^b.

25. در بیان نماز جمعه، on fol. 87^a.

26. در بیان نماز کسوف و خسوف، on fol. 93^a.

27. در بیان نماز باران، on fol. 94^a.

28. در بیان نماز خوف، on fol. 94^b.

29. در بیان جنازه، on fol. 96^a.

30. در بیان زکوة، on fol. 112^b.

31. در بیان زکوة چهاربایان، on fol. 116^a.

32. در بیان زکوة مادگوان و ستوران و گاو میشان، on fol. 117^a.

33. در بیان زکوة گوسپندان، on fol. 117^b.

34. در بیان زکوة اسپان، ib.

35. در بیان زکوة نقره، on fol. 119^a.

36. در بیان زکوة زر، on fol. 119^b.

37. در بیان محلّهای دادن زکوة، on fol. 120^b.

38. در بیان صدقه فطر، on fol. 123^a.

39. در بیان احکام کان، on fol. 125^b.

40. در بیان احکام گنج، ib.

41. در بیان صوم، on fol. 127^a.

42. در بیان دیدن ماه رمضان، on fol. 128^a.

43. در بیان دیدن ماه شوال، on fol. 129^a.

44. در بیان روزهای مستحبّ و روزهای تنگ، on fol. 130^a.

45. در بیان شکنندهای روزه و در بیان مکروهات روزه، on fol. 131^a.

Laecuna after fol. 146.

52. در بیان تسبیحات، on fol. 149^a.

The chief authorities mentioned are, among numerous other ones: کنز الدقائق (probably the کنز، see above, Nos. 2575-2579); هدایة (see above, Nos. 2593 and 2594, and below, No. 2613); کافی (i. e. شرح کافی، the digest of and commentary on Hanafite law, by Ḥāfiẓ-aldīn Abū-albarakāt 'Abdallāh Nasafī, who died A. H. 710 or 711 = A. D. 1310-1312, see Loth, Arabic Cat., p. 62); خلاصة الفتاوی خلاصة (perhaps the details of Hanafite law, by Iftikhār-aldīn Ṭāhir Bukhārī, who died A. H. 542 = A. D. 1147, 1148, see ib. p. 52^a); تحفة (perhaps the تحفة الملوك on Hanafite law, by Ibn-al-Sarrāj, see ib. p. 101); فتاوی خانى (perhaps identical with the فتاوی قاضیخان by Fakhr-aldīn Ḥādiqkhān, who died A. H. 592 = A. D. 1196, see ib. p. 89; G. Flügel iii. p. 240); نهایة (the commentary on the Hidāyat, composed A. H. 700 = A. D. 1300, 1301, by Ḥusām-aldīn al-Ḥusain bin 'Ali Ṣighnākī, see ib. p. 55^b); محیط (the Hanafite law-book, by Raḍī-aldīn Sarakhsī, who died A. H. 544 = A. D. 1149, 1156, see ib. p. 52^b); جامع الجوامع (Tabarsi's commentary on the Ḳurān, composed A. H. 542 or 543 = A. D. 1147-1149, see ib. p. 12^b); مضممرات؛ ضیاء الفتاوی؛ مجموع التوازل؛ (شامل بیهقی، etc. (i. e. شامل بیهقی، etc.

No. 1897, ff. 153, ll. 16-17; careless Nasta'lik; much spoiled by water; size, 9¼ in. by 5¼ in.

2608

Another, but complete, compendium of Muḥammadan theology and law, according to the Hanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز (خلاصة الفتاوى) خلاصة; الكافي; الهداية; (كنز الدقائق); (تحفة الملوك) تحفة; (فتاوى خاني) فتاوى (see فتاوى خاني in the preceding work), also simply styled خاني; النهاية; شامل; مضمورات; ضياء الفتاوى; مجموع التوازل; المحيط; together with many others, as for instance خزنة الفقه (by Abû-allaith Samarḳandi, who died A. H. 375 or 383 = A. D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان العارفين (i.e. بستان ابو الليث, by the same Abû-allaith Samarḳandi); كشاف (Zamakhshari's commentary on the Kūrân); فتاوى و سراجى (probably identical with the فتاوى الشيخ سراج الدين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى, a super-commentary on the شرح الوقاية, compiled between A. H. 891 and 901 = A. D. 1486-1496, by Akhi Calabi, see Loth, Arabic Cat., p. 58); كشف الاسرار (commentary of Hâfiz-aldin Abû-albarakât 'Abdallâh Nasafi, who died A. H. 710 or 711 (A. D. 1310-1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التنزيل (commentary on the Kūrân by the same Nasafi, see ib. p. 20); كفاية; ترغيب الصلوة; عمدة الشاشي; عمدة الصلوة; شعبي; مفتاح اليقين; مصباح الدين; فتاوى حجة; فتاوى غياثي, etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله the work itself begins, which is divided into five kitâbs.

1. كتاب الطهارة, on fol. 1^b; there are apparently ten bâbs in this, but only three are marked, viz. a باب در بيان تيمم, on fol. 29^b, second line, a sixth bâb, on fol. 36^b, first line, and a seventh on fol. 40^b.

2. كتاب الصلوة, beginning with the eleventh bâb, on fol. 52^b.

3. كتاب الزكوات, on fol. 170^a.

4. كتاب الصوم, on fol. 192^b.

5. كتاب الحج, on fol. 227^b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhi; size, 7½ in. by 4½ in.

2609

Rushd-almajâlis (رشد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح ديني و مسائل شرعي كد) (نفع عامه مسلمانست), by Mûsâ bin Muḥammad Shu'ûn

Afghân (شؤون افغان). Beginning: الحمد لوليّه والصلوة على نبيّه وآله واصحابه اجمعين، بدان اسعدك الله تعالى في الدارين كه ميگويد مؤلف اين مختصر الحج.

It is divided into several faṣls, the first of which is headed در بيان منع كردن از گناهاني كه تعلق بظاهر تن دارند.

No date.

No. 2103, ff. 56-83, ll. 13-14; written by different hands, partly in Naskhi, partly in Nasta'liq; size, 7 in. by 4¼ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1^a: . . . لك الحمد گوید و تمام بايستد و در سجده رود الحج. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhi; size, 10½ in. by 6¾ in.

2611

Kitâb-i-fikh (کتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: است، اما الايمان بالله ايمان آوردن بخداى تعالى آنست كه ايمان آريم الحج.

This is evidently a portion of a كتاب در ايمان with a second faṣl نماز, on fol. 126^b. Other kitâbs which appear in this fragment are:

1. كتاب الطهارة, on fol. 128^a.

2. كتاب الزكوة, on fol. 157^a.

3. كتاب الحج, on fol. 163^a.

4. كتاب الصلوة, on fol. 183^a.

Bibliotheca Leydeniana.

Numerous subdivisions into faṣls and bâbs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111-198, ll. 14-15; Nasta'liq, the Arabic quotations in Naskhi; size, 8½ in. by 5¼ in.

2612

Kanz-almukâshafât (کنز المکاشفات).

A kind of extract from and commentary on the كنز of Hâfiz-aldin Nasafi (see the Persian translation of this work in Nos. 2575-2579), compiled in Persian, in order to make its subtleties more intelligible

to young disciples, A. H. 1170 (A. D. 1756, 1757), see fol. 1^a, l. 8, in the time of Muḥammad 'Alikhān Sirāj-aldaulah Bahādūr, the son of Nawwāb Anwar-aldinkhān (see fol. 1^b, ll. 4 and 5), by Shaikh Sulaimān, known as Khalil Husain bin Shahbāz (see fol. 1^b, first line). Anwar-aldinkhān was Nawwāb of the Carnatic and fell in battle against Muẓaffarjang, A. H. 1162 (A. D. 1749); Muḥammad 'Alī, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwāb Nāṣirjang as ruler of the Carnatic, see Beale, *Orient. Biogr. Dict.*, p. 51^b, and No. 501 in this Cat.

Beginning: حمد مر خدايرا سزد که علم دين بالقرآن المتمين الخ.

The title, کنز المکاشفات, appears on fol. 1^a, l. 10; on the last fly-leaf at the back of the MS. it is designated as Mas'āl dar fiḥ (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitāb and the 103rd bāb. The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمه کنز الدقائق (see above) too; the bābs, many of which are not marked, run on independently of the kitābs, and several sections, which ought to be styled kitābs, are by mistake designated as bābs.

The kitābs are, following the arrangement in Nos. 2575-2579 above, as follows:

1. کتاب الطهارة, on fol. 2^a (containing five bābs);
2. کتابات الصلوة, on fol. 15^a (beginning with the sixth bāb and going down to the twenty-fifth, as it seems);
3. کتاب الزکوة, on fol. 61^a (containing bābs 26-35);
4. کتاب الصوم, on fol. 71^b (beginning, as it seems, with bāb 36, which is, however, not marked, as is the case with bāb 26 in the preceding section too);
5. کتاب الحج, on fol. 76^b (beginning in the middle of bāb 38);
6. کتاب التکاح, on fol. 94^a; 7. کتاب الرضاع (here wrongly styled رضاع بيان, on fol. 109^b);
8. کتاب الطلاق, on fol. 111^b (again styled by mistake (باب در بيان طلاق);
9. کتاب العتاق, on fol. 152^a;
10. باب هفتاد و پنج (seems to begin with كتاب الايمان, on fol. 160^a);
11. كتاب الحدود, on fol. 175^a, second line;
12. كتاب السرقة (seems to begin with (باب هشتاد و پنج در بيان دزدی, on fol. 184^b);
13. كتاب جهاد والسير, on fol. 190^b. Between this and the following kitāb a new one is put in, كتاب المغاة, on fol. 203^a;
14. كتاب اللقطة (seems to begin with (باب نود و یکم در لقیت لقيط, on fol. 203^b);
15. كتاب الابى (again wrongly styled (باب, on fol. 206^a);
16. (باب نود و دوم در بيان مفقود, on fol. 206^b);
17. كتاب الشربة (styled again نود, on fol. 207^b);
18. كتاب الوقف (و سيوم در بيان شرکت

IND. OFF.

(باب نود و چهارم در بيان وقف, on fol. 210^a;

19. كتاب البيوع, on fol. 212^b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff. 228, ll. 15-17; rather incorrectly written in a very irregular and uncouth Naskhi; size, 8½ in. by 5¾ in.

2613

Hidāya-i-fārsī (هدایة فارسی).

A large Persian work on Muḥammadan ecclesiastical and civil law according to the Hanafite school, based on various Arabic standard works, but chiefly on Burhān-aldin Abū-alḥasan 'Alī al-Marghināni's famous هدایة (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هدایة فارسی.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هدایة فارسی پیرایة انجام یافت, = A. D. 1776, by Ghulām Yahyā, that is Manlawi Maḥmūd Yahyākhān, together with Mullā Tāj-aldin Mir Muḥammad Husain and Mullā Shari'at-allāh. It is apparently subdivided into four جلد or volumes (like the Persian paraphrase, see above), but only the main portions of the first and third volumes and parts of the second and fourth are found in this copy. The remaining portions are missing, in consequence of large lacunas after ff. 190, 810, 906, and 938. A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791; the Persian text was printed in Calcutta, 1807. The first volume comprises the first five kitābs, as in Rieu's first volume, viz.:

1. كتاب الطهارة, on fol. 3^a;
 2. كتاب در بيان نماز, on fol. 58^a;
 3. كتاب در بيان احكام زکوة, on fol. 186^a;
 4. كتاب در بيان روزه, on fol. 859^a;
 5. كتاب در بيان حج, on fol. 900^b;
- the proper order of leaves being ff. 1-190, 811-906. This part breaks off in the middle of the fifth kitāb on the pilgrimage.

The second volume (which ought to contain kitābs 6 to 19, from the book of marriage, كتاب التکاح, to that of pious foundations, كتاب الوقف) begins abruptly on fol. 191^a; the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the third volume ends. The kitābs found in this portion belong to the third volume only, viz.:

- 20, 21. كتاب در بيع و صرف, on fol. 314^a;
22. كتاب در بيان كفاله, on fol. 325^b;
23. كتاب در بيان حوالت, on fol. 352^a;
25. كتاب در بيان رجوع از شهادت, on fol. 423^b;
27. كتاب دعوى, on fol. 473^a;
28. كتاب الاقرار, on fol. 531^a;
29. كتاب الصلح, on fol. 554^a;
30. كتاب المضاربة, on fol. 574^b;
33. كتاب الهبة, on fol. 624^a;
35. كتاب الوفاء, on fol. 720^b;
36. كتاب الوفاء, on fol. 680^b;
37. كتاب در بيان اكره, on fol. 760^a. Ff. 906-1108

(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108^b, according to the colophon. Here are found the following kitābs: 52. کتاب الدّیة, on fol. 939^b; 53. کتاب در بیان معاتل, on fol. 1032^a; 54. کتاب الوصیة, on fol. 1044^b; and 55. کتاب الخنثی, on fol. 1101^b.

Beginning: حمد و سپاس بیقیاس معبودیرا سزاوار است که فقهای بالغ اندیشه در راه طاعتش از طی کردن پست و بلند الخ.

No. 1917, ff. 1108, ll. 17; Nasta'liq; size, 10-10½ in. by 6¾ in.

2614

Dhakhira-i-Governor Hastings (ذخیره کورنر هشتین). Another Persian work on Muhammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (کورنر چندرل مستروان هشتین, see fol. 2^a, l. 4) by Muhammad Wāsil Jā'isī (see fol. 2^a, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1^b: بعد سپاس بی قیاس حکیم علی الاطلاق که هیچ فعلی از افعال او خالی از حکمت نیست الخ.

Beginning of the work itself, on fol. 4^a, first line: بدان ارشدک الله تعالی فی الدّارین که این کتاب مشتمل است بر دو قسم قسم اول مشتمل است بر نوامیس الهی و قسم ثانی متضمن قوانین شاهنشاهی قسم اول باید دانست که احکام شریعت دو قسم اند قسم اول احکام دنیا قسم دوم احکام عقبی اما احکام دنیا چهار قسم اند قسم اول احکام عبادات چنانچه صیام و صلوات قسم دوم احکام که مشروع و موضوع اند برای حاجات دیگران چنانکه ردّ امانت (امانت read) و رسانیدن مال عاریت و ادای قرض قسم سوم احکام که مشروعیة و موضوعیة آنها برای حاجت خودش است چنانچه تجهیز و تکفین و وصیت قسم چهارم احکام که صلاحیت رفع حاجت ندارند مانند قصاص قتل و دیگر تقصیرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*, one on divine, i. e. ecclesiastical laws, the other on imperial, i. e. civil laws (نوامیس in the heading of the first *kism* is explained in a marginal gloss as جمع ناموس بمعنی راز و نام جبرئیل اینجا مراد از آن (احکام الهی اند), and to subdivide again the *first* of these into two smaller *kisms*, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise *kisms*. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections

appearing in the text are a few kitābs, a considerable number of bābs, and endless faṣls, mas'alas (or istiftās), and dalils. The copy is, moreover, incomplete at the end. The *bābs* and *kitābs* which are marked in this copy are:

1. باب قتل و دیگر تقصیرات و احکام آن, on fol. 4^b, lin. penult.
2. باب دیات, on fol. 7^a.
3. باب مسائل دیت و تقصیرات, on fol. 15^a, lin. penult.
4. باب در بیان وجوب قصاص وعدم وجوب آن, on fol. 21^b.
5. باب مسائل قصاص قتل نفس از محیط سرخسی, on fol. 27^b.
6. باب قصاص ما دون نفس, on fol. 28^b.
7. باب شهادت قتل, on fol. 41^b, first line.
8. باب فی اعتبار جهالة القتل, on fol. 46^b.
9. باب ما یحدنه الرجل فی الطریق, on fol. 50^b, last line.
10. باب جنایة البهیمة والجنایة علیها, on fol. 70^b.
11. باب در بیان منع کردن انسان از آنچه خلاف شرع و ممنوع و مکروه است, on fol. 124^a, first line.
12. کتاب الحدود, on fol. 162^a.
13. باب المعرفة (معرفة) الرّنا, on fol. 163^a.
14. باب ما یسقط الحدود و ما لا یسقط, on fol. 164^a.
15. باب سقوط الحد و (الحدود) بدعوی فیة شبهة, on fol. 166^b.
16. باب الرجل یطأ امرأة لا تحل له, on fol. 170^a.
17. باب در بیان انواع احصان و شرائط آن و طریق ثبوت, on fol. 175^a. (in the following copy (وجدان
18. باب در بیان مسائل فتاوی قاضخان و غیره, ib.
19. باب رزق الولاة از کتب محدثین و هدایاهم, on fol. 247^a.
20. باب در بیان مسائل نکاح فتاوی برهنه, on fol. 266^a.
21. باب در بیان مسائل نکاح وسیلة التّجاة, on fol. 287^b.
22. باب محرمات, on fol. 297^b, last line.
23. باب الشّهادة, on fol. 303^b.
24. باب وکالت در نکاح, on fol. 305^b.
25. باب المهر, on fol. 309^b, last line.
26. باب حضانه, on fol. 312^b, lin. penult.
27. باب در هدایه, on fol. 314^a.
28. باب التّفقة, on fol. 316^a.
29. باب در بیان مسائل نکاح منقول از قرا (?قرآن), on fol. 318^b.
30. (again as in 25) باب المهر, on fol. 327^a.

31. باب حرمة المصاهرة, on fol. 328^b.
 32. باب التکاح (read نکاح اهل الشرك), on fol. 332^b.
 33. كتاب الرضاع, on fol. 333^a.
 34. باب در بيان مسائل نکاح فتاوی امینی کتاب التکاح, on fol. 336^b.
 35. باب در بيان مسائل کتاب الرضاع, on fol. 345^a.
 36. باب در بيان مسائل طلاق فتاوی برهنه, on fol. 346^a.
 37. باب در بيان مسائل طلاق وسیلة النجاة, on fol. 360^a.
 38. باب حذف, on fol. 371^b.
 39. باب حيلة, on fol. 372^a.
 40. باب استئنا, on fol. 374^b.
 41. باب الکنایات, on fol. 376^b.
 42. كتاب الظهار, on fol. 378^a, first line.
 43. باب کفارت ظهار, on fol. 380^b.
 44. باب العدة, on fol. 383^b.
 45. باب حداد, on fol. 391^a.
 46. باب حلاله کردن, on fol. 392^b.

In this *bâb* the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lik; size, 12½ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words . . . نیز را و عرفیه را (corresponding to fol. 228^b, l. 4 there); it has besides a large lacuna on fol. 97^a immediately before the beginning of the eleventh section, the whole portion from fol. 85^b, first line, to fol. 123^b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muḥammad Waṣīl Jā'isī, appear here on fol. 2^a, ll. 2 and 4.

Beginning of the work itself, on fol. 3^b, with one particular modification in the original arrangement of the last four sections or *qisims* of the دنیا, viz.: اما احکام دنیا چهار قسم اند قسم اول احکام عبادات الخ قسم دوم احکام (که؟) صلاحیت رفع حاجت ندارند مانند قصاص قتل قسم سوم احکام که مشروع و موضوع اند برای حاجت دیگران چنانچه رد امانت الخ قسم چهارم احکام که مشروعیة و موضوعیة آنها برای حاجت خویش است مانند تجهیز الخ

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4^b; 2. on fol. 7^b; 3. on

fol. 17^a; 4. on fol. 23^a; 5. on fol. 33^a; 6. on fol. 34^a; 7. on fol. 49^b; 8. on fol. 55^b; 9. on fol. 60^a; 10. on fol. 82^b; 11. on fol. 98^a; 12. on fol. 144^b; 13. on fol. 145^b; 14. on fol. 146^b; 15. on fol. 173^a; 16. on fol. 152^b; 17. on fol. 157^b; 18. *ib.* Another section, called here كتاب الاکراه من فتاوی قاضیخان, on fol. 192^a, appears as فصل مسائل اکراه از فتاوی قاضیخان in the preceding copy, on fol. 203^b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lik; size, 12 in. by 7½ in.

2616

Fakhr-alshūyūkh (فخر الشیوخ).

A compendium of Muḥammadan theology, law, and Śūfism, compiled at the request of Tipū Sulṭān (A. H. 1197-1213 = A. D. 1782-1799, see fol. 3^a, l. 2), A. H. 1200 (A. D. 1786, see fol. 3^b, l. 2), by 'Alī Ridā Sharaf (see fol. 6^b, l. 10), and beginning: گوهر حمد سزاوار آویزۀ جمیلی است که بشور جمال او جهانی منور گردید الخ

In the preface the author mentions two other well-known compilations made by Tipū's order, viz. the فتح المجاهدین, by Zain-al'ābidīn of Shūshtar, and the مفرح القلوب, by Ḥasan 'Alī, with the takhalluṣ 'Izzat (see further below in the section 'Varia').

Index on ff. 7^a-8^a.

The work is divided into three *bâbs*, viz.:

باب اول در بیان عقائد, on fol. 8^a.

باب دوم در فقه, on fol. 13^b.

باب سوم در سلوک, on fol. 30^b.

The *second* *bâb* comprises thirty-four *faṣls*, dealing with the regulations for ahlution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the *third* *bâb* also contains several *faṣls*.

No date.

No. 1356, ff. 45, ll. 13; very careless Nasta'lik; size, 8½ in. by 5½ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7^a, l. 7. *First bâb*, on fol. 8^a; *second bâb*, on fol. 14^b (here in thirty-three *faṣls* only); *third bâb*, on fol. 35^a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1-40, ll. 13 on ff. 41-50; written by two different hands, the first of which is a very careless and uncouth Nasta'lik, the second a more neat and distinct one; size, 8½ in. by 6 in.

2618

Fatâwâ-i-Muḥammadi (فتاوی محمدی).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipū Sulṭān (see fol. 3^a, ll. 11 and 12; fol. 3^b, l. 9; and fol. 4^a, l. 2).

Beginning: الحمد لله الذى كرم من بنى آدم العلما بالبحر
بالمجد والكمال و شرف من بينهم الفقها الخ

This collection ends on fol. 176^b. Ff. 177^a-189^b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muḥammad, Fâtimah, etc. Ff. 190^b-192^a contain some additions to the fatwās and two invocations. A complete index on the fly-leaves.

No. 1663, ff. 192, ll. 17; Nasta'liq, all the Arabic quotations in Naskhī; index and additions by other hands; size, 12½ in. by 7½ in.

2619

Mu'ayyid-almujāhidin (مؤيد المجاهدين).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tipū Sulṭān by Zain-al 'ābidin Mūsawi ibn Sayyid Raḍī of Shūshṭar (the author of the فتح المجاهدين, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balāghāt, became finally a courtier of Tipū Sulṭān, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of kasidas and only a few in mathnawi-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawi.

Beginning of the preface, on fol. 1^b: الحمد لله رب العالمين والصلوة والسلام على رسوله . . . اما بعد برارباب فطرت عالي متحجب و مستور نماند كه الخ

Beginning of the first khuṭbah, on fol. 4^b: ميكنم از: جان سپاس بر حرم كبريا الخ

Dated the 27th of Ramaḍān, A. H. 1221 (A. D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta'liq; size, 8¾ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1^b; beginning of the first khuṭbah, on fol. 5^b; it is headed here thus: خطبه در بحر چاردر: چار مشتمل بر حمد الهى و نعت حضرت رسالت پناهي وغيرها اكابر دين متضمن فوائد جهاد مزين باسم سامي پادشاه دين پناه حضرت تپو سلطان پادشاه غازي خلد الله ملكه و سلطنته.

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11-14; Nasta'liq; size, 8¾ in. by 5¾ in.

2621

Zād-almujāhidin (زاد المجاهدين).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipū Sulṭān in the year 1221 since the prophetic

mission came to Muḥammad (از بعث حضرت رسالت پناه) = A. H. 1209, A. D. 1794, 1795, see fol. 4^b, l. 8), to strengthen his faithful subjects for the Jihād against the cursed Christians (نصارى لعين), see fol. 4^b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurān and the Sunnah, is due to the court-chaplain Ghulām Aḥmad (fol. 4^a, l. 8), the same who translated into Hindūstānī the work on Muḥammadan ecclesiastical and civil law, styled Khulāsa-i-Sulṭānī (see No. 2623 below), at the request of the same Tipū Sulṭān. A complete index on the fly-leaves.

Beginning: الحمد لله الذى علم الانسان ما لم يعلم والصلوة والسلام على رسوله محمد سيد ولد آدم وعلى آله المهديين واصحابه اجمعين اما بعد بر اصحاب دانش والا فطرت مخفى و مستتر نماند الخ

The book is divided into three bābs, the first of which comprises seven faḥls, the second ten, and the third fifteen.

باب اول در بيان جهاد.

فصل 1 در فضيلت جهاد (in six مجلس), on fol. 6^a.

فصل 2 در اتفاق مسلمين, on fol. 23^a.

فصل 3 در منع نفاق با مسلمين و عدم محبت و مروت, on fol. 27^a.

فصل 4 در آلات دور انداز (in three مجلس), on fol. 30^b.

فصل 5 در ترغيب و تاكيد جهاد (in five مجلس), on fol. 40^a.

فصل 6 در تهديد باز ماندن از جهاد, on fol. 57^b.

فصل 7 در گرفتن جزيه از كفار ذمي, on fol. 59^b.

باب دوم در عبادات.

فصل 1 در بيان كلمه طيبه, on fol. 63^b.

فصل 2 در فضيلت علم و علما و آموزندگان, on fol. 69^a.

فصل 3 در بيان نماز موافق آيات و احاديث (in two مجلس), on fol. 71^b.

فصل 4 در بيان آداب مسجد و حقوق مسجد بر مسلمين, on fol. 77^b.

فصل 5 در آداب دعا كردن بجنبان حق جل و علا, on fol. 80^a.

فصل 6 در فضيلت درود, on fol. 84^a.

فصل 7 در فضيلت جمعه و روز جمعه و نماز جمعه, on fol. 87^a.

فصل 8 در فضيلت روزه ماه مبارك رمضان, on fol. 92^b.

فصل 9 در فضيلت حج, on fol. 96^a.

فصل 10 در فضيلت دادن زكوة مال, on fol. 99^b.

باب سوم در بيان متفرقات.

فصل 1 در رحمت (in five مجلس), on fol. 104^b.

فصل 2 در بيم و خوف (in four مجلس), on fol. 125^a.

فصل 3 در رعايت حقوق و آداب پادشاه بر سپاه و غيره, on fol. 140^b.

فصل 4 در مذمت حسد و بغض, on fol. 146^a.

فصل ٥ در منع غیبت, on fol. 150^b.
 فصل ٦ در مذمت دروغ, on fol. 155^b.
 (in two مجلس) فصل ٧ در منع مسکرات و قمار, on fol. 158^b.
 فصل ٨ در سرقت و خیانت, on fol. 166^b.
 فصل ٩ در منع زنا, on fol. 171^a.
 فصل ١٠ در ذکر موت, on fol. 175^a.
 فصل ١١ در ذکر احوال قبر, on fol. 181^a.
 فصل ١٢ در احوال قیامت, on fol. 185^a.
 فصل ١٣ در بیان بهشت, on fol. 191^a.
 فصل ١٤ در بیان دوزخ, on fol. 196^b.
 فصل ١٥ در عهد و پیمان و جز آن بحکم قرآن, on fol. 201^b.

Copied by Mirzâ Muḥammad Naṣīr. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'liq, the Arabic quotations in Naskhī; size, 9 in. by 6 $\frac{3}{8}$ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy; the author's name appears on fol. 3^b, lin. penult.; the date on fol. 4^a, ll. 8 and 9. On fol. 1^a it is styled *عظ و عطا للمجاهدين*. Of the *bābs* and *faṣls*, only the first five *faṣls* and the seventh of the *first bāb* are marked, viz. 1. on fol. 5^b, l. 2; 2. on fol. 20^b, l. 2; 3. on fol. 23^b, last two lines; 4. on fol. 26^b; 5. on fol. 35^b, lin. penult.; 7. on fol. 52^a (marked on the margin). No heading of the sixth *faṣl* is to be found, and of all the subdivisions of the *second* and the *third bāb* no trace is left.

No date. The copyist was Sayyid 'Alī Ridā, son of Sayyid 'Abd-alkādir.

Bibliotheca Leydeniana.

No. 2734, ff. 157, ll. 11; Nasta'liq, the Arabic quotations in Naskhī; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2623

Khulāṣa-i-Sulṭānī (خلاصه سلطانی).

A work on Muḥammadan ecclesiastical and civil law in Hindūstānī, translated from the (Arabic) original of Abū Hafṣ Bukhārī by the same Ghulām Aḥmad, likewise for Tipū Sulṭān, and beginning, on fol. 3^b:
 حمد و ثنا ثابت می خاص خداکی تین، غیر اسکا خدائی
 کی لائق الخ.

It is divided into two *ḳisms*:

قسم اول پنج بیان اعتقاد کی, on fol. 4^b.

قسم دوم پنج احکام شریعت کی, on fol. 10^b.

The second *ḳism* has numerous subdivisions, *bābs* and *faṣls*. The headings of the former are:

باب الطهارة, on fol. 10^b.

باب حیض و نفاس, on fol. 17^a.

باب بیان نجاست, on fol. 22^b.

باب الصلوة, on fol. 24^b.

باب الصلوة (!) المریض, on fol. 31^b.

باب الجنائز, on fol. 32^b.

باب نماز جمعه, on fol. 38^b.

باب العیدین, on fol. 41^b.

باب الصوم, on fol. 43^b.

باب الزکوات (الزکوٰۃ), on fol. 47^a.

باب الحج, on fol. 49^b.

باب التکاح, on fol. 51^a.

باب الولی والكفو, on fol. 54^a.

باب المهر, on fol. 56^b.

باب الرضاع, on fol. 59^b.

باب نفقه, on fol. 61^a.

باب آداب شوهر, on fol. 63^a.

باب آداب حقوق مرد بر عورت الخ, on fol. 64^b.

باب حقوق عورت بر مرد, on fol. 67^a.

باب احکام الطلاق, on fol. 68^b.

باب الظهار, on fol. 71^a.

باب العدة, on fol. 72^b.

باب الکراهیة, on fol. 73^a.

باب الذبح, on fol. 78^a.

باب بیان کلمات کفر, on fol. 82^b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1^a-2^a.

No. 1204, ff. 86, ll. 11-12; Nasta'liq, mixed with Shikasta; size, 8 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2624

Some rules and regulations for Muslims from the Shi'ite standpoint, issued by the Shaikh-alislām, for the greater part in almost illegible handwriting; on fol. 4^a a chapter on the *فرائض نکاح*; on fol. 9^b a *طریقه* ٥; the latter, being the last portion of this short tract, concludes with a *سلسله فیض الہی*, a chain of Shaikhs, through the medium of which the divine grace has come down from Muḥammad to the founder of the Kādīrī order, 'Abd-alkādir Jilānī, with the epithet Ghauth (see *Safinat-alauliyā*, No. 36, col. 278 above, and Nos. 1795-1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8-10; Shikasta; size, 8 in. by 5 $\frac{3}{8}$ in.

2625

Hazār Mas'alah (هزار مسئله).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled *الحمد لله رب العالمین والعاقبة للمتقين والصلوة والسلام علی رسولہ محمد وآلہ اجمعین*, در خبر است از جابربن عبد الله

و از قیس ابن عامر و از حسین ابن علی ابن ابی طالب
که فرموده که رسول علیه السلام دین اسلام آشکارا کرد الخ

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434^a. Ff. 438-447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432^b-469^b, ll. 19; Nasta'liq; size, 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2626

Latâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of laţifas, beginning:

لطيفة در يقظة، در وقت بيدار شدن از خواب گوید الحمد
لله الذى احيانا بعد ما اماتنا الخ

On fol. 227^a (the first empty page) it is styled الجزو
الاول بعضى لطائف شاهى.

No. 1330, ff. 227-274, ll. 15; Naskhi; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Kâdî
Kutb, beginning: الحمد لله... مسئله بدانکه ایمان اقرار:

کردن است بزبان يعنى گفتن کلمة طيبة لا اله الا الله الخ

Copied A. H. 1209 (A. D. 1794, 1795).

No. 1345, ff. 65^a-76^a, ll. 13; Nasta'liq; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

2628

شرح نود و نه (Sharḥ-i-nuwad u nuh nâm-i-khudâ
نام خدا).

A Persian explanation of the ninety-nine names of
God; it begins with the enumeration of the ninety-nine
Arabic epithets, on fol. 1^b: يا رحمن يا رحيم يا مالك
يا قدوس يا سلام يا مؤمن الخ

On fol. 2^b the Persian commentary begins thus:

شيخ مغربى فرموده جهت حلّ مشکلات الخ

It ends on fol. 22^b, and is dated the 10th of Dhû-
alḩa'dah (no year being mentioned). The remaining
pages of this MS. are filled with miscellaneous matters,
viz. a) باب زكى نامه, a tradition of the prophet, on
fol. 22^b; b) در بيان اعتبار سال عرب و عجم و ترك, a tract
on chronology.

College of Fort William, 1825.

No. 2207, ff. 27, ll. 10-12; Nasta'liq and Shikasta mixed;
size, 8 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2629

Kitâb-i-akâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and
Persian, intermixed with a grammatical tract and
a ḩaşidah of Sa'dî.

Contents:

1. On ff. 1^a-15^b, ll. 12-16; Naskhi.

Hişâr akmal (حصار اکمل), prayers and invocations
in Arabic, ascribed to 'Abd-alkâdir Jilânî (see No.
2624 above), and styled, 'the perfect bulwark' (on the
fly-leaf (رساله در ادعيه و اعمال و خواص اسماء الخ). Many
marginal and interlinear glosses and additions.

2. On ff. 16^b-20^a, ll. 11; Nasta'liq.

Ad'iyah (ادعيه), a set of Persian prayers.

3. On ff. 20^a-28^a, ll. 11; Nasta'liq.

Mi'at 'awâmil (مائة عوامل), usually styled Mi'at 'âmil
(مائة عامل), Jurjânî's (i.e. Abûbakr 'Abd-alkâhir bin
'Abd-alraḩmân, who died A.H. 471=A.D. 1078, 1079)
well-known grammatical treatise on the hundred regents,
in Persian verse, beginning: بعد توحيد خداوند و درود:
مصطفى الخ; see Bodleian Cat., No. 1658, and J. Aumer,
p. 52, No. 2; on the Arabic original, comp. G. Flügel
i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28^b-32^a, 2 coll., each ll. 11; Nasta'liq.

ḩaşida-i-Sa'dî Shirâzî (قصيده سعدى شيرازى), begin-
ning: شکر و سپاس و نعمت و منت خدايبرا (the usual
introductory poem of the Persian ḩaşidas of Sa'dî, see
above, No. 1117, 8 sq.). Dated the 18th of Şafar, A. H.
1176 (A. D. 1762, Sept. 8).

5. On ff. 33^a-64^b, ll. 12-20, written by various
hands in careless Nasta'liq and Shikasta.

Muntakhab-i-kitâb-uşul-aldin wa-alirshâd wa bayân-
alyaḩin wa-alitihâd (منتخب کتاب اصول الدين والارشاد)
(و بيان اليقين والاعتقاد), an extract from a Persian
work on the vindication of the Sunnite creed, by
Muḩammad bin alḩasan bin Isrâfil alshurûḩî, in a
muḩaddimah, five bâbs, and a khâtimah, beginning:
بسم الله... الحمد لله الذى هدانا خير الامور والصلوة...
بدانکه اصل فرق ضالّه شش اند الخ

Muḩaddimah, on fol. 33^a; on the six heretical sects,
the مرجیّه, جهمیّه, جبریه, قدریه, روافض, خوارج
(see No. 2548 above, faşls 2-7).

First bâb, on fol. 33^b: در بيان دليل بر تعيين فرقه
ناجیه و عقائد ايشان.

Second bâb, on fol. 41^a: در بيان بعضى از مشابهات
قرآنيّه و خبریه که موجب تضليل بسيارى شده.

Third bâb, on fol. 46^a: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58^a: در زلات پيغامبران.

Fifth bâb, on fol. 60^b: در کرامات اوليا.

Khâtimah, on fol. 64^a, first line: در حقيقت خلافت.

On the margin of fol. 64^b it is stated, that the
collation of this copy was completed (بتمحيح رسيد)
the 22nd of Jumâdâ-althânî, A. H. 1176 (A. D. 1763,
Jan. 8).

6. On ff. 65^b-144^b, ll. 12; Nasta'liq.

Tuḩfa-i-Aurangiyah (تحفة اورنگيه), another expo-
sition of the Sunnite creed and refutation of heretical
sects, in Persian, compiled for the instruction of the
crown-prince Aurangzib (the later emperor 'Ālamgir),

and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66^a, l. 2; 66^b, l. 3 sq.; and 67^a, ll. 1-3), by Muhammad Sharif bin Aḥmad bin Ḥasan al-Bukhârî (see fol. 65^b, l. 3 ab infra).

Beginning: الحمد لله الذى دلنا على معرفة وحدانيته
و جلال ذاته بالشواهد والاعلام الخ

Dated A. H. 1176 by Shaikh Muḥammad bin Shaikh Pir Muḥammad Balgrâmi Ilâhâbâdi Kâdiri at 'Azimâbâd; the collation was finished the 23rd of Jumâdâ-althâni in the same year (A. D. 1763, Jan. 9).

7. On ff. 144^b-151^a, ll. 12; Nasta'liq.

Part of the Shanâ'at-almubtada'at (نبذة من صناعة) (المبتدعة), or the ugliness of heresy, in Arabic, beginning with a quotation from a work styled نوافض الرافض اعلم ان من هفواتهم وتسهيلاتهم فى الشريعة حيث قالوا الخ

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhi and Nasta'liq; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1^a-15^a, ll. 10: Bad'-alamâli (بدء الامالى), Sirâj-aldin 'Ali bin 'Uthmân alûshi alfarghâni's Arabic ḳasidah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Anmer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khalifa iv. p. 558, No. 9524; edited by Peter von Bohlen, Königsberg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: مليك مالك مولى الموالى الخ

The usual beginning of the ḳasidah, viz. يقول العبد يقول الامالى, from which the poem has also got the name of العبد, is here the second bait.

Dated the 14th of Rabi'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15^b-28^a, ll. 10.

Alasmâ' alḥusnâ (الاسماء الحسنى), Nûr-aldin of Damietta's Arabic ḳasidah, rhyming in لا, on the beautiful names of God (see J. Anmer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت بيسم الله والحمد اول الخ

Dated by 'Abd-alkhâliq the 15th of Rabi'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29^a-60, usually 2 coll., each ll. 13.

'Akâ'id-i-Jâmi (عقائد جامى), also styled I'tikâdnâma (اعتقاد نامه), a collection of poems on the Muḥammadan creed, a few in mathnawi-baits, the majority in form of ḳit'as, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of

the Kurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827^a, No. VIII.

Beginning: بعد حمد خدای نعت رسول الخ
No date.

No. 1476, ff. 60; written in two different kinds of Naskhi; size, 5½ in. by 4¾ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1^a; ll. 13-15.

2. Tarjuma-i-ḥadithât-i-nabawi (ترجمة حديثات نبوى), a Persian paraphrase of traditions of Muḥammad, on fol. 34^b; ll. 11, in thirty-two short bâbs.

Beginning: باب اول در فضيلت علم و علماء الحديث
قال التبي الخ

3. Another copy of the 'Akâ'id-i-Jâmi (عقائد جامى), as in No. 3 of the preceding copy, on fol. 72^b; ll. 15.

No. 515, ff. 1-101; written in various kinds of Nasta'liq by three or four different hands; size, 8¼ in. by 5½ in.

Appendix: A Pushtû-Persian Work on the Sunnite Creed.

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Şûfic theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwiza Ningarhârî (with his real name 'Abd-alkarim ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963-1014 = A. D. 1556-1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Ali Tirmidhî. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زندى), Bâyezid Anşari, son of 'Abdallâh of Ḳandahâr, commonly known as Yûsuf Zi, the founder of the Rûshânî sect, who was finally defeated by Akbar's general Muhsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi, pp. 363-428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180-219, Leyden, 1885; on the present work, which also bears the titles of مخزن پشتو, مخزن افغانى, and مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushtu or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn, A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. 74-78; see also Raverty's Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtô, second edition, London, 1860, introduction, pp. 32-33. Âkhund Darwiza's elder son Karimdad, who is occasionally addressed in the original draft of

his father's work, wrote a *تتمه* to it and revised and modified it to some extent (see the next copy); in A. H. 1014 (A. D. 1605) his younger son 'Abd-alkarim again revised and rearranged it, restoring certain parts omitted in Karimddād's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight *بیان*, each of which has in the present copy, which seems to represent the *original composition* of Ahkund Darwiza himself, a Persian introduction.

Beginning of the preface or introduction to the first *bayân*, on fol. 1^b: الحمد لله الغنى الذى افتقر الحيوانات: بالسرهم الى التفهم بينهم من احوال ضمائرهم الخ.

Bayân I, on fol. 3^a: قصيدة امالى از تصنيفات امام: اللهم حضرت امام محمد اوسى (اوشى read).

A Pushtû translation of the same *kaşidah*, *بدء الامالى*, by the Hanafite Imâm Sirâj-aldin 'Ali bin 'Uthmân alûshî alfarghânî, which has been noticed in No. 2630, 1 above. This first *bayân* is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8^b, correspond to fol. 50^b, l. 2 in No. 2634 below. Beginning of the *hayân* itself: بسم الله الرحمن الرحيم، پنامه دحق آغاز: كرم اوس لديه علم كلام الخ.

Bayân II, on fol. 9^a: در تسهيل قصيدة بُرده.

A Pushtû paraphrase and interpretation of the famous *kaşidah* of Imâm Sharaf-aldin Abû 'Abdallâh Muḥammad bin Sa'îd al-Bûşîrî (who died A. H. 694 = A. D. 1295) in praise of Muḥammad, and styled *البُرْدَة* (see below, Nos. 2647-2652; edited by Rosenzweig, Vienna, 1824, and by Ralfs, ib. 1860, with a metrical Persian and Turkish paraphrase, and German translation; latest Eastern editions, Bûlâk, A. H. 1305, Cairo, A. H. 1307; Kasan, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, *Exposition de la foi musulmane*, pp. 127-148; comp. G. Flügel i. p. 465 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8; its abrupt beginning, on fol. 9^a, corresponds to fol. 55^b, l. 4 *ab infra* in No. 2634 below.

Bayân III, on fol. 25^b: اندر آنکه چون ملتھای باطل: بهفتاد ودو گروه رسیده هر کدام ایشان بیک اعتقاد از مذهب سنت و جماعت جدا شده اند الخ.

The seventy-two sects of Islâm and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36^a: در تيسير آوردن خلاصه كيدانى تا بر جمله عوام الناس آسان واسهل آيد و هر كسى را از آن بهره بسم الله الرحمن الرحيم دينى برسد.

The quintessence of Kaidâni (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight *bâbs*, viz.:

1. در بيان فرائض نماز, on fol. 38^a.
2. در بيان واجبات نماز, likewise on fol. 38^a.
3. در بيان سنتھای نماز, on fol. 39^a.

4. در بيان مستحبات نماز, on fol. 40^a.

5. در بيان محرمات نماز, on fol. 41^a.

6. در بيان مكروهات نماز, on fol. 42^a.

7. در بيان مباحات در نماز, on fol. 44^a.

8. در بيان مفسدات نماز, on fol. 44^b.

Bayân V, in three *faşls*, viz.:

1. On fol. 45^b: در ادا کردن بعضی عقائد که از عقیدۀ ضیاء الدین امام محمد شامی منقول گردانیده و بالفاظ افغانی آورده تا افغانانرا از آن فائده کلى باشد.

A Pushtû translation of the four *عقائد*, or articles of faith, by Diyâ-aldin Imâm Muḥammad Shâmi.

2. On fol. 48^b, first line: اندر آنکه حضرت شيخ الامام (امام read) الانام مفتى الجن والانس مولانا نجم الملة والدين عمر التفسى در رساله خود آورده است الخ.

A Pushtû translation (published in Raverty's *Selections*, and Dorn's *Chrestomathy*, see above) of the *رساله* on heretical sects, in twelve *firkas*, by Najm-aldin Abû Hafş 'Umar bin Muḥammad al-Nasafi (died A. H. 537 = A. D. 1142, 1143), the author of another renowned work, called *عقائد* or the articles of faith (edited by Cureton as Appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translated, with extracts from Taftâzânî's commentary, in Muradgæa d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i; comp. H. Khalfa iv. p. 219, No. 8173).

3. On fol. 55^a: اندر آنکه قرآن را از زوى جهل و نادانى: بلا اداى مخارج حروف و اعراب خواندن از منھياتست.

A treatise on the correct and legitimate reading of the *Kurân*, by the author of this work himself.

Bayân VI, on fol. 61^b: اندر آنکه بعضی ملحدان درین ایام از حروفات تهجی چیزی تقریر کرده و تأویل مینموده که در فلان حرف فلان و فلان معنی مستتر اند اما هر چه میگفتند همه کفر و لحاد الخ.

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter *الف* (الف اسم د الله دى الخ الف).

Bayân VII, on fol. 77^a: در بیان نکات بعضی چیزها: که از معتقدات مذهب سنت و جماعت را از دانستن آن ناچارست الخ.

Twenty-three *nuktas* on various points of the Sunnite creed, viz.:

1. در بیان ایمان مجمل و ایمان مفصل و در بیان احکام و ارکان و شرائط ایمان, on fol. 77^a.

2. در بیان صد وسی مسائل, on fol. 79^a.

3. در بیان مذهب سنت و جماعت و در بیان آنکه هر مؤمن را باید که اینها را بداند و از اعتقاد مبتدعان دور گردد, on fol. 80^b.

4. در بیان آنکه هر مؤمن مسلم را باید که خدای را بشناسد, on fol. 82^a.

5. در بیان ده صفت خدای تعالی که از دانش آن
ناچارست, on fol. 83^b.
6. در بیان خوف و رجا, on fol. 84^a.
7. در بیان فرض دائم, on fol. 84^b.
8. در بیان مثالی که در کتاب ذخیره الملوك در باب
نماز آورده الخ, on fol. 84^b. (Probably the Persian
ذخیره الملوك, by Sayyid 'Ali bin Shihâb-aldin Hamadâni,
who died A. H. 786 = A. D. 1385, see above, Nos. 2176-
2179.)
9. در دانستن ده خصلت در نماز الخ, on fol. 85^b.
10. در بیان سجده سهو, on fol. 87^a.
11. اندر آنکه دعوی علم غیب کفر است, on fol. 88^b.
12. اندر آنکه الله تعالی را بسه چیز دانستن فرض
است, on fol. 88^b.
13. در بیان شرك جلی و خفی, on fol. 89^a.
14. در بیان آنکه ده چیز دانستن در کلمه شهادت
فرض است, on fol. 89^b.
15. اندر آنکه پنج چیز دانستن در کلمه طیبه نیز
فرض است, on fol. 90^b.
16. اندر آنکه هر که از علم تفسیر و حدیث و علم
فقه و علم مناظره و علم تعاط یعنی محو ساختن مرادات
و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه
باشد که) پیر عالم باین علمها باشد و آگرازین آگاه
باشد, on fol. 91^a. (This part contains two Persian
rubâ'is with Pushtû translation, one by Nâsir bin
Khusrau, the other by Bâyezid Bisfâmi.)
17. در بیان بزرگان دین (و) در میان عالمیان و کیفیت
احوال پیران و مریدان این زمانه, on fol. 92^b.
18. اندر آنکه هر که پنج بنای مسلمانی آرد او
مسلمان متشرع باشد الخ, on fol. 94^b.
19. در بیان چهار یاران رسول, on fol. 96^a.
20. در بیان عدد مویهای آن حضرت, on fol. 97^b.
21. در بیان شمائل آن حضرت, on fol. 98^a.
22. در بیان بیست صفت آن حضرت, on fol. 98^b.
23. در بیان آنکه پنج چیز در وجود آدمی جوهر
اند الخ, on fol. 99^a.
- در ذکر ملحدی که سبب : Bayân VIII, on fol. 100^a.
شده است مر تألیف این کتاب را
- History of Bâyezid Anşârî, called Yûsuf Zi, and his
five sons, Shaikh 'Umar, Nûr-aldin, Khair-aldin, Kamâl-
aldin, and Jalâl-aldin, whose heresy caused the com-
position of this book (the title مخزن الاسرار appears on
fol. 108^a). This bayân ends on fol. 109^a, lin. penult.,
and is followed by a large number of miscellaneous
chapters, beginning with a confession of faith, viz.
آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَالْكِتَابِ
الْحَقِّ, on ff. 109^b, first line, to fol. 119^b, l. 9; the next chapter is در بیان

حروفات تهجی بطریق متصوّفانه تا بعضی اهل درد و الم را
لذیذ آید و شوق و ذوق در دل وقتی از اوقات خاص مشعله
زند و مفرح گردد, on fol. 119^b, l. 9, to fol. 136^a, l. 4 ab
infra. Further sections are: a Pushtû explanation of
various passages in the Kurân, beginning with Sûrah
25, v. 28, second half: وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ الْآخِ, on
fol. 137^a sq.; در بیان معانی نماز در افغانی, on fol. 140^b;
a Pushtû translation of Sûras 1 and 112, and of some
Arabic prayers, on fol. 141^a, last line sq.; در بیان نماز
و جنازه, on fol. 145^b; در بیان مفسدات نماز, on fol. 146^a;
فصل در بیان آداب مبرز رفتن و استنجاء و نواقص وضو
در بیان آنکه استنجاء بچند چیز ممنوع است, on fol. 147^a;
در بیان شکسته وضو, on fol. 148^b;
در تسهیل آوردن, on fol. 149^a; در بیان حیض و نفاس
مسئله خزانه الفقه از باب حیض و نفاس بلفظ افغانی
on fol. 150^a (see on the خزانه الفقه by Abû-allaith
Samarqandi above in No. 2608); در بیان واجبات اسلام,
on fol. 150^b; در بیان سنت اسلام, on fol. 151^a;
در بیان تعداد ایام شهور, on fol. 151^b; احکام شریعت
در بیان, on fol. 152^b; در بیان تعداد ایام شهور مذکوره,
ib.; در بیان تعداد ایام شهور مذکوره, ib.; شمسیه
در بیان, on fol. 155^a.

This copy (with the exception of ff. 1-8) was written
A. H. 1179 (A. D. 1765, 1766); it belonged formerly to
Sir Charles Wilkins, LL. D., F. R. S.

Another, somewhat curtailed copy of this original
draft, in which the miscellaneous chapters at the end
of the eighth bayân are missing, is described in Bod-
leian Cat., No. 2350.

No. 2393, ff. 156, ll. 15 (except ff. 1-8 which are added by
another hand and contain only 12 lines); Naskhî; greatly
worm-eaten throughout; size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the
مخزن الاسلام by the author's elder son, Karimâd bin
Makhdûm Darwîza, as his name appears at the end as
that of the compiler or جامع. It differs from the
original draft mainly by the omission of the Persian
introduction to the first bayân and of all the mis-
cellaneous chapters at the end of the eighth, and by
the introduction of two short sections at the end of the
seventh bayân, on the letters of the Pushtû alphabet,
viz. بیان دیگر در حروفات افغانی, on fol. 89^a, in Persian,
and بیان دیگر بلفظ افغانی, on fol. 89^b, in Pushtû.

پنجم دحق آغاز کرم : Bayân I, on fol. 1^b, beginning :
اوس لدیه علم کلام الخ, corresponding to fol. 3^a, l. 4
in the preceding copy.

Bayân II, on fol. 8^a.

Bayân III (here styled فصل), on fol. 26^b.

Bayân IV (again styled فصل), on fol. 36^b. The
eight bâbs are found here: 1. on fol. 38^b; 2. on

fol. 39^b; 3. on fol. 40^a; 4. on fol. 41^a; 5. on fol. 42^a; 6. on fol. 42^b; 7. on fol. 44^b; 8. on fol. 45^b.

Bayân V (without any heading), on fol. 46^a. Of the three *faṣls* only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here *Ḍiyâ-aldin Imâm Shâhî*.

Bayân VI (here styled باب), on fol. 49^a.

Bayân VII, on fol. 64^b. The two *rubâ'is* by Nâsir bin Khusrâu and Bâyezîd Bisṭâmî are found here on ff. 79^b and 80^a; the twenty-three *nuktas* are the same as in the preceding copy.

Bayân VIII, on fol. 101^b; the title appears on fol. 118^a.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 120, ll. 13; Naskhi; the first page supplied later; size, 8½ in. by 5¾ in.

2634

The same.

This copy represents, according to the last words on fol. 178^b, the *second revised* edition of the مخزن الاسلام, by the author's younger son, 'Abd-alkarim bin Makhdûm Darwîza. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân*. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632 but also the *second* and *third faṣls* of the *fifth bayân*. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh bayân*. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44^a.

Beginning, on fol. 1^b: پنامه دحق آغاز کرم اوس لحن: سرب الخ, corresponding to fol. 141^a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol. 141^b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5^b, last line, a فصل دوم appears, corresponding to the *second faṣl* of the *fifth bayân* in the original copy; and on fol. 12^b a فصل سوم, agreeing with the *third faṣl* of the *fifth bayân* there; the latter ends on fol. 19^b, l. 7. Ff. 19^b, l. 8–20^a, l. 5 correspond to fol. 149^a, first line to l. 3 ab infra in No. 2632; ff. 20^a, l. 6–21^b, l. 6 to ff. 147^a, lin. penult.–148^b, last line in the same copy; fol. 21^b, l. 7 sq. to fol. 151^b sq., ib. Fol. 22^a, lin. penult. sq. is found on fol. 150^a sq. in No. 2632; ff. 23^a–24^b, last line on ff. 137^a–138^b, lin. penult. there; ff. 26^a, l. 8–37^a, l. 7 on fol. 109^b, first line to fol. 119^b, l. 9, ib. Fol. 38^b sq. corresponds to fol. 150^b in No. 2632; fol. 39^b sq. to ff. 151^a and ^b there; fol. 40^a to fol. 149^a, ib.; and ff. 40^b–42^a to ff. 146^a–147^a, l. 3 ab infra, ib.

Bayân I, on fol. 45^b.

Bayân II, on fol. 52^a (for قصیده امالی must be read قصیده برد; ff. 56^a, l. 5–57^a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9^a).

Bayân III, on fol. 74^b.

Bayân IV, on fol. 85^b. The eight *bâbs* are found here: 1. on fol. 87^b, lin. penult.; 2. on fol. 88^a; 3. on fol. 89^a (here headed در بیان سنتهای در نماز); 4. on fol. 90^a; 5. on fol. 91^b (در بیان حرامها در نماز); 6. on fol. 92^a (در بیان مکروهات در نماز); 7. on fol. 94^b (در بیان مباحات نماز); 8. on fol. 95^a, last line.

Bayân V, on fol. 96^a, consisting of the *first faṣl* only (see the *second* and *third* in the introductory part), although by an oversight the words بر مشتمل سه فصل are left after the heading; the author is called here *Ḍiyâ-aldin Imâm Muḥammad Shâhî*, but at the end of the *faṣl*, on fol. 99^a, l. 4 ab infra, and last line, the usual designation *Shâhî* appears.

Bayân VI, on fol. 99^b, first line.

Bayân VII, on fol. 116^b, (که) بعضی در بیان نکات که معتمدات مذهب سنت و جماعت را از دانستن آن مسلمانان را جاری است. Some of the headings of the twenty-three *nuktas* differ slightly from those in No. 2632 and are usually more correct in wording; for instance, *nukta* 16 . . . اندر آنکه اسرار روحانی آگاہ نباشد اورا پیرو مرشد نباید دانست; *nukta* 17 در بیان بزرگان دین در میان عالم و اندر آنکه . . . مسلمانی بجا; *nukta* 18 عالمیان الخ; در بیان عدد . . . حضرت پیغمبر 20; آرد الخ; صلی الله علیه و سلم و بیان مأکولات و عمر آنحضرت; Nâsir and Bisṭâmî's *rubâ'is* are found here on ff. 133^a and ^b. To this *bayân* is added here another portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632, viz. ff. 142^b, l. 9–167^a, lin. penult., the main part of which, from fol. 143^b, l. 4 to fol. 163^b, l. 8, with several amplifications, corresponds to ff. 119^b–136^a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167^a, lin. penult.; it ends on fol. 177^b, l. 4 ab infra, corresponding to fol. 109^a, lin. penult. in No. 2632.

In the concluding words 'Abd-alkarim denotes himself as the editor.

Dated the 1st of Muḥarram in the fourteenth year of Aḥmadshâh Durrâni's reign (= A. H. 1175, A. D. 1761, August 2), by Sayyid Muḥammad. Presented by J. Cotton, Esq., Nov. 19th, 1813.

No. 2882, ff. 178, ll. 14; Naskhi; size, 10½ in. by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarim, quite like the preceding one, except, that at the end of the *seventh bayân* the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89^a sq., are substituted here for the miscellaneous portions, taken from the *eighth bayân* of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7^a, the رساله of 'Umar al-Nasafi begins, corresponding to the *second faṣl* of the *fifth bayân* in the original draft; and on fol. 17^b the

treatise on the correct reading of the *Kurân*, corresponding to the *third faṣl* in the same (styled فصل سیموم, as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52^a.

Bayân II (here styled فصل), on fol. 59^b.

Bayân III, on fol. 80^b.

Bayân IV (here styled again فصل), on fol. 92^a; the eight bâbs are found here: 1. on fol. 94^a; 2. on fol. 94^b; 3. on fol. 95^b; 4. on fol. 96^b; 5. on fol. 97^b; 6. on fol. 98^a; 7. on fol. 100^b; 8. on fol. 101^a.

Bayân V, consisting of the *first faṣl* only, on fol. 102^a; the author's name *Shâmi* is here corrected into *Shâfi* (!).

Bayân VI, on fol. 105^b.

Bayân VII (here styled باب), on fol. 124^b, in twenty-three nuktas. *Nâsir* and *Biṣṭâmi's* rubâ'is are found here on ff. 143^a and ^b. On fol. 153^b sq. the two chapters on the letters of the *Pushî* alphabet.

Bayân VIII, on fol. 166^a. The title appears here in the colophon only, viz. نامۀ مخزن الاسلام; and the concluding words about 'Abd-alkarim are wanting here.

No date.

No. 2599, ff. 184, ll. 13; Naskhi; worm-eaten throughout; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.

2636

The same.

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor.

Bayân I, on fol. 2^b.

Bayân II, on fol. 6^b, headed (read چونه چون) اندر آنکه چونه چون بهفتاد و دو گروه رسیده الخ, ملتہای باطلہ بہفتاد و دو گروه رسیده الخ, on the seventy-two sects of Islâm, etc., corresponding to the third bayân in all the previous copies.

Bayân III, on fol. 19^a, headed مشتمل بر سه فصلست اول در اد (read کردن بعضی عقائدہای کہ از عقیدہ ضیاء الدین امام محمد شامی منقول گردانیدہ الخ, and corresponding therefore to the *first faṣl* of the fifth bayân in the previous copies, containing four عقائد. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarim, viz.:

1. در بیان واجبات اسلام, on fol. 21^a = fol. 150^b in No. 2632, and fol. 38^b in No. 2634.

2. در بیان سنت اسلام, on fol. 21^b = fol. 151^a in No. 2632, and fol. 39^b in No. 2634.

3. در بیان احکام شریعت, ib. = fol. 151^b in No. 2632, and fol. 39^b in No. 2634.

4. در بیان حیض و نفاس, ib. = fol. 149^a in No. 2632, and fol. 40^a, first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22^a = fol. 146^a in No. 2632, and fol. 40^b in No. 2634.

6. در بیان نماز جنازہ, on fol. 23^a = fol. 145^b in No. 2632.

7. در بیان استنجا, ib. = fol. 148^a in No. 2632.

Bayân IV, on fol. 23^b, headed در تسهیل تصیدہ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37^a, headed در تفسیر آوردن خلاصہ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38^a; 2. on fol. 38^b; 3. on fol. 39^a; 4. on fol. 39^b; 5. on fol. 40^b; 6. ib.; 7. on fol. 42^a; 8. on fol. 42^b. There are added to this bayân here, (a) on fol. 43^a the same introductory pieces, *Sûras* 1 and 112, and Arabic prayers, as on ff. 1^b-5^b in No. 2634 (the *second revised edition*), and on fol. 141^b sq. in No. 2632 (the *original draft*); (b) on fol. 48^a, اندر آنکہ حضرت, i.e. the رسالہ of 'Umar al-Nasafi, corresponding to the second faṣl of the fifth bayân in No. 2632, and fol. 5^b, last line sq. in No. 2634; (c) on fol. 52^b, فصل سیموم اندر آنکہ قرآنرا الخ, i.e. the treatise on the correct reading of the *Kurân*, corresponding to the third faṣl of the fifth bayân in No. 2632, and fol. 12^b sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56^b, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76^b, in twenty-three nuktas, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91^a; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101^a with the مسئلہ خزائنہ (= fol. 150^a in No. 2632, fol. 22^a, lin. penult. in No. 2634), and ending with the باب در بیان شہدان (= fol. 155^a in No. 2632).

Dated the 27th of Rabi'-althâni, A. H. 1180 (seventh year of *Shâh 'Âlam's* reign) = A. D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskhi; size, 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one.

Bayân I (not marked), on fol. 3^a.

Bayân II (= Bayân III in the other copies) entirely wanting here.

Bayân III (not marked, = Bayân V, *first faṣl* in the other copies), on fol. 14^a. The same additional seven sections as in the preceding copy, on ff. 18^a-23^b.

Bayân IV (= Bayân II in the other copies), on fol. 23^b.

Bayân V (= Bayân IV in the other copies), on fol. 53^a. The eight bâbs are found here: 1. on fol. 55^b; 2. on fol. 56^b (no heading); 3. on fol. 58^a; 4. on fol. 59^a; 5. on fol. 61^a; 6. on fol. 62^a; 7. on fol. 65^a; 8. on fol. 66^a. The same three additions as in the preceding copy, viz. (a) on fol. 67^a; (û) *second faṣl* of

Bayân V, on fol. 79^b; (c) *third fuṣṭ* of Bayân V, on fol. 90^a.

Bayân VI, on fol. 100^b.

Bayân VII, on fol. 146^b; to the twenty-three *nuktas* a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183^b. The title is mentioned on fol. 206^a; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhī; size, 9 $\frac{1}{2}$ in. by 6 in.

2638

A fragment of the same.

A small portion of the *مخزن الإسلام*, consisting of twelve leaves which contain parts of the *second* and the *third* bayâns, with a lacuna after fol. 3. Ff. 1^a-3^b correspond to fol. 13^a, last line-fol. 17^a, last line in No. 2632; ff. 4^a-12^b to fol. 18^a, l. 4 ab infra-fol. 27^a, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599^a, ff. 12, ll. 13; Naskhī; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

3. Traditions of Muḥammad and the Imâms.

a. Sunnite Traditions.

2639

Lubâb-alakhbâr (لباب الاخبار).

400 traditions of Muḥammad, in forty bâbs, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of *حدیث*. The original collection in Arabic was compiled by Aḥmad bin 'Abdallâh, see Loth, Arabic Cat., p. 48^a (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmûd, see fol. 1^b, l. 4 ab infra. An index of the forty bâbs on ff. 2^a-3^a.

Beginning: *حمد بجمد وثناء ببعده مرخدايرا جل جلاله*
و عم نواله علم علما بر عالم علوی بر افراشته الخ

The headings of the bâbs are as follows:

1. On fol. 3^a *علم و علما*; 2. on fol. 5^a *در فضیلت علم*; 3. on fol. 7^b *در فضیلت کلمه لا اله الا الله محمد رسول الله*; 4. on fol. 10^a, last line *در فضیلت درود* (the index adds after it: *در فضیلت درود*); 5. on fol. 12^a *در فضیلت وضو ساختن*; 6. on fol. 14^b *در بیان ایمان* (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16^a *در فضیلت خلال*; 8. on fol. 17^b *در فضیلت بانگ نماز گفتن*; 9. on fol. 20^a *در فضیلت نماز بجماعت گذاردن*; 10. on

fol. 22^a *در فضیلت روز جمعه*; 11. on fol. 23^b *در فضیلت*
در فضیلت دستار بستن; 12. on fol. 25^a *مسجد رفتن*
در فضیلت روز ماه رمضان و جز; 13. on fol. 26^b, first line
آن; 14. on fol. 28^a *در فضیلت نماز فريضة*; 15. on fol.
31^a, first line *در فضیلت نماز سنت*; 16. on fol. 32^a
در فضیلت صدقه; 17. on fol. 33^a *در فضیلت زکوة دادن*
در فضیلت سلام گفتن; 18. on fol. 34^b *دادن آشکار و نهان*
در فضیلت خواستن; 19. on fol. 35^b *پیش از سخن گفتن*
دعا; 20. on fol. 36^b *در فضیلت استغفار*; 21. on fol. 37^b
در فضیلت تسبیح; 22. on fol. 39^a *در ذکر خدای*
در فضیلت فقر; 24. on fol. 42^a *توبه*; 25. on fol. 43^b, first line
در فضیلت نکاح; 26. on fol. 44^b *در عقوبت زانی*
در عقوبت لوطی; 27. on fol. 46^a *در عقوبت شراب خوار*; 28. on fol. 47^a, first
در فضیلت تیر انداختن; 30. on fol. 49^b *مادر*
در حق فرزند بر مادر و پدر; 31. on fol. 51^b *و پدر بر فرزند*
در فضیلت تواضع; 32. on fol. 53^a *در منع بسیار خوردن*
در منع خاموشی; 34. on fol. 56^a *در منع خندیدن* (in the index
در پرسیدن بیماران); 36. on fol. 58^a *در ذکر موت*; 37. on fol. 59^b, last line
در منع کردن نوحه; 39. on fol. 64^b *در ذکر کور و احوال آن*
در عقوبت نوحه کردن (in the index); 40. on fol. 66^b
در فضیلت صبر.

Dated the 5th of Rabî'-'althânî (no year) by Shaikh Imâmbakhsh, son of Shaikh Luṭf-'allâh, who copied it for Miyân Ḥâfîz Muḥammad Rûshanjiw.

Bibliotheca Leydeniana.

It was printed in Bombay A. H. 1280.

No. 2733, ff. 1-70, ll. 15; careless Nasta'lik, the Arabic text in Naskhī; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2640

Bahr-alsâ'adat (بحر السعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad bin Muḥammad Ibrâhîm, called Hâjî Taj-'aldin (see the title on fol. 5^a, lin. penult., and the author's name on fol. 6^b, l. 5), and divided into the following twelve bâbs:

1. *در بیان نبیات*, on fol. 8^a, in eight faṣls.
2. *در بیان فضیلت علم و علما*, on fol. 68^b, in eight faṣls.
3. *در بیان طهارت*, on fol. 118^a, in ten faṣls.
4. *در بیان نماز و ارکان و شرائط و فريضة و سنن آن*, on fol. 151^b, in ten faṣls.
5. *در بیان زکوة*, on fol. 195^a, in eight faṣls.

6. در بیان روزۀ فرض و سئۀ، on fol. 217^a, in five fašls.
 7. در بیان حجّ کردن و مناسک آن، on fol. 234^a, in twelve fašls.
 8. در بیان توبه، on fol. 265^b, in ten fašls.
 9. در بیان خلُق و خوی نیکو، on fol. 323^a, in ten fašls.
 10. در بیان خوی بد، on fol. 366^b, in eighteen fašls (the باب نهم of the text must be corrected into باب دهم).
 11. در بیان اخلاص و تقوی، on fol. 405^b, in three fašls.
 12. در بیان ثواب قرآن خواندن و دعوات و اذکار، on fol. 423^a, in eight fašls.
 Khâtimah, on fol. 454^b.

الحمد لله ذی العظمة والكبرياء والطول والا
 آلاء الذي نبه على معرفته بمواقع نعمته وهدى الى
 ربوبيته الخ

The author quotes as his guides the Shaikhs Abû Tâhir bin Muḥammad bin Ya'qûb alfirûzâbâdi; Ahmad Isma'il Khunji; Junaid bin Mahmûd al'amîri; 'Abd-alâh aldânîyâli; Muḥammad bin 'Ali Najât, etc.

This copy is dated by Muḥammad bin Rûḥ-aldin bin Muḥammad the 21st of Sha'bân, A. H. 898 (A. D. 1493, June 7).

No. 368, ff. 480, ll. 19-23; Naskhî; the first fourteen and the last two leaves are supplied by other hands; size, 10 $\frac{1}{2}$ in. by 5 $\frac{3}{8}$ in.

2641

Tarjuma-i-Ḥiṣn ḥaṣin (ترجمۀ حصن حصين).

A Persian translation and explanation of the Arabic collection of traditions of Muḥammad, with special reference to prayers, styled 'حصن حصين' 'the strong castle,' and compiled by the Shâfi'ite Shaikh Shams-aldin Abû-alkhair Muḥammad bin Muḥammad bin Muḥammad bin 'Ali bin Yûsuf al'umari aldimishki alshîrâzi, known as Ibn-aljazarî, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430); he was buried at Madinah. He completed this collection in Damascus A. H. 791, the 22nd of Dhû-alhijjah (A. D. 1389, Dec. 12), revised and partly enlarged, partly curtailed it in Shirâz, and then sent it by Maulânâ Najib Shâfi'î to Ahmadshâh, see fol. 3^b, and comp. G. Flügel iii. p. 145, and H. Khalifa iii. p. 71, No. 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J. Aumer, Arabic Cat., p. 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abûbâkr bin Muḥammad Bibrûji, who completed this paraphrase for Sultân Abû-alfath Mahmûdshâh bin Muḥammadshâh bin Ahmadshâh bin Mnzaffarshâh of Gujarât (reigned A. H. 863-917=A. D. 1459-1511) the 24th of Dhû-alhijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1^a, l. 9, 1^b, lin. penult., and 3^a, ll. 3 and 4.

الحمد لله الواحد الفرد الصمد الذي فتح
 لرسوله محمد حصنًا حصينًا لم يفتح الخ

No date.

No. 888, ff. 94, ll. 17-19; very careless Nasta'liq, which gradually turns into a regular Shikasta; the first and the last leaf damaged; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2642

Sharḥ-i-Ḥiṣn ḥaṣin (شرح حصن حصين).

A detailed Persian commentary on the same collection of traditions, by Hâjî Muḥammad alkashmirî, who finished it the 6th of Muḥarram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253^b, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.:

1. تفسير القرآن الكريم من أوله الى آخره بالعبارة
2. كتاب فضائل
3. شرح شمائل النبي للترمذی
4. الفارسية
5. شرح المعجزات
6. شرح العقائد العبدية
7. شرح القرآن
8. مصباح الشريعة في مذهب الامام الشافعي
9. خلاصة كتاب الافصاح في بيان مسائل
10. مشارق الانوار
11. شرح الاوراد
12. منتخب و شرح الاوراد الفتحية
13. كتاب معجزات النبي المشتمل بالعقائد
14. العصرية
15. الرسالة المنظومة في
16. الدينية والعقائد المنظومة
17. رسالة ذكر الجهر
18. كتاب خواص الرسول
19. المناجات
20. رسالة اسم الاعظم

اللهم لك الحمد حمدًا يوفى نعمك ويكافى
 مزيد كرمك و افضل الصلوة واكمل التسليمات على حبيبك
 اما بعد برارباب ضمائر صافيه و افهام زاكيه پوشيده
 نعماند الخ

An index on the fly-leaves; the copy is dated the 12th of Rabi'al-awwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpûr (commonly called ارکات).

No. 228, ff. 254, ll. 17; Nasta'liq; many marginal glosses; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2643

Bânat Su'âd (بانات سعاد).

A copy of the Arabic text of Ka'b bin Zuhair's famous ḡasidah in praise of Muḥammad, not included in Loth, Arabic Cat., see there pp. 233^b and 239^b, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 432, etc. Edited by G. J. Lette, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning: بانات سعاد فقلبي اليوم متبول الخ

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55^a, by some Arabic quatrains, ascribed to 'Abd-alkâdir Jilânî (حضرت غوث الاعظم) and Imâm Shâfi'î.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2809, ff. 55-57, 3 coll., in diagonal lines, each ll. 10-12; Naskhî; size, 8 in. by 5 in.

2644

Sharḥ-i-ḡaṣīda-i-Bānat Su'ād (شرح قصیده بانته) (سعاد).

A Persian commentary on the same ḡaṣīdah, compiled by Muḡammad Na'im albadakhshī alrustākī at the request of his spiritual brother Muḡammad Faḡīl.

Beginning: الحمد لله . . . بعد میگوید اضعف عباد
الله الباقي محمد نعيم المدخشی الرستاقی الخ.

No date of composition or of the copy itself.

No. 1333, ff. 1-28^b, ll. 15; Nasta'lik; a little worm-eaten; size, 9½ in. by 5½ in.

2645

Tanmiḡ-i-Sharḥ (تنمیع شرح).

Another, far more detailed Arabic-Persian commentary on the same ḡaṣīdah, by Maulānā Ṣadr-al-dīn Husām albanhānī (see fol. 2^a, l. 5, and fol. 59^b, first line). The title is given in the colophon on fol. 59^a, last line, thus: تنمیع شرح به صدور العلماء و فرح به قلوب الفضلاء حمد و سیاس و ثناء بی قیاس: 1^b. After a lengthy Persian introduction, beginning, on fol. 1^b: مر مفضل را که جوش بحور نحر نحر اثر فیض و افضال اوست و خروش شفاشقی مضامیر الخ Ka'b bin Zuhair's life, the commentary opens on fol. 4^a, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called التصریف or التصرف, then a syntactical one, styled التحو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled الاسرار والتکات, and finally a general summing up, الحاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumādā-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Maḡmūd bin Muḡammad Ḳuraishi.

No. 1856, ff. 1-59, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

2646

A third commentary on the same ḡaṣīdah, compiled by Muḡammad Dā'ūd bin Sulaimān Khākānī (see fol. 105^a, l. 6), and dedicated to Sulṡān Muḡammad bin Tughluḡ (A.H. 725-752 = A.D. 1325-1351, see fol. 105^a, first line). It is written throughout in Persian, except an introductory Arabic ḡaṣīdah of eight baits, beginning, on fol. 104^b:

حمد تلاً منه بخیر مأمول لله طوبی لمن بحمد مشغول الخ
حمد بی پایان و ثنای بیغایت مر حضرت: الخ
خدایرا چل جلاله که روز بعدل خداوند عالم که آفتاب
فلك شهریارى و مهر بختیارى الخ
the real preface begins in l. 4 ab infra, on the same page thns: الخ
the preceding commentary, a short sketch of Ka'b bin

Zuhair's life. The first bait of the Arabic ḡaṣīdah, بانته سعاد فقلبی الخ, is found on fol. 106^b; each bait is accompanied, (a) by a تفسیر or commentary; (b) by an اعراب or grammatical analysis; and (c) by a معنی or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104-135, ll. 15; Naskhi, the Arabic text in red ink; size, 10 in. by 6¼ in.

2647

Ḳaṣīda-i-Burdah (قصیده بُرده).

The Arabic text of Sharaf-al-dīn Abū 'Abdallāh Muḡammad bin Sa'id Būṣīrī's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous ḡaṣīdah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq.; J. Aumer, Arabic Cat., p. 234; G. Flügel i. p. 465 sq.; W. Pertsch, Gotha Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 76 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralls, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane, pp. 127-148), with an interlinear Persian paraphrase. Beginning, on fol. 96^b: آمن تذكّر حیران بیدی سلم الخ.

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96^a some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loth. Arabic Cat., loc. cit., and p. 232^a, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniana.

No. 2515, ff. 96-117, 4 Arabic lines in each page, written in Naskhi, the Persian paraphrase in Nasta'lik; size, 7¾ in. by 4½ in.

2648

The same.

Another copy of Būṣīrī's ḡaṣīdah with interlinear Persian paraphrase and an endless number of both interlinear and marginal glosses and explanations, of grammatical as well as exegetical character, partly in Persian, partly in Arabic.

Beginning of the Persian paraphrase: ایا بسبب یاد کردن همسایگانى و دوستانى الخ.

Copied for Ḥasan 'Alī Ṣāḡīb by Sayyid Afdal; as date appears the 10th of Dhū-alḡijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس 1۷, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1-42, 4 Arabic lines in each page, written in Naskhi with full vowels, the paraphrase in Nasta'lik; size, 10 in. by 6¼ in.

2649

Takhmīs bar ḡaṣīdah-i-Burdah (تخمیس برقصیده بُرده).

An amplification of the Burdah by 'Alī Ṣadr-al-dīn bin Aḥmad Nizām-al-dīn alḥusāmī alḥasāmī in Arabic, with a *Persian* translation of the poem in mathnawī-baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: **لحمده لله الذي مدح**
نجية الامين باشرف المدائح النخ

Beginning of the first mukhammas, on fol. 34^b:

يا ساهر الليل يرعى التجم في الظلم النخ

Beginning of the *Persian* translation: **ای از یاد آوردن**
همسایگان آنمقام النخ

No date. Another Arabic *takhmīs* on the Burdah is noticed in Loth, Arabic Cat., p. 300^b (No. XV).

Bibliotheca Leydeniana.

No. 2420, ff. 339-367, ll. 12 in the centre-column, ll. 18 in the margin-column; the first four pages written in Naskhī, the remainder by the same hand in centre and margin in Nasta'liq; size, 9½ in. by 6 in.

2650

Tarjuma-i-ḡaṣīdah-i-sharīfah (ترجمه قصیده شریفه).

A metrical *Persian* paraphrase of the Burdah with a more or less elaborate explanation, likewise in *Persian*, and usually introduced by the word *یعنی*, by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled *اسناد قصیده بُرده*, or according to the concluding words *اسناد در نسیار خواندن*, setting forth the reasons for and the effects of a repeated reading of this ḡaṣīdah according to various traditions, and beginning, on fol. 43^a: **نقلست بر روایت صحیح**
هرکه ابن قصیده را بخواند نوری و صفائی دل حاصل
و آید النخ (2) a general preface, giving the common story about the origin of this ḡaṣīdah, beginning, on fol. 49^a: **لحمده لناصر العباد بقدرته و جلاله القادر المحمود**
فی کلّ فعالة الرزق من خزائن نعمة . . . اما بعد بدان
نصرک الله تعالی که قصیده بُرده مشتملست بر یکصد
و شصت بیت النخ

According to this statement the ḡaṣīdah contains 160 baits (see the same remark in the first preface, on fol. 47^b, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50^b, and the *Persian* paraphrase of it runs thus:

ای زیاد صحبت یاران (یارانت) اندرزی سلم
اشک چشم آمیختی با خون روان گشته بهم

Copied by Sayyid Afdal for Ḥasan 'Alī Ṣāhib, and dated the 27th of Dhū-alḥijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43-103, ll. 13; Naskhī; the Arabic text in red ink; size, 10 in. by 6½ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1^b: **لحمده لناصر العباد بقدرته النخ**

The first bait of the Burdah appears on fol. 2^b. The ḡaṣīdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4^a, 20^b, 27^b, 48^a, and 56^a respectively, and either the *Persian* paraphrase or the *Persian* explanation or both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the ḡaṣīdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102^a, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, ll. 13; Nasta'liq, the Arabic text in Naskhī, written in red ink; size, 9½ in. by 6½ in.

2652

Sharḥ-i-ḡaṣīdah-i-Burdah (شرح قصیده بُرده).

Another *Persian* commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A. H. 921 (A. D. 1515), see fol. 1^a, ll. 1, 2, and 10. The Arabic text is indicated by *نظم*, the *Persian* commentary by *ترجمه*. The first bait of the text is found on fol. 1^b, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Ḥabīb Muḥammad the 12th of Sha'bān, A. H. 1056 (A. D. 1646, Sept. 23); collated the 8th of Ramaḍān in the same year (A. D. 1646, Oct. 18) with the copy of Miyaṅ Shaikh Fāḍil in the presence of Mir (or Mirān) Sayyid Ḥaidarjīw, Mir (or Miyaṅ) Ṣadr-i-'ālam, Miyaṅ Ḥabīb Muḥammad (or, as he is called a few lines before, Mir Sayyid Ḥabīb-allāh, probably the transcriber of the copy himself), Miyaṅ Nūr Muḥammad, Miyaṅ Ṣadr-al-dīn, and others.

Another *Persian* commentary on the Burdah, written by Yūsuf bin Muḥammad bin Shihāb al-Jāmi, commonly called Yūsuf Ahlī, A. H. 863 (A. D. 1459), is noticed in Cat. Codd. Or. Lugd. Bat. ii. p. 85.

Bibliotheca Leydeniana.

No. 2582, ff. 64, ll. 19; distinct Nasta'liq; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharḥ-al-Maṣābil (شرح المصابیح).

The *third* volume of a *Persian* commentary on the famous collection of 4719 traditions of Muḥammad, styled *مصباح السنة*, by the Imām Abū Muḥammad

al-Husain bin Mas'ūd al-Farrā al-Baghawī alshāfi'ī, who died A. H. 510 or 516 (A. D. 1116 or 1122), comp. on the Arabic original H. Khalifa v. p. 564 sq., No. 12128; Ibn Khallikān, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35^b sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitābs, quite agreeing with those in the Arabic original:

كتاب البيوع, on fol. 2^b; كتاب التكايف, on fol. 50^b; كتاب العتق, on fol. 98^b; كتاب القصاص, on fol. 109^b; كتاب الحدود, on fol. 129^a; كتاب الامارة والقضا, on fol. 148^b; كتاب الصيد والذبائح, on fol. 167^a; كتاب الجهاد, on fol. 222^b; كتاب اللباس, on fol. 235^b; كتاب الاطعمة, on fol. 257^b; كتاب الطب والترقي, on fol. 286^a; كتاب الرويا, on fol. 302^b. With the last-named kitāb this copy ends; the last three kitābs of the original, viz. كتاب كتاب, and كتاب الفتن, are entirely missing here, although the first of them is noted in the index on fol. 1^b, margin, as كتاب الادب, with reference to fol. ۲۹۷ (whilst the actual Arabic paging only goes down to fol. ۲۹۱); there were originally also several bābs of this kitāb enumerated in the index (going so far as fol. ۳۱۰), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitābs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'liq; size, 12½ in. by 7⅞ in.

2654

Ashi'at-allama'ât fi sharh-almishkât (اشعة اللّمعات) (في شرح المشكوة).

The first two volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Wali-aldin Abū 'Abdallāh Muhammad bin 'Abdallāh Khaṭīb Tabrizī and finished the last day of Ramaḍān, A. H. 737 (A. D. 1337, May 2), under the title of مشكوة المصابيح, comp. on the Arabic original H. Khalifa v. p. 567; Arabic Cat. of the Brit. Mns., p. 721^a; Loth, Arabic Cat., p. 36^b sq.; the editions of Delhi, A. H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809-1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥaḳḳ bin Saif-aldin alturk aldihlawī albukhārī (born A. H. 958 = A. D. 1551, died A. H. 1052 or 1053 = A. D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the fourth volume of this commentary, see Rieu i. p. 14, 'Abd-alḥaḳḳ began the work at Dihli in the middle of A. H. 1019 (A. D. 1610, Sept.), and completed it there in Rabi'-alākhar, A. H. 1025 (A. D. 1616, April-May).

Beginning: الحمد لله اكمل الحمد على كل حال وفي كل حين والصلاة والسلام الاثمان الاكملان على سيد المرسلين الخ.

The muḳaddimah, on fol. 2^a, first line (مقدمة مختصر) (در بيان بعضی از مصطلحات علم حدیث), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5^b, last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkāt, viz. 1. Abū 'Abdallāh Muḥammad bin Isma'īl bin Mughirah bin Isma'īl al-Bukhārī (who died A. H. 256, the 1st of Shawwāl = A. D. 870, Sept. 1, but see a different date below in No. 2659); 2. Abū-alhusain (in the following copy Abū-alḥasan) Muslim bin al-Hajjāj Ḳushairi Nishāpūri (who was born A. H. 204 or 206 = A. D. 819, 820, or 821, 822, and died the 24th of Rajab, A. H. 261 = A. D. 875, May 4); 3. Abū 'Abdallāh Mālik bin Anas (born A. H. 95, 94, 91 or 97 = A. D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A. H. 179 = A. D. 795); 4. Abū 'Abdallāh Muḥammad bin Idris bin 'Abbas Shāfi'ī (born A. H. 150 = A. D. 767, died the last of Rajab, A. H. 204 = A. D. 820, Jan. 20); 5. Abū 'Abdallāh Ahmad bin Hanbal (born in Baghdād, A. H. 164 = A. D. 780, 781, died in Baghdād, A. H. 241 = A. D. 855, 856); 6. Abū Dā'ūd Sulaimān bin Ash'ath Sajastānī (born A. H. 200 = A. D. 815, 816, according to the شرح سفر السعادة (No. 2656 below, fol. 17^a, last line), A. H. 202 = A. D. 817, 818; died A. H. 275, Rajab = A. D. 888, Nov.); 7. Abū 'Isā bin Saurat bin Mūsā Tirmidhī (born A. H. 209 = A. D. 824, 825, died A. H. 279, Rajab = A. D. 892, Oct.); 8. Abū 'Abd-alraḥmān bin Ahmad bin Shu'ayb Nasā'ī (born A. H. 215 = A. D. 830, died A. H. 303 = A. D. 915, 916); 9. Abū 'Abdallāh bin Muḥammad bin Yazid Ibn Mājah alḳazwīnī (born A. H. 209 = A. D. 824, 825, died A. H. 273 = A. D. 886, 887, according to the شرح السعادة A. H. 293 = A. D. 906); 10. Abū Muḥammad 'Abdallāh bin 'Abd-alraḥmān Dārimī (born A. H. 181 = A. D. 797, died A. H. 255 = A. D. 869); 11. Abū-alḥasan bin 'Alī bin 'Umar al-Dārḳaṭānī, in the following copy al-Dārḳanaṭī (bnt see De Jong's Al-Moschtahib, p. ۴۲۸, note 5), (born A. H. 305 or 306 = A. D. 917-919, died A. H. 385, the 22nd of Dhū-alka'dah, A. D. 995, Dec. 18); 12. Abūbakr Ahmad bin al-Husain al-Baiḥaḳī (born in Sha'bān, A. H. 384 = A. D. 994, Sept., Oct., at Kharjird near Baiḥaḳ, died in Nishāpūr, A. H. 458 = A. D. 1066); 13. Abū-alhusain Zarrin Ma'wiyat (معوية) al-'Abdarī, a descendant of 'Abd-aldārain Ḳusayy Baṭnī of the Ḳuraish (died after A. H. 520 = A. D. 1126, author of the كتاب تجريد في الجمع بين الصحاح); 14. Imām-i-Tūdi, i. e. Muḥyi-aldin Abū Zakariyyā Yahyā bin Sharaf Hizāmī (born in Tūdi, تودی, a village near Damascus in Syria, A. H. 631 = A. D. 1233, 1234, died in the same place the 14th of Rajab, A. H. 676 = A. D. 1277, Dec. 11); 15. Abū-alfaraj 'Abd-alraḥmān bin 'Abd-albaghdādī, known as Ibn al-Jawzī (born A. H. 508 = A. D. 1114, 1115, or A. H. 510 = A. D. 1116, 1117, died in Ramaḍān, A. H. 597 = A. D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16^a: نحمدة و نستعينه و نستغفره الخ.

The *first* volume contains two kitābs, the *second* five, all subdivided into many bābs, faṣls, etc.

Kitāb I (كتاب الإيمان), on fol. 25^b, in No. 972; II (كتاب الصلوة), on fol. 195^b, in No. 972; III (كتاب الزكوة), on fol. 1^b, in No. 973; IV (كتاب الصوم), on fol. 53^a, in No. 973; V (كتاب فضائل القرآن), on fol. 87^a, in No. 973; VI (كتاب الدعوات), on fol. 118^b, in No. 973; VII (كتاب المناسك), on fol. 236^a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muḥammad Husain, a resident of سودهره. On fol. 1^a, in the first volume, there is an entry, dated Ramaḍān, A. H. 1160 (A. D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13 $\frac{3}{4}$ in. by 9 $\frac{1}{2}$ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9 $\frac{3}{4}$ in.; Nasta'lik, the Arabic text in Naskhi.

2655

Another copy of the same.

The same two volumes of 'Abd-alḥakḳ's Persian commentary on the Mishkāt, beginning on fol. 9^b as in the preceding copy. It is preceded, on ff. 1-8, by two indexes, the *first* of which, on ff. 1-3 and 5, does not belong at all to the present work, but gives all the bābs and faṣls of the *last three kitābs* of the third volume of the Sharḥ-al-Maṣābiḥ, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب الرقاق, and كتاب الفتن (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6-8, gives the details of the present copy. The muḳaddimah begins on fol. 10^a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13^a-20^b, beginning with *Al-Bukhārī* and ending with *Ibn al-Jawzī*.

First volume: Kitāb I, on fol. 27^b; II is styled here كتاب الطهارة, and begins on fol. 94^a; the كتاب الصلوة of the preceding copy appears here as a mere باب الصلوة, on fol. 140^b. It ends on fol. 363^b.

Second volume, on fol. 364^b (with a separate بسم الله الرحمن الرحيم at the top of the page): Kitāb III, on fol. 364^b; the following four kitābs are all styled by mistake by باب; IV, on fol. 411^b; V, on fol. 426^a; VI, on fol. 448^a; VII, on fol. 511^b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228^b is the proper continuation of fol. 222^b, and fol. 223^b of fol. 227^b.

No date. Various seals of Muḥammadshāh on fol. 9^a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'lik, partly in Naskhi; illuminated frontispiece on fol. 9^b; size, 11 $\frac{3}{8}$ in. by 8 in.

2656

(شرح سفر السعادة).

A Persian commentary by the same 'Abd-alḥakḳ bin Saif-al-din on the large collection of authentic traditions relating to Muḥammad's life, practices, and teachings,

styled سفر السعادة or صراط المستقيم and compiled by the famous author of the Kāmūs (see above, No. 2397), Muḥammad bin Ya'qūb bin Muḥammad bin Ibrahim bin 'Umar bin Abibakr bin Aḥmad bin Maḥmūd bin Idris bin Faḍl-allāh bin Shaikh-alislām Abi Iṣḥāq alkāzarūni, known as Shaikh Majd-al-dīn alfirūzābādi allughawi alḳuraishi alyamani albakrī alshāfi'i, who was born in Rabi'-alawwal, A. H. 729 (A. D. 1329, Jan.), and died in the night of the 20th of Shawwāl, A. H. 817 (A. D. 1415, Jan. 2), see fol. 2^b, ll. 1-5 (the date of birth given as A. H. 727 in Rieu i. p. 15^a is a mere oversight). On the original work comp. H. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1^b: سبحانك لا علم لنا إلا ما علمتنا
إتاك انت العليم الحكيم اللهم صل على محمد هادي
الخلايق الى الصراط المستقيم والمنهج القويم الى

The commentator's name appears on fol. 2^a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alḥakḳ's own sketch of his life and works (see Rieu iii. p. 1077^b) we learn, that he gave to this commentary the title شرح في طريق القويم الى الصراط المستقيم. It is preceded by a *muḳaddimah*, in two ḳisms: 1. در مصطلحات علم الحديث وأتجه متعلق, on the science of tradition, on fol. 5^a; 2. در بيان منشأ اختلاف مجتهدين و ذكر ائمة اربعة و بيان حكم تقليد و اتباع ايشان وأتجه متعلقست بان, on the four Imāms or heads of legal schools, viz. *Abū Ḥanīfah* Nu'mān bin Thābit Kāfi, *Abū 'Abdallāh Mālik bin Anas, Shāfi'i*, and *Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal*, and cognate matters, on fol. 19^b.

The صراط المستقيم or سفر السعادة begins on fol. 25^a and is subdivided into a fātiḥah, seven bābs, and a khātimah. Subdivisions are faṣls, tanbihs, far's, and fā'idās.

فاتحة الكتاب در ذكر حال حضرت رسالت پيش از نزول
وحي و بيان عبادت وي در آن ايام, on fol. 25^a, lin. penult.

باب در طهارت حضرت پيغمبر, on fol. 31^a, second line.

باب در نماز حضرت پيغمبر, on fol. 50^a, last line.

فصل في كيفية الركوع, on fol. 67^a.

فصل في كيفية السجود, on fol. 76^a.

فصل تطويل الصلوة بالليل (بالليل) و تحقيقها بالنهار, on fol. 83^a.

فصل كيفية الاعتدال من السجود, on fol. 85^a.

فصل كيفية الخروج من الصلوة, on fol. 101^a, first line.

فصل في الادعية في الصلوة, on fol. 102^a.

فصل در نسيان رسول الله, on fol. 112^b.

فصل گشاده داشتن چشم در نماز, on fol. 123^a.

فصل الاذكار بعد الصلوة, on fol. 124^b.

فصل در سخن روايت از نماز, on fol. 132^b.

- فصل الاضطجاع بعد سنة الفجر، on fol. 142^a.
 فصل قیام الیل (اللیل)، on fol. 144^b, lin. penult.
 فصل کیفیة قیام الیل (اللیل)، on fol. 149^a.
 فصل دو رکعة نمازی، on fol. 159^a.
 فصل در نماز چاشت و عادت و روش و طریقه حضرت پیغمبر در گذاردن آن نماز الخ، on fol. 167^b.
 فصل در بیان سجده شکر، on fol. 180^b.
 فصل در بیان سجده تلاوت، on fol. 186^b.
 فصل در فضل روز جمعه، on fol. 191^b.
 فصل عادت کریم و سنة قویم حضرت نبوی الخ، on fol. 205^a.
 فصل در خطبه نبویّه، on fol. 229^a.
 فصل در نماز عید، on fol. 244^a.
 فصل در عادت حضرت رسالت بوقت استسقا، on fol. 255^b.
 فصل در عبادات سفر آنحضرت، on fol. 263^b.
 فصل در عادت حضرت نبوی در قراءه قرآن و استماع الخ، on fol. 276^b.
 فصل در عادت حضرت نبوی در پرشش (پرشش read)، on fol. 280^a.
 فصل در عادت حضرت نبوی در احوال میّت و ادای الخ، on fol. 285^a.
 فصل در بیان صلوة خوف، on fol. 310^b.
 باب (فصل here wrongly styled) در زکوة و صدقات، on fol. 315^a.
 فصل در زکوة فطر، on fol. 321^b.
 باب (کتاب here styled) صیام التّبی، on fol. 330^b.
 فصل در روزة نافله، on fol. 347^b, first line.
 فصل در بیان اعتکاف، on fol. 358^a.
 باب حجّ التّبی الخ، on fol. 364^b.
 فصل در سیاق و بیان حجّ پیغمبر، on fol. 367^a, last line.
 فصل در حجّ پیغمبر، on fol. 374^b, first line.
 فصل در دخول خانه کعبه، on fol. 413^a.
 فصل در قربانی پیغمبر الخ، on fol. 420^a.
 فصل در سنن حضرت . . . در عقبه، on fol. 426^a.
 باب اذکار التّبی، on fol. 440^a.
 فصل در اذکار اذان، on fol. 451^b.
 فصل در عشر ذی الحجّة، on fol. 453^a.
 فصل در سلام و آداب حضرت نبوی، on fol. 457^b.
 فصل در استئذان، on fol. 462^b.
 فصل در اذکار سفر، on fol. 465^b.
 فصل در القاضی (الفاظی read) که در کراهت آن کسی را خلاقی نیست، on fol. 472^b.
 فصل در اسباب انشراح صدر حضرت رسالت، on fol. 473^b.
- باب در عموم احوال و معاش حضرت نبوت، on fol. 475^b.
 فصل در خورش، on fol. 475^b.
 فصل در پوشش، on fol. 478^b.
 فصل سُبْح، on fol. 485^b.
 فصل در عادت حضرت نبوی در معاشرت با ارواح ظاهرات، on fol. 492^a.
 فصل در خواب و بیداری حضرت نبوی، on fol. 498^b.
 فصل در سواری آنحضرت، on fol. 499^a.
 فصل در عدد گوسپندان آنحضرت، on fol. 499^b, first line.
 فصل در بیع و شراکه حضرت نبوی، on fol. 500^b, first line.
 فصل در بعضی اخلاق آنحضرت، on fol. 502^a, last line.
 فصل استطلاق بطن الخ، on fol. 505^a.
 فصل در علاج طاعون و وبا، on fol. 506^a.
 فصل در استسقا، on fol. 508^b.
 فصل در علاجات جراحات، on fol. 509^b, lin. penult.
 فصل در علاج عرق الثّسا، on fol. 512^b.
 فصل خشکی مزاج، on fol. 513^a.
 فصل در خارش بدی، on fol. 513^b.
 فصل (a space is left blank here for this word) در علاج ذات الجنب، on fol. 514^b.
 فصل داوی (داوی read) خدر کلتی، on fol. 520^a.
 فصل در اصلاح طعام و شراب، on fol. 520^a, lin. penult.
 فصل در بشرات الخ، on fol. 520^b.
 فصل در تفریح مریض بسخنان خوش، on fol. 521^a.
 فصل در علاج زهر، on fol. 522^a.
 فصل در علاج سحر یهود، on fol. 522^b.
 فصل در معالجه بدن، on fol. 523^b.
 فصل از تدایب محرمات الخ، on fol. 526^a, first line.
 فصل در علاج قمل، on fol. 526^b.
 فصل در معالجه بادویة روحانیة الخ، on fol. 526^b.
 فصل در مجموع امراض الخ، on fol. 531^a.
 فصل در علاج اندوه و غم، on fol. 533^a.
 فصل در عادت حضرت نبوی در طعام و شراب، on fol. 534^a.
 فصل در امر مسکن و منزل، on fol. 536^b.
 فصل در حفظ صحّت باستعمال بوی خوش، on fol. 537^a.
 فصل در حفظ صحّت چشم، on fol. 538^b.
 فصل در فرض و سلف عادت حضرت نبوی، on fol. 539^a.
 فصل در رفتن حضرت نبوی، on fol. 539^b.
 فصل در کلام و سکوت و ضحک و بکای حضرت نبوی، on fol. 541^a.

فصل در فطرت و توابع آن, on fol. 542^a.

فصل شاب (شارب مبارک), on fol. 544^b, last line.

فصل در جهاد و آداب آن, on fol. 546^a.

خاتمة الكتاب در اشارت بابوابی که در آن احادیث مرویست الخ, on fol. 553^a (subdivided into many small bābs).

A great number of faṣls without any special heading appear besides the above-quoted ones, viz. on ff. 103^b, 339^a, 416^b, 448^b, 449^a, 449^b, 454^b, 455^a, 456^b, 463^b, 467^b, 469^b, 503^b, 510^a, 511^b, 515^b, 516^a, 516^b, 517^a (twice), 518^a, 519^b, 524^a, and 537^a; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumādā-alawwal, A. H. 1016 (A. D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

College of Fort William, 1825.

No. 2150, ff. 633, ll. 21; Naskhī; size, 10 in. by 6 in.

2657

Another copy of the same.

Another excellent copy, not dated. A complete index on ff. 1^b-6^a, supplying many headings of faṣls, which are not given in the text itself.

Beginning as in the preceding copy, on fol. 7^b. All the smaller subdivisions are noted on the margin in red ink, together with many additions.

Mukāddimah, first *kisim*, on fol. 10^b, second line; second *kisim*, on fol. 22^b.

Fātiḥah, on fol. 27^b.

The seven *bābs* are found here on ff. 31^b; 46^a; 235^a (here styled فصل در زکوة و صدقات, as in the preceding copy; on the margin بیان زکوة و صدقات); 247^a (on the margin کتاب صیام, as in the preceding copy); 272^b (on the margin حجّ النبی); 324^b; and 348^a.

Khātimah, on fol. 399^b.

No. 739, ff. 452, ll. 21; splendid Naskhī; size, 15½ in. by 9½ in.

2658

Dastūr-i-fā'id-almūr (دستور فائض التور).

A treatise on the prophet's dress (در بیان آداب لباس) by the same 'Abd-alḥaḳḳ bin Saif-aldin, see fol. 1^b, ll. 5 and 6, and fol. 2^a, ll. 3 and 4. It is identical with the little tract, styled آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستایش الهی و پس نعت و تحمیت رسالت پناهی نموده می آید الخ.

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'liḳ, the Arabic quotations in Naskhī; size, 8½ in. by 6½ in.

2659

Taisir-alkāri' fi sharḥ-i-Ṣaḥiḥ-albukhāri (تیسیر القاری فی شرح صحیح البخاری).

A Persian commentary on the famous Ṣaḥiḥ or collection of traditions by Imām Abū 'Abdallāh Muḥammad bin Isma'īl Bukhāri (who was born, according to fol. 8^a, ll. 9-12, the 13th or 16th of Shawwāl, A. H. 194 = A. D. 810, July 20 or 23, and died the 1st of Shawwāl, A. H. 255 = A. D. 869, Sept. 12, contrary to the usual date, A. H. 256 = A. D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26. etc., and see above, No. 2654), compiled by Nūr-alḥaḳḳ alturk albnkhāri alshāhjahānābādī (i. e. aldiḥlawī), the son of Shaikh 'Abd-alḥaḳḳ (the compiler of the preceding works), and himself the author of the زبدة التواریخ (No. 290 in this Cat.), who died A. H. 1073 (A. D. 1662, 1663), see here, fol. 2^a, ll. 7 and 8. It is dedicated to the emperor 'Ālamgir.

Beginning of the commentator's preface, on fol. 1^b: بسم الله، والحمد لله والصلوة والسلام على رسول الله أما بعد این صحیفه کرامت و نمیقۀ شرافت صحیح الخ. On fol. 311^a sq. a biography of the author of the Ṣaḥiḥ is given (احوال بخاری).

On fol. 8^b, the original Arabic text begins with باب كيف كان بدؤ الوحي رسول الله (الى رسول الله) صلى الله عليه و أكد و سلم الخ.

The كتاب العلم begins on fol. 25^b, the كتاب الوصوه on fol. 65^b, the كتاب الوصوه on fol. 96^a, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhāri's text by the same, Leyden, 1862 sq.); also the edition of Būlāḳ, A. H. 1280.

Ff. 88^b, 103^b, 104, 150^a, 377^b, and 378^a are left blank, but the text seems uninterrupted.

No date.

No. 1105, ff. 753, ll. 19; large and distinct Nasta'liḳ; size, 13½ in. by 6½ in.

2660

Makhāzin-alma'rūf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Ḥanafite Khawāṣṣkhān alḳādiri almadanī (خواصخان الخنفي القادري المدني), A. H. 1116 (A. D. 1704, 1705, see fol. 54^a), and divided into four volumes (جلد). This Persian work, as the order and titles of the kitābs show, is chiefly based on the مصابيح السنّة and the مشکاة المصابيح, see above, Nos. 2653-2655. The present copy contains the first volume or جلد اول of the whole work, beginning, on fol. 53^b: انفس نفائس جواهر زواهر حمد و سپاس بی اندازه و قیاس سزاوار عرش گردون فرش قدیم السلطان معروف الاحسان خلعت روشنی بخش زمین و آسمانی است الخ.

A large *fihrist* or very detailed index of the first

volume is prefixed on ff. 37^b-52^b. This volume comprises *five kitābs*, each of which is subdivided into numeral *bābs*, and every *bāb* generally into *three faṣls*.

The *five kitābs* of the present volume are:

1. كتاب الايمان, on fol. 57^a.
2. كتاب العلم, on fol. 112^b.
3. كتاب الطهارة, on fol. 130^a.
4. كتاب القلوة, on fol. 200^a.
5. كتاب الجنائز, on fol. 436^a.

The first volume concludes on fol. 495^b, and on ff. 498^b-533^b follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكة, از اصل نسخه Kitāb I, on fol. 498^b; II, on fol. 508^a; III, on fol. 510^b; IV, on fol. 523^a; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitāb*. Ff. 1-36^a of this copy do not belong at all to the مخازن المعروف, but contain the fragment of a collection of legends about famous Shaikhs and Imāms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lik, the Arabic quotations in larger Naskhi; illuminated frontispiece on fol. 53^b; illuminated heading also at the top of the fihrist; ff. 53^b and 54^a richly adorned; size, 13 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.

2661

The same.

The *second volume* or جلد ثانی of the same work, comprising, like the first, *five kitābs* with the same subdivisions. A large *fihrist* on ff. 1^b-9^b. The *five kitābs* of the second volume are as follows:

1. كتاب الزكوة, on fol. 10^b.
2. كتاب الصوم, on fol. 64^b.
3. كتاب فضائل القرآن, on fol. 104^a.
4. كتاب الدعوات, on fol. 131^b.
5. كتاب المناسك, on fol. 213^a.

The supplement of this second volume is found on ff. 293^b-325^a: Kitāb I, on fol. 293^b; II, on fol. 299^b, last line; III, on fol. 304^b; IV, on fol. 307^b; V, on fol. 314^b, last line.

No date.

No. 123, ff. 325, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 10^b, the other embellishments like those in the preceding copy; size, 13 $\frac{3}{4}$ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve *kitābs* with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1^b-16^b. The *twelve kitābs* of the third volume are:

1. كتاب البيوع, on fol. 17^b.
2. كتاب النكاح, on fol. 91^a.
3. كتاب العتق, on fol. 159^b, last line.

4. كتاب القصاص, on fol. 175^a.

5. كتاب الحدود, on fol. 202^a.

6. كتاب الجهاد, on fol. 259^a.

7. كتاب الصلح, on fol. 323^b.

8. كتاب الصيد, on fol. 335^b, first line.

9. كتاب اطعمة, on fol. 356^b.

10. كتاب اللباس, on fol. 386^b.

11. كتاب الطب, on fol. 423^b.

12. كتاب الفال والطيرة, on fol. 434^b (this *kitāb* is styled in the text also *kitāb*, but afterwards corrected on the margin into *bāb*, and as twelfth *kitāb* appears in the text, on fol. 440^b, كتاب الرويا, which is styled *bāb* in the fihrist).

The supplement to this *third volume* is found on ff. 451^b-498^b: Kitāb I, on fol. 451^b; II, on fol. 462^b; III, on fol. 470^a; IV, on fol. 472^a; V, on fol. 475^b; VI, on fol. 481^b; VII, on fol. 485^b; VIII, on fol. 486^b; IX, on fol. 488^b; X, on fol. 490^b; XI, on fol. 495^b (here styled *باب الطب*); XII, باب الفال, on fol. 497^a, كتاب الرويا, on fol. 498^a.

No date.

No. 124, ff. 498, ll. 21; Nasta'lik, the Arabic quotations in Naskhi; illuminated frontispiece on fol. 17^b; size, 13 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.

b. Shī'ite Traditions.

2663

شرح ديوان علي (بن ابى طالب) Sharḥ-i-diwān-i-'Alī bin Abī Ṭālib (علي بن ابى طالب).

A Persian commentary upon 'Alī bin Abī Ṭālib's alleged Arabic *diwān*, by Ḥusain bin Mu'in-aldīn Maibudī (with the takhalluṣ Mantīqī), completed according to fol. 252^a, ll. 11 and 12, in Ṣafar, A. H. 890, the year 406 of the Jalāli era (= A. D. 1485, Feb.-March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven *fātilḥas*, see Rieu i. pp. 19 and 20; and H. Khalfa ii. p. 499, iii. p. 297 sq., and vi. p. 474; see also Krafft, p. 27 (where a collection of Maibudī's letters is noticed); on account of these فواتح, the following copy bears the title of شرح ديوان علي بن ابى طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i. pp. 432-434, where the full title of 'Alī's *diwān* is given as فواتح و شرح ديوان علي بن ابى طالب من كلام وصي الرسول; and انوار العقول من كلام وصي الرسول; Krafft, p. 56; etc. A Turkish translation of an Arabic commentary on the same, by Mustakimzāda Sa'd-aldīn bin Sulaimān, was printed in Bālāq, A. H. 1253.

The seven *fātilḥas* are headed as follows:

فاتحة اولى در بيان راه راست كه مسلك اصفياست (the true path of the elect), on fol. 3^b.

فاتحة ثانيه در ذات خدا تقدس و تعالى (God's essence), on fol. 11^a.

صفات (God's names and qualities), on fol. 16^a.

فاتحة ثالثة در اسماء و صفات (the greater man, i. e. the macrocosm), on fol. 21^b.

فاتحة رابعة در اسماء و صفات (the lesser man, i. e. the microcosm), on fol. 36^a.

فاتحة خامسة در اسماء و صفات (prophecy and saintship), on fol. 44^b.

فاتحة سابعة در فضائل و احوال مرتضى ('Ali's excellent qualities and the circumstances of his life), on fol. 55^b.

On fol. 1^a an index of these seven fâtîḥas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz. ش (or negligently written س) = مؤلف (i. e. the commentator Maibudî, the شرح; شيخ محبى الدين = محب; (probably Muḥyi-aldin Ibn 'Arabi, see Safinat-alauliyyâ, No. 60, col. 281 in this Cat.); د = شيخ محمود (i. e. Maḥmûd Shabistari, the author of the راز; ز = (negligently written ط) = حافظ; م = (or مى) مولانا (negligently written صاحب المثنوى (i. e. Jalâl-aldin Rûmi); ض = (negligently written ابن فارس = (ص) صاحب المثنوى (No. 1811).

Beginning of 'Ali's diwân, on fol. 69^a:

التاس من جهة التمثال اكفاء ابوهم آدم والام حواء

First words of the commentary: مفهوم تعريف اشارتست به تعيين و تمميز معنى در ذهن سامع و حرف تعريف كه نزد سيبويه لام و نزد ميرزا همزة و نزد خليل مجموع همزة و لام است الخ.

Beginning of the فواتح, on fol. 1^b: سياس سعادت: فواتح اساس و شكر عبادت لباس معبودى را كه اعلام نبوت و ولايت الخ.

The فواتح are collated and annotated throughout.

Dated the 18th of Rabi'-althâni, A. H. 1070 (A. D. 1660, Jan. 2), by Asad-allâh bin Ḥâjî Bûdâk, in his fifty-second year.

Bibliotheca Leydeniana.

No. 2681, ff. 252, ll. 21; Naskhî, the Arabic text written in red; size, 11½ in. by 7½ in.

2664

Another copy of the same.

Beginning as in the preceding copy.

Fâtîḥah I, on fol. 4^b; II, on fol. 17^b; III, on fol. 27^b; IV, on fol. 38^b; V, on fol. 60^a; VI, on fol. 77^b; VII, on fol. 100^a.

Beginning of the diwân on fol. 128^b.

No date.

No. 1230, ff. 449, written by three different hands; ff. 1-127, ll. 19, in Nasta'liq; ff. 128-449, ll. 17, in two kinds of Naskhî; size of ff. 1-127, 7¼-8¼ in. by 4½ in.; size of ff. 128-449, 8½ in. by 4½ in.

2665

The same.

Beginning as usual.

Fâtîḥah I, on fol. 4^a; II, on fol. 14^b; III, on fol. 21^b; IV, on fol. 29^a; V, on fol. 42^b; VI, on fol. 54^a; VII, on fol. 70^b (styled in the text simply فتح, while on the margin the proper heading فاتحة سابعة is added).

Beginning of the diwân on fol. 91^a.

The date of composition appears on the last page, ll. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bân is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 280, ll. 21; Nasta'liq, the Arabic text written in red; size, 8¾ in. by 5¼ in.

2666

The same.

This copy contains the commentary only, without the فواتح, and begins at once with the first bait of 'Ali's diwân.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2967, ff. 270, ll. 17; Nasta'liq, the Arabic text in Naskhî, ff. 114-127 written by another hand; size, 9¾ in. by 5¾ in.

2667

Sharḥ-i-Kâfi (شرح كافي).

A Persian commentary on the first book of the famous collection of Shi'ah traditions, entitled الكافي, by Abû Ja'far bin Muḥammad bin Ya'qûb bin Ishâk alrâzî al-Kalîni (died A. H. 329 or 328 = A. D. 940, 941 or 939, 940, according to the preface on fol. 3^a, in Baghdâd), on which comp. Loth, Arabic Cat., pp. 32^b and 33. The commentator is Mullâ Khalîl bin Alghâzi al-kazwîni, who entered Kâzwin with his sovereign Shâh 'Abbâs II, A. H. 1064 (A. D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muharram, A. H. 1065 (A. D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253^b, in Kâzwin, A. H. 1089 (A. D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشافي, and quotes two traditions of the prophet, which he found in the احاديث غيبت صاحب الزمان of Abû Ja'far Tûsi (i. e. Muḥammad bin alḥasan, the author of the well-known فهرست, who died A. H. 460 = A. D. 1068, see Loth, Arabic Cat., p. 84. and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853-1855), and which seemed to him to have a prophetic reference to Shâh 'Abbâs II. On fol. 3^a, last line, the initial words of the Arabic text begin: الحمد لله المحمود لنعمته المعبود لقدرته الخ.

On fol. 33^a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, when the

كتاب الروضة (on which a Persian commentary, under the title *منهج اليقين*, was completed in Shawwāl, A. H. 1081 (A. D. 1671, Feb.-March), by 'Alā-aldin Muḥammad bin Abū Turāb Gnlistāna alḥusaini, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldin, does not really belong to the كافي. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة; 4. كتاب فضل; 5. كتاب الدّعا; 6. كتاب الايمان والكفر; 7. كتاب الحيش; 8. كتاب الطّهارة; 9. كتاب العشرة; 10. كتاب الجنائز; 11. كتاب الصلوة; 12. كتاب الزّكوة; 13. كتاب القيام; 14. كتاب الحجّ (this book is in Loth's Arabic text the 8th, and books 8-13 here appear there as 9-14); 15. كتاب المعيشة; 16. كتاب الجهاد; 17. كتاب الطلاق; 18. كتاب العقيقة; 19. كتاب التّكاح (the books 16-19 are entirely wanting in Loth's copy; book 20 here corresponds to 16 there, and so on to the end); 20. كتاب العتق والتّدبير والكتابة; 21. كتاب الصّيد; 22. كتاب الدّبايح; 23. كتاب الاطعمة; 24. كتاب الدّواجن; 25. كتاب الرّبيّ والتّجمل والمرّوة; 26. كتاب الاشرية; 27. كتاب الحدود; 28. كتاب الموارث; 29. كتاب الوصايا; 30. كتاب الدّيّات; 31. كتاب الشّهادات; 32. كتاب الايمان والتّندر والكفارات; 33. كتاب القضايا والاحكام. The commentator adds, that Ṭūsī in his list of Shī'ah books (i.e. the *Fihrist*) enumerates, including the book of the *روضه*, only thirty kitābs, and gives the following explanation: Ṭūsī has entirely omitted the *كتاب العشرة* (book 7) and the *كتاب العقيقة* (book 18); he has besides counted as *one* book the *كتاب الطّهارة* and the *كتاب الحيش*, and equally as *one* the *كتاب الاطعمة* and the *كتاب الاشرية* (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitāb begins here on fol. 33^a, and is subdivided into twenty-three bābs, the first of which (on fol. 34^b) is styled *باب العقل والجّهل*.

Beginning of the preface, on fol. 1^b: *فتح صافى*: *گنجینه شاهى شرح كافي احاديث رازداران الهى گشاد* *نعيم الخ*.

Copied from an authentic manuscript in the possession of Hāji Muḥammad Bākīr Talkāni, which was written by Mullā Muḥammad Yūsuf in Kāzwin, and collated with the commentator's own autograph, A. H. 1086 in Aurangābād, and finished the 16th of Dhū-alḥijjah of that year (= A. D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'liq, the Arabic text for the greater part in small Naskhī; size, 10½ in. by 5½ in.

2668

'Ain-alḥayāt (عين الحياة).

An exhaustive work on Muḥammadan theology and ethics, based on verses of the Kurān and traditions, from a strict Shī'ite standpoint, by the great champion

of the Shī'ah, Muḥammad Bākīr bin Muḥammad Takī Majlisī, who was born A. H. 1038 (A. D. 1628, 1629), and died A. H. 1110 or 1111 (A. D. 1698-1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64-69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A. H. 1240. The most prominent among the author's Persian compositions, besides the *حلیة المتّقين* and the *عين الحياة* (see the following number), are *تذکرة الاثمة* (see Rieu, Supplement, p. 30); *جلاء العيون* (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A. H. 1240 and 1266); *مقیاس المصابیح* (said to be an extract from the larger Arabic work of the same author, *بحار الانوار*, which was edited in single volumes at Teheran, A. H. 1270-1283, see Rieu i. pp. 20 and 21); *حیة القلوب* (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabriz, A. H. 1241, besides at Teheran, and (without name of place) A. H. 1274); *زاد المعاد* (based on the same *بحار الانوار*, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A. H. 1244); *زائده زاد المعاد* (an extract from the preceding one, see Rieu, Supplement, p. 6^a); *حقّ اليقين* (Rieu i. p. 33; edited Teheran, A. H. 1241); *جبر و تفویض* (Rieu ii. p. 857^a); *مناسک حجّ* (Bodleian Cat., No. 1794); *رسالة نكاح* (W. Pertsch, Berlin Cat., p. 261); *كتاب تقويم* or *رسالة اختيارات* (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); *كتاب سؤال و جواب* (edited at Teheran, A. H. 1247); etc.

Beginning: *لائی حمد و جواهرنا تحفة بارگاه جلال کبریاء حکیمی که الواح ارواح قابله نوع الخ*.

There are numerous subdivisions, styled *باب*, فصل, *ینبوع*, *وجه*, *شعبه*, *لمعه*, *فائده*, *اصل*, etc., see E. G. Browne, loc. cit.; the most important of them are: *رؤیت*, on fol. 11^a; *شرائط اعمال*, on fol. 12^a; *غرض*, on fol. 12^b; *معرفت الهی*, on fol. 14^b; *عبادت*, on fol. 24^a; *بیان ضرورت وجود نبی و احتیاج خلافت بان*, on fol. 36^b; *بیان عصمت امام*, on fol. 52^b; *بیان بعضی از صفات و علامات*, on fol. 54^b; *اهل بیت*, on fol. 57^a; *عمل و احتراز از طول عمل*, on fol. 57^a; *امام و شرائط امامت*, on fol. 72^b; *بیان مجملی از معاد*, on fol. 77^b; *بیان دجال*, on fol. 78^b; *فضیلت علم و یاد گرفتن*, on fol. 86^a; *شرائط و آداب علم*, on fol. 89^a; *اصناف علم*, on fol. 88^a; *مذمت عمل بی*, on fol. 93^a; *اصناف علما و صفات عالمی*, on fol. 93^b; *عدم اغترار بعبادت و اعتراف بعجز*, on fol. 94^a; *فضیلت*, on fol. 96^b; *توبه*, on fol. 95^a; *شکر*, on fol. 94^a; *بیان اختلاف شرائع و مذمت بدعت*, on fol. 105^a; *صلوة*, on fol. 106^a; *رهبانیت*, on fol. 110^a; *بیان*, on fol. 106^a; *در دین*, on fol. 110^a.

بیان طلب مال از حلال, on fol. 111^b; اعتزال از خلق
بیان تجمل و زینت و ملبوسات, on fol. 113^a; نمودن
فاخره, on fol. 116^a; بیان حرمت غنا, on fol. 120^b;
بیان, on fol. 122^b; خوف و رجا, on fol. 132^b; بیان
مدمت دنیا, on fol. 134^a; بعضی از قصص خائفان
کسل و سستی, on fol. 180^a; بیان معنی دنیا, on fol. 140^b;
در عبادت, on fol. 207^a; عقمت فرج, on fol. 211^b;
فضیلت دعا, on fol. 213^b; نگاهداشتن چشم
سبب مستجاب نشدن, on fol. 215^a; شرائط و آداب دعا
اگرام پیران مسلمانان, on fol. 221^a; بعضی از دعاها
مجملی از احوال, on fol. 238^a; فضیلت قرآن, on fol. 237^b;
سلطین و امرا و معاشرت نمودن با ایشان و عدل و جور
ایشان, on fol. 259^a; مدمت غیبت و حرمت آن, on fol. 292^a;
در مدمت بهتان, on fol. 294^a; معنی غیبت, on fol. 297^a;
مدمت تکبر, on fol. 298^a; مدمت حسد, on fol. 301^b;
فضیلت انکاری, on fol. 305^a; اصلاح سریره, on fol. 301^b;
که مخصوص بوقتی نیست, on fol. 309^a (with this bâb the
khâtimah begins); بیان ادکاری که مخصوص بوقتی چندند,
on fol. 314^b.

According to his statement, on fol. 2^a, the author
tried in this work to give a paraphrase of and a com-
mentary on the last will and the precepts, confided by
Muhammad to *Abû Dharr Ghaffârî* (ابو ذر غفاری),
whom he calls *زبدۀ اصحاب و زبدۀ اتباع*.

Dated the 4th of Safar, A. H. 1085 (A. D. 1674,
May 10).

No. 587, ff. 321, ll. 21; Nasta'lik, the Arabic phrases and
quotations in Naskhî; illuminated frontispiece; size, 12 $\frac{1}{2}$ in.
by 7 $\frac{1}{4}$ in.

2669

Hilyat-almuttaqîn (حلیة المتقين).

Another Shî'ah treatise on the customs and obser-
vances of daily life according to the precepts of the
Imâms, by the same Muhammad Bâkir bin Muhammad
Taqi Majlisi, who completed it in Rajab, A. H. 1079
(A. D. 1668, Dec.), see Rieu i. p. 20, and Supplement,
p. 110^a; W. Pertsch, Berlin Cat., pp. 313 and 314; it
was printed in Teheran, A. H. 1248. In the preface,
on fol. 1^b, l. 11 sq., the author quotes his previous
work, *عین الحیة*.

The *Hilyat-almuttaqîn* is divided into fourteen bâbs
and a khâtimah, but in consequence of a very large
lacuna between ff. 45 and 46 the present copy contains
only bâbs 1-3 and 11-14 complete, parts of bâbs 4 and
10, and the whole khâtimah; the following headings
are given according to the index on fol. 2^a:

1. در آداب لباس, on fol. 2^b.
2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در
آئینه نظر کردن, on fol. 9^a.
3. در آداب خوردن و آشامیدن,
on fol. 17^a.

4. در آداب تزویج و آداب مجامعت و معاشرت زنان
و کیفیت ترتیب (? تربیت) فرزندان و معاشرت ایشان
(on marriage, sexual intercourse, and the rearing of
children), on fol. 35^b; this bâb breaks off on fol. 45^b in
the eighth faṣl.

5-9, on using the toothpick and clipping the nails,
on scents, bathing, sleeping, and bleeding, are entirely
missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق
(on intercourse with believers), opens
abruptly on fol. 46^a in the middle of the third faṣl.

11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه
(on assemblies, greetings, handshakings,
embraces, etc.), on fol. 64^b.

12. در آداب خانه و داخل شدن و بیرون رفتن
(on entering and leaving the house), on fol. 75^a.

13. در آداب سوار شدن و راه رفتن و تجارت و زراعت نمودن
(on riding, walking, marketing,
tilling, etc.), on fol. 84^a.

14. در آداب سفر, on fol. 93^a.

Khâtimah: در بعضی از فوائد متفرقه (on miscellancous
matters), on fol. 107^b.

No date. Modern copy. A former owner was
Mr. Edw. Galley.

Bibliotheca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1-3, ll. 19 on ff. 4-114;
written by three different hands, in two kinds of Naskhî
on ff. 1-3 and 113-114, and in a very careless Nasta'lik on ff. 4-
112; all the Arabic quotations in Naskhî; size, 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.

2670

Sanad-alsâ'adât fi husn-i-khâtimat-alsâdât (سند
السعادات فی حسن خاتمة السادات).

A theological essay on the special privileges and
essential peculiarities of the Sayyids or descendants of
the prophet through his daughter Fâṭimah, by Mir
Ghulâm 'Alikhân Ḥusaini Wâsiṭi Balgrâmi, with the
takhalluṣ 'Azâd, who died A. H. 1200 (A. D. 1786), see
above, No. 2135, where his most prominent works are
enumerated.

Beginning: الحمد لله الذي ارسل الينا حبيبنا محمداً

No date.

No. 1824, ff. 269^b-277, ll. 21; Nasta'lik; size, 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.

c. Miscellaneous.

2671

Some riwâ'yât, beginning with one of Ibn 'Abbâs:
بروایت از ابن عباس رضی الله تعالی عنه آورده اند که
از آفریدن آسمان الخ

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9-11; Nasta'lik, mixed with Shikasta;
size, 6 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2672

A short miscellaneous collection of sayings of the prophet and selected verses of the *Qurân*, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187^a: الحمد لله... قال النبي صلى الله عليه وسلم من قرأ وحفظ أربعين حديثاً من أمتى النسخ

Beginning of the second section, on fol. 195^a: يا بني (= *Sûrah* II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201^a: قال سبحانه تعالى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ النسخ (= *Sûrah* XXXIII. 7 sq.).

No. 2380, ff. 187-207, ll. 8-11; Naskhî, by different hands; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2673

Iblis-nâma (ابليس نامه).

The book of *Iblis*, a curious dialogue between Satan and Muḥammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الا الله والله أكبر: ولا حول ولا قوة الا بالله العلي العظيم اين نسخه ابليس نامه عليه اللعنة روزی بفرمان حق سبحانه و تعالی ابليس لعین پیش پیغمبر عليه السلام آمد النسخ

A similar story of Satan and Muḥammad is noticed in Bodleian Cat., No. 1241, 46.

No. 1720, ff. 85-96, ll. 14; large Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 in.

2674

Waṣīyatnâma-i-Paighambar (وصیت نامه پیغمبر).

The last will of Muḥammad, or advices bequeathed by the prophet to 'Ali, beginning: الحمد لله... اما بعد بدانکه این وصیت نامه حضرت خواجة کائنات و خلاصه موجودات حبیب خدا محمد مصطفی صلی الله علیه وآله و سلام که با امیر المؤمنین علی کرم الله وجهه وصیت فرمودند که یا علی النسخ

The same little tract is noticed in Rien ii. p. 851^a, No. II.

No. 1627, ff. 4^b-8^b, written in diagonal lines; Naskhî; size, 8 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2675

Khulâṣat-alaurâd (خلاصه الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihâb-aldin, son of Shaikh Faṭḥ Muḥammad ibn Abû-albarakâh 'Ain-urufâ, that is Shaikh Shâh 'Îsâ, beginning, on fol. 3^a: الحمد لله... گوید خادم النسخ

It is incomplete at the end, breaking off on fol. 40^b. Ff. 1^b-3^a contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'aziz: کنیزکی عمر عبد العزيز را يکروز از خواب بر خواست گفت النسخ

College of Fort William, 1825.

No. 2333, ff. 40, ll. 16; careless Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.

2676

A description, based on *Qurân* and traditions, of the twelve months of the Muḥammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imâms, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muḥarram*, on fol. 1^b (with a very detailed account of the martyrs of Karbalâ); *Şafar*, on fol. 22^b; *Rabi'-al-awwal*, on fol. 26^a; *Rabi'-al-âkhar*, on fol. 33^a; *Jumâd-awwal*, ib.; *Jumâd-âlâkhar*, on fol. 33^b; *Rajab*, ib.; *Sha'bân*, on fol. 34^a; *Ramadân*, on fol. 34^b; *Şawwâl*, on fol. 35^a; *Dhû-alkâdah*, ib.; *Dhû-alhijjah*, on fol. 35^b. The first month therefore is treated in the fullest way, next to that the second and the third; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months.

Beginning: فصل اول در ذکر ماه محترم الحرام بدانکه حق سبحانه تعالی در کلام مجید فرموده است النسخ

Bibliotheca Leydeniana.

No. 2804, ff. 35, ll. 8-12; Shikasta, by different hands, as it seems; size, 8 in. by 5 $\frac{1}{2}$ in.

4. Commentaries and other explanatory Works on the *Qurân*.

2677

Qurân (قرآن).

The *Qurân* with an interlinear Persian paraphrase, beginning:

بسم الله الرحمن الرحيم، الحمد لله رب العالمين بنام خدای بخشاینده مهربان، سپاس مرخدای پروردگار عالمیانست

الرحمن الرحيم ملك يوم الدين بخشاینده مهربان پادشاه روز جزا النسخ

For other copies of the *Qurân* with an interlinear Persian version see Loth, *Arabic Cat.*, pp. 5 and 6 (Nos. 25, 27, and 30); Rieu i. pp. 6-8; E. G. Browne, *Cambridge Cat.*, pp. 40-43.

No date. A seal with the date A. H. 1188 (A. D. 1774, 1775) on fol. 1^a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3488, olim 20. J. 3, ff. 393, 12 lines of Arabic text in Naskhî in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the *Sûras* written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5 $\frac{1}{4}$ in.

2678

Tafsir-i-kalâm-i-rabbâni (تفسير كلام رباني).

A Persian commentary on Sûrah 1 and Sûras 67-114, by Maulânâ Ya'qûb (see fol. 87^b, ll. 4 and 3 ab infra, and fol. 199^a, l. 2), i. e. Ya'qûb bin 'Uthmân bin Maḥmûd bin Muḥammad alghuznawi alcarkhi, a disciple of Bahâ-aldin Naḳshband (who died, according to the Safinat-alauliyâ, No. 82, col. 283 above, the 3rd of Rabî'-alawwal, A. H. 791 = A. D. 1389, March 2), and the spiritual guide of 'Ubaid-allâh Ghujdawâni Ahrâr (see ib., No. 87). Maulânâ Ya'qûb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A. H. 838 (A. D. 1434, 1435), see Rieu iii. p. 1078^a. Another copy of the present commentary, in which likewise Sûras 2-66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Qurân thus: قال النبي عليه السلام مفتاح القرآن تسمية وقال ابن عباس رضي الله عنه اجلال القرآن أعوذ بالله من الشيطان الرجيم ومفتاح القرآن بسم الله الرحمن الرحيم بدان وقتك الله بتوفيقه ويسرك بفضل وكرمه بسلك طريقه كه شاه مفسران عبد الله ابن عباس چنين روايت ميكند الخ, and is divided into two sections, each with a special colophon, the first comprising Sûrah 1 and Sûras 67-77, the second Sûras 78-114.

Sûrah 1. on fol. 4^a; 67. on fol. 9^a; 68. on fol. 24^b; 69. on fol. 35^a; 70. on fol. 50^a; 71. on fol. 54^a; 72. on fol. 58^b; 73. on fol. 66^a; 74. on fol. 72^a; 75. on fol. 77^a; 76. on fol. 80^a; 77. on fol. 85^a, lin. penult.; 78. on fol. 88^a; 79. on fol. 97^a; 80. on fol. 106^b; 81. on fol. 112^a; 82. on fol. 116^a; 83. on fol. 119^b; 84. on fol. 125^b; 85. on fol. 130^a; 86. on fol. 135^b; 87. on fol. 138^b; 88. on fol. 142^a; 89. on fol. 145^b; 90. on fol. 152^a; 91. on fol. 155^a; 92. on fol. 157^a; 93. on fol. 160^a; 94. on fol. 163^b; 95. on fol. 166^a, first line; 96. on fol. 167^b; 97. on fol. 171^b; 98. on fol. 173^b; 99. on fol. 176^b; 100. on fol. 178^b; 101. on fol. 180^a, last line; 102. on fol. 181^a; 103. on fol. 182^a; 104. on fol. 182^b; 105. on fol. 183^b; 106. on fol. 186^b; 107. on fol. 188^a; 108. on fol. 189^b; 109. on fol. 191^b; 110. on fol. 192^b; 111. on fol. 193^b; 112. on fol. 194^b; 113. on fol. 196^a; 114. on fol. 197^b, first line.

This copy is dated in both colophons (on ff. 87^b and 199^a) the 6th of Jumâdâ-alâkhar, A. H. 1089 (A. D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muhammad Ashraf ibn Sbâh-i-Gadâ (sic!) Hasan alḥusaini. The commentary ends on fol. 199^a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199^b sq. a number of medical prescriptions appear; on fol. 202^b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract,

IND. OFF.

styled رسالہ پنج محلہ, by Badî'-aldin; on the fourth another tract: در بيان منسوبات حروف و جهات: etc.

No. 754, ff. 203; written by many different hands, partly in Nasta'liq, partly in Naskh; ll. 13 on ff. 1-24, 41-48, and 88-199; ll. 23 on ff. 25-40, and 49-87; size, 10³/₈ in. by 5³/₈ in.

2679

Bahr-i-mawwâj (بحر مواج).

The first volume (جلد اول) of a very extensive Persian commentary on the Qurân, composed by Shihâb Shams-i-'Umar Daulatâbâdi Zâwuli of Dihli (see fol. 2^b, l. 3 ab infra), that is Qâdi Shihâb-aldin Malik-al'ulamâ bin Shams-aldin bin 'Umar alzawâlî (!) aldaulatâbâdi, as he is called with his fuller name in the مائت الكرام تأريخ (No. 682 above), who died A. H. 849 (A. D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyâ wa-aldin Abû-almuẓaffar Ibrâhîm Shâh Sulṭân (see fol. 2^b, l. 14), that is Sulṭân Ibrâhîm Shâh Sharkî of Jaunpûr, who reigned A. H. 804-844 (A. D. 1401-1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sûras (سورة الفاتحة) begins on fol. 5^b, and سورة الكهف on fol. 637^b).

Beginning of the preface: حماد ای حمد طیب (؟طیب) که رائحة فاتحة آن بنفحة آله مطابه و فوحة نعاء مستطابة مشام جان حامد را معطر گرداند الخ.

The chief authorities, quoted by the author of this commentary, are تفسير امام كلبي; تفسير زاهدي; تفسير بستي (probably a mistake for تفسير مدارك نفسي مدارك, by Nasafi, see in No. 2608 above); كشاف (by Zamakhshari) and various commentaries on the same; تفسير مفاتيح الغيب (i. e. التفسير الكبير) or مفاتيح الغيب, composed A. H. 602 = A. D. 1205, 1206, by Fakhr-aldin Abû-alfadl Muḥammad bin 'Umar Râzi, see Loth, Arabic Cat., p. 13^b); تفسير ابو الليث سمرقندي (see J. Aumer, Arabic Cat., p. 13, and No. 2608 above), etc.

Dated the 15th of Rabî'-alâkhar, A. H. 1187 (A. D. 1773, July 6).

No. 1095, ff. 666, ll. 23; Nasta'liq; size, 14³/₈ in. by 9 in.

2680

Jawâhir-altafsir li tuhfat-alamir (جواهر التفسير لتحفة الامير).

The first volume (الجلد الاول) of the extremely rare Persian commentary on the Qurân by Husain bin 'Ali alwâ'iz alkâshifi, the renowned author, who died A. H. 910 (A. D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة الصلوات, composed A. H. 899 = A. D. 1494, see G. Flügel iii. p. 449; H. Khalifa ii. p. 230; and Rieu, Turkish Cat., p. 12^b, where a

Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العليّة في الاحاديث النبويّة; see W. Pertseh, Berlin Cat., p. 240; H. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the آثار حاتم طائي قصص و آثار حاتم طائي, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertseh, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب عليّه (see the following numbers), he began this very extensive commentary at the request of Mir 'Alishir and meant it to comprise four volumes; but after having finished the first, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب عليّه, as both the beginning of those copies and their date, A.D. 897, prove).

This first volume (probably the only one he completed) comprises the first three Sûras and a portion of the fourth, preceded by a detailed introduction on the science of the Kurân and its exegesis, divided into the following four اصل (see the index on ff. 4^a and ^b):

1. در بيان شمه از فضائل قرآن و ذکر بعضی از اسامی آن و مباحث حدوث و قدم و حقیقت تکلیف و کیفیت سماع آن, in four عنوان, on fol. 4^b.

2. در جامعیت قرآن و انشعاب علوم دینیّه از آن و بیان علمهائی که تعلق بقرآن دارد و آنچه مفسر را از دانش آن چاره نیست, in five عنوان, on fol. 10^a.

3. در ذکر الفاظی که میان مفسران متداولست و بیان آن, in eight عنوان, on fol. 17^a.

4. در فوائد متفرقه, in six عنوان, on fol. 24^a, last line.

The six important عنوان of this last section are:

(a) در بیان جمع قرآن و کیفیت انتظام آن, on fol. 24^b, first line.

(b) در شرف علم تفسیر و ذکر بعضی از فوائد آن, on fol. 25^a.

(c) در بیان اعجاز قرآن و کشف حجاب اسرار از وجوه آن, on fol. 27^b.

(d) در بیان افضلیّه بعضی سوره و آیات و ذکر شمه از کلمات, خواص و منافع حروف و کلمات, on fol. 29^b.

(e) در شرائط تدبّر و تفکر در الفاظ و معانی آیات قرآنی, on fol. 30^b.

(f) در ذکر اشارات عرفا و حقائق اولیا, on fol. 33^b (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to *b-f* in the fourth and last اصل).

The first Sûrah begins on fol. 35^a; the second, on fol. 153^b; the third, on fol. 400^b; the fourth, on fol. 577^b. It breaks off with the end of v. 84 of the fourth Sûrah.

Beginning, on fol. 1^b: نبداً والله علم حکیم زینت : فاتحة هر کتاب و زیور خاتمه هر خطاب جزئیاته ثنای الارباب الخ.

Title and author's name are written in the two vignettes on fol. 1^b, and appear besides in the text, on fol. 3^b, ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-ulnaşir Muḥammad al-Sadr bin Nâşir-alsharī'at Mauşûr bin Şadr alḥasanī alḥusai'ni aldāshitaki alshirāzi.

No. 1381, ff. 626, ll. 25; excellent Naskhī; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 153^b, 400^b, and 577^b; splendid Eastern binding; size, 15½ in. by 10 in.

2681

Mawâhib-i-'aliyyah (مواهب علیّه).

A complete copy of the smaller commentary on the Kurân by the same Ḥusain bin 'Ali alwā'iz alkāshifi, usually styled تفسیر حسینی, and composed between A.H. 897 and 899 (A.D. 1492-1494), see Bodleian Cat., Nos. 1805-1808; Rieu i. pp. 9-11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips., p. 390^b, No. 32; E. G. Browne, Cambridge Cat., pp. 37-40; etc. A Turkish translation of this commentary was made by Abû-alfadl Muḥammad bin Idris Biddisi, who died A.H. 982 (A.D. 1574, 1575). Ḥusain alkāshifi finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwāl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1^b-2^b.

Beginning, on fol. 3^b: بعد از تمهید قواعد محامد الهی و تأسیس مبانی ثناخوانی الخ.

A few various readings on the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabī'ulawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmān Bakri.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhī; illuminated frontispiece; size, 11½ in. by 8¼ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'aliyyah, dated the 12th of Şafar, A.H. 1051 (A.D. 1641, May 23), at Aḥmadābād in Gujarāt (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Kurân fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهید قواعد محامد الهی الخ.

In the last few Sûras there is also a Persian inter-linear translation in red ink added to the Arabic text. The commentary ends on fol. 414^a; ff. 415^a-417^a are filled with a فالنامه, beginning: صدق الله العلي العظيم وصدق رسوله النبي الكريم الخ.

No. 302, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشية); splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1^b and 2^a; Naskhi in the text, Nasta'lik in the commentary; size, 12 $\frac{3}{4}$ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25; Naskhi; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre-column comprises Sûras 1-18; the margin-column, beginning with Sûrah 19 on fol. 1^b, the remaining Sûras of the Kurân. Two seals, one of Shihâb-aldinkhân alhmsaini with the date A. H. 1146 (A. D. 1733, 1734) on the fly-leaf, another dated A. H. 1188 (A. D. 1774, 1775), on fol. 1^a; an entry from A. H. 1150 (A. D. 1737, 1738) besides on the fly-leaf. The copyist was Muḥammad Ashraf bin Nûr Muḥammad.

No. 769, ff. 521, centre-column, ll. 19, and an additional margin-column, ll. 3⁸ and more, on ff. 1-358; Nasta'lik; illuminated frontispiece; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25; small, neat Naskhi; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.

2686

The first volume of the same.

The first volume or first half of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1-6, is found on ff. 247^b-461; the second, containing Sûras 7-18, on ff. 1^b-246^a (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Şafar, A. H. 1191 (A. D. 1777, April 2), by 'Abd-alkâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bilâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Hâji Thanâ-allâh bin Muḥammad Mukîm Fâdil bin Muḥammad Ghâzi of Bangâlah.

No. 2441, ff. 461, ll. 19; Nasta'lik; size, 12 $\frac{1}{4}$ in. by 8 $\frac{1}{4}$ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الكهف), which begins on fol. 408^a. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20; Naskhi; size, 12 in. by 7 $\frac{3}{4}$ in.

2688

The second volume of the same.

The second volume or second half of the Mawâhib-i-'aliyyah, comprising Sûras 19-114, and dated Jumâdâ-alawwal, A. H. 1080 (A. D. 1669, Sept.-Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhi; worm-eaten throughout, some of the first and last pages damaged besides; size, 10 $\frac{3}{8}$ in. by 6 $\frac{3}{8}$ in.

2689

The same.

This copy of the second volume or second half begins here with Sûrah 18 (سورة الكهف), on fol. 2^b; there is moreover added on fol. 1^b, as a kind of introduction, the first Sûrah (سورة فاتحة), see the initial words: الحمد لله . . . تكرر سورة فاتحة الكتاب واقعة شد زيرا كه اين سورة سبع المثاني است و مكرر نازل شده پس از جهت تيمّن و تبرک درين جلد نيز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muḥammad Pâyanda bin Maḥmûd; both the name of a transcriber, mentioned a little above, viz. Amin-aldin bin Muḥammad 'Abdallâh alaminî, and the date, 2nd of Muḥarram, A. H. 1114 (1114? = A. D. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17; large Nasta'lik, the Arabic text in Naskhi; size, 11 $\frac{1}{8}$ in. by 7 $\frac{3}{4}$ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19, but goes down to Sûrah 68, v. 50 only. All the rest is wanting, except on fol. 258^a the last words of the colophon and the date, A. H. 960 (A. D. 1553). Sûrah 68 (here called سورة القلم) begins on fol. 256^a, l. 6.

No. 3484, olim 20. J. 1, ff. 258, ll. 23; small Nasta'lik; many pages injured and portions of the text effaced; size, 10 $\frac{1}{8}$ in. by 7 $\frac{3}{8}$ in.

2691

Tarjumat-alkhawâṣṣ (ترجمة الخواص).

A very detailed Shi'ah commentary on the Kurân, by 'Ali bin Hasan alzawwâri (الزوّاري), see fol. 1^b, l. 13, and completed according to the chronogram at the end:

از فضل اله چون باتمام رسيد
تأريخ وي از فضل اله است عيان

A. H. 946 (A. D. 1539, 1540). This commentary, which

is styled both on fol. 1^a and in the final words of the text *ترجمة الخواص برطريق اهل بيت*, is divided into two halves, the first of which, on ff. 1^b-265^b, comprises Sûras 1-17, the second, on ff. 266^b-504, Sûras 18-114.

Beginning: *حمد بحدّ و شكر بلا عدّ منعمى را سزد*. The explanation of the words *اعوذ بالله الخ*, on fol. 1^b, viz.: *پناه مى گيرم والتجأ مى نمايم و امان ميطلبم و يارى ميچويم و فرياد ميخواهم بمعبود بحق و خداوند مطلق از شرّ وسوسه ديو فريبنده رانده از رحمت يا محروم شده* از رياض جنائى الخ, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shi'ah commentary, described in Rieu i. p. 12^b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muḥarram, A. H. 959 (A. D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A. H. 1196 (A. D. 1782), on fol. 1^a.

The proper order of ff. 15-24 is: 15, 23, 17-22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1^b and 266^b; size, 14½ in. by 9½ in.

2692

Khulāṣat-almanhaj (خلاصة المنهج).

The *first* volume (جلد اول) of the Shi'ite commentary on the Kūrān, by Ibn Shukr-allāh Fath-allāh alsharīf alkāshānī (who died A. H. 978 = A. D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077^b), an abridgement made by the author himself from his larger commentary in five volumes, styled *المنهج الصادقين فى الزلم المخالفين*, see fol. 1^b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1^b, ll. 11 and 12; the title *خلاصة المنهج* on fol. 1^b, last line.

Beginning (like that of the larger work), on fol. 1^b: *حمدى چون كلمات ربّانى بيغاييت* (the margin by the collator *شايسته لطيفيست كه از محض لطف ابدى بواسطه وجود با جود احمدى الخ*).

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3^a; 2. on fol. 7^a; 3. on fol. 70^b; 4. on fol. 109^a; 5. on fol. 146^a; 6. on fol. 169^b; 7. on fol. 192^a; 8. on fol. 224^b; 9. on fol. 236^a; 10. on fol. 258^a; 11. on fol. 275^a; 12. on fol. 290^b; 13. on fol. 318^a; 14. on fol. 326^a; 15. on fol. 332^a; 16. on fol. 338^a; 17. on fol. 350^a.

Other works of the same author are the *تنبيه الغافلين* (a Persian version of Sayyid Raḍi-aldin's Arabic collection of 'Alī's discourses and letters, styled *نهج البلاغة*), composed A. H. 955 (A. D. 1548), see

Rieu i. pp. 18 and 19; and the Persian translation of Jamāl-aldin Ḥasan al-Ḥilli's *قواعد الاحكام*, see ib., iii. p. 1077^b.

Dated the 19th of Dhū-alḥijjah, A. H. 1093 (A. D. 1682, Dec. 19). Collated throughout by Ḥājī Muḥammad Kāzīm, who completed his task the 4th of Jumādā-alawwal, A. H. 1103 (A. D. 1692, Jan. 23). A former owner of the copy was 'Alī Naki bin Muḥammad Taḳī bin Muḥammad Ja'far alḥusainī (probably a son of the author of the great romance *Būstān-i-Khayāl*, Muḥammad Taḳī alja'fari alḥusainī, who died A. H. 1173 = A. D. 1759, 1760, see above, No. 833 sq.).

No. 1499, ff. 368, ll. 27; excellent Nasta'lik; size, 13½ in. by 7¾ in.

2693

Khulāṣat-almanhaj.

The *second* volume (جلد دوم) of the same Shi'ite commentary on the Kūrān, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Sûras 18-114, viz.: 18. on fol. 1^b; 19. on fol. 22^a; 20. on fol. 35^a; 21. on fol. 49^a; 22. on fol. 66^a; 23. on fol. 80^b; 24. on fol. 92^a; 25. on fol. 107^b; 26. on fol. 125^a; 27. on fol. 140^b; 28. on fol. 155^b; 29. on fol. 173^a; 30. on fol. 183^a; 31. on fol. 192^b; 32. on fol. 200^a; 33. on fol. 205^a; 34. on fol. 227^b; 35. on fol. 239^a; 36. on fol. 249^a; 37. on fol. 257^b; 38. on fol. 272^a; 39. on fol. 281^a; 40. on fol. 296^a; 41. on fol. 310^a; 42. on fol. 319^a; 43. on fol. 329^a; 44. on fol. 339^a; 45. on fol. 344^b; 46. on fol. 349^a; 47. on fol. 357^b; 48. on fol. 364^a; 49. on fol. 377^a; 50. on fol. 386^a; 51. on fol. 392^b; 52. on fol. 398^b; 53. on fol. 402^a; 54. on fol. 410^a; 55. on fol. 415^a; 56. on fol. 423^a; 57. on fol. 430^b; 58. on fol. 439^b; 59. on fol. 445^b; 60. on fol. 453^a; 61. on fol. 458^a; 62. on fol. 461^b; 63. on fol. 466^a; 64. on fol. 469^a; 65. on fol. 472^a; 66. on fol. 475^b; 67. on fol. 481^a; 68. on fol. 485^b; 69. on fol. 493^b; 70. on fol. 497^a; 71. on fol. 500^b; 72. on fol. 503^b; 73. on fol. 507^a; 74. on fol. 510^b; 75. on fol. 515^b; 76. on fol. 518^b; 77. on fol. 523^a; 78. on fol. 526^b; 79. on fol. 529^b; 80. on fol. 532^a; 81. on fol. 534^a; 82. on fol. 536^a; 83. on fol. 537^b; 84. on fol. 541^a; 85. on fol. 542^b; 86. on fol. 545^b; 87. on fol. 546^b; 88. on fol. 548^b; 89. on fol. 550^a; 90. on fol. 554^a; 91. on fol. 555^b; 92. on fol. 556^b; 93. on fol. 558^a; 94. on fol. 560^b; 95. on fol. 561^b; 96. on fol. 562^b; 97. on fol. 564^b; 98. on fol. 566^a; 99. on fol. 567^b; 100. on fol. 568^b; 101. on fol. 570^a; 102. on fol. 570^b; 103. on fol. 571^b; 104. on fol. 572^a; 105. on fol. 573^a; 106. on fol. 575^a; 107. on fol. 575^b; 108. on fol. 576^a; 109. on fol. 577^b; 110. on fol. 578^a; 111. on fol. 581^a; 112. on fol. 582^b; 113. on fol. 583^b; 114. on fol. 584^b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lik; size, 13½ in. by 7¾ in.

2694

Another copy of the *first* volume of the *Khulāṣat-almanhaj*.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: *جلد اول از تفسير*

خلاصة الصادقين من تأليف علامة العلماء مولانا فتح الله كاشي.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No. 2241, ff. 390, ll. 29; small Naskhī; slightly worm-eaten; size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of

Sûrah 39 thus: از اشباه و امثال الحكيم دانا در همه افعال و اقوال الخ corresponding to fol. 281^a, l. 19 in No. 2693 above. Sûrah 40 begins on fol. 16^b, l. 2.

No date. The same title as in the preceding copy appears at the end of this.

No. 1101, ff. 380, ll. 19; large Nasta'lik, some leaves seem to have been supplied by other hands; size, 14½ in. by 10½ in.

2696

Tafsir-i-Tâhiri (تفسير طاهري).

The *second* volume (جلد ثانی) of a Persian commentary (with an interlinear paraphrase in addition) on the Qurân, by the Shaikh alkabir Abû-almuẓaffar Tâhir bin Muḥammad al-Asfarâ'ini, comprising Sûras 19-114. No date of composition appears anywhere. Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Qurân consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawī's Arabic commentary (comp. J. Aumer, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mns. i. p. 61 sq.), viz. ('Abdallâh) Ibn 'Abbâs, Ka'b-alahbâr, Muḥammad bin Ka'b alquraṭī, Kalbī, Mujâhid, 'Ikramah, Ibn 'Umar, 'Abdallâh bin Mas'ûd, Hishâm bin 'Urwah, Dahhâk, Katâdah, Hasan Baṣri, Muḳâtil, Muḥammad bin Ishâq, Abû Hurairah, and many others; Ibn 'Abbâs is cited on almost every page.

Beginning, on fol. 1^b: این سوره مکی است و نود و هشت آیه است و کلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus:

بسم الله الرحمن الرحيم بنام خدای بخشاینده مهربان که همیص کافی و هادی و رحیم و علیم و صادق است خدای عز و جل گروهی گفتند که این نام مهین وی است و گفتند که ذکر این حرفها تنبیهی است سامع را از غفلت تا گوش بدان دارد الخ

No date; a number of entries of former owners, both on ff. 1^a and 389^b, giving various years of a par-

ticular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Ālamgir).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhī in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lik, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1^a; a gorgeously illuminated frontispiece on fol. 1^b; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11½ in. by 7½ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Qurân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادی العشرون من الجزء الثاني) begins on fol. 1^b with Sûrah 29, v. 44; the twenty-second (here by mistake headed الجزء الثاني عشر من اجزاء التلثین, the twelfth) on fol. 129^a with Sûrah 33, v. 31. The copy breaks off on fol. 374^b with the first word of Sûrah 38, v. 51, مُتَكَيِّمِينَ, explained: وایشان تکیه زدگان باشند. There is besides, a lacuna from the middle of fol. 14^a to the beginning of fol. 15^a, comprising the last verses of Sûrah 29 from v. 58 onwards, and the first two of Sûrah 30. Fol. 15^a opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol. 15^b, is Sûrah 30, v. 3.

Sûrah 31 begins on fol. 54^a; 32. on fol. 82^b; 33. on fol. 100^b; 34. on fol. 175^b; 35. on fol. 218^a; 36. on fol. 255^a; 37. on fol. 295^b; 38. on fol. 344^b.

No. 2423, ff. 374, ll. 9; Naskhī; size, 11½ in. by 6½ in.

2698

Exegetical treatises by Bahâdur Tarkhân.

A collection of four treatises, explanatory of different Sûras of the Qurân and of some traditions, compiled at the request of his friends by Alsayyid alḥusaini alridawi 'Ubaid-allâhkhân aldiḥlawi, surnamed Mir Jumlah Bahâdur Tarkhân, viz.:

1. Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol. 1^b: حمد بی نهایت و شکر بی غایت خداوندی را که آفریننده و بخشنده حیات الخ

2. Persian paraphrase and explanation of Sûrah 112 (سورة التوحيد or سورة الاخلاص), beginning, on fol. 21^a: حمد فراوان و مدح بی پایان مختص معبود الخ

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27^b: یا غفار الذنوب و یا ستار العیوب صلی الله الخ

4. Persian paraphrase and explanation of Sûrah 36 (سورة یسین), beginning, on fol. 35^b: مر پروردگار را که شهباز قدمش در آشیانه حدوث الخ

No date.

No. 909, ff. 57, ll. 13; large Nasta'lik; size, 9½ in. by 6½ in.

2699

Tarjumân-i-Kurân (ترجمان قرآن).

The interpreter of the Kurân, that is a very short and concise glossary of the Kurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mir Sayyid Sharif Jurjâni, the author of the رسالة الكبرى في المنطق (see above, No. 2180), the رسالة الصغرى في المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406-2409, and 2413, 2 above), the metaphysical tract بيان مراتب موجودات در موجودات (Rieu ii. p. 864^a, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col. 465 above, No. 1162 in the Haft Iklim; he died A. H. 816 (A. D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Alî bin 'Âdil al-Hâfiẓ, see W. Pertsch, Berlin Cat., p. 88.

Beginning: این کتاب ترجمان قرآنست و ترجمان تعریب ترزفان است و در وی سه لغتست تَرْجَمَان و تَرْجَمَان و تَرْجَمَان الخ.

The first Sûrah begins on fol. 1^b, the last ends on fol. 44^a. At the end this glossary is styled ترجمه کلام الله, and on the title-page ترجمه لغات قرآنی.

Dated Shawwâl, A. H. 858 (A. D. 1454, Sept.-Oct.).

No. 715, ff. 1-44, ll. 19; Naskhi; size, 8 in. by 5 in.

2700

Hâl-i-lughât u alfâz-i-Kurân (حال لغات و الفاظ قرآن).

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Kurân, by Tâj bin Muhammad bin Ibrâhim alhâshimî; the above title is given on the title-page. A curious incident is, that on fol. 46^b, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. این کتاب ترجمان قرآنست الخ.

Beginning: سپاس بی قیاس خدایرا جل ذکره وعمّ شکره که مُنَزَّل قرآنست و رازق ثقلان و درود فراوان بر انبیاء مرسلین خصوصاً بر سید انبیاء الخ.

Copied by Mahmûd bin Muhammad alhumâ'i, apparently the same who copied the preceding glossary in A. H. 858 (A. D. 1454).

No. 715, ff. 45-82, ll. 19; Naskhi; size, 8 in. by 5 in.

2701

Khulâṣa-i-mustakhliṣ (خلاصه مستخلص).

A third short glossary of the Kurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2^a, there follows, on

fol. 2^b, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25^a onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (این فقیر ضعیف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurân, induced him to write this little manual, which, according to a marginal note on fol. 1^a, was transcribed by Mir Haidar Khushnawis.

Beginning, on fol. 1^a: الحمد لله رب العالمین بدان الهکم الله که بعضی اصحاب ما وقتهم الله علی تحمیل علوم ربانی الخ.

No date.

No. 504, ff. 55, ll. 13; Nasta'liq; size, 7½ in. by 4¾ in.

2702

Two treatises on the reading of the Kurân.

I. Kitâb-i-kirâ'at (کتاب قراءت), on ff. 1^b-40^b.

A short tract on the proper reading of the Kurân and its composition, by a بنده ضعیف سمرقندی, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-aldin Muhammad bin Khâlidî aljunaidî (see fol. 2^a), in ten bâbs:

1. در تجوید فاتحه, on fol. 3^b.

2. در رعایت حروف و معرفت حُن خفی, on fol. 8^a.

3. در رُوم و اشعاع و کیفیت وی که بر کدام حرف روا داشته اند و بر کدام حرف روا نداشته اند اهل این صنعت, on fol. 15^a.

4. در کیفیت وقوف که وقف بر چند وجه می آید در قرآن و بر کدام حرف می آید و بر هر حرفی چگونه وقف کرده اند اهل این صنعت, on fol. 17^a.

5. در ادغام حروف ساکن که از یک جنس آید از یک مخرج یا بسبب قرب مخرج ادغام میکنند و این هر سه نوع را ادغام صغیر میخوانند الخ, on fol. 20^a.

6. در مدّات که در قرآن مدّ بر چند نوع است و هر مدّی را چه نامست و شرح آن الخ, on fol. 21^a.

7. در مخارج حروف, on fol. 25^b.

8. در بیان آنکه نون ساکن و تنوین را چند حالتست در قرآن و کلام عرب, on fol. 30^b.

9. در بیان حدّ و تحقیق در قراءه و قراءه گرفتن سنت است و صفت قراءه از حضرت محمد است الخ, on fol. 32^b.

10. در معرفت همجاء مصحف و تألیف قرآن و جمع کردن در مصحف, on fol. 35^b.

The last bâb is incomplete and breaks off on fol. 40^b.

Beginning: الحمد لله رب العالمین اعلم هداک الله الخ.

II. Tarjuma-i-Shâṭibi dar 'ilm-i-kirâ'at (ترجمة در علم قرائت (شاطبی), on ff. 41^a-146^b.

A Persian commentary on the famous *kaṣidah* on the correct reading of the *Kurân*, by Abû-alkâsim bin Firruh bin Khalaf bin Aḥmad Ru'aini Shâṭibi, who died A. H. 590 (A. D. 1194), comp. H. Khalifa iii. p. 43; Nöldeke, *Geschichte des Qorâns*, p. 337 sq.; J. Aumer, *Arabic Cat.*, p. 20; Loth, *Arabic Cat.*, p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A. H. 907 (A. D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1-40 and 139-146), ll. 11 (on ff. 41-138); written by two different hands in Naskhi and Nasta'liq, fol. 8 added in Shikasta; size, 6 $\frac{3}{8}$ in. by 4 $\frac{3}{8}$ in.

2703

Ḳawâ'id-alkurân (قواعد القرآن).

A third treatise on the proper reading of the *Kurân*, or the *علم القراءت*, compiled by Yâr Muḥammad bin Khudâdâd of Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khmrâsân. It is dedicated to Abû-alghâzi 'Ubaid-allâh Bahâdurkhân (who reigned in Transoxania A. H. 939-946 = A. D. 1532-1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسمه, on fol. 2^b.
2. در بیان مخارج حروف, on fol. 3^b.
3. در بیان رعایت کردن مخارج حروف, on fol. 4^b.
4. در بیان صفات حروف, on fol. 7^b.
5. در بیان احکام نون ساکن و تنوین, on fol. 8^b.
6. در بیان متفقات (متفقات ادغام), on fol. 10^a.
7. در بیان مدّ و قصر, on fol. 11^b.
8. در بیان های کنایه, on fol. 13^b.
9. در بیان تفخیم و ترفیق, on fol. 14^b.
10. در بیان وقف بر آخر کلمه, on fol. 15^b.
11. در رسم الخطّ و کیفیت وقف بر آن, on fol. 17^b.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و حفص است, on fol. 22^a.

حمد بجمّد و نهای بیعدّ قادری را که قرآن مجید بر ما فرو فرستاد الخ

No date. Another fragmentary copy of the same treatise is noticed in Rien ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'liq, the Arabic quotations in Naskhi; size, 10 in. by 6 $\frac{3}{8}$ in.

2704

Hayât-alfu'ûd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the *Kurân* (در علم تجرید قراءت) by Muḥammad bin Ḥasan 'Ali alkûsâri, known as 'Ali alkâri, and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

الحمد لله العلیّ الذی رفع امله و خاصه قراءه
القرآن المجید مکانا علینا الخ

No date.

No. 961, ff. 97, ll. 12; Nasta'liq; size, 5 $\frac{3}{8}$ in. by 3 $\frac{1}{2}$ in.

2705

Mufid-alkurrâ' (مفید القراء).

A fifth treatise on the proper reading of the *Kurân*, compiled in the emperor 'Alamgir's time, by Nî'mat-allâh bin Raḥmat-allâh of Lâhûr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسامی قراءه سبعة و راویان مع رموزها و شهرهای ایشان, on fol. 3^a.
2. در بیان استعاذه, on fol. 4^b.
3. در بیان بسمه, on fol. 5^b.
4. در بیان مخارج حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 11^b.
6. در بیان نون ساکن و تنوین, on fol. 12^b.
7. در بیان متفقات ادغام, on fol. 14^b.
8. در بیان تفخیم و ترفیق, on fol. 16^a.
9. در بیان مدّ و قصر, on fol. 17^b.
10. در بیان های کنایه, on fol. 19^b.
11. در بیان وقف, on fol. 20^b.
12. در بیان معانقات, on fol. 24^b.
13. در بیان وقف غفران و غیره, on fol. 26^a.
14. در بیان رسم الخطّ و طریق وقف, on fol. 29^b.

Beginning:

من بغير تو نه بینم در جهان
قادرا پروردگارا جاودان الخ

Copied by Muḥammad Şâdiq.

No date.

No. 1764, ff. 45, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

2706

Khawâṣṣ-i-Kurân (خواصّ قرآن).

The characteristic qualities and peculiar benefits of each *Sûrah* in the *Kurân*, described in form of *kit'as*, beginning:

در خواصّ کلام ربّانی
کان فنونست از حد و احصا الخ

No author's name appears.

Fol. 53^b contains an Arabic explanation of the meaning of *قِيلَ الْكُذِّبُ ثَلَاثَةَ أَحْرُفٍ*, beginning: *الكاف والذال والباء فالكاف عبارة عن الكثرة والذال عبارة عن الذنب الخ*.

Dated the 24th of Rabi'-alawwal, A. H. 1082 (A. D. 1671, July 31).

No. 2809, ff. 37-54, 3 coll. in diagonal lines, each ll. 11-12; Naskhi; size, 8 in. by 5 in.

2707

‘Alâmât-i-nujûm-alfurkân (علامات نجوم الفرقان).

A concordance of the *Qurân*, arranged alphabetically with reference to the sections (جزو) and the places of رکوع in each of them, by Ibn Muḥammad Sa’id Muṣṭafâ, of Afghân extraction, A. H. 1103 = A. D. 1691, 1692 (the title is a chronogram, see fol. 4^b, ll. 4 and 5), and dedicated to the emperor ‘Ālamgir (fol. 3^b, ll. 9 and 10). After the preface (on fol. 1^b) and the muḥaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the *Qurân*, and the places of رکوع in each of them (on fol. 9^a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18^a). After each word a cipher indicates the number of the section, and one or more letters the number of the رکوع in the respective section where it is found, for instance, آباریق ۲۷ = 27th section, 14th رکوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیتیمست که از آیات کتاب الخ

Dated by ‘Ali Ḥusaini Wâsiṭi Balgrâmi the 27th of Şafar, A. H. 1219 (A. D. 1804, June 7); the copy was written for the transcriber’s brother Maulawî Karam Ḥusain.

College of Fort William, 1825.

No. 2325, ff. 248, ll. 11; Naskhi; worm-eaten; size, 7½ in. by 5 in.

2708

Ḳawânin-i-Haṣṣiyah (قوانین حفصیه).

A sixth, very modern, treatise on the proper reading of the *Qurân*, principally on the difference between the seven legitimate readers (قرّاء سبعه) in general, and the particular views of ‘Umar Haṣṣ in particular, made at the request of Tipû Sulṭân, see fol. 2^a, lin. penult., and fol. 45^a, l. 3, A. H. 1208 (dated the 11th of Jumâdâ-alawwal of that year (A. D. 1793, Dec. 15)). The compiler’s name does not appear. The title is mentioned on fol. 2^b margin, and on fol. 44^b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2^b.
2. . . . (heading omitted in the text and partly cut off in the index), on fol. 3^b.
3. در بیان مخارج, on fol. 5^a.
4. در بیان لحن و رعایت حروف, on fol. 7^b.
5. در بیان صفات حروف, on fol. 12^b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14^a.
7. در بیان حکم راء, on fol. 17^a.
8. در بیان حکم حرف لام, on fol. 17^b.
9. در بیان های ضمیر مفرد مذکر عائث, on fol. 18^a.
10. در بیان ادغام, on fol. 18^b.
11. در بیان مدّ و انواع آن, on fol. 20^a.

12. در بیان تخفیف و تسهیل همزه, on fol. 23^a.

13. در بیان وقف بر آخر کلمه, on fol. 23^b.

14. در بیان کلمات که موافق قراءت حفص است و در بیان گذاشتن اختلاف دیگران, on fol. 31^b.

Beginning: الحمد لله العليم العالم الذى نزل الفرقان على النبى ذى الاكرام الخ

College of Fort William, 1825.

No. 2292, ff. 45, ll. 12; careless Nasta’liq; size, 8 in. by 5½ in.

2709

Jawâhir-alkurân (جواهر القرآن).

A complete index to all the رکوعات or times of bowing in reading the *Qurân*, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the رکوع is due, compiled by request of the same Tipû Sulṭân (see fol. 9^a, lin. penult.) by Ghulâm Aḥmad (the author of the زاد المجاهدين and the خلاصه سلطاني, see Nos. 2621–2623 above) and Sayyid ‘Ali Kâdi (see fol. 9^b, l. 4 ab infra) in the year 1223 since Muḥammad’s birth (see fol. 9^b, ll. 4 and 5, (در سنه يکهزار و دو صد و بيست سه مولود محمد). If this date was literally interpreted, it would be about A. H. 1170, long before Tipû’s accession; but as Ghulâm Aḥmad uses in his other work the زاد المجاهدين, the era of Muḥammad’s prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعث there; in this case it would be about A. H. 1211 (A. D. 1796, 1797).

Beginning, on fol. 1^b: الحمد لله الذى انزل على عبده الكتاب وجعله آية الهداية الخ

After the preface and a long encomiastic poem on Tipû Sulṭân follows a muḥaddimah in three faṣls: 1. در ذکر قوانین استخراج, on fol. 10^a, first line; 2. در بیان رکوعات هر سوره, on fol. 10^a, lin. penult.; 3. در فهرست کتاب, on fol. 21^b (an index of the 254 bâbs). On fol. 26^a the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era,

No. 491, ff. 245, ll. 9; Naskhi; size, 8 in. by 5½ in.

2710

Rukû‘ât-i-Ḳurân (رکوعات قرآن).

Another, very short, index to the رکوعات, or times of bowing in reading the *Qurân*, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tipû Sulṭân. It amounts to 574 رکوعات.

Beginning: الحمد لله رب العالمين . . . اما بعد سبب تحرير رکوعات قرآن مجيد و باعث تسطير رکوعهاى فرقان الخ

No date.

No. 1726, ff. 16, ll. 13; distinct Nasta’liq; size, 9 in. by 6½ in.

2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سوره‌های کتاب الله).

A third, likewise very short, index to the Kūrân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madinah, how many verses, words, and letters, how many *ruk'oc*, and what peculiarities it contains besides. After that there follows, on fol. 13^b, a chapter on the correct reading and pronunciation of certain words and phrases in the Kūrân (taken from the *جامع الجوامع*, perhaps Tabarsi's *جامع الجوامع*, see Loth, Arabic Cat., p. 12^b); and on fol. 15^b an indication of the fifteen passages where the *سجود* or prostration is required (بيان سجّادات تلاوة در تمام كلام الله).

This little book was prepared for the same Tipû Sultân as the three preceding ones.

Beginning: فهرست سوره‌های کتاب الله مجید و فرمان
حمید بموجب حکم ظلّ الع

College of Fort William, 1825.

No. 2302, ff. 16, ll. 11-12; Shikasta; size, 8½ in. by 6 in.

2712

Ṣuḥuf-i-Ibrâhîm (صحف ابراهيم).

The alleged books or revelations of Abraham, which are mentioned in the Kūrân (comp. Sûrah 87, last verse) as the oldest testimony of Islâm, appearing here in a Persian garb and consisting of thirteen short kitâbs.

Beginning of the first kitâb:

بنام آنکه هستی نام ازو یافت - فلك جنبش زمين
آرام ازو یافت - جواهر بخش حکمتهای بارک - بروز
آرنده شهبای تاريک - اين تفسير صحفست که بحضرت
ابراهيم صلی الله عليه و سلم نازل شد الع

The thirteenth kitâb ends on fol. 64^b. The remaining leaves (ff. 65-69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1333, ff. 29^b-69, ll. 15; Nasta'liq; a little worm-eaten; size, 9½ in. by 5¾ in.

5. Translation of the Gospels.

2713

Arba' anâjil-i-muqaddas (اربع اناجیل مقدّس).

A good copy of the oldest Persian translation of the Gospels, by Yuḥannâ bin al-ḳass (the presbyter) Yûsuf al-Ya'ḳûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muḥammad Ashraf Zamân the 23rd of October, 1798 = A. H. 1213, 12th of Jumâdâ I. Both the introduction to the

IND. OFF.

reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن وروح القدس، انجيل متى که
در شهر فلسطین بزبان عبری گفته شد و در انطاکیه
بسرانی نبشتند، باب اول کتاب زایدن یوشع مسیح
پسر داؤد پسر ابرهیم الع

The Gospel according to St. Mark begins on fol. 59^b.

The Gospel according to St. Luke begins on fol. 99^b.

The Gospel according to St. John begins on fol. 183^b.
Bibliotheca Leydeniana.

No. 2693, ff. 248, ll. 14; clear and distinct Nasta'liq; size, 9½ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل.

St. Matthew, on fol. 1^b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i. v. 11, the second begins with chap. xxii. v. 43.

St. Mark, on fol. 17^b.

St. Luke, on fol. 57^a.

St. John, on fol. 122^b.

Beginning of St. Matthew: کتاب نسب یسوع مسیح
فرزند داؤد فرزند ابراهيم از ابراهيم بهم رسيد اسحق و از
اسحق يعقوب الع

Dated the 13th of Dhû-al-hijjah, A. H. 1168 (A. D. 1755, Sept. 20), at Rasht by Muḥammad Ḥusain Ḳazwini. Former owner, Edw. Galley.

Bibliotheca Leydeniana.

No. 2475, ff. 171, ll. 12; Nasta'liq; collated; size, 7¾ in. by 6 in.

6. Hinduism.

2715

Ḥujjat-allhind (حجة الهند).

A controversy between Hindû mythology and Muḥammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارک), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Ḥaidarâbâd), with the name of Damyati (دمیتی). W. Pertsch in the Berlin copy reads (دیمنی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alishah Mihrâbi (علیشہ محرابی), or as he is called in the following copy, 'Umar Mihrâbi (عمر محرابی); in the British Mss. copy the name is given as *Ibn 'Umar Mihrâbi*; in the Berlin copy *Ibn 'Umar Mihrâni* (محرانی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: الحمد لله رب العالمين اما بعد حمد الله عز وجل ونعت رسول الله صلى الله عليه وآله وسلم ميگرود دعا گوی اهل اسلام كمتربن بندگان بفيض فضل الخ.

Dated the 1st of Šafar in the 16th year (probably of 'Alamgir's reign = A. H. 1084, A. D. 1673, May 18).

No. 542, ff. 149, ll. 14-15; careless Nasta'lik; size, 8 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

2716

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 1157 (A. D. 1744).

College of Fort William, 1825.

No. 2175, ff. 136, ll. 13-15; written by different hands in careless Nasta'lik, mixed with Shikasta; large water-spots throughout; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2717

Tarjuma-i-dharminshâstr (ترجمه دهرم شاستر).

The law of the Hindûs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3^a, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3^a, last line, and fol. 3^b, ll. 1-3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zaiu-aldin 'Alî Rasâ'i (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4^b, l. 3 ab infra); according to fol. 3^a, ll. 9-11, the work was commenced in May, 1773 (A. H. 1187, Rabî' II), and completed in February, 1775 (A. H. 1188, Dhû-al-hijjah), corresponding to the Bangâli era, 1180-1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1^b: براگاہ خاطران روشن ضمیر و معنی شگافان حقیقت پذیر کہ دل را الخ

On fol. 3^b the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرست (in the following copy سرشت حقیقت), beginning: مبدع حقیقی اول زمین و آسمان و آب و آتش و هوا پیدا کرده الخ, and on fol. 17^b sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21^b the translation of the Sanskrit work itself begins: ترجمه پونہی بیستہای پندتان. The title, given to this book above, is taken from No. 2719 below;

here it is merely styled پونہی, and in the following copy, on fol. 5^a, اسرار نہان شرع ہندی.

No date.

No. 1291, ff. 179, ll. 13; Nasta'lik; illuminated frontispieces on ff. 1^b and 21^b; each line surrounded by a gilt frame; splendid eastern binding; size, 11 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.

2718

Another copy of the same.

Beginning, on fol. 1^b: براگاہ خاطران روشن ضمیر و معنی شگافان حقیقت پذیر سجنجل دل را الخ

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4^b, and three chronograms, on fol. 5^a, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rikhât are apparently as incorrect as in the British Museum copy; they are (a) the chronogram for the year of the Hijrah گفتا کہ (which, if the کہ is counted, will give the correct date, A. H. 1188); (b) the chronogram for the Bangâli era: کلام شرع ہند است (which gives only 1181 instead of 1182, as the preceding copy has); (c) the chronogram for the English (i. e. Christian) era, حل راز شریعت ہندی است (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into حل راز شریعت ہندست, and, contrary to general usage, the tashdid of حل ought to be taken into consideration, giving for the first word the numerical value of 68).

The introductory chapters begin, on fol. 5^a: مبدع حقیقی اول زمین الخ, the index on fol. 24^b, first line; the work itself on fol. 28^b.

No date.

No. 602, ff. 251, ll. 9; large and clear Nasta'lik; illuminated frontispieces on ff. 1^b and 28^b; all the lines on ff. 1^b, 2^a, 28^b, and 29^a surrounded by a gilt frame; splendid eastern binding; size, 10 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقیقی اول زمین الخ, corresponding to fol. 5^a, l. 3 ab infra, in the immediately preceding copy.

Beginning of the work itself on fol. 19^b. Index on fol. 16^b, second line sq.

No date.

No. 1567, ff. 243, ll. 8-13; Nasta'lik; size, 9 $\frac{3}{8}$ in. by 6 $\frac{3}{4}$ in.

2720

Riyâd-almadhâhib (ریاض المذاهب).

An autograph of Pandit Mathurânâth, a Brahman of Mâlwa's interesting work on the castes and sects of the Hindûs, including the Jainas and Sikhs, composed A. H. 1228 (A. D. 1813) at Banâras at the request of

Mr. John Glyn, the registrar of Banâras (see fol. 58^a, ll. 1 and 2; the author's name appears on fol. 56^b, l. 5, the date on fol. 59^b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of *مجموع الصفات كنه ذات* is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: *حمدی که سزاوار واجب حق بود از کمترین ممکنات الخ*

No. 3404, ff. 56-167, ll. 7; Nasta'liq, slightly mixed with Shikasta; size, 6½ in. by 4¾ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1^b, last line. Title on ff. 3^a, l. 2, and 3^b, ll. 4 and 5. Date on fol. 3^a, last line.

This copy breaks off on fol. 55^b with the words, *لیکن نه آنکه بشن و مهادیو*. fol. 135^b, lin. penult. in the preceding copy.

No. 3404, ff. 1-55, ll. 12; Nasta'liq; size, 6½ in. by 4¾ in.

7. Miscellaneous.

2722

Dastûr-af'amal-i-'adâlahâi ta'allukah (دستور العمل عدالت‌های تعلقه).

A code of laws for the administration of justice in the East India Company's Jâgir and in the districts ceded by Tipû Sulţân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i. e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81^a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare; from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors—recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate

for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,

Honorable Sir,

Your most obedient and faithful Servant,

A. FALCONER.

Fort St. George, 27th December, 1793.

As full title appears both on fol. 1^a and on the fly-leaf: *دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاگیر و در تعلقات که از تپو سلطان گذاشت گردید*.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10-11; very legible Shikasta; size, 10½ in. by 8 in.

VI. VARIA.

1. Travels.

2723

'Awâlim-alarâr fi gharâ'ib-alarâr (عوالم الاسرار فی غرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarim bin Maĥmûd Kâdi bin Nûr-aldin Muĥammad Kâdi, known as Kâdi Ikhtiyâr, see fol. 13^b, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A. H. 1009 (A. D. 1600, 1601), see fol. 11^a: *تسطیر این ابتدا یافت*: در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (= 1000 = ألف) بضم عددی که اسم او دو حرفست هر دو پنجاه و پنج عدد (= 55 = نه) و ازین عدد چون عدد مو (= 46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: *مجموعه عوالم الاسرار فی غرائب الاسفار از: صادرات عوالم آفاتی . . . و بیان احوال اکابر محروسه بخارا الخ*

No date.

No. 1330, ff. 10-102, ll. 11; large and clear Nasta'liq; size, 10½ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مکتسر or مکتسیر, beginning on the 3rd of Dhû-alka'dah, A. H. 1156 (A. D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1^a it is styled وقائع سیر گنگا (events on a journey on the Ganges). According to

a seal on the same page, this copy belonged originally to a certain 'Ibād-allāh, A. H. 1188 (A. D. 1774, 1775).

Beginning: روز اول سیوم شهر ذی قعدة سال هزار یکصد و پنجاه ششم هجری که پنجمی ماه کاتک هندی بود الخ.

No. 1612, ff. 1-16, ll. 14-15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8½ in. by 5½ in.

2725

Travels in Upper Hindūstān by Ghulām Muḥammad-khān (see fol. 6^a, last line, and fol. 14^b, l. 6 sq.), who may be identical with the author of the *نوادیر القمص* or anecdotal memoirs (described in Rieu iii, pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A. H. 1196-1201 (A. D. 1782-1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shāhjahānābād (Dihli) to Kābul and Kandahār, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply *رساله تصنیف غلام محمدخان*.

Beginning: سبحان الله این چه گوهر گرانبایه و اختر بلندیایه است که آشنایان زمان وحی و الهام بسخنش موسوم کرده اند و نسخه حل و عقد مصالح انام بنام نامی او مرقوم ساخته الخ.

No. 654, ff. 104, ll. 15; large Nasta'liq; size, 8½ in. by 6½ in.

2726

Bayān-i-hālāt-i-manāzil-i-Kābul az balda-i-Shāhjahānābād (بیان حالات منازل کابل از بلد شاهجهان آباد).

Diary of a journey from Shāhjahānābād (Dihli) to Kābul in A. H. 1211, 1212 (A. D. 1796-1798), undertaken by Shaikh Raḥm 'Alī for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amir (here called partly *والی*, partly *شاه*) of Kābul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahādur 'Abd-alkādirkhān, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihli and Kābul. 'Abd-alkādirkhān appears to be identical with the author of the *حشمت کشمیر* (A. H. 1245=A. D. 1829, 1830), who was staying A. H. 1212 with John Lumsden in Lucknow, see Rieu iii, p. 1016, where a short biographical sketch of 'Abd-alkādir is given.

Beginning, on fol. 1^b: بعد از حمد شاهنشاهی که اقالیم حدود . . . اما بعد کمترین ملازمان سرکار فیض آثار کمپنی انگریز بهادر عبد القادرخان گذارش مینماید که در شهر الخ.

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29-52.

No. 396, ff. 52, ll. 11; large and clear Nasta'liq; illuminated frontispiece; size, 11 in. by 6½ in.

2727

Masir-i-Ṭālibi fi bilād-i-afrañji (مسیر طالبی فی بلاد افرنجی).

Abū Ṭālib bin Muḥammad Begkhān Tabrizī Iṣfahānī Londoni's journey to Europe in A. H. 1213-1218 (A. D. 1798-1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i, p. 384), A. H. 1219 (A. D. 1804); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus: معطی علم و دانش افرنج, which would give the date A. H. 964—a bad joke of the copyist, no doubt—who prided himself on having substituted a genuine Persian word, *دانش*, for the correct Arabic *صنعت*. The author is identical with the compiler of the famous *tadhkirah* خلاصه الافکار, completed between A. H. 1206 and 1207 (A. D. 1791-1793), see above, No. 696, and the author of the *دیوان طالب* (edited with English translation by George Swinton, London, 1807), see Bodleian Cat., No. 1994.

Beginning: بعد حمد خداوند عالم که بخشنده هم الخ.

The narrative of this journey was translated into English by Ch. Stewart, London, 1810; the text has been edited by the author's son, Mirzā Husain 'Alī, Calcutta, 1812, and in an abridged form by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W. Pertsch, Berlin Cat., p. 377).

No date. This copy belonged formerly to Mr. W. H. Bayley.

No. 2955, ff. 296, ll. 15; clear and distinct Nasta'liq; size, 10½ in. by 8½ in.

2728

Diary of a journey from Attock or Attok (اتک in the Panjāb) to Bukhārā viā Kashmir, Tibet, Yārkand, Kāshghar, Kokān in Farghāna, and Samarkand, and back viā Balkh, Khullam, Kābul, Bāmiyān, and Peshāwar to Attock, undertaken by Mir 'Izzat-allāh in A. H. 1227 and 1228 (A. D. 1812 and 1813) on behalf of Mr. William Moorcroft (ولیم مورکرافت). 'Izzat-allāh left Dihli the 7th of Rabi'-althāni, A. H. 1227 (20th of April, A. D. 1812), Attock the 27th of Rajab in the same year (6th of August, A. D. 1812), and returned there towards the end of Dhū-alhijjah, A. H. 1228 (second half of December, A. D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii, p. 982, and Supplement, p. 97^b.

Beginning: احوال سفر بخارا و تفصیل منازل از اتک تا کشمیر من کشمیر الی تمت من تمت الی یارکند الخ.

This interesting and minute account of the various stages on the road from Attock to Bukhārā and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

Provinces of Hindustan and the Panjab, etc., by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H. Wood, Esq., late Acett.-Genr., Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll. 14-17; Sbikasta; size, 11 in. by 7½ in.

2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a 'Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 3210, ff. 183, ll. 11; Shikasta; size, 9½ in. by 6½ in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A. H. 1075 (A. D. 1664, 1665), when being in Baghdád, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he at first translated it into the language of the Arabian 'Irâk, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different *eras*, particularly with the *تاریخ قبطی*, *تاریخ ترکی*, *تاریخ هجری*, *تاریخ فارسی*, *سکندری*, *تاریخ جلالی* (that is the era of Sulţân Jalâl-aldin Malikshâh Saljûkî).

On fol. 9^b the ante-Muhammadan tables begin with the creation of Âdam.

The Muhammadan tables begin on fol. 19^b and go down from A. H. 1 to A. H. 1085, A. D. 622-1674 (on the margin they are even carried on to A. H. 1091 = A. D. 1680). On ff. 88^b-94^b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties; the last and most detailed are those of the '*Uthmânî Sulţâns*.

Beginning: *حمد و ثنائی کہ غایتی مر اورا نیست بر* پروردگاری کہ اورا بدایتی نیست الخ

Written by 'Abd-alhâdi, servant of Nawwâb Shujâ'-aldaulah Bahâdur, for Muhammad Yûnuskhân Bahâdur and dated end of Jumâdâ II, A. H. 1179 (A. D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17-18; distinct Nasta'lik; size, 11½ in. by 6½ in.

2731

Ta'rikh-i-tawallud u wafât-i-pâdishâhân (تاریخ تولد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amirs, learned men, poets, etc., and of the principal events in each period, from the birth of Timûr, the 25th of Sha'bân, A. H. 736 (A. D. 1336, April 8), to A. H. 1144 (A. D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning: *برصمائر ارباب دانش و خاطر اصحاب بینش واضح و لائح است کہ در تواریخ حوادث ایام علمای عظام الخ*.

No date.

No. 1161, ff. 201, ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabi'-alawwal and goes down to the last of Dhû-alka'dah. Three months therefore are missing: Muḥarram, Şafar, and Dhû-alhijjah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'lik; size, 9½ in. by 5½ in.

2733

Ta'rikh-i-Wafât-i-Buzurgân (تاریخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muhammadan year the names of all the great and eminent persons who died or are supposed to have died thereon, beginning with the 1st of Rabi' I and closing with the last of Şafar. The respective years are not mentioned at all. It was compiled at the request of Tipû Sulţân (see above, Nos. 2024-2032, 2616-2623, and 2708-2711) by Muhammad Sharif (according to a note on the fly-leaf) and styled *صحيفة الاعراس* or *تاریخ وفات بزرگان* or *عرائس بزرگان*.

A short preface, on fol. 1^a, beginning: *الحمد لله رب العالمین . . . اما بعد این رساله حسب الامر جهان مطاع و عالم مطیع پادشاه دین پناه حضرت تیمیو سلطان الخ*.

The first date, on fol. 1^b, runs thus:

غرة ربيع الاول حضرت رسالت مرتبت صلی الله علیه و سلم و شاه نعمان برهانوری (? برهانپوری) و شیخ امین ابن احمد و سید محمد عطا قادری و شاه طیب محمد قادری الخ.

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'lik, mixed with Shikasta; worm-eaten; size, 9½ in. by 5½ in.

2734

Mizân-ala'dâd (میزان الاعداد).

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'rikh, from 3 upwards to 1484. The short preface begins thus: حمد بیحد مدعی را که تعداد اسماء جبروتش از: حیطة احصای الخ.

The tables commence with ۳ (which can be expressed by آب, یا, etc.) and end with ۱۴۸۴ (denoted by شده تشنگی, سرایرده غیب, بتکبر خرامیده, برافراخت, ظلمت عدم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lik; size, 5 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

3. Taxes and Revenues.

2735

Risâlah dar ahkâm-i-bait-almâl (رساله در احکام بیت المال).

Regulations of the Treasury or rules of taxation in Muhammadan countries, a treatise, divided into four fasls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (درگرفتن جزیه از کفار مشرکین), on fol. 1^b.
2. On the poor-rate, or the alms to be paid by the Muslims (درگرفتن زکوات از مسلمین), on fol. 8^a.
3. On inheritance-duty (در تقسیم میراث و گرفتن مال), (ترکة میت در بیت المال), on fol. 12^b.
4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (در معنی رشوت و هدیه) و جواز گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن (در حق و بحق دار), on fol. 26^b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الخ.

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lik; all the quotations from the Qurân in red ink; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2736

Dastûr-al'amal (دستور العمل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaiçand, son of Rangiladâs Nâmi Kâyath (ادبیچند پسر رنکیلداس نامی), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.
2. در باب دانستن طریقه حسابات.
3. در بیان دانستن شرح و سرشتجات, but only the first bâb is marked in the text.

Beginning: دستور العمل عمل دستور دستورات

و حسابات و هنر امورات و سررشتجات دفاتر کارپردازی و علم نویسندگی الخ.

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Shâh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salimâbâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403-405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No. 1855, ff. 71; Nasta'lik; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2737

Dastûr-al'amal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr. Richard Johnson by Mir Abû-alkâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشک داس بمرحمت پادشاهانه امیدوار بوده الخ.

It ends on fol. 9^a, and the remaining part of the MS. contains a version of the ظفرنامه (usually ascribed to Ibn Sînâ) like that noticed above in Nos. 1762, 18; 2151; and 2152, beginning: الحمد لله . . . بدانکه آورده اند روزی نوشیروان عادل خواجه بزرجمهر را که وزیر او بود طلب کرد الخ.

No date.

No. 1610, ff. 14, ll. 13; Nasta'lik; size, 8 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.

4. Regulations for Tipû Sulţân's Army and his Royal Prerogatives.

2738

Fath-almujâhidîn (فتح المجاهدین).

Rules and regulations for Tipû Sulţân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sulţân himself and at his request (see fol. 6^b, l. 7), A.H. 1197 = A.D. 1783 (see fol. 8^a, ll. 2 and 3), by Zain-al-'âbidîn Mûsawî ibn Sayyid Rađi of Shûshtar, the author of the مؤید المجاهدین (see Nos. 2619 and 2620 above and fol. 8^a, l. 4 here).

It is divided into the following eight bâbs:

1. باب اول در بیان مسائل (مسائل) عقائد و نماز و غیرها و مسائل (مسائل) منع تمباکو و نمک حرامی و ترکہ (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9^a, last line.

باب دوم در بیان فالنامه اذن علی و اسمای نو 2. مقزری برای تقسیم حساب و لفظ وزن و تعداد مقزری الخ (on the fāl-nāma, bequeathed by 'Alī, and the newly fixed names for arithmetical divisions, weights and measures, computation, etc.), on fol. 48^b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on fol. 50^b.

باب چهارم در بیان احکام بنام سربخشی و متصدیان 4. (on the commands issued by the paymaster-general or commander-in-chief and the lower officials connected with the royal head-office, in some copies, see, for instance, No. 2755 below, (تعلقه کچهری حضور و غیرها), troops, is substituted for حضور (تعلقه کچهری حضور), on fol. 80^b.

5. باب پنجم در بیان تفویض خدمات (on appointments), on fol. 99^a.

6. باب ششم در بیان قواعد شهابداران و غیرها (rules relating to artillery practice), on fol. 116^b.

7. باب هفتم در بیان قواعد سواران تعلقه عسکر (rules relating to cavalry practice), on fol. 122^a.

8. باب هشتم در بیان قواعد پیاده تعلقه عسکر (rules relating to infantry practice), on fol. 134^a.

فتح ملک سخنوری و تسخیر اقلیم معنی: پروری بصمصام ثنای سلطانی میسر آید که الخ

An index on ff. 8^b and 9^a; the work concludes on fol. 148^b; the last two leaves are filled with prescriptions against the venomous bite of snakes, etc. (علاج دفع سم مار).

No date. Other copies of the same work are described in Bodleian Cat., No. 1903, and Rieu, Supplement, p. 260 (the latter, according to the description, seems to differ considerably from the Bodleian copy as well as the present and the following copies of the India Office); a few fragments, chiefly belonging to the first and the third bāb, in W. Pertsch, Berlin Cat., pp. 134 and 135.

No. 2213, ff. 150, ll. 9; very careless Nasta'liq, sometimes quite like Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2739

Another copy of the same.

Beginning as in the preceding copy.

Bāb I, on fol. 9^b; II, on fol. 61^a; III, on fol. 63^b; IV, on fol. 95^a; V, on fol. 115^a; VI, on fol. 131^a; VII, on fol. 138^a; VIII, on fol. 151^b. On ff. 168^a-169^b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11-13; Nasta'liq; size, 8 $\frac{3}{8}$ in. by 6 in.

2740

The same.

Bāb I, on fol. 10^a; II, on fol. 54^b; III, on fol. 57^a; IV, on fol. 91^b; V, on fol. 112^a; VI, on fol. 131^a; VII, on fol. 137^a; VIII, on fol. 150^b. At the end the same prescriptions.

No. 517, ff. 170, ll. 9-14; very irregular and careless Nasta'liq; size, 8 in. by 5 $\frac{1}{2}$ in.

2741

The same.

Bāb I, on fol. 7^a; II, on fol. 34^b; III, on fol. 36^a; IV, on fol. 59^a; V, on fol. 68^a; VI, on fol. 84^a; VII, on fol. 94^b; VIII, on fol. 105^a. On ff. 118^b-119^b the usual prescriptions.

No. 2216, ff. 119, ll. 11-15; written by different hands on different paper very badly and irregularly, partly in Shikasta, partly in Nasta'liq, sometimes even in Naskhi; size, 8 in. by 5 $\frac{3}{8}$ in.

2742

The same.

This copy and almost all the following ones lack the prescriptions against snake-bite. Bāb I, on fol. 8^a; II, on fol. 65^a, last line; III, on fol. 67^b; IV, on fol. 95^a; V, on fol. 116^a; VI, on fol. 133^a; VII, on fol. 139^b, last line; VIII, on fol. 155^b.

College of Fort William, 1825.

No. 3093, ff. 173, ll. 9; Naskhi and Shikasta mixed; size, 8 $\frac{1}{4}$ in. by 6 in.

2743

The same.

Bāb I, on fol. 9^b; II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 92^b; V, on fol. 112^a; VI, on fol. 131^a; VII, on fol. 137^a; VIII, on fol. 150^b.

College of Fort William, 1825.

No. 3073, ff. 168, ll. 9-10; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$ in.

2744

The same.

Bāb I, on fol. 9^b; II, on fol. 45^a; III, on fol. 47^a; IV, on fol. 79^a; V, on fol. 94^a; VI, on fol. 110^b; VII, on fol. 112^b; VIII, on fol. 125^a.

College of Fort William, 1825.

No. 3077, ff. 140, ll. 9-13; moderate Shikasta; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2745

The same.

Bāb I, on fol. 10^b; II, on fol. 52^a; III, on fol. 54^a; IV, on fol. 85^a; V, on fol. 101^a; VI, on fol. 115^a; VII, on fol. 117^a; VIII, on fol. 130^a.

No. 2212, ff. 145, ll. 9-12; careless Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2746

The same.

Ff. 1^a-4^a contain a few extracts from Ḥusain bin 'Alī alwā'iz alkāshifī's smaller commentary on the Qurān, styled مواهب علیّه or تفسیر حسینی (see above, Nos. 2681-2690); ff. 4^b-15^b are left blank. The Faṭḥ-almujāhidīn begins on fol. 16^b. Bāb I, on fol. 24^b; II, on fol. 57^b; III, on fol. 59^b; IV, on fol. 90^b (here headed در بیان احکام بنام سیه دار و غیره); V, on fol. 104^b; VI, on fol. 121^a (here styled قواعد سان شهابدار (مردم شهابدار); VII, on fol. 122^b; VIII, on fol. 134^b; the work ends on fol. 150^b. On ff. 153^b-154^b another hand has written some additional baits to the eighth 'Unwān of the fifth bāb of the same Faṭḥ-almujāhidīn.

No. 713, ff. 154, ll. 9; Shikasta; size, 7 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامه اذن علی الحج

Bâb III. تدابیر حرب

Bâb VII. در بیان قواعد سواران تعلقه عسکر on fol. 70^b.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 43^a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{7}{8}$ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91^a.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8 $\frac{1}{2}$ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94^b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9; Shikasta, written on very bad paper; size, 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10^b, 40^b, and 43^b respectively).

No. 2369, ff. 102, ll. 9; Nasta'liq, mixed with Shikasta; size, 8 in. by 5 $\frac{3}{4}$ in.

2752

The same.

No chapter-headings; an entry from A. H. 1220 (A. D. 1805, 1806) on fol. 1^a.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5 $\frac{3}{4}$ in.

2753

The same in a shorter redaction.

An abridged copy of the Faḥ-almujâhidin, beginning in the usual way and ending on fol. 94^b; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9^a, 48^a, and 50^b respectively.

No. 2215, ff. 96, ll. 9-10; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9^a, 28^a, 29^b, 59^a, and 79^b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Husain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Faḥ-almujâhidin; bâb I, on fol. 9^b, comprising about two-thirds of the usual contents, the end, on fol. 32^b, corresponding to fol. 41^a, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33^a; IV, or part of it (headed here احکام بخشی و متصدیان قشونات, see No. 2738 above), on fol. 54^a.

Beyond this the copy is a mere labyrinth; on ff. 73^b-77^b there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78-90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2513, ff. 90; clear Nasta'liq, mixed with Shikasta in some pages on ff. 1-77, Shikasta alone on ff. 78-90; size, 7 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9^a-34^b, as the following miscellaneous headings show: مسائل وضو, on fol. 12^a; مسائل غسل and مسائل نماز, on fol. 12^b; مسائل جهاد, on fol. 14^a, etc. On fol. 35^b a chapter, styled قواعد سوار تعلقه عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47^a a chapter, قواعد حریفانہ عسکر; and on fol. 53^b a chapter, ضابطه تفویض خدمات, agreeing in substance with bâb V. On fol. 59^b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34^b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11-15; careless Nasta'liq, mixed with Shikasta, by two different hands; size, 8 in. by 5 $\frac{1}{4}$ in.

2757

The *first bâb* of the Faḥ-almujâhidin.

Beginning as usual; bâb I, on fol. 11^a.

Dated A. H. 1200 (A. D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9; Shikasta; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9^b and 10^a; bâb I, on fol. 10^a.

No. 1248, ff. 51, ll. 9; Nasta'liq; size, 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2759

Extracts from the *Faḥ-almujāhidīn*.

Ff. 2^b-8^a: the introduction, beginning, فتح ملك سخنوری النخ.

Ff. 8^b-26^b: on the dutiful observances of Muslims, entitled *مسائل چند از روی فقه الحمد لله*; taken from the *first bāb*.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26^b corresponds to the initial word on fol. 28^a; it is a short tract on disloyalty (*نمک حرامی*) in four *قسم*, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first *bāb* (see the index in No. 2738 above).

Ff. 28^a-79^a: continuation of the extracts, beginning with the third *bāb*, here headed *تدابیرات حرب*. The first two leaves of this copy (ff. 1^b and 2^a) contain a short tract on the measure called *کُرّ شرعی*, beginning: چون تعداد حروف کلمات شهادتین¹ بیست و چهار می شود لهذا مقدار بیست و چهار عرض النخ

arithmetic tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in. by 5½ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipū Sultān.

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, 9½ in. by 7½ in.

2761

Dawābiṭ-i-Sultāni (ضوابط سلطانی).

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipū Sultān and dated the 19th of Rabi'-alawwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four *bābs* and subdivided into *faṣls*, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere *brouillon*, to be properly arranged and completed afterwards.

Beginning: الحمد لله رب العالمين . . . بدانکه آفریدگار عالم و آدم چون انواع کائنات را بوقت موعود از ممکن غیب النخ

در بیان تقطیع قرصهای که بنا بر شرف و عزت) Bāb I

(جمع اهل خدمت و بنا بر خود بدولت مقرر فرموده شده in seven *faṣls*:

1. در بیان طرز قرص خاصّه جواهر و پارچه و طرّه جواهر, on fol. 3^b.
2. در تقطیع قرص علامت میر میران و علاقه داران النخ, on fol. 6^a.
3. در تقطیع قرص علامت میر خازن, on fol. 10^b.
4. در تقطیع قرص علامت علاقداران میریم, on fol. 11^a.
5. در تقطیع قرص علامت میر آصف و علاقه آنها, on fol. 14^a.
6. در تقطیع قرص علامت علاقه صدور کچهری, on fol. 16^b.
7. در تقطیع قرص علامت ملك التجار, on fol. 20^b.

Bāb II در تقطیع مهر و طغرای اسم الله دستخطی (و الفاظ عربی دستخطی شش فرقه ریاست خداداد in six *faṣls*:

1. در تقطیع مهر و دستخط علاقه داران میر میران کچهری, on fol. 21^b.
2. در تقطیع مهر و طغرای دستخطی اسم الله و غیره کچهری, on fol. 27^b.
3. در تقطیع مهر و غیره کچهری میریم, on fol. 28^b.
4. در تقطیع مهر و دستخط علاقه داران آصف کچهری, on fol. 29^a.
5. در تقطیع مهر و دستخط علاقه صدور کچهری, on fol. 35^b.
6. در تقطیع مهر و دستخط ملك التجار حضور معلی, on fol. 37^a.

Bāb III (در بیان ضابطه اعلام ظفر ارتسام سرکار خداداد) in four *faṣls*:

1. در بیان ضابطه علمهای خاص نصرت اختصاص, on fol. 38^a.
2. در ضابطه اعلام فوج فیروزی علاقه میر میران کچهری, on fol. 43^a.
3. در ضابطه اعلام علاقه میریم, on fol. 48^b.
4. در ضابطه اعلام علاقه صدور, on fol. 49^b.

Bāb IV, without any general heading; even the number of *faṣls* is not stated; there appear two, viz.:

1. در بیان نشستن برخورداران در محفل خاص و راه رفتن در سواری عقب خود بدولت و نصب کردن خیمهها رفتن, بر راست و چپ خیمه خاص, and
2. در بیان مثل نشستن شش فرقه ریاست در محفل خاص و راه رفتن در سواری و فرود آمدن در لشکر فیروزی. The headings of both are given at the beginning of this *bāb*, on fol. 52^b.

An additional part, dealing with the question of stigmas or brands (ضابطه داغهای سرکار خداداد), on ff. 76^b-78^a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'liq and Shikasta; size, 8½ in. by 6 in.

¹ I.e. محمد رسول الله, لا اله الا الله.

2762

A fragment of the same.

A short extract from the *Ḍawābīṭ-i-Sultānī*, without any apparent subdivision, beginning, on fol. 1^b: کتاب قرصهای علامت میر میران زمرة و علاقه داران میر میران کچهری زمرة که بتاریخ بیست و یکم ماه حیدری سال حراست سنه یک هزار و دومد و بیست و چهار مولود محمد مطابق نوزدهم ربیع الاول سنه ۱۱۲۱ (read ۱۲۱۱) هجری بروز پنجشنبه الخ.

The additional part of the preceding copy, *ضابطه*, begins here on fol. 24^a.

Copied by Sayyid Husain in the year 1226 of Muḥammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 31; Nasta'liq; many intervening pages left blank; size, 8 $\frac{3}{8}$ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

a. *Music* (for special works on Indian music, see above, Nos. 2008-2033).

2763

Kanz-altuhaf (کنز التّحف).

An anonymous treatise on music (رساله در فنّ), in a *muḥaddimah* and four *maḳālas* (index on ff. 6^a-7^a):

Muḳaddimah: در بیان شرف این صناعت بر سایر صناعات (the pre-eminence of music over other arts), on fol. 7^a.

Maḳālah I: (the theoretical side of music), in two *ḳisms*, (a) در حدود تعریفات موسیقی, on fol. 8^a; (b) در علت اسباب حدّت و نقل و عوارض, on fol. 8^b.

Maḳālah II: در عملی موسیقی (the practical side of music), in two *ḳisms*, (a) در تعریف عود و تسویه اوتار, on fol. 11^b; (b) در آن و استخراج ادوار و آوازه از آن, تشریح ابقاعات سبعة مشهوره و انتقال مستحسن, on fol. 15^b.

Maḳālah III: در تصنیع سازات (ساز-تعدیل) و تعدیل آن (the composition of melodies), on fol. 17^a.

Maḳālah IV: در وصیّتی که طالبان این فنّ را بکار آید و بیان اشعاری که مناسب تعلیفات (تالیفات) باشد (valuable hints to students of the art, and verses appropriate to the compositions), in two *ḳisms*, on ff. 22^a and 25^b.

Beginning: شکر و سپاس بی حدّ و قیاس سزاوار حضرت آن پادشاهی که در سرابده الخ.

The date of composition is contained in the following *ta'rikh* at the end of the treatise:

آن روز که احداث جهان مهمل بود

در آخر این رساله ام مدخل بود
اندر سنهٔ لح ذ دو نو
بیست و دوم جمادی الاول بود

that is the 22nd of Jamādā I, A. H. 756 = A. D. 1355, June 4 (if we read *ذ دو نو*); or A. H. 764 = A. D. 1363, March 9 (if we read *نو* instead of *بو*).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115^b (where the letters of the date are given as *ذ دو نو*, which, however, does not agree, as stated there, with A. H. 741 or 749, but rather with A. H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A. H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read *نو*, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhū-alka'dah, A. H. 784 (A. D. 1383, Jan. 6). Library of Richard Johnson, A. H. 1194 (A. D. 1780).

No. 2067, ff. 27, ll. 21; Naskhī; the original leaves are put into a modern margin; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.

2764

Jalwah nāma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulāmi Husainkhān Lūhānī, composed in the year 1223 since Muḥammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A. H. 1211 = A. D. 1796), by order of Tipū Sultān. It is divided into twelve *ḳisms* or modes, and to each a smaller or longer song is allotted, consisting partly of one *bait* only, partly of longer *ḳasidas*, with one *rub'ā'i* for the fifth *ḳism*. The majority of the songs are written in Hindūstānī, the minority and the whole of the preface in Persian.

Beginning of the preface: سپاس بقیاس مر خالق قدسی اساس را از مکّتن بطون الخ.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145-152, ll. 11; Nasta'liq; size, 8 in. by 4 $\frac{1}{8}$ in.

b. *Calligraphy*.

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sultān 'Alī almashhadi, the famous calligrapher, who died in Harāt, A. H. 919 (A. D. 1513), compare Bodleian Cat., Nos. 1896 and 1900, Rieu ii. p. 573^a, iii. p. 1089^a; the second that of Shihāb-aldin Muḥammad Shāhjahān Pādishāh ibn Jahāngir Pādishāh ibn Akbar Pādishāh, i. e. the emperor Shāhjahān.

No. 3544 (olim 3520); size, 8 $\frac{1}{8}$ in. by 5 in.

2766

Risâla-i-Khushnawisi (رساله خوشنویسی).

A short mathnawi on the art of calligraphy, beginning: خواهی خط جانفزا نویسی - باید همه از طلا نویسی
No date.

No. 1905, ff. 11^b-14^b, 2 coll., each ll. 11-15; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

c. Art of War.

2767

Âdâb-almulûk u Kifâyat-almamlûk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muḥammad bin Mansûr bin Sa'îd bin Abû-alfaraj Kuraishi, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abûbakr (see fol. 3^b, ll. 5-3 ab infra), and dedicated by him to Shams-aldunyâ wa-aldin Abû-almuzaffar Îltamish al-Sultân Nâsir Amir-almu'minin (see fol. 4^a, l. 1 sq.), who reigned in Dihli from A. H. 607 to 633 (A. D. 1210-1236); the title as given above is found here on fol. 4^a, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled *آداب للرب والشجاعة*; it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4^a-5^a; a *diwâḡe* کتاب, on ff. 5^a-6^b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bâbs 13, 14, 16-30, and 33-40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bâbs are headed as follows:

1. اندر کرم و حلم و عفو پادشاهان, on fol. 6^b, on the generosity, gentleness, and forgiveness of kings.
2. اندر نیت و نیت اندر عدل و نیت نیک پادشاهان (اندک عدل پادشاهان و حاصل حمیده ایشان), on fol. 18^b, on the justice, good intention, and other laudable qualities of kings.
3. اندر شفقت (شفقت) و رحمت پادشاهان (اندک شفقت (شفقت) و مرحمت کردن پادشاهان در text), on fol. 25^b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.
4. اندر آنچه پادشاه باندکی از آن غافل نباشد (text), on fol. 32^b, on things of which a king must not in the least be unmindful in his life.
5. اندر اختیار کردن وزیر کافئ عالم ناصح الخ, on fol. 35^b, last line, on the choice of an efficient, wise, and faithful vizier.
6. اندر اختیار کردن مستوفی عالم امین متدین (text), on (عالم مستقی نیک اعتقاد معاملات دان امین), on

fol. 39^b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. کافئ در فنون (text) اندر نصب کردن وکیل ذو فنون (معاملت راست قول), on fol. 42^b, where it appears as ninth bâb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (دادن) مشرف راستگار کاردان (کاردان کافئ امین راست قول راست قلم), on fol. 40^b, where it appears as seventh bâb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (دادن) text) صاحب برید کافئ راست (راست قلم متدین خدای ترس قول), on fol. 41^b, where it appears as eighth bâb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general.

10. اندر اختیار کردن امیر صاحب محترم کافئ الخ, on fol. 43^b, on the choice of a respected and efficient president of the council (امیر صاحب) perhaps identical with دیوان, or chief governor.

11. امیر داد (text) اندر اختیار کردن امیر دادور و عادل (عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44^b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12. در فرستادن رسول و تحف و هدایا, on fol. 46^b, on the sending of an ambassador, and on gifts and presents.

13. اندر مشورت کردن بجنگ و مصائب, seems to begin on fol. 52^a, on deliberation with regard to war and battle.

14. اندر خلقت و فضیلت اسپ و برکت او, seems to begin on fol. 55^b, on the natural constitution, the excellent qualities, and use of the horse.

15. اندر شیمت و عیبت (و وعیبت read) و ریاضت (اندک رنگ و شیب و عیبت text) و اورادها (آوردها read الخ), on fol. 58^b, on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles.

16. اندر شناخت اسپ و دندان (?) بدنندان) و معالجت ایشان, on ascertaining the age of horses by their teeth, and on their medical treatment.

17. اندر فضیلت و خاصیت هر سلاحی, on the excellence and peculiar quality of every weapon.

18. اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order.

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلائی و جاسوس, on sending out patrols and scouts.

21. اندر شبخون فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

23. اندر اختیار کردن زمین و مصافق و جنگجائی، on the choice of a battle-field.

24. اندر تعبیر راست کردن مصافق هر گروه از اصناف و خلق، on the proper arranging of the various divisions of troops.

25. اندر صفها راست کردن در حرب، on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان، on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اول رسم کراست، on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب، on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب، on courtesies in battle.

30. اندر آنکه از سپاه حشکرکاری بر نیاید، on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران (text در غزا کردن و فضیلت جهاد بر کافران و دشمنان دیگر)، on fol. 108^b, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستدن غنیمت از لشکریان و جزیه از کافران (text از لشکریان و حشم و ستدن جزیه از کافران و ذمیان)، on fol. 111^b, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیل آن، on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معاونت ایشان، on the 'salvation army,' i. e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفرو پیروزی در روز حرب، on the sign, i. e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که بشناسد که حق هر یک ایشان، on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت کردند، on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل جنگ پرهیز بیشتر و مهتر شود، on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هر یک حکمتی را، on the rules laid down by masters for every physical skill or exercise.

40. اندر پندها که پادشاه و لشکر و رعیت باید که آنرا بندد، on advices which king, army, and people must in a like manner attend to.

حمد و ثنای بی نهایت و سپاس و ستایش
آن صانعی را که از گل خاره و خاک آبخ

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

d. Archery.

2768

Hidāyat-alrāmī (هدایة الرّامی).

A compendium of archery (در علم تیر اندازی), compiled by Muḥammad Budha'i, commonly called Sayyid Mir 'Alī (correctly in the following copy 'Alawī), and divided into twenty-seven bābs, the first of which is headed در بیان وجوب تیر اندازی آبخ.

Beginning of the preface: حمد و ثنای مر خدا را جلّ و علا آن توانایکه تیر چرخ اعلا همیشه در قبضه قدرت و آلاى او خمیده چون کمان آبخ.

It is dedicated to 'Alā-aldunyā wa-aldin Abū-almu-ẓaffar Ḥusainshāh Sulṭān, who reigned in Bangālāh, A. H. 904-927 (A. D. 1498-1521); comp. Rieu ii. p. 488^b, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس الّوافی, respectively اساس الرّامی, الّوافی هداية الرّامی), where the headings of the twenty-seven bābs are given in full.

Dated by 'Abd-alkādir ibn Shaikh Ḥusain the 25th of Rabi' I, A. H. 1065 (A. D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

2769

Another copy of the same.

This copy contains twenty-eight bābs, the first of which commences on fol. 2^a. Beginning the same as in the preceding copy.

Dated the 6th of Jumādā II, A. H. 1143 (the thirteenth, more correctly the twelfth, year of Muḥammadshāh's reign)=A. D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'liq; size, 10 in. by 6 $\frac{1}{4}$ in.

2770

Treatises on archery in prose and verse.

1. رساله تیر و کمان، on fol. 1^b, compiled A. H. 1023=A. D. 1614 (the title is a chronogram), in three سطر، found on ff. 6^a, 18^b, and 29^a respectively.

Beginning:

ای ذات تو زه جوز همه در همه حال
دل گشته نشان تیر غمت را بخیمال آبخ

Dated at Burhānpūr the 14th of Shawwāl, A. H. 1112 (A. D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797ⁿ, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the نامه قوس، described in No. 2773 below.

are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-پاتیلی . . .
 (mouthed cauldron) بیارند خواه از زریا از نقره یا از
 درنج الخ.

The proper place of ff. 195^b and 196^a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1^a this copy must have been written before A. H. 1044 (A. D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Naskhī; illuminated frontispiece on fol. 162^b; illustrations on ff. 4^b, 5^a, 6^b, 8^b, 11^a, 14^a, 18^a, 23^a, 25^b, 29^a, 32^a, 35^b, 40^b, 44^b, 51^a, 54^b, 66^a, 71^b, 76^a, 79^b, 83^b, 88^b, 91^b, 94^a, 98^a, 100^b, 103^b, 111^b, 115^b, 118^b, 121^b, 124^b, 129^b, 133^b, 136^b, 144^b, 147^a, 153^b, 157^a, 159^b, 165^b, 168^b, 171^b, 174^b, 177^b, 180^b, 183^b, 186^b, 189^b, and 192^b; size, 12 $\frac{3}{4}$ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1^a a heading, added by a later hand: طعمام, ترتیب بریدن (? پزیدن) طعام
 باب اول در بیان اقسام
 (hodge-podge) کهنجی.

No date.

No. 717, ff. 17, ll. 11-13; Shikasta; size, 7 $\frac{5}{8}$ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartibs, likewise without author's name and preface.

No date.

No. 230, ff. 113-124, ll. 18; Shikasta, two pages and a half (ff. 115^b-116^b) are supplied later by another hand; size, 8 $\frac{3}{4}$ in. by 5 in.

f. Mineralogy.

2778

Jawāhirnāma (جواهر نامه).

A work on precious stones and metals by Muḥammad bin Maṣṣūr, who wrote it at the desire of prince Abū-alfath Khalīl Bahādurkhān, the son of the reigning monarch Sulṭān Abū-almaṣr Bahādurkhān, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A. H. 700=A. D. 1300, 1301, has been demolished for ever), was the founder of the Āk-Koyunlū dynasty and ruled over Persia from A. H. 873 to 882 (A. D. 1468-1477); other copies of the same are described in Rieu ii. pp. 464^b and 465^a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients,' vi. pp. 126-142, and Wiener Jahrbücher, vol. 66, Anzeigeblatt,

p. 52. It is divided into a muḥaddimah (در ماهیت و کیفیت تکون ایشان و امور متعلقه بان اجسام معدنی و کیفیت تکون ایشان و امور متعلقه بان), on fol. 4^a, and two maḥālas, the first of which (on fol. 5^b) deals, in twenty bābs and a khātimah, with precious stones (در جواهر), the second (on fol. 43^a), in seven bābs and a khātimah, with metals (در فلزات).

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی
 را که جوهری (جوهر) صنعش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramadān, A. H. 1071 (A. D. 1661, May. 7).

No. 357, ff. 51, ll. 23; Nasta'lik; worm-eaten on the first leaves; size, 10 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words): سپاس و ستایش بی اندازه و قیاس صانعی را که جوهر صنعش الخ.

Muḥaddimah, on fol. 78^a; first maḥālah, on fol. 80^b, second, on fol. 117^b. Copied by Shāh Muḥammad Uzbek. No date.

No. 1097, margin-col., ff. 77^b-124^b, ll. 41-43; large and distinct Nasta'lik.

2780

Mukhtaṣar az Jawāhirnāma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Aḥmad bin 'Abd-al'aziz Jauhārī (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789^b and 790^a), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله . . . اما بعد بدانکه
 منتخبی (مختصری Rieu) از جواهر (جواهر نامه) اصل (اصلی)
 مشتمل بر دوازده باب الخ.

The twelve bābs are headed as follows:

- باب اول در معرفت الماس (diamond)
 باب دوم در معرفت یاقوت (sapphire)
 باب سیم در معرفت لعل (ruby)
 باب چهارم در معرفت زمرد (emerald)
 باب پنجم در معرفت مروارید (pearl)
 باب ششم در معرفت فیروزه (turquoise)
 باب هفتم در معرفت پازهر (the bezoar stone)
 باب هشتم در معرفت عنبر اشهب (amber)
 باب نهم در معرفت لاجورد (lapis-lazuli)
 باب دهم در معرفت مرجان (coral)

باب یازدهم در معرفت عقیق (cornelian)

باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Alimadshâh (A. H. 1161-1167 = A. D. 1748-1754).

No. 1997, ff. 1-13^a, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8½ in. by 6 in.

g. *Polytechnics.*

2781

Majmû'at-alsanâ'i' (مجموعه الصنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489^b and 490^a, i. e. in forty-two bâbs and 140 fašls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333^b the author was Mir Yahyâ, whereas in the larger and amplified edition (see No. 2783 below) he is called Hakim Failaşûf-i-Maghribi, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdâlkhân, the Khân of Bidlis, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعه موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332^a, but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات اک س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332^b-333^b; fol. 334 contains a sort of index to the مجموعه الصنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahângirnagar by Muḥammad 'Ali bin Naşr-allâh.

No. 1752, ff. 261-335, ll. 18; Nasta'liq; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سپاس بدیع الاساس حضرت صانع مجموعه وجود و جمیع موجودات نقطه از پرتو الخ.

The title appears on fol. 2^a, l. 8; on fol. 67^b a short tract is added (see bâb XLIII in the following copy): نسخة آتشباری بابت سید حسین.

No. 1945, ff. 1-68, ll. 17; careless Nasta'liq; size, 9½ in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding ones in three essential points, viz. (1) it contains forty-three bâbs, (2) the number of fašls is 212, and (3) the author's name is given here as Hakim Failaşûf-i-Maghribi. The preface besides is wanting; the copy opens with an index of the forty-three bâbs, after which the first fašl of the first bâb begins at once.

List of contents:

Bâb I. در ساختن مروارید, on fol. 2^b, in seven fašls.

Bâb II. در ساختن لعل و یاقوت, on fol. 7^b, in two fašls.

Bâb III. در جلا دادن مروارید بحری, on fol. 9^a, in four fašls.

Bâb IV. در حل کردن طلا و نقره, on fol. 11^a, in three fašls.

Bâb V. در ساختن زمرد و زبرجد, on fol. 13^a, in three fašls.

Bâb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14^a, in four fašls.

Bâb VII. در رنگ کردن فیلدندان (عاج) از هر رنگ, on fol. 16^a, in six fašls.

Bâb VIII. در تلاوة (طلاوة) سنگ بلور, on fol. 17^b, in two fašls.

Bâb IX. در ساختن روغن گونه فرنگ و بطانة چینی, on fol. 19^b, in four fašls.

Bâb X. در ساختن تیغ فرنگ, on fol. 22^b, in two fašls.

Bâb XI. در ساختن تیغ و پیکان و تیر و نیزه مهلك, on fol. 23^b, in two fašls.

Bâb XII. (read آلات) در آب دادن تیغ و غیره اعلاآت (آلات) حرب, on fol. 24^a, in four fašls.

Bâb XIII. در صنعت رنگ کردن سنگ بلور مکرر, on fol. 25^a, in seven fašls.

Bâb XIV. در عمل میناکاری غایت اعلیٰ, on fol. 27^b, in five fašls.

Bâb XV. در صنعت آراست کردن نگینة یاقوت, on fol. 29^a, in one fašl.

Bâb XVI. در صنعت خضاب انسان و اسب, on fol. 29^a, in seven fašls.

Bâb XVII. در پختن شنگرف از هفت نوع, on fol. 30^b, in seven fašls.

Bâb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34^a, in twenty-seven fašls.

Bâb XIX. در ساختن رنگار بهفت نوع, on fol. 40^a, in eight fašls.

Bâb XX. در ساختن سنگ لاجورد, on fol. 42^b, in three fašls.

Bâb XXI. در صاف کردن شنگرف, on fol. 44^a, in six fašls.

Bâb XXII. در صنعت پختن کره شنگرف, on fol. 45^a, in seven fašls.

Bâb XXIII. در رنگ کردن ظروفهای کلی, on fol. 47^b, in one fašl.

Bâb XXIV. در حل کردن اجساد هائی، on fol. 48^a, in five fašls.

Bâb XXV. در کشتن زر و نقره و مس و طلق، on fol. 49^a, in six fašls.

Bâb XXVI. در ساختن نگینه ناک تابنه (?تابناک)، on fol. 55^b, in two fašls.

Bâb XXVII. در حکمت ساختن روغن اسکندری، on fol. 57^a, in four fašls.

Bâb XXVIII. اندر ساختن گتکه های جهت امساک، on fol. 59^a, in twelve fašls.

Bâb XXIX. در عمل سفید آب کاشغری، on fol. 67^a, in three fašls.

Bâb XXX. در صنعت نخل بندی از زر و سیم، on fol. 67^b, in one fašl.

Bâb XXXI. در صنعت حلب (?الکتاب و روغن از کاغذ بر داشتن، on fol. 69^b, in nine fašls.

Bâb XXXII. در صنعت نوشتن خط آتشی و آبی، on fol. 74^a, in one fašl.

Bâb XXXIII. در صنعت ساختن دسته های کارد، on fol. 75^a, in two fašls.

Bâb XXXIV. در عجایب های طلسم که حقیق تعالی از سبب آن روی زرق نماید، on fol. 76^a, in thirteen fašls.

Bâb XXXV. در صنعت ساختن سریشم پنیر، on fol. 79^b, in one fašl.

Bâb XXXVI. در چشپانیدن (چسپانیدن) پر تیر، on fol. 81^a, in one fašl.

Bâb XXXVII. در صنعت ساختن سیب سحقی (?که او را هر بار بجنابند چون بلبل آواز دهد و بوی مشک از او آید الخ، on fol. 81^b, in two fašls.

Bâb XXXVIII. در صنعت ساختن برنج دمشقی، on fol. 82^b, in seven fašls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد، on fol. 87^b, in one fašl.

Bâb XL. در نوشتن بر عقیق و خواص سنگها و ساختن مس، on fol. 88^a, in four fašls.

Bâb XLI. اگر رنگ بر جامه و یا روغن و یا سیاهی از ابریشمی و کمخواب و اطلس و قطنی و صوف باسانی از آن دور توان کرد، on fol. 91^b, in one fašl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ، on fol. 93^a, in four fašls.

Bâb XLIII. در ساختن آتشیازی بانواع قسم الخ، on fol. 98^b, in one fašl.

Copied by Sayyid Ghulâm Murtaḏâ Ja'fari for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر (read, of Shâh 'Ālam, that is, A. H. 1194 = A. D. 1780, July 28, for 'Ālamgir II barely ruled six years and was assassinated A. H. 1173, 8th of Rabi' II = A. D. 1759, 29th of November).

No. 2363, ff. 101, ll. 13; Nasta'liq; size, 8½ in. by 6 in.

2784

Bayād-i-khushbū'i (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریات، on fol. 5^a.
2. در معجونیات، on fol. 12^a.
3. در بیان مراهم، on fol. 26^a.
4. در حلویات و اشربه (the beginning of this chapter is not marked in the text).
5. در اطعمه الوان، on fol. 96^a.
6. در قرص موم و شمع موم و موم جامه، on fol. 103^b.
7. در ساختن عمارات و باغ، on fol. 108^a.
8. در رنگهای الوان از کاغذ و غیره، on fol. 111^a.
9. در اسباب شترخانه و فیلخانه و غیره، on fol. 126^b.
10. در اسباب فراشخانه و توشکخانه، on fol. 130^b.
11. در اسباب قورخانه، on fol. 135^b.
12. در اسباب کتابخانه از قلمدان و غیره، on fol. 137^b.
13. در آتشیازی، on fol. 139^b.
14. در ایام سعد و نحس رخت بریدن و غسل کردن و سفر کردن، on fol. 154^a.
15. در بازیها، on fol. 156^a.
16. در بیان اوزان، on fol. 162^b.
17. در بیان حساب شطرنج و حقیقت ممالک محروسه، on fol. 174^b.

A full index is found on ff. 1^b-3^a.

روایح حمد شائقه، on fol. 3^b: Beginning of the book, on fol. 3^b: که شمه از شمات نکهتش لخاله مشام قدسیان ملائک و ماده انشراح ارواح سکان سبع ارائک باشد الخ.

Dated in the month Sha'bân, A. H. 1109 (forty-first year of 'Ālamgir's reign) = A. D. 1698, Feb.-March, by Muhammad A'zam.

No. 828, ff. 182, ll. 11; Nasta'liq; size, 8¼ in. by 4¾ in.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sultân (ابو الفتح تیمو سلطان), and divided into two bâbs, viz.:

1. در ترکیب ارگجه و عود بتنی و عبیر خاصه و غیره، on fol. 1^b.
2. در رنگ کردن پارچه، on fol. 8^a.

الحمد لله الذی عطر مشام العارفين بروایح: Beginning: الايمان و نور قلوب المؤمنین بانوار العرفان والصلوة علی من ارسله بدين الحق الخ.

Dated in the month of Rajab, A. H. 1211 (A. D. 1797, Jan.), by Sayyid Husain.

No. 948, ff. 30, ll. 12-13; Nasta'liq; size, 7¾ in. by 4¾ in.

h. *Alchemy.*

2786

Risâlah dar kimiya (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذوالجلال خالقی که از کواکب و بروج آسمان الخ

No date.

No. 1741, ff. 25-44, ll. 11-12; Shikasta; size, 8¼ in. by 5½ in.

2787

Risâlah dar shinâkhtan-i-khawâṣṣ-i-âwâz-i-karfash ai çalpâsa (رساله در شناختن خواص آواز کرفش ای چلپاسه).

A curious tract on the small venomous lizard, called کرفش or چلپاسه or وزغه, or سپلک in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46^a: کرفش . . . چلپاسه و وزغه را گویند که هندی سپلک نامند کیفیت دریافت آواز اینکده بروز یکشنبه الخ

On the page immediately before this tract (fol. 45^b) a figure dealing with the peculiar star called سکر (?) is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر (?) یلدوز که آن ستاره است که بصورت شتر بغدی میباشد الخ

No. 1741, ff. 45^b-51^a, ll. 7; Shikasta; size, 8¼ in. by 5½ in.

2788

A short tract on quicksilver (سیماب).

Beginning: نسخه مسکه سیماب و نشانیدن فضه آن، بیارد سیماب چهار دام الخ

No. 1752, ff. 336-340, written partly in diagonal lines; Nasta'liq; size, 9 in. by 5½ in.

i. *Coins and Coinage.*

2789

Tafsil-i-Sikkah (تفصیل سکه).

A treatise on Indian coins and the art of coining from the early Rājahs down to Shāh 'Ālam, with numerous illustrations and short historical notices of the various dynasties; the Muḥammadan era begins on fol. 5^a with Nāṣir-aldin Sabuktāgin; the last chapter deals with Nādirshāh (on fol. 17^a sq.). The little work was compiled for the Nawwāb Yahyākhan Bahādur Hizbarjang, at Faiḏābād, and dated the 5th of Dhū-alka'dah, A. H. 1186 (A. D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'liq; size, 9¼ in. by 7½ in.

IND. OFF.

2790

Copies of inscriptions on coins, particularly of the Moghul emperors of India from Jahāngir to Shāh 'Ālam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskhī; size, 8¼ in. by 7¼ in.

k. *Agriculture.*

2791

Nuskah dar fann-i-falāḥat (نسخه در فن فلاح).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحت زمین صالح و زمین بد و در دانستن خوبی و بدی زمین الخ

No. 479, ff. 37, ll. 13; large and distinct Nasta'liq; size, 8¼ in. by 4¾ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical, chemical and alchemistic, medical, and culinary matters.

I. on ff. 1^b-36^a: رساله جفطیه. A treatise on hygiene or the art of preserving health, ascribed to Abū 'Alī Ibn Sīnā. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهوئه و ازمنه و اماکن و منفعت و مضرت (on the climate), in three faṣls, on fol. 1^b.

2. در بیان ماکول و مشروب (on diet), in two جزء and five faṣls, on fol. 6^a.

3. در باره حرکات یعنی راه رفتن و غیره (on motion and rest), in three گفتار, on fol. 25^b.

4. در خواب و بیداری یعنی حرکت و سکون (on sleep and waking), on fol. 27^a.

5. در تدبیر استفرغ و احتباس (on depletion and repletion), in six faṣls, on fol. 28^b.

6. در بیان عوارض و حوادث نفسانی (on casualties, etc.), on fol. 35^a.

II. on ff. 36^b-58^a: منتخب جواهرنامه. Abridgement of a book on precious stones, without author's name and date. It begins, like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the mines, where the following stones are found, their peculiar qualities, colour, and value:

1. Diamond (الماس), on fol. 37^a.

2. Sapphire (یاقوت), on fol. 40^a.

3. Pearls (مروارید), on fol. 42^a.

4. Turquoise (فیروزه), on fol. 44^b.
5. The bezoar stone (بازهر حیوانی), on fol. 46^a.
6. Amber (عنبر اشهب), on fol. 48^a.
7. Lapis lazuli (سنگ لاجورد), on fol. 49^b.
8. Coral (مرجان), on fol. 52^b.
9. Cornelian (عقیق), on fol. 53^b.
10. Jasper (سنگ یشم), on fol. 54^b.
11. Loadstone (سنگ مقناطیس یعنی آهن ربا), on fol. 55^b.
12. Malachite (دهنه فرنگ), on fol. 55^b.
13. Crystal (سنگ بلور), on fol. 56^a.
14. Ruby (لعل), on fol. 56^b.
15. Emerald (زمرد), on fol. 57^b.

III. on ff. 57^a-90^a: مقالید الكنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Alḥmad bin Arslan on the basis of Hindū works chiefly, as it seems, because so many Hindūstāni terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیا و اسم هر چیز, on fol. 59^b.
2. در مصفا کردن هر اجساد و غیره و گشتن بعضی اشیا, on fol. 63^a.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67^b.
4. در بیان حل و عقد اجسادهای, on fol. 70^a.
5. در تصعید و طبیخ و موازنهای آتش, on fol. 75^b.
6. در کشیدن جسدهای و روغنهای, on fol. 77^a.
7. در شکل جنترها و بهتیهای (گره=), on fol. 81^a.
8. در ساختن و شکل بوتهها و مهرها و مهر سلیمانی, on fol. 86^b.
9. در امتحان زهرها و کرسنه (?) کردن سیماب و غیره, on fol. 88^b.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
11. در جملان قمر و ترتیب قمر یعنی ساختن قمر
12. در جملان شمس و ترتیب شمس یعنی ساختن آن

Copied by Munshī Ghulām Murtaḍā Rīḍawī alja'fārī.
IV. on ff. 90^b-94^a: دستور العمل بقول اطباء هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abū 'Alī Ibn Sīnā.

V. on ff. 94^a-97^b: نسخه درگشادن یعنی فصد کردن. A treatise on bleeding. Beginning: شرایط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97^b: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nūr-allāh Najafī and other works.

VII. on ff. 98^a-136^a: مختصرات نسخه چند در باب بختن نان و پلاو و قلیه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Ni'matkhān 'Alī, who died A. H. 1121 or 1122 = A. D. 1709, 1710, see above, Nos. 1659-1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98^a-102^a; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در بختن نان).
2. On making soups (در بختن آش).
3. On making broiled flesh-meat, dressed with anything (در بختن قلیه).
4. On making rich meat-curries (در بختن دوپیاز).
5. On making mash of boiled or fried vegetables (در بختن بهرت).
6. On baking underdone meat (در بختن زیر بریانی).
7. On making Pul'ao or rice-dishes (در بختن پلاو).
8. On making hodge-podge (در بختن کهچری).
9. On making Ḥarisah حریسه (در بختن حریسه), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در بختن کوکو).
11. On making fried eggs (در بختن خاکینه چاشنیدار).
12. On roasting fowls (در بختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins. No date.

No. 2362, ff. 136, ll. 13; clear and distinct Nasta'liq, written throughout by the same hand; size, 8 $\frac{3}{8}$ in. by 6 $\frac{1}{8}$ in.

6. Sport (Falconry and Hunting).

2793

Shahbāznāma (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the بازنامه of Muḥibb 'Alī, surnamed Khān Khāṣṣ Muḥallī bin Nizām-al-dīn 'Alī Marghulānī, who died as governor of Dībli, A. H. 989 (A. D. 1581), see Rieu ii. p. 485.

Beginning: خطبه ذی بال همایون خطاب خال و خط. عارض ام الكتاب، نقطه این بسمله پرفتوح دانه مرغان در بیان دلائل بر جواز صید کردن. No author's name is mentioned in this copy. The first bâb, در بیان دلائل بر جواز صید کردن, begins on fol. 11^b. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96^b. The work ends on fol. 102^a and is followed on ff. 102^b-134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11-14; very irregular Shikasta; size, 8 $\frac{3}{8}$ in. by 6 in.

2794

Bāznāma (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میرشکاران نیک تجربه آزموده اند.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff. 14, ll. 10-13; Shikasta; size, 6 $\frac{7}{8}$ in. by 4 $\frac{3}{4}$ in.

2795

Risala-i-jānwarān-i-shikāri u ḥaḳīqat u 'ilāj-i-ān (رساله جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bāb 2, on fol. 1^a; bābs 3-9 are found on ff. 1^b-23^b, bābs 10-13 on ff. 87^a-94^b, the continuation of bāb 13 and bābs 14-43 on ff. 24^a-82^a; the intervening leaves, ff. 82^b-86^b, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine leaves; the extracts from the جامع العلوم are followed on ff. 95^a-123^a by another fragment of veterinary surgery, and on ff. 126^a-132 by the same بازنامه, which has been noticed in the preceding copy, beginning: بازنامه که میرشکاران نیک; it is defective at the end; many lacunas besides.

No. 959, ff. 132, ll. 9; written by many different hands, in Nasta'liq and Shikasta; size, 6 $\frac{3}{4}$ in. by 4 $\frac{3}{8}$ in.

7. Miscellaneous.

2796

Khawāṣṣ-alḥaiwān (خواص الحيوان).

The medicinal properties of animals, an extract made in Persian from Kamāl-aldin Muḥammad bin Musā Damiri's (died A.H. 808 = A.D. 1405, 1406) famous Zoological Dictionary, entitled حیاة الحيوان (see H. Khalifa iii. p. 122; Arabic Cat. of the British Museum, p. 215; G. Flügel ii. p. 509 sq.; Loth, Arabic Cat., p. 279 sq., etc.; printed in Būlāk, A.H. 1283), by Muḥammad Takī Tabrizī, son of Khwājah Muḥammad, and dedicated to his patron, Mirzā Muḥammad Ibrāhīm bin Šadr-aldin Muḥammad in the reign of Shāh 'Abbās II (A.H. 1052-1077 = A.D. 1642-1666).

Beginning: حمد بجمده و ثنای ببعده خداوندی را سزوارست که مشکوة تبیان (بنیان Rieu) حیوان را بچراغ جان برافروخت و قلوب بنی نوع انسان را طریقۀ ادراک الٰه.

The alphabetical order of the Arabic original in twenty-eight bābs, according to the twenty-eight letters, is preserved, and each bāb divided into three faṣḥ according to the three vowels *a*, *i*, and *u* in the first

syllable of the respective words. It begins with اسد; see Rieu ii. p. 842^b, and Bodleian Cat., No. 1862 (khātimah).

Dated by 'Alī 'Imād bin Muḥammad of Tīhrān in Rajab, A.H. 1121 (سنة الواحدة من العشر الثالث من) = A.D. 1709, Sept.

No. 912, ff. 149, ll. 12 (the last full page ll. 16); Nasta'liq; some leaves damaged by worms; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2797

Tarjuma-i-Kashkūl (ترجمه کشکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahā-aldin Muḥammad 'Āmili, the author of the mathnawis شکر, نان و حلوا شکر, etc. (who died A.H. 1030 or 1031 = A.D. 1621 or 1622, see No. 1517 above), which is styled کچکول or کشکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp. G. Flügel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774^a; Goldziher in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78. p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A.H. 1266, printed in Tabriz A.H. 1260, and in Būlāk A.H. 1288. The present translation was made at the request of Shāh 'Abdallāh Kutūshāh (A.H. 1035-1083 = A.D. 1626-1672) by Aḥmad alshahīdī al'āmili, see fol. 2^a, last line.

Beginning: مجموعه حمد و سپاس واجب الوجود سفینه شکر و ستایش واجب الوجود از آن جامعتر است که بدستیاری الٰه.

Of the five مجلد, of which the original consists, the first begins here on fol. 6^b; the second is not marked; the third begins on fol. 119^b; the fourth on fol. 176^a; the fifth is missing altogether.

Dated by Bahā-aldin ibn Hāji, the 4th of Rabī'alawwal, A.H. 1151 (A.D. 1738, June 22).

No. 1879, ff. 209, 12-13 diagonal lines in a page; a little worm-eaten; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{8}$ in.

2798

Laṭā'if-i-shāhi (لطائف شاهي).

Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Qurān-verses, traditions, and many poetical specimens, for instance, from Jalāl-aldin Rūmī's mathnawī, from Amir Khusrau's diwāns and other sources, by an anonymous compiler.

Beginning:

آزرا که جائی نیست جهان جمله جای اوست
درویش هر کجا که شب آمد سرای اوست

At the end, on fol. 221^b, an index of 'Alī bin al-Ḥusain al-Wā'iz alkāshifī's رشحات عین الحیات (completed A.H. 909 = A.D. 1503, 1504, see Nos. 633-635 above).

No. 1330, ff. 104-223, ll. 11-20, for the greater part in diagonal lines; Nasta'liq; size, 10 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindústāni and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawī in *Hindústānī*, on ff. 1^b-14^b, dated the 4th of Jumādā I in the fifth year of Muḥammadshāh's reign = A. H. 1136 (A. D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135^a-138^a.

3. رموزات (riddles), in *Persian*, on ff. 169^b-176^b.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-śāstra (كوك شاستر), by Kokā-panḍita, in *Persian*, on ff. 188^b-210^b, beginning: بدان اسعد بدن (اسعدك) الله تعالى في الدارين كه اين كتاب اول بزبان هندوی بود تصنيف كوكا پندت الخ (لذت النساء), Bodleian Cat., Nos. 1622-1629; Rieu ii. p. 680^a (a poetical paraphrase by Muhammad Kuli Jāmi, completed A. H. 1036 = A. D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there رساله در عورت.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212^a-263^b, in *Persian*.

No. 908, ff. 265; written in various styles of Nasta'liq and Shikasta; size, 8½ in. by 4½ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, رساله رموزات (see No. 3 in the preceding copy), عدد اسمی حضرات, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23-161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Śūfism, from epic and lyric poems, and collections of tales; it is a Persian *کشکول* (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'liq, 3 coll. in the page, ll. 19-24; size, 10½ in. by 6¼ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1-44: Mīr Sayyid Sharif Jurjānī's صرف مبر (see Nos. 2406-2409 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44^b, with these words: وتاء مضمون در نصرت ضمیر واحد متکلم است خواه مذکر و خواه مؤنث و فاعل فعلست ونا در نصرتا ضمیر متکلمست با غیر خواه تشبیه خواه . . .

The last faṣl is marked on fol. 44^a and begins thus: الف در نصرتا علامه تشبیه مذکر و ضمیر فاعل است و او در نصرتا علامه جمع مذکر و ضمیر فاعلست الخ.

2. Ff. 45-118: a Śūfic tract, without beginning or end; it opens abruptly thus: اظهار کرد خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَ مَا بَيْنَهُمَا تَا شَرِيفِ الْاِنْسِ وَالْجِنِّ مَلِكِ وَ مَلَكُوتِ الْخَلْقِ.

The following four faṣls are marked in the text:

1. نمودن در بیان مشاهدۀ حق, on fol. 46^a; 2. در توحید, on fol. 49^b; 3. در بیان خود را شناختنی, on fol. 62^b; 4. در بیان عبادت, on fol. 88^b.

3. Ff. 119-130: a tract on the rites and observances of Islām, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن یا کنیزك آنكس روزۀ واجب داشته باشند الخ.

It deals with نماز, غسل, اعتكاف, روزه, زكوة, حجّ, and زكوة.

An entry from the 12th of Jumādā-althānī, A. H. 1185 (A. D. 1771, Sept. 22), on fol. 1^a. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.: front and back, top and bottom, four times: الله كافي; front, middle: الله, محمّد, علي, فاطمة, حسن, حسين; front, left side: سرکار خدادادی; back, middle: سبحانك; لا علم لنا الا ما علمتنا انك انت العليم الخليم.

No. 2639, ff. 130, ll. 11 on ff. 1-44, ll. 13 on ff. 45-118, ll. 14 on ff. 119-130; Naskhi by two different hands in the first two fragments, Nasta'liq (with Naskhi in the Arabic quotations) in the third; size, 7¾-7½ in. by 4¾-5½ in.

2802

Tracts on mystical, theological, and magic subjects.

1. A few prayers, the first of which, on fol. 66^b, begins thus: مناجات بندگی حضرت رسول الله صلی الله علیه و سلم که در شب جمعه یکبار این مناجات بخواند الخ.

2. رساله طالبین در سلوک, by Aḥmad bin Tāj Aḥmad الدلوی, on fol. 71^b, beginning: الحمد لله الذي وهب العلماء الراسخين الشريعة والطريقة والحقيقة الخ.

3. رساله یاری در بیان شرح معرفت دل و ماهیت آن, by Darwish Farīd-i-Mas'ūd-i-Sulaimān-i-Abū Bakr-i-'Umar Ṣalāḥ of Bukhārā, on fol. 79^b, beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين درویش فرید مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862^b, No. VII.

4. Short explanations of different Sūras of the Kurān, beginning, on fol. 87^a, with a مزمل سورة خاصیت (that is the seventy-third Sūrah).

5. علم دعوة, a treatise on invocations in four chapters, viz. : باب آوّل در دعوت اسماء اعظم باب دوم در بيان دعوت اسماء الحسنی باب سیم در دعوت کلام الله باب چهارم در دعاهاى و نمازیکه حقّ تعالی بنده را بمید قدرت خویش تعلیم کرده است.

Beginning, on fol. 114^a: الحمد لولیه والصلوة علی نبیّه محمد و آله اجمعین بدان ای عزیز صد باب اسرار بارى تبارک و تعالی الخ

6. باب نهم در بیان تسخیرات من نسخه حوض الحیوة, on fol. 131^b, beginning: چون سالک از کد و ریاضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ

7. پندنامه, with its correct title مناجات, as the initial words prove, by the famous Shaikh 'Abdallāh Anṣārī (who died A. H. 481=A. D. 1088), on fol. 139^b, beginning: مناجات اسراری (اسرار) ندیم بارگاه حضرت جبارى خواجه عبد الله انصارى الخ ای زدرت بیدلانرا بوی درمان آمده الخ. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title پندنامه is sometimes given to another little treatise of the same Anṣārī, the نصیحت, see No. 1780 above.

8. حکایت خواجه حسن بصرى الخ, on fol. 153^a (comp. on Ḥasan Baṣrī, Safinat-alauliya, No. 19, col. 277 in this Cat.).

9. رسالة تجويد or رسالة قراءة (as it is styled in the colophon), on fol. 154^b, beginning: الحمد لله رب العالمين ذكر احكام القون الساكنة والتثوين الخ. See fuller treatises on the correct reading and reciting of the Kurān in Nos. 2702-2705 above. Copied by the same Ahmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafūr Kutb-i-'ālam Shar'ī, as the راحة القلوب, see No. 2208 above, about A. H. 1043 (A. D. 1633, 1634).

10. زينة القارى, another treatise on the reading of the Kurān, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160^a, beginning: ترتیب الحمد لله رب العالمين ترتیب کلام الله تعالی بتحریر و تألیف بنده کمینه الخ.

No. 541, ff. 66-161, ll. 10-26; written by many different hands in all kinds of Nasta'liq; size, 7 $\frac{3}{8}$ in. by 4 $\frac{1}{2}$ in.

2803

Grammatical treatises, and stories in Persian and Dakhani.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the first كتاب الميزان, on ff. 1^b-14^b, beginning: الحمد لله رب العالمين إعلم أسعدك الله تعالی و آتانا فى الدارين أن الأفعال كلها على أربعة أقسام كتاب الماضي و مضارع و امر و نهى الخ الحمد لله أعلم أسعدك الله تعالی و آتانا فى الدارين أن الفعل من حيث المعنى نوعان لازم و متعدى الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindūstāni equivalents, on ff. 38^b-50^a, styled at the end: کلید الفاظ عجم, 'the key to Persian words.' It begins: کردن کردنها کرنا کرنا الخ.

3. A more detailed treatise on Persian accident, also partly with Hindūstāni (or rather Dakhani) paraphrase, styled at the end نسخة تمهید and composed by Sayyid Muḥammad Sharīf Kādīrī, on ff. 51^b-66^a. It is dated the 22nd of Shawwāl, A. H. 1206 (A. D. 1792, June 13).

4. A story, in Dakhani prose, styled انار رانى, on ff. 67^a-90^b.

5. Another story, in Dakhani prose, styled قصه بندلان علی, on ff. 91^a-114^b.

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115^a-128^b. Beginning:

بشنوید ای دوستان حال این بنده غریب
چون شدم از بهر کاری بر چهار بو العجیب

No date. Worm-eaten.

Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9-13; the Arabic treatise in Naskhī, the Persian and Dakhani pieces in various styles of careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعویذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: ذخيرة سکندر; the first of these scattered and often incoherent fragments begins, on fol. 1^b, thus: جواهر سیموم در عمل دعوة اسماء عظام و غيره الخ.

2. مختصر در علم حروف تهجی و خواص آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihāb-aldīn Maktūb, made by Abū-almaḥāsīn Muḥammad bin Sa'īd almah-juwānī, usually called Ibn Sāwajī, and beginning, on fol. 41^a: الحمد لله رب العالمين أما بعد چنین گوید مترجم این عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55^b and fol. 56^a. Some pages damaged.

No. 928, ff. 56, ll. 17-24; written by several hands in different styles of Nasta'liq; size, 8 $\frac{3}{8}$ in. by 5 $\frac{3}{8}$ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers, and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

ḡaṣīdah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاعِذْ نَفْسِي بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْحَمْدُ

Many marginal additions, tables, and interlinear glosses.

No. 646, ff. 48, ll. 15-21; written partly in Naskhī (especially in the Arabic portions), partly in Nasta'liq; size, 8½ in. by 6½ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning: دَائِرَةُ اِبْدَحِ اَيْنَسْتِ حَكْمِ دَارِ آتَشِي بَادِ
أَبِ الْخِ

No compiler's name appears, nor any date.

No. 534, ff. 120, ll. 9-15; very unequal and inelegant Nasta'liq; size, 6½ in. by 4½ in.

2807

Miscellanies.

1. A long ḡaṣīdah by 'Ain-alkuḡdāt of Hamadān, the pupil of Aḡmad Ghazālī (died A. H. 517 = A. D. 1123, 1124); the poet was killed by order of Sulṭān Sanjar's wazīr, A. H. 533 (A. D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat., No. 1247.

Beginning, on fol. 10^a:

چشم بگشا که جلوۀ دلدار
متجلی است از در و دیوار

2. A few mathnawi-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20^b, and a few prose-pieces, beginning with a saying of Shaikh Bahā'aldīn Muḡammad 'Āmīlī (see No. 2797 above), on fol. 22^a. Explanation of the three kinds of وجود, on fol. 23^a, of منزل, منزل ملکوت, منزل ناسوت, مقام شیطانی, جبروت, منزل لاهوت, etc., on fol. 25^a; verses of the Kurān, beginning with Sūrah 33, 72: اِنَّا عَرَضْنَا الْاِمَانَةَ: عَلَى السَّمَوَاتِ الْحَمْدُ, on fol. 25^b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10-30, 2 coll., each ll. 11 (on ff. 10-19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naskhī (on ff. 20-30); size, 5½ in. by 3½ in.

2808

Miscellanies.

1. Fragment of a collection of short نصائح or admonitions, on ff. 75^a-78^b, entitled at the end: الرَّسَالَةُ الشَّرِيفَةُ. It begins abruptly: بدان عمل کنی، سخن بانداژۀ خویش. گوی، قدر مردم بشناس و حق هرکس بر خود منہ، راز خویش نگاهدار الخ. Dated A. H. 1002 (A. D. 1593, 1594).

2. A farmān by the emperor Akbar, on ff. 79-81^b, beginning: فرمان عالیشان جلال الدین محمد اکبر پادشاه غازی که بنوآب خان خانان سپهسالار شرف صدور و عز و رود یافت، اعتضاد خلافت و فرمان روائی اعتماد سلطنت و کشور گشائی فصّ خاتم شجاعت و بختیاری آبروی فتوت الخ.

3. A fālnāma (فالنامه), containing good omens, drawn from the names of all the prophets, viz. Ādam, Nūḡ, Ibrāhīm, Ishāq, Isma'īl, Ya'qūb, Zakariyyā, Yaḡyā, Mūsā, Hārūn, Shu'aib, Ṣāliḡ, Lūṭ, Khidr, Yūnus, Idris, 'Aziz, Dhū-alkarnain, Hūd, 'Īsā, Dā'ūd, Sulaimān, Yūsuf, Ayyūb and Muḡammad, on ff. 82^b-89^a, beginning: این اسمهای پیغمبران علیه (!) السلام است. اگر کسی خواهد که فال به بیند الخ. Dated by Yārbeg the 29th of Shawwāl, A. H. 1074 (A. D. 1664, May 25).

4. Another fālnāma, made by the wazīr Yahyā Barmakī bin Khālid for Hārūn alrāshid, on ff. 91^b-95^a, beginning: این فال ایست که یحیی برمکی بن خالد (که) وزیر پادشاه بود بجهت هارون الرشید انار الله برهانه بر سمیل اختصار ساخته و در صفر (سفر) و حضر با خود داشتی و صلاح و فساد در هر اموری در آن دیدی الخ. Dated on a Friday in the month of Dhū-alka'dah, A. H. 1074 (A. D. 1664, May-June).

5. Traditions (نقلیات), on ff. 96^b-97^b, beginning: منقولست بزرگان گفته اند هر کس که این شش کار بکند هیچ بدو نرسد الخ. On fol. 98^a a few poems by Amir Khusrau.

6. A few extracts from the diwāns of Sa'dī, Khāqānī, Nāsihi, etc., on ff. 101-106. Dated by Muḡammad Ṭāhir of Āgra, the 20th of Sha'bān, A. H. 1069 (A. D. 1659, May 13).

No. 208, ff. 75-106, written by many different hands, partly in Nasta'liq, partly in Shikasta, 1-3 coll., ll. 9-15; size, 9½ in. by 5½ in.

2809

Fālnāma az diwān-i-Ḥāfiẓ (فالنامه از دیوان حافظ).

A fālnāma or book of divination applied to the lyrical poems of Ḥāfiẓ of Shirāz, the غیب اللسان, as he is called here (instead of the more correct لسان محمد عالم الغیبی که دانای مطالب (الغیب), beginning: خفیه خواطر بندگان الخ. It ends on fol. 13^b and is followed on ff. 14^a-16^a by a short tract, styled نامه‌های شیاطین, containing mainly a string of various names and appellations of the devil.

No date. Bibliotheca Leydeniana.

No. 2641, ff. 16, ll. 7-11; Nasta'liq; size, 7½ in. by 4¾ in.

2810

Miscellanies.

1. On ff. 200-205: a tarkībband, styled نسخه‌ها, with the always returning refrain: ما مایمقا

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206-211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200-211, ll. 17-18 in the tarkibband; Shikasta by different hands; size, 9½ in. by 5¼ in.

2811

Miscellanies.

1. A tarkibband in honour of 'Ali, in fifteen bands (پانزده بند منقبت حضرت مرتضا علی الخ), beginning, on fol. 336^a: ای که از نور جمالت شد منور آفتاب الخ. Dated the 20th of Šafar, A. H. 1198 (A. D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmir and other matters connected with that country, beginning, on fol. 341^a: در کشمیر دولتخانه قلعه مبارک بنا کرده حضرت جهانگیر پادشاه الخ. No date.

No. 2486, ff. 336-345, ll. 10 in the first piece; the second in diagonal lines; Shikasta; size, 6½ in. by 4½ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنیم در شرح بعضی از آثار و علامات ایام سابق و ذکر برخی از عجائبات و غرائب, on ff. 181^a-203^b.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207^a-211^a.

No. 1945, ff. 181-203, ll. 19, and 207-211, ll. 21; Nasta'liq by different hands; size, 9½ in. by 5½ in.

2813

Alḥwāl-i-Bāgh-i-Iram (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tipū's realm, by Mirzā Akbal (this name appears only on fol. 76^a, not in the text, as it seems).

Beginning: خامه عجز صریر حقائق نگار نظر به عدم معرفت جمله حقیقت باغ معلوم الخ.

No date.

No. 1978, ff. 76-80, ll. 13; Shikasta; size, 9¼ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different kisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various kisms, a Syriac one in two kisms, and many more, among which some very fantastic ones appear, for instance, the alphabet

of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmān of the emperor 'Ālamgir (نقل فرمان اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسک داس بمرحمت پادشاهانه امیدوار بوده بدانند از آنجا که همگی همت والا و تعامی الخ.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'liq; illuminated frontispiece; all the lines on the first two pages surrounded by gilt stripes; size, 10¾ in. by 7¼ in.

2816

Another farmān of 'Ālamgir (فرمان مرتب پادشاه), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام الخ.

It is followed, on fol. 27^a, by another short document, headed: مطابق فرمایش ملازمان مسترجانسنین (Johnson) کیفیت صورتحال بطور; and beginning: احسن اینکه در صوبه بنگاله شش قسم محال است الخ. On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byáz or commonplace book, March, 1786.'

No. 1566, ff. 23-28, ll. 15; Shikasta; size, 9¾ in. by 6½ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ۱۷۸, and ending with ۲۰۵.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 colls. in a page, each ll. 28; European handwriting; size, 8¼ in. by 6¼ in.

D. PARSEE LITERATURE.

2818

Ardāi-Virāfnāma in prose (اردای ویرافنامه نثر).

A Persian prose-version of the Pahlavi original of the Ardā-Virāf-nāmak, beginning, on fol. 1^b: چون اردشیر دابکان بپادشاهی بنشست نود پادشاه را بکشت و جهان

را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان
که در آن روزگار بودند الّٰح

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavi original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv-xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, *Die traditionelle Literatur der Parsen*, pp. 120-128. This version is probably the same on which the poetical paraphrase of Dastûr Zartusht bin Bahrâm bin Pazhdû (see the immediately following copy) was based.

As title appears here: آغاز داستان ویرافنامه و قصه شاه اردشیر بابکان انوشیروان

No date.

No. 830, ff. 1-50, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2819

Ardâi-Virâfnâma in verse (اردای ویرافنامه نظم).

The Persian poetical version of the same Artâ-Virâfnâmak, probably based on the preceding prose-version, by Zartusht bin Bahrâm bin Pazhdû, who composed it immediately after the completion of the Zarâtushtnâma or Zartushtnâma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavi), in the year 647 of the Yazdajird era (=A. D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf,' translated from the Persian and Guzeratee versions, London, 1816, is principally based; see also J. Wilson, *Religion of the Parsis*, pp. 435-444; Anquetil, *Zend-Avesta*, ii. p. xxxii; Sachau, *Contributions to the knowledge of Parsee Literature*, *Journal of the Royal Asiatic Society*, 1870, p. 279, etc.

The author's name appears here, on fol. 77^a, l. 4: کنون زرتشت بن بهرام بزدو بیاور شرح حال قصه برگو. The Zartushtnâma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75^a, l. 13; the Ardâi-Virâfnâma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75^b, l. 9 sq.

Beginning (different from that in Rien):

سر دفتر بنام پاک یزدان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardâi-Virâfnâma, by Kâ'ûs, Herbad of Nausâri, is noticed by Anquetil, *Zend-Avesta*, ii. p. xxx.

No. 2506, ff. 47-78, 2 coll., each ll. 15; Nasta'liq, the last page supplied later; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

2820

Şad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastâ, Zand and Pâzand, and beginning, on fol. 51^b: سپاس و ستایش مر خدایرا الّٰح

It is, no doubt, the basis of the better-known poetical version, made by Îrânshâh bin Malikshâh at the request of the illustrious Dastûr Shahriyâr bin Dastûr Ardashir bin Bahrâmshâh, in the year 864 of the Yazdajird era (A. D. 1495 = A. H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431-488; Anquetil, *Zend-Avesta*, ii. p. xxxiv; Sachau, *Contributions*, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253-361, Oxford, 1885.

No date.

No. 830, ff. 51-155, ll. 11; large and distinct Nasta'liq; size, 8 in. by 5 in.

2821

Kitâb-i-shâyist u nâshâyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتابیست که در شایست و ناشایست که از دین الّٰح

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here صد در, just as in the Paris MS., where it appears as Sadder Bundehesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II; comp. also Spiegel, *Die traditionelle Literatur der Parsen*, p. 168 sq., where extracts are given; and J. Wilson, *Religion of the Parsis*, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1-46, ll. 15; Nasta'liq; ff. 41-46 greatly injured; size, 7 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

2822

Parsee mathnawis.

A curious collection of mathnawis, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Şad Dar or the Hundred Gates, Îrânshâh bin Malikshâh, who wrote about 864 of the Yazdajird era (=A. D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnawî (fol. 180^a sq.) where the author enumerates with similar praises, as in the Şad Dar, a number of illustrious Dastûrs, among others Ardashir and Shahriyâr, and repeatedly mentions Malikshâh and Îrânshâh, the latter of which might very well be his own name. The principal Dastûr who encouraged him to write these mathnawis was Dastûr

Núshîrwân, see fol. 74^b, l. 8: *بمن گفت دستور نوشیروان* and in many other places.

The first *mathnawî*, a poetical version of an older prose-treatise (see fol. 74^a, lin. penult.: *که این نسر: کنم نظم*; and 74^b, l. 1: *زبیا به نظم آورم* (read *نشر*); and 74^b, l. 1: *امشاسفندان روا* (amshâsfندان), is styled *امشاسفندنامه*, and gives a poetical account of the duties and performances of the thirty-one (not thirty-three *سی و سه*, as both the preface and epilogue state) Amshâspands, viz.: 1. *بَهَمَن*; 2. *خُرَدَاد*; 3. *شَهْرِبُور*; 4. *سِفَنْدَار مَزْد*; 5. *آرَدی بَهشت*; 6. *مُرَداد*; 7. *دی باذر*; 8. *آذر*; 9. *آبَان*; 10. *خورشید*; 11. *ماه*; 12. *تیر* (or in the heading of the chapter *تشر*); 13. *گوشَرَنگ*; 14. *دَتی بَمهر*; 15. *مِهَر*; 16. *سَرُوش*; 17. *رُشن*; 18. *قَرُورَدین*; 19. *دَرَهَرَام*; 20. *رَام*; 21. *باد*; 22. *دی بدین*; 23. *دین*; 24. *آرَد* (in the heading of the chapter *ارشوادنگ*); 25. *آشتاد*; 26. *آسمان*; 27. *دامیاد*; 28. *مانتره*; 29. *انارام*; 30. *هوم*; 31. *بُرز*; and begins, on fol. 73^b:

بنام خداوند روزی رسان - که هست آگه اندر دل بندگان

The second *mathnawî* looks like an extract from the Shâhnâma and contains the story of Rustam and Isfandiyâr, beginning, on fol. 114^a:

بنام خداوند دستار ژند - خداوند دارنده ارجمند

The first chapter-heading is: *آغاز داستان رفتن اسفندیار بنزد رستم زال بنزابلستان*.

The third *mathnawî* is styled *حکایت شاه نظام* and treats of the killing of several Dastûrs by order of Shâh Nizâm in the year 724 (of the Yazdagird era, we suppose), see fol. 174^a, l. 4 ab infra. Beginning:

*بنام یکی داور غیب دان
که او هست بر بندگان کامران*

To one of these martyrs, بندار, and his offspring بهرام, the pedigree of the three Dastûrs, mentioned above, viz. Núshîrwân, Ardashîr, Shahriyâr, etc., is traced in the epilogue, beginning on fol. 180^a, last line.

A more detailed investigation into these *mathnawîs* and especially into the very elaborate genealogy of these Parsee Dastûrs would be of great interest and importance for the history of the Zoroastrian creed in Khurâsân and Kirmân.

No date. Bibliotheca Leydeniana.

No. 2786, ff. 73-186, 2 coll., each ll. 13; Nasta'liq; size, 8 $\frac{5}{8}$ in. by 6 $\frac{3}{8}$ in.

2823

Another copy of the same three Parsee *mathnawîs*.

1. The Amshâsfandnâma, on fol. 1^a, beginning:

*بنام خداوند روزی رسان
که هست آگه اندر دل بندگان*

For the mention of Dastûr Núshîrwân and of the older prose-treatise which has here been put into verse, see on

IND. OFF.

fol. 2^a, l. 6, and fol. 1^b, ll. 9 and 12 (*که این نصر* (بمن نصر) *نشر*) and *برخواند الخ* (read *نشر*) *زبیا به نظم آورم*.

The thirty-one Amshâspands are found here: 1. on fol. 3^b; 2. on fol. 5^a; 3. on fol. 7^a; 4. on fol. 8^a; 5. on fol. 9^b; 6. on fol. 11^a; 7. on fol. 16^b; 8. on fol. 17^b (from *آذر* onwards they are called *ایزد* instead of *امشاسفند*); 9. on fol. 19^a; 10. on fol. 20^a; 11. on fol. 21^a; 12. *تشر* or *تیر*, on fol. 21^b; 13. *گوشَرَنگ* or *گوشَرَنگ*, on fol. 23^a; 14. on fol. 24^b; 15. on fol. 26^b; 16. on fol. 29^b; 17. on fol. 34^a; 18. on fol. 34^b; 19. on fol. 35^b; 20. on fol. 37^a; 21. on fol. 37^b; 22. on fol. 38^b; 23. on fol. 39^b; 24. *ارشونگ* or *آرد*, on fol. 40^a; 25. on fol. 40^b; 26. on fol. 41^a; 27. on fol. 41^b; 28. on fol. 42^b; 29. on fol. 43^a; 30. on fol. 43^b; 31. on fol. 44^a. Here as in the preceding copy both preface and epilogue speak of thirty-three (*سی و سه*) Amshâspands, see fol. 2^a, l. 3 ab infra, and fol. 44^b, l. 8.

2. Rustam and Isfandiyâr (first heading: *آغاز داستان رفتن اسفندیار بنزابلستان بنزد رستم زال*), on fol. 45^b, beginning: *بنام خداوند دستار ژند الخ*.

3. Hikâyat-i-Shâh Nizâm, on fol. 110^b, beginning: *بنام یکی داور غیب دان الخ*.

The date 724 of the Yazdagird era appears here, on fol. 111^a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaiqubâd, son of Rustam.

No. 2777, ff. 124, 2 coll., each ll. 12; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 $\frac{3}{8}$ in.

2824

قصه سنجان (Kis̄sa-i-Sanjân).

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaiqubâd bin Hurmuzyâr Sunjâni (see fol. 19^a, l. 8 sq.) at Nausâri in the year 969 of the Yazdagird era = A. D. 1600 (see fol. 19^b, lin. penult.). It begins:

*بنام ایزد دانای سبحان
بهر دم می سرایم نکته از جان*

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167-191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; Dosabhoj Framjee, The Parsees, London, 1858, pp. 7-21; Anquetil, Zend-Avesta, Discours Préliminaires, pp. 318-324; ii. p. xxxiv; and J. Wilson, Religion of the Parsis, pp. 210-213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam ibn Mobad Bahram (see fol. 21^b, ll. 3 and 4, and fol. 23^b, l. 1), as well as the date 1107 of the Yazdagird era, month of Bahman = A. H. 1151, Jumâdâ II (A. D. 1738), and the place, viz. Sûrat (see fol. 20^b, ll. 7, 8, and 11), are exactly the same. In a versified epilogue of the transcriber,

on fol. 23^a, last line, the date appears once more in this form :

سنه از یزدجردی گرنه ندانی - میان غرق را با نقطه خوانی
that is غرق = 1107.

Bibliotheca Leydeniana.

The proper order of the leaves is: 1-17, 22, 18-21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'liq; size, 8½ in. by 6¼ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning:

بنام ایزد بخشاینده بخشا بشکر مهربان الخ

No date.

No. 1619, ff. 6, ll. 11; Nasta'liq; size, 7⅞ in. by 5¼ in.

2826

Dasâtir (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtir or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persiau paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix-lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch für wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Firûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatir' from the introduction to the Dahistân; a Gujerati version appeared in Bombay, 1848.

Beginning: هوزامیم فه مزدان هزما هرس و ز ماس هر
شیور هر دیور پنهام به یزدان الخ

The first chapter (not marked by a special heading) deals with Mâhâbâd, on fol. 1^b or 2^a; the second is headed افرام حی (? جئی) افرام, on fol. 20^b; the third, شت شای کلیو, on fol. 28^b; the fourth, شت و خشور یاسان, on fol. 34^a; the fifth, شت و خشور گلشاه, on fol. 39^b; the sixth, نامه سیامک, on fol. 42^b; the seventh, نامه شت و خشور هوشنگ, on fol. 45^a; the eighth, نامه طهمورس, on fol. 47^a, first line; the ninth, نامه فریدون, جمشید, on fol. 50^a, first line; the tenth, نامه منوچهر, on fol. 56^a, lin. penult.; the eleventh, نامه کیخسرو, on fol. 60^b; the twelfth, نامه زرتشت, on fol. 63^a; the thirteenth, نامه سکندر, on fol. 80^a, first line; the fifteenth, نامه پنجم, ساسان نخست, on fol. 81^a; the sixteenth, ساسان, on fol. 108^b.

According to a note on fol. 1^a this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Firûz (who afterwards edited and translated it), in A. H. 1180 (A. D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Firûz. A commentary on the Dasâtir (شرح دساتیر) by Najaf 'Ali, son of Muḥammad 'Azîm-aldin, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038^b, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'liq; size, 9¼ in. by 5½ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here قسمة آتش پرستان or تاریخ گبران.

Dated the 19th of Rabi'-alâkhar, A. H. 1214 (A. D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'liq; size, 8 in. by 5¼ in.

ADDITIONAL MSS.

I. GENERAL HISTORY.

2828

Jâmi'-altawârikh (جامع التواريخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashîd Ṭabîb or Rashîd-aldin's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i. p. 74 sq.), and arranged in the same peculiar manner, viz. beginning with the second volume and concluding with the first. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii. pp. 267-272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403^b-407^a, headed: هذا کتاب جامع التواريخ, and beginning: فهرست کتاب داستانها و فذلک حساب بیانها حمد و ثناء و آفرین حضرت مقدس جهان آفرین الخ.

On ff. 405^a, l. 11, and 406^a, l. 10, the title is given incorrectly as جوامع التواريخ. According to the statement on fol. 406^a sq. the whole work was originally divided into three volumes (مجلد); the first volume, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of C'ingizkhân, his ancestors and descendants, down to the accession of Uljâ'itû Sulṭân respectively, the first subdivided into a dibâca and four faṣls, the second into two faṣls; the second volume, containing likewise two bâbs, on the life of Uljâ'itû to the time of the composition of

this work, and on the general history of the world, from Ādam to A. H. 700 (A. D. 1300, 1301) respectively, the second *bāb* being subdivided into two *kis̄ms*, the first of which contains two *faṣls*; the *third volume* containing a geographical description of the world.

First volume, on ff. 408^b-599^a, composed by order of Ghāzānkhān (A. H. 694-703 = A. D. 1295-1304) and therefore styled *تاریخ غازانی* (sec fol. 410^b, l. 2), beginning: *حمد و ثنای فراوان و شکر و سپاس بی پایان* *مر آفریدگار بیچون و مبدع الخ*.

Bāb I, on the Turkish tribes, etc.:

Dibāca, on fol. 411^b: *در ذکر حدود بعضی مواضع اقوام* *اتراک و تفصیل اسمی هر شعب*.

Faṣl 1, on fol. 413^b: *در تاریخ و حکایات اقوام اغوز* *و بیست و چهار شعبه مذکور از فرزند زادگان او (و) بعضی برادران و عمزادگانش که با او متفق بوده اند الخ*.

Faṣl 2, on fol. 417^a, l. 3: *در ذکر اقوام از اتراک که ایشان را این زمان مغول گویند لیکن در قدیم هر یک قوم از ایشان علی الانفراد به لقبی و اسمی مخصوص بوده اند الخ*.

Faṣl 3, on fol. 425^a: *در ذکر اقوامی از اتراک که ایشان علی حدّه پادشاهی و مقدمی داشته اند لیکن ایشان را با اقوام اتراک که در فصل سابق یاد کرده شد و با اقوام مغول زیادت نسبتی و خویشی نبوده اما بشکل و زبان ایشان نزدیک بوده اند الخ*.

Faṣl 4, on fol. 431^a: *در ذکر اقوامی از اتراک که در زمان قدیم لغت ایشان مغول بوده و از ایشان اقوام بسیار پدید آمده الخ*.

Bāb II, on the history of C'ingizkhān, etc.:

Faṣl 1, on fol. 443^a: *در بیان داستان آباء و اجداد چنگیزخان بما فیہ حکایات احوال خوبشان ایشان و آن ده داستان است و پیشتر دیباچه در بیان کیفیت ظهور ایشان گفته میشود الخ*.

Faṣl 2, on fol. 456^b, first line: *در داستانهای چنگیزخان و اوروق (اروغ) نامدار (او که) بعضی پادشاه (قآن) هر عهدی شده اند و بعضی پادشاه الوس معین بما فیہ مجمل حکایات پادشاهان اقالیم عالم که معاصر ایشان بوده اند تا شهر سنه خمس و سبعمائه هجری*.

According to the last words of this heading the second *faṣl* should go down to A. H. 705 (A. D. 1305, 1306) in Uljā'itū's reign, but in the present copy it ends with the death of Abākākhān, A. H. 680, the 20th of Dhū-al-ḥijjah (A. D. 1282, April 1), so that the reigns of Takūlār, Arghūnkhān, Kaikhātūkhān, and Ghāzānkhān, corresponding to ff. 283-394 in No. 17 above, are entirely wanting here, a fact which is not stated in Mr. W. Morley's account in the J. R. A. S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copious notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bān, A. H. 1082 (A. D. 1671, Dec. 8), by Ṭāhīr ibn 'Abd-albāki 'Alā'i.

Second volume, on ff. 1^b-402^a, beginning: *حمد و مدح و آفرین حضرت جهان آفرین را که صانع صنائع غریب و مبدع بدائع عجیب است الخ*.

Bāb I, on the life of Uljā'itū Sulṭān, is missing here altogether.

Bāb II, on the general history of the world to A. H. 700 (A. D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Muḳaddimah, on fol. 1^a: *در ذکر آدم و فرزندان نوح* *و اولاد و پادشاهی گیومرت که اول پادشاهان فرس بود الخ*.

Kis̄m I, on fol. 4^b, first line: *در ذکر ملوک فرس و احوالی* *که در عهد هر یک واقع شده از ظهور انبیاء و دیگر حوادث از زمان گیومرت تا آخر عهد یزدجرد شهریاری که آخر ملوک فرس بود الخ*, in one *faṣl* and four *ṭabakāt*, on ff. 4^b, 16^b, 28^a, and 36^a, first line.

Kis̄m II, on fol. 55^a (here the wrong title *زبدة التّواریخ* is given to the *جامع التّواریخ*, comp. Rieu, Supplement,

در ذکر: p. 15^b, and Rosen, Persian MSS., p. 82 sq.): *سید الاصفیاء محمد المصطفی علیه افضل التّحیّات والتّسلیمات و خلفاء او تا آخر روزگار المعتمصم بالله و وقائع که بزمان هر یک واقع شده از فتوحات الخ*, like-wise in four *ṭabakāt* (which, however, from the second onwards are called *makālah*), on ff. 55^a, 99^a, 118^a, and 140^b. These two *kis̄ms*, which are dated on fol. 183^a, in the month Shawwāl, A. H. 1081 (A. D. 1671, Febr.-March), evidently correspond to the *first faṣl* of the *first kis̄m* only in the original scheme of the general preface, and all the following sections, which have no systematic numbering at all, represent the *second faṣl* of the same *first kis̄m*. The original *second kis̄m*, a continuation of Uljā'itū's history, is entirely wanting here.

History of Sulṭān Maḥmūd bin Sabuktagin, his ancestors and descendants, with many particulars referring to the Sāmānide, Būyide, and Dailami dynasties (styled in the colophon *بن محمود بن* *تاریخ سلطان محمود بن* *این تاریخ* (سبکتگین), on ff. 184^b-212^a, beginning: *مختصری است مشتمل بر شرح مقامات سلطان محمود الخ*.

The detailed account of the Ghaznawides goes down to the death of Sulṭān Abū-alfath Maudūd bin Mas'ūd bin Maḥmūd (A. H. 432-441 = A. D. 1041-1049), after which a very concise summary of his successors follows, down to Khusrāshāh who ascended the throne in A. H. 547 (A. D. 1152); W. Morley's statement, loc. cit., that Maudūd died A. H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dhū-al-ḥijjah, A. H. 1081 (A. D. 1671, April-May).

History of the Saljūks, on ff. 213^b-234^a, beginning: *سپاس و ستایش خدایرا جلّ جلاله و تقدست اسماء الخ* and ending with the death of Sulṭān Abū Ṭālib Toghrul bin Muḥammad bin Malikshāh, i. e. Toghrul III, the last Saljūk ruler, in A. H. 590 (A. D. 1194, not 589, as

is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234^b-236^a, a ذیل or appendix from the pen of Abū Hāmid Muḥammad bin Ibrāhīm, who composed it in Rabi' II, A. H. 599 (A. D. 1202, Dec., to 1203, Jan.), eight years and two months after Toḡhrul's death, containing an account of the last years of Saljūḡ rule.

History of the Sultāns of Khwārizm (تاریخ سلاطین خوارزم از ابتداء دولت تا انتهای مملکت ایشان), on ff. 236^a-246^b, beginning: سلاطین خوارزم که جلّ اعلیٰ: ایشان نوشتگین الخ, and going down to the last independent ruler of Khwārizm, Sultān Jalāl-aldin (A. H. 617-628=A. D. 1221-1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246^b; the last distinct date that appears is A. H. 625 (A. D. 1228), on fol. 245^b, l. 16. W. Morley, loc. cit., represents this history of the Khwārizmshāhs as belonging to Abū Hāmid's appendix—an impossibility, considering the date of the latter, viz. A. H. 599.

History of Ughūz, his descendants, and the rulers of the Turks (styled according to the colophon تاریخ اغوز و شرح احوال او و دیگر سلاطین و ملوک ترک مؤرخان اترک و روایات چالاک), on ff. 247^b-258^a, beginning: چنین تقریر میکنند که نوح علیه السلام الخ. The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwārizmshāhs and Ughūz, viz. the history of the Salghuris of Fārs and that of the Isma'ilis, are missing here.

History of the Kings of Ūin (or *Khatā*, i. e. *China*) and *Mācīn* (تاریخ ملوک و خانان چین و ماچین) down to the final conquest of China by Uktāi Kā'ān in A. H. 631, Jumādā I (A. D. 1234, Febr.), on ff. 259^b-282^a, beginning: ممالک اقوام مذکور چند پاره ولایت: معظم است الخ.

History of the Jews (تاریخ بنی اسرائیل), on ff. 283^b-307^a, in six faṣls, beginning: سپاس بیقیاس خدایراست: که آفریننده عقل و جان و پدید کننده زمین و آسمان است الخ. This part is dated Ṣafar, A. H. 1082 (A. D. 1671, June-July).

History of the Franks (تاریخ افرنج و قیاصره) from the creation to A. H. 705 (A. D. 1305, 1306), on ff. 307^b-368^a, beginning with a detailed index (فهرست اقسام ابواب تاریخ افرنج از ابتداء ظهور آدم صلی علیه السلام با (تا) این زمان که شهور سنه خمس و سبعمائة هجری است).

Kism I. از ابتداء ظهور آدم علیه السلام تا زمان ولادت مسیح علیه السلام, in four bābs, on ff. 308^a (first and second), 309^a, first line, and 309^b.

Kism II. از مبداء ولادت عیسی علیه السلام الی یومنا هذا الخ, likewise in four bābs, on ff. 310^b, lin. penult., 311^a, 311^b, and 313^b. The last and longest of these bābs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabi' I, A. H. 1082 (A. D. 1671, July 8).

History of India (احوال سلاطین هند و هندیان), on ff. 368^b-396^a, beginning: ازین جهت طول و عرض ممالک هندوستان بغایت وسیع و فسیح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28-47, and reprinted in the 'History of India,' i. pp. 44-73. It is divided into the following two *kisms*:

Kism I. در معرفت حساب قرون و ادوار و استینابت (و استبانته) خیر خوک و کلب و کمیّت مساحت زمین عموماً و اعداد گوها و رودها و شهرها و قری و ضیاع و جزائر زمین هند خصوصاً (read ده instead of دو) faṣls, on fol. 369^a, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first *kism* ought to contain eleven faṣls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377^b, l. 4 before the words ذکر ولادت باسادیو و یادشاهان هند که پیش از سلطان محمود بوده اند, and consequently got wrong in all the following numbers.

Kism II. در کیفیت ولادت شاکمونی و حالات و مقالات و وضع تناسخ از نسخ و مسخ و فسخ و رسخ, dealing exclusively with Buddha's life and teachings, in twenty faṣls, on fol. 385^b; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the جامع التواریخ and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff. 396^b-402^b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the کتاب توضیحات رشیدی, as stated in the colophon of the previous section, and beginning: بدانکه اعتقاد اهل تناسخ آنست که نفوس قدیم است و هر نفسی که از بدنی مفارقت کرد ببدنی دیگر غیر آن بدن متعلق شد الخ.

This part is dated the 25th of Rabi' I, A. H. 1082 (A. D. 1671, August 1), by the same Tāhīr ibn 'Abd-albāki 'Alawī.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156^b, 161^a, 161^b, 209^b, 210^a, 373^b, 374^a, 374^b, 378^a, 378^b, 381^a,

452^b, 455^a, 455^b, 456^a, 494^b, 495^a, 524^b, 536ⁿ, 536^b, 538^b, 539^a, 540^a, 557^a, 568^b, 569^a, 569^b, 570^a, 572^a, and 572^b; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'lik; size, 14 $\frac{3}{4}$ in. by 9 $\frac{3}{4}$ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mirkhwând's *روضة الصفا* (see above, Nos. 24-28 and 48-54), arranged in chronological order, on ff. 1-191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjân and Gilân, and of the history of the Ghaznawides, on ff. 132-138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136^b with Nâsir-aldin Sabuktagin. The last item, on fol. 191^b, is the accession of Sultân Muḥammad bin Mahmûd bin Sabuktagin.

2. Unconnected portions of the history of the Bûyides, from 'Aḡud-aldaulah to Abû 'Ali Kaikhusrau (fol. 142^a), and of the history of the Isma'îlis or Fâtîmides in Maghrib and Egypt, on ff. 154-164, 139-153, 182-184^b, l. 3 (lacunas after ff. 164 and 153); the Isma'îlis begin on fol. 142^a, last line; the story of Ḥasan Ṣabâḥ on fol. 152^b.

3. Unconnected portions of the history of the Saljûks, dealing particularly with Sultân Malikshâh, Sultân Sanjar and Tuḡhânshâh, on ff. 184^b, l. 4-end of 185^b, 165-181, 39-75^a, l. 3 (lacunas after ff. 185, 172, 177, 181, and 54); the proper heading appears on fol. 184^b, l. 4, *ذکر طبقه سلجوقی الخ*, and the end on fol. 75^a, l. 3, corresponding to Vnllers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A. H. 446 (A. D. 1054, 1055), on fol. 169^a, first line; A. H. 482 (A. D. 1089, 1090), on fol. 44^a, first line; A. H. 551 (A. D. 1156), on fol. 55^a, l. 12, etc.

4. Unconnected portions of the history of the Khwârizmshâhs, on ff. 75^a, l. 4-82, 88-108, l. 4 ab infra (lacuna after fol. 82); the proper heading: *گفتار در استیلاي خوارزمشاهيان و شرح حکومت ایشان الخ*, appears on fol. 75^a, l. 4; the fragments deal especially with Sultân Muḥammad Khwârizmshâh, i. e. Muḥammad bin Tukush (A. H. 596-617 = A. D. 1200-1221), and Sultân Jalâl-aldin Khwârizmshâh (A. H. 617-628 = A. D. 1221-1231). As dates appear A. H. 706 (correctly 606 = A. D. 1209, 1210), on fol. 90^a, first line; A. H. 618 (A. D. 1221), on fol. 101^b, l. 3; A. H. 620 (A. D. 1223), on fol. 102^a, l. 5 ab infra; A. H. 621 (A. D. 1224), on fol. 103^b, l. 2; A. H. 625 (A. D. 1228), on fol. 105^b, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karâ-khitâ'is of Kirmân, and of the history of the Muẓaffaris, on ff. 108^a, l. 4 ab infra-116, 1-38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amir Muḥâriz-aldin Muḥammad and his son Shâh Shujâ' (A. H. 760-786 = A. D. 1359-1384). The Karâ-khitâ'is begin, on fol. 108^a, l. 4 ab infra, with the proper heading: *ذکر جمعی از قراخانیان که در کومان*; and the Muẓaffaris on fol. 111^b, l. 5. As dates appear A. H. 632 (A. D. 1234, 1235), on fol. 108^b, l. 7; A. H. 694 (A. D. 1295), on fol. 111^b, ll. 6 and 7; A. H. 719 (A. D. 1319), on fol. 114^b, l. 9; A. H. 733 and 734 (A. D. 1332-1334), on fol. 115^a, l. 9; A. H. 742 (A. D. 1341, 1342), on fol. 1^b, l. 12; A. H. 780 (A. D. 1378, 1379), on fol. 37^a, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atâbegs, and of the history of the Ghûrides, on ff. 117-131, 83-86 (lacunas after ff. 131 and 85). As dates appear A. H. 570 (A. D. 1174, 1175), on fol. 130^a, l. 7; A. H. 595 (A. D. 1199), on fol. 83^a, first line, etc.

7. A small portion of the history of the kings of Dihli, on fol. 87; the death of Sultân Shams-aldin Îltatmish and the accession of Sultân Rukn-aldin Firûzshâh, in A. H. 633 (A. D. 1236), appear on fol. 87^b, ll. 7 and 8.

II. Fragments of Nûr-allâh bin Sharif-allḥsaini's *مجالس المؤمنین* (see above, No. 704), on ff. 192-316, viz.:

8. Unconnected portions of the eighth majlis, containing in sixteen *جند* the history of the sixteen Shi'ah dynasties; of these sixteen *جند* there appear here the second to the fifth, part of the sixth, the seventh to the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274-277, 294, 289-292, 208 and 209, 192 and 193, 257-262, 235-242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدمین از حضرت سادات ولایه و ایات که اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idris bin 'Abdallâh (date here A. H. 109, correctly 169 = A. D. 785, 786, see Rieu i. p. 112^b) to Muḥammad bin Idris, styled Mahdi, on fol. 206^a.

جند سیوم در سادات رفیع الدرجات که سلاطین یمن بوده, Sayyids who became kings of Yaman, on fol. 207^a.

جند چهارم در شرفا و حکام مکه, the Sharifs of Makkah, on fol. 276^a.

جند پنجم در ذکر بنی فاطمه که در دیار مغرب و مصر خلیفه شدند و ایشانرا اسمعیلیه و عبدیه نیز گویند, the Fâtîmides or Isma'îlis of Africa and Egypt, on fol. 275^a, l. 3 ab infra.

جند هفتم در آل یسویه که ایشانرا دیلمه نیز خوانند, the Bûyides or Dailamites, on fol. 294^b (part of *جند ششم*, containing the history of the Dailamites of Jurjân and Gilân, which is not marked in our fragments, is found on fol. 294^a).

جند هشتم در احوال آل حمدان, the Âl-i-Ḥamdân, on fol. 291^b, l. 3 ab infra.

جند نهم در صقاریه, the Ṣaffarides, on fol. 208^a.

جند دهم در احكام بنى عقيل, the Banû 'Ukail, on fol. 192^a, l. 4 ab infra.

جند يازدهم در بنى اسد که ايشان را مزيدى نيز خوانند, the Banû Asad, on fol. 193^b.

جند سيزدهم در متأخرين سلاطين علوية گيلان, the late Sayyids or Kârkîyâs (see fol. 260^b) of Gilân, on fol. 257^b, first line.

جند چهاردهم در سلاطين علوية قوامية مرعشيه (read مازندران مازندان, the Kîwâmî or Mar'ashî Sayyids of Mâzandarân, on fol. 262^a.

جند پانزدهم, in two طائفه, viz.:

(a) ملوک مازندران که ايشان را باوندیه خوانند, the Bâwandi kings of Mâzandarân, in three firqas, on fol. 235^b.

(b) ملوک رستمدر که ملوک (? بملوک) گاوباره اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238^a, second line.

جند شانزدهم در سادات مشعشع والى خوزستان Musha'sha' Sayyids of Khûzistân, on fol. 240^a.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shi'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194-205, 210-234, 243-256, 263-273, 278-288, 293, 295-316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers (مجلس هفتم در ذکر مشاهير حکماى اسلام) appears on fol. 315^a. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the *kaşidah* الأنوار by Shaikh 'Abid bin 'Amir alhaşri, composed to illustrate the substance or import of Ibn-alfarîd's famous قصيدة تائيه (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227^b-231^b.

No. 3546, ff. 316, ll. 16-28; written by many different hands and on paper of different colour, in various styles of Nasta'liq; several leaves are mutilated; size, 11¼-11½ in. by 7¾-7½ in.

II. HISTORY OF THE EARLY KHALĪFS.

2830

Kitâh-i-Futûḥ (کتاب فتوح).

Another copy of the Persian translation of Ahmad bin A'tham al-Kûfi's Arabic work, فتوح ابن اعثم, styled کتاب فتوح or—according to the Nigârîstân—تاریخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131-133.

Beginning: الحمد لله الملك القديم المتان الكريم الخ.

No date. Additional references are Cat. Codd. Or.

Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'liq; illuminated frontispiece; each page surrounded by small gold stripes; size, 9½ in. by 5¼ in.

III. HISTORY OF TIMŪR.

2831

Zafarnâma (ظفرنامه).

Another copy of Sharaf-aldin 'Alî Yazdî's history of Timûr, without the Iftitâḥ or Introduction, see above, Nos. 173-186.

Beginning, on fol. 3^b: حمداً كثيراً مبارکاً لمن یوتی الخ الملك الخ.

A break in the narrative, indicated by تَمَّت and a small blank, on fol. 72^b, denotes the beginning of Timûr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69^a, last line: گفتار در جلوس حضرت صاحبقرانى بر سریر سلطنت و جهانبانی.

Dated the 7th of Rabî' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426^b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445-447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885-1888.

No. 3448, ff. 428, ll. 21; small, neat Nasta'liq; illuminated frontispiece on fol. 3^b; ff. 3^b and 4^a splendidly adorned; larger and smaller pictures on ff. 1^b, 2^a (both full size), 51^a, 60^a, 103^b, 157^a, 219^a, 241^b, 279^a, 288^a, 292^a, 301^a, 343^a, 358^a, 427^b, and 428^a (the last two again full size); gorgeous Eastern binding; size, 10½ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1^a, that it is the second volume of the Timûrnâma (جلد دوم تیمورنامه), is incorrect, as there exists only one volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437^b in the middle of the concluding poem, the last verse corresponding to fol. 425^b, l. 5 ab infra in the preceding copy. The right order of ff. 94-103 is: 94, 101, 102, 97-100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

IV. INDIAN HISTORY.

a. *Kings of Dihli, and General History.*

2833

Tūzuk-i-Jahāngiri (توزک جهانگیری).

An excellent copy of the second edition of the emperor Jahāngir's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahāngir's wazirs, by Muḥammad Hādī (see fol. 2^b, l. 3 ab infra), which has been edited, 1864, by Sayyid Aḥmad at Ally Gurh; comp. De Sacy in *Journal des Savants*, 1830, pp. 359 and 430; Elliot, *History of India*, vi. pp. 251-391; W. Morley, pp. 118-120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rien i. pp. 253 and 254, and Supplement, p. 53^b; E. G. Browne, *Cambridge Cat.*, pp. 169-171; and No. 305 above, where Muḥammad Hādī's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahāngir's reign, on fol. 1^a.

2. Muḥammad Hādī's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol. 2^b:
حمد و ثنای بیحد و سپاس و ستایش لا تحصى
ولا تعدد مر یگانه پادشاهی را سزاست که ذات لازم
البرکات الخ

3. The autobiographical memoirs of Jahāngir, beginning, on fol. 13^b, quite like the first edition: از
عنايات بیغایات الهی یکساعت نجومی از روز پنجشنبه
هشتم جمادی الثانی هزار و چهارده هجری الخ

First year of his reign, on fol. 25^b; second, on fol. 36^a; third, on fol. 50^b; fourth, on fol. 55^a; fifth, on fol. 58^b; sixth, on fol. 66^a; seventh, on fol. 70^a; eighth, on fol. 78^a; ninth, on fol. 85^b; tenth, on fol. 91^a; eleventh, on fol. 101^b; twelfth, on fol. 117^a; thirteenth, on fol. 139^b; fourteenth, on fol. 159^b; fifteenth, on fol. 174^a; sixteenth, on fol. 192^a; seventeenth, on fol. 201^a; eighteenth, on fol. 208^a; nineteenth, on fol. 220^b; twentieth, on fol. 229^b; twenty-first, on fol. 232^b; twenty-second, on fol. 243^a. On fol. 222^a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahāngir's wazirs and short history of the descent and family of Fītimād-aldaulah (ذکر وزرای
حضرت چنت مکانی), on fol. 247^a.

5. A detailed statement of the transcriber, Sayyid Muḥammadkhān Dihlawī alḥusaiṇi alḥasani, the son of Sayyid Muḥammad Muttakīkhān Bahādur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lik; two splendidly illuminated frontispieces on ff. 2^b and 13^b, and fine gilt arabesques on ff. 12^a and 24^a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249^a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.

2834

Ta'rikh-i-Muḥammad bin Mu'tamadkhān (تاریخ
محمد بن معتمدخان).

The memoirs of Mirzā Muḥammad bin Mu'tamadkhān bin Diyānatkhān (the original names of his father and grandfather were Rustam and Kulād respectively, the latter having died in A. H. 1083 = A. D. 1672, 1673, the former in A. H. 1117 = A. D. 1705), from the death of 'Ālamgir to that of Farrukhsiyar (A. H. 1118-1131 = A. D. 1707-1719), with a short summary of events in the last three years of 'Ālamgir's reign, whose service he had entered the 25th of Jumādā II, A. H. 1115 (A. D. 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No.

392 above, beginning: الحمد لله على الطاعة و افضاله
و صلى الله على محمد . . . اما بعد چنین گوید بنده
امیدوار رحمت پروردگار محمد بن معتمدخان بن دیانتخان
که اینچند ورقی است در تذکره احوال خود الخ

The same wrong date of the author's birth, viz. A. H. 1070, instead of 1098 (A. D. 1687), is given here as in No. 392. Muḥammad bin Mu'tamadkhān is frequently alluded to in contemporary chronicles; see, for instance, Rien i. p. 181^b, where a note of his, dated A. H. 1160 (A. D. 1747), is quoted; iii. p. 895, where his later and larger work, the تاریخ محمدی, is described; iii. p. 944^b, where the present memoirs are mentioned as one of the sources for the preface of Muḥammad Baksh Ashūb's history of the life and reign of Muḥammad-shāh; Ricu, Supplement, p. 53^a, where another note of the author's, dated A. H. 1157, Dhū-alḥijjah (A. D. 1745, Jan.), is quoted; and E. G. Browne, *Cambridge Cat.*, pp. 167 and 168, where a seal of his, with the date A. H. 1120 (A. D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 813, ff. 172, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.

2835

Ta'rikh-i-Mamālik-i-Hind (تاریخ ممالک هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهیمی (see Nos. 291-302 above), with a short continuation of the Moghul emperors from Akbar to Shāh 'Ālam, and occasional additions in the minor dynasties, by Ghulām Bāsiṭ (see fol. 8^b), A. H. 1196 (A. D. 1782), at the request of General Giles Stibbert (see fol. 9^a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777-

1779 and 1783-1785, and whom the author served as Munshi in Calcutta, comp. Elliot, History of India, viii. p. 200. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56^a, No. ii. A Persian heading, on fol. 1^a, states that this copy was transcribed from the Mullâ Firûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A. H. 1296 (A. D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muḥammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljîs, and Lûdis, the rulers of Sind, Tatah, Multân, Kashmir, Bangálah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents :

1. A detailed index, on ff. 1^b-5^b; fol. 6 is left blank.

2. The author's preface, on ff. 7^b-9^b, beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پرده مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11^b sq., viz.:

(a) The Bahmanî Sultâns of Gullbargah, etc., on fol. 13^a, from 'Alâ-aldîn Ḥasan گانگری (so here, for the usual گانگو) to 'Alâ-aldîn III.

(b) The 'Ādilshâhî Sultâns of Bijâpûr, on fol. 43^b, from Yûsuf 'Ādilshâh to Ibrâhîm 'Ādilshâh II.

(c) The Nizâmshâhî Sultâns of Aḥmadnagar, on fol. 55^b, from Aḥmad Nizâmshâh Bahri to Murtaḏâ Nizâmshâh II.

(d) The Kuṭbshâhî Sultâns of Gulkundah, on fol. 72^a, from Kulî Kuṭbshâh to Ḥalîm Kuṭbshâh, son of Ibrâhîmshâh.

(e) The 'Imâd-almulkî or 'Imâdshâhî Sultâns of Barâr, on fol. 78^a, from Fatḥ-allâh Nâmi to Tufâlkhân's death in A. H. 982 (A. D. 1574, 1575).

(f) The Baridiyyah Sultâns of Bidar, on fol. 81^b, from Kâsim Barid to Mirzâ 'Ali Barid, called Amîr Barid II.

This chapter corresponds to the third maḳâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84^b, from Muḥammadshâh bin Firûzshâh to Muẓaffar III. This chapter corresponds to the fourth maḳâlah in the same work.

5. The kings of Mâlwah (here spelt مالوا), on fol. 109^a, from Dilâwarkhân Ghûrî to Bâz Bahâdur. This chapter corresponds to the fifth maḳâlah in Firishta.

6. The Fârûkiyyah kings of Khândîsh, on fol. 127^a, from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân. This chapter corresponds to the sixth maḳâlah in Firishta.

7. Account of Malabar (here spelt ملييار), on fol. 142^a, first line. This chapter corresponds to the eleventh maḳâlah in Firishta.

8. The Timûrides or Moghul emperors of India, on fol. 157^b, from Bâbar to Shâh 'Ālam. This chapter corresponds, up to the reign of Akbar, to the second half of the second maḳâlah in Firishta.

The date of the original of this transcript is Rabi' I, A. H. 1240 (A. D. 1824, Oct.-Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'liq; size, 8½ in. by 6½ in.

b. Minor Dynasties.

1. The Dakhan (or Dakkan) in general.

2836

Sawâniḥ-i-Dakkan (سوانح دکن).

Statistics and revenue accounts of the six Ṣubas of the Dakhan, with a historical account of the Âsafîs or Nizâms of Ḥaidarâbâd from their origin to A. H. 1197 (A. D. 1783), the year when this work was compiled, in the reign of Mir Nizâm 'Alîkhân, by Mun'im-khân alhamadâni alaurangâbâdi, and styled سوانح دکن (see ff. 2^b, first two lines, 3^a sq., 3^b, ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونی اقالیم سبعة الخ.

Contents:

1. Account of the Ṣubah of Aurangâbâd, on fol. 6^a, with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9^a) and its Parganas (beginning, on fol. 11^b, with the پورگنه حویلی دولت آباد).

2. Account of the Ṣubah of Khândîs, on fol. 25^a, with its six Sarkârs (beginning with آسیر, on fol. 29^a) and its Parganas.

3. Account of the Ṣubah of Barâr, on fol. 39^a, first line, with its thirteen Sarkârs (beginning with بالاکھات پاتھری, on fol. 40^b) and its Parganas.

4. Account of the Ṣubah of Muḥammadâbâd Bidar, on fol. 57^b, with its six Sarkârs and its Parganas.

5. Account of the Ṣubah of Bijâpûr and part of the Carnatic صوبہ دار الظفر بمجاپور بر دو قسم صوبہ بمجاپور (و کرناٹک بمجاپور), on fol. 67^a, first line, with its eighteen Sarkârs in Bijâpûr and its Parganas; the سرکار کرناٹک بمجاپور begins on fol. 82^b.

6. Account of the Ṣubah of Ḥaidarâbâd and part of the Carnatic صوبہ فرخندہ بنیاد حیدر آباد معہ تعلقہ (کرناٹک الخ), on fol. 88^b, with its forty-three Sarkârs and its Parganas; the تعلقہ کرناٹک حیدر آباد begins on fol. 106^b, first line.

7. History of the Nawwâb Nizâm-almulk Âsafîjâh (died A. H. 1161 = A. D. 1748), on fol. 119^b.

8. History of the Nawwâb Nizâm-aldaulah Mir Aḥmadkhân Bahâdur Nâşirjang (died A. H. 1164 = A. D. 1750), on fol. 140^b.

9. History of the Amîr-alumarâ Ghâz- (or Ghâzi-) aldinkhân Bahâdur Firûzjang, the elder brother of the preceding Nizâm (died A. H. 1165 = A. D. 1752), on fol. 149^a.

10. History of the Amir-almamalik Sayyid Muḥammadkhān Bahādūr Ṣalābatjang, the younger brother of the same Nizām (died A.H. 1177 = A.D. 1763, 1764), on fol. 151^b.

11. History of the Nawwāb Nizām-almulk Nizām-aldaulah Nizām 'Alikhān Bahādūr Fathjang, to A.H. 1197 (A.D. 1783), on fol. 154^b; comp. on these Nizāms, Nos. 466-468 above.

12. Lives of prominent Amirs in the reign of the preceding Nizām: (a) Amir-almamalik Shujā'-almulk, called Basālatjang, the younger brother of the same Nizām (died A.H. 1196 = A.D. 1782), on fol. 168^b. (b) Rukn-aldaulah Mir Mūsākhān Bahādūr Ihtishāmjāng (died A.H. 1189 = A.D. 1775), on fol. 170^a. (c) Isma'ilkhān Panī (died likewise A.H. 1189), on fol. 185^b. (d) Mubārīz-almulk Zāfar-aldaulah Dābitjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184^a. (e-h) Ṣamsām-aldaulah 'Abd-alrazzāq (murdered A.H. 1171 = A.D. 1758; the heading gives here by mistake the name of his immediately following eldest son), on fol. 181^a, with his three sons: Ṣamsām-almulk Mir 'Abd-alḥayykhān (died A.H. 1196 = A.D. 1782), on fol. 177^b; Mir 'Abd-alsalāmkhān Dilāwarjang (died A.H. 1187 = A.D. 1773), on fol. 175^a, last line; and Mir 'Abd-almabikhān (murdered at the same time as his father, A.H. 1171), on fol. 174^b. (i) and (k) Mir 'Abd-alrazzāqkhān Kadirjang, with the epithets Mushīr-almulk Suhrābjāng A'zam-almamārā Aristūjāh, and the original name Ghulām Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushīr-aldaulah Saif-almulk, on fol. 174^a. (l) Shams-almulk Shams-almamārā Bahādūr, with his original name Abū-alfath, on fol. 171^b. (m) Sharaf-aldaulah Sharaf-almamārā Bahādūr, with his original name Mir Aḥmad Yār, brother of Rukn-aldaulah Mir Mūsākhān (see *b* above), on fol. 171^a margin. (n) Muẓaffar-aldaulah Sayyid Dilāwarkhān, on fol. 171^b margin. (o) Sivāj-aldaulah Amir-aliḥind Wālājāh, son of Anwar-aldinkhān Shahāmātjang (that is Nawwāb Muḥammad 'Alī, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749-1795, see above, No. 501), on fol. 173^a margin. (p) Ranmastkhān Bahādūr, known as Munawwarkhān, on fol. 176^a margin. (q) Haidar 'Alikhān Bahādūr (of Maisūr), Tipū Sulṭān's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muḥarram, A.H. 1197 = A.D. 1782, see Nos. 516-522 above), on fol. 176^b margin. In the British Museum copy *i* follows after *l* and *n* precedes *i*; besides *g*, *h*, and *k* are not specially mentioned there.

13. Account of Rājāh Mādḥū Rāo Siwā'i (see above, No. 491), and the Marattah State, on fol. 178^a margin.

14. Account of Raghojī Bhoṣlah (see above, Nos. 485 and 527, 4), on fol. 184^b margin.

15. Conclusion (خاتمة) on fol. 184^b margin; it consists here of a few lines only and breaks off on fol. 185^a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171-186 are turned upside down; they must be read in the following order: 186^b-171^a centre-column, 171^a-185^a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171-185; Nasta'liq; size, 9½ in. by 6½ in.

IND. OFF.

2837

Revenue accounts of the six Ṣūbas of the Dakhan, from original records, identical with the *احوال محاصل* *دکن* in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahādūrshāh; on fol. 304^b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumādā I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafi-aldin Muḥammad and Rām Rāe, commissioned by Ṣafikhān). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣūbas appear in the following order: Aurangābād, on ff. 1^b-60^a; Bidar, on ff. 61^a-99^a (ff. 100 and 101 left blank); Khāndish, on ff. 102^a-133^b; Barār, on ff. 134^a-221^b; Bijāpūr, on ff. 222^a-289^b (ff. 290 and 291 left blank); Haidarābād, on ff. 292-304^a.

No. 2925, ff. 304; Shikasta; size, 10½ in. by 6½ in.

2. Bijāpūr.

2838

Muntakhab az Kitāb-i-Tadhkirat-almulk (منتخب از کتاب تذکرة الملک).

A somewhat curtailed edition of Rafī' Shirāzi, i. e. Rafī'aldin Ibrāhīm bin Nūr-aldin Taufīq Shirāzi's *تذکرة الملک* or history of the 'Ādilshāh's of Bijāpūr, together with an account of some contemporary minor dynasties in India, especially the Bahmanis, the kings of Gujarāt, the Nizāmshāhs and the Kutbshāhs, and a comprehensive history of the Moghul emperors Bābar, Humāyūn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rieu i. p. 316, and Supplement, p. 56^a, No. III; and Relatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a muḥaddimah, twelve faṣls, and a khātimah, whilst in that of the British Museum the last four faṣls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i. e. the history of the Ṣafawi kings of Persia, as well as the khātimah, is entirely wanting.

Contents:

A detailed index on ff. 1^b-4^a.

Beginning of the work itself, on fol. 5^b: *لما بعد* *يقول العبد الفقير الى الله البادي رفيع شيرازي الحج*, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Muḥaddimah, on fol. 8^a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mirkhwānd's *روضة الصفا*, and the seventh

volume of Khwândamir's حبيب السیر (i.e. the so-called seventh volume of the روضة الصفا, containing the history of Sultân Husain, which was practically composed by Khwândamir and agrees verbatim with the corresponding part of the third chapter of the third volume of the حبيب السیر).

Faṣl I, on fol. 8^a: History of the Bahmani Sultâns of Gulbargah to the accession of Maḥmūdshâh.

Faṣl II, on fol. 17^a: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanis from Maḥmūdshâh to 'Alâ-aldin bin Maḥmūdshâh, i.e. 'Alâ-aldin III.

Faṣl III, on fol. 25^a: History of Isma'il 'Âdilkhân.

Faṣl IV, on fol. 28^b: History of Ibrâhîm 'Âdilkhân I.

Faṣl V, on fol. 32^b, last line: History of 'Alî 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Faṣl VI, on fol. 37^a: History of the kings of Gujârât, of the Nizâmshâhs of Aḥmadnagar, and the Kuṭbshâhs of Gulkundah, and continuation of the reign of 'Alî 'Âdilshâh I to A.H. 982 (A.D. 1574).

Faṣl VII, on fol. 71^a: History of the rise of Afdalkhân, and the end of the reign of 'Alî 'Âdilshâh I.

Faṣl VIII, on fol. 92^a: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afdalkhân's death, of Burhân Nizâmshâh, the brother of Murtaḍâ Nizâmshâh, and of his son Ibrâhîmshâh.

Faṣl IX (the number is omitted both in index and text), on fol. 134^a: History of the Timûrides or Moghul emperors Bâbar and Humâyûn.

Faṣl X, on fol. 148^a: History of the emperor Akbar, together with an account of the accession of Salim (i.e. Jahângîr), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210^b, last line), of the expedition of Prince Parwiz into the Dakhan (on fol. 214^b), and of the fresh rise of the Nizâmshâhi government in Daulatâbâd (on fol. 219^a); these latter sections form part of *faṣl XII* in the Bodleian copy.

This copy was transcribed from that in the Mullâ Firûz Library by Mirzâ Jawâd Shirâzi, and finished the last of December, 1879 (A.H. 1297, the 17th of Muḥarram).

No. 3541, ff. 221, ll. 18; large Nasta'liq; size, 13 in. by 7 $\frac{1}{4}$ in.

3. Gulkundah.

2839

Hadîqat-al-'âlam (حديقة العالم).

Another copy of the *first makâlah* of Abû-alkâsim bin Radî-aldin almusâwî, called Mir 'Âlam's history of the Kuṭbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: نظام مملک سخنوری وانتظام قلمرو الخ. Title and index, on fol. 4^b.

Mukaddimah, on fol. 4^b: در بیان نسب شریف شاه: pedigree of Kuli Kuṭbshâh).

Bâb I. در بیان احوال خسرو مؤید پادشاه غفران پناه. سلطان قلی قطبشاه (Kuli Kuṭbshâh's reign), in three *faṣls*, on ff. 5^a, 14^b, and 23^a.

Bâb II. در احوال جم جاه جمشید قطبشاه و شاهزاده سحمان قلی (Jamshid Kuṭbshâh's and Subhân Kuli's reigns), in three *faṣls*, on ff. 39^b, 55^b, and 57^a.

Bâb III. در احوال پادشاه خلاتی پناه ابراهیم قطبشاه (Ibrâhîm Kuṭbshâh's reign), in three *faṣls*, on ff. 58^a, 62^b, and 105^b.

Bâb IV. در بیان احوال سلطان معدلت نشان سایه لطف الله ابو المظفر سلطان محمد قلی قطبشاه (Muḥammad Kuli Kuṭbshâh's reign), in three *faṣls*, on ff. 107^b, 113^a, and 143^a.

Bâb V. در احوال حضرت ظلّ الهی زینت بخش سریر شاهي پادشاه دین پناه سلطان محمد قطبشاه (Muḥammad Kuṭbshâh's reign), in three *faṣls*, on ff. 145^a, 151^b, and 156^a.

Bâb VI. در بیان احوال پادشاه ذی شوکت و حشمت زینت بخش اورنگ شاهي قائم مقام حضرت ظلّ الهی پادشاه معدلت پناه سلطان عبد الله قطبشاه (Abdallâh Kuṭbshâh's reign), in three *faṣls*, on ff. 170^a, 193^b, and 203^b, first line.

Bâb VII. در بیان احوال پادشاه مشمول رحمت الله سلطان ابو الحسن قطبشاه المشتهر بتاناشاه (Abû-alḥasan Kuṭbshâh, called Tânašâh's reign), on fol. 211^a.

No date.

Additional reference, Rieu, Supplement, p. 56^b, No. I.

No. 2909, ff. 240, ll. 14-21; written by various hands in different styles of Nasta'liq; illuminated frontispiece; size, 11 $\frac{1}{2}$ in. by 7 $\frac{1}{8}$ in.

2840

Kuṭbnumâi 'âlam (قطبنامای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mir Abû Turâb ibn al-Sayyid Aḥmad alridâwî, who claims to have been commissioned by Mir 'Âlam to write a history of the Kuṭbshâhs on the basis of extracts from the تاریخ قطبشاه (see Nos. 456-462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mir 'Âlam has been quietly omitted and the present preamble, which begins, on fol. 1^b: سپاس و ستایش گوناگون مر قادر بچگون را, put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2^a, first line); (2) the omission of any reference to the division of the work into two *makâlas*; (3) the

addition of a khâtimah at the end, giving an outline of Mir 'Ālam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarābād and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A. H. 1221 (A. D. 1806), on fol. 2^a, l. 9. In all other respects it is identical with the *حديقة العالم*.

Contents:

Index, on fol. 2^a.

Muḥaddimah, on fol. 2^a.

Bāb I, in three faṣls, on ff. 2^b, 10^a, first line, and 16^b.

Bāb II, in three faṣls, on ff. 28^b, 36^b, and 37^b.

Bāb III, in three faṣls, on ff. 38^a, 40^b, and 66^b.

Bāb IV, in three faṣls, on ff. 67^b, 70^b, and 86^b.

Bāb V, in three faṣls, on ff. 88^a, 91^a, l. 3 ab infra, and 93^b.

Bāb VI, in three faṣls, on ff. 100^b, 112^b, and 118^a.

Bāb VII, on fol. 121^b.

On fol. 138^a, line 9, the original work of Mir 'Ālam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mir 'Ālam and his buildings, etc., begins: *خاتمه در ذکر مجملی از احوال میمنت* اشتغال عالیجناب وزارت مآب و بیان کیفیت عمارات روح افزا و باغات دلگشا و کاروانسراها.

Dated by 'Alikhān of Nārnaul the 25th of Ramaḍān, A. H. 1222 (A. D. 1807, Nov. 26).

No. 3453, ff. 144, ll. 20; Nasta'liq; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 12½ in. by 6½ in.

4. Bangālah.

2841

Topography and history of the fortress of Gauḥ or Gauḥ (گور), as it is spelt here, the ancient capital of Bangālah, also called Lakhmanti) and the township of Pandwah, compiled by Shiyām Parshād Munshī in November and December, 1810, at the request of Major William Franklin (see fol. 1^a, ll. 3 and 6, and l. 4 ab infra), and divided into the following four faṣls:

فصل اول در ذکر مکانات و عمارات بنا ساخته سلطان شجاع واقعه شهر راج محل, on fol. 2^b.

فصل دوم در ذکر مکانات مساجد و عمارات و حویلی دولتخانه پادشاهان قلعه گور لکهنوتی, on fol. 4^a.

فصل سوم در ذکر تعظیم و تکریم عمارات مسجد قصبه پندوه, on fol. 10^a.

فصل چهارم در ذکر طبقه ملوک سابق دار السلطنت قدیم بنگاله در لکهنوتی و غیره, on fol. 14^a, first line.

The title is given on the fly-leaf and fol. 1^a in these various forms: خلاصه احوال گور و جای دیگر; خلاصه احوال سلاطین و مکانات قلعه گور لکهنوتی و قصبه کیفیت مکانات قلعه گور لکهنوتی و غیره; and پندوه.

No. 2892, ff. 16, ll. 16-18; careless Nasta'liq; size, 11½ in. by 7½ in.

5. Banāras.

2842

Tuḥfa-i-tāza (تحفة تازه).

A fragment of the *third bāb* of the *Tuḥfa-i-tāza* or *Balwandnāma* (see above, No. 483), containing the latter portion of the history of Rājah Cait Singh (A. H. 1185-1195 = A. D. 1771-1781), with whose deposition in A. H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Rājah Mahipat Narā'in and Rājah Ūdit Narā'in from A. H. 1196 (Faṣli year 1189 = A. D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1^a: *گوش... نکرده قدم پیش نهاد بر قید از آن فریاد آوردند الخ*.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'liq, sometimes resembling Shikasta; size, 10½-9½ in. by 6½-6¼ in.

6. Carnatic.

2843

Sa'idnāma (سعیدنامه).

Another complete copy of the history of Sa'adat-allākhān, the ruler of the Carnatic from his birth in A. H. 1061 (A. D. 1651) to 1135 (A. D. 1723), styled سعیدنامه (see, for instance, fol. 5^a, last line, and the colophons on ff. 63^b and 130^b, not سعادتنامه, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64^a), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64^a and 131^a. The author's name is also given in full here on fol. 6^b, l. 3 ab infra, sq. Jaswant Rāi bin Bhagwant Rāi bin Sundardās bin Malik Haridās, etc., with the takhalluṣ Munshī (see fol. 7^b, lin. penult.).

Beginning, on fol. 1^b: *این نامه که از نام سعید است سعید الخ*.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramaḍān, A. H. 1135 (A. D. 1723, June 20), see fol. 183^b, l. 9, and compare ff. 183^a, l. 11, and 181^a, l. 2.

This copy is dated A. H. 1265 (A. D. 1849).

No. 3177, ff. 1-184, ll. 17; clear Nasta'liq; size, 10½ in. by 8 in.

2844

Waḳā'i-i-Sa'adat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwābs of Arkāt and the Jāgirdārs of Vellore (ویلور), from Sa'adat-allākhān (see the preceding work) to Ghulām Murtaḍākhān, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allākhān seems to be given), compiled A. H. 1218 (A. D. 1803, see fol. 194^b, l. 3) from Khāfikhān Nizām-almulki's

(see above, No. 396 sq.); Bâkir 'Alikhân, the Jâgirdâr of Vellore's نکات الکائنات; the various literary compositions of Muḥammad Amin, the Munshi of Sa'âdat-allâkhân; and some traditional information. It is divided into *three* faṣls, the *first* (on fol. 193^b) dealing with the Nawwâbs of Arkât, Sa'âdat-allâkhân, 'Alî Dûstkhân, the son of Sa'âdat-allâkhân's brother Ghulâm Şâdik 'Alikhân (commonly called Ghulâm 'Alikhân), and Şafdar 'Alikhân, who was murdered A.H. 1155, the 15th of Sha'bân (A.D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200^a) treating of the Jâgirdârs of Vellore from Ghulâm 'Alikhân to Ghulâm Murtaḍâkhân's death in Trichinopoly, A.H. 1176 (A.D. 1762, 1763); the *third* (on fol. 203^b) relating other extraneous events. Unfortunately of the third faṣl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193^b: وقائعه (وَقَائِعِ سَعَادَتِ) و محتوی ذکر قوم و مسکن و دیوانی و صویداری و قلعداری و جاگیرداری و مدت ریاست و انتقال الخ.

No. 3177, ff. 193-204, ll. 17; clear Nasta'liq; size, 10³/₈ in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three faṣls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1^b, 12^b, and 32^a. On the other hand, this copy contains on ff. 23^b-32^a a continuation of the history of the Jâgirdârs of Vellore from Ghulâm Murtaḍâkhân to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7-10; Nasta'liq; size, 9 in. by 5³/₈ in.

7. Kashmir.

2846

Ta'rikh-i-Kashmir (تاریخ کشمیر).

Another copy of Haidar Malik bin Hasan Malik bin Kamâl-aldin Malik Muḥammad Nâji (so the author's name here on fol. 3^b sq.) of Cârwarah's history of Kashmir, based on the old Sanskrit work Râjatarangini, and completed under Sulṭân Jahângir, A.H. 1030 (A.D. 1621), see above, No. 510. The present copy contains the history of Kashmir only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکه جهان بوحدت نُست گواه الخ.

Dated the 20th of Rabi'-alawwal, A.H. 1046 (A.D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'liq; a little worm-eaten; size, 6³/₈ in. by 3³/₈ in.

2847

Ta'rikh-i-Kashmir (تاریخ کشمیر).

Another copy of Narâyan Kûl 'Ajiz' history of Kashmir, see Nos. 511 and 512 above.

Beginning the same as there: سہاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

Dated the 24th of Jumâdâ II, A.H. 1263 (A.D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177-179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'liq; size, 8¹/₂ in. by 5³/₈ in.

V. SPECIAL HISTORY OF JATAH AND KÂSHGHAR.

2848

Ta'rikh-i-Rashidi (تاریخ رشیدی).

An excellent copy of the rare work of Muḥammad Haidar ibn Muḥammad Husain Gûrgân, commonly called Mirzâ Haidar (see fol. 3^a, l. 11), who was born A.H. 905 (A.D. 1499, 1500, see fol. 108^a) and was killed A.H. 958 (A.D. 1551), containing the history of the Khâns of Jatah or Moghûlistân and the Amirs of Kâshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تاریخ رشیدی (see ff. 3^b, last line, and 4^a, l. 8), extends from the time of Tughluq-timûrkhân (whose history begins on fol. 6^a, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96^b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4^a, l. 9), the first of which deals with the general historical accounts of the Khâns and Amirs, the second with Mirzâ Haidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164-168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Baber and Humâyun,' i. pp. 38-192, and Appendix B, pp. 537-539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127-135; Veljaminov Zernov, Researches on the Tzars of Kasimof, ii. pp. 130-232, etc.; and the Haft İklim, where an abridged account of the Amirs of Kâshghar, taken from the تاریخ رشیدی, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474-489.

Beginning of the preface of the *first daftar*, on fol. 1^b: افتتاح تاریخ جهاننداری و ابتدای ظفر و بختیاری الخ.

Beginning of the *first daftar* itself (آغاز تاریخ رشیدی), on fol. 5^a, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of

'Abd-alrashîdkhân bin Sa'idkhân (ذکر عبد الرشیدخان), which begins on fol. 96^b. The statement about the completion of this part in Kashmir, in the month of Dhû-al-hijjah, A. H. 952 (A. D. 1546, Febr.), which is found at the end of this daftar in the British Museum copy, cannot be traced here.

Beginning of the preface of the *second daftar*, on fol. 106^b: در حضرت خورده بینان و در خدمت خرد آئینان احقر العباد محمد حیدر المشتهر بین الخان میرزا (بمیرزا) حیدر ابن محمد گورگان الخ.

Beginning of the *second daftar* itself (آغاز دفتر ثانی) (از رشیدی الخ), on fol. 108^a. This daftar, which was written before the first, begins with Mirzâ Haidar's birth and goes down to the 8th of Rabî' II, A. H. 948 (A. D. 1541, Aug. 1), that is to the battle by which Haidar became master of Kashmir, on fol. 373^b, first line.

The treatise on the conduct of kings, by Maulânâ Muḥammad Kâdi (i. e. Muḥammad ibn Burhân-aldin, known as Muḥammad Kâdi), is found here on ff. 258^b-262^b; and the moral treatise by Khwâjah Nûrâ, which, according to fol. 319^b, l. 10, seems to have been styled نوراً تذکره حضرت محمدمی نوراً, on ff. 303^b-320^b.

This copy, which is not dated, was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Rieu, loc. cit., states, at the end of his description, that there are two MSS. of the تاریخ رشیدی in the India Office, No. 39 (the present copy), and No. 814; but this is a mistake, as No. 814 contains the second volume of the معدن اخبار احمدی (see No. 121 in this Cat.).

No. 39, ff. 374, ll. 19; excellent Nasta'lik; size, 10½ in. by 6½ in.

VI. BIOGRAPHIES OF REKHTA POETS.

2849

Majmû'a-i-Naghz (مجموعه نغز).

A tadhkirah of Rekhta poets, compiled in Persian by Sayyid Abû-alkâsim, known as Mir Kudrat-allâh Kâdiri, with the takhalluṣ Kâsim (therefore often styled تذکره قاسم), A. H. 1221 (A. D. 1806), see fol. 4^a, l. 5; the real title appears on fol. 4^b, l. 3 ab infra, مجموعه نغز, which is at the same time a chronogram for the same year 1221. The various other chronograms given for the completion of the work are, as is sometimes the case, only approximate, so, for instance, مجموعه انتخاب, on fol. 5^a, lin. penult. = A. H. 1218 (A. D. 1803); باغ گل, on fol. 5^b, l. 2 = A. H. 1223 (A. D. 1808); باغ معنی, on fol. 6^a, l. 11 = A. H. 1217 (A. D. 1802); also و بهار بوستان سخن, on fol. 5^a, l. 5, would, if read بوستان سخن, give A. H. 1223.

Beginning: بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفروندگان الخ.

It is divided into a muḥaddimah, twenty-eight ḥurûf according to the twenty-eight letters of the alphabet, and a takmilah or supplement (giving additional poets not mentioned before).

مقدمه در بیان بدو ظهور شعرای ذو فنون و ابتدای بروز کلام موزون و تمیان برخی از بزرگی سخن آرائی الخ.

The first poet in the first ḥarf (حرف الالف) is Âftâb, i. e. the emperor Shâh 'Âlam, on fol. 15^a; the last in the twenty-eighth ḥarf Mir Yûsuf 'Ali, with the takhalluṣ Yûsuf, on fol. 426^b.

تکمله در تذکره که نامها یا احوال آن کما هی بدریافت نرسیده یا بعد تحریر این نامه عنبرین الخ.

On the last pages the takhalluṣes are left blank.

No date.

Other copies of this tadhkirah are described in A. Sprenger, Catal., p. 186; and W. Pertsch, Berlin Cat., p. 674.

No. 3123, ff. 450, ll. 15; Nasta'lik; size, 10½ in. by 6½ in.

2850

Tadhkira-i-Sarwar (تذکره سرور).

Another tadhkirah of Rekhta poets in Persian, by Mir Muḥammadkhân, with the takhalluṣ Sarwar (see fol. 2^a, ll. 5 and 6) and the honorary title A'zam-aldaulah (see the colophon), completed, according to the statement on fol. 378^a, l. 9 sq., the 9th of Muḥarram, A. H. 1222, in the first year of the reign of the emperor Muḥammad Akbarshâh II, Shâh 'Âlam's son and successor (= A. D. 1807, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff. 376^a-378^a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. عمده منتخبه, on fol. 376^b, first line (which A. Sprenger, loc. cit., has adopted as title of the book) = A. H. 1216 (A. D. 1801, 1802); همین اسم اعظم, on fol. 376^b, l. 8 = A. H. 1217 (A. D. 1802, 1803); سفینه اعظم, on fol. 376^b, lin. penult. again = A. H. 1216; سرور دل شاعران زمان, on fol. 377, l. 3 ab infra = A. H. 1220 (A. D. 1805), etc.

Beginning:

ای پایه افهام از ادراک تو پست
از صنع تو نقش بسته هر چیز که هست

It is arranged alphabetically in twenty-eight ḥurûf, like the preceding tadhkirah, beginning with Âftâb on fol. 2^a, and ending with Yakrang on fol. 376^a. According to the colophon this copy seems to be a facsimile of that of Nawwâb Husain 'Alikhân Bahâdur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz. رحمت خدا بحد (i. e. رحمت خدا = 1253, without حد = 12), which gives as date of both copies A. H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramaḍân (= A. D. 1826, May 4).

No. 3161, ff. 379, ll. 15; Nasta'lik; size, 10½ in. by 6 in.

VII. ROMANCES, TALES, AND LEGENDARY HISTORIES.

2851

Tâtinâma (طوطی نامه).

Another copy of Diyâi Nakhshabi's 'Tales of a Parrot,' see above, Nos. 743-751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11^b, 15^b, 20^b, and 26^a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2^a: مناجات بحضرت رازق التَّعَاب : في عشه الخ

Dated the 22nd of Dhû-alhijab, A. H. 1165 (A. D. 1752, Oct. 31), at Aurangâbâd. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1-231, ll. 15; written by many different hands in various styles of careless Nasta'liq and Shikasta; size, 8 $\frac{3}{8}$ in. by 5 $\frac{1}{2}$ in.

2852

Gulriz (گلریز).

A rare Persian romance by the same Diyâi Nakhshabi, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'sûmshâh, Nûshlab or Nûshâba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85^a, No. X. It is unfortunately defective at the beginning, and opens abruptly thus:

صفت کمال او بی زبان لا یضرة عصیان العباد برهر مصنوعی که چشم اندازی بر صنع سابق الخ

Author and title are mentioned on fol. 6^a, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.

2853

Ta'rikh-i-Mûsawî (تاریخ موسوی).

Another copy of Mu'in-almiskin's legendary history of Moses, see above, No. 605. The above title is found on fol. 1^a; in the colophon it is styled کتاب موسی نامه.

Beginning: ربنا آتانا من لدنك رحمة وهى لنا من امرنا رشدا الله نحمده و نستعينه و نؤمن به و نتوكل عليه الخ

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumâdâ II, A. H. 1189 (A. D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'liq; size, 8 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعينه و نؤمن به و نتوكل الخ

The notice, on fol. 1^a, that this work was delivered (sic!) in Harât, in the reign of Sultân Shâh Husain, agrees very well with the date of its composition, A. H. 904 (A. D. 1498, 1499). The title, given to it here, is رياض الواعظين, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظين, on forty traditions; in four volumes (see H. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149^b, and ib. p. 16^a, where it is quoted as an authority of the محاسن الآداب by Nâsir-al-din Muḥammad, a translation of Râzi-al-din Abû 'Ali alḥasan bin Abû-Naṣr alfaḍl bin alḥasan al-Ṭabarsî's Arabic work, the مكارم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'in Miskîn's literary productions, given in No. 605 above, must be added بحر الدرر (see H. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 145, ll. 21; Nasta'liq; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2855

Kiṣṣa-i-Kâmrûp (قصه کامرپ).

Another copy of the story of Kâmrûp and Kâmlatâ, see Nos. 821 and 822 above.

Beginning: قصه پردازان غرائب آثار و داستان طرازان سوانح روزگار الخ

Dated the 23rd of Sha'bân, A. H. 1198 (A. D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8-12; Shikasta; size, 7 in. by 4 $\frac{3}{8}$ in.

VIII. POETRY.

a. Firdausî.

2858

Shâhnâma (شاهنامه).

Another copy of the Shâhnâma, with the older preface, as in Nos. 860-862 above, beginning, on fol. 1^b:

سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا
اندز جهان پدید کرد الخ

Beginning of the poem itself, on fol. 5^a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, das iranische Nation-alepos in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1-2, pp. 130-211; Rückert, Firdosi's Königsbuch, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, Die älteste Urkunde über Firdausi, Z. D. M. G., vol. 48, pp. 89-94; Rieu, Supplement, pp. 128 and 129; E. G. Browne, Cambridge Cat., pp. 286-290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'liq; small and slightly effaced frontispiece; size, 11 $\frac{3}{8}$ in. by 8 $\frac{1}{8}$ in.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No. 871), on fol. 1^b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ.

Beginning of the *first* half of the poem, on fol. 11^b: بنام خداوند جان و خرد الخ.

Beginning of the *second* half of the poem, on fol. 242^b, with Luhrâsp's accession: چولهراسپ بنشست بر تخت شاه الخ.

End of the poem on fol. 490^b, dated the 7th of Šafar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-almajid Tarkân Dihlawi; on fol. 490^a, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the Shâhnâma (see Rieu ii. pp. 534^b and 535, and compare with it Nöldeke, das iranische Nationalepos, p. 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیک هفتاد شد

امیدم بیکمباره بر باد شد

بسر شد کنون قصه یزدگرد

نماه سفندارمذ روز ارد

ز هجرت سه صد سال و هشتاد و چار

بنام جهانداور کردگار

On ff. 491^b-501^a an account of Firdausi and his epopee is added, giving a prose-résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متقی اند که شاعری در مدت روزگار مثل فردوسی از کتم عدم پا بمعموره وجود نهاده الخ.

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'liq; illuminated frontispieces on ff. 1^b, 11^b (particularly gorgeous), 242^b, and 491^b; ff. 11^b and 12^a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22^a, 31^b, 60^a, 87^b, 118^a, 156^b, 162^b, 170^a, 217^a, 225^b, 396^a, 405^b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13 $\frac{3}{4}$ in. by 8 $\frac{3}{8}$ in.

2860

Dibâça-i-Shâhnâma (دیباچه شاهنامه).

Another copy of the Bâisunghari preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ.

On fol. 21^b begins the satire against Maḥmūd, which contains here seventy-eight verses; on ff. 31^b-33^b the short genealogical list of the Pishdadian, Kayanian, Ashkânian, and Sâsânian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3^a, ll. 3 and 2 ab infra, viz.: درین ایام که بتاریخ هجری: نهصد و بیست و نه رسیده (A. H. 929 instead of the correct 829).

No. 2888, ff. 33, ll. 9-10; Shikasta; size, 12 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبقه (beginning with the Pishdadians in the طبقه اول), the ante-muḥammadan prophets, saints, biblical patriarchs, and kings are given; the Kayânians begin on fol. 6^b, the Ashkânians and Sâsânians on fol. 11^a; Iskandar Dhû-alkarmain appears on fol. 10^b. On fol. 14^b the Muḥammadan period begins with the prophet and the first four Khalifs, after which follow the Umayyades, the Sâmânides, the 'Abbâsîde Khalifs, the Bûyides, Ghaznawides, Khwârizmshâhs, Çingizkhan and his descendants, and finally the 'Uthmâni dynasty. The last Turkish Sulṭân (in the final vignette) is Almad I, the successor of Muḥammad III (A. H. 1012 = A. D. 1603). As compiler is mentioned at the end Mir 'Ali.

No. 2644, ff. 32; size, 15 $\frac{1}{2}$ in. by 9 $\frac{1}{4}$ in.

b. Mas'ûd bin Sa'd bin Salmân.

2862

Diwân-i-Mas'ûd (دیوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salmân's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Ḳaṣidas in alphabetical order, on fol. 1^b, beginning:

دوش در روی گنبدی (گنبد) خضر

مانده بود این دو چشم من عمدا (عمیا) Sprenger

The catchword of fol. 91^b does not agree with the first word on fol. 92^a, but there may be only one verse omitted, as metre and rhyme are the same.

Ghazals, intermixed with *ķiṭ'as* and a few *musaddasât*, on fol. 269^a, beginning:

نوبهار عروس کردگار است
سرو بالا و لاله رخسار است

They are arranged alphabetically from fol. 270^b, l. 3 ab *infra* to fol. 307^b; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315^b, beginning:

گفتم کین دل بداغ نام توکنم
گوئی که دو دیده جای کام توکنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alka'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15; Nasta'lik; slightly worm-eaten; size, 8½ in. by 4½ in.

c. *Aḥmad-i-Jâm.*

2863

Diwân-i-Aḥmad Nâmaķi (دیوان احمد نامقی).

Another copy of lyrical poems by Aḥmad-i-Jâm, i. e. Abû Naṣr Aḥmad Nâmaķi Jâmi, called Zhandapil, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1^b, beginning as in Sprenger and Rieu: ای یاد تو در دل و زبانها الخ.

A short didactic mathnawî, on fol. 52^a, lin. penult., beginning: عمر بگذشت و با چنین غافل الخ.

Rubâ'is, on fol. 54^a, beginning: رو بر سر سوزنی
نهانی بنشان الخ.

On ff. 56^b-68^a a collection of poems by Aḥmad-i-Jâm's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56^b; 'Îsâ bin Aḥmad (i. e. Zâhir-aldin 'Îsâ, the author of the Sûfic work *رموز الحقائق*), on fol. 57^b sq.; Shaikh-alislâm Diyâ-aldin Yûsnf bin Aḥmad, on fol. 59^a; Shaikh-alislâm Abû-alḥasan, on fol. 59^b; Shaikh-alislâm Kuṭb-aldin Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Rađi-aldin Aḥmad, the other a son of the Shaikh-alislâm Shams-aldin Mażhar, therefore called Ibn Mażhar, see ff. 59^b, 62^b sq., and 67^a, and compare ff. 65^b and 68^a); Shaikh-alislâm Shihâb-aldin Isma'il bin Aḥmad, on fol. 60^a sq.; 'Abd-alkarim bin 'Imâd-aldin 'Abd-alraḥim bin Aḥmad Jâmi alnâmaķi (the poet's grandson), on fol. 67^a, first line; and Shaikh-alislâm Rađi-aldin Aḥmad bin Kuṭb-aldin Muḥammad bin Aḥmad Jâmi (another grandson, see a few lines above), on fol. 67^a. A great-grandson of Aḥmad Nâmaķi, viz. Khwâjah Şafî-aldin bin Khwâjah Sirâj-aldin Aḥmad bin Diyâ-aldin Yûsuf bin Aḥmad al-Jâmi, is quoted on ff. 67^b, last lines, and 68^a, first line.

The mathnawis mentioned in No. 910 above, and

in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muḥammad Şâliḥ ibn Maulânâi 'Abdallâh in Ramađân, A. H. 1069 (A. D. 1659, May-June).

Bibliotheca Leydeniana.

No. 3547, ff. 1-68, 2 coll., each ll. 15; Nasta'lik; worm-eaten and otherwise damaged in many places; size, 8 in. by 4½ in.

d. *Anwarî.*

2864

Diwân-i-Anwarî (دیوان انوری).

Another excellent copy of the complete works of Auḥad-aldin 'Alî Anwarî, see above, Nos. 935-949.

Contents:

Ḳaṣidas, in alphabetical order, on fol. 1^b, beginning:

صبا بسزیه بیاراست دار دنیی را
نمونه گشت زمین مرغزار عقبی را

The usual initial poem *نه بآلت الخ* is found here on fol. 93^a; the first alphabetical poem of No. 925 sq. above on fol. 2^b; that of No. 940 above, *سپهر رفعت الخ*, on fol. 8^b.

Muḳaṭṭa'ât, including satirical pieces (*فی الهجا*) and elegies (*فی المرثیة*), likewise in alphabetical order, on fol. 170^b, beginning as in No. 943 above, *نگر تا حلقه*, (the heading has by mistake *اقبال ناممكن نجنياني الخ*), but the colophon on fol. 261^a contains the correct remark, *تمت المقطعات*); the larger satirical mathnawî (here included in the muḳaṭṭa'ât) begins, on fol. 257^a: *حبذا گیر قاضی گیرنگ الخ*.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261^b, beginning, as in No. 935 sq.: *از دور دیدم آن پری را الخ*.

Rubâ'iyât, in alphabetical order, on fol. 311^b, beginning, as in Nos. 935 and 936: *ای هجر مگر نهایی نیست ترا الخ*.

This copy is dated the 18th of Ramađân, A. H. 1009 (A. D. 1601, March 23). Presented by Lieut.-Col. Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142^b, No. V; p. 147^a, No. V; and p. 148; E. G. Browne, Cambridge Cat., pp. 298-300; M. Ferte's monograph on Anwarî in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99-101 and 162-166; three poems are published in the 'Chrestomathie persane' of the same, Turin, 1889, pp. 76-78; H. Ethé, Neupersische Literatur, pp. 261-263.

No. 2163 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lik; gorgeously illuminated frontispieces at the beginning of each part; ff. 1^b, 2^a, 170^b, 171^a, 261^b, 262^a, 311^b, and 312^a magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5½ in.

2865

Another copy of the same.

This copy of Anwari's works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1-16, 193-198, 17-184, lacuna, 247-254, lacuna, 185-192, 215-246, lacuna, 199-214, and 255-356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1^b, beginning: *مهم ترین مهترین شغلی که اصحاب نطق و دراست الخ* (instead of *مهترین*).

Ḳaṣidas, on fol. 2^b, beginning, as the fourth poem in No. 944 above: *ای قاعدۀ تازه ز روی تو کرم را* (see Rieu, Supplement, p. 148^b, and the preceding copy, fol. 6^a; in both *ز دست* is substituted for *روی*); the usual initial poem, *مقدری نه بآلت الخ*, is found here, on fol. 81^a.

Muḳaṭṭa'ât, on fol. 177^a, beginning as in the preceding copy. The satirical mathnawîs, on fol. 258^b, beginning: *حبذا گير قاضی الخ*; the first is headed here, *در هجو عمزاد و قاضی گيرنگ*.

Ghazals, on fol. 263^a, beginning as in the preceding copy.

Rubâ'iyât, on fol. 325^a, likewise beginning as in the preceding copy.

Dated the first of Ramaḍân, A. H. 1038 (A. D. 1629, April 24); the copy was made by order of Khwâjah Ibn Yûsufshâh Muḥammad; on the 3rd of Dhû-alka'dah, A. H. 1059 (A. D. 1649, Nov. 8), it was added to the *کتابخانۀ عامرہ*.

As both the present and the preceding copy are very correct and abound in distinct headings, a list of the names of all the eminent persons, praised by Anwari in his ḳaṣidas and ḳiṭ'as, is added here (II denotes the present, I the preceding copy):

1. *Khâḳân almi'azzam 'Imâd-aldîn Pirâzshâh* (or *Firâzshâh*) 'Âdil (ruler of Balkh): II, fol. 7^a (= I, fol. 2^b); II, fol. 196^b (= I, fol. 35^b); II, fol. 197^a (= I, fol. 16^a); II, fol. 20^b (= I, fol. 14^b); II, fol. 59^b (= I, fol. 70^b); II, fol. 121^b (= I, fol. 122^a); II, fol. 135^b (= I, fol. 136^a); II, fol. 138^b (= I, fol. 148^a); II, fol. 150^a (= I, fol. 165^b); II, fol. 151^b (= I, fol. 153^b); II, fol. 163^b (= I, fol. 150^a); II, fol. 166^b (= I, fol. 160^a); II, fol. 167^a (= I, fol. 154^a); II, fol. 174^a; II, fol. 186^a; II, fol. 209^b (= I, fol. 249^b); I, fol. 210^a; and II, fol. 241^a (= I, fol. 233^a, where he is styled Firâzshâh Almad and the poem headed 'a ḳiṭ'ah on his flight from Balkh'). *Shâh-zâda 'Imâd-aldîn* (no doubt the same Firâzshâh as prince): II, fol. 109^b (= I, fol. 119^b).

2. *Pirâzshâh and Nâsir-aldîn*: II, fol. 161^b (= I, fol. 150^b).

3. *Nâsir-aldîn*, i. e. *Khwâjah Nâsir-aldîn Abû-alfath Tâhir ibn al-Muẓaffar* (Fakhr-almulk), Sanjar's wazir, styled sometimes Nâsir-aldîn Tâhir, sometimes Abû-alfath Tâhir, and occasionally even Tâhir ibn al-Muẓaffar: II, fol. 3^b (= I, fol. 5^a); II, fol. 12^b (= I, fol.

22^a); II, fol. 14^b (= I, fol. 24^b); II, fol. 41^b (= I, fol. 50^b); II, fol. 195^b (= I, fol. 27^a); II, fol. 45^a (= I, fol. 80^b); II, fol. 47^b (= I, fol. 62^a); II, fol. 77^b (= I, fol. 89^b); II, fol. 79^b (= I, fol. 91^b); II, fol. 87^a; II, fol. 88^a (= I, fol. 102^b); II, fol. 92^a (= I, fol. 104^a); II, fol. 96^b (= I, fol. 113^a); II, fol. 99^a (= I, fol. 116^a); II, fol. 100^b (= I, fol. 110^a); II, fol. 101^b (= I, fol. 110^b); II, fol. 106^b (= I, fol. 106^a); II, fol. 124^b (= I, fol. 124^b); II, fol. 132^b; II, fol. 136^a (= I, fol. 136^a); II, fol. 140^b (= I, fol. 141^a); II, fol. 141^b; II, fol. 147^a (= I, fol. 144^b); and II, fol. 171^b.

4. *Sultân Sanjar*: II, fol. 26^a (= I, fol. 25^b); II, fol. 29^b (= I, fol. 42^a); I, fol. 87^b; II, fol. 118^b (= I, fol. 128^a); II, fol. 144^a (= I, fol. 144^a); II, fol. 169^a; II, fol. 240^b (= I, fol. 232^a).

5. *Amîr-alajall Diyâ-aldîn Mawḍâd bin Aḥmad 'Uṣmî*, the wazir of Balkh: II, fol. 16^b (= I, fol. 19^a); II, fol. 51^a (= I, fol. 82^a); II, fol. 56^b (= I, fol. 86^b); II, fol. 117^a (= I, fol. 126^a), and his father *Amîr-i-Kabîr Aḥmad 'Uṣmî*: II, fol. 112^a (= I, fol. 120^b).

6. *Ṣadr alkabîr Majd-aldîn Abû-alhasan 'Imrânî*, the Khwâjah-i-Jahân: II, fol. 27^b (= I, fol. 29^a); II, fol. 54^b; II, fol. 79^a (= I, fol. 90^b); II, fol. 85^a (= I, fol. 95^a); II, fol. 104^a (= I, fol. 111^b); II, fol. 105^a (= I, fol. 108^a); II, fol. 123^b (= I, fol. 127^b); II, fol. 129^a (= I, fol. 134^b); II, fol. 132^b (= I, fol. 129^b, where he is wrongly called Alamir alajall Ḥusain); II, fol. 152^b (= I, fol. 157^b); II, fol. 154^b (= I, fol. 156^a); II, fol. 160^b (= I, fol. 152^b); II, fol. 182^a (= I, fol. 174^b); I, fol. 185^a; II, fol. 202^b (= I, fol. 245^a, elegy on his death); II, fol. 254^b (= I, fol. 209^b); and II, fol. 257^a (= I, fol. 256^a).

7. *Dastâr Nizâm-aldîn Mahmûd*: II, fol. 37^b (= I, fol. 40^a); II, fol. 67^a (= I, fol. 79^a); II, fol. 90^b (= I, fol. 99^b, where he is called Ṣadr-alwuzarâ Muḥammad, a confusion, as it seems, between father and son), and his sons: (a) *Amîr-alajall Nizâm-aldîn Muḥammad bin Mahmûd*: II, fol. 68^b (= I, fol. 75^b); II, fol. 69^b (= I, fol. 74^a); II, fol. 98^a (here called Ṣadr-aldîn Muḥammad, = I, fol. 117^b); II, fol. 170^a (= I, fol. 163^b); a *Khwâjah Muḥammad* (who may be the same) appears I, fol. 178^b. (b) *Nizâm-aldîn* (or *Nizâm-almulk*) *Aḥmad bin Nizâm-aldîn Mahmûd*: II, fol. 108^b (= I, fol. 118^a). (c) *Abû-almuẓaffar Nâsir-aldîn bin Nizâm-aldîn*: II, fol. 114^b (= I, fol. 105^a). (d) *Abû-alfadl bin Nizâm-aldîn*: II, fol. 130^a (= I, fol. 123^b). (e) *'Alâ-aldîn bin Nizâm-aldîn*: II, fol. 5^b.

8. *'Iṣmat-aldîn* (or *Safwat-aldîn*) *Miryam*: II, on fol. 23^a ('Iṣmat-aldîn = I, fol. 36^a, where, however, the lady is called Safwat-aldîn Miryam); II, fol. 93^a (= I, fol. 99^a, in both 'Iṣmat-aldîn); II, fol. 115^b, last line (here styled Safwat-aldîn Khair-alnisâ); II, fol. 132^a (again Safwat-aldîn Miryam); II, fol. 140^a (the same = I, fol. 138^b); II, fol. 148^b, last line (the same); II, fol. 207^b ('Iṣmat-aldîn Miryam = I, fol. 248^a); and II, fol. 248^b ('Iṣmat-aldîn Miryam = I, fol. 37^b, where it is correctly inserted in the ḳaṣidas).

9. *Toḡhrultigin*, ruler of Balkh: I, fol. 54^b; II, fol. 125^b (= I, fol. 133^b); and II, fol. 132^b.

10. *Mîr* (or *Sayyid*) *Abû Tâlib bin Naḡhma* (also called Pâdishâh Majd-aldîn Abû Tâlib): II, fol. 126^b; II, fol. 134^a (elegy on his death); II, fol. 164^b (= I,

fol. 162^b); II, fol. 173^a (=I, fol. 162^a); I, fol. 175^b; II, fol. 184^a (=I, fol. 181^a).

11. *Abū 'Alī Ḥasan*: I, fol. 8^b.

12. *Abū-alma'ālī bin Aḥmad*: II, fol. 10^b (=I, fol. 13^b).

13. *Šadr-alumarrā Kamāl-aldīn Maḥmūd*: I, fol. 13^a; II, fol. 194^a (=I, fol. 30^b); and II, fol. 85^b (=I, fol. 97^a).

14. *Šadr-i-wizārat Jamāl-almu'azzam Kamāl-aldīn Muḥammad*: II, fol. 145^a (=I, fol. 145^b).

15. *Muḥammad bin Naṣr Aḥmad*: I, fol. 20^a.

16. *Sa'd-aldīn Mas'ūd* (or *Sultān Mas'ūd*): II, fol. 18^a (=I, fol. 32^b); and II, fol. 89^b (=I, fol. 101^a); perhaps identical with *Shāh 'Izz-aldīn Mas'ūd*: II, fol. 44^a (=I, fol. 49^a); and II, fol. 85^a.

17. *Šafī-aldīn Muwaffaq*: II, fol. 17^a; I, fol. 187^b; II, fol. 214^b (=I, 253^b); and *Šafī Muḥammad*: I, fol. 208^b (elegy on his death).

18. *Shihāb-aldīn and Ḥasan Maudūd*: II, fol. 198^b (=I, fol. 21^b).

19. *Maudūdshāh*: I, fol. 35^b; I, fol. 179^a (elegy on his death); and II, fol. 184^a.

20. *Dastūr Jalāl-aldīn*: II, fol. 19^b (=I, fol. 17^a); II, fol. 38^b (=I, fol. 39^a); and II, fol. 167^b (=I, fol. 161^a); and *Jalāl-aldīn Muḥammad* (who may be the same): II, fol. 83^a (=I, fol. 95^b).

21. *Amīr Badr-aldīn*: I, fol. 48^b.

22. *Malik Yūsuf* (or *Malik-almu'azzam Shāh Yūsuf*): II, fol. 22^a (=I, fol. 31^b); and I, fol. 142^a.

23. *'Alā-aldīn Muḥammad*: II, fol. 35^a (=I, fol. 50^a); *'Alā-aldīn Maḥmūd*: II, fol. 65^b (=I, fol. 74^b); and *'Alā-aldīn Maudūd*: II, fol. 102^b (=I, fol. 114^a).

24. *Khawājah Diyā-aldīn Manšūr*, the wazīr: II, fol. 52^b (=I, fol. 66^b); I, fol. 80^b; II, fol. 150^b.

25. *Shams-aldīn* (or *Shams-aldīn Bihraz*): II, fol. 58^a (=I, fol. 56^b); and II, fol. 223^a (=I, fol. 217^a).

26. *Naṣīr-aldīn Maḥmūd*: II, fol. 62^a (=I, fol. 60^b); and II, fol. 70^b (=I, fol. 59^a).

27. *Kuṭb-aldīn Shāh*: II, fol. 73^b (=I, fol. 76^b, where the poem is styled بغداد (در تعريف بغداد).

28. *Khawājah Auḥād-aldīn Ishāq*: II, fol. 82^a (=I, fol. 94^a); and I, ff. 186^b and 201^b.

29. *Amīr Mu'taman As'ad bin Isma'il Sarakhsi*: II, fol. 93^b (=I, fol. 98^a); and II, fol. 181^a (=I, fol. 178^a).

30. *Sultān Sulaimānshāh*: II, fol. 94^b (=I, fol. 115^a).

31. *Pādishāh ala'zam Tāj-aldīn Ibrāhīm*: II, fol. 113^b (=I, fol. 119^a); and II, fol. 174^b (=I, fol. 155^a).

32. *Amīr-alajall Fakhr-aldīn Abū-almafākkhīr* (or *Abū-almuẓaffar*): II, fol. 127^b (=I, fol. 132^b); II, fol. 159^a (=I, fol. 164^a); I, fol. 226^a; a *Fakhr-almazmān* appears I, ff. 201^b and 232^a.

33. *Fakhr-aldīn Khālid Bānūi*: II, fol. 120^a (=I, fol. 130^a, Anwarī's answer to a greeting he had received).

34. *Malikshāh*: II, fol. 139^a (=I, fol. 143^b).

35. *'Abdallāh*: II, fol. 143^a (=I, fol. 142^b).

36. *Šadr-aldīn* (or *Amīr*) *Ishāq*: II, fol. 144^b (=I, fol. 140^a).

37. *Shāh ala'zam Abū-almahāsīn Naṣr*: I, fol. 146^a.

38. *'Azīz-aldīn Tuḡhrā*: II, fol. 153^b (=I, fol. 169^a).

39. *Athīr-aldīn Maḥmūd*: II, fol. 160^a (=I, fol. 155^a).

40. *Khawājah Rashīd-aldīn Kitābdār*: II, fol. 166^a (=I, fol. 159^a).

41. *Kāḍī Hamīd-aldīn* (of Balkh, the author of the *مقامات حمیدی*): I, ff. 184^a, 185^a, and 201^b.

42. *Bahā-aldīn*: I, fol. 184^b.

43. *Khāṣṣbeg*: II, fol. 188^a (=I, fol. 193^b).

44. *Diyā-aldīn Maḥmūd*: I, fol. 209^b.

45. *Kamāl-almazmān*: I, fol. 215^b (elegy on his death).

46. *Ulugh Jāndār Sunḡar* (or *Jāndārbeg*): II, fol. 220^b (=I, fol. 216^b).

47. *Arshad-aldīn*: I, fol. 225^a.

48. *Kamāl Isma'il*: II, fol. 229^b (=I, fol. 223^a).

49. *Khawājah Isfandiyār*: I, fol. 236^a.

No. 3032, ff. 356, 2 coll., each ll. 17; splendid Nasta'liq; small illuminated frontispiece; size, 8½ in. by 5 in.

e. *Khākānī*.

2866

Tuḡfat-al'irākain (تحفة العراقيين).

Another copy of Khākānī's mathnawī on the two Irāqs, see above, No. 950, 1; and Nos. 952-959.

Beginning of the prose-preface, on fol. 1^a: خیر ما اعتصم المرؤ بحباله كلمة التخبیر (العجز) بقصور بآله الخ.

Beginning of the poem itself, on fol. 3^b, first line:

مائیم نظارگان غمناک زین حقّه سبز (و) مهره خاک

This copy, dated the 12th of Dhū-alkā'dah, A.H. 1080 (1670, April 3), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151^a, I; H. Ethé, Neupersische Litteratur, p. 264.

No. 3072, ff. 75, 3 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

2867

Sharḡ-i-Tuḡfat-al'irākain (شرح تحفة العراقيين).

An anonymous commentary on the preceding mathnawī, different both from Shaikh 'Abd-alsalām's (see No. 960 above) and Ghulām Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem: مائیم نظارگان غمناک.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2-4 of fol. 1^b, and then the commentary begins thus: حقّه سبز کنایت از فلک و مهره خاک اشارت زمین الخ.

The copy ends on fol. 121^b, where it is stated to have been completed at Dihli, on behalf of Malik Sayyid

Muhammad ibn Sayyid Nûr; but ff. 122-126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121^b is طبعم بقمطرهای با شکر, corresponding to fol. 74^b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126^b corresponds to fol. 70^b, last line in the same copy.

No. 3059, ff. 126, ll. 15; written very irregularly in different styles of Nasta'liq; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

f. *Nizâmî.*

2868

Four mathnawis by Nizâmî.

1. خسرو و شیرین, on fol. 1^b, beginning در خداوندا تو فوق بگشای الخ; the date, A. H. 576 (A. D. 1180, 1181), appears in the last verse but two. The praise of Toḡhrul is found here on fol. 4^b; that of the Atâbeg-i-a'zam Shams-aldin Muhammad Abûbakr on fol. 5^b; and that of the Atâbeg-i-a'zam Muza'ffar-aldin Kizil (i. e. Kizil Arslân) on fol. 7^a.

2. مخزن الاسرار, on fol. 101^b, beginning هست کلیدی در کنج حکیم الخ (read کلید); it contains, as usual, twenty makâlas; the date is given here, on fol. 135^b, l. 10, as A. H. 582, 24th of Rabi' I (A. D. 1186, June 14).

3. هفت پیکر, on fol. 136^b, beginning ای جهان دیده بود خویش از تو الخ; 'Alâ-aldin Shâh Arslân is praised on ff. 140^a and 211^b. The date is given here, on fol. 212^b, l. 10, in the corrupted form (!) از پس و از پس پانصد و نود سه, instead of پانصد و نود زقران چهارده ز ماه صیام, 14th of Ramadân, A. H. 593, = A. D. 1197, July 31).

4. ای نام تو مجنون, on fol. 213^b, beginning ای نام تو مجنون; the ruler, to whom Nizâmî has dedicated this poem, is styled on fol. 278^a, ll. 5 and 7, Malik Akhtashân Shâh Abû-almuzaffar; on fol. 219^a, last line, Akhtashân bin Minûcihr, and on ff. 220^b, l. 5, and 221^a, l. 8, Arslân Akhtashân bin Minûcihr. On fol. 222^b an introductory chapter, in which the poet gives fatherly advice to his son Kurrat-al'ain Muhammad, fourteen years old.

No date.

Additional references to Nizâmî and his works (see above, No. 972 sq.) are, Rieu, Supplement, pp. 154-156; E. G. Browne, Cambridge Cat., pp. 303-309; I. Pizzi, Storia della Poesia Persiana, i. pp. 217-219 and 254-258; ii. pp. 178-197 and 252-273; H. Ethé, Neupersische Litteratur, pp. 241-244. Edition of the Khamsah, Teheran, A. H. 1301. The designation, given

to this copy on the inside of the binding, Panj Ganj-i-Nizâmî, is misleading, as the اسکندر نامه is entirely left out. Received March 29, 1878.

No. 3189, ff. 279, 4 coll., each ll. 17; small, but clear Nasta'liq; ff. 136-159 written by another hand; very plain frontispieces at the beginning of each mathnawi; slight damages here and there; size, 9 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.

2869

Two mathnawis by Nizâmî.

1. مخزن الاسرار, in twenty makâlas, slightly defective at the beginning; it opens, on fol. 1^a, with the ninth verse of the preceding copy (the eighth in the two following ones): مهرکش رشتۀ یکتای عقل الخ.

The date, given here on fol. 87^b, l. 9, is A. H. 552: پانصد و پنجاه و دو شد ازقران, as in No. 990 above. This mathnawi is dated the 27th of Jumâdâ II, in the twenty-second year of Muhammadshâh's reign (= A. H. 1153, A. D. 1740, Sept. 19).

2. خسرو و شیرین, on fol. 88^b, beginning as usual; the date is left out at the end; the praise of Toḡhrul is found here on fol. 95^b, and that of Kizil Arslân (so written in full here), on fol. 99^a, lin. penult.; but that of the Atâbeg Muhammad Abûbakr is missing, the whole chapter relating to him (fol. 5^b, l. 9, to fol. 6^b, l. 2 in the preceding copy) being left out (see here, fol. 97^b, ll. 2 and 3). This mathnawi is dated by the same hand as the first (about one year and a half sooner), the 20th of Muharram, A. H. 1152 (the twenty-first year of Muhammadshâh's reign = A. D. 1739, April 29); the name of the copyist and first owner is Muhammad Hasan (or Husain, no diacritical points being added) ادکاری.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3035, ff. 313, 2 coll., each ll. 13; somewhat careless Nasta'liq; good Eastern binding; size, 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.

2870

Makhzan-alasrâr (مخزن الاسرار).

Another copy of Nizâmî's مخزن الاسرار, on fol. 4^b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مقالات for مقاله in the headings of the twenty chapters. As date appears here on the last page, l. 3, A. H. 572 (A. D. 1176). It is dated the 27th of Muharram, A. H. 1070 (A. D. 1659, Oct. 14), and belonged formerly to Lient. W. Miles at Neriad, who acquired it 1803.

Ff. 1 and 2 contain an anonymous mathnawi, beginning: بای جانمن این قصه بشنو الخ. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77, 2 coll., each ll. 17; Nasta'liq; size, 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.

2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: *پانصد و پنجاه و نه افزون از آن*. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24^a is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'liq; size, 8½ in. by 5½ in.

2872

Sharh-i-Makhzan-alarâr (شرح مخزن الاسرار).

A commentary on Nizâmi's *مخزن الاسرار*, beginning, without a preface, at once with the first bait of the poem, on fol. 1^b. The first words of the commentary are: *افتتاح کتاب بتقدیم مصراع اول بر تسمیه بسبب آن کرده بسم جار و مجرور است و در کلام عرب جار و مجرور البته مذکور بود یا مقدر الخ*.

According to the date of this transcript, viz. Jumâdâ I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muḥammad bin Kīwâm bin Rustan Bakra'i or Karkhî (see above, No. 998). The date of the poem itself is given here, on fol. 241^b, l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself *کاتب الکلمات*) was Muḥammad ibn al-khalî Sa'd-aldin.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171^a is left blank too, but here the text is uninterrupted (*صحیح البیاض*).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhî; the first six leaves supplied by a later hand on whiter paper, ll. 13-18; water-stained and worm-eaten in the last pages; size, 9½ in. by 5¾ in.

2873

Khusrau u Shirin (خسرو و شیرین).

Another copy of Nizâmi's *خسرو و شیرین*, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11^b onwards. A prose adaptation of this poem, styled *سرود خسروی*, was composed 1815 by Ghulâm Husainkhân Munshî.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'liq; large waterspots throughout; size, 11 in. by 7½ in.

2874

Khulâsa-i-Khamsa-i-Nizâmi (خلاصه خمسة نظامی).

The larger redaction of the extracts from Nizâmi's *Khamsah* (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: *بر اصحاب دولت و ارباب مکننت واجب و لازمست الخ*.

The thirty-seven chapters are as follows: 1-4. = 1-4 in No. 982. 5. *در عشق*. 6. *در توکل* (in W. Pertsch, Berlin Cat., p. 766, *در رزق*). 7. *در قناعت*. 8. *در فال*. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib., *در شرف دولت*. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., *در مراتب کرم*, in the index *در شرف کرم*. 16. = 15, ib., *در عقل*. 17. = 16, ib. 18. = 17, ib., *در شرف سخن*, in the index *در مراتب سخن*. 19. = 18, ib. 20. = 19, ib., *در طاعت*. 21. = 20, ib., *در اخلاص*. 22. = 21, ib., *در نهان داشتن راز*, in the index *در نگهداشتن راز*. 23. = 22, ib., *در تحقیر*. 24. = 23, ib. 25. = 24, ib., *در اندازہ نگهداشتن دشمن*, in the index *در اندازہ کار*. 26. = 25, ib., *در ضعف و پیری*. 27. = 26, ib., *در ریاضت*, in the index *در مسکننت*. 28. = 27, ib., *در نفی عیب*. 29. = 28, ib., wanting in the text, the index calls it *در تصرف*. 30. = 29, ib., *در نفی بسیار خوردن*. 31. *در مذمت زنان*. 32. = 30 in No. 982. 33. *در بیوفائی مردم*. 34. = 32 in No. 982. 35. = 33, ib. 36. = 34, ib., *در مرتبه*, but not indicated in the text. 37. = 35, ib., *در تمثیل*.

Copied by Pir Husain al-Kâtib; but no date is added.

No. 2834, ff. 1-51, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 4 in.

g. Farîd-aldîn 'Attâr.

2875

Mantîk-âl-tâir (منطق الطیر).

Another copy of Farid-aldin 'Attâr's famous mathnawî, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043-1045).

Beginning: *آفرین جان آفرین پاک را الخ*.

The date of composition, A. H. 583, is not found here.

Dated by Jamâl-almashhadî, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158^b, II; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i. pp. 224 and 225, and 262-269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'liq; worm-eaten; size, 9¼ in. by 5½ in.

h. Jalâl-aldîn Rûmî.

2876

Mathnawî (مثنوی).

Part of the first daftar of the mathnawî (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162^b; E. G. Browne, Cambridge Cat., pp. 313-319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i. pp. 226-230,

and 269-274; H. Ethé, *Neupersische Litteratur*, pp. 287-292), beginning in the usual way: *باشنوازی* *چون حکایت میکند* *البح*.

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13-15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lik; size, 8 in. by 3½ in.

2877

Lubb-i-Lubáb (لبّ لباب).

Another copy of the extracts from the selections of Jalál-aldin Rúmí's mathnawi, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2^b, l. 3 ab infra sq.

Beginning of the selections, on fol. 4^a, l. 3 ab infra: *البح* ای کمینه *البح*; title on fol. 3^b, l. 10.

Written by 'Abdalláh, known as Shams-aldin, for Mir Muḥammad Khalil-alláh Khán at Haidarábád, and finished the 7th of Muḥarram, A. H. 1155 (A. D. 1742, March 14). Additional references: Rieu, Supplement, p. 163^a, where the date of these extracts is given as A. H. 875 (A. D. 1470, 1471); and E. G. Browne, *Cambridge Cat.*, pp. 319 and 320.

No. 945, ff. 310, ll. 15; clear Nasta'lik; size, 8½ in. by 5 in.

i. Sa'dí.

2878

Pandnáma (پندنامه).

Another copy of Sa'dí's alleged 'Book of Counsel,' also called *Karimá*, see above, Nos. 1127, 7; 1133, c; 1134 and 1135; 1768, 3; 2556, 2; and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریمما به بخشاء بر حال ما
که هستم اسیری (اسیر) گمند هوا

Last verse:

منه دل بر این دیر ناپایدار
ز سعدی همین یک سخن یاد دار

Dated the 16th of Rabi' I, A. H. 1287 (A. D. 1870, June 16), by Ibn (?) Miyán Ján Muḥammad for 'Aziz-aldin, the son of Miyán 'Abdalláh.

No. 3454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lik; very fine frontispiece; ff. 1^b, 2^a, and 24^a, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by 7¼ in.

k. Amír Khusrau.

2879

Diwán-i-Khusrau (دیوان خسرو).

A selection of ghazals and rubá'is from the various diwáns of Amír Khusrau (see above, No. 1186 sq.),

similar to, but not identical with, those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few *ḳaṣidas*, on fol. 1^b, beginning:

ای سپهر آفریده و انجم نه ملک مدرک تونه مردم

Ghazals, in alphabetical order, on fol. 22^b, beginning:

شیم خیال تو بس با قمر چکارا *البح*.

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz. *ای باد برقع برفکن آن روی آتشناکرا*, appears here on fol. 31^b, first line; the initial ghazal of No. 1194, *ای زخیال ما برون در تو خیال کی رسد*, on fol. 131^a, l. 6.

Rubá'is, on fol. 301^a, first line, beginning: *صانع احدی که ساخت نه چرخ کهن *البح**.

This part breaks off on fol. 303^b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150^b (No. IV) and 151^a; Nallino, *Manoscritti*, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lik; some pages damaged here and there; size, 8½ in. by 4½ in.

2880

Kirán-alsa'dain (قران السعدین).

Another copy of Amír Khusrau's mathnawi, the 'conjunction of the two lucky planets,' composed A. H. 688 (A. D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208-1214; compare also (as additional references) Rieu, Supplement, p. 167^b; and E. G. Browne, *Cambridge Cat.*, pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait:

شد سخن ختم قبولی که خدا یاور اوست *البح*.

Beginning, as usual:

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

Various readings and valuable glosses as far as fol. 128^b.

No. 3060, ff. 134, 2 coll., each ll. 15; Nasta'lik; the older part on brown paper carefully mended; ff. 129-131 and 134 supplied on white paper; neat Eastern binding; size, 8¾ in. by 5½ in.

l. Ibn Yamín.

2881

Diwán-i-Ibn Yamín (دیوان ابن یمین).

Another copy of poetical works by Ibn Yamín, who died A. H. 745 (A. D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171^a; and Petersburg Cat., No. 403.

Contents:

1. Ghazals, in alphabetical order, on fol. 69^b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): *ای خداوند قادر یکتا *البح**.

2. A tarjīband, on fol. 147^a, beginning:
سرما و سرکوی نگاری تو از زاهد بگو در سر چه داری
3. A mathnawī, on fol. 133^b, beginning: طلب کن
تا خبر از گنج یابی یابی الخ
This corresponds to the third mathnawī in No. 1230 above.
4. A mukhammas, on fol. 135^b, first line, styled
مخمس ملاً آگه علیه الترجمة.
5. Rubá'is, on fol. 136^a, l. 3, beginning: آن یار که
رخساروی آئینه ماست الخ
6. A second short mathnawī, on fol. 137^a, styled
مناجات نامه حضرت ملاً آگه
7. A third mathnawī, on fol. 138^a, styled هفت
مجلس, and beginning:
تا که آن چهره هویدا دارد عاشقانرا همه شیدا دارد
the seven majlis are found here on ff. 138^a, 139^a, 140^a,
141^a, 142^a, 143^a, and 144^a respectively.
The proper order of the leaves is: ff. 1-132, 146,
147, 133-145, 148. Copied by Muḥammad Muḥim.
No date. Bibliotheca Leydeniana.
No. 3547, ff. 69-148, 2 coll., each ll. 14; careless Nasta'liq,
bordering on Shikasta; worm-eaten and damaged throughout;
size, 8 in. by 4½ in.

m. *Salmán of Sáwa.*

2882

Ḳaṣīda-i-maṣnū' (قصیده مصنوع).

Another copy of the long artificial ḳaṣīdah of Salmán of Sáwa (who died A. H. 778 or 779 = A. D. 1376 or 1377), fully described in No. 1241 above. Beginning:

صفای صفوت رویت بر بخت آب بهار الخ

No date.

The title given to it here, viz. قصائد العروض, is misleading, as there is only *one* ḳaṣīdah, developing by tawshih into various other forms of poetry.

No. 407, margin-col., ff. 396^b-400^a; clear Nasta'liq; ornamental heading.

n. *Hâfiz.*

2883

Dîwân-i-Hâfiz (دیوان حافظ).

Another modern copy of Hâfiz' diwan (see above, No. 1246 sq., and compare, for additional references, Rieu, Supplement, pp. 176^b-180; E. G. Browne, Cambridge Cat., pp. 346-351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302-310 and 336-347; and H. Ethé, Neupersische Litteratur, pp. 303-305), dated by 'Alī Muḥammad, A. H. 1215 (A. D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandâm, on fol. 1^b, beginning: حمد بجمد و نثائی بجمد و سنای بیقیاس الخ

2. Ḳaṣīdas, in alphabetical order (except the last), on fol. 5^b; the first two, beginning respectively

مقدری که ز آثار الخ and گویم خداوندی الخ with the two initial poems in No. 1254 above; the third, صبا الخ, سپیده دم که صبا الخ, corresponds to the initial ḳaṣīdah in No. 1264 above, as well as in No. 826 of the Bodleian Cat., and Rosen, Persian MSS, No. 66; the last but one, زدلبری نتوان الخ, is the same as the initial one in No. 1256 above, and the last, جوزا سحر نهاده, agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15^b, beginning as usual: الا یا ایها الخ.

4. Three mathnawis, on fol. 201^a, the first beginning بیا ساتی الخ, the second سرفتنه دارد الخ, the third الا ای آهوی الخ, see above, No. 1246, ff. 183^a and 180^b, and No. 1247, fol. 189^a.

5. One tarjīband, on fol. 210^b, beginning: ای داده بباد الخ, corresponding to No. 1252 above, fol. 155^a.

6. Muḳaṭṭa'ât, on fol. 214^b, last line, beginning: پادشاهما لشکر توفیق همراه تواند الخ, interspersed with one mukhammas, identical with that in No. 1246, fol. 18^b above: در عشق تو ای صنم الخ, on fol. 215^a, and concluded by a few more ghazals and one musaddas or tarkibband, the latter beginning, on fol. 224^a: دوش بودم در طواف الخ, see Bodleian Cat., No. 838, fol. 208^a, and No. 841, fol. 14^b.

7. Rubá'is, on fol. 226^b, beginning: شاهما چو ترا بدانش و عقل و سخا امشب الخ, which frequently opens the series (Brockhaus, No. 626), viz. امشب الخ, is found here on fol. 227^b, l. 3; another, مردی زکننده الخ, equally common as initial poem, appears here on fol. 231^b, lin. penult.

This copy was presented to the Library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct Nasta'liq; two gorgeously illuminated frontispieces on ff. 1^b and 15^b; ff. 1^b, 2^a, 15^b, and 16^a splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7¼ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly on fol. 1^a, in which it is stated that the present copy contains a revised edition of Hâfiz' lyrical poems, made by collation with various MSS. A. H. 907 (A. D. 1501, 1502), see fol. 3^a, l. 4, in the reign and at the request of Sulṭân Ḥusain.

2. Preface of Muḥammad Gulandâm, on fol. 4^b, beginning: (read و نثائی بجمد و سنای بیقیاس الخ) و سنای بیقیاس مر حضرت خداوندیبرا الخ

3. Ghazals, in alphabetical order, on fol. 9^b, beginning as usual.

4. Mathnawis, on fol. 202^b, the first of which begins: *الا اى آهوى الخ*, corresponding to the third mathnawi in the preceding copy; on fol. 206^a a *ساقينامه*, beginning: *بيا ساقى از من برو پيش شاه الخ*, corresponding to No. 838 in the Bodleian Cat., fol. 213^a, and Rieu, Supplement, p. 178^a.

5. A *kašidah* in praise of 'Ali (در مدح امير المؤمنين) (و امام المسلمين شير خدا على مرتفا آن گلبن باغ وفا وان سرو بستان صفا الخ), on fol. 209^a, beginning: *اي حرم*.

6. A *musaddas*, on fol. 210^b, beginning: *بارگاهت كعبه عز و علا الخ*.

7. The usual *mukhammas* (see No. 6 in the preceding copy), here styled *ترجيع بند*, on fol. 212^a, beginning: *در عشق تو اى صنم الخ*.

8. A *tarji'band* (corresponding to that in No. 5 of the preceding copy), on fol. 213^b, beginning: *اى داده بباد دوستدارى الخ*.

9. A *tarkib* (corresponding to Rieu, Supplement, p. 178^a, and the so-called *tarji'band* in Bodleian Cat., No. 837), on fol. 215^b, beginning:

ماهى چو تو آسمان ندارد سروى چو تو بوستان ندارد

10. *Muḳaṭṭā'ât*, on fol. 217^a, beginning with the same short mathnawî of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: *هر كه آمد در جهان پرشرو شور الخ*; the first real *kiṭ'ah*, on fol. 217^b, begins: *بعهد سلطنت شاه شيخ بو اسحاق الخ* (see No. 1246 above) is found here on fol. 218^a: *دل منه*; the first *kiṭ'ah* of Nos. 1247 and 1249 above: *فساد چرخ نه بينيم الخ*; and the first of No. 1251 (styled here again *بند ترجيع*): *ايدل مجوى منصب دنيا الخ*, on fol. 222^b.

11. *Rubā'is*, on fol. 223^b, incomplete at the end, beginning: *دل گفت مرا علم لدنى الخ*; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 225^b, l. 5, and fol. 225^a, l. 3 ab *infra* respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct *Nasta'liq*; illuminated frontispiece on fol. 9^b; ff. 9^b-10^b with ornamentations in blue and gold, like the frontispiece; size, 5½ in. by 2½ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1^b, beginning as usual. At the end there are a few *kašidas* mixed with the ghazals, the second of which, on fol. 201^a, beginning: *ز دلبران نتوان لاف زد الخ*, corresponds to the last but one in

No. 2883, 2 above; the third, on fol. 202^a, last line, *سپيده دم كه صبا الخ*, to the third there; and the fourth and last, on fol. 203^b, *خير مقدم مرحبا الخ*, to the third in No. 271 of Rieu's Supplement, p. 178^b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the *rubā'is*, must be placed after the last leaf (fol. 233).

2. Mathnawis, on fol. 204^b; the first, *الا اى آهوى الخ*, is the same as the first in the preceding copy; the second, *فتنه دارد الخ*, corresponds to the first in No. 2883 above; the third, *بيا ساقى از من برو الخ*, agrees with the *ساقى نامه* on fol. 206^a in the preceding copy; the fourth is again a *نامه ساقى*, beginning: *بيا ساقى از باده پرکن بطى الخ*, etc.

3. A few unalphabetical ghazals, on fol. 211^b sq.

4. The usual *mukhammas*, on fol. 215^b, beginning: *در عشق تو اى الخ*, see No. 7 in the preceding copy.

5. *Muḳaṭṭā'ât*, on fol. 217^a, first line, beginning (as in No. 821 of the Bodleian Cat.): *ز خواب مستى دوشين الخ*.

6. *Rubā'is*, incomplete at the end, on fol. 227^a, l. 6, beginning: *برگير شراب طرب انگيز و بيا الخ* (corresponding to the initial *rubā'i* in Nos. 816 and 821 in the Bodleian Cat.).

No. 3094, ff. 233, 2 coll., each ll. 15; *Nasta'liq*; slightly worm-eaten; ff. 54-109 supplied later on paper of whiter colour; size, 7½ in. by 4¾ in.

2886

Ghazaliyyât-i-Ḥāfiẓ (غزليات حافظ).

A modern copy of the ghazals only, not dated. Beginning as usual.

No. 3084, ff. 216, 2 coll., each ll. 13; *Nasta'liq*; size, 8½ in. by 6½ in.

2887

An index to *Ḥāfiẓ*'s *diwân*, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; *Nasta'liq*, with occasional additions by another European hand; size, 11¼ in. by 7 in.

o. Kāsim-i-Anwār.

2888

Diwân-i-Kāsim-i-Anwār (ديوان قاسم انوار).

Another good copy of the lyrical poems of *Kāsim-i-Anwār* or *Kāsimî*, who died A.H. 837 (A.D. 1433, 1434), see above, Nos. 1285-1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, introduced by the same initial poem as in No. 1285 sq., *من ببيچاره الخ*.

Beginning of the first alphabetical ghazal, on fol. 2^a:

ای صبح الخ

2. One tarji'band, some ghazals, and some short mathnawis, on fol. 124^a; beginning of the tarji'band:

بیا ای عشق عالمسوزی غم الخ

3. The prose-preface to the Sûfic mathnawi انیس العارفین (see Bodleian Cat., No. 862; Rieu ii. p. 636^b, II, and Supplement, p. 184^a, etc.), on fol. 134^a, beginning: ممت خدایرا جلت عظمته و علت کلمته الخ.

Dated by Takî 'Alî, A. H. 1071 (A. D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180^b and 183^b-184^b; I. Pizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Mallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11-13), where in addition to the two mathnawis of Kâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Sûfic contents like the انیس العارفین, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, but neat and clear Nasta'lik; size, 7½ in. by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفین, which appears at the end of the preceding copy.

2. The انیس العارفین itself, beginning, on fol. 2^b:

یا مغيث المذنبين معطي السؤل

یا انیس العارفین با ذر الجلال

3. Two unalphabetical ghazals, together with a larger lyrical poem, on fol. 19^b, beginning: من بچاره الخ.

4. Ghazals, in alphabetical order, on fol. 21^b, beginning: ای صبح الخ.

5. Tarji'bands, kiṭ'as, rubâ'is, and a few short mathnawis, on fol. 192^b, beginning: بیا ای عشق الخ. The copy is slightly damaged here and there.

No. 889, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages ornamented with gold; size, 9½ in. by 5½ in.

p. Jâmî.

2890

Yûsuf u Zalikhâ (یوسف و زلیخا).

Another copy of Jâmî's epepee 'Yûsuf and Zalikhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342-1356; comp. also, for further references, Rieu, Supplement, pp. 189^a-191^b; E. G. Browne, Cambridge Cat., pp. 355-358; Mallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: الهی غنچه امید بگشای الخ.

Copied by Haidarkhân bin Muşâhibkhân; the date

is the 13th of the (Hindû) month Pûs (the ninth, Dec.-Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lik; slightly worm-eaten; size, 8½ in. by 5½ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1-149, ll. 28; Nasta'lik.

q. Hâtifi.

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Nizâmî's هفت پیکر, by 'Abdallâh Hâtifi of Jâm, who died A. H. 927 (A. D. 1520, 1521); see on the poet and his works in general, Nos. 1398-1416 above; on this poem in particular, Rieu ii. p. 653^b, and Supplement, pp. 190^b and 194^b; Bodleian Cat., No. 1016; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr., p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, Cambridge Cat., p. 362, No. IV; Ouseley, Biogr. Not., pp. 143-145; Wiener Jahrbücher, Baud 47, Anzeigeblatt, No. 56; etc.

Beginning:

ای نگارنده صهیغه غیب

نام تو صدر صفة (صفحة) لا رب

Dated at Samarḳand, A. H. 983, the 5th of Ramadân (مضارک) = A. D. 1575, Dec. 8, by Kîwâm-aldîn Muḥammad, known as Farajshâh of Samarḳand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lik; blank spaces left here and there for pictures; illuminated frontispiece; size, 8½ in. by 6½ in.

r. Hilâlî.

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epepee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426-1429, and, for additional references, Rieu, Supplement, p. 192^b, II; and E. G. Browne, Cambridge Cat., pp. 365-367.

Beginning: ای وجود تو اصل هر موجود الخ.

No date; but on fol. 61^b there is an entry from A. H. 1012 (A. D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1-61, 2 coll., each ll. 10; distinct Nasta'lik; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17^a, 32^a, and 55^a; size, 6½ in. by 4½ in.

2894

Another copy of the same.

Beginning as usual. The right order of ff. 143-148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramaḍān in the twentieth year of 'Ālamgīr's reign (correctly the nineteenth)=A.H. 1087 (A.D. 1676, Nov. 13), by Abū Ṭālib, son of Shaikh Isma'il Fārūkī, an inhabitant of Burhānpūr, who copied it for the perusal of Miyān Ḍaif-aldin Muḥammad.

No. 2754, ff. 104^b-148^b, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

s. *Mujrim*.

2895

Diwān-i-Mujrim (دیوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhalluṣ is spelt everywhere, except on fol. 1^a, and in two or three places in the diwān itself, where it appears by mere carelessness as مجرم), i.e. Kūli Khānbeḡ bin Ḥasan Sulṭān Shāmlū, who, according to Rieu iii. p. 1093^a, went with Takī Aḥadi to India and died there A.H. 1020 (A.D. 1611); comp. also ii. p. 738^b, where a مباحثه کوکنار و تنباکو (contest between poppy and tobacco) is mentioned; and Muntakhab-alash'ar, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallāh Mujrim appears in the Makhzan-algharā'ib, No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning:

خدایا از منی مهتر کنی بسر بر جامم را
ز قند گفتگوی خویش شیرین ساز کامم را

Rubā'is, likewise arranged alphabetically, on fol. 163^b, beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722); fragment of a qaṣidah on fol. 176^b.

No. 237, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 77^b-79^a, 81^a-84^a, 92^b-98^a, 100^b-104^a, 107^b, 108^a, 109^b, 110^a, 125^b-130^a, 131^b-133^a, 139^b-143^a, 145^b, 146^a, 148^b, 149^a, and 163^b-176); very careless Nasta'liq; size, 9 in. by 5 $\frac{1}{4}$ in.

t. *Zuhūrī*.

2896

Three prose-treatises by Zuhūrī.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232^b, beginning: *سرود سرایان عشرتکده قال که بنورس الیح*; comp. besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzār-i-Ibrāhīm, on fol. 237^a, beginning: *خرمى چمن سخن بطراوت حمد الیح*; comp.

IND. OFF.

besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwān-i-Khalil, on fol. 241^b, beginning: *ای از تو بر اهل تخت و اکلیل الیح*; comp. besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269^a, No. III.

Dated by 'Abd-alkādir Suhrawardī, the 20th of Jumādā II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangābād.

Bibliotheca Leydeniana.

No. 2740, ff. 232-254, ll. 19; careless Nasta'liq; size, 8 $\frac{5}{8}$ in. by 5 $\frac{1}{2}$ in.

u. *Rūh-alamīn*.

2897

Gulstān-i-nāz (گلستان ناز).

The rare diwān of Mir Muḥammad Amīn, styled Mir Jumlah, with the takhalluṣ Rūh-alamīn, the author of the two mathnawis, described in Nos. 1539 and 1540 above, *لیلی و مجنون* and *خسرو و شیرین*, who died A.H. 1047 (A.D. 1637, 1638); another copy of this diwān is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1^b, beginning: *یگانهای آفاق سخنوری و بی همتایان اقالیم نکنده گسترى الیح*. The poet mentions his takhalluṣ on fol. 6^b, l. 3; and the title of this diwān, *گلستان ناز*, on fol. 7^b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9^b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'liq; illuminated frontispieces on ff. 1^b and 9^b; fine Eastern binding; size, 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.

v. *Hāshim*.

2898

Diwān-i-Hāshim (دیوان هاشم).

The complete lyrical works of Khwājah Hāshim, the son of Khwājah Muḥammad Kāsim, a Sūfi of the Nakshbandī order and disciple of the great Shaikh Aḥmad Fārūkī (who died at Sirhind A.H. 1034=A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhānpūr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106^a; the latest date which appears in this diwān is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muḥammad, the *first*, on fol. 1^b, a qaṣidah, styled *قصیده علیّه در حلیّه خیر*, and beginning: *البریّه علیّه الصلوة والتحیّة*

*اگر پرسى ز قدس (ز قدس) سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد*

5 H

the *second*, a shashband (شش بند والا), with the radif محمد running through the whole poem, on fol. 3^b, beginning:

دلها چه بود خانهٔ سودای محمد
جانها صدف گوهر یکتای محمد

the *third*, a mathnawī, on fol. 8^a, beginning:

چون جمال خواجه بود اول بهار
از گلستان ظهور کردگار

2. Four other mathnawīs, the *first*, on fol. 10^b, styled خداوند اهل القبول، مناجات مقبول مر اهل القبول، and beginning:

خداوند ازل بزخم سینه ریشان
بمویی از جنون دل پریشان

the *second* (without a heading), on fol. 18^b, last line; the *third*, on fol. 21^a, styled در منقبت سر طریقت (in honour of Shaikh Ahmad Fārūqī); the *fourth*, on fol. 23^b, last line, styled حکایت جذبهٔ عشق.

3. Another *kaşidah*, on fol. 32^a, beginning: بسته از قدرت نقاش ازل نقش دگر الخ

4. Two other mathnawīs, the *first*, a very long one, on fol. 34^a, again in honour of Ahmad Fārūqī, and beginning: سحر خفته بودم در آغوش خویش الخ; the *second*, on fol. 49^b, last line.

5. A very long *tarjīband*, on fol. 54^a, styled خرگاه، دم صبح بر خاست بوی کشیم الخ، and beginning: لیلی.

6. A *ṣabʿa* سیاره، on fol. 66^b, styled سبعة سیاره، and divided into seven اختر.

These six parts, denoted in the colophon, on fol. 71^b, as مجموعهٔ خواجه هاشم (with the seventh the special *diwān* begins), are dated by Shaikh Nūr Muḥammad the 15th of Rajab, A. H. 1087 (nineteenth year of 'Ālamgir's reign) = A. D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72^b, beginning: بسم الله عنوان الخ.

8. Rubā'īs in alphabetical order, with some *fards* at the end, on fol. 185^a, beginning: ای نام تو نامهٔ وجود، من و ما الخ.

9. Miscellaneous poems, on fol. 250^b, beginning with a ghazal and several *kiṭʿas*, after which follow (a) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hāshim traces his spiritual genealogy to Naqshband and further up to Muḥammad himself; (b) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Maulānā Khwājagī امکنه (died A. H. 1008).

Khwājah Muḥammad albāqī (died A. H. 1014).

Shaikh Ahmad Fārūqī (died A. H. 1034; this *ta'rikh* by his disciple and contemporary proves, that there cannot be any alternative to the date of his death;

some other chronograms on ff. 256^a, lin. penult., and 257^a, first line, give his age as sixty-three, and the date of his birth as A. H. 971).

Shaikh Muḥammad Ṣādiq, Ahmad Fārūqī's eldest son (died A. H. 1025), to whom a special elegy is dedicated on fol. 258^b.

Shaikh Muḥammad bin Faḍl-allāh (died A. H. 1029, not 1030, as 'is stated on the margin, the *ta'rikh* being ابن فضل الله).

Shaikh 'Isā (died A. H. 1031).

Sayyid Mirakshāh (died A. H. 1032, not 1031, the *ta'rikh* being هو سید الشیوخ).

Shaikh 'Alam-allāh Muḥaddith (died A. H. 1038).

Maulānā Dānishmand of Badakhshān (died A. H. 1030).

Mir Mu'min of Balkh (died A. H. 1031).

Shaikh Tāhir (died A. H. 1040).

Mir 'Abdallāh Ahrār (died A. H. 1025).

Khwājah Ḥusām-aldīn (died A. H. 1014).

Kādi Shukr (died A. H. 995).

Maulānā Ma'sūm (died A. H. 1026).

Khwājah Muḥammad Kāsim, the poet's father (died A. H. 1012).

Khwājah 'Uthmān (died A. H. 1005).

Shaikh Ḥasan Kādīrī (died A. H. 1028, not 1026, the *ta'rikh* being شیخ حسن).

Sayyid Maḥmūd (died A. H. 1040).

Maulānā 'Ismat-allāh of Lāhūr (died A. H. 1036).

Mirzā Khānkhanān 'Abd-alraḥīm (died A. H. 1036).

Mir Muḥammad Nu'mān (died A. H. 1025); there are besides chronograms on Shāhjahān's accession (A. H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264^a, an elegiac *panjband* and nine (correctly ten) *rubā'īs* on the death of the poet's brother Muḥammad Ishaq, two elegiac *kaşidas* and two *rubā'īs* on the death of another brother of the poet, Muḥammad Kāsim; and a series of additional *rubā'īs*.

These remaining four parts are dated the 2nd of Ramadān, A. H. 1087 (A. D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nasta'lik; worm-eaten; size, 8½ in. by 5½ in.

w. Bīkhwad.

2899

Diwān-i-Bīkhwad (دیوان بیکخود).

The lyrical poems of Bīkhwad (or Bīkhwadi), that is probably Mullā Jāmi Lāhūrī Nāmdār Khānī who flourished in Shāhjahān's reign and died in that of 'Ālamgir, A. H. 1086 (A. D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharā'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1^b, beginning: رنگ عشرت بر نمیتابد دل بيمار ما الخ.

2. Short mathnawis, and a longer series of rubá'is, on fol. 80^b. The first rubá'ī, on fol. 88^a, begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawī, which seems a ساقی نامه, but may be identical with the دل و حسن و دل, quoted in Sprenger, p. 110, on fol. 95^b, beginning: الهی بمستان بزم نیاز الخ.

Dated by 'Abd-alrahīm the 11th of Šafar, A. H. 1153 (A. D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll. 15; careless Nasta'liq and Shikasta; size, 7½ in. by 3½ in.

x. Miscellaneous.

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب).

A mukhammas by Muḥammad Faiḍ, i.e. Muḥammad Muḥsin bin Shâh Murtadâ, called Faiḍ, who was a great favourite of Shâh 'Abbâs II of Persia, and died A. H. 1091 (A. D. 1680), see Rieu, Supplement, p. 253^b; A. Sprenger, Catal., pp. 399 and 400; and Âtashkada, No. 585, Bodleian Cat., col. 282. It was composed A. H. 1090 (A. D. 1679), see fol. 12^b, ll. 2 and 3, where title and chronogram appear:

چو شد این سواد مخمس تمام
شده ساغر بزم آشوب نام
ز ساغر بکش باده بی کف بدام
ز کیفیت سال شو شادگام

(i.e. take away from ساغر = 1261, the words باده بی کف بدام = 171).

Beginning:

بنام خداوند ملک و ملل
که در دست او هست صلح و جدل

Copied by Faḳīr Ghulâm Muḥammad; in No. 2902 below, which is written by the same hand, A. H. 1270 (A. D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No. 3549, ff. 13, 2 coll., each ll. 11; Nasta'liq; size, 7¼ in. by 4 in.

2901

Ta'rikh-i-Jân Muḥammad (تاریخ جان محمد).

A very puzzling elegy on the death of Jân Muḥammad, with the honorary epithet Sardârkhân (see fol. 2^b, l. 8), son of Mûsâkhân تلوندی, in the form of a long ḳasidah, composed by a poet with the name Muḥammad Afḍal (see the takhalluṣ Afḍal on fol. 6^b, lin. penult., and in the colophon). The date of the lamented Jân Muḥammad is conveyed in a riddle (بوجه معما), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدد
فرو ریخت از چشم اشک روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i.e. deducted from it, 22, which added to 1069 would represent A. H. 1091 (A. D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muḥammad Afḍal, that is Mirzâ Muḥammad Afḍal Sarkhwash, the author of the کلمات الشعرا (commenced A. H. 1093 = A. D. 1682, see Nos. 670-672 above), who according to Muḥammad Ṭāhir Naṣrâbâdī (see No. 669 above) resided between A. H. 1083 and 1092 (A. D. 1672-1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 ab infra; and the present poem mentions the Panjâb several times, so fol. 2^b, ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان بی نعت سرکرده مرسلان

Copied by the same Ghulâm Muḥammad who transcribed the preceding copy (about A. H. 1270 = A. D. 1853, 1854).

No. 3551, ff. 7, 2 coll., each ll. 11; Nasta'liq; size, 6½ in. by 3½ in.

2902

Farrukhnâma (فترخ نامه).

A mukhammas in honour of the emperor Farrukh-siyar (A. H. 1124-1131 = A. D. 1713-1719) by Ikhtiyâr-ghan (or ghana), son of Muḥammad Panâh Sunbahriyâli (سنبهریالی), beginning:

بنام خداوند شمس و قمر شهنشاه شاهان فترخ سیر

Dated by Faḳīr Ghulâm Muḥammad, A. H. 1270 (Samvat 1911), see the two preceding copies.

No. 3552, ff. 18, 2 coll., each ll. 11; Nasta'liq; size, 7 in. by 4½ in.

2903

A double poetical paraphrase of the first ghazal in Hâfiẓ diwân, by the same Ikhtiyâr, here called in the colophon Ikhtiyârsingh Sunbahriyâli, in mathnawī-baits, which have the same metre as the ghazal, viz. هزج; each section, consisting of 12-14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol. 1^b, thus:

الا یا ایها الساقی بده ته جرعة باقی
ز جام شاه محی الدین بهار گلشن تمکین

and ends on fol. 10^a; the second begins, after a short introduction, on fol. 11^b:

الا یا ایها الساقی بعارض ماه آفاقی
نظر بر تیره روزان کن چراغ ما فروزان کن

and ends on fol. 23^a. The title given to this strange pair of poetical glosses on fol. 1^a, viz. بحر طویل, which also appears in the prose-introduction of the second

paraphrase, on fol. 10^b, l. 4, cannot refer to the metre which is, as said above, هزج, and not طویل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakir Ghulâm Muḥammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 3¾ in.

2904

Anwarnâma (انورنامه).

A heroic mathnawî on the exploits of Nawwâb Anwar-aldinkhân of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muḥammad 'Ali 'Umdat-almulk (not 'Umdat-alumarâ, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162-1210 (A.D. 1749-1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mir Isma'ilkhân, with the takhalluṣ Abjadî; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243^a, l. 6; on fol. 8^b, l. 5, the poet states that he was engaged five years in the composition of this mathnawî.

Beginning, on fol. 1^b:

خدایا توئی شاه فرمان روا
توئی آفریننده ما سوا

The title انورنامه (not انوارنامه, as it is wrongly spelt on fol. 1^a and in the lettering on the back of the binding) appears in the heading on fol. 9^b; two chapters towards the end, on ff. 224^a and 225^b respectively, deal with the correspondence of the Nawwâb Muḥammad 'Ali 'Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwâb (with its English version), in Rieu i. p. 403^a (where the 1st of October, 1760, is assigned as date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta'liq; fine Eastern binding; size, 10¾ in. by 8 in.

2905

Mathnawî-i-Kajkulâh (مثنوی کج کلاه).

The *first* volume (دفتر اول) of the same collection of stories by Ânandghana, with the takhalluṣ Khwash, the *second* volume of which has been described in No. 1725 above. It was completed according to fol. 60^b, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bholanâth, the 7th of the same Rajab in the same year 1208 = Faṣḥî era, 1201.

Beginning:

بشنو از من چون حکایت میکنم
شکر گویم نه شکایت میکنم

Contents:

1. قصه پادشاه هارون و عین القضاة

Hârûnshâh and 'Ain-alkuḍât, on fol. 2^a, first line, beginning:

بود يك شاه نام آن هارون شاه
بیقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدة بنارس و گنگ دریاى شریف, description of Banâras and the river Ganges, on fol. 9^a, l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم رویداد خود بیان

see another description of Banâras and the Ganges, by Mirzâ Muḥammad Taqî Munshî, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر پر از تقصیر تابع تقدیر, an autobiographical sketch of the poet himself, on fol. 10^a, l. 9, beginning:

مینمایم رویداد خود بیان
گوش فرمائید از من دوستان
ای بهندی نام من آنند گهن
خوش تخلص فارسی شیرین سخن

4. حکایت دارا شکوة بی اندوه و شاه لال صاحب کمال, story of prince Dârâ Shukûh and Shâh Lâl (otherwise Shâh La'l, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12^a, l. 6, beginning:

بود سابق شاه يك دارا شکوة
حق شناس و در تحمل هم چو کوة

5. در هندوستان يك پادشاه بود بخانه خود فرزند نداشت برای شدن فرزند يك عابد را طلبید الخ, story of a king of Hindûstân, who had no son, and the recluse, on fol. 15^a, l. 8, beginning:

بشنوید این داستان ای دوستان
بود يك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15^b, l. 7 ab infra, beginning:

بود يك شه در بلخ (! sic بلخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حق دوست درویش, story of Mubârakshâh and the dervish, on fol. 16^a, l. 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bâzid or Bâzid-allâh, of Mâzandarân (who was originally a merchant and became a dervish afterwards), on fol. 25^b, l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود يك سوداگری بازید نام الخ

It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29^a, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhîm-shâh Adbam, on fol. 30^b, l. 6 ab infra, beginning:

بود يك شه نيك ابراهيم نام
حق پرستی مینمود از دل مدام

11. قصه (حکایت) عابد و بقال, the story of the recluse and the grain-merchant, on fol. 34^b, beginning:

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (پارسا) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol. 36^b, l. 6, beginning:

بشنوید ای دوستان قصه عجیب
مرد فاسق زن به عصمت پر غریب

13. حکایت العابد, the story of the recluse, on fol. 39^b, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود يك عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol. 40^a, last line, beginning, on fol. 40^b, first line:

در امانت ای خیانت خوب نیست
آن یقین این مرضی محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sulţân Firûzshâh, on fol. 41^a, l. 2, beginning:

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرخ شاه, the story of Farrukhshâh, on fol. 41^b, l. 10, beginning:

ای محبتان بشنوید این داستان
آنچه گویم حال دانی راست آن
بود يك سلطان در هندوستان
هند چون خلد است دائم بوستان

17. حکایت جبروت شاه بلند شانه و عبد الله, the story of Jabrûtsbâh and 'Abdallâh, on fol. 45^a, l. 3, beginning:

ای محبتان بشنوید این داستان الخ
در زمان پیشین شده يك پادشاه
داشت آن بمحمد يك گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Idâfas, and similar licences.

No. 2879, ff. 60, 4 coll., each ll. 23; Nasta'lik; a picture as frontispiece on fol. 1^b; size, 12½ in. by 9½ in.

2906

Diwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed before the mathnawî, as the date of this copy, transcribed by the same Bholanâth (or Bholânâth), is A. H. 1205, the 23rd of Shawwâl (A. D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a qasidah, on fol. 1^b, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153^a, followed by two ghazals, two musaddasât, and several short mathnawîs; the first mathnawî, on fol. 172^a, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No. 2963, ff. 184, 2 coll., each ll. 15; Nasta'lik; a picture as frontispiece on fol. 1^b; worm-eaten; size, 9¾ in. by 6¼ in.

2907

Gauharnâma (گوهر نامه).

The love-story of Jâm and Nilâu, in mathnawî-baits, by a poet Kâdir or Kâdirî, who according to fol. 14^b, conceived the idea of this poem on a journey from Atak (Attock) to Peshâwar, A. H. 1240 (A. D. 1824, 1825), see fol. 14^b, l. 7, in which undoubtedly the date is contained, بستتی دوازده صد چهل خفت. The title, as given above, appears various times, for instance, fol. 16^a, l. 3: بگوهر نامه موسومش نمودم; fol. 18^a, l. 9: بگوهر نامه اش مرسوم گردان, etc.

Beginning:

زهى قادر که از قدرت قدیمی
به بخشید عشق را ربه ندیمی

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each ll. 14; Nasta'lik; size, 9½ in. by 6½ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1^b:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll., each ll. 19; Nasta'lik; size, 7½ in. by 4¾ in.

2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'i, Khâkânî, 'Atfâr, Sa'dî, Auḥādî, Jalâl-al-dîn Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Matîn (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3^b and 4^a.

Kâsîm Dîwâna (pupil of Šâ'ib, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4^b and 5^a.

Mirzâ Malik Mashrikî (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5^b, 6^a, and 16^a and ^b.

Mirzâ Bâkîr Kâshî (i.e. Bâkîr-i-Khurda, Muḥtašam's pupil, whose brother Makšûd died A.H. 987 = A.D. 1579), on fol. 6^b.

Mukhlîš Kâshî (lived under Sultân Ḥusain Šafawî, A.H. 1105-1135 = A.D. 1694-1722), on fol. 7^a.

Zafarkhân Ahsan (died A.H. 1073 = A.D. 1662, 1663), on ff. 10^a (مخمس), and 12^a-13^a.

Mîr Ilâhî of Hamadân (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18^a, 113^b, 114^a, 135^a and ^b.

Mawlânâ Faujî of Nîshâpûr (died A.H. 1075 = A.D. 1664, 1665), on ff. 22^a-24^a and 100^b-102^b.

Zamânâ-Mashkûr (still alive about A.H. 1093 = A.D. 1682), on ff. 24^a-25^b, 29^b, and 30^a.

Sultân 'Alîbeg, on ff. 27^b-29^b.

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A.H. 1080 = A.D. 1669, 1670), on ff. 30^a-31^a.

Mirzâ Muḥammad Sa'id Hakîm (or Hakîm Sa'id-khân, under Shâh 'Abbâs II of Persia, A.H. 1052-1077 = A.D. 1642-1666), on ff. 32^b-34^a and 43^a and ^b.

Mullâ Saḥâbî of Astarâbâd, called صاحب رباعیات (died A.H. 1010 = A.D. 1601, 1602), on ff. 39^b, 40^a, and 108^a and ^b.

Hakîm Ruknâi Kâshî (died A.H. 1066 = A.D. 1655, 1656), on ff. 44^a-45^a.

Mawlânâ Damîrî of Isfahân (died about A.H. 990 = A.D. 1582), on ff. 49^a and ^b, 133^b, and 134^a.

Mullâ Malik of Kumm (died A.H. 1024 or 1025 = A.D. 1615 or 1616), on ff. 58^a and ^b, and 104^b-106^b.

Mîr Muḥammad Ma'sûm Kâshî (the son of Mîr Rafî-al-dîn Ḥaidar Mu'ammâ'i, died A.H. 1062 = A.D. 1652), on ff. 60^a-61^a.

Shahîdî of Kumm (a friend of Jâmi, died A.H. 930 = A.D. 1524) and *Mîr Wâlihî of Kumm* (a famous musician), on ff. 62^b-63^b.

Taukî of Tabriz (a contemporary of Takî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67^b and 68^a.

Mîr Muḥammad Kâsîm Kâshî, known as *Mashhadî* (probably the same who is also styled *Surûrî*, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76^b-77^b.

Sâlik of Yazd (died A.H. 1081 = A.D. 1670, 1671), on ff. 92^b-94^b.

'Abdallâh Waḥdat (died A.H. 1126 = A.D. 1714), on ff. 96^b and 97^a.

Sayyid Imtiyâzkhân Khâlîš (killed A.H. 1122 = A.D. 1710), on ff. 97^a-99^a.

Darwîsh Wâlihî of Hardt (a pupil of Fašihî, came to

India under Jahângir, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99^a-100^b.

Mirzâ Radî Danish (died A.H. 1076 = A.D. 1665, 1666), on ff. 102^b-104^a.

Mukhlîš Hindî (i.e. Anandrâm Mukhlîš, born in or near Lâhûr, died in Dihli A.H. 1164 = A.D. 1751), on ff. 109^a-110^b.

Khânazâdkhân Amânî (i.e. Amân-allâh Amânî, died A.H. 1044, 1046, or 1047 = A.D. 1634-1637), on ff. 113^a and ^b.

'Abd-alrasûl Istighnâ Hindî (probably under 'Ālam-gîr, see A. Sprenger, Catal., p. 110), on ff. 114^a and ^b.

Some specimens of *Buṣṣak-ulaf'imah's* culinary poetry (died A.H. 827 or 830 = A.D. 1424 or 1427, comp. on him Ethé, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A.H. 1303) are found on ff. 74^a and 74^b; at the end, on fol. 137^b sq., there are some prose-pieces by *Arzûl* (i.e. Sirâj-al-dîn 'Alikhân, the author of the مجمع الثنائس, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled فائدهای آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92^a is left blank. The right order of ff. 133-138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta; size, 12½ in. by 8½ in.

IX. ŠUFISM.

2910

Munâjât-i-'Abdallâh Anšarî (مناجات عبد الله انصاری).

Another copy of 'Abdallâh Anšarî's (died A.H. 481 = A.D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual: ای ز دردت بیدلانرا بوی درمان آمده الخ.

It is styled here رسالهٔ مناجات.

No date.

No. 1090, ff. 50-62, ll. 15; large and distinct Nasta'liq; size, 6½ in. by 3½ in.

2911

Zâd-almusâfirîn (زاد المسافرين).

Another copy of Mîr Fakhr-alsâdât Ḥusainî's Šufic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832-1834. The date, given here, is the same as in No. 1834, viz. A.H. 729 (A.D. 1329), see the last verse, first hemistich:

در هفصد و بیست و نه ز هجرت

Beginning: ای برتر از آن همه که گفتند الخ.

The headings of the eight maḳâlas differ here in wording very considerably from No. 1832 above.

Maḳâlah I, on fol. 4^a, last line در تنزیه و تقدیس عزّرت و غفلت و شرف انسان و اسمہ; II, on fol. 8^b

در بیان طریقت و کیفیت سلوک III, on fol. 15^b;
 IV, on fol. 20^b, last line در حقیقت سالکان طریقت;
 V, on fol. 26^b در بیان عشق و مراتب آن;
 VI, on fol. 34^a, first line در معرفت نفس و اوصاف او;
 VII, on fol. 40^a در بیان معرفت و تحقیق آن;
 VIII, on fol. 49^a در بیان معرفت و تحقیق آن;
 در بیان پیرو مرید و شرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'liq; worm-eaten throughout; size, 8¼ in. by 5 in.

2912

(ترجمه لمعات انوار) Tarjuma-i-Lama'ât-i-anwâr.

The Persian commentary of Ni'mat-allâh Wali (died A. H. 834 = A. D. 1431, see Rieu ii. p. 634^b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-aldin 'Irâki (see above, No. 1116), comp. Rieu ii. pp. 594^b and 831^b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâki's original Lama'ât are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11; and W. Pertsch, Berlin Cat., p. 281; see also H. Khalfa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1^b (the same words with which the original treatise begins on fol. 3^b, l. 9): الحمد لله الذى نور وجهه حبيبه بتجليات الجمال (9):
 يعنى جميع محامد مختص است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتقاق عاشق و معشوق از عشق است, on fol. 23^b.
2. سلطان عشق خواست که الخ, on fol. 27^b.
3. عشق هر چند دائم خود را بخود می دید, on fol. 32^b.
4. غیرت معشوقی آن اقتضا کرد که الخ, on fol. 35^b.
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38^b.
6. نهایت این کار آنست که محبت محبوب را آئینه, on fol. 42^a.
7. عشق در همه اشیا ساریست, on fol. 45^a.
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه, on fol. 50^b.
9. محبوب آئینه محبت است درو بچشم خود خبر, on fol. 53^a.
10. ظهور دائم صفت محبوبست الخ, on fol. 55^b.
11. بدانکه ای عزیز نظر محقق میان صورت و, on fol. 59^b.
12. بر هر که بحقیقت این در بکشایند در خلوتخانه, on fol. 61^a.
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر, on fol. 63^a.

14. محبت و محبوب را يك دائره فرض کن که آنرا خطی, on fol. 67^b.

15. محبت ظل محبوبست هر کجا که رود در پی او رود, on fol. 72^a.

16. يك استاد از پس پرده ظل و خیال چندین صور, on fol. 76^b.

17. معشوق هر لحظه از درجه بهر صفتی با عاشق, on fol. 78^b.

18. عاشق با بود و نابود خود آرمید بود, on fol. 85^b.

19. عاشق را دلیست منزه از تعیین که الخ, on fol. 88^a.

20. عشق سلطنت و استغناء بمعشوق داد و مذلت, on fol. 91^b.

21. عاشق باید که بیفرض با معشوق صحبت دارد, on fol. 97^a.

22. شرط عاشق آنست که هر چه دوست دوست دارد, on fol. 100^a.

23. عشق آتشی است که چون در دل افتد هر چه در دل, on fol. 103^b.

24. طلب و جست و جوی عاشق نمونه طلب, on fol. 105^b.

25. چون محبت خودست که بعین الیقین جمال دوست, on fol. 108^a.

26. محبت چون خواهد که مراقب محبوب باشد چاره الخ, on fol. 110^b.

27. عاشق را طلب شهود بهر فناست از وجود قدم در, on fol. 114^b.

28. محبوب چون خواهد که عاشق را برکشد الخ, on fol. 116^b.

Other commentaries on 'Irâki's Lama'ât are Şa'in-aldin 'Ali Tarikah's ضوء اللمعات, composed A. H. 815 (A. D. 1412); see Rieu ii. p. 831^b, No. XXXI; and Jâmi's اشعة اللمعات, composed A. H. 886 (A. D. 1481), see above, Nos. 1357, 11, and 1375.

No date. College of Fort William, 1825.

No. 2316, ff. 122, ll. 15; Nasta'liq; size, 8¼ in. by 4¾ in.

2913

شرح قصیده (Sharh-i-kaşida-i-mimiyya-i-khauriyyah).

Another copy of Jâmi's commentary on 'Umar Ibn al-Fâriḍ's (died A. H. 632 = A. D. 1235) famous 'wine-kaşidah,' usually styled لوامع, or, as here on fol. 1^a, لوامع انوار الکشف, composed A. H. 875 (A. D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: رَبِّ أَنْعَمْتَ قَدْ سَجَانَهُ مِنْ جَمِيلِ لَيْسَ لَوْجُهُ نَقَابَ الْآلِ النَّوْرِ وَلَا لُجْمَالَهُ حِجَابَ الْآلِ الظُّهُورِ الخ.

about A. H. 1042 = A. D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2^a, ll. 6 and 7, runs thus: استقامة الشريعة على منهج الحقيقة.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَلَّ شَانُهُ وَعَظُمَ بَرَهَانُهُ، لِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ وَأَخْوَانِهِ وَاتِّبَاعِهِ أَجْمَعِينَ قَوْلُهُ فَصَلِّ مَعَادَ النَّحْوِ.

It is incomplete at the end.

2. Ff. 48-62, ll. 15; careless Nasta'liq.

Alaswilat wa alajwibat (الأسئلة والأجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Sūfīc Shaikhs. The questions were sent by Sayyid Muḥammad Bhuvah (بهوه) to the same Muḥammad bin Jalāl Shāhī Rīḍawī, who is the author of the preceding tract. The latter received these questions the 7th of Dhū-alka'dah, A. H. 1042 (A. D. 1633, May 16), and answered them in this short treatise.

Beginning: لِحَمْدِ اللَّهِ حَمْدَ الشَّاكِرِينَ وَالصَّلَاةِ عَلَى عَبْدِ سَيِّدِ الْعَالَمِينَ وَآلِهِ الطَّاهِرِينَ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ مِيكَوَيْدِ خَانِزَادِ خَانْدَانَ نَبَوِيِّ مُحَمَّدِ بْنِ جَلَالِ شَاهِي رِضَوِيِّ نَصْرَةِ اللَّهِ النَّحْوِ.

No date.

No. 1193, ff. 62; size, 8½ in. by 4¼ in.

2917

Sharḥ-i Rukn-alyaqīn (شرح ركن اليقين).

The theosophical and mystical speculations of the great Afghān conqueror Aḥmadshāh Durr-i-Durrān (A. H. 1160-1186 = A. D. 1748-1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a diwān of ghazals, and rubā'īs in the Pushtū language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z. D. M. G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkmān ibn Tājkhān, with the epithets Mullā Bāshī and Khān'ulūm, see fol. 4^a, ll. 1-3. The name of the royal author appears on fol. 5^b, l. 6. The title of the original collection, رُكْنُ الْيَقِينِ, is found on ff. 6^a, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عَيْنُ الْيَقِينِ, on fol. 6^a, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *preface* of the commentator, on fol. 1^b: بعد از استشمام گلدسته بهارستان نیایش بوقلمون داوری را که از بوی گل‌های بوستان سرای کبریای جبروتش مشام ارواح قدسیان معطر ساخته الخ ends with a panegyric poem on Aḥmadshāh Durrānūf (ff. 6^b-9^a). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9^b, beginning: مقدمه ایست در بیان چند اموری که واجب است تقدیم آن بر مطالب کتاب الخ.

The original text of the رُكْنُ الْيَقِينِ begins on fol.

IND. OFF.

15^b, headed قال المصنف خلد الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: همیم عاشقان شدخ و میم, after which a long *manāجات* follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فریادرس یا مصطفی; this ends on fol. 88^a به اتمام رسید مناجات ملک المحققین والحال اوان شروع (در شرح مطالب کتاب رکن اليقين آمد والسلام), and then the main portion of Aḥmadshāh's mystic writings begins, the مطالب کتاب رکن اليقين, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the جان جهان, to which afterwards a third symbolical personage is added, called ریحانه. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15^b-22^b).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhi; size, 9½ in. by 6½ in.

X. TRANSLATIONS FROM SANSKRIT.

2918

The *first three* Parvas of the Mahābhārata.

Another copy of the *first three* Parvas of the Mahābhārata, in the common Persian translation, made at Akbar's request under the auspices of Abū-alfāḍl bin Mubārak, see above, Nos. 1928-1944, and compare, for further reference, Rieu, Supplement, p. 14^b (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Litteratur, pp. 352-355.

Parva I, defective at the beginning, on fol. 17^a, آد پرب (Ādi-parvan).

Parva II (here styled فنّ), on fol. 183^b, سبها پرب (Sabhā-parvan).

Parva III (likewise styled فنّ), on fol. 231^b, بن پرب (Vana-parvan).

No date.

No. 3119, ff. 17-376, ll. 19; careless Nasta'liq; ff. 169-188, 230^b and 231, and 373-376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11½ in. by 6½ in.

2919

Another incomplete copy of the *third Parva*.

The *third Parva* (بن پرب) in the same translation, defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'liq; the original leaves have been put into a modern margin; size, 9 in. by 5½ in.

2920

Another copy of *seven Parvas* from the fifth to the eleventh.

The same translation of Abû-alfadl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings فن.

Parva V, on fol. 1^a, اودم پرب (Udyôga-parvan).

Parva VI, on fol. 45^b, بهيكم پرب (Bhishma-parvan).

Parva VII, on fol. 82^b, پرب درونه (Drona-parvan).

Parva VIII, on fol. 122^b, کرن پرب (Karna-parvan).

Parva IX, on fol. 151^b, شل پرب (Salya-parvan), also styled پرب کدا in the colophon.

Parva X, on fol. 173^b, سویت پرب (Sauptika-parvan). This section is dated the 25th of Rabi'-alawwal, in the thirty-seventh year of 'Alamgir's reign (A. H. 1105 = A. D. 1693, Nov. 24).

Parva XI, on fol. 177^b, استری پرب (Stri-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'liq, mixed with Shikasta; ff. 151-166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6¾ in.

2921

Another copy of the *last six Parvas*.

The same translation; all the Parvas are headed فن.

Parva XIII, on fol. 1^b, اساسن پرب (Anuśāsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshâh's reign (A. H. 1132 = A. D. 1719, Nov. 28).

Parva XIV, on fol. 109^b, اسمید پرب (Aśvamedha-parvan), also styled چیمین پرب in the heading; dated the 29th (here سی ونهم) of Muḥarram in the same year (=A. D. 1719, Dec. 12).

Parva XV, on fol. 217^b, آسرم باس (!) پرب (Āśrama-parvan).

Parva XVI, on fol. 243^a, موسل پرب, in the colophon موشل پرب (Mausala-parvan).

Parva XVII, on fol. 253^b, برسنا نیک پرب (in Sanskrit Mahâprasthâna-parvan); dated the 9th of Šafar in the same year, A. H. 1132 (=A. D. 1719, Dec. 22).

Parva XVIII, on fol. 257^b, سرگ آروهن پرب (Svargâ-rohana-parvan).

No. 3121, ff. 260, ll. 21; careless Nasta'liq, mixed with Shikasta; ff. 257-260 added by another hand on whiter paper; extremely worm-eaten throughout; size, 10¾ in. by 5¾ in.

2922

The *second Parva* in *Faidl's* translation.

Parva II (سبها پرب), in the same embellished version of *Faidl* as in Nos. 1945 and 1946 above, beginning:

سخن تازه کردم بنام خدای الخ

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshâh, which would be A. H. 1147 = A. D. 1734, Dec. 13, or Shâh 'Ālam, A. H. 1188 = A. D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12-13; careless Nasta'liq; size, 6¾ in. by 3¾ in.

2923

Fifteen Parvas of the Mahâbhârata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV-XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faidl*; but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of *Faidl* (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185^b in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abd-allatif alhusaini Naḳibkhân, the collaborator of Abû-alfadl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfadl's name. Besides, it is very doubtful whether *Faidl* ever wrote more than the first two Parvas.

Parva IV, on fol. 1^b, بيراتھ-پرب (Virâṭa-parvan); dated the 23rd of Dhû-alka'dah, in the forty-eighth year of Shâh 'Ālam's reign (A. H. 1220 = A. D. 1806, Febr. 12).

Parva V (here called فن), on fol. 17^a, اودم پرب; dated the 11th of Dhû-alhijjah in the same year (=A. D. 1806, March 2).

Parva VI (likewise called فن), on fol. 54^b, بهيكم پرب; dated the 1st of Jumâdâ I, in the forty-ninth year of Shâh 'Ālam's reign (A. H. 1221 = A. D. 1806, July 17).

Parva VII (again called فن), on fol. 80^b, پرب درونه; dated the 14th of Jumâdâ I in the same year (A. D. 1806, July 30).

Parva VIII, on fol. 102^a, کرن پرب; dated the 29th of Jumâdâ I in the same year (A. D. 1806, Aug. 14).

Parva IX, on fol. 128^b, سل پرب (in the colophon شل پرب); dated the 2nd of Jumâdâ II in the same year (A. D. 1806, Aug. 17).

Parva X (called فن, like all the following Parvas), on fol. 130^b, پرب سویت (!); dated the 3rd of Jumâdâ II in the same year (A. D. 1806, Aug. 18).

Parva XI, on fol. 133^b, استھری پرب; dated the 6th of Jumâdâ II in the same year (A. D. 1806, Aug. 21).

Parva XII, on fol. 139^b, سانت پرب (Sânti-parvan); dated the 26th in the same month (A. D. 1806, Sept. 10).

Parva XIII, on fol. 185^b, پرب ساتک (!); dated the 12th of Rajab, A. H. 1221 (A. D. 1806, Sept. 25).

Parva XIV, on fol. 227^a, اسمید پرب; this section is incomplete; it breaks off on fol. 232^a, first line; and on the next page a different hand begins.

Parva XV, on fol. 233^a, called here in the heading پرب بیاس سرن (!); but in the colophon the correct title appears پرب آسرم; dated the 21st of Muḥarram, A. H. 1222 (Samvat 1864 = A. D. 1807, March 31).

Parva XVI, on fol. 266^a, موسل پرب; not dated.

Parva XVII, on fol. 280^a, پرب پپرستان, better in the colophon پرب مھاپرستان; not dated.

Parva XVIII, on fol. 284^a, پرب سروگروھن; not dated.

The proper order of ff. 129-137 is: 129, 134, 130-133, 136, 135, 137.

No. 3012, ff. 1-134; No. 3013, ff. 135-287, ll. 19-21; small Shikasta; ff. 233-287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9¼ in. by 5½ in.

2924

The *fourth Parva* in the same translation.

Parva IV (بیرات پر) in the same translation as in the preceding copy.

Dated the 7th of Dhû-al-hijjah, in the seventh year of Shâh 'Âlam's reign (=A. H. 1179, A. D. 1766, May 17, Samvat 1823).

No. 3119, ff. 1-16, ll. 21; Shikasta; size, 11½ in. by 6½ in.

2925

Skanda Purâṇa (اسکندہ پوران).

The same Persian translations of portions of the Skanda Purâṇa, in forty-five Adhyâyas, by Karan Singh, which has been noticed above in No. 1960 under the title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol. 1^a:
ادھیای اول جیمن رکھش از سوت منی و غیرہ رکھیشران
می گوید الخ.

No date.

No. 3088, ff. 72, ll. 9; Nasta'lik; size, 7¼ in. by 5½ in.

2926

Tarjuma-i-Râmâyaṇa (ترجمہ راماین).

A modern translation in Persian prose of Vâlmiki's Râmâyaṇa, containing six out of the seven Kândas of the original, made at Banâras by the same Ânandghana, with the takhalluṣ Khwash, who has been noticed as author of the بحر التجات (i. e. the Kâśl-Khaṇḍa), see above, No. 1959; the گیا مہاتم (i. e. the Gayâ Mâhâtmya, A. H. 1206=A. D. 1791), see above, No. 1962; the مثنوی کچ کلاہ (A. H. 1208 and 1209=A. D. 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A. H. 1205=A. D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyaṇa, Nos. 1963-1970 above.

Contents:

The *second Kânda*, Ayodhyâ-Kânda (اجودھیہ کاند), or second book (دفتر دوم), in No. 3041, beginning, on fol. 1^b: گوناگون ستایش و سپاس بدرگاہ آن ذوالجلال کہ: Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabi' II, A. H. 1209 (A. D. 1794, Oct. 30)=Samvat 1851.

The *third Kânda*, Aranya-Kânda (ارن کاند), or third book (دفتر سوم), in No. 3024, beginning, on fol. 1^b: ہزار ہزار متت آن خالق بیچون را کہ دلق حیات بر بدن ہمہ جانداران پوشانیدہ الخ.

16th of Muḥarram, A. H. 1206 (A. D. 1791, Sept. 15)=Samvat 1848.

The *fourth Kânda*, Kishkindyâ-Kânda (کشکندہ کاند), or fourth book (دفتر چہارم), in No. 3020, beginning, on fol. 1^b: سپاس بیقیاس آن خالق لا زوال را کہ: خلق را مثل تار عنکبوت از خود پیدا میکنند الخ. Dated by the same the 5th of Rabi' II, A. H. 1206 (A. D. 1791, Dec. 2). The proper order of ff. 1-15 is: 1, 8-13, 2-6, 14 (lacuna), 7, 15.

The *fifth Kânda*, Sundara-Kânda (سندر کاند), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1^b: ہزاران ہزار نیاز مرآن بی نیاز را کہ جملہ آفاق و آفاقیان را الخ. Dated by the same the 1st of Muḥarram, A. H. 1206 (A. D. 1791, Aug. 31)=Samvat 1848.

The *sixth Kânda*, Lankâ-Kânda (لنکا کاند), also called Yuddha-Kânda (see Rieu i. p. 55^b), or sixth book (دفتر ششم), in No. 3027, beginning, on fol. 1^b: ہزار ہزار شکر و سپاس بیقیاس مرآن واحد حقیقی را کہ: این جملہ جہان یک کرشمہ اوست الخ. Dated by the same the 25th of Shawwâl, A. H. 1205 (A. D. 1791, June 27)=Samvat 1848.

The *seventh Kânda*, Uttara-Kânda (اوتر کاند), or seventh book (دفتر ہفتم), in No. 3025, beginning, on fol. 1^b: ہزار ہزار شکر و سپاس آن واحد حقیقی را کہ: این جملہ عالم را در طرفہ العین از خود پیدا میکنند الخ. Dated by the same the 22nd of Şafar, A. H. 1206 (A. D. 1791, Oct. 21)=Samvat 1848. The proper order of ff. 10-18 is: 10, 14-17, 11-13, 18.

No. 3041, ff. 108, ll. 15; size, 9¼ in. by 6 in.; No. 3024, ff. 62, ll. 15; size, 9¼ in. by 6 in.; No. 3020, ff. 69, ll. 15; size, 9¼ in. by 5½ in.; No. 3026, ff. 50, ll. 15; size, 9¼ in. by 6 in.; No. 3027, ff. 140, ll. 15; size, 9¼ in. by 6¼ in.; worm-eaten towards the end; No. 3025, ff. 78, ll. 15; size, 9¼ in. by 6 in.; Nasta'lik, by the same hand throughout; a picture as frontispiece at the beginning of each book.

2927

Tarjuma-i-Jogbasha (ترجمہ جوگ ہشتہ).

Another copy of the same Persian version of the Yogavâsishṭha, which was made under the auspices of prince Dârâ Shukûh, A. H. 1066 (A. D. 1656), see above, Nos. 1972-1974. The present copy is particularly valuable, as it gives the name of the real translator, viz. Ḥabib-allâh (see fol. 1^b, l. 6); the date appears on fol. 1^b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضرتیست کہ ذرات اکوان فروغ یافته الخ.

Dated the 29th of Şafar, in the ninth year of Muḥammadshâh's reign (A. H. 1140)=A. D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A. D. 1732, as is stated quite consistently on the fly-leaf, but not to A. H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8½ in. by 5½ in.

XI. ORNATE PROSE, INSHĀS, POETICS, ETC.

2928

Muntakhab-i-Shabistān-i-Nikāt (منتخب شبستان نکات).

An abridged copy of Fattāhī of Nishāpūr's شبستان شیبستان نکات or خیال, composed A. H. 843 (A. D. 1439, 1440), see above, Nos. 2037-2039.

Beginning the same as there.

Bâb I, on fol. 121^a, first line; II, on fol. 126^b; III, on fol. 130^a; IV, on fol. 136^a; V, on fol. 139^b; VI, on fol. 148^b; VII, on fol. 153^b; VIII, on fol. 167^b.

No date. Modern transcript.

No. 3017, ff. 115-172, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7¼ in.

2929

Kiṣṣa-i-Rūh (قصه روح).

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattāhī's حسن و دل. It was composed by Afḡal Khāksār, see fol. 49^b, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place is فضاء لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join him there, خون (blood), صفرا (bile), بلغم (phlegm), and سودا (melancholy), etc.

Beginning: حمد ببحمد و مدح بیعد احدی را سزد که ریاض بدن را بآب روان پرورد آرخ.

No date. Modern transcript.

No. 3017, ff. 49-61, ll. 11; large and clear Nasta'liq; size, 9½ in. by 7¼ in.

2930

Hāshiyā-i-Kāfiyah (حاشیه کافیه).

Short glosses to the مقطع or last chapter of 'Atā-allāh bin Maḥmūd alḥusainī's (died A. H. 929 = A. D. 1523) larger work on poetry and metrical art, the تکمیل الصنائع در فن شعر, from which Nos. 2052-2054 above contain an extract, styled رساله در علم قوافی or 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32^b: تکمیل الصنائع مرتب است بر مطلعی و سه بیت و مقطع مطلع در بیان معنی شعر و اقسام او بیت اول در صنائع بیت دوم در معما بیت سوم در عروض مقطع در قافیة و اقوال عرب و عجم بتفصیل در آن کتاب مسطورست و مطلع بمشابه مقدمه است و سه بیت بمشابه سه مقاله و مقطع بمشابه خاتمه آرخ.

the تکمیل الصنائع was divided into an introduction (مقدمه or مطلع) on the meaning of poetry and its various species, three treatises (مقاله or بیت) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33^a, l. 6, the rare work by Maulawī Ḥusain Wa'iz (died A. H. 910 = A. D. 1505, see above, Nos. 2188 and 2680), styled بدائع الافکار فی صنائع الاشعار, is quoted (see a full description of its contents in E. G. Browne, Cambridge Cat., pp. 267-271), which must be added to the list of his works, given above, loc. cit.

Dated by the same Muḥammad Naṣir, who copied No. 2053 above, in the same year, A. H. 1140 (called the tenth year of Muḥammadshāh's reign instead of the ninth which would be more correct) = A. D. 1727, 1728.

No. 530, ff. 32^b-40^b, ll. 11; large and distinct Nasta'liq; size, 8½ in. by 4½ in.

2931

Khaṭṭ u sawād (خط و سواد).

A treatise on the rules for writing Naskh and Nasta'liq, by Maulānā Majnūn bin Muḥammad (in Rieu, Maḥmūd) Rafiqi, who is commonly identified with the great Nasta'liq writer Mir 'Alī al-Kātib, flourished in Sulṭān Ḥusain Mirzā's time, and was still alive in A. H. 945 (A. D. 1538, 1539), see Bodleian Cat., No. 1369; Rieu ii. pp. 531 and 532. The title given to this little treatise in the heading of fol. 84^b, viz. کتاب رسم الخط, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88^a, lin. penult. A second poetical treatise by Majnūn Rafiqi, likewise dealing with the art of writing Persian characters, is the رساله وضع نسخ و تعلیق, see Rieu ii. p. 532^a, No. III; and Bodleian Cat., No. 1370, comp. also Krafft, p. 5, No. XII. He is besides the author of the رساله ناز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84^b: حمد و سپاس استادی را که کاتب لوح و قلم بیچون و حافظ نور آرخ.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و دوروجه تسمیه هر یک, on fol. 88^b.
2. در ذکر استادان و مختصرعان و بیان مرتبه انسان (? ایشان), on fol. 89^b.
3. در بیان ادوات کتابت, on fol. 91^a, in seven faṣls.
4. در بیان قواعد خط, on fol. 98^b.
5. در شکل هر یک از حرف (? حروف), on fol. 102^a, beginning with الف.
6. در حسن خط آرخ, on fol. 106^a, first line.

This treatise ends in the middle of fol. 106^b, without a date; the remainder of that page and fol. 107^a are filled with a detailed prescription for making ruby-coloured ink (ترکیب مداد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84-107, ll. 12 (ll. 13 on fol. 107^a); Naskhi; size, 7¼ in. by 4½ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Models of Correspondence' by Harkarn the son of Mathurâdâs Kanbû of Multân, who compiled this work between A. H. 1034 and 1040 (A. D. 1625-1631), see above, Nos. 2069-2076.

Beginning: بعد از انشاء حمد و ثنای حضرت خداوند ذوالجلال والافضال که عالم را از کتم عدم الخ

The index of the seven bâbs is given on fol. 14^a, but in the text itself no subdivision is found.

Dated A. H. 1190 (A. D. 1776); the first owner (and probably its transcriber too) was Mîr Ya'kûb.

No. 3005, ff. 13^b-42^b, ll. 12-15; Shikasta; size, 10½ in. by 6½ in.

2933

Another copy of the same.

Beginning, on fol. 1^b: بعد از حمد و ثناء مر حضرت ایزد متعال ذوالجلال والافضال که عالم را الخ

Bâb I (سلاطین بسلاطین نویسند), on fol. 2^b; II (در شرح پروانجات), on fol. 8^b; III (در اصدار فرامین), on fol. 16^a; IV (در نوشتن عرائض), on fol. 21^a; V (در مکتوبات که اینای روزگار با یکدیگر نویسند), on fol. 34^a, first line; VI (در حفظ قبالة قبالات index شرعی نویسند), on fol. 54^b; VII (در نوشتن دستک باسم گماشتهای index جاگیرداران و چوکیداران و گذرپانان الخ), on fol. 58^a.

Dated the 6th of Rajab, A. H. 1208 (A. D. 1794, Febr. 7), by Darwish 'Alî.

No. 3085, ff. 62, ll. 12; Naskhi; size, 7 in. by 4½ in.

2934

Inshâ-i-Amân-allâh Ḥusainî (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Sûfî questions, by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A. H. 1046 (A. D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رقعَات حسین.

Beginning as there: حمد وافر خدایرا که یاقوت قوت ناطقة بی بها در عقد الخ

A fuller work on letter-writing, by the same, styled انشاء خاندان, is described in No. 2077 above; his diwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220-246, ll. 13; Shikasta; size, 9¾ in. by 6½ in.

2935

Naubâwa (نوباوه).

Another copy of Abû-albarakât Munîr's collection of letters, called نوباوه, and compiled A. H. 1051 (A. D. 1641, 1642), see above, Nos. 2079-2082.

Beginning: این منتخب از بخت نکو فرجامش الخ.

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Sha'bân, A. H. 1051 (A. D. 1641, Nov. 21), on fol. 45^b, lin. penult. A lacuna between ff. 39 and 40. The collection ends on fol. 55^b, and is dated at Farrukhâbâd the 11th of Jumâdâ I, in the seventh year of Farrukhshâh (Farrukh-siyar? but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth=A. H. 1130, A. D. 1718, April 12, since Farrukh-siyar ascended the throne in Dhû-alhijjah, A. H. 1124=A. D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabi' II, A. H. 1131=A. D. 1719, Febr.). It is collated throughout. Ff. 56-73, in various different hand-writings, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munîr; the first, on fol. 56^a, begins:

لای کلامی که تکلیل اکلیل سر افزای اداء حمد را سزاوار گردد الخ.

No. 3028, ff. 73, ll. 19-21; Shikasta, by different hands; size, 9 in. by 4½ in.

2936

Ruq'ât-i-Munîr (رقعات منیر).

Letters and refined prose-writings of Abû-albarakât Munîr, who died A. H. 1054 (A. D. 1644), beginning with the same initial words as the نوباوه (see the preceding copy), viz. این منتخب از بخت نکو فرجامش الخ, but containing a smaller number of letters and more extracts from the larger work of the author, the انشاء منیر (see above, No. 2078); the three munâzarât of the latter are given here in full, viz. مناظره شب و روز, on fol. 84^a sq.; مناظره اربعه عناصر, on fol. 97^b, first line sq.; مناظره تیغ و قلم (without a heading), on fol. 105^b, l. 3 to the end. There are besides the following pieces in ornate prose: صفت باغ, on fol. 90^a, first line; دیباجة ساتینامه, on fol. 95^b; خاتمة دیوان, on fol. 96^a, last line; and دیباجة دیوان, on fol. 96^b, last line.

No date. Modern transcript.

No. 3017, ff. 62-114, ll. 11; large and clear Nasta'liq; size, 9¼ in. by 7½ in.

2937

Majma'-al-shanâ'i' (مجمع الشانعی).

Another copy of Nizâmî-aldin Aḥmad bin Muḥammad Ṣâliḥ Şiddîqî Ḥusainî's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A. H. 1060 (A. D. 1650), see the chronogram on fol. 2^a, ll. 3 and 2 ab infra.

Beginning: الحمد لله الذى انعم علينا وهدانا الى الاسلام الخ

The four faṣls are found here on ff. 3^b, last line; 20^a; 72^a (here headed بدائع معنوى); and 89^b. The khâtimah, consisting of a few lines only, on fol. 97^b.

Dated at Calcutta the 11th of Shawwâl, A. H. 1199 (= A. D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'liq; size, 9½ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram on fol. 1^b, ll. 3 and 2 ab infra.

Faṣl 1, on fol. 2^a, last line; 2, on fol. 7^b, first line; 3, on fol. 29^b, third line; 4, on fol. 45^b, last line (the last without a special heading, just as the khâtimah).

No. 3017, ff. 1-48, ll. 11; large and clear Nasta'liq; size, 9¼ in. by 7½ in.

2939

Munsha'ât-i-Brahman (منشآت برهمن).

Another copy of Candarbhân Brahman of Patyâla's (died A. H. 1068 or 1073 = A. D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب اين برهمن عقيدت كيش را ميل و رغبت بدريافت دقائق شعرو انشا بهم رسيده الخ

The author's diwân is described in Nos. 1574 and 1575 above, his poetical description of Shâhjahân's court in the چهار چمن in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, ll. 11-14; Shikasta, very moderate in the beginning, but growing rather wild towards the end; size, 9½ in. by 5½ in.

2940

Munâzara-i-Abr u daryâ (مناظره ابرو دريا).

A poetical contest between 'cloud and sea,' in highly embellished prose, mixed with verses, by Muḥammad Ṣâliḥ Kanbû of Lâhûr, the author of an account of the capture of Balkh in A. H. 1056 (A. D. 1646), see Rieu iii. p. 934^b; of the 'Amal-i-Ṣâliḥ or history of Shâh-jahân (A. H. 1070 = A. D. 1659, 1660), see Nos. 332-336 above; of the preface to the Bahâr-i-dânish (A. H. 1061 = A. D. 1651), Nos. 806-817 above; of the Bahâr-i-Sakun (earlier redaction A. H. 1065 = A. D. 1655, later redaction A. H. 1074 = A. D. 1663, 1664), Nos. 2090-2092 above, etc.

Beginning: حمد فيض بخشى كه پايه دولت ابر بلند گردانیده است و بناء وجود دريا بآب رسانیده الخ

Copied by Ghulâm Muḥammad, see above, Nos. 2900-2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'liq; size, 7 in. by 3½ in.

2941

Jâmi'-alkawânin (جامع القوانين).

Another copy of Khalîfah Shâh Muḥammad Kânûjî's specimens of letters, also styled انشاء خليفه, and compiled A. H. 1085 (A. D. 1674), see above, Nos. 2097-2105.

Beginning, on fol. 45^b: ستايش و نيائش مر احديرا كه كاتب فصاحت بيان خرد الخ

The four faṣls are found here on ff. 47^a (twenty-six (مكتوبات), 62^b (forty-two (تعات), 71^b, first line (first kism of the third faṣl, containing four تهنيت (مراسلات تهنيت), 73^a, first line (second kism of the third faṣl, containing three (مكاتبات تعزيت), and 74^a (twenty-eight (القباب آداب). The khâtimah is not marked; if there is any, it must consist of the last few lines only.

No date, but undoubtedly copied immediately after the انشاء هركرن (see No. 2932 above), in A. H. 1190 = A. D. 1776.

No. 3005, ff. 45-79, ll. 13-15; Shikasta, with some more legible Nasta'liq towards the end; size, 10½ in. by 6½ in.

2942

Munsha'ât-i-Mullâ Sâṭi' (منشآت ملا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâṭi' of Kashmir, who flourished under Bahâdurshâh and was still alive in A. H. 1136 (A. D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his diwân, ساطع ديوان, is noticed). He is no doubt the same Mullâ Sâṭi', whose petition to Shâh Bahâdur for a Jâgir has got by a mysterious accident into the British Museum copy of Mullâ Ṭughrâ's works, Add. 16,852, see Rieu ii. p. 743^b, No. XV (in the India Office copies of the كليات طغرا, see above, Nos. 1586-1591, it is not found).

Beginning: ستايش گوناگون و نيائش بوقلمون در هر چشم زن مبدي را الخ

All the headings of the various pieces are left blank.

Dated the 11th of Rabî' II, A. H. 1177 (A. D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2825, ff. 54, ll. 10; Nasta'liq; size, 7½ in. by 4½ in.

2943

Majma'-alinshâ (مجمع الانشا).

Another copy of Muḥammad Amin-i-Bani Isra'îl's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جيد جواهر منشور (see fol. 2^b, l. 8, where also the wrong spelling منشور appears for منشور), that is to say سلك جيد جواهر منشور = A. H. 1138 (A. D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2^b, l. 5.

Beginning, on fol. 1^b: منشاء نشو و نماي نهال انشا انشائي (sic!) ثنائى انشا طراز بيهمتا الخ

The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl 1 (=1 in No. 2122), on fol. 2^b; 2 (=2 there), on fol. 12^b; 3 (=3), on fol. 21^b; 4 (=5 in No. 2122, (رقائم نصاب شمائم), on fol. 27^a; 5 (=6 there), on fol. 49^a; 6 (=7), on fol. 71^a; 7 (=8), on fol. 99^a; 8 (=9), on fol. 119^a, last line; 9 (=10), on fol. 136^b; 10 (=11), on fol. 156^a; 11 (=12), on fol. 187^b; 12 (=13), on fol. 205^a; 13 (=14), on fol. 221^b; 14 (=15), on fol. 224^a; 15 (=16), on fol. 227^a; 16 (=17), on fol. 230^a; 17 (=18), on fol. 241^b; 18 (=19), on fol. 256^b, last line; 19 (=20), on fol. 267^b; 20 (=21), on fol. 273^a; 21 (=22), on fol. 284^b; 22 (=23), on fol. 289^b, lin. penult.; 23 (=24), on fol. 294^a; 24 (=25), on fol. 314^b; 25 (=26), on fol. 325^b; 26 (=27), on fol. 332^a; 27 (=28), on fol. 351^a, lin. penult.; 28 (=29), on fol. 356^b, last line; 29 (=30), on fol. 358^a. In the twenty-sixth (respectively twenty-seventh) faṣl the same five munāzarāt are found as in No. 2122, on ff. 332^a, 333^b, 335^b, 341^a, and 348^a, but the last is called here *مناظره شب و روز*, so that in this copy all the three prose-contests of Munir are found, which have been noticed in No. 2078 above.

Dated by 'Ādilbeg of the Carnatic the 6th of Ṣafar, A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2944

Dastūr-alnaẓm (دستور النظم).

Another copy of the tract on Persian prosody and metres, by Muḥammad Mūsawī Wālih, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2^b, ll. 7 and 8; the title on fol. 3^b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly *دستور العروض*.

Beginning, on fol. 1^b: *بر جستہ مصرعی کہ از رنگینی آغ*.

Mukaddimah, on fol. 3^b; *Fann I*, on fol. 6^a, in two bābs; *Fann II*, on fol. 13^b, in twelve bābs; *Khātimah*, on fol. 41^a.

Dated the last of Shawwāl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11-14; careless Nasta'liq, mixed with still more careless Shikasta; size, 5¼ in. by 4 in.

2945

Daḳ'ik-*al*inshā (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhūrdās, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3^a, ll. 7 and 8; the date on fol. 3^b, ll. 6 and 7.

Beginning, on fol. 1^b: *حمد وافر و ثنای متکائر: مبارکاه صانعیت که شاهدان معانی را بکسوت الفاظ آراسته آغ*.

Mukaddimah (here styled wrongly *اول دقیقه*), on fol. 9^b.

Daḳ'ikah I, on fol. 14^a, last line, and fol. 14^b, first line (rightly styled *اول دقیقه*), in three faṣls.

Daḳ'ikah II, on fol. 25^a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25^a, gives the usual ten faṣls).

Daḳ'ikah III, on fol. 95^b, in two faṣls.

Daḳ'ikah IV, on fol. 247^a, in two faṣls.

Daḳ'ikah V, on fol. 256^a, first line, in two faṣls.

Daḳ'ikah VI, on fol. 350^b, in two faṣls.

Daḳ'ikah VII, on fol. 363^b, in three faṣls.

The *eighth daḳ'ikah*, as well as the *khātimah*, although indicated in the general index on fol. 9^a, last line, and on fol. 9^b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Rabi' I in the Faṣlī year 1200 (A.H. 1207 = A.D. 1792, Oct. 21).

No. 3039, ff. 374, ll. 9; careless Nasta'liq, sometimes resembling Shikasta; size, 8 in. by 4½ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents:

I. *Arabic*, ff. 1^b-29^b: Extracts from the *انشاء تاج المجمعین*, by Aḥmad bin Tāj alda'iralmālīkī, chiefly containing letters written in the name of Maulānā Sayyid Zaid bin Muḥsin to the emperor Shāhjahān, his wazir Sa'd-allākhān, Sulṭān 'Abdallāh Ḳuṭbshāh of Ḥaidarābād, etc., with answers.

II. *Persian*, ff. 30^b-116^a:

(a) *انشاء رامچند منشی*, on ff. 30^b-46^a, containing chiefly notes and letters by Ja'farkhān, the Nāẓim of Bangāluh (A.H. 1116-1138 = A.D. 1704-1726), to the emperors 'Ālamgir, Muḥammadshāh, etc.; the last is a note by Shujā'aldaulah.

(b) *بهارتہ مرزا بیدل*, on ff. 46^a-49^b, a specimen of ornate prose by Mirzā 'Abd-alkādir Bidil (died A.H. 1133 = A.D. 1720), see above, No. 1676 sq.

(c) *رقعات متفرقة*, miscellaneous writings, on ff. 50^a-116^a; the most heterogeneous specimens are mixed together in this part, for instance, a letter by Ṣadr-aldin Muḥammad to Maulānā Muḥtasham Kāshī (died A.H. 996 = A.D. 1588, see above, Nos. 1447 and 1448), on fol. 66^b, and letters by Naṣirāi Hamadāni (who was still alive in A.H. 1015 = A.D. 1606, 1607, see above, No. 1484), on fol. 64^a sq.; and on the other hand, letters as late as A.H. 1177 = A.D. 1763, 1764 (in a communication to 'Alī Nawāzkhān), on fol. 84^b, and even A.H. 1194, 9th of Dhū-*al*ḥijjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50^a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'in-aldaulah Bahādur; to Mir Muḥammad Kāsimkhān Bahādur; by Mir Muḥammad Zakikhān Ṣāhib; to Muḥammad Kāzikhān; to Yūsuf 'Alīkhān; to Miyan Muḥammad Ṣāhib; to 'Askar 'Alīkhān; by Mir Muḥammad Ḥusain, after his return from a journey to England (در خدمت پیرو مرشد برحق و کعبه مطلق).

on fol. 62^b sq.; by Mīr Bākīr Dāmād to Mullā 'Abd-allāh of Shūshār, on fol. 65^b sq.; to Maulānā Shāh Muḥammad of Shīrāz; by 'Abd-al'azīzkhān, the governor of the fort of Kandahār, to Nawwāb 'Itīmād-aldaulah, on fol. 68^b; by Nawwāb Mahābatjang to Shujā'-aldaulah, the Nāzīm of Murshidābād, on fol. 69^a; by Maulawī Luṭf-allāh to the English authorities in Calcutta, and to Khān Bahādūr Nuṣratjang, etc., on fol. 70^a sq.; new year's greetings to prince Muḥammad Shāh Shujā' Bahādūr, on fol. 71^b; to and by Mīr Muḥammad Ja'farkhān, the Nāzīm of Bangālāh; to Nawwāb Muẓaffarbeg Bahādūr; to Ghulām 'Alīkhān; to Mirzā Muḥammad Yārkhān; to 'Alī Nawāzkhān; to Zā'ir Ḥusainkhān; to Ḥājī 'Abd-arahīm; to and by Jān 'Alīkhān Ṣāhib; to Mirzā Dādār 'Alīkhān; to Isma'il Kulīkhān Ṣāhib; to Muḥammad Sa'idkhān Ṣāhib; to Muḥammad Ridākhān, the governor of Jahāngirnagar, on fol. 94^b; to Mīr Mas'ūd 'Alī; to Sayyid Muḥammadkhān Bahādūr; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'liq; size, 6½ in. by 4 in.

2947

Two treatises on the art of letter-writing, with specimens.

1. رساله در فنّ انشاء or مجموعه اناشی, by Shaikh Muḥammad bin Shams-aldīn (see fol. 141^b, l. 2), on ff. 140^b-215^a, beginning: عنوان نامه سعادت ابدی و دیباچه منشور دولت سرمدی حمد و سپاس مبدعیست که مخلوقات عالم علوی و سفلی را جهت حصول رتبه معرفت الخ. The date on fol. 215^a is very strange; the words فی شهر سنه خمس و تسعین و تسعمائه denote A. H. 995 (A. D. 1587), the figures ۱۰۰۴ A. H. ۱۰۰۴ (A. D. 1595, 1596); perhaps the former is the date of composition, the latter that of the copy.

2. رساله در فنّ انشاء, on ff. 216^b-236^a, portion of a larger work of similar import, containing the *third* and the *fourth kism*, the former on the proper style of congratulations at various joyful occasions (القسم الثالث فی التهنانی بمواقیت المسرة والامانی), in five faṣls; the latter on the proper style of condolences (القسم الرابع فی التعازی), likewise in five faṣls.

The *third kism* begins on fol. 217^a; the *fourth* on fol. 226^a; the five faṣls of the former are: فی تهنية فی تهنية; فی تهنية العروس; فی تهنية الصحّة; والولادة فی تهنية العود عن السفر والاعیاد; والفتیح والمناصب; والقدر والربیع والشهر والحول; فی تعزية الاولاد; فی تعزية العلما; فی تعزية الملوك; فی تعزية النساء; and فی تعزية الاحیاء.

No date.

No. 1348, ff. 140-236, ll. 11 (on ff. 140-215), ll. 16-18, written in diagonal form (on ff. 216-236); excellent Nasta'liq, by two different hands; most diacritical points left out in the second treatise; size, 7¼ in. by 4½ in.

2948

Two short collections of forms of letters.

1. On ff. 1^b-12^a: انشاء مطلوب, another copy of Muḥārah Farshī's little treatise, noticed above in No. 2134, beginning, on fol. 1^b: بعد از ادای شکر آفریدگار: پس از ابلاغ درود الخ.

2. On ff. 81^b-107^a: مکتوبات متفرقات, a collection of short notes, addresses, petitions, etc., without author's name.

No. 3005, ff. 1-12, and 81-107; ll. 11-12 in the first part, ll. 11-15 in the second; Shikasta, by two different hands; size, 10½ in. by 6½ in.

XII. ETHICS.

2949

Akhlāk-i-Nāṣirī (اخلاق ناصری).

Another copy of Naṣir-aldīn Muḥammad Ṭūsī's (died A. H. 672 = A. D. 1274) renowned work on ethics or practical philosophy, completed A. H. 633 (A. D. 1235, 1236), see above, Nos. 2155-2172.

Beginning: حمد بجمد و مدح ببعث لائق حضرت عزت ماله الملكى الخ.

Makālah I, in two *kisms*; *first kism*, in seven faṣls, on ff. 8^b, 9^b, 14^b, 16^a, 20^b, 23^a, and 30^b; *second kism*, in ten faṣls, on fol. 44^a, first line, 47^a, 48^a, 50^b, 53^b, 57^a, 62^b, 74^b, 78^a, and 86^b.

Makālah II, in five faṣls, on ff. 109^b, 113^a, 117^a, 121^b, and 131^a (the number of the last is omitted).

Makālah III, in eight faṣls, on ff. 136^a, 144^a, last line, 159^b, 174^b (both heading and number are omitted here, it begins in l. 10 of this page), 184^a, 188^b (wrongly called فصل سیم for فصل ششم), 197^b, and 202^b, first line.

Dated in Sha'bān, A. H. 1081 (A. D. 1670, Dec.-1671, Jan.), at Akbarāhād by Ghulām Muḥyī-aldīn. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'liq; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Makālah I, in two *kisms*; *first kism*, in seven faṣls, on ff. 10^b, 11^b, 17^b, 19^b, 24^b, 27^a, and 35^b; *second kism*, in ten faṣls, on ff. 50^a, l. 2, 53^b, 54^b, 57^a, 60^b, 64^a, 70^a, 83^a, 87^a, and 96^b.

Makālah II, in five faṣls, on ff. 123^a, 126^b, 131^a, 135^b, and 149^a.

Makālah III, in eight faṣls, on ff. 152^a, 160^b, 177^a, 192^b, last line, 203^b, 209^b, first line, 220^b, and 225^b.

Dated the 29th of Jumādā II, in the forty-first year of 'Ālamgir's reign (= A. H. 1109, A. D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'liq; size, 9 in. by 5½ in.

2951

Mirât-alakhlâk (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Lutf-allâh ibn Yad-allâh Nizâm-aldin, was requested to compile in the majlis of Habîb-allâh, called Zain-aldunyâ wa-aldin, of Shirâz, on the basis of two renowned books in this branch of philosophical studies, the اخلاق ناصري (see the two preceding copies) and the چهار مقاله عضدی (a work not met with hitherto), see fol. 2^a, lin. penult., to fol. 3^a, l. 6 (where the above title appears). It is divided into three صورت, viz. 1. در علم تهذيب اخلاق, on fol. 3^a, last line; 2. در حکمت منزل, on fol. 34^a; 3. در حکمت در مدینه, on fol. 45^a.

Beginning: حمد مرآن محمودی را که محمد را علیه السلام متمم مکارم اخلاق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1-67, ll. 10; large Nasta'liq; size, 7 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

XIII. ASTRONOMY AND ASTROLOGY.

2952

Risâlat fi-alhai'at (رسالة في الهيئة).

Another copy of 'Ali Kûshji's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: الحمد لله... اما... بعد این کتاب مشتملست بر یکمقدمه و دو مقاله الخ.

Mukaddimah, in two kîsm, the first on fol. 1^b, the second on fol. 5^b.

Maqâlah I, in six bâbs, on ff. 7^a, 8^b, 14^b, 17^a, last line, 20^b, and 22^a (the last subdivided into four fasls).

Maqâlah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44^b, 47^a, lin. penult., 54^a (fifth bâb), 55^a, 57^b, 61^b (tenth bâb), and 63^b.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66-68 contain, in quite a different handwriting, some mukhammasât in honour of 'Ali, styled مولامظهر (on a poet with the takhalluṣ Maẓhar in 'Âlamgir's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Milr 'Ali Husaini with the date A. H. 1200 (A. D. 1786), on fol. 65^b.

No. 2972, ff. 68, ll. 11-15 (on ff. 1-16), ll. 13 (on ff. 17-63, and 65); ll. 15-23 (on ff. 64, and 66-68), written by two hands in clear Nasta'liq on ff. 1-16 (white paper), and 17-63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66-68; size, 8 in. by 3 $\frac{1}{4}$ in.

2953

Majmû'a-i-shamsi (مجموعه شمسی).

Another treatise on astronomy, translated by Abû-alkhair, son of Maulânâ Ghiyâth-aldin, from the English of Dr. William Hunter (داکتر ولیم هنتر), perhaps

IND. OFF.

identical with W. Hunter, M. D., 1755-1812, who besides medical and other works composed astronomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305^b), see fol. 1^b, beginning: بدانکه این رساله ایست در علم هیأت مشتمل بر بعضی از حالات زمین و آسمان الخ.

Fasl I, on fol. 2^a: در اثبات کریت ارض. *II*, on fol. 3^b: در ذکر حرکت ارض. *III*, on fol. 4^b: در بیان مقدار ارض. *IV*, on fol. 8^a: در بیان بعضی از حالات مجموعه شمسی. *V* (not numbered), on fol. 12^b: در تذکره سیارات متابع که رای سیارات اصلی مذکوره اند. *VI*, on fol. 16^b: در بیان جوزهرات. *VII* (here numbered eighth), on fol. 18^a: فواتد چندیکه مختص بکواکب (هشتم) ثابت باشد.

No date.

No. 3070, ff. 23, ll. 13; Nasta'liq; size, 8 $\frac{1}{2}$ in. by 6 in.

2954

Alkâm-i-ashkâl (احکام اشکال).

Two sets of astrological tables, the first on ff. 68-71 (apparently incomplete), the second on ff. 73^b-82^a, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68-82^a; size, 7 $\frac{1}{4}$ in. by 4 $\frac{5}{8}$ in.

XIV. MEDICINE.

2955

Khulâṣat-altajārib (خلاصة التجارب).

A large part of an elaborate work on tested cures by a certain Muḥammad Husaini Nûrbakhshi, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the head.

The headings of the following bâbs are:

9. باب نهم در بیان احوال چشم (the eye), on fol. 34^a.
10. باب دهم در بیان احوال گوش (the ear), on fol. 51^a.
11. باب یازدهم در بیان احوال بینی (the nose), on fol. 56^a.
12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63^a.
13. باب سیزدهم در بیان احوال حلق و آلتهای او الخ (the throat, etc.), on fol. 70^a.
14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88^a.
15. باب پانزدهم در بیان احوال مری و معده (the oesophagus and the stomach), on fol. 93^b.

16. باب شانزدهم در بیان بعضی امراض که اکثر اطباء این ممالک تخصیص آنرا بعضوی معین مناسب ندانسته اند الخ (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112^b.

17. باب هفدهم در بیان احوال جگر و مراره (the liver and the bile), on fol. 117^b.

18. باب هزدهم در بیان احوال سپرز (the spleen), on fol. 136^a.

19. باب نوزدهم در بیان احوال روده (the bowels), on fol. 140^a.

20. باب بیستم در بیان امراض مقعد (diseases of the posteriors), on fol. 164^a.

21. باب بیست و یکم در بیان احوال گرده (the kidney), on fol. 171^a.

22. باب بیست و دوم در بیان احوال مثانه (the bladder), on fol. 177^b.

23. باب بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189^a.

24. باب بیست و چهارم در بیان احوال آلات توالد و پستان (the female organs of generation and the female breast), on fol. 200^a, first line.

25. باب بیست و پنجم در بیان امراض پشت و مفاصل (diseases of the back, joints, and feet), on fol. 217^b.

26. باب بیست و ششم در بیان سموم الخ (poisons, etc.), on fol. 225^a.

27. باب بیست و هفتم در بیان بعضی تراکیب که عمل اند در معالجات (compound medicaments, usually styled قریادین, and thus designated on the margin), on fol. 262^b.

28. باب بیست و هشتم در بیان الفاظ غریبه که متعارف اطباءست و اوزان مذکور در طب (some peculiar technical terms used among physicians, and medicinal weights), on fol. 271^a, last line, and fol. 271^b, first line.
No date.

No. 1276, ff. 276, ll. 21; careless Nasta'liq, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta; size, 10 $\frac{1}{4}$ in. by 6 $\frac{3}{8}$ in.

2956

Two medicinal glossaries.

1. A glossary of the Hindi terms occurring in the *Materia Medica*, with their Arabic and Persian equivalents, forming an alphabetical index to the مخزن الادویه (see above, No. 2362), on ff. 1^b-85^b. It is styled in the heading: فهرست ادویه هندی ولغت عربی از کتاب مخزن الادویه بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindi words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the مخزن الادویه (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special

Hindi terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86-88 are left blank.

2. A glossary of similar Hindi terms, occurring in a medical work, styled بهاو پرکاس, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindi ones in the middle, and the folios in the left column, on ff. 89^b-131^a.

It is styled in the heading: فهرست ادویه هندی از کتاب بهاو پرکاس بموجب شمار هندسه, and is on the first pages, like the previous glossary, occasionally accompanied with the English equivalents on the margin. The Sanskrit words are written in Devanâgarî characters. On fol. 1^a there is given a Sanskrit title to the first glossary, viz. *Dravya Gaṇa*, Hindi and Persian.

No. 3526, ff. 131; size, 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.

2957

ترجمه Tarjuma-i-firang dar bayân-i-amrâd-i-pîcîsh (فرنگ در بیان امراض پیچش).

A Persian translation of an English medical treatise by William Cockburn (اویم کاک برن), M.D. of London, the title of which is represented here in Persian transliteration as دی نیثرانت کیورس او فلك شیز, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امراض پیچش های اقسام. There are two books of Dr. W. Cockburn (1669-1739) mentioned in English works of reference (see, for instance, *Dictionary of National Biography*, vol. xi. pp. 192-193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صورت.

No date.

No. 1452, ff. 62, ll. 9; simple Shikasta; size, 8 $\frac{1}{2}$ in. by 6 in.

XV. LEXICOGRAPHY AND GRAMMAR.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2958

Three metrical Arabic-Persian vocabularies.

1. Niṣâb-i-badî' (نصاب بدیع), on ff. 1^b-6^b, see above, No. 2386, beginning: مصر شهر وشهر ماه و ماء آب و خوف سهم الخ.

2. Niṣâb-alsibyân (نصاب الصبیان), on ff. 7^a-27^a, see above, Nos. 2375-2381, beginning here:

همین گوید ابو نصر فراہی
کتاب من بخوان گر علم خواہی

This part is dated the 9th of Ramaḍān, A. H. 1229 (A. D. 1814, Aug. 25).

3. Mantīk-al-shibyān (منطق الصبیان), on ff. 27^b-36^a, a versified tract of the same kind as the two preceding ones, in eighteen kiṭ'as, prefaced by ten mathnawi-baits, beginning:

بعد توحید خالق بیچون کر عدم کرد خلق گوناگون

The title appears on fol. 27^b, l. 9.

The MS. belonged to 'Anand Row's Collections in the ceded districts.'

No. 3018, ff. 36, 2 coll., each ll. 15; large Nasta'liq; size, 9 $\frac{3}{8}$ in. by 6 $\frac{1}{4}$ in.

2959

Niṣāb-al-shibyān (نصاب الصبیان).

The same versified vocabulary of Abū Naṣr Farāhi, beginning in the following way: الحمد لله . . . قال (comp. الشیخ الامام الاجل العالم بدر الحلق والدین الخ No. 2377 sq. above); this copy is slightly defective at the end; the last line here corresponding to fol. 27^a, first line, in the preceding copy.

No. 2754, ff. 149^b-174^b, ll. 13-16; Nasta'liq; size, 9 $\frac{3}{8}$ in. by 5 $\frac{5}{8}$ in.

2960

'Umān-i-ma'āni (عمان معانی).

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavi, Syriac, Turkish, and other words, by Amirak of Balkh, who compiled this little work at the request of Shaikh Nizām, A. H. 859 (A. D. 1455), see fol. 1^b, last four lines, and fol. 2^a, first five lines.

Beginning: حمد بینهایت قادر بر آیه از صنعت قدرت
خوبش الخ

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43^a in red ink; from fol. 43^b to fol. 81^a in black (except half of fol. 74^a which is again in red); from fol. 81^b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 1989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple *l*) thus: ساکن اسم مضمَر مرفوع متصل بود برای
تثنیة غائب در ماضی و مضارع و امر الخ

From fol. 8^a onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-al-din.

No date.

The title given to this glossary on the fly-leaf, viz. لغات ترکی, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta'liq; size, 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as كشف اللغات both on the fly-leaves and at the top of fol. 1^a. The كشف اللغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the كنز اللغات (see above, Nos. 2392-2396), although its abrupt beginning cannot be traced in any of those copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: دوم پناه گردانیدن سیوم در پناه
کسی بودن الخ

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247-250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394-411 is: 394, 403-410, 395-402, 411.

No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 423, ll. 25; chiefly in Naskhi, by various hands, an older one, as it appears, on ff. 1-272 and 335-423, a newer one on ff. 273-334; size, 10 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$ in.

2963

Dastūr-i-a'sār u' Dastūr-i-amṣār (دستور اعصار و دستور امصار).

Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصادر (see Abū Ja'far Aḥmad Albaihaqi's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388-2390), by Bahā-i-'Abbās Aḥmad Ḥusaini 'Alawi (see fol. 1^b, ll. 8 and 9), and beginning: الحمد لله و نستعين به وما لنا ان لا نتوكل على الله الخ

The title appears on fol. 2^b, l. 10; on fol. 1^a it is styled, through a confusion with its prototype (see the above statement), تاج المصادر. The introduction comprises a faṣḥ: در اعداد ابواب و مصادر آن: on fol. 3^b, with the following subsections: خاصية الابواب, on fol. 4^a; كيفيت مصادر مزید فيه; on fol. 5^a; and كيفيت معرفة مصادر در هر فعل, on fol. 5^b. The dictionary itself begins, on fol. 5^b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A. H. 1176 (A. D. 1762, 1763).

No. 1338, ff. 360, ll. 19; Nasta'liq; size, 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.

b. Grammar.

2964

Three Persian treatises on Arabic grammar.

1. Kitâb-i-mizân (کتاب میزان), i.e. the میزان فی علم الصرف, on ff. 1^b-20^a, see above, Nos. 2415-2417, beginning: الحمد لله . . . بدان اسعدك الله تعالى في: الحمد لله الذي جعلنا من خلقه ما نرى. This part is dated the 8th of Rabi' II, A. H. 1218 (A. D. 1803, July 28).

2. Nuskha-i-munsha'ibah (نسخه منشعبه), on ff. 21^b-28^a, only a fragmentary piece, defective at the end, see above, Nos. 2411, 2; 2412, 2; and 2418, beginning: الحمد لله . . . اسعدك الله تعالى في الدارين که جمله افعال متصرفه از روی ترکیب حروف الخ. ff. 29 and 30 left blank.

3. Dastûr-i-mubtadâ (دستور مبتدا), or Kitâb-i-jadvali (کتاب جدولی), or Şarf-i-af'âl (صرف افعال), on ff. 31^b-90^b, see above, Nos. 2425-2427, beginning: الحمد لله . . . بدانکه این کتابیست در بیان صرف افعال و اعلال آن که جمله افعال بر دو گونه است ثلاثی و رباعی الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9-10; Nasta'liq; size, 9 in. by 6½ in.

2965

Muntakhab-alnaḥw (منتخب النحو).

A treatise on the application of the rules of Arabic syntax to Persiau, with poetical illustrations, by Amir Ḥaidar Ḥusaini Balgrâmi (see fol. 1^b, last two lines), with the takhalluṣ Amir, a grandson of the famous Mir Ghulâm 'Alî Āzâd Balgrâmi, compiled A. H. 1214 (A. D. 1799, 1800, see fol. 2^a, l. 5), comp. another copy in Rieu ii. p. 857^b, No. I.

Beginning: حمد فاعل اشياء حتى جلا و علا را کدام (یکددام Rieu) نحو بیان الخ.

At the end of the mukaddimah (which begins on fol. 2^a) it is stated (see fol. 4^a, last line, and fol. 4^b, first line) that this treatise is divided into three bâbs, dealing with the nouns, the verbs, and the particles respectively:

حمد فاعل اشياء حتى جلا و علا را کدام, in seventeen faṣls, on fol. 4^b, l. 2.

باب دوم در بیان اقسام فعل و هر چه متعلق بآن است, in nine faṣls, on fol. 41^a, last line.

باب سوم در بیان اقسام حروف, in three faṣls, on fol. 48^a; but in the text itself the beginning of a fourth bâb is found on fol. 51^b, on the sentence باب چهارم در ذکر جمله, which was to contain two ḳisums, each of which subdivided into faṣls; but already in the first faṣl of the first ḳisum the copy breaks off.

Earlier works of the same Amir Ḥaidar are: سوانح اکبری, a history of the emperor Akbar to A. H. 987

(A. D. 1579), written at the request of Mr. William Kirkpatrick, see Rieu iii. p. 930^a, Blochmann in his translation of the آئین اکبری, p. 316, note, and Elliot, History of India, viii. p. 193; منتخب الصرف, on the formation of Arabic words used in Persian, Rieu ii. p. 857^b, No. II; and تحقیق الاصطلاحات, a glossary of rare words and idioms, with poetical illustrations, Rieu iii. p. 1070^b, completed A. H. 1189 (A. D. 1775).

No. 3001, ff. 53, ll. 12; Shikasta; size, 9½ in. by 6½ in.

2. Persian-Persian.

2966

Latâ'if-allughât (لطائف اللغات).

Another copy of 'Abd-allatîf bin 'Abdallâh al-'Abbâsî's special glossary to Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 1091-1097, beginning: این فرهنگست مشتمل بر حل لغات غریبه عربیه الخ.

Dated the 24th of Jumâdâ I, in the fortieth year of 'Ālamgîr's reign (which would be A. H. 1108, a year that actually seems to be hidden in the strange combination of figures appearing here, viz. ۸۱۰ = A. D. 1696, Dec. 19), by Ḥusain 'Alî bin 'Alî Murtaḍâ Ghulâm. Slightly worm-eaten.

No. 3004, ff. 219, ll. 15; Nasta'liq; size, 10½ in. by 5½ in.

2967

Baḥr-alfadâ'il fi manâfi'-alafâḍil (بحر الفضائل فی منافع الافاضل).

A fuller copy of Muḥammad bin Kîwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna albalkhî's Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2^b, l. 7) as Nikâ'i, instead of Karkhî. This copy contains thirteen out of the fourteen bâbs of the second ḳisim (a complete index of which is given both on ff. 4^b-5^b and 224^a-226^a), viz.:

Bâb I, on fol. 226^a, second line, headed here: در اسامی بعضی از اهل اولاد و عماد (و عمال و غزوات) (index و اسبان و اسباب پیغمبر الخ).

Bâb II, on fol. 228^a, headed here: در لغات الدعوات (در الفاظ ادوات) (index و غیر آن الخ) at the end.

Bâb III, in four faṣls (kunya, beginning respectively with ابو, ام, ابن, and بنت), on fol. 246^b.

Bâb IV, in seven faṣls, on fol. 248^b.

Bâb V, in three faṣls, on fol. 252^b.

Bâb VI, in seven climates, on fol. 256^a.

Bâb VII, on fol. 257^b.

Bâb VIII, on fol. 262^a (number here omitted).

Bâb IX, in six faṣls, on fol. 264^b.

Bâb X, in nine faṣls, on fol. 278^a.

Bâb XI, on fol. 289^a, lin. penult.

Bâb XII, in three faṣls, on fol. 293^b.

Bâb XIII, in three faṣls, on fol. 298^a.

The number of *faṣls* is therefore thirty-seven, as correctly stated on fol. 3^b, l. 8 (whereas on ff. 4^b, l. 5, and 224^a, l. 7 it is given as thirty-six). The *first kism*, containing the dictionary proper, begins on fol. 5^b, last line.

Beginning, on fol. 1^b, thus: **حمد و سپاس بجمد مر** خدای را که ملائک و اناس در نعت اوست بالسنة مختلفه و لغات متنوعه اورا ثنا گوید (sic!) **الح**

An English note on fol. 1^a describes this copy as an *abridgement* of the *بحر الفضائل*, whose author is unknown; this statement is altogether misleading, and would rather apply to the much shorter copy in No. 2512 above; moreover the Persian title, written on the same page, runs *اصل کتاب بحر الفضائل*, and proves that we have got here the original work. The fourteenth *bâb* of the *second kism* is not found.

Dated the 7th of Shawwâl, A. H. 1199 (A. D. 1785, Aug. 13).

No. 2970, ff. 302, ll. 13; Nasta'lik; size, 10 in. by 6½ in.

3. Persian-English.

2968

The first sketch of a Persian Lexicon (including all the Arabic words, commonly used by Persians), with their English equivalents, by Haughton, i. e. Sir Graves Champney Haughton, 1788-1849, who was from 1817 to 1827 professor in the East India College at Haileybury, see Dictionary of National Biography, vol. xxv. pp. 166^b-168^a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only, ت; the last word being *تعميم*.

No. 3182, ff. 303; European handwriting; size, 13 in. by 8½ in.

XVI. THEOLOGY AND LAW.

2969

Kurân (قرآن).

A copy of the Kurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattnay) it was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomedan priest, who was evidently attempting to escape with it at the time he was killed.

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A. H. 995 (A. D. 1587), by *بن احمد انصاری المدیني*

No. 3402, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhi; the Persian paraphrase in Nasta'lik; size, about 13 in. by 8½ in.

2970

Another copy of the Kurân.

This copy has a special interest too; it was one of Tipû Sulṭân's Kurâns, and is provided with a Persian index of the Sûras: **فهرست سوره های کتاب الله المجید الح**; on ff. 1^b-2^b.

The Kurân begins on fol. 25^b, and ends on fol. 520^a; an Arabic prayer on ff. 521^b and 522^a.

No. 3562 (Glass Case), ff. 522; Naskhi; gorgeously illuminated throughout; two splendid vignettes on ff. 23^b and 24^a; excellent Eastern binding; size, 8½ in. by 4½ in.

2971

Fatâwa-i-Karâkhâni (فتاویٰ قراخانی).

Legal decisions with regard to the various branches of Muhammadan ecclesiastical and civil law, which begin, without any introduction, at once with the *first kitâb*; the title can therefore only be derived from the colophon. The book is divided into *kitâbs*, and, occasionally, subdivided into *bâbs*, with some *faṣls* here and there. An index on ff. 1^a and ^b.

1. **باب خيار العيب**, on fol. 2^a: (a) **باب خيار العيب**, on fol. 17^b; (b) **باب بيع الفاسد (الفاضة)**, on fol. 22^b; (c) **باب بيع الفضولى**, on fol. 27^a; (d) **باب الاقالة**, on fol. 27^a, last line; (e) **باب التسلم**, on fol. 28^b; (f) **باب الصرف**, on fol. 29^a; (g) **باب الكفالة**, on fol. 32^b.

2. **كتاب الحوالة**, on fol. 38^b.

3. **كتاب القضاء**, on fol. 40^b, lin. penult.: (a) **فصل في** **الحبس**, on fol. 43^b.

4. **كتاب القضاء بالموارث**, on fol. 55^a: (a) **باب كتاب** **القاضي الى القاضي**, on fol. 55^b.

5. **كتاب الشهادة**, on fol. 56^b: (a) **باب الرجوع عن** **الشهادة**, on fol. 70^a.

6. **كتاب الوكالة** (styled in the text, clearly by mistake, **باب الوكيل بالبيع والشراء**), on fol. 70^b: (a) **باب الوكيل** **بالبيع والشراء**, with a **فصل في الشراء**, on fol. 77^a; (b) **باب الوكالة** **بالحصول والغيب**, on fol. 78^a.

7. **كتاب الدعوى**, on fol. 78^b, last line: (a) **باب اليمين**, on fol. 98^a, lin. penult.; (b) **باب التناقض والدفع**, on fol. 102^a; (c) **فصل في البراء**, on fol. 108^a.

8. **كتاب الاقرار**, on fol. 108^b: (a) **باب فيما يكون اقرار** **او فيما لا يكون**, on fol. 118^b.

9. **كتاب الاستثناء**, on fol. 119^b.

10. **كتاب الصلح**, on fol. 120^a.

11. **كتاب المضاربة**, on fol. 124^b.

12. **كتاب الوديعة**, on fol. 129^b.

13. **كتاب العارية**, on fol. 143^b.

14. **كتاب الهبة**, on fol. 146^a.

15. كتاب الاجارة, on fol. 151^b.
16. كتاب الولاية, on fol. 169^b.
17. كتاب الاكراه, on fol. 172^a.
18. كتاب الحجر, on fol. 173^a.
19. كتاب المأذون, on fol. 173^b.
20. كتاب الغصب, on fol. 177^b.
21. كتاب الشفعة, is missing in consequence of a lacuna of three leaves after fol. 188.
22. كتاب القسمة, on fol. 192^b.
23. كتاب المزارعة, on fol. 197^a.
24. كتاب الصيد والذبائح, on fol. 199^b: (a) فصل في ما يحل اكله وما لا يحل, on fol. 207^a.
25. كتاب الاصحية, on fol. 210^a, last line.
26. كتاب احياء الموات (الموت text), on fol. 214^a.
27. كتاب الاشربة, on fol. 218^b, first line.
28. كتاب الكراهية, on fol. 218^b, l. 5.
29. كتاب الزهن, on fol. 235^b.
30. باب ما يوجب القصاص (a), on fol. 239^a; باب جناية البهائم (b), on fol. 239^b; وما لا يوجب, on fol. 244^b (wrongly styled كتاب in the index).
31. كتاب الديات, on fol. 245^b.
32. كتاب القسامة, on fol. 249^b.
33. كتاب الوصايا, on fol. 250^a.
34. كتاب الخنثى, on fol. 254^a.
35. كتاب مسائل المتفرقة, on fol. 254^b; there are two more lacunas, of one leaf each, after ff. 255 and 256.
36. كتاب الفرائض, on fol. 258^a.

The whole book is arranged in an endless number of questions addressed to a legal authority (استفتا = taking counsel's opinion) and the decisions given about them.

Dated the 12th of Dhû-alka'dah, A. H. 1099 (A. D. 1688, Sept. 8), in 'Alamgir's reign, by various scribes, Sayyid Muhammad Ma'sûm alshahidi alkaridizi alridawi, Sayyid 'Abd-alkâdir, etc.

No. 3069, ff. 258, ll. 17; written by different hands, chiefly in Naskhi, mixed with Shikasta now and then; size, 8½ in. by 6 in.

2972

منكشفة في شرح (منكشفة في شرح) Munkashifat fi sharh-almunfarijat (المنفرجة).

A Persian commentary on a well-known religious poem, the Arabic kaşidah or kaşidah of consolation and comfort, which is ascribed here to the authorship of Hasan al-Basri (died the 5th of Rajab, A. H. 110 = A. D. 728, Oct. 14), see fol. 135^b, l. 5. Compare on this poem and the various authors who are credited with its composition, H. Khalifa iv. p. 551 sq., No. 9508; vi. p. 198, No. 13209; Arabic Cat. of the Brit. Mus., p. 86; Uri and Nicoll ii. pp. 88,

515, and 617; Cat. Codd. Or. Lugd. Bat. ii. p. 97; Loth, Arabic Cat., p. 300^b (No. XIII); G. Flügel i. p. 144; Fleischer, Cat. Lips., pp. 434-435; J. Aumer, Arabic Cat., pp. 59 and 246, last line sq.; etc. In Flügel, loc. cit., it is ascribed to Muhammad al-Ghazâlî, in Loth, loc. cit., to Ibn al-Nahwi (Abû-alfadl Yûsuf bin Muhammad Tanzari), etc. The poem consists here of forty-four baits (in H. Khalifa thirty-five; in the Vienna copy forty-seven, in others forty), and begins, on fol. 136^a:

إشْتَدَى اِزْمَةٌ تَنْفَرُجُ قَدْ اَذُنُ لَيْلِكَ بِالْبَلِجِ

Beginning of the preface, on fol. 135^b: بعد حمد بى منتهاى و كُنْاى متجاوز العَدَّ والاحصاء جداوند تقدس و تعالى و درود نا معدود الخ

The commentator is 'Abd-alkâdir bin Hâshim alhûsainî (see fol. 135^b, l. 4); the title appears on fol. 136^a, first line. The explanation consists usually of a summary of the meaning.

No date.

No. 1298, ff. 135-163, ll. 13; Naskhi; the Arabic text in red; size, 10 in. by 6½ in.

2973

Zubdat-aldawât (زبدة الدعوات).

Choice selections of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a mukaddimah, four faşls, and a khâtimah, beginning, on fol. 1^b: يا حبيب صفوة المتقين نحمدك ونشكرك و يا حبيب صفة المتقين نحمدك ونشكرك و يا حبيب دعوة المضطربين الخ

در تعريف و ترغيب دعا و بيان شرائط : Mukaddimah : و سبب تعويق حاجتها

در تعقيبات نماز (صلوة index) يومية و بعضى : Faşl I : دعوات ضرورية

در اعمال روز و شب جمعه و احوال ايام و ليالي : Faşl II : متبركة

در وصول بسعادات و حصول مرام و دفع بليات : Faşl III : و رفع اسقام

در جميع فوائد متفرقة و قمع اعادى و ظلمة : Faşl IV : در آداب زيارت مشاهد مقدسه على

مشرفيها : Khâtimah : مشرفيها

Faşl I is not numbered; faşls III and IV and the khâtimah are neither numbered nor headed by فصل or مصباح. This treatise which is based on the مجمع الدعوات و (مر) صغير و كبير منهج (مت) منهل الدعوات (ق) مكارم الاخلاق (م) منهل الدعوات (م) مجتبي (د) نزوة الزاهد (د) عدة (م) الصلاح (ل) فصول (ق), etc., ends on fol. 158^b and is dated by Ja'far bin Muhammad Kâzim the 15th of Sha'ban, A. H. 1133 (A. D. 1721, June 11). On ff. 158^b, l. 6-197^b there is added another tract, very similar to the khâtimah of the زبدة الدعوات, styled Mukhtaşar dar rusûm u âdâb-i-safar (مختصر در رسوم و آداب سفر), on the rites and

customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Hasan 'Askari (the eleventh Imâm, who died in Rabî I, A. H. 260 = A. D. 873, Dec.-874, Jan.), and divided into a muḥaddimah and four faṣls (which are, however, not specially marked in the text).

Beginning: حمد بحدّ واهب العطائي را سزد که نوع
انسانرا بتاج و قحاج و لقد کرمننا بنی آدم الخ
No date.

No. 693, ff. 197, ll. 12; the Arabic prayers in Naskhî, the Persian text in Nasta'liq; size, 6½ in. by 4¼ in.

2974

Silsila-i-Jogiyân (سلسله جوجیان).

The chain of the Jogis, in Sanskrit Yogins, i. e. the various sects of Indian devotees or practisers of the Yoga, see concerning them, Barth, Religions of India, p. 213 sq., and Weber, History of Indian Literature, p. 237 sq., by an anonymous author, beginning, on fol. 1^b: چون اقتضای رتانی و خواهش یزدانی مقتضی آن شد که عالم کون و فساد الخ

It is divided into five فرقه (afterwards called اصل), viz.: 1. The Vishnuites or Vishnuite Gosains (ویشنو), on fol. 4^b, in sixteen قسم or branches; 2. The Cīvaites (شویو or شیوی), on fol. 16^a, in nineteen قسم; 3. The Cāktas (شاکتک), on fol. 29^b, in four فرقه or طریق; 4. The Nānakshāhis (نانکشاهی), on fol. 38^b, in seven قسم or فرقه; 5. The Crāvakas and Yatis (سراوک and جتی), on fol. 47^b, in two قسم or طریق. Appended to this treatise are two faṣls, the *first*, on fol. 50^b, containing a general disension of the tenets of these sects; the *second*, on fol. 60^b, a description of the holy city of Banāras. Each branch or subbranch of the Yogins is illustrated by a portrait.

No. 3087, ff. 71, ll. 9; Nasta'liq; forty-eight miniature portraits; size, 8 in. by 6½ in.

XVII. VARIA.

1. Arts, Technical and Practical Pursuits.

a. Music.

2975

Aṣl-aluṣūl (اصل الاصول).

A treatise on the theory of music by Muḥammad Naṣir Muḥammadi, with the takhalluṣ Ranj (mentioned as grandson of Khwājah Mir Dard, and a young man about A. H. 1221 = A. D. 1806, in A. Sprenger, Catal., p. 280, l. 7 ab infra), beginning, on fol. 1^b: الحمد لله خالق الخلائق والملائق الصلوة والسلام على محمد المصطفى وآله الخ

In the introduction, on fol. 2^a, the author traces his descent to the great Shaikh and Saint Khwājah Muḥammad Nāṣir Muḥammadi, the author of the ناله

and the بازئی هوش افزا, who had two sons, the elder Khwājah Mir Muḥammadi, with the takhalluṣ Dard, the greatest mystic poet in Hindūstāni literature (see A. Sprenger, Catal., pp. 218 and 605, whose death is fixed by the various authorities in A. H. 1195, 1196, 1199, and even 1202 = A. D. 1781-1788), the grandfather of the compiler of this musical treatise and author of the following nine works: 1. Persian diwān (دیوان پارسی); 2. Rekhta diwān (دیوان ریخته); 3. رساله; 4. اسرار الصلوة; 5. رساله واردات; 6. آه سرد; 7. رساله ناله درد; 8. درد دل; 9. شمع محفل (all these seven being mystical treatises); the younger, Hadrat Muḥammad Mir Muḥammadi, with the takhalluṣ Athar (see A. Sprenger, Catal., p. 207, l. 16 sq.), the author of (1) Persian diwān (دیوان فارسی); (2) Rekhta diwān (دیوان ریخته); (3) مثنوی بیان واقع; (4) مثنوی خواب; (5) و خیال. The son of the former (Mir Dard) was Ṣāhib Mir Muḥammadi, with the takhalluṣ Alam, undoubtedly the father of the author of the present treatise (see A. Sprenger, Catal., p. 200, last four lines, where he is represented by some tadhkirah-writers as the son, by others as the nephew of Mir Dard).

The present treatise was written under the auspices of the author's patron Miyān Himmatkhān, the younger brother of Miyān Nūrkhān, with the takhalluṣ Nūrang, and son of Miyān La'lkhān, with the takhalluṣ Parb La'l (پرب لعل), who himself was the elder brother of Miyān Firūzkhān, with the takhalluṣ Adārang and son of Miyān Bhūpatkhān, the brother of Miyān Nīmatkhān, with the takhalluṣ Sadārang, see fol. 1^b.

The title of this treatise appears on fol. 2^b, l. 4. It is divided into two فن; the *first fann* در بیان حقیقت فن (on musical time and measure) contains two muḥaddimās, two bābs' and a khātimah; it begins on fol. 2^b, but breaks off already, on fol. 35^b, in the beginning of the *second bāb* with the heading of the *first faṣl*; the remainder of this bāb, the khātimah of the *first fann*, and the whole of the *second fann* در بیان لی (on tune, air, or melody) are missing.

The remaining portion of the MS., ff. 36^b-55^a, is filled with the Rekhta poetry of Mu'min (probably Muḥammad Mu'minkhān, who died 1852, see A. Sprenger, Catal., p. 266, l. 6 ab infra sq.), consisting of short mathnawis and one ghazal, beginning with this Persian bait:

تازه فغانی که کشیدم زدل وان سخن غم که شنیدم زدل

No. 3162, ff. 55, ll. 15; Nasta'liq; size, 10½ in. by 6¼ in.

b. Calligraphy.

2976

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3566, size, 9¼ in. by 7¾ in.

2. No. 3567, size, 10½ in. by 7¾ in.

3. From his Majesty the king of Oude (see below,

No. 10), embossed with nail by Pundit Muhtabkog, styled Brilliant Writer, 1850.

No. 3568, size, 9½ in. by 6¾ in.

4. No. 3569, size, 11¼ in. by 8¾ in.

5. No. 3570, size, 11½ in. by 7¾ in.

6. Written by C'andi Parshád (چندی پرشاد).

No. 3571, size, 12¾ in. by 8¾ in.

7. Written by Hinglâl (بندہ ہینگلال), a pupil of 'Ali Ridâkhân Jawâhir-raḡm (see below in No. 11).

No. 3572, size, 12¾ in. by 8¼ in.

8. Written by Faḡir Muḡammad Amir Ridâwi, A. H. 1270 (A. D. 1853, 1854).

No. 3573, size, 11½ in. by 7¼ in.

9. Written by Gangâ Parshád (گنگا پرشاد), another pupil of 'Ali Ridâkhân Jawâhir-raḡm (see No. 11).

No. 3574, size, 12¾ in. by 8 in.

10. Written by Takî 'Ali about 1850; it bears the name of the same king of Oude, Muḡammad Wâjid 'Alishâh Pâdishâh, as No. 3 above.

No. 3575, size, 13¼ in. by 8¾ in.

11. Written by 'Ali Ridâkhân Jawâhir-raḡm, 1850.

No. 3576, size, 13½ in. by 8¾ in.

12. An autograph of the Heir-Apparent of Delhi, Mirzâ Muḡammad Sulṡân Fath-almulk Shâh Bahâdur, the son of Abû Zâfar Sirâj-aldin Muḡammad Bahâdurshâh Pâdishâh-i-ghâzi (i. e. Bahâdurshâh II, the last nominal emperor of Delhi, who succeeded his father, Akbarshâh II, A. H. 1253=A. D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A. H. 1270 (A. D. 1853, 1854).

No. 3577, size, 15¾ in. by 10½ in.

13. No. 3578, size, 16½ in. by 11¼-11½ in.

14. Written by 'Ali Ridâkhân Jawâhir-raḡm, see No. 11 above.

No. 3579, size, 13¾ in. by 9 in.

15. Written by the same 'Ali Ridâkhân.

No. 3580, size, 19 in. by 13½ in.

16. An autograph of his Majesty the king of Delhi, Muḡammad Bahâdurshâh Pâdishâh-i-ghâzi, see above, No. 12.

No. 3581, size, 17 in. by 11¾ in.

17. Another autograph of the same last Moghul ruler of Delhi.

No. 3582, size, 16¾ in. by 11¼ in.

c. Preparation of Ink.

2977

Risâla-i-Bûḡalamûn (رسالهٔ بوقلمون).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end *ترجمهٔ رسالهٔ رنگها* (the proper title appears on fol. 113^a,

lin. penult.), by an anonymous writer who dedicated this little work to Maḡmûdshâh bin Muḡammadshâh bin Aḡmadshâh (more correctly bin Muḡammadshâh bin Humâyûnshâh bin Aḡmadshâh II, who reigned A. H. 887-924=A. D. 1482-1518, comp. coll. 172 and 173 in this Cat.) alwalî alahbanî, see ff. 112^a, last lines, and 112^b, first line.

It is divided into sixty-one صنعت, the index of which, on ff. 114^a-115^a, is left blank, and begins, on fol. 108^b: *سپاس (Sûrah 68, v. 1) ن والقلم وما یسطرون و ستایش مر یگانهٔ بیچون که چون بدو حرف کاف و نون آورد بیرون از غیب مکنون الخ*.

The first صنعت begins on fol. 115^b, first line, and is headed *در ساختن مداد گلرنگ*.

Dated A. H. 1010 (A. D. 1601, 1602).

No. 1348, ff. 108^b-139^a, ll. 11; distinct Nasta'liḡ; size, 7¼ in. by 4¾ in.

d. Cookery.

2978

Nân u namak (نان و نمک).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shâhjahân's court; it begins, on fol. 1^b, without introduction or author's name, at once with these words: *دستور بختن اطعمه که در سرکار پادشاه شاهجهان معه وزن به علم می آمد بر* *در قسم الخ*; immediately after the index follows; the above title is taken from a note on fol. 1^a.

The ten *ḡisms* (compare a similar work above in No. 2792, VII) are, according to the index:

1. *در استعمال نانها* (on the making of various kinds of bread), on fol. 1^b, last line.

2. *در استعمال آسها* (on the making of soups), on fol. 5^a, lin. penult.

3. *در استعمال قلیهها و دویازها* (on the making of various kinds of dressed flesh-meat and meat-curries), on fol. 7^b (not numbered in the text).

4. *در انواع بهرته* (on the various kinds of mash), on fol. 21^a.

5. *در انواع زیر بریان* (on the various kinds of under-done meat), on fol. 22^b.

6. *در انواع پولاو* (on the various kinds of Pul'ao or rice-dishes), on fol. 25^b.

7. *در انواع کتهها (وکبابهای) و بختنیها* (on the various kinds of catechu with roast and boiled meat), on fol. 47^b.

8. *در انواع هرپسههای و خاکینههای* (on the various kinds of pottages and omelettes), on fol. 56^a.

9. According to the index: *در انواع سموسه و پوری و غیره و انواع شیرنی و شوله و کلهچری و غیره* (on the various kinds of puff or small pastry of minced

meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63^a, only کهنجی and شوله are treated in the ninth kism, the other items are added to the eighth; in the middle of this kism the copy breaks off on fol. 63^b.

10 was to contain, according to the index: استعمال مرتبه (مرتبی =) و غیره اطعمه و حلوه (حلوا =) و اکثر لوازم و استعمال جغرات... و رنگ نمودن روغن و خمیر (on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough).

No. 3171, ff. 63, ll. 15; Nasta'liq, mixed with Shikasta; size, 8½ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bâznâme (پنج بازنامه).

A collection of five treatises on falconry, of which, however, only the *first* and the *third* are complete, while the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous بازنامه, on ff. 1^b-34^a, in fifty-two short bâbs and a khâtimah, beginning: اما بعد این رساله ایست موسوم به بازنامه مشتمل بر پنجاه و دو باب و یک خاتمه اول در معرفتی (معرفت گلابچشم الخ (the meek-eyed).

2. Fragment of another treatise on falconry, on ff. 41^a-105^b (ff. 35-40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bâbs 2-5 complete, part of bâb 6, bâbs 8-9 complete, and part of bâb 10. The *second bâb* begins on fol. 55^a, headed: باب دوم در صفت باز و شناختن رنگ و گبرندن (!) او فصل دیگر, is inserted on fol. 69^a, between the twelfth and thirteenth); the *third bâb*, on fol. 74^a, in eight faṣls; the *fourth*, on fol. 85^a, in eight faṣls; the *fifth*, on fol. 92^b, in seven faṣls; the *sixth*, on fol. 103^b, breaking off on fol. 105^b; the *eighth*, on fol. 42^b; the *ninth*, on fol. 43^b; the *tenth*, on fol. 44^b; a fourth and a fifth faṣl, belonging, as it seems, to some other bâb, not marked, appear on fol. 53^a.

Beginning, on fol. 41^a: بزرگترین شکار کلام که شنقار ناطقه انسانی را در فضای هوای حمد گستری و فناخوانی هزاران هزار صید الخ

3. Mirât-alsaid (مرآة الصید), on ff. 107^b-136^b (fol. 106 left blank), by Allâhyâr Jâmî, who was in the service of the Kausbegi of prince Muhammad Mu'azzam Bahâdurshâh (afterwards the emperor Bahâdurshâh), see fol. 110^b (the title appears there too, in the last

line). It is divided into five bâbs, on ff. 111^a, 114^b, 118^b, 123^a, and 134^a, and was compiled A.H. 1111 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date: تند پر جانور بمراند از عددهای مصرع چهارم شست و چار از میان برون کن و کم؛ بنگر بعد از آن چه می ماند؛

Beginning, on fol. 107^b: حقیقت اشیا پیدا کند و شکره قوت نظری را چشم بیناگشاد تا از صید طائران الخ

4. Shâhbâznâme-i-Firûzshâhi (شهبازنامه فیروزشاهی), on ff. 139^b-173^b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Firûzshâh (see fol. 140^a, ll. 1-4), beginning, on fol. 139^b: شهباز اندیشه شکاریان سخن و شاهن خیال الخ

It is divided, according to the index on ff. 140^a-141^a, into fourteen bâbs, of which, however, only the first (on fol. 141^a), the sixth (on fol. 165^a), and the seventh (on fol. 166^b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikâr-nâme-i-Îlkhâni (شکارنامه), on ff. 179^a-215^a (ff. 174-178 left blank), compiled by 'Ali bin Manşûr alḥalwânî in the reign of Tughâtîmûrkhân (A.H. 737-753 = A.D. 1336-1352), see fol. 183^b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188^b. According to the heading of the index it is divided into two muqaddimas and twenty-seven bâbs, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, ff. 215, ll. 13; Nasta'liq; size, 9½ in. by 7¾ in.

2980

Farasnâme (فرسنامه).

This work is in substance identical with the فرسنامه هندی, described in Bodleian Cat., Nos. 1864-1866, Rieu ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the *second* British Museum copy, from the common version, made under the superintendence of 'Abdallâhkhân Bahâdur Firûzjang, in Shâhjahân's reign, in this most important point, that it was translated (from the old Sanskrit work Sâlihotra) more than 200 years before that time, viz. A.H. 926, Jumâdâ II (A.D. 1520, May-June), see fol. 5^b, ll. 3 and 4, by Ibn Sayyid Abû-ḥusain, with the epithet Hâshimî, see fol. 5^a, last line, at the request of Shamsaldin Muẓaffarshâh, i.e. Muẓaffarshâh II, king of Gujarât (who reigned from A.H. 917 to 932 = A.D. 1511-1526). As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallâhkhân Bahâdur Firûzjang himself, or at least the Pandits he employed for the translation, committed a flagrant plagiarism,

by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book *فرسنامه فارسی*, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

اسب فکرت چو زین کند دانا
به که گوید نخست حمد خدا

This preface, containing the praise of God, of Muḥammad, and of Sultān Muẓaffarshāh (the last section naturally being left out in the latter version), as well as a part of the chapter *سبب نظم کتاب* (on ff. 5^b-6^b), and the short epilogue at the end, are written in mathnawi-baits, all the other parts in prose. The *two kisms* are arranged exactly as in 'Abdallāhkhān Bahādur's version; the *first*, on fol. 6^b, is headed: *در معرفت افراس و بیان علامات نیک و بد که در اسب است* (on the knowledge of horses and their good and bad signs), and contains twelve bābs; the *second*, on fol. 28^a, is headed: *در علاج فرس بهر علت* (on the treatment of horses in every kind of disease), and is subdivided into thirty-eight bābs.

No date. College of Fort William.

No. 2250, ff. 64, ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

3. Miscellaneous.

2981

Almujallad althāni min alkashkūl (المجلد الثاني من الكشكول).

The *second book* of Shaikh Bahā-aldin Muḥammad 'Āmili's collectanea, called *الكشكول*, a Persian translation of which has been noticed in No. 2797 above. Beginning, like that in the Vienna copy: *قد يقال أن جمع القرآن لا يسمى تصنيفاً إذ الظاهر الخ* (read *الظاهر الخ*). *أن التصنيف ما كان كلام المصنف الخ*.

Dated A. H. 1044 (A. D. 1634, 1635).

No. 632, ff. 59, ll. 21; excellent Naskhi; illuminated frontispiece; size, 9½ in. by 6 in.

2982

This copy contains:

1. On ff. 1^a-15^a: a metrical treatise on the science of *Kiyāfat*, i. e. predicting a man's fortune from certain signs in his outward appearance, represented as coming down from Plato (رسالة علم قیافه نظم بگفته افلاطون), see another copy in Bodl. Cat., No. 1883, beginning:

هست روایت ز فلاطون خبر
علم قیافه بر اهل خبر (هنر)

It was written by order of Ghulām Muḥammad and is dated the 10th of Ṣafar in the sixth year of Aḥmad-shāh's reign (= A. H. 1167, A. D. 1753, Dec. 7).

2. On ff. 16^a-39^b: a fragment of Munir of Lāhūr's Indian story of Wālā Akhtar, called *کارنامه* or *کارستان*, see above, Nos. 2083-2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1-15), ll. 11-12 (on ff. 16-39); Shikasta, by various hands; size, 7½ in. by 4½ in.

2983

Petition against a Kādi.

A highly interesting and instructive MS., containing the petition of the Sunnite Muḥammadans of the village (تصبه) of Elloor (ایلور), so spelt in the beginning of the documents referring to the trial, on fol. 7^a, l. 3, but *ایوایلور* in the petition itself) in the district (ضلع) of Masulipatam (spelt on fol. 7^a *میجھلی پتن*), against their Shī'ite Kādi, with the name of Mir Sajjād 'Alī (see fol. 7^a, l. 9). This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Rāji Rahmat-allāh, Munshi Isti-'ānat-allāh, Muḥammad Asad-allāh, and others of the more influential members of that community), sets forth the numerous grievances they had against the said Kādi, among others, that, being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same Kādi. It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhū-alka'dah, A. H. 1246 = A. D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol. 1^a and fol. 6^b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulipatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of 'Sudr Udaulat' (correctly Ṣadr-adālat, or rather Ṣadr-diwānī-adālat, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1^b: *جمع مسلمانان ستنت و جماعت ساکنون تصبه ایوایلور واجب العرض خودما بعرض عالی میرسانند کہ الخ*

After the two memoranda of the petition, which are written in *Persian*, there follows a number of collateral documents and legal items referring to the same trial, written throughout in *Hindūstānī*, bearing various dates in September, 1831, on ff. 7^a, 42^b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shī'ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing 'astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as

a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomedans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points,' and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): 'The report I made to the Prol. (Provincial) Court on this case, was considered satisfactory, and here the matter rested. But Asad Alla Beg (no doubt the same Muḥammad Asad-allāh quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Foujdarry Adaulat (i. e. Faujdāri-adālat or subordinate criminal court), the result of which was that they directed, that all village cazees should be tried before their court at Madras. The enmity at Elloor, however, has continued without much moderation, and the Cazy is still continually obstructed in the performance of his official duties.'

No. 3354, ff. 42; size, 12¼ in. by 8 in.

2984

The Persian Gulf Pilot.

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff. 72^a and 92^a-93^a. They were drawn up, according to fol. 72^a, A. H. 1272 (A. D. 1855, 1856). Of the ninety-three folios, only ff. 1-15^a, 17^b-26^b, 46^a-55^a, 61^a-71^a, 72^a, and 92^a-93^b are filled; all the remaining leaves, some already ruled, are left blank for future insertions.

Presented by Capt. A. W. Stiffe, late Indian Marine, Febr., 1891.

No. 3529, ff. 93; size, 12½ in. by 7¾ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Kūrān. Of the 125 folios of this MS. only ff. 1^b-14^a, 15^a-18^b, 22^a-32^a, 34^a-38^b, 66^a-67^b, 82^b-84^a, 112^b, 113^b and 114^a, 115^b-116^a, 117, 118^b-120^a, 121^a-123^b, 124^b, and 125^a are filled; all the other leaves or pages are left blank.

Contents:

1. On ff. 1-14: traditional prayers of the prophet, made up of Kūrān-verses; ff. 3^b-12^b are entirely in Arabic, giving select portions of the Kūrān from the first to the 114th Sūrah.

2. On ff. 15-18: selections from the poems of Bidil (see above, No. 1676 sq.).

3. On ff. 22-32: ذکرات معصومین, short sketches about the blameless Imāms, fourteen in number, viz. Muḥammad, 'Alī, Fāṭimah, Ḥasan bin 'Alī, Ḥusain bin 'Alī, and so on to the last, Mahdi, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(a) on ff. 34-38, اسم صرف, showing the conjugation of Persian verbs.

(b) on ff. 66 and 67, اسم غیر صرف, pronouns, adjectives, numbers, etc.

5. On ff. 82-84: fragment of a Persian conversation-book.

6. Miscellaneous items:

(a) on fol. 112^b, a few mathnawī-haits, در بیان دفع گل چشم (how to get rid of the albugo or speck in the eye).

(b) on ff. 113 and 114, a prose-tract, شناختن مرض از طعم دهان (how to recognise an illness from the taste in the mouth).

(c) on ff. 115 and 116, various recipes for making different kinds of جلاب, and other concoctions.

(d) on fol. 117, selections from the rubā'is of Ṣā'ib (see above, No. 1606 sq.).

(e) on ff. 118-120, a tract on the عقیقه, or the ceremony of shaving the head of an infant on the sixth day after his birth.

(f) on ff. 121-123, statistical tables showing the salaries of various officials (در بیان دستور العمل تنخواه منسبداران).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No. 682, ff. 125; written partly in Shikasta, partly in Naskh; size, 8½ in. by 4¾ in.

XVIII. PARSEE LITERATURE.

2986

Kitāb-i-Minokhirad (کتاب مینوخراد).

A Pārsi translation of the Pahlavi text of the Mainyo-i-Khard (a facsimile of that text was edited by Andreas, Kiel, 1882, English translation by E. W. West in S. B. E., vol. xxiv, pp. 1-113, Oxford, 1885; the Pāzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E. W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Pārsi-Sprache, Leipzig, 1851, pp. 128-155, 161-173, and 185-189; and Die traditionelle Literatur der Parsen, Wien, 1860, pp. 138-144 and 147-150; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بنام ایزد, بنام الخ بنام, with these words: بخشاینده مهریان دادار اورمزد که همه کسان را منفعت اوست و هم اورا شناسند الخ.

No date. Bibliotheca Leydeniana.

No. 2769, ff. 75, ll. 11; Nasta'liq; size, 8¾ in. by 6 in.

2987

Ṣad Dar (صد در).

The same popular exposition of the Zoroastrian law, called the Hundred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irānshāh Yazdiyār,

written in Zend characters, in imitation of Pâzand, with a Gujarâti translation, and dated by Padam Râm Kanhaksha (=Kânhanân), at Bharûtsh, the 18th of May, 1575 (=Samvat 1631, Yazdajird era 944), see Grundriss der iranischen Philologie, Band 2, p. 123, where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, ff. 143; Zend and Gujarâti characters; size, 8½ in. by 5½ in.

2988

Shikand Gumânîk Vijâr.

A fragment of the 'doubt-dispelling explanation,' an old Pahlavi work on controversial religion and philosophy, which was composed (according to the Grundriss der iranischen Philologie, Band 2, pp. 106 and 107) by Marjân-farukh, son of Aûharmazd-dât, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavi-Pâzand-Sanskrit Persian. The original Pahlavi text has not been found as yet; instead of that we have Nêryôsang's Pâzand-Sanskrit version, the oldest complete copy of which was written in 1569, whilst a fragmentary one goes back to the fifteenth century; an English translation of this work was published by E. W. West in S. B. E., vol. xxiv. pp. 115-251, Oxford, 1885; the Pâzand-Sanskrit text with vocabulary, by Hoschang and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32-143 of the original MS., which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS., was transcribed from an older copy still extant in Sûrat, where Dastûr Hoshangji had some recollection of seeing it in 1864. Enclosed in this MS. is also Dr. West's own transcript of those sixteen pages (pp. 16-31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller's Collections in the Royal Library of Munich (Cod. Zend 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Poley, but with the mistaken statement that they contained a Pahlavi-Persian Bundelesh, comp. on this error, and its causes, Dr. West's introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16-31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavi-Pâzand texts of Sg. i. 28-50, and the Sanskrit-Persian texts of Sg. i. 25-46; and pp. 32-143 of the India Office MS. carry on the Pahlavi-Pâzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; and the whole 128 pages of the two parts combined, contain about one-sixth of the whole extant text of the Pâzand-Sanskrit of the Shikand-gumânî. As Dr. West furthermore remarks, the Pâzand text, as prepared by Nêryôsangh, son of Dhaval, is the leading one in this polyglot MS., the Pahlavi one being evidently transcribed from the Pâzand (and therefore not the original one); the Sanskrit text is likewise that

of Nêryôsangh, and the Persian one a modern paraphrase.

There are two more enclosures found in this most precious MS.: (1) three pages of the prose *Šad-dar* in Zend and Pahlavi characters, together with the Persian text (see the preceding copy), of which an appended English note says, 'This paper is connected with the Shikand-gumânî Vajâr MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose' (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address 'Herrn Oberbibliothekar Professor R. v. Roth, Tübingen, Germany,' in Dr. Rost's handwriting, stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: 'Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Inlage dem betr. MS. beizufügen und bei der Catalogisirung zu berücksichtigen.' Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West's additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, ff. 56 x 10 (of West's transcript); size, 12½ in. by 8 in. (13 in. by 8½ in. in West's transcript).

APPENDIX.

I. HISTORY.

2989

Wâkî'ât-i-Bâbarî (واقعات باری).

Another excellent, but undated, copy of Mirzâ Khân 'Abd-alrahîm bin Bairâmkhân's Persian translation of Bâbar's autobiographical memoirs, made at Akbar's request, A. H. 998 (A. D. 1590), see above, Nos. 216-218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: گوالیار: در ماه رمضان هشتصد و پنج
را بایشان سپرده

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the 'Memoir of John Leyden (the translator of this Persian version) by Sir Walter Scott,' is appended to this MS.: 'It is a work of great interest to those who love the study of Indian antiquities, being the autobiography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes.'

For further references see Rieu, Supplement, p. 52^a; E. G. Browne, Cambridge Cat., p. 162; and Mrs. Beveridge's 'Notes on the MSS. of the Turki

Text of Bábar's Memoirs' in J. R. A. S., July, 1900, pp. 439-475. As to the critical remarks contained in the latter, about Nos. 214 (the Cāghatāi original) and 216 (the Persian translation), we may state, that the Turki text, referred to in the latter, is Ilminski's, not that of No. 214, which, by an unfortunate mistake, has been pronounced 'complete,' whereas, as Mrs. Beveridge has proved, it is, on the contrary, very incomplete. A reference to Ilminski's continuation, the 'fragments,' was clearly not needed in the description of No. 216, which ends, like the present copy, with the Gwāliyar passage.

No. 3405, ff. 321, ll. 17; splendid Nasta'liq; size, 9 in. by 5 in.

2990

A fragment of the highly interesting memoirs of Tipû Sultān, written by himself, defective both at the beginning and end. A note on the fly-leaf says: 'For an account of this MS. see preface to "Select letters of Tippoo Sultan" (comp. above, No. 525; we believe the reference is to W. Kirkpatrick's "Diary and letters of Tippoo Sultan," London, 1804).

'N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors. W. Kirkpatrick.'

Presented to the Library by the same Lieut.-Col. W. Kirkpatrick, 13th April, 1811.

No. 3565 (Glass Case), ff. 45, ll. 11; Shikasta; size, 8½ in. by 5½ in.

2991

Shir Singh nāma (شیر سنگھ نامہ).

Another copy of the history of the Panjāb from the death of Ranjit Singh in A. H. 1255 (A. D. 1839) to the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259 (A. D. 1843), by Muḥammad Naḳī of Pashāwar, the son of Mullā Khwājah Bakhsh (see here, fol. 4^a, ll. 4 and 5), which has been described in No. 505 above.

Beginning: برهوشمندان خبیر و آگاہ دلان روشنضمیر
کہ تجریت آموز امور عالم کون و فساد و عبرت اندوز الخ

Copied A. H. 1270 (A. D. 1853, 1854) = Samvat 1911, by Faḳir Ghulām Muḥammad (see above, Nos. 2900-2903 and 2940). It was received from Dr. Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ll. 11; Nasta'liq; size, 7 in. by 4½ in.

II. POETRY.

2992

Shāhnāma (شاهنامہ).

An exquisite and gorgeously illuminated copy of Firdausi's Shāhnāma, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1^a, from A. H. 1169, 23rd of Dhū-alhijjah (A. D. 1756, Sept. 18); A. H. 1181

(A. D. 1767, 1768); A. H. 1192 (A. D. 1778), etc.; also an item in Persian: کتاب شاهنامه آورده خواجه قنبر علی.

Contents:

Bāisunghar's preface, on fol. 2^b: افتتاح سخن آن به
تعمت الرسالة المسعی: کہ کند الخ
بدیباچہ بایسنغری.

Beginning of the poem itself, on fol. 15^b:

بنام خداوند جان و خرد
کزین برتر اندیشه بر نگذرد

No. 3540 (Glass Case), ff. 569, 4 coll., each ll. 25; exquisite Nasta'liq; two full-sized magnificent pictures on ff. 1^b and 2^a; other fine pictures on ff. 10^a, 17^a, 25^a, 35^a, 44^a, 54^a, 71^b, 91^a, 98^a, 106^a, 116^a, 121^b, 130^a, 138^b, 144^b, 153^a, 166^a, 176^a, 183^a, 195^b, 206^a, 219^a, 225^a, 238^b, 242^a, 254^b, 262^a, 274^a, 281^b, 288^b, 299^a, 307^b, 308^a, 315^a, 324^b, 339^b, 356^a, 361^b, 373^a, 381^a, 390^a, 401^b, 411^a, 416^b, 429^a, 441^b, 454^a, 463^b, 477^b, 490^b, 502^a, 528^b, 536^b, 547^b, 561^a, 568^b, and 569^a; ff. 2^b and 3^a most splendidly adorned; exquisite frontispiece on fol. 15^b; gorgeous illuminations on ff. 15^b, 16^a, 24^b, 34^b, 43^b, 53^b, 71^a, 72^a, 90^b, 97^b, 105^b, 115^b, 122^a, 129^b, 138^a, 139^a, 145^b, 152^b, 165^b, 175^b, 182^b, 196^a, 205^b, 218^b, 224^b, 239^a, 241^b, 255^a, 261^b, 273^b, 282^a, 288^a, 289^a, 298^b, 307^b, 308^a (framing in the pictures), 309^a, 309^b, 314^b, 325^a, 340^a, 355^b, 362^a, 372^b, 380^b, 389^b, 400^b, 401^a, 402^a, 410^b, 417^a, 428^b, 441^a, 442^a, 453^a, 453^b, 464^a, 477^a, 478^a, 490^a, 491^a, 501^b, 528^a, 529^a, 536^a, 537^a, 547^a, 548^a, 560^b, 568^a, 568^b, and 569^a (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18 in. by 11½ in.

2993

Mathnawī (مثنوی).

A monumental copy of 'Abd-allatīf bin 'Abdallāh al-'Abbāsī's revised edition of Jalāl-al-dīn Rūmī's Mathnawī, the so-called نسخه ناسخه, see above, Nos. 1088-1090.

Contents:

Introduction, on fol. 1^b, beginning: این نسخه ناسخه
مثنویات الخ

Short preface, giving an account of the reasons why the Mathnawī is divided into six daftars (see No. 1089, fol. 7^a), on fol. 7^a, beginning: شش دفتر این کتاب الخ. This preface is repeated before each of the following daftars on ff. 62^a, 114^a, 177^a, 230^a, and 290^a.

Index to the first daftar, on ff. 8^a-10^a; fol. 11 left blank.

Daftar I, on fol. 12^b, with the elaborate Arabic heading, as in No. 1088, fol. 9^b: هذا الاسرار القدسیة: والانوار الروحیة الخ
هذا کتاب المثنوی المعنوی الخ.

Index to the second daftar, on ff. 64^a-65^b (ff. 63, 66, and 67 left blank).

Daftar II, on fol. 68^b; beginning of the prose-preface: بیان بعضی از حکمت الخ.

Index to the third daftar, on ff. 115^a-118^a (ff. 112, 113, and 119 left blank).

Daftar III, on fol. 120^b; beginning of the prose-preface: للحکم جنود الله الخ.

Index to the fourth daftar, on ff. 180^b-182^a (ff. 178, 179, and 183 left blank).

Daftar IV, on fol. 184^b; beginning of the prose-preface: الحمد لله... أما بعد فهذا الطعن الرابع الخ.

Index to the *fifth* daftar, on ff. 231^b-233^b (ff. 229, 234, and 235 left blank).

Daftar V, on fol. 236^b; the prose-preface is wanting here.

Index to the *sixth* daftar, on ff. 292^a-293^b (ff. 288, 289, 291, 294, and 295 left blank).

Daftar VI, on fol. 296^b; beginning of the prose-preface: مجلد ششم از دفترهای مثنوی الخ.

All the large margins are covered with an absolutely innumerable host of the most valuable glosses, notes, and paraphrases, as no other copy of the Mathnawi can boast of.

No date.

It was presented by J. H. Peile, Esq., Madras Civil Service; received 19th September, 1818, transferred to Civil College, 9th August, 1819.

No. 3439 (Glass Case), ff. 353, 4 coll., each ll. 25; large ornamental Naskhi, the introduction, the ever-repeated short preface, and all the indexes by a later hand in Nasta'liq; the glosses also in different handwriting; most magnificent frontispieces at the beginning of each daftar; fol. 13^a besides splendidly embellished; size, 23 in. by 13½ in.

2994

Another copy of the same.

This copy of the Mathnawî, with fine illuminations, is distinguished by a truly microscopical handwriting, which is extremely neat, but absolutely killing for the eyes.

Contents:

Daftar I; preface on fol. 1^b; beginning on fol. 2^b.

Daftar II; preface on fol. 79^a; beginning on fol. 79^b.

Daftar III; preface on fol. 149^b; beginning on fol. 150^b.

Daftar IV; preface on fol. 215^b; beginning on fol. 216^b.

Daftar V; preface on fol. 311^b; beginning on fol. 312^b.

Daftar VI; preface on fol. 395^b; beginning on fol. 396^b.

Dated by Ibrâhîm bin 'Alî Shirâzi in Şafar, A. H. 984 (A. D. 1576, May). The loose leaf, fol. 489, must be inserted between ff. 1 and 2.

No. 3559 (Glass Case), ff. 489, 2 centre-coll., each ll. 15, and a margin-col., ll. 28; extremely small Nasta'liq; illuminated frontispieces at the beginning of each daftar; gorgeous illuminations, especially on ff. 1^b-3^a, 78^b and 79^a, 149^b and 150^a, 215^b and 216^a, 311^b and 312^a, 395^b and 396^a; smaller embellishments throughout; quaint Eastern binding; size, 4¼ in. by 2½ in.

2995

Pandnâma (پندنامه).

Another copy of Sa'dî's alleged Pandnâma, beginning: کز نما به بخشای بر حال ما الخ.

No date.

No. 3564 (Glass Case), ff. 12, 2 coll., each ll. 11, sometimes written in diagonal form; splendid Nasta'liq; illuminated frontispiece; other neat illuminations throughout; pictures on ff. 2^a, 5^b, and 8^b; size, 9 in. by 5¾ in.

2996

Farhâd u Shirîn (فرهاد و شیرین).

Another copy of Wahshî Bâfîkî's (died A. H. 992 = A. D. 1584) incomplete mathnawî, Farhâd u Shirîn, one of the numerous imitations of Nizâmî's *Khusrau u Shirîn*, see above, Nos. 1444, 2; and 1445. It was completed in the present century by Wişâl Shirâzi, who died A. H. 1263 (A. D. 1847), see Rieu, Supplement, pp. 127^a, 265^b, II, and 266^b, III.

Beginning: الهی سینہ را ده آتش افروز الخ.

It ends here with the meeting between Farhâd and Shirîn.

Dated by Muhammad Isma'îl of Shirâz, A. H. 1234 (A. D. 1818, 1819).

No. 3560 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopical Nasta'liq; splendid frontispiece on fol. 1^b; ff. 1^b and 2^a magnificently illuminated; size, 5½ in. by 3¼ in.

2997

Diwân-i-Khâkân (دیوان خاقان).

Another very fine copy of the poems of Fath 'Alî Shâh of Persia, the royal poet, with the takhalluş Khâkân, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dibâcâh, as in the Cambridge copy:

1. *Āḡasidas*, on fol. 5^a, first line, beginning: چشمت ز سحر جادوی بابل نشان دهد الخ.

2. Ghazals, in alphabetical order; on fol. 11^b, beginning: دور از رخ گلفام تو در سینہ دارم خاراها الخ. The second bait is the initial one in No. 1730 above, viz. از مهر روی گلرخان الخ. They are mixed with some fards and tarkibbands, on ff. 74^a-76^a.

3. Mathnawîs, on fol. 77^b; the one on fol. 84^a is the same *ḡasatî* name as in the copy above.

4. *Āḡit'as*, ghazals, *rub'âis*, and other minor poems, on fol. 89^a, first line.

5. Two *ḡasidas*, on fol. 98^b.

6. Another series of alphabetical ghazals, styled *Āḡzaliyat* مخزن الخيال, on fol. 101^b.

7. A Turkish *rub'âi*, on fol. 135^a.

8. *Elegies* (مرثی) on 'Abdallâh al-Ḥasan, on fol. 135^b.
No date.

No. 3558 (Glass Case), ff. 140, 2 coll., each ll. 12; *Shikasta*; magnificent frontispieces on ff. 1^b, 11^b, and 101^b; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

III. ORNATE PROSE.

2998

A collection of *Inshâs*, written by a great number of different hands, and mostly without title; even the majority of letters bear no headings. The *first* frag-

mentary Inshâ, on ff. 1^b-48, begins : مرجع غربا واغنيا خداوند مخلص ارادت انتما سلامت فيض يابان خوان
خدایند مخلص ارادت انتما سلامت فيض يابان خوان
نعمت الطاف الهی الخ
and contains notes of various kinds; among the few correspondents and persons incidentally mentioned are Hâjî Muḥammad Fâdil (on fol. 8^a); Shaikh Muḥammad Ashraf (on fol. 12^a); Mir Muḥammad Rafî (on fol. 37^a); Mir 'Alî Naḳî (on ff. 38^b and 46^a, l. 3 ab infra); Shaikh 'Abd-alḥayy (on fol. 40^a, l. 2 ab infra); Hâjî Muḥammad Naṣîr (on fol. 46^a, l. 4 ab infra); Shaikh Ghulâm Muẓaffar (on fol. 46^b, l. 5 ab infra); etc.; the town frequently mentioned in these notes is Jahângirnagar.

The second Inshâ or rather number of Inshâs is headed, on fol. 49^a: ديباجهٔ احقر فقير واجد (that is no doubt the same who is called on fol. 144^a, l. 10, Muḥammad Wâjid and designated as the owner (مالك), of the Inshâ, ending there, in the reign of Muḥammadshâh; his son, Luṭf-allâh ibn Fakhr-altujjâr Muḥammad Wâjid, appears on fol. 1^a, evidently as the first owner of the whole MS.), and begins : بر دانشوران دشخوران
بر دانشوران دشخوران
پسند و فيض گستران پایه بلند مخفی و متحجب نماند
پسند و فيض گستران پایه بلند مخفی و متحجب نماند
among the few correspondents mentioned by name are Mirzâ Bidil (on fol. 59^b); Muḥammad Asad-allâhkhân (on fol. 67^b); Mirzâ Sa'âdat-allâh (on fol. 68^b); Muḥammad Kâmil Şâhib (on fol. 82^b); Mirzâ Ridâ (on fol. 86^b); Mir Zain-al'âbidîn (on fol. 89^a); Nawwâb Haidar Kulikhân (on fol. 95^a), the emperor 'Âlamgir (on fol. 96^a); Mirzâ Şâ'ib (the poet, a letter on tobacco, در صفت تنباکو, on fol. 97^a); Pâdishâh Rafî'aldarajât (on fol. 101^a); Nawwâb Ja'farkhân Muḥammad (bin) Aḥsan-allâhkhân (on fol. 102^a), etc. There are besides some letters of condolence (رقة ماتم) found on ff. 60^b, 61^a, 61^b, etc., and various notes by Mirzâ 'Abd-allatîf Shahrastâni (on ff. 76^a, 79^b, etc.), whose own Inshâ (انشاء مرزا عبد اللطيف شهرستاني) begins on fol. 103^b and ends on fol. 144^a. Immediately after this Inshâ there follows Ni'matkhân 'Âli's وقائع
وقائع
حيدر آباد (see above, Nos. 1659, 2; 1661, 1; 1662, 2; 1663-1668, etc.), beginning : دمى كه مدرس كشاف
دمى كه مدرس كشاف
صبح الخ.

No. 3585 (olim 1020), ff. 155, written by many different hands, partly in Nasta'liq, partly in various styles of Shikasta, ll. 10-25; some pages in diagonal lines; size, 10 in. by 6 in.

IV. PHILOSOPHY.

2999

Risâlah dar pand (رساله در پند).

Ethical and psychological maxims, represented (a) in the story of a Bedouin asking Muhammad successively, how he could become the wisest, the richest, the best, the most pious, etc. etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1^b: الحمد لله

این روایت کنند که اعرابی بخدمت حضرت رسالت صلی
الله علیه و سلم گفت الخ
(b) is an allegorical story about the three pādishâhs with the three wazirs in the human body, viz. روح and عقل and نفس and شیطان and دل, beginning, on fol. 5^b, with a rub'a'i:

ای تازه جوان بشنوا زین پیر کهن
یک نکته که هست در جهان مغز سخن

(c) in a tradition of Hâtim the deaf (حاتم الاصم), who died A. H. 237=A. D. 851, 852, see col. 293 in this Cat., No. 173). On fol. 5^b appears as heading ترجمة الاحادیث (which only fits the last piece).

No. 3561 (Glass Case), ff. 8, ll. 7; splendid Nasta'liq; illuminated frontispiece; all pages neatly embellished, the single lines being framed with gilded borders; gold arabesques on the margin; Eastern gilt binding; size, 6½ in. by 4½ in.

V. ASTRONOMY.

3000

Sharḥ-i-Zij-i-jadid-i-Sultâni (شرح زیج جدید سلطانی).

Another, excellent copy of Nizâm-al-din 'Abd-al'ali bin Muḥammad bin Husain al-Barjandi's commentary on the second and revised edition of Sultân Ulughbeg's tables, the زیج جدید سلطانی, composed A. H. 929 (A. D. 1523), see above, Nos. 2237-2239.

Beginning, on fol. 1^b: اجناس حمد و سپاس معرّا از :
اجناس حمد و سپاس معرّا از :
توقم ثنائی (! تناهی sic) و انواع شکر بی
توقم ثنائی (! تناهی sic) و انواع شکر بی
قیاس الخ.

Maḳâlah I, on fol. 2^b, first line; II, on fol. 43^b, l. 4 ab infra; III, on fol. 131^a; IV, on fol. 245^b.

The commentary ends on fol. 268^a and is dated by Faiḍ-allâh the 3rd of Jumâdâ I, A. H. 1085 (A. D. 1674, Aug. 5); on fol. 269^a a short tract in another handwriting, headed عمل کسوف روز و شب, dated A. H. 1091 (A. D. 1680), at Shâhjahânâbâd.

No. 3586 (olim 1920), ff. 269, ll. 21; very distinct Nasta'liq; the original text in red ink; size, 10½ in. by 6½ in.

VI. INTERPRETATION OF DREAMS.

3001

A most curious book, the register of Tipû Sultân's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beatson, late Aide de Camp to the Governor-General. This register was

discovered (as a note by the same Major Beatson on the last page states) by Colonel William Kirkpatrick amongst other papers of a secret nature in an escritoire found in the palace of Seringapatam. Of these extraordinary productions six only have been as yet translated and inserted by Major Beatson in the Appendix of a 'View of the Origin and Conduct of the War.' This note is dated London, April 23, 1800.

No. 3563 (Glass Case), ff. 1-16 and 17-27; Shikasta; size, 7 $\frac{3}{8}$ in. by 5 $\frac{1}{8}$ in.

VII. BALŪCĪ LANGUAGE AND LITERATURE.

3002

Lughât-i-zuhân-i-Balûc (لغات زبان بلوچ).

A list of Balûcî words, as spoken in Kech and Makrân, without any order or explanation. It is a mere string of vocables, 17-18 in a page, which the compiler no doubt drew up in order to add afterwards the Persian equivalents—a task he never carried out. Comp. on

the Balûcî language Geiger, Die Sprache der Belûtschen, in 'Grundriss der iranischen Philologie,' Band 1, Abtheilung 2, pp. 231-248, where the whole bibliography is given; see also No. 2530, 2 above; and Bodleian Cat., vol. 2, No. 2374.

Bibliotheca Leydeniana.

No. 2532, ff. 96; Naskhi; size, 11 $\frac{1}{4}$ in. by 8 in.

3003

Tadhkira-i-Sultânân-i-Kech u Makrân (تذکره سلطانان کچی و مکران).

Balûcî poems by Mullâ Hâjî, chiefly in praise of the princes of Kech and Makrân, on ff. 1-56 (between ff. 51 and 52 several leaves are left blank, and one leaf between ff. 54 and 55). On ff. 57^a-58^b a complete index of the poems contained in this copy. The transcriber's name is Mullâ Mûsâ of the Balûcî tribe. On fol. 59 an additional list of Balûcî poems.

Bibliotheca Leydeniana.

No. 2549, ff. 59, ll. 14-15; Naskhi; size, 10 $\frac{1}{4}$ in. by 8 $\frac{1}{8}$ in.

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Holland.—MARTINUS NIJHOFF, The Hague.

Adi Granth. By E. Trumpp. 1877. £1.

Andamans—Notes on the Languages of the South Andaman Group of Tribes. By
M. V. Portman. 1898. 13s. 4d.

Andamanese—A History of our Relations with the Andamanese. By M. V. Portman.
2 vols. 1899. 15s.

Anwar-i-Soheli. By Colonel H. S. Jarrett. 1880. 15s.

Archæological Survey of India. (New Series):—

IX. South Indian Inscriptions. By E. Hultzsch, Ph.D. Vol. I. 1890. 4s.

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" " " " Part 2. 1896. 17s. 6d.

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- XXX. The Moghul Colour Decoration of Agra. By E. W. Smith. 1901. £1 13s.
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- Bibliographical Index of Indian Philosophical Systems. By F. Hall. 1859. 9s.
- Bihari, The Satsaiya of. Edited by G. A. Grierson, Ph.D., C.I.E. 1896. 7s. 6*d*.
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- Catalogue of the India Office Library. Vol. I, English Books. 1888 (with Index). 10s. 6*d*.
- " " " (Supplement). 1895. 5s.
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- " of the Sanskrit MSS. in the India Office Library. By Dr. J. Eggeling. (Parts 1 to 6). 1887–96. 10s. 6*d*. each.
- " of the Sanskrit Books in the India Office Library. By R. Rost, Ph.D., C.I.E. 1897. 5s.
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- " " " Tanjore. By A. C. Burnell. 1880. £1 11s. 6*d*.
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 II. (Not yet published.)
 III. Inscriptions of the early Gupta Kings. By J. F. Fleet, C.I.E. 1889. £1 13s. 6*d.*
 with plates ; £1 without plates.
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 Durga puja. By Pratapa Chandra Gosha. 1871. 6s.
 Glossary of Indian Terms. By H. H. Wilson. 1855. £1 10s.
 Hastings, Warren, Selections from the Records of the Foreign Department relating to
 the Administration of. Edited by G. W. Forrest, B.A. (3 vols.) 1890. 16s.
 Hastings, Warren, The Administration of. (A reprint of the Introduction to the
 foregoing.) By G. W. Forrest, B.A. 1892. 5s. 6*d.*
 Kachin Language, Handbook. By H. F. Hertz. 1895. 1s.
 Kurukh Grammar. By Rev. F. Hahn. 1900. 3s. 9*d.*
 Lais Language, Handbook. By Surgeon-Major A. G. E. Newland. 1897. 13s. 6*d.*
 Lansdowne, Lord, The Administration of. By G. W. Forrest, B.A. 1894. 2s. 6*d.*
 Lepcha Language, Dictionary. (Mainwaring and Grünwedel.) 1898. £1 5s.
 „ „ Grammar. (Mainwaring.) 1876. 3s.
 Manava-Kalpa-Sutra. By Th. Goldstücker. 1861. £3.
 Marathi Dictionary. By J. T. Molesworth. 1857. 16s.
 Muntakhabat-i-Urdn. (Second edition.) 1887. 1s. 10*d.*
 Mutiny, the Indian, Selections from the Records of the Military Department relating
 to. Edited by G. W. Forrest, B.A. Vol. I, 1893, 12s. 6*d.* Vol. II, 1902, 14s.
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