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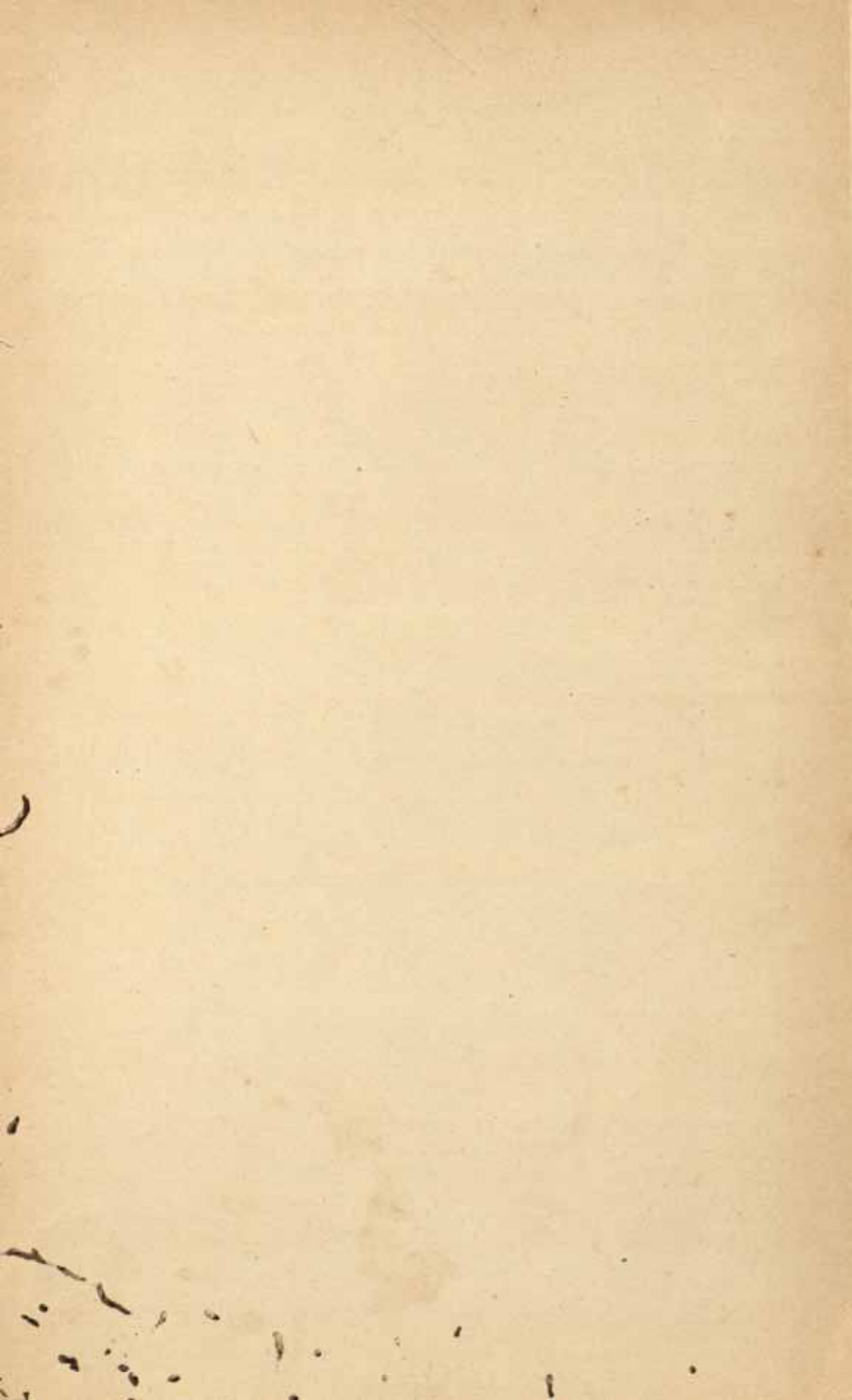
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Catalogue

OF THE

Arabic and Persian Manuscripts

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14501

VOLUME IX
(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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O. P. L. B.

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias; Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention:

- No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Lugât*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurang-zib.
- No. 814. *Muntakhab-i Bahâr-i-'Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary *Bahâr-i-'Ajam*.
- No. 817. *Maşâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Husayn bin Aḥmad uz-Zûzanî, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lurgat*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Husayn bin Ibrâhîm un-Naṭanzî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Maşâdir*, by Aḥmad bin 'Alî ul-Maqqarî, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitâb ul-Maşâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.
- Nos. 823-824. *Muhaddab ul-Asmâ*, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Maḥmūd bin 'Umar ush-Shaybānī.

- No. 849. A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shāh, by Ulfatī Ḥusaynī Sāwajī.
- No. 869. An extremely rare and valuable copy of the fourth *Daftar* of Abul Faḍl's letters.
- No. 906. An accurate and well-written copy of *Durrat ut-Tāj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Qutb-ud-Dīn Shīrāzī (d. A.H. 710 = A.D. 1310) for Dubāj, or king of Gilān. Dated A.H. 1027.
- No. 910. *Jawāhir ul-'Ulūm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humāyūn, by Muḥammad Fāḍil 'Alī us-Samarqandī.
- No. 927. A correct and beautifully written copy of Ḥusayn Maybudī's commentary on 'Alī bin Abū Ṭālib's *Dīwān*, dated A.H. 928.
- No. 934. An elegant and beautifully written copy of the *Wiṣāyā-i Nizām ul-Mulk*.
- No. 943. A very beautiful and correct copy of Sāyyid 'Alī Hamadānī's *Dakhīrat ul-Mulūk*, dated A.H. 968.
- No. 948. *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah 'Alī Khān Fārūqī, the eleventh King of Khāndīsh, by 'Abd ul-Laṭīf Munshī.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân A'zam Tātār Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tātārkhâniya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.

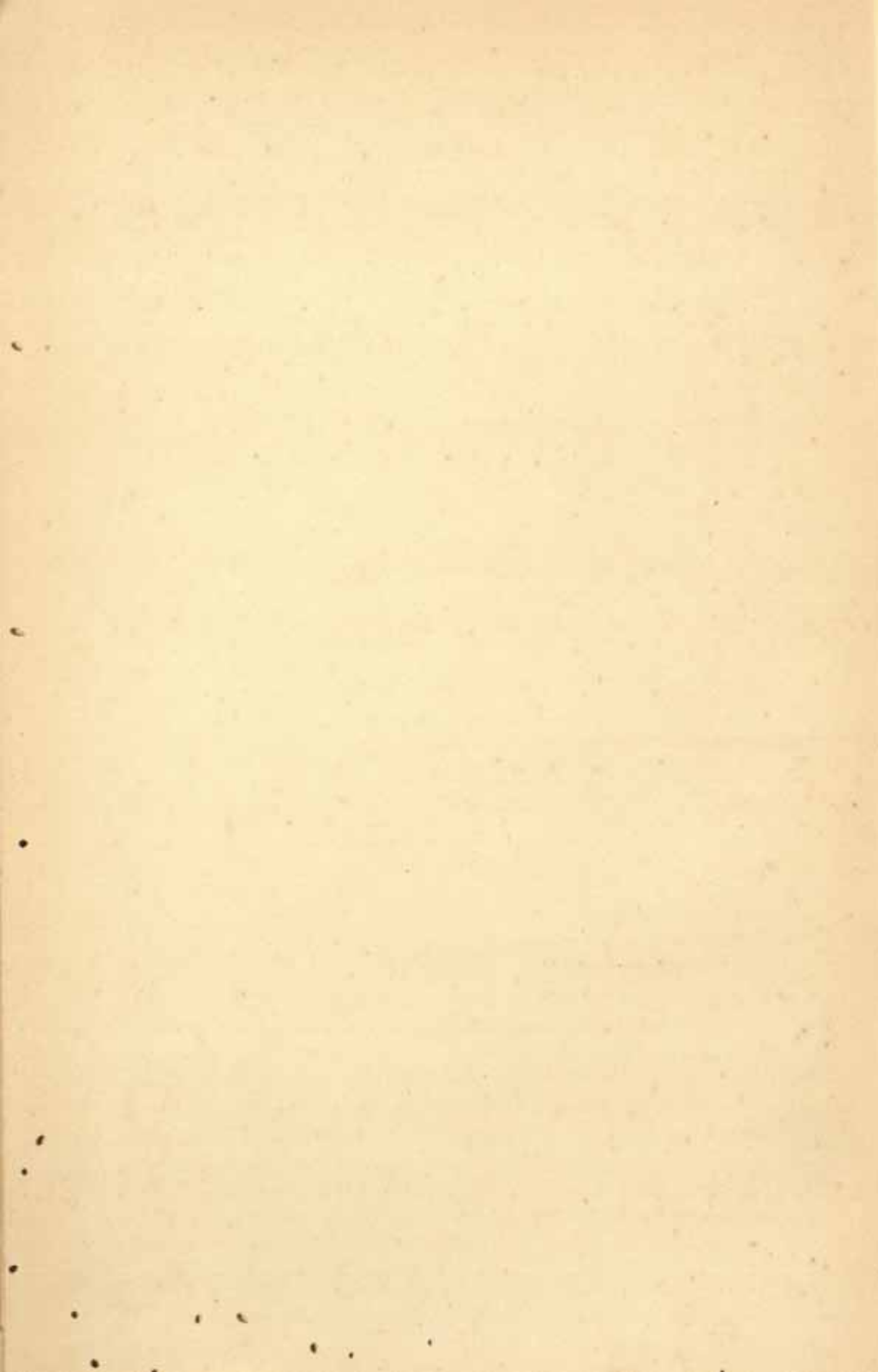


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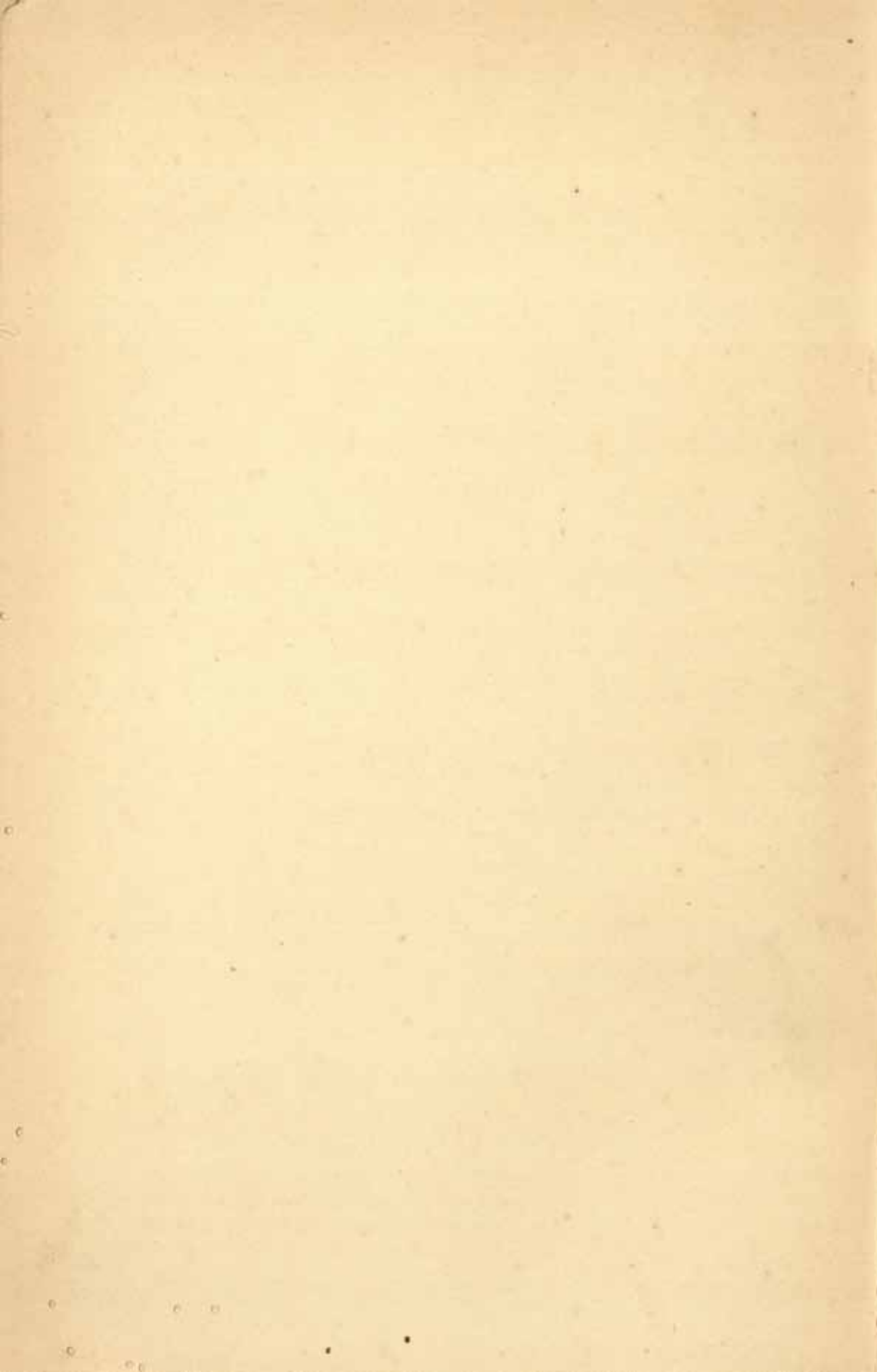
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ERRATA.

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41	..	16	..	"المستنير" should be	"المستنير"
98	..	34	..	"Nuk'ât "	"Nikât."
74	..	16	}	..	"Ruqa'ât " " Ruq'ât."
75	..	18			
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171	..	4	..	"Rashhât "	"Rashahât."
174	..	4	..	"Maşdarin "	"Muşaddarin."
177	..	4	..	"بانٓت سعادٓت "	"بانٓت سعاد "



PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

fol. 30; lines 14; size $8\frac{1}{4} \times 6$; $6 \times 4\frac{1}{4}$.

صرف مير

ŠARF-I MÎR.

The well-known treatise on Arabic inflexion.

Author: Abul Hasan 'Alî bin Muḥammad bin 'Alî, called Sayyid Sharîf-ul-Jurjânî:

ابوالحسن على بن محمد بن علي المعروف به سيد شريف
الجرجاني •

Beginning:—

ايدك الله في الدارين كلمات لغت عرب سه قسم آمد النح •

The Author, who was born A.H. 740 = A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shirâz. When Timûr conquered Shirâz, A.H. 789 = A.D. 1387, he sent Sayyid Sharîf to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791 =

A.D. 1388). He returned to *Shîrâz*, where he died on Tuesday, 6 Rabî' II, A.H. 816 = A.D. 1413. See *Qabas-ul-Hâwî*, vol. I, fol. 151* (Lib. copy). Comp. also *Ḥabib-us-Siyar*, vol. iii, Juz 3, p. 89; S. de Sacy, *Notices et Extraits*, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in *Brockelmann*, ii, p. 216.

The work, commonly styled *صرف مير*, or according to *Hāj-Khal*, ii, p. 304, *تصريف السيد الشريف*, is divided into three sections: noun (اسم), verb (فعل), and particle (حرف).

For other copies see *Rieu* ii, p. 522; *W. Pertsch*, *Berlin Cat.* pp. 180, 181 and 186, No. 1; *E. G. Browne*, *Camb. Cat.*, p. 262, No. v; *Ethé*, *Bodl. Lib. Cat.* Nos. 1653-1656; *Ethé*, *Ind. Office Lib. Cat.* Nos. 2406-2409; *Buhâr Lib. Cat.* i, p. 201. Printed in a collection of grammatical treatises, in *Calcutta*, 1805; lithographed in *Lucknow*, 1844 and A.H. 1288; see also *Zenker* ii, No. 147.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح شافيه

SHARḤ-I SHĀFIYAH.

An exhaustive commentary on *Ibn-ul-Ḥājjib's* famous Arabic treatise on etymology and orthography الشافيه.

Commentator: *Muḥammad Hādî bin Muḥammad Ṣāliḥ Māzan-darānî* محمد هادي بن محمد صالح مازندراني.

Beginning:—

الحمد لله رب العالمين و بعد چنين ميگويد ذرة بيمقدار

تواب الاقدام شيعيان ائمة اطهار الن *

The Arabic original الشافيه by *Jamāl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abi Bakr bin Yûnus*, better known as *Ibn-ul-Ḥājjib* (d. A.H. 646 = A.D. 1248), is a supplement to the same author's well-known Arabic grammar الكافية في النحر (comp. *Hāj. Khal.* vol. iv, p. 1; *Loth*, *Arabic Cat.* p. 263; printed in *Calcutta*, 1805; at *Lucknow*, with notes, A.H. 1266, etc.).

The commentator *Muḥammad Hādî*, who, according to *Rieu Supplement*, p. 253, flourished about A.H. 1088 = A.D. 1677, says in

the preface that he wrote this commentary at the request of *Khân bin Ḥasan 'Alī Khân*.

Copies of this commentary are noticed in *Ethé, Ind. Office Lib. Cat. No. 2435*; *Buhâr Lib. Cat. vol. i, p. 199, etc.* Another commentary on الشافيه, by *Muḥammad Sa'd* with the *takhalluṣ* *Ġālib*, is noticed below. The Arabic original, with a Persian commentary by *Muḥammad Ṣāliḥ Māzandarānī* (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

• علت انقلاب جمل انہاست *

Written in careless Ta'liq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 × 6; 6 $\frac{3}{4}$ × 4.

عافیہ شرح شافیه

'ĀFIYAH SHARḤ-I SHĀFIYAH.

Another commentary on *Ibn-ul-Ḥāḥib's* same grammatical work الشافيه.

Commentator: *Muḥammad Sa'd* with the *takhalluṣ* *Ġālib* محمد سعد المتخلص به غالب.

Beginning:—

ستایش و نیایش بسیار سزاوار حضرت کردگاری که قوانین و قواعد

علم تصریف الخ •

Muḥammad Sa'd Qurayshī of 'Azimābād (Patna) was a companion of 'Āqil *Khân Rāzī* (d. A.H. 1108 = A.D. 1696), governor of Dīhlī in Aurangzīb's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on *Maqāmāt-i Ḥarīrī*, *Kāfiyah*, *Shāfiyah* and *Tahḍīb*, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azimābād. He also left two *Diwāns* in one of which he adopts the *takhalluṣ* *Sa'd* and in another *Ġālib*. See *Safinah-i Khwushgū*, fol. 30^a. His other works are: (1) *تندیل*, a commentary on the Arabic grammar المصباح of *Nāṣir bin 'Abd-us-Sayyid ul-Muṭarrizī* (see No. 778); (2) *انتخاب بی بدل*, a commentary on *Jāmi's* Arabic commentary on the کافیه of *Ibn-ul-Ḥāḥib* (see No. 776); (3) *شرح نصاب الصبیان*, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Naṣr Farâhî (see Ethé Ind. Office Lib. Cat. No. 2387); (4) *میران الاشعار* (4), a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement, p. 120 (where the author is called Muḥammad [B.] Sa'd); Bûhâr Lib. Cat. vol. i, p. 20^a.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:—

* و خاطر فاطر در حل معاهد دلائل و ایضاح غوامض مسائل

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Hâjib's *الشانیه*.

Beginning:—

* ستایش و نیایش بسیار الخ

In the conclusion of the present copy the commentator adds to his name the *takhalluṣ* *به غالب* and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 93; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$.

فصول اکبری

FUṢŪL-I AKBARĪ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alī Ilâhâbâdī سید اکبر علی اله آبادی.

The name is given so at the end of the MS., but the author

is generally known as *علي الكبير* (not *علي الكبير* as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words *هو العلي الكبير* in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning:—

* الحمد لله رب العالمين بدان علمك الله تعالى كه كلمات

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alā-ud-Dīn Aḥmad Lakhnawī, Lucknow, 1884; with another commentary by Ḥimāyat 'Alī Kākūrawī, Lucknow, 1898. A commentary on the *Fuṣūl*, entitled *نواذر الوصول في شرح القصود*, by Muḥammad Sa'd Ullah of Rāmpūr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.

Not dated: 19th century.

Scribe: سيد نجف علي عظيم آبادي

No. 774.

fol. 62; lines 7; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣūl-i Akbarī*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is سيد علي اكبر اله آبادي

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated; 19th century.

No. 775.

fol. 52; lines 17; size $7\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUĠAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar *الكافية* of Jamāl-ud-Dīn Abū 'Amr 'Uṣmān bin 'Umar bin Abī Bakr bin Yūnus, better known as Ibn-ul-Ḥājjib (d. A.H. 646 = A.D. 1248).

Beginning:—

الحمد لله كما هو والصلوة على نبيه وروعيه وبعد حقير
..... محمد سليم را بخاطر فاتر رسيد الخ *

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم Muhammad Salim.

In the preface a reference is made to كنز اللغة and قاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc.) see Hâj. Khal. V, p. 6; G. Flügel, i, p. 162; Loth, Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on الكافية, ascribed to Mir Sayyid Sharif Jurjânî (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled عمرات, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same كافيہ is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); 'Abd-un-Nabî bin 'Abd-ur-Rasûl (lithographed, Kân-pûr, 1881); a metrical paraphrase by Maulawi Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations.

Dated Dulqa'd, A.H. 1113.

No. 776.

fol. 122; lines 15; size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

انتخاب بي بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator: Muhammad Sa'd Ja'fari محمد سعد جعفري.

Beginning:—

سپاس قدسي اسلم حضرت آفرید گابرا سزاست الخ *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-hijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azīmābād who wrote a commentary on the *Shāḥ* of the same Ibn-ul-Hājib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is *سید حمزه علی* and of the latter *میر یار علی ولد میر غلام*.

No. 777.

fol. 141; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus:—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری

معروض میدارد و بر صفحه التماس می نگارد *

Written in ordinary Ta'liq, by order of *Khawājah Qamar-ud-Dīn Khān*.

Dated 1218 Faṣlī.

No. 778.

fol. 162; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

تندیل

QINDĪL.

A commentary on Nāṣir bin 'Abd-us Sayyid ul-Muṭarrizī's (*d.* A.H. 610 = A.D. 1213) well-known Arabic grammar *المصباح* (see *Hāj. Khal.* Vol. V, p. 582; *Loth. Arab. Cat.* No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator: Muḥammad Sa'd محمد سعد.

Beginning:—

سپاس و ستایش بسیار و محمدمدت و آفرین بی شمار الخ *

The commentator, who in the colophon of the following copy is said to be a native of 'Azīmābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Hājib's

الشأنیه (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'liq.

Dated 1210 Fasli.

No. 779.

fol. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'liq with the Arabic text in red.

Not dated; 19th century.

No. 780.

fol. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MISBĀḤ.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Muṭarrizî un-Nahwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hâj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذى الانعام جاعل النحوى الكلام كالمطبخ في الطعام
..... اما حرف شرط است كاهى در آغاز كلام آرند الخ *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. *loc. cit*; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.

Dated 18 Rajab. A.H. 1231.

Scribe سجاد حسين

No. 781.

foll. 197; lines 15; size 10 x 6; 8 x 3 $\frac{1}{4}$.

منار الضوابط

MINÂR-UD-DAWÂBÎT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ul Bâsit عبد الباسط.

Beginning:—

عشق مجنون حسن اوصاف لیلی افروز است که داغ دلهای

تمنا الخ *

The work, is divided into 17 Bâb, as follows:—

باب اول در بیان فواید معنی مختلفه حروف تهجی و تبدیل اینها *

باب دوم در تحریر قوانین فارسی *

باب سوم در تحریر نحو و تحقیقات اعراب قواعد فارسی *

باب چهارم در تالیف ترکیب قواعد معنی و الفاظ *

باب پنجم در ترقیم حذف و ایراد کلمات و حروف فارسی *

باب ششم در تحصیل الفاظ که مخصوص ترکیب آخر کلمه باشد *

باب هفتم در امتیاز انداز متاخرون از متقدمین *

باب هشتم در تحقیقات لغات *

باب نهم در محاورات متقدمین *

باب دهم در صفایع و توارینم و تغیر معما *

باب یازدهم در علم عروض و قوافی *

باب دوازدهم در ادراک مضمون احادیث *

باب سیزدهم در قصص شاهنامه و غیره *

باب چهاردهم در چندی قوانین نجوم مقدار متداول اشعار *

باب پانزدهم در انواع اشعار *

باب شانزدهم در پیروی مضمون هفدی و تلازم بیانی انداز طریقه

شعرای سلف و حال *

باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130 = A.D. 1717, is expressed by the title عنار الضوابط.

Written in ordinary Ta'liq.

Not dated; 19th century.

Scribe غلام علي.

No. 782.

fol. 165; lines 17; size $8\frac{1}{2} \times 4\frac{1}{4}$; 6×3 .

شرح الفيه

SHARH-I ALFĪYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mālik-ut-Tā'i's famous Arabic grammar الفيه.

Commentator: Muḥammad 'Alī bin Maulānā Āqā Bābā-i Sarkānī محمد علي بن مولانا آقا باباي سرکاني.

Beginning:—

الحمد لله رب العالمين برضاير صافية اصحاب سخن و ابصار
ثابتة ارباب حکم پوشيده نيست *

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Naḥwī, died, according to Hāj. Khal. vol. i, p. 407, in A.H. 672 = A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Būhār Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i 'Āqil's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same الفيه by Sulṭān Muḥammad bin 'Alī of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe معز الدين محمد بن محمد صادق says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muḥammad.

No. 783.

foll. 248; lines 12; size 12 x 8; 8 x 5.

شرح الفیه

SHARḤ-I ALFĪYAH.

An exhaustive commentary on Muḥammad bin 'Abd Ullah bin Mālik-ut Ṭā'ī's Arabic grammar الفیه, in two volumes.

Commentator: 'Abd Ullah bin Maṣṣūr ul-Qazwīnī بن منصور القزوینی.

Beginning:—

خوبتر کلمه که از باب کلام نگو آن حرف اوقات النح •

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفیه for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:—

دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند باسم
و عمل ایشان جراست •

No. 784.

foll. 250 (249-498); lines and size same as above.

The second volume of the above work, beginning:—

جراست الا خلا و خاشا و عدا که در باب •

Both volumes are written by the eminent scribe Ḥāfiẓ Nūr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page 'unwān at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazir-i 'Aṣaf (i.e. the Wazir of Āṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Ḥāfiẓ Nūr Ullah flourished under Nawwāb Āṣaf-ud-Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797). See Taḍkirah-i Khwushnawisān, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 6\frac{1}{4}$; 7×4 .

شرح الفیه

SHARḤ-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mālik's well-known Arabic grammar الفیه.

Commentator: Muḥammad Ṣādiq Barūjardi محمد صادق بروجردي

Beginning:—

الحمد لله على آلائه و الصلوة على و بعد چنین گوید بندۀ

قلیل البضاعة محمد صادق بروجردي *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muḥammad Muḥsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfīyah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, Dulqa'd, A. 1183.

Scribe ملاسلیم بن .. الجیلانی

No. 786.

foll. 233; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریای لطافت

DARYĀ-I LATĀFAT.

Urdū grammar explained in Persian.

Authors: Inshā Allāh Khān and Mirzā Qatīl: انشاء الله خان و میرزا قاتیل.

Beginning:

تذاتی بی اندازۀ داوریا سزاوار است کہ زبان آدمی را بلغتبی

گوناگون بذطق آورد *

Sayyid Inshā Allāh Khān, with the *takhallus* Inshā, was a Urdū poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential

posts under the Muḡal emperors. His father, Mir Māshā Allāh, with the *taḡhalluṣ* Maṣḍar, was a court physician of Aurangzīb, and a friend of Amīr-ul-Umarā Nawwāb Dulfāqār Khān (the well-known Amīr of Aurangzīb's reign, who was put to death in A.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allāh to leave Dihlī, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dihlī (during the reign of Shāh 'Ālam; A.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Ḥakīm Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Ḥakīm Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāvat, Miṣṣan Shikibā, Mirzā 'Azīm Beg 'Azīm (pupil of Saudā), Mir Qamar-ud-Dīn Minnat of Sūnīpat (see No. 418), and Shaykh Walī Ullah Muḥibb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muṣḥafī (see No. 709), Jur'at (d. A.H. 1225 = A.D. 1810), Qatīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āṣaf-ud-Daulah (A.H. 1188-1212 = A.D. 1774-1797) and Mirzā Sulaymān Shikūh (d. A.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa'ādat 'Alī Khān (Nawwāb of Lucknow, A.H. 1212-1229 = A.D. 1797-1813), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nishāt, quoted in Āzād's Āb-i Hayāt, p. 269, Inshā died in A.H. 1233 = A.D. 1817, but according to Rieu iii, p. 999, about A.H. 1230 = A.D. 1814. See Āb-i Hayāt, pp. 259-309; Garcin de Tassy, Littérature Hindoui, vol. i, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdū and Persian, and also knew Turkish and Puṣhtū. Besides the present work he left a Urdū Kulliyāt; a Persian Dīwān; a Persian Maṣnawī, entitled *شیر برنج* written in imitation of Bahā-ud-Dīn 'Āmulī's Nān-wa-Ḥalwā (see No. 291); a Persian Maṣnawī consisting of words of letters none of which have diacritical marks; a Persian Maṣnawī, called *شکار نامه*, written in praise of Nawwāb Sa'ādat 'Alī Khān; Satires in Urdū; a Persian poetical paraphrase of the well-known Arabic grammar *عامة عمل* by 'Abd-ul-Qādir bin 'Ābd-ur-Raḥman ul-Jurjānī (d. A.H. 471 = A.D. 1078); a Persian treatise, called *لطائف السعادت*, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii, p 961).

For Qatîl's life see No. 434.

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahanâbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحر السعادت and ارشاد ناظمي by Inshâ Allah and دريای لطافت and حقیقت اردو by Qatîl.

The work consists of one *Sadaf* صدف, (in five *Durr-dānah* در دانه) and seven *Jazīrah* جزیره with sub-divisions, termed سلطنت - شهر and بلدة, enumerated in the preface. Printed, Murshidâbâd, A.H. 1266.

Written in fair Ta'liq.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

fol. 21 ; lines 18 ; size $6\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور اللمتدي

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs.

Author: Şafî ibn Naşîr صفی ابن نصیر.

Beginning:—

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل
و يصلح العمل الخ *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'il.

The explanations are given in the form of questions and answers.

Comp. Rieu ii, p. 524; W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Bûhâr Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muḥammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878,

with two appendices called *Tabṣīrah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'liq*.

Dated Rabī' I, A.H. 1249.

Scribe سید نجف علی.

No. 788.

fol. 22; lines 13; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

ریاض الحروف

RIYÂD-UL-ḤURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibratī عبرتی.

Beginning:—

بعد از ستایش گوی حرف بر زبان آفرینی که الف قامت سر و

قدان النخ *

The author, who designates himself only by his poetical *nom de plume* 'Ibratī, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatī. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mīr Alṭāf Ḥusayn Khān for the use of Mahdī Ḥasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'liq*.

Dated 20 Dūlqa'd, A.H. 1271.

No. 789.

fol. 61; lines 9; size 8×5 ; $6 \times 3\frac{1}{2}$.

قواعد فارسی

QAWÂ'ID-I FÂRSÎ.

A Persian grammar.

Author: Raushan 'Alī Anṣārī Jaunpûrī روشن علی انصاری جونیپوری

Beginning:—

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب •

Raushan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the Farhang-i Rashîdî, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*.

For other copies see Rieu, *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571; Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta, 1828; 1833; Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Şafar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9 × 6; 6 $\frac{3}{4}$ × 3 $\frac{3}{4}$.

The same.

Another copy of Raushan 'Ali's Qawâ'id-i Fârsî, beginning as above.

The latter portion of the MS., fol. 30-61, contains the *Muqaddimah* of the Farhang-i Jahângirî (see Nos. 797-801), beginning:

مقدمه مشتمل است بر دوازده آئین - اول در بیان اطلاق اسم پارس

بر ملک ایران الخ •

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century.

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

fol. 451; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرف نامه احمد منیری

SHARAF NÂMAH-I AĤMAD MUNAYRÎ.

A Persian dictionary.

Author: Ibrâhîm Qiwâm Fârûqî ابراهیم قوام فاروقی.

Beginning:—

بقام خداوند هستی به است الخ *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, *Shaykh Sharaf-ud-Dîn Yahyâ Munayrî*, the celebrated Indian saint (*d.* A.H. 782 = A.D. 1380), whose discourses entitled *معادن المعانی*, and letters or *مکتوبات* are noticed later on in this catalogue.

The work was composed in the reign of Abul Muẓaffar Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as *فرهنگ ابراهیمی* and *شرفنامه ابراهیمی*.

This copy concludes with two panygeric *Qasîdahs*, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first *Qasîdah*: *دایما ورد زبان فتح هست و هم ظفر - بو المظفر باریک شد شاه عالم باد و هست*.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb*, each of which is sub-divided into *Faṣl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Faṣl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457; *Mélanges Asiatiques*, iii, p. 494, and ix, pp. 514 and 515.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 792.

fol. 287; lines 16; size $10 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the *Sharaf Nāmah-i Ahmad Munayri*.

One or two folios are missing from the beginning and the MS. opens abruptly thus:

هیچ دانی در نیاید فارسی را چند حرف *

Written in ordinary Indian Ta'liq.

Dated 29 Jumādā II. 1218 Bengali year.

No. 793.

fol. 396; lines 17; size 12×8 ; $9 \times 5\frac{1}{2}$.

موبد الفضلا

MU'AYYID-UL-FUDALĀ.

A Persian dictionary.

Author: Muḥammad Ibn Lād محمد ابن لاد.

Beginning:—

• محمد متوانره و مدایح متکثره مرداور دانا و دستگیر توانا را که
بتالیف چندین حروف النح •

Blochmann, who describes the work in his *Contributions*, p. 9, calls the author Muḥammad bin Shaykh Lād of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work:

For Arabic words الصراح and التاج, and for those of Fārs, Rūm, Samarqand, Māwarā-un-Nahr, etc., لسان الشعرا - ادات الفضلا - دستور - شرفنامه - طب حقایق الاشیا - شروح مخزن اسرار - موبد القوائد - زبان گویا - الافاضل - فنر قواس and فرهنگ علمی - قنیة الطالبین.

Later on he adds that for the sake of convenience he has observed the following abbreviations:—

دس ; ادات الفضلا for ا ; لسان الشعرا for ل ; تاج for ت ; صراح for ص ;
 م ; فنية الطالبين for ق ; شرفنامه for ش ; زفان گویا for ز ; دستور الافاضل
 طب حقایق الاشیا for ط and شرح مخزن الاسرار for شم ; مویذ الفضلا for

The work is divided into *Kitāb*, *Bāb* and *Faṣl*. The *Kitāb* is arranged according to the first letter and the *Bāb* according to the last. Each *Bāb* consists of three *Faṣl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shāh Nāmāh* of Firdausi, the *Khamsah* of Nizāmī, the poems of Sanā'ī, the *Diwāns* of Khāqānī, Anwārī, Zuhūrī, 'Abharī, Hāfiz, Salmān, Sa'dī and others. The *Khātimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227, Ethé, Bodl. Lib. Cat. No. 17:0; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Būhār Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated Dulqa'd, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

کشف اللغات و الاصطلاحات

KASHF-UL LUĠĀT WA'L IṢṬILĀḤĀT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sūfis.

Author: 'Abd-ur Raḥīm bin Aḥmad Sūr عبد الرحيم بن احمد سور

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميگويد اضعف

العباد النخ •

We learn from the preface that the author, while reading with his son Shaykh Shihāb, the *Diwān* of Qāsim-i Anwār, found that many words occurring in the *Diwān* were not explained either in the *Diwān* or *Farhang* of Shaykh Ibrahim, and that other

dictionaries such as *کنز اللغت - تاجین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ جهانگیری*, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his *Contributions*, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muḥammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i, p. 214, that the work was written about A.H. 1060 = A.D. 1650, is therefore erroneous. The work is also known as *فرهنگ شیخ عبد الرحیم بهاری*; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fasl*. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, p. 228; Salemann in *Mélanges Asiatiques*, tome ix, p. 523 No. 51; Blochmann, *Contributions*, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545; lines 18; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الافاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Fayḍî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî
 الف داد فیضی بن اسد العلای علی شیر سرهندی
 Asad ul-'Ulâ for اسد العلما.

Beginning:—

ای نام تو ورد هر زبانی دگر است *

Ilahdâd Fayḍî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Mumtâz Khân, (d. A.H. 1025 = A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, *History of India*, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the *Ṣurâḥ*, *Muhaddib-ul Asmâ*, *Tâjayn* and its commentaries,

Niṣāb-uṣ Ṣibyān, Qunyat ul Fityān, the Persian, Dari, Pahlawi and Turkish words from the old works Zufān Gūyā, also called Panj Bakhshī, Adāt-ul Fuḍalā, Tabakhturī, Ḥall-i Luḡāt-uṣh-Shu'arā, Sharaf Nāmah-i Ibrāhīmī, and the modern works, Tuḥfat-us Sa'adat-i Iskandarī and Muayyid-ul Fuḍalā.

The arrangement is that the first letter forms the *Bâb* and the last the *Faṣl*. Each *Faṣl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف - ت and ن.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتمام پوشید این عروس زیبا در تاریخ ذی حجة الحرام

سنه الف الف *

This date is further expressed by the following versified chronogram in which the author adopts the *takhalluṣ* Fayḍi :—

چو این نامه را خامه تیر زد (تیز رو read)

به پایان رساند از سر اختتام

بهی سال تاریخ او از قضا

خود گفت فیضی بگو فیض عام

The numerical value of the words فیض عام is equal to 1001.

For other copies see Rieu, ii, p. 496; J. Aumer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstānī translation of the Madâr-ul-Afâḍil is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسوید بمنصه بیاض جلوه گر گردید بید احقر

الطلاب مولف این کتاب الهداد فیضی سرهندي افاض الله عليه سحاب

فیوضه الخفی در عهد سلطان السلاطین قانع بغیان الفجرة و المتمردين

جلال الدین محمد اکبر بادشاه غازی خلد الله تعالی ملکہ و سلطانہ و افاض
العالمین برہ و احسانہ در روز پنجشنبہ بیست و نہم شہر رجب المرجب
زید قدرہ در شہور سنہ الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month *Dulhijjah* to be correct then evidently the date of transcription, 29 *Rajab* A.H. 1001, is erroneous, because the month *Rajab* precedes *Dulhijjah* by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned *Nasta'liq*.

No. 796.

fol. 305 ; lines 19 ; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author : Muḥammad Qāsim bin Hājī Muḥammad Kāshānī, poetically surnamed *Surūrī*. محمد قاسم بن حاجي محمد کاشاني المتخلص به سوزی.

Beginning :—

ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند

هنر پرور *

The author, who originally belonged to *Kāshān*, spent most of his days in *Iṣfahān*. *Taqī Aḥādī*, fol. 321^b, who praises the present work, says that when he finished his dictionary *سرمد سلیمانی* at *Iṣfahān*, *Surūrī* accused him of plagiarism and maliciously reported so to *Mirzā Muḥammad Wazīr Khurāsānī*. The Governor, says *Taqī*, reprimanded *Surūrī* and the latter had to leave *Iṣfahān* for *Kāshān*, but went again there after *Taqī* had settled in India. According to some, *Surūrī* was the son of a shoe-maker, and *Taqī*, who says that *Surūrī* spent his days at *Iṣfahān* as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjahân and died on his way to Mecca. See Riyâd-ush-Shu'arâ, fol. 184^a; Şuhuf-i Ibrâhîm, fol. 388^b (where the author is confounded with Surûrî Kâbulî); Sprenger, Oude Cat. p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's 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. The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as *لفت سروری* and *فرهنگ سروری*. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Catalogue, p. 192; G. Flügel, i, pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethé, Bodl. Lib. Cat. Nos. 1729-1731; Ethé, Ind. Office Lib. Cat. Nos. 2478-2480; Cat. Codd. Or. Lugd. Bat. i, p. 96. Comp. also Hâj. Khal. v, p. 325; Blochmann, Contributions, pp. 12 and 16-18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângîrî* (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethé, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nasta'liq.

Not dated; 17th century.

No. 797.

fol. 413; lines 25; size $13\frac{1}{2} \times 9$; $8\frac{1}{2} \times 4\frac{1}{2}$.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Din Husayn Injû bin Fakhr-ud-Din Hasan of Shirâz جمال الدين حسين انجوي بن فخر الدين حسن شیرازی

Beginning:—

که بر لوح زبانها حرف اول نام پوست الخ *

The author, a native of Shīrāz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahāngīr, who gave him the governorship of Bihār, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Aḡud-ud-Daulah. He died in Āgrah some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahāngīr in A.H. 1017 = A.D. 1608, expressed by the words زمی فرهنگ نور الدین جهانگیر in the following versified chronogram:—

مرتب گشت این فرهنگ نامی باسم شاه جم جاه جهانگیر
چو جستم سال تاریخش خرد گفتم زهی فرهنگ نور الدین جهانگیر

According to the Tuzuk-i Jahāngiri, p. 359, the author presented a copy of the work to Jahāngīr in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah*, divided into twelve sections ^{کتاب} treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Faṣl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five ^{در}.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix. pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bûhār Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The *چهار عنصر دانش* of Amān Ullah Khānahzād Khān Firūz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

fol. 550; lines 23; size $13 \times 7\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the Farhang-i Jahāngiri, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabi' I, (year not given).

Scribe: نعمت الله ابن حسن

The *Khâtimah*, written in fair Nasta'liq by خواجه حسن ابن خواجه محمد, is dated A.H. 1204.

No. 799.

fol. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahāngiri, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

fol. 364; lines 25; size 11×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Farhang-i Jahāngiri, without the *Khâtimah*, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwân.

Not dated; apparently 18th century.

No. 801.

fol. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same Farhang-i Jahāngiri, beginning as above.

A splendid copy. Written in good Nasta'liq within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram, A.H. 1069.

Scribe : شاه محمد.

The seals of Nawwâb Sayyid Vilayât 'Alī Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 802.

fol. 673, lines 21 ; size 12 x 8 ; 9 x 5½.

برهان قاطع

BURHÂN-I QÂTÎ.

The well-known Persian dictionary.

Author : Muḥammad Ḥusayn, poetically surnamed Burhân, bin Khalaf ut-Tabrizî محمد حسين المتخلص به برهان بن خلف التبریزی.

Beginning :—

ای داهنما بهر زبان در افواه از نام تو بردند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahângirî, Majma'-ul Furs of Surûrî, Surmah-i Sulaymânî (by Taqî Aḥadî), Şihâh ul-Adwiyah of Ḥusayn-ul Anşârî, but that he has omitted the poetical quotations. The work is dedicated to Sulṭân 'Abd Ullah Qutub Shâh bin Qutub Shâh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words برهان قاطع کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از ده توفیق یزدان مر این مجموعه را گردید جامع
بی تاریخ اتمامش قضا گفت کتاب نافع برهان قاطع

It consists of nine *Fâ'idah* on the Persian language, its letters, particles and orthography ; twenty-eight *Gustâr* comprising the dictionary proper. The twenty-ninth *Gustâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rieu ii, p. 500 ; J. Aumer, p. 107 ; E. G. Browne, Camb. Catalogue, pp. 230 and 231 ; Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bâhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18-20; Hâj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Aḥmad 'Āṣim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjahânâbâd, Rabî' I, A.H. 1225 = April, 1810.

Scribe: لااجى على.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Burhân-i Qâṭi', beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion, and the paper is getting brittle.

The transcription of the copy was commenced in Sha'bân, A.H. 1151 and finished in Rabî' II A.H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No. 797) and the Farhang-i Surûrî or Majma'ul Furs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashîd bin 'Abd-ul Ġafûr ul-Husaynî ul-Madanî ut-Tatawî عبد الرشید بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

ستایشی که آرایش سرنامۀ هر سخن و پیرایش دیباجۀ هر نو

و کهن النج *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Luġât (see No. 833), completed

this work in A.H. 1064 = A.D. 1654, and dedicated it to *Shāh Jahān*. The dictionary is arranged alphabetically on the same plan as the *Burhān-i Qāṭi* (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in *Mélanges Asiatiques*, tome ix p. 546, No. 95. Edited in the *Bibliotheca Indica* by Maulavī *Dulfaqār 'Alī*, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title '*Grammaticæ Persicæ præcepta ac regulæ*,' Halle, 1846; it also forms the basis of '*Abdul-Wāsi*' *Hānsawī*'s grammar.

Written in Indian Nasta'liq.

Dated Rabi' I, the fourth regnal year of Bahādur *Shāh*.

No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{3}{4}$.

اشهر اللغات

ASHHAR-UL-LUGĀT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: *Gulām Ullah Bhikan Siddiqi ul-Hānsawī ul-Gaznawī*
علام الله بهيكن صديقي الهانسوي الغزنوي

Beginning:—

حمد بيحد و ثناء بيحد مر خالق الخلقى را كه وجود بشر را از جمله
موجودات مراتب اعلى داد چنانچه آيه كريمه و لقد كرمنا بني آدم الى
آخرة دال اين حال است الخ *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082 = A.D. 1671 *سنه هزار و هشتاد و دو*, but according to the chronogram: *از اشهر اللغات برارى مراد خود* i.e. 1968-855, it is A.H. 1113 = A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi' I, A.H. 1224.

سَنا الله بردوانی

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

“MS. No. 213 *Ashhar ul Lughât* (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhikan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus:

“Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113,” which Blochmann adds after the word *Ashhar ul-Lughât*, indicates the date of composition of the work.

No. 806.

fol. 640; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of *بهار عجم* (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to *Khâlîs* (d. A.H. 1122 = A.D. 1710), *Mîr Najât* (d. A.H. 1126 = A.D. 1714), *Bidil* (d. A.H. 1133 = A.D. 1720), *Bahâr-i 'Ajam* (comp. A.H. 1152 = A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from الف to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ:—

..... شاخ شکسته که برو آشیانی نهم *

The next word explained is شاخل:—

شاخل - بفتح خاء و ضم آن غله ایست که در زبان هند اهر خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طائل:—

..... بطاء غیر منقوطة و همزة مکسور قبل از لام - بیفائده - حکیم شغائی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115; lines 17; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

چراغ هدايت

CHIRÂĞ-I HIDÂYAT.

A poetical glossary.

Author: Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدين عليخان آرزو تخلص.

Beginning:—

• اما بعد حمد و اضع جميع لغات و صلوات بر افضل موجودات •

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Luġat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângiri, (see No. 797) Surûri (see No. 796) Burhân-i Qâṭi' (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muḥammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirâj-ul Luġat, it is arranged alphabetically, the first letter determining the Bâb, the second the Faṣl. It has been printed in the margins of the lithographed edition of the غياث اللغات, Nawal Kishor Press, Kānpūr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.

Dated Šafar, A.H. 1240.

Scribes: امر سنگه و خوشوقت راى.

No. 808.

fol. 281; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 809.

fol. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzū's *Chirāg-i Hidāyat*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 810.

fol. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{4}$.

مرآت الاعطال

✓ MIR'ÂT-UL IŞTILÂH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhlis انند رام مخلص.

Beginning:—

یفا در مقامی که کزیدان ملاء اعلی باوجود سرودن زمزمه حمد

الشع

The author, a Khatri Hindû of Lahore, was a pupil of Mirzâ Bidil, and a friend of Ārzû. He was attached to the service of Muḥammad Shâh, and was honoured with the title of Râi Râyân. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Diwân and left a collection of letters and a history of the war of Muḥammad Shâh with Nâdir Shâh (Elliot's History, vol. viii. p. 76). For his life see Saffinah-i Khwushgû, fol. 203^b; Gul-i Ra'nâ, fol. 278^a; 'Iqd-i Şurayyâ, fol. 60^a; Saffinah-i Hindî, fol. 77^b.

In the beginning the author says that the words تحقیق امطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muḥammad Shāh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{4}$.

نوادیر المصادر

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlâ Tek Chând Bahâr لاله ٹیکچند بہار.

Beginning:—

• بعد ستایش خداوند خرد آفرین دانش آموزگار تعالی شانہ الخ

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângirî (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramaḍân, in the fourth regnal year (?); apparently, 19th century.

No. 812.

fol. 396; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مطلحات الشعرا

MUṢṬALIHĀT-USH-SHU'ARĀ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Irān.

Author: Wārastah وارسته.

Beginning:—

بسم الله مجربها میخوانم و سفینه کاندی در بحر سخن میرانم الخ

According to the author of the Gul-i Ra'nā, fol. 284^a, Wārastah, called Siyālkoti Māl after the name of his birthplace Siyālkot, wrote, besides the present work, a treatise entitled جواب شافی and a Taḍkirah. He finally settled at Derah Ġāzi Khān, near Multān, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of Burhān-i Qāṭi', p. 12. See also Sprenger, Oude Catalogue, p. 146, where the author's anthology, entitled جنگ رنگا رنگ, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii, p. 503. Lithographed at Lucknow, 1888, and, with Khulāṣah-i Bahār-i 'Ajam, Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

No. 813.

fol. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

foll. 1420; lines 19; size $12\frac{1}{2} \times 7$; $9 \times 4\frac{1}{2}$.

مختص بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chând Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman اندرمن.

Beginning:—

بهار آفرینی که گلدبرگ زبان انسان را استعداد نثرت سخن کرامت
فروموده الخ *

In the preface Indarman, a pupil of Lâlâ Tek Chând, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lâlâ Tek Chând's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbîh-ul-Gâfilin by Sirâj-ush-Shu'arâ (تنبيه الغافلين سراج الشعراء), and a short treatise by Mir Muḥammad Afḍal Šābit (رساله مختصری حضرت میر محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Muṣṭalihât-ush-Shu'arâ of Wārastah (مصلحات الشعراء) (see No. 812), the treatise by Anand Rām Mukhlis (رساله اندرام مخلص), and one in which the author's name was not mentioned (رساله دیگر که نام مولف دران مذکور نبوده). Tek Chând then gives the chronogram بهار فقیر حقیر حقیر, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بهار فقیر حقیر, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 = \text{A.H. } 1162 = \text{A.D. } 1748$. Our copy has بهار فقیر حقیر instead of بهار فقیر حقیر in Rieu's copy. In my opinion both the readings بهار فقیر حقیر and بهار فقیر حقیر, which convey no sense, are incorrect. The correct reading seems to be بهار فقیر حقیر حقیر و عبارت بهار فقیر حقیر حقیر حقیر بهار ماده سال تاریخ اتمام.

Tek Chand also wrote a treatise on letters, entitled *جواهر الحروف* (lithographed in Kānpūr, A.H. 1267) and another on verbs, called *نوادير المصادر* (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, *Histoire de la Littérature Hindouie*, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, *Contributions*, pp. 28-30. Lithographed at Maṭbū'ul-'Ulūm Press, Dihlī, A.H. 1853, under the title *مصطلحات بهار معجم*.

Written in minute Nasta'liq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و العنة كذا بتمام رسید منتخب كتاب بهار عجم تالیف
استادى مخدومى تیکچند بخط فقیر حقیر ... اندر من اول روز پنجشنبه
شهر شوال سنه دوازده از جلوس شاه عالم بهادر بادشاه غازی موافق سال هزار
و یکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حساب - روز شمار - يوم؟ يوم الحساب و له دایم بما بدولت
و ایام عمر را - دامن کبره بدامن يوم الحساب ده - آخرت - فردا - جزا -
حشر - محشر - رستخیز - رستاخیز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسامی بهشت - اسامی دوزخ - اسامی دنیا - اسامی زمانه
اسامی آسمان - اسامی زمین اسامی شهر اسامی سلاح -
اسامی تیر and so on.

The copy ends thus:—

اسامي جلی - محل مکان خیام فرماید - با مردم
نا اهل مبادم صحبت - کز مرک پتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to *Sharaf Nâmah* (see No. 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhûrî*, *Mujir-i Balaqânî*, *Khusrau*, *Hasan Dihlawî*, *Sal-mân*, *Hâfiz*, etc. In some places he also quotes *Jâmî*.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 816.

fol. 75; lines 13; size, 9 × 5½; 6 × 3.

لُبُّ لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author: *Khwâjah Amîr* خواجه امیر.

Beginning:—

بعد از حمد خداوند زمین و آسمان و نعت رسول مقصود
فکان الشخ *

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment لب لباب: it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta'liq.

Dated 4 Shawwâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 x 5; 5½ x 3.

مصادر

MAŞÂDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdî Abû 'Abd Ullah ul-Husayn bin Aḥmad uz-Zûzanî: قاضي ابو عبد الله الحسين بن احمد الروزني.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثره بما لامه تاو حتى اتيت على الحروف الصعيه
و افتتحت ما لامه الخ *

According to the author of the Buḡyat-ul Wu'ât, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Hâj. Khal. vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (اجوف), defective (ناقص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سودة المذنب العاصي ابن محمد طالب زين العابدين في ثاني
عشر شهر محرم الحرام سنة خمس وتسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر. روزني.

Several notes and 'Arḍ-dīdahs, one of which is dated A.H. 1106, re noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Ālamgīr's time, dated A.H. 1116.

Another of one عباد الله is dated A.H. 1188. The third, also disfigured, partly reads بهادر زين الدين ... and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیع Badi'ī, whose *Takhalluṣ* appears thus in the concluding lines:—

این چنین لفظ بدیعی را بدیعی نظم کرد
تا بود در روزگار از وی همین نام و نشان

Beginning of the glossary:—

از پس حمد خداوند زمین و آسمان
در لغة نظمى کدم همچون لایى عمان

It is written in ordinary minute Naskh.

No. 818.

fol. 99; lines 17; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8×4 .

The same.

Another copy of Zūzani's Maṣādir, beginning as usual:

الحمد لله على سوابغ آلايه المسابقة افواجاً النخ *

Written in fair Indian Ta'liq.

Not dated; 19th century.

No. 819.

fol. 153; lines 15; size $9\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author: Abū 'Abd Ullah ul-Ḥusayn bin Ibrāhīm bin Aḥmad
un-Naṭanzī ابو عبد الله الحسين بن ابراهيم بن احمد النطنزي.

Beginning:

الحمد لله الذي ابدع العالم بقدرته وخص بني آدم بكرامته الخ *

According to Brock. vol. i, p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muḥarram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal. vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nasta'liq

Dated A.H. 1114.

No. 820.

fol. 104; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAŞÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maşâdir of Zūzanî (see No. 817).

Author: Abû Ja'far Aḥmad bin 'Alî ul-Maqqarî ul-Bayhaqî

ابوجعفر احمد بن على المقرئ البيهقي

The author of the Buḡyat-ul-Wu'ât, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramaḍân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maşâdir deceptively begins thus with the preface of Zūzanî's Maşâdir:—

الحمد لله على سوابغ آلايه مسابقة افواج و سوابغ نعمايه المتلاحقة
ازولجا قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن
احمد النوزني ... هذه مصادر ترجمتها و نقحتها و جردتها عن شواهد
الحديث و الاشعار الخ *

A comparison with the following copy of Bayhaqi's *Tāj-ul-Maṣādir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zūzani's *Maṣādir*. The name of Zūzani, occurring in the third line of the present preface, has been panned through and corrected thus in the margin :

بدل - الشيخ الإمام أبو جعفر أحمد بن علي المقرئ البهقي *

In the preface (line 26), as well as in the colophon, the work is called *تاج المصادر*.

The author of the *Buḡyat-ul-Wu'āt loc. cit.* calls this work "Fountains of dictionary" *ينابيع اللغة*. It is to be noticed however that it bears a close agreement with the *Maṣādir* of Zūzani in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi's *Tāj-ul-Maṣādir* is an enlarged recension of Zūzani's *Maṣādir*.

The contents of the *Tāj-ul-Maṣādir* have been described in *Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.*

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumādā A.H. 850, runs thus :

وقع الفراغ من انتساج هذا الكتاب الميمون المبارك الموسوم بتاج
المصادر المفسوب بالبهقي ... يوم الاثنين اثنى عشر من شهر جمادى
الاولى سنة خمس وثمانمائه على يد اصغف عبا الله الملك الحميد
محمود بن محمد (illegible) غفر الله له *

Foll. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises :—

I.

الرسالة الحرفية العضدية *Risālat-ul-Ḥarfīyat-ul-'Aḡudīyah*, so called in the colophon.

Author: 'Aḡud-ud-Dīn 'Abd-ur-Raḥmān bin Aḥmad ul-Ījī
عضد الدين عبد الرحمان بن احمد الايجي.

Beginning :—

نبدية فائدة تشتمل على مقدمة و تنبيه و تقسيم و خاتمة الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Muqaddimah*, a *Tanbih*, a *Taqsim* and a *Khâtimah*.

Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work *الرسالة الوضعية العضدية*. It is also known as *الرسالة الوضعية*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus :

تمت الرسالة الحرفية العضدية بعون الله وحسن توفيقه على يد
 اضعف العباد سيد احمد بن سيد امام الحسيني المرغيناني في مدرسة
 سلطان الزمان ... (illegible)

Not dated ; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alî and Imâm Shâfi'.

II.

المثلث al-Muṣallaṣ, by Abû 'Alî Muḥammad bin Mustanîr ul-Baṣrî, better known as Qutrub : المستنير البصري المعروف : بقطرب.

Beginning :—

قال ابو على القطرب هذا كتاب الغته وسميته المثلث *

According to Hâj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul-Maṣâdir.

Dated 24 Ramaḍân, A.H. 845.

The colophon is followed by a note, dated 22 Ramaḍân, A.H. 1120, in which the price of the Tâj-ul-Maṣâdir is recorded as rupees five only.

No. 821.

fol. 229 ; lines 27 ; size 10 × 7 ; 8 × 4½.

The same.

Another copy of Bayhaqî's Tâj-ul-Maṣâdir.

Beginning :—

* الحمد لله رب العالمين حمداً يفوق حمد الشاكرين النعم

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated; apparently 14th century.

The title-page contains a list of the contents.

No. 822.

fol. 167; lines 15; size $10 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

کتاب المصادر

KITÂB-UL MAŞÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maşâdir (see No. 820).

Author: Abû Bakr Muḥammad bin 'Abd Ullah ul-Bustî ابو بکر محمد بن عبد الله البستي.

Beginning:—

کتاب المصادر - تألیف الشیخ ابی بکر محمد بن عبد الله ... بن البستي رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين •

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بکر مصنف هذا الكتاب •

The contents are similar to Bayhaqî's Tâj-ul Maşâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes.

Not dated; apparently 15th century.

No. 823.

fol. 172; lines 19; size $12 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

مذهب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian.

Author: Maḥmūd bin 'Umar bin Maḥmūd bin Maṣṣūr ul-Qâḍi uz-Zanjî us-Sanjari of the Shaybânî tribe. محمود بن عمر بن محمود بن منصور القاضي الزنجي السنجري ثم العربي من قبيلة شيبان.

Beginning:—

الحمد لله الذي خلق الخلق بقدرته الخ *

The work is noticed in Hāj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitāb*, each subdivided into three *Bāb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God *أسماء الحسنی*. The author enumerates the following sources:—

- كتاب البلغة - كتاب الاسامي الموصوم با السعيدى - الاسامي و الاسماء
and اصطلاحات المنطق - المشاهير - الروضة - ترجمان القرآن - كنز الاسامي
تريب المصنف.

A correct and complete copy.

Written in fair Nasta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

كتاب مهذب الاسما في مرتب الحروف تصنيف محمود بن عمر بن
منصور القائي الزنجي السنجري ثم العربي من قبيلة بني شيدان - كتبه
حقير حلقه بدوش عالمان خدا بخش ابن مولوي محمد بخش خان مرحوم
۲۹ ستمبر سنه ۱۲۷۹ *

No. 824.

fol. 183; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

A defective and incomplete copy of Maḥmūd bin 'Umar us-Sanjari's *Muhaddab-ul Asmā*, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.

Not dated; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only
بقیمت پنچروپیہ خریدہ شد ۲۵ فروری سنه ۱۹۰۲ ع

No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NİŞÂB-UŞ-ŞİBYÂN.

The most popular Arabic-Persian vocabulary.

Author: Abû Naṣr Farâhî أبو نصر فراہی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الامام
الجل العالم بدرالحق و الشرع و الدين ... ابو نصر محمد بن الفراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as الشيخ بدر الدين ابى نصر محمود بن ابى بكر الفراهي and says that the latter versified the latter in the name of Muhammad bin Hasan ush-Shaybânî (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it لمعة البدر, on which 'Alâ-ud-Dîn Muḥammad bin 'Abd-ur-Raḥmân ul-Khujandî wrote the commentary ضوء المعة. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن حسين بن جعفر الاديب الفراهي and says that Sayyid Sharif Jurjânî wrote an appendix on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Ḥisâm ul-Harawî. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابونصر الرجي الفراهي, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called ابونصر فراہی مسعود بن حسن بن حسين الادبى and in No. 2381 ابو نصر محمد الفراهي. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Isfahân, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhîm Ḥaqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38; lines 11; size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naṣr Farâhîs Niṣâb-uṣ-Şibyân.

Beginning:—

همیگوید ابو نصر فراهی *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ع and the Persian by ف.

Written in fair Nasta'liq, with occasional notes.

Not dated; 19th century.

Scribe: سید محمد علی پسر میر احمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found at the beginning and end of the copy.

No. 827.

fol. 31; lines 11; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Abû Naṣr Farâhî's Niṣâb-uṣ-Şibyân, beginning:

همی گوید ابو نصر فراهی الن *

Written in fair Nasta'liq.

Dated, A.H. 1160.

Scribe: نجیب الدین.

No. 828.

fol. 76; lines 5; size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Niṣâb-uṣ-Şibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî' II. A.H. 1111.

Scribe: محمد طاهر الکازرونی.

No. 829.

fol. 83; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح نصاب الصبيان

A commentary on the *Nisâb-uş Şibyân* of Abû Naşr Farâhî.

The copy begins without a preface with the first *Qit'ah* thus:—

القطعة الأولى - بضم همزة و سكون واو ... اول نخستين يعنى باره
نخستين ازین کتاب الن *

Written in a hasty Nasta'liq.

Not dated; 19th century.

Some folios are written diagonally.

No. 830.

fol. 521; lines 21; size $9 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الصراح من الصحاح

A'Ş-ŞURÂḤ MIN-AŞ-ŞIḤÂḤ.

A very valuable copy of the well-known abridgment of Jauharî's (*d.* A.H. 393=A.D. 1002) famous Arabic dictionary, the *Şiḥâḥ*, with the addition of the Persian equivalents.

Author: Abul Faḍl Muḥammad bin 'Umar bin Khâlid, commonly known as Jamâl-ul-Qurashî: ابو الفضل محمد بن عمر بن خالد المدعو بجمال القوشي.

Beginning:—

قل الفقير الى مولاه الغني به عن سواه الن *

In the conclusion the author says that he completed the work 16 Şafar, A.H. 681=A.D. 1282, in Kâshgâr, and that he made a fair copy of the original in *Dulqa'd*, A.H. 700=A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Faṣl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne, Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i, p. 69; O. Loth, Arab. Cat. pp. 282-283; Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé, Bodl. Lib. Catalogue No. 1645; Hâj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Ṣurāḥ*, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{1}{4}$.

كنز اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary.

Author: Muḥammad bin 'Abd-ul Khâliq bin Ma'rûf محمد بن عبد الخالق بن معروف.

Beginning:—

جواهر كنوز لغات حمد و ستایش ثناء (نثار) بارگاه حضرت
متكلمي الخ

In the preface the author tells us that he compiled this work from the *Ṣiḥāḥ*, *Mujmal*, *Dastūr*, *Maṣādir*, *Ikhtiyārāt-i Bad'ī*, *Lugāt-ul-Qur'ān*, and *Sharḥ-i Niṣāb*. It is dedicated to Kār Giyā Sultān Muḥammad, who reigned in Gilān from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultān's son and heir apparent Kār Giyā Mirzā 'Alī, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nasta'liq.

Not dated; 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380; lines 17; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-I-SHÂHJAHANÎ.

The well-known Arabic-Persian dictionary.

Author: 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-Madani ut-Tatawî عبد الرشید بن عبد الغفور الحسيني المدني التتوي.

Beginning:—

سنایش و سپاس مانک الملکی که تذکار آلی النجم

The author, whose Persian dictionary فرہنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Şihâh and the Şurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words بدیل بی منتخب i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne, Camb. Catalogue, p. 242; Ethé Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v, p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cal. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta'liq with an illuminated head-piece.
Not dated; 19th century.

No. 834.

fol. 247; lines 20; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashîd's Muntakhab-ul-Luġât.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابتدا آغاز کردن - ابتداء خواستن - ابتلاء آزمودن و در بلا ورنه
فکندن الهم *

Written in fair Ta'liq, by order of Sayyid Farḥat 'Alî.

Dated 3 Rabi' I, 1244 Faṣlî.

Scribe: حامد حسین

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy
عاصی احمد حسین غفر الله ذنوبه

No. 835.

fol. 64; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARḤ-I NIṢĀB-I BADĪ'.

A commentary on the work نصاب بدیع Niṣāb-i Badî'.

Commentator: Lâlâ Tek Chand, with the takhalluṣ Bahâr.

(See Nos. 811 and 814.)

Beginning:—

چون غرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح
صنایع الهم *

The original work صنایع بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit'ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words.

The commentary itself begins thus on fol. 3^a.

مصر شهر و شهر مالا و مالا آب و خوف سہم - مصر بکسر میم و سکون
صاد و راء مہملین نام شہری معروف *

An edition of the *نصاب بدیع* by Muḥammad Sharif, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.

Dated A.H. 1244.

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol. 92; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUGAT-I TURKÎ.)

A vocabulary of Turkî or Oriental Turkish, explained in Persian.

Author: Faḍl Ullah Khân فضل الله خان.

Beginning:—

سبحان الله هرگاه از انصیح عرب و عجم گل لا احصی ثناء *

The author calls himself a cousin of Sayf Khân Châkû عموزادہ سیف خان کہ چاکو نژاد ... است and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.

The work is divided into three *Bāb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahīm, at Calcutta, A.H. 1240.

Written in legible Nasta'liq.

Not dated; 19th century.

HINDĪ-PERSIAN DICTIONARY.

No. 837.

foll. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

غرائب اللغات

ĠARĀ'IB-UL LUĠĀT.

A dictionary of Hindī words, explained in Persian.

Author: 'Abd-ul Wāsi' Hānsawī عبد الواسع هانسوی

Beginning:—

سبجائک رب العزت عما یصفون الخ •

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirāj-ud Dīn 'Alī Khān 'Ārzū; see No. 838.

Written in ordinary Ta'liq.

Not dated; 19th century.

14501

No. 838.

foll. 155; lines 26; size 14 x 8; 11 x 6.

غرائب اللغات

GARÂ'IB-UL-LUGÂT.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدين عليخان المتخلص به آرزو.

Beginning:—

سبحانک لا علم لنا الا ما علمتنا بعد حمد و سپاس معلم
الاسماء و صلوة و سلام افصح الفصحى النعم *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled غرائب اللغات, containing the Persian, Arabic and Turkî equivalents of Hindi words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No. 837. Comp. Rieu iii, p. 1030; see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta'liq.

Dated Şafar, A.H. 1227.

PUSHTŪ DICTIONARY.

No. 839.

foll. 405; lines 13; size 11½ x 6½; 8 x 4.

فرهنگ ارتضائي

FARHANG-I IRTIḌÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindūstānī.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19; size 9×6 ; $7 \times 3\frac{1}{2}$.

I. An anonymous glossary of Pârsî, Darî and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين اما ببايد دانست كه اين زبان را
پارسي خوانند و دري و پهلوي و سبب آنست الخ *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمه الفاظ پارسي كه ملك الكلام
فردوسي شاهنامه بدان منتظم ساخته *

III. Fol. 18. غرائب اللغات. *Ġarâ'ib-ul Luġât*. The Hindî-Persian Dictionary by 'Abd-ul Wâsî' Hânsawî (see No. 837).

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{2} \times 3$.

المعجم في معاني اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR- IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.

Author: Shams-i Qays شمس قیس.

Beginning:—

* الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال الخ

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muḥammad, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i, p. 203.

The present MS., which forms a part of the basis of Mirzâ Muḥammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair Nasta'liq.

Dated 25 Rabi' II, A.H. 1183.

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

معيان الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muḥammad Sa'd Ullah, who edited the work with his own commentary, entitled ميزان الافكار A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Naṣir-ud-Dīn Tûsî (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). Fakhri

- (5) on fol. 64^a : در عیوب قوافی بنزدیک عرب
 (6) on fol. 66^b : در ذکر حروف و حرکات قوافی بنزدیک پارسی گوین و ذکر ردیف
 (7) on fol. 70^b : در انواع قوافی بنزدیک پارسی گوین
 (8) on fol. 71^b : در قافیه اصلی و معمول و ذکر شایگان
 (9) on fol. 72^b : در بعضی احکام قوافی بر مذهب پارسی گوین
 (10) on fol. 73^b : در عیوب قوافی فارسی

The *Mi'yār-ul-Ash'ār*, composed in A.H. 649 = A.D. 1251, was lithographed at Tīhrān in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muḥammad Sa'd Ullah Murādābādī under the title *میزان الافکار فی شرح معیار الأشعار* (see No. 843).

Written in fair Nasta'liq.

Not dated; 18th century.

Presented to the library by Sa'adat 'Alī Khān of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11; size $10\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

میزان الافکار

MĪZÂN-UL-AFKÂR.

A commentary on the *معیار الأشعار*, a work on prosody and rhyme ascribed to the celebrated Naṣīr-ud-Dīn Tūsī (see No. 842), with the text.

Commentator: Muḥammad Sa'd Ullah Murādābādī محمد سعد الله مراد آبادی.

Beginning:—

حمد وافر خارج از دائره عروض بیان خالقى را سزااست که بحر مدید فیضانش سطح زمین را با این طول طویل بسیط ساخته اند *

Qādī Muḥammad Sa'd Ullah was born at Murādābād in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Rahmān, a pupil of 'Abd-ul-'Alī Baḥr-ul-'Ulūm of Lakhnau. In A.H. 1239 = A.D. 1823 he attended the lectures of Shāh 'Abd-ūl-'Azīz, and studied under Muḥammad Ḥayāt Lāhaurī, Shīr Muḥammad Khān and Muftī Muḥammad Ṣadr-ud-Dīn Khān Ṣadr-uṣ-Ṣudūr of Dihli. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhūr Ullah, Muḥammad Ismā'īl Murādābādī and Ḥasan 'Alī Muḥaddīḡ. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Rāmpūr, of which place, according to some, he was appointed a Qāḍī in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are صفات القاموس في حاشية شرح بو - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الفصول - حاشية شرح بو - حاشية شرح سلم حمد الله - زاد اللبيب الى دار العبيب - چغملي etc., etc. His son Ḥāfiẓ Luṭf Ullah was also an eminent scholar of Rāmpūr. See Ḥadā'iq-ul Ḥanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muḥammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzā Muḥammad Riḍā Khān Bahādur Faṭḥ Jang, with the *takhalluṣ* Barq: مرزا محمد رضا خان بهادر فتح جنگ المتخلص به برق and dedicated it to Wājid 'Alī Shāh, the last king of Awadh. The preface is followed by a biographical account of Naṣīr-ud-Dīn Ṭūsī, to whom the original work معيار الأشعار is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Ṭūs on Saturday, 11 Jumādā I, A.H. 597 = A.D. 1200 and died at Bagdād on 18 Duḥijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله این جمله خبریه باشد یا انشائیہ بهر حال حمد و ستایش

او تعالی است الخ *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 × 5; 6½ × 3¼.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjānī صید شریف جرجانی.

Beginning:—

* قال السيد الامام ... على المشتهر بالسيد الشريف الجرجاني

The author has already been mentioned in connection with his popular work صرف مبر (see No. 769).

The present work is divided into the following three *Bâb* :

- | | |
|-----------------------------|----------------------------|
| I. fol. 1 ^b . | الباب الأول في علم المعاني |
| II. fol. 5 ^b . | الباب الثاني في علم البيان |
| III. fol. 10 ^b . | الباب الثالث في علم البديع |

Written in a careless 'Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated *Shâhjahânâbâd*, the seventeenth regnal year of Muḥammad *Shâh*.

Scribe : مفتي جلال الدين الكولوى بنيد حضرت مخدوم شيخ جمال شمس العارفين.

A seal of the scribe, dated A.H. 1156, is found at the end of the copy.

No. 845.

fol. 28 ; lines 15 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTAṢAR.

A short tract on Persian prosody and poetical figures.

Author : Waḥid Tabrizi وحيد تبريزي.

Beginning :—

سپاس بيقديس واجب التعظيمي را كه بتشريف نطق انسانرا
مشرف ساخته الخ •

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789 ; Ethé, Bodl. Lib. Cat. Nos. 1346-1347 ; J. Aumer, p. 121 ; G. Flügel, i. p. 206 ; Rosen., pp. 281 and 282.

Written in ordinary Nasta'liq.

Not dated ; 19th century.

No. 846.

fol. 43 ; lines 17 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عرض سيفي

'ARŪD-I SAYFĪ.

The well-known treatise on Persian prosody.

Author : Sayfi Bukhārī سيفي بخاري.

Beginning:—

الحمد لله الذي جعل علم العروض ميزان الشعار و الصلوة على
صاحب ديوان الرسالة و اهل بيته الطهار *

Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mir 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangar. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Ḥabîb-us-Siyar*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

بنویس که هست فیضها تاریخش *

The work is variously known as عروض قافیہ - عروض سیفی and *میزان الاشعار*.

Comp. Rieu ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; *Hâj. Khal.* vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," *ib.* 1872.

Written in learned Nasta'liq.

Dated 4 Shawwâl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

fol. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arûd-i Sayfî; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... قوافی قطعها و باقی ابیات غزل و قصیده را و ذکر این

چیزی که بمنزله آنها باشد بجهت آنست که شامل باشد *

and ends:—

و چون حال ردیف نسبت مجال قافیہ مشابہ حال آنکس بود او را

ردیف نام کردند - شعر *

قد تمت رسالتی بعون الوهاب امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد واقع رب اغفر لی انک انت التواب

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmi as his teacher and adds the words نور الله تعالى موقده after the latter's name. It is therefore evident that the work was written after the death of Jāmi which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

Two treatises on Persian poetical figures and metres.

I.

Foll. 1-116 صنائع الحسن Šanâ'i'-ul-Ḥasan. A rare work on poetical figures.

Author: Fakhrī ibn Muḥammad Amīrī ul-Harawī فخری ابن محمد امیری الهروی.

Beginning:—

صنایع ثناء بی غایت و بدایع حمد بلا نهایت مرصع می را که ترکیب
دلفریب انسانرا بجزوهر جان و گوهر خرد خرد دان مرصع ساخت *

The author, who calls himself, fol. 2^a, ابن محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shāh Ḥasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning:

رَشکِ جم و فریدون نقد شجاع ذوالنون
چشم و چراغ ارغون شاه حسن خضایل

The author's royal patron is evidently *Shāh Hasan* (or *Husayn*) *Argūn*, king of *Sind*, who succeeded his father *Shāh Beg Argūn* in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a *Tadkirah* of poetesses, entitled *جواهر المعاني* (see No. 1098) which he wrote in the time of *Muhammad 'Isā Tarkhān*, who took possession of *Tattah* after the death of *Shāh Husayn Argūn* and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwājah Naṣir-ud-Dīn Tūsi, *Rashid-ud-Dīn Waṭwāt*, *Waḥid Tabrizi*, *Sharaf bin Muhammad ur-Rāmi*, *Qutb-ud-Dīn Shams-i Qays*, the author of the *Miftāḥ*, *Akhfash Naḥwi* and particularly names the *بدايع الصنائع* of *Amir 'Atā Ullah Mashhadī* and the *بدايع افكار و صنايع اشعار* of *Husayn Wā'iz Kāshifi*, to which last our author frequently refers. Later on, fol. 5ⁿ, he mentions thus the following works by their names:

الاشعار (read *ميعاد*) by *Khwājah Naṣir-ud-Dīn Tūsi* (see No. 842); *حدائق السعور و دقایق الشعر*; by *Rashid-ud-Dīn Waṭwāt*, dedicated to *Khwārazm Shāh*; *حدائق الدقائق* by *Sharaf bin Muhammad ur-Rāmi*, dedicated to *Uways bin Hasan Nūyān*.

A copy of the work is noticed in *Ethé, Bodl. Lib. Cat.* No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: *Rashid Waṭwāt* رشید و طوطا.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين الخ *

The versified *Qit'ah* begins thus:—

هزج را گز تمام ارکان همی خواهي از مکنز
بگیر این وزن را یاد و بکن این قطعه را ازبر

Rashid-ud-Dīn Muhammad bin 'Abd-ul-Jalil ul-'Umari رشید الدین محمد بن عبد الجلیل العمري (called here in the preface *محمد بن عبد الجلیل العمري* (بن محمد المعروف بوطوطا), a most distinguished poet of his time, was attached to the courts of two sovereigns of the *Khwāzm Shāhi* (dynasty, viz. *Atsiz* (A.H. 535-551 = A.D. 1140-1156), and his son *Il-Arslān* (A.H. 551-568 = A.D. 1156-1172), and died in A.H. 578 = A.D. 1182. Besides a *Diwān* (see *Rieu ii*, p. 553), and the present work,

he wrote a treatise on poetry entitled *حدائق الشعر ودقائق القلائد* (see the notice on the preceding treatise), another work called *فوائد القلائد*, and a metrical translation of the sayings of 'Ali.

See *Habib-us-Siyar*, vol. ii, juz iv, pp. 169, 174.

Written in fair Nasta'liq.

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

رياض الصنائع قطب شاهي

RIYÂD-US-ŞANÂ'I-'-I QUTUB SHAHÎ.

A treatise on prosody and rhyme.

Author: Ulfatî Husaynî Sâwajî الفتي حسيني ساوجي.

Beginning:—

حمد وافر و ثنای کامل مبدع و صانعی را شایان است که از امتزاج
ارکان عناصر و از ازدواج اصول موالید النعم *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Qutub Shâh, the sixth king of the Qutub Shâhî dynasty. He reigned A.H. 1020-1083 = A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046 = A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 850.

foll. 107; lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I'.

A treatise on poetical figures.

Author: Nizâm-ud-Din Ahmad bin Muhammad Şâlih Şiddiqî ul-Hasanî نظام الدین احمد بن محمد صالح صدیقی الحسینی.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام شكر زيادة از
 آنچه كه در تحوير و تقرير كنجد الخ *

At the end the author says that he wrote the work in A.H. 1060 = A.D. 1650, the twenty-fourth year of Shâh Jahân's reign. The date is also expressed by a chronogram at the beginning.

The work consists of the following four *Faṣl*:—

1. تقسيم كلام, various kinds of composition.
2. بدايع لفظي, word ornaments.
3. بدايع معنوي, conceetti.
4. سرقات شعري, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue, Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta'liq.

Dated 10 Duḥijjah, the fifteenth year of Muḥammad Shâh's reign (A.H. 1146).

Scribe: محمد قاسم ولد خان محمد ساکن کول.

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-ul-Ârifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll. 79; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-uṣ-Şanâ'i'.

The MS. is defective at the beginning, and opens abruptly thus:—

..... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد از آن حضرت است *

In the colophon of the present copy the author is called بجلوری instead of صدیقی الحسني.

Written in ordinary Ta'liq.

Dated, 1819.

Scribe: غنومان سهلی.

No. 852.

fol. 73; lines 17; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-us-Şanā'i'*, beginning as usual.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 853.

fol. 24; lines 17; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning:—

الحمد لله رب العالمين و الصلوة ... اما بعد این رساله ایست در علم عروض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtimah* as follows:—

Muqaddimah fol. 1^b:

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a:

باب در مقاصد که عبارتست از تفصیل بحر و ذکر اقسام آن بحسب زحافات و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بحر

Khâtimah, fol. 18^a :—

در بیان اوزان رباعی و در ایروک بحور و آن مشتمل است بر
در فصل *

In several places the metres are illustrated by verses of Sayfi i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute Naskh with an illuminated head-piece.

Dated Rabi' II, A.H. 1101.

Scribe : محمد طاهر.

No. 854.

fol. 112; lines 11; size $12\frac{1}{2} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirâj-ud-Din 'Alî Khân Ârzû سراج الدین علی خان آرزو, for whose life see No. 399.

I. foll. 1-75. Mauhibat-i 'Uzmâ. مؤهبات عظمی.

A treatise on rhetoric.

Beginning :—

فصاحت مایه معانی پردازان ستایش کلیمی است کلام آفرین
الغ *

The treatise is divided into several chapters (*Bâb*) as follows :—

- | | |
|---------------------------------|------------------------------------|
| I.—on fol. 7 ^a . | باب اول در اسناد خبری |
| II.—on fol. 9 ^a . | باب دوم در احوال مسند الیه |
| III.—on fol. 28 ^a . | باب سوم در احوال مسند |
| IV.—on fol. 38 ^b . | باب چهارم در متعلقات فعل |
| V.—on fol. 43 ^a . | باب پنجم در قصر |
| VI.—on fol. 49 ^a . | باب ششم در انشا |
| VII.—on fol. 62 ^b . | باب هفتم در وصل و فصل |
| VIII.—on fol. 68 ^b . | باب هشتم در ایجاز و اطناب و مساوات |

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. 'Atîyah-i Kubrâ, عطیة کبری, on metaphor and simile.

Beginning :—

دیباچه بیان معانی سپاس حضرت سخن آفرینی است که طبایع
بشری را مایل محاکات گردانید الغ *

It is divided into several sections called *beṭ* as follows:—

on fol. 78 ^b .	بعث بیان
on fol. 79 ^b .	بعث تشبیه
on fol. 101 ^b .	بعث حقیقت و مجاز
on fol. 109 ^a .	بعث امثال
on fol. 111 ^a .	بعث کنایه
on fol. 112 ^a .	بعث تعریض

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$

Two treatises by Shams ud-Dîn Faqîr شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his *Diwân* (see No. 411).

I. foll. 1-13. *Khulâṣat-ul-Badî'* خلاصۃ البدیع.

A tract on rhetoric and figurative speeches.

Beginning:—

سبحان الله من ناقص را که عمر بی مثال هیچمدانی صرف ملازمت
جهل نموده ام الخ *

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i.e. the well-known work *Miftâḥ-ul-'Ulûm* by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muḥammad bin 'Alî us-Sakkâkî (d. A.H. 626 = A.D. 1229) and the مظل of 'Allâmah Taftâzânî (i.e. the commentary on Sakkâkî's *Miftâḥ* by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzânî (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqaddimah*, two *Faṣl* and a *Khâtimah*, as follows:—

Muqaddimah, on fol. 2^b: مقدمه در بیان مجمعی از تعریف فصاحت و بلاغت.

Faṣl I, on fol. 3^a: فصل اول در بیان صنایع معنوی

Faṣl II, on fol. 9^a. فصل دوم در بیان صنایع لفظی

Khâtimah, on fol. 12^a. خاتمه در بیان سرقات شعری

II. foll. 15-32. رسالة وافية في علم العروض والقافية. *Risâlah-i Wâfiyah fi 'Ilm-ul-'Arûḍ wa'l Qâfiyah*. A treatise on prosody and rhyme.

Beginning:—

بعد از تقدیم حمد مبدعیکه سب (sic.) دنیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته اوست الخ *

The work consists of two *Rukn*:

I, on fol. 15^b. رکن اول در علم عروض

II, on fol. 28^a. رکن دوم در قوافی

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 856.

foll. 149; lines 9; size 9½ × 6; 6 × 3½.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author: Abul Fakhr Arshad Ashraf with the *takhalluṣ* Khayâl. ابو الفخر ارشد اشرف متخلص بخيال.

Beginning:—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع واپسلی الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.

Dated Ramadân, A.H. 1228 Fasli.

No. 857.

foll. 96; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muḥammad Ḥasan Qatīl قاتیل حسن میرزا محمد.

Beginning:—

• نختوت فروشی زبان فصیح بیانان بلیغ کلام با برک کل شاداب النخ

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kālpi, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muḥammad, son of Mir Amān 'Alī.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed بخش - ایام - چنانغ.

Contents:—

Sharbat I, on prosody and rhyme, in two *Chānāg*, the second of which comprises nine *Ayāg*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chānāg*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chānāg*, on fol. 44^a.

Sharbat IV, on Turkī grammar and vocabulary, in one *Chānāg*, on fol. 89^a.

See Rieu ii, p. 795. The work has been edited with marginal notes by Muḥammad Gulām Jabbār, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dūlqa'd, A.H. 1253.

Scribe: سید اشرف علی رضوی.

No. 858.

foll 104; lines 15; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

میزان العروض

MĪZÂN-UL-'ARŪD.

An extensive work on prosody.

Author: Motî Râm Mirathî موتی رام میراثی.

Beginning:—

سبحان الله خدای یکتا - بی آلت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates *جمن مارس صاحب* (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfi. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Šafar, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol. 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Ġulâm Qādir Khān, the Rohilla chief, by Nawwāb 'Alī Bahādur Marhattah, A.H. 1203 = A.D. 1788, fol. 97^a. On fol. 101^a he gives the *tārīkh* of the birth of his son, Shaykh Šibgat Ullah Mufti of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair Ta'liq.

Not dated; 19th century.

No. 859.

foll. 40; lines 16-19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

میزان الاشعار

MĪZÂN-UL ASH-'ĀR.

A treatise on the art of rhyming.

Author: Muḥammad Sa'd محمد سعد.

Beginning :—

جواهر زواهر ثنا و محمدمت سزاوار حضرت داور يست که علم عروض را
موجب معرفت اوزان صحيح و سقيم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the معيار الاشعار of Naṣīr-ud-Dīn Tūsī and the عروض of Sayfī Bukhārī. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bāb* and a *Khātimah*. This Muḥammad Sa'd seems to be identical with the author of the غانیه and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the میزان الاشعار.

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالکسر در لغت
دانستن است و در امطلاح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary Nasta'liq by لعلچند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size $8 \times 4\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رساله عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author: Yûsuf Husayn Shâhid یوسف حسین شهید.

Beginning :—

الحمد لله الذي اما بعد بنده زولیده حریق ذبیره پریشانی *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhsh's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Ḥasan Khân Shâhib.

Written in fair Nim Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Şafdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size $13 \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amîr Khusrâu of Dihli امير خسرو دہلوی.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله تقي الكرم - انشاءت سحر الصيد الجني

و النسم •

After eulogising the reigning sovereign, 'Alâ-ud-Din Muḥammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Din Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled رسائل الاعجاز or اعجاز خسروى, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Ethé, Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first *Risâlah*, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.

Written for Mahārājah Sri Kāshī Narāyan Sri Isri Parshād Narāyan Singh.

Dated December 1848.

Scribe : پندت شیو پرشاد.

No. 862.

fol. 351; lines 15; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{1}{4}$.

The same.

Another copy of Amir Khusrāu's Rasā'il-ul-I'jāz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 863.

fol. 114; lines 9; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

رقعات جامی

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jami's letters (see No. 180 xviii); beginning as usual:—

بعد از انشاء صحائف ثناء محمدت الن *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramadân, A.H. 1241.

Scribe : شیخ جلال الدین

No. 864.

fol. 63; lines 15; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmi's letters, beginning as usual. The MS. is defective towards the end and breaks off with the following words:—

رقعه اخري باسم سبكانه تقويت امور دين و تمشيت احكام شرع
متين •

Written in ordinary Ta'liq.
Not dated ; 19th century.

No. 865.

fol. 83 ; lines 15 ; size $8\frac{1}{2} \times 5$; 6×3 .

رقعات جامي و ميرم سياه

RUQA'ĀT-I JĀMĪ WA MĪRAM SIYĀH.

The letters and specimens of refined prose-writings by Jāmi and Miram Siyāh Qazwīnī,

I. *رقعات جامي*, Jāmi's letters, fol. 1-35 (see above), beginning:—

بعد از انشاء صحايف ثناء و محمديت الله الذي انزل على عبده
الكتاب الخ •

See Ethé, Bodl. Lib. Catalogue, No. 894, 35 ; No. 895, 35 ; No. 896, 20 and No. 965 ; Ethé, India office Lib. Catalogue, Nos. 1387-1389 ; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

The collection is also known as *منشآت جامي* - *انشاء جامي* and sometimes *ديوان الرسائل*.

II. *انشاء ميرم* fol. 36-83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:—

بعد انشاء حمد و ثناء بيحد بادشاهی را که از ازل تا ابد الخ •

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated ; apparently 17th century.

From a note on the title-page of Jāmi's collection of letters, it would appear that it was compared with the copy written by Jāmi himself.

No. 866.

foll. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشا

MAKHZAN-UL-INSHÂ. ^{✓?}

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Ḥusayn bin 'Alī ul-Kāshifī الحسین بن علی الکاشفی.

Beginning:—

هو الاول و الآخر و الظاهر حمد خداوند سرايم فخصت * تا شود

این نامه بنامش دست *

The preface contains an eulogy on the reigning sovereign, Sultān Ḥusayn, and on the author's patron, Mir 'Alī Shīr, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumādā, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال و روز و مه اتمام نوشت - بچهارم ز جمید الثانی *

The work is divided into a 'Unwān, three Ṣaḥīfah and a Khātimah, as follows:—

'Unwān: What a Kātib must know, fol. 4^a.

Ṣaḥīfah I and II: Forms of address (خطابيات) and answers (جوابيات), fol. 4^b.

Ṣaḥīfah III: On the various matters which have to be stated, fol. 118^b.

The third Ṣaḥīfah is preceded by a short introduction in which the author says that after completing the first two Ṣaḥīfah he had no further intention of writing the third, but he did so at the strong desire of Khwājah Afḍal-ud-Dīn Muḥammad.

The Khātimah, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hāj. Khal. vol. v. p. 466.

For the author's work *مصنف شاهی*, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, *Dulqa'd*, A.H. 960.

Scribe: *الله بخش لنکا لاہوری*.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150.

No. 867.

fol. 150; lines 20; size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5 .

مکاتبات علامی

✓ MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Faḍl, the prime minister of Akbar, collected by 'Abd-uṣ-Ṣamad bin Afdal Muḥammad *عبد الصمد بن افضل محمد*.

Beginning:—

گونا گون نیایش مرداوری را سزد کہ وجود بشر را از کار خانہ عنایت
کسوت حیات پوشانید الخ *

The editor, who calls himself the sister's son of Abul Faḍl, says that he commenced the present collection shortly after Abul Faḍl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called *مکاتبات ابو الفضل* or *انشای ابو الفضل*, is divided into the following three parts called *Daftar*:—

- I. Letters written in Akbar's name to kings and Amirs fol. 2^a.
- II. Letters written by Abul Faḍl to Akbar and Amirs, fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i, p. 396; G. Flügel, iii, p. 286; Morley, p. 109; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The *Inshâ-i* Abul

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Aḥmad Gûpâmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muḥammad Hâdi 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabi' II and 14 Rajab of the same year.

No. 868.

fol. 83; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

The same.

A fragment of the same collection of Abul Faḍl's letters, defective both at the beginning and end.

It opens abruptly thus:—

..... بموقف عرض مقدس حضرت قبله گاهی ملائی امید گاهی

دامت برکاته میرساند الخ *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 869.

fol. pp. 228 (fol. 114); lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

مکاتبات علامی (دتر چهارم) ج

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

This collection, endorsed on the title-page: مکاتیب دفتر چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhārā in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مر جبار واحد القہاری را کہ تمامی روی زمین را
کرسی یکوسی تا دور دوار از ذوالفقار منوروثی شجاعت و صنعت خود
هموار ساخت الخ *

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons :—

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makānī, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryam Makānī, pp. 91-98.
- (9) Begam Jiū, pp. 99-101.
- (10 and 11) Maryam Makānī, pp. 101-105.
- (12) Shaykh Mubārak (Abul Faḍl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayḍ Fayḍi Fayyāḍi (Abul Faḍl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Faḍl's teacher), pp. 121-124.
- (17 and 18) A *Murshid*, pp. 124-129.
- (19) Ḥakīm Shaykh Binā, pp. 129-132.
- (20) Ḥakīm Humām, pp. 132-134.
- (21 and 22) Ḥakīm Masīḥ-uz-Zamān, pp. 134-140.
- (23) Ḥakīm Faṭḥ Ullah Shīrāzī, pp. 140-142.
- (24) Mir Ashraf Munshī, pp. 142-143.
- (25) 'Urfī Shīrāzī, pp. 143-147.
- (26) Maulānā Shikībī, pp. 147-149.
- (27) Khwājah Ḥusayn Ṣanā'ī (Mashhadi), pp. 149-153.
- (28) Makhdūm ul-Mulk, pp. 153-157.
- (29) A friend, pp. 157-159.
- (30) A Sayyid friend, pp. 159-161.
- (31) A Qāḍī, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nāgūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabī, pp. 169-172.
- (35) Shaykh Naṣīr-ud-Dīn Sanbbālī, pp. 172-174.

- (36) A friend, pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Jauhar Sarhindi, pp. 179-183.
- (39) Shaykh 'Abd-us-Samī' Jaunpūri, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlawī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ġafūr, pp. 192-193.
- (44) Mirān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Nizām Pānī Patī, pp. 196-199.
- (46) A Sayyid friend, pp. 199-202.
- (47) Shaykh Ja'far Bhakarī, pp. 202-204.
- (48) Ḥafīẓ Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us- Sattār, pp. 205-208.
- (50) Mir Ya'qūb Kashmirī, pp. 208-211.
- (51) A friend, on the death of Fayḍī, pp. 211-217.

Amīr Ḥaydar Bilgrāmī in his Sawānīh-i Akbarī, followed by Muḥammad Ḥusayn Āzād in his Darbār-i Akbarī, mentions the fourth *Daftar* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mir Ġulām 'Alī Āzād's library, which, strangely, was not known to the author of the Darbār-i Akbarī, a grandson of Ġulām 'Alī Āzād. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلص به احسن و المدعو به شاة میلان بلگرامی
ثم المارشوزی *

No. 870.

fol. 22 ; lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباجہ نوری

DĪBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhūrī ; see No. 284, III.

Beginning :—

سرود سراپان عشرتکده قال الخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated ; 19th century.

No. 871.

fol. 161 ; lines 5-12 ; size $9 \times \frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{4} \times 3$.

رسائل طغرا

RASĀ'IL-I ṬUGRĀ.

A collection of the refined prose-writings of Ṭugrā, similar to the one noticed under No. 333.

Beginning :—

ثناى بهار پيروانى كه انگشت سبزه را بدانهاى شبنم الخ *

Written in fair Nasta'liq.

Dated 12th Sha'bān, A.H. 1258.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb are found at the beginning and end of the copy.

No. 872.

fol. 469; lines 19; size 13 × 8; 9 × 5½.

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *jarmāns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل ورق بروق است
از رشک صفاش گل بزرع عرق است
گر صد ورق است در گلستان گل را
هر صفحه غمیر منیر مستفیدان خرد و دانشوری و مکاتبان جرعه
فضل و هنر پروری مخفی نماید الخ *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Dîn Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâd-i Fayḍ*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفرین و برافنده چرخ برین را بکدام زبان نام آفرین
خوانی برم الخ *

2. Preface to *Muraqqa'*, by the same Mirzâ, fol. 5^a.

Beginning:—

جهان جهان آفرین جهان آفرینی را که تصویر کمال تقدیرش از مرقع
اختران سپهر الخ *

3. Preface to the *Sab' Sayyârah* of Zulâli (see No. 282), by Mirzâ Jalâl, written in A.H. 1044 = A.D. 1634, fol. 6^a.

Beginning:—

بذام ایزد زهی برتری پاینده سخن و سخنوری و والا گوهری گوهر
معنی و معنی پروری اله *

4. Mirzâ Jalâl's preface to the Maḡnawis of Qudsi and Tâlib Kalim, fol. 12^a.

Beginning:—

چهره کشائی تصویر سپاس بهار پیرائی که گلین با هزار دهان
بشگفتانیدن غنچه شاخسار اله *

5. Mirzâ Jalâl's preface to the Diwân of Qudsi, fol. 16^a.

Beginning:—

سخن آفرینی که بحکم اقتضاء حکمت مدار پرگار تکوین در کار آفرینش
کائنات اله *

6. Mirzâ Jalâl's preface to the Diwân of Tâlib Kalim, fol. 18^b.

Beginning:—

کلیم کلامان مسیحا دم که بتاثیر جاننداری انفاس قدسی و نفوس
افاضه حیات و احیاء اموات میکند اله *

7. Mirzâ Jalâl's preface to the Diwân of Mullâ Munir, fol. 20^b.

Beginning:—

جهان آفرینی که زمین و زمان و مکیں و مکن را بعنوان کن فکن
آفریده اله *

8. 'Inâyat Ullah Kanbû's preface to the Sawâd-i A'zam of Mullâ Munir, fol. 22^b.

Beginning:—

صفت گوناگون و سپاس از قیاس افزون سزاوار صانعی که قلم صنعتش
از خط ریحان بر تخت رنگین چمن نبشته اله *

9. Preface to the Diwân of Hakîm 'Abd-ul-Hâdiq, fol. 25^a.

Beginning:—

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل
بگردان زبان آورد اله *

10. Muḥsin Fānī's introduction to the Maṣnawī of Mullā Shāh, fol. 27^b.

Beginning :—

حامداً للذي هو الموجود که جز او نیست حامد و محمود
هو من لئس فی الوجود سواه انه لا اله الا الله

11. Mir Bâqir's preface to the Maṣnawī of Zafar Khān, fol. 28^b.

Beginning :—

حمد ببعده و سپاس ببعده مر حضرت واهب الصور و نگارنده پیکر بشر
را سزااست اله *

12. Preface to the Dīwān of Naṣīrā-i Hamadānī, fol. 29^b.

Beginning :—

یگانه که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت اله *

13. Preface to the Muraqqa' of Naṣīrā-i Hamadānī, fol. 30^b.

Beginning :—

مرقع کار نامه رنگین حمد مبدع صورت آفرین نه آنگونه دلنشین
است اله *

14. Mirzā Amān Ullah's (entitled Khānahzād Khān Firūz Jang) preface to his medical work Miṭṭah-ul-Hudūd, dedicated to Mahābat Khān of Jahāngir's time, fol. 31^a.

Beginning :—

شفای علت کفایت در خور فامی است که حکیمی حمد سرا
باشد اله *

15. The same Mirzā's preface to Mir'āt-ul-Jawāhir, fol. 32^a.

Beginning :—

الوان جواهر زواهر آبدار حمد و ثنا سزاوار و شایسته قادر علی الاطلاق
است اله *

16. Preface to the Maṣnawī of Zulālī, fol. 32^b.

Beginning :—

لائی گرانمایه سخن سزاوار حمد خداوندیست که افسر کرامت بر
فرق اهل معنی نهاد اله *

17. Preface to Zulâlî's Sab' Sayyârah, fol. 33^a.

Beginning :—

زال چشمه سار سخن حمد سخن آفرینی را که بلغاء شیرین زبان
بمدح او رطب اللسانند النعم *

18. Preface to the Sâqî Nâmah, fol. 34^a :—

Beginning :—

صاف نوشان خمخنده افلاک بنشاه حمد باده پیمائی سر خوشند
النعم *

19. Preface to the *Bayâd* of Shaykh Faydî, fol. 35^a.

Beginning :—

دیدارچہ راز نکته سازانست این
فهرست خیال جانگدازانست این
تعوید دل سخن طرازانست این
طومار جنون عشقبارانست این

20. Preface to the *Bayâd* of Sâ'ib Tabrizî, fol. 35^b.

Beginning :—

این بیانی است که گوئی سرنوشت آزادگان و نسخهٔ مجموعهٔ
پیشان خوبان است النعم *

21. Another preface to the same *Bayâd*, fol. 35^b.

Beginning :—

سغیه حمد مبدع معنی آفرین ازان بلند پایه تراست النعم *

22. Raushan Dāmīr's preface to the *Bayâd* of Nawwâb Sa'id Khân, fol. 36^b. Beg. :—

روزی با قلم که در عالم معنی بموشگافی و باریک بینی علم است
النعم *

23. Preface to the *Bayâd* of Mirzâ Muḥammad Ridâ, fol. 37^b.

Beginning :—

صانعی که بیاض سحر را بخطوط شعاعی شیرازہ بست النعم *

24. Miyân Muḥammad Na'im's preface, fol. 41^a,

Beginning:—

بر بیاض دیده حرف مدعا خواهم نوشت
یعنی آن نام دلارائی خدا خواهم نوشت
من نمیدانم چه میگویم چها خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25. Preface to Faydī's *Diwān*, fol. 42^b:—

Beginning:—

بسم الله الرحمن الرحيم کنج ازل راست طلسم قدیم

26. Preface to Zuhūri's *Nauras*, fol. 44^a; beginning as usual; see No. 284, III.

27. Zuhūri's preface to *Khawān-i Khalil*, fol. 48^a; beginning as usual; see No. 284, I.

28. Zuhūri's preface to *Gulzār-i Ibrāhīm*, fol. 57^a; beginning as usual; see No. 284, II.

29. Another preface to Zuhūri's *Gulzār-i Ibrāhīm*; beginning on fol. 61^a:—

ای نورس گلزار بر اهدیم از تو انج •

30. *Shaykh* Abul Faḍl's preface to Akbar Nāmah, fol. 63^a; beginning as usual; see No. 552.

31. Ḥamīd's (i.e. 'Abd ul-Ḥamīd-Lāhauri) preface to *Bādshāh-jahān Nāmah* (i.e. *Pādishāh Nāmah*), fol. 70^a; beginning as usual; see No. 565, Part II.

32. Mirzā Ṭabā-Ṭabā'i's preface to *Pādishāh Nāmah*, fol. 74^a.

Beginning:—

• شکفته روئی گلشن سخن بخندۀ ریزی ... بهار افروزی است انج •

33. Preface to the second *Daftar* of *Pādishāh Nāmah*, fol. 86^b; beginning as usual; see No. 565 (second *Daftar*).

34. Muḥammad Ṣāliḥ's preface to the third volume of *Shāhjahān Nāmah*, fol. 87^a.

Beginning:—

خدایا ثنای تو گویم نخست که بالا تر از هر سخن حمد تست

35. Muḥammad Ṣāliḥ's preface to the *Diwān* of Mir Mu'in-ud-Dīn Gāzī, fol. 89^a.

Beginning:—

خدا را کنم بر سر نامه یاد که بر بنده درهلی معنی کشاد

36. Preface to 'Urfi Shīrāzī's *Diwān*, fol. 92^a.

Beginning:—

حسن ازلی صورت احکام شرعی و قدر افزای معنی کلام عرفی النح •

37. Islām Khān's preface to *بخشو*, written by order of Shāhjahān, fol. 94^b.

Beginning:—

نقوش مقدمه تجرد فہاد را میل بلذات روحانی بیشتر النح •

38. Nūr Ullah's preface to the *Bayād* of Muḥammad Hakīm, fol. 97^a.

Beginning:—

این بیاض گلشن کہ اوراقش رشک فرمای ہشت بہشت نیلگون
و ہفت چمن است النح •

39. Mullā Munīr's preface to *Bahār-i Sukhan* of Muḥammad Ṣāliḥ Kanbū, fol. 97^a.

Beginning:—

ایزد سخن آفرین را سپاس کہ چراغ گفتار را از تاب خود روشن
گردانیدہ النح •

40. Muḥammad Ṣāliḥ's preface to the *Bahār Dānīsh* of 'Ināyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruq'ât* of 'Ināyat Ullah, fol. 101^a.

Beginning:—

حمدی کہ میزان ذہن محققان دقیق نطق از سنجیدن آن بعجز
و قصور معترف آید النح •

42. Preface to the *Diwān* of Abul Fayḍ Fayḍi, fol. 102^a.

Beginning:—

بتوفیقش سخن کردم چو آغاز زبانم شد بحمدش نکته پرداز

43. Muḥammad Ṣāliḥ's preface to Mullā Munīr's commentary on the *Qaṣīdahs* of 'Urfi, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muḥammad Ṣāliḥ (evidently the author of the 'Amal-i Ṣāliḥ, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Ṣāliḥ wrote this preface in Ramaḍān, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Dīwān* of Zafar Khān, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading: *ایضاً از منشآت مرزا مذکور*, fol. 110^a.

Beginning:—

الله اکبر این چه مایه ظهور و کدام پایه پیدائیسست که صدمه دهشت
جبروتش گفتگوی انکار در گوی منکران شکسته الخ *

46. Preface to the *Tuḥfat-ul-'Irāqayu* (of Khāqānī), fol. 111^a.

Beginning:—

هزار دستان خامه دو زبان این ترانه طراز چار چمن زار الخ *

47. Preface to the *Muraqqa'ât* of Muhammad Dārâ Shikûh, fol. 113^a.

Beginning:—

حمدی که قلم از تحریر آن قاصر است و خیال از تصویر آن عاجز
الخ *

48. Preface to the *Bayâd* of Naṣîrâ-i Hamadânî, fol. 113^b.

Beginning:—

دربین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعبت چین است

49. Mullâ Munîr's preface to *Gulshan-i 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol. 114^a.

Beginning:—

فیض آفرینی که سخن مظهر انوار تجلیات اوست و خرد آنکه دار
اسما و صفات او الخ *

50. Preface to the collection of Mullâ Munîr's *Maṣnawîs*, fol. 119^a.

Beginning:—

دیدارچه سخن ستایش ایزدیسست که گویائی بخش زبان و صاحب
نظم قران است الخ *

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایۀ بلاغت از دل خیزد *

According to Munir's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven, at Jaunpûr, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as هفت اختر - بیت الصنم - کار نامه - together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munir's preface to the arithmetical work, Tauhid, of Maulânâ Samad, fol. 126^b.

Beginning:—

آنچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار ازوست *

53. Preface to the نشاء حال of Mullâ Munir, fol. 127^b.

Beginning:—

نشاء حال سرمستان خمخانه فیض که کیفیت معانی دریافته
اند الخ *

54. Preface to the Guldastah (of Mullâ Munir), fol. 128^a.

Beginning:—

این بیگانگان آشنا رو و اشنایان سخنو معنی سگالن فیض گوش
الخ *

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munir's poetical works, and was completed, according to the present preface, at Jahângir Nagar (Dacca) on 4 Dûlqa'd, A.H. 1049 = A.D. 1639.

55. Preface to the Dastanbû (of Mullâ Munir), written in Akbarâbâd, 17 Muḥarram, A.H. 1054 = A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرشتان معنی نژاد بیدار دلان قدسی نهاد سیاحان قلمرو
سواد الخ *

56. Preface to the Naubâdah نواده (of Mullâ Munir), fol. 129^b.

Beginning:—

برزای فیض پیرای چمن نشیفان معنی پوشیده نمائد الخ *

It would appear from this preface that the Naubâdah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Shahbân, A.H. 1051 = A.D. 1641.

57. Preface to the Haft Akhtar هفت اختر or the 'Seven Stars' of Mullâ Munir, fol. 1:9^b.

Beginning:—

بعد از حمد جبهه افروز هفت اختر و نعت دانش آموز هفت
کشور آلم *

According to Munir's statement in the preface, the Haft Akhtar consists of seven Maḡnawis which he describes as follows:—

- (i) آب و رنگ و آن در ستایش مرز و بوم اکبر آباد است
و صفت آب جون که در پای آن شهر روان است
و ثناء چمنستان آن شهر و مدح خدیو سلیمان
شکوه *
- (ii) بخت بلند و آن در مدح صاحبقران والا اختر است
و صفت عیدگاه او و بیان ظفر یافتن آن شیر خورشید
پنجه بر خصم روباه بار و مالا مال شدن زمین از
گنج و مال *
- (iii) مرآة الخیال و آن در نمایش صورت حال آینده و صفت
قصر آینده نگر نواب سیف خان و مدح آن صاحب
السیف که از آینده تیغش صورت ظفر نمودار است *
- (iv) ساز و برگ و آن مشتمل است بر اوصاف تیل و پان
و تذاکوی که هریکی سرمایه ساز و برگ حریفان
و ظرفان است *
- (v) میخانه و آن در صفت شراب است و بیان حالت
مستی و کیفیت حسن ساقی *
- (vi) درد و آلم و آن در بیان سوزش دل و گدازش جان
و نشاء حسن و ذوق محبت و چاشنی عشق است *

- (vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده •

58. Preface to the *Bayāḍ* of Mirzā 'Abd-ul-Qādir Bidil, fol. 130^a.

Beginning:—

حمد مبدعی که تردد انفس هستی موجودات تحریکی است از
سر انگشت ارادت از الخ •

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padishāh Nāmā* of Muḥammad Amin or Aminā of Qazwin (see No. 566), fol. 131^a–140^a.

60. Extracts from the writings of Mullā Muqīmā, foll. 140^a–145^b.

Beginning:—

بانشاء سپاس بدایع نگاری رگ ابر قلم کرم در فشانیست الخ •

Mullā Muqīmā, a contemporary of Tuḡrā (d.c.A.H. 1078 = A.D. 1667, see No. 333), is the author of *عنبر نامه*, noticed in Rieu ii, p. 743.

61. Mullā Munir's *چراغ و چراغ* Du'ā-i Sham'-wa-Chirāḡ, in praise of Shāh Jahān, fol. 145^b.

Beginning:—

آغاز گفتار بدام نور الانوار فروغ بخش انجمن انجم چراغ افروز چشم
مردم الخ •

62. Extracts from the *بیت المعمور* Bayt-ul-Ma'mūr, a history of Shāh Jahān, by Ma'mūr Khān, with the *takhalluṣ* Jam, fol. 146^a.

Beginning:—

خدای ستایش و سپاس را از منشی بالسانان (sic) کوی پریشان
سخن الخ •

63. From the writings of 'Alī Ridā Tajallī, fol. 149^b.

Beginning:—

فرخنده شبی فروغ صبح اقبال از جبینش چون نور از مردمک
لامع الخ •

Mullā 'Alī Ridā Tajallī, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but subsequently returned to his native land where he died in A.H. 1088 = A.D. 1677, see Sprenger, *Oude Cat.* p. 150.

64. *Naẓm wa Nağr-i Muḥammad 'Alī Māhir*, entitled *Gul Aurang*, in praise of Aurangzib. It consists of ornate prose and verses, fol. 151^b. The title appears on fol. 158^a.

Beginning:—

فرخندگی کلام رنگین از حمد مالک الملکی است که اجراء
احکامش الخ *

Muḥammad 'Alī, with the *takhalluṣ* Māhir, edited the *Diwān* of Muḥammad Ṭāhir Ġanī (*d.* A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muḥammad Ṣāliḥ Kanbū. In praise of *Shāh Jahān*, fol. 158^a.

Beginning:—

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعت
شناسند معنی لم یزل الخ *

66. From the writings of Ṭuğrā. *Tāj ul-Madā'iḥ* of Mullā Ṭuğrā, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muḥammad Ṣāliḥ, fol. 166^a.

Beginning:—

گلگونان صبا خوام و پری پیکران تیزکام و هیونان مرصع بال و دم
و نگارزان آهنین سم الخ *

68. Praise of *I'tiqād Khān*, by Mullā Munir, fol. 167^b.

Beginning:—

لله الحمد که نخل امیدم ببار آمده و غنچه آرزویم شگفتن آغاز نهاده
الخ *

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:—

Himmat Khān's letter to Ashraf Khān, fol. 169^a.

Letters of Shaykh Quṭb-ud-Dīn Sulṭānpūrī to Ibrāhīm Khān, etc. foll. 169^b–172^b.

Praise of *Shāh Jahān* and his throne, by Mirzā Jalāl, fol. 172^b.

Farmān of Farrukhsiyar to 'Abd-ur-Ṣamad Khān Bahādur Dilir Jang, fol. 174^a.

Another by the same to Zakariyā Khān Bahādur, fol. 174^b.

Humâyûn's letter to Bîram Khân, fol. 174^b.

Jahângîr's letter to Shâh 'Abbâs, fol. *ibid*.

Shâh Jahân's letter to Mullâ Shâh, fol. *ibid*.

'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.

Letter from Dârâ Shikûh to Muhsin Fânî, and the latter's reply, fol. 175^a.

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.

Letter from Parî Khânam, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.

Mir Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.

Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullah, fol. 178^b.

Petition of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.

Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.

Muhammad Bâqir's letters to Shâh 'Âlam consisting of those letters which do not contain diacritical points, fol. 181^b.

Mirzâ 'Abd-ur-Rasûl's letter to 'Âlamgîr, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182^a.

Âsaf Khân's letter to 'Âdil Khân, fol. *ibid*.

Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.

Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183^a.

Mu'tamad Khân's letters to Khân 'Âlam, etc., foll. 185^b-187^b.

Khân Khânân's letter to Mullâ Hayâtî Gilânî, fol. 192^a, and the latter's reply, fol. 192^b.

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.

Letter from Nawwâb Âsaf Khân to Khwâjah Mirak Husayn, fol. 193^a.

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkotî, fol. 193^b.

From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'î), fol. 194^a, and the latter's reply, fol. *ibid*.

From Bîbadal Khân to Mullâ Munîr, fol. 194^b.

From Nûr Muhammad Mu'min to Munîr, fol. *ibid*.

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.

From Hakîm Sarmad to Dârâ Shikûh, fol. 195^b.

A congratulatory letter from Nizâm Hîsârî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1089 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshî Kâẓim's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Maḥmūd bin Sayyid Muḥammad ul-Kurūsî ush-Shāfi'ī, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qâsim Muḥammad us-Siddiqî.

From 'Ābid Khân to Hâjî Abu'l Qâsim, deceased, fol. 198^b.

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^b.

From Mirzâ Jalâlâ to Nawwâb Mir Jumlah, fol. 199^a.

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol. 199^b.

Mirzâ Jalâlâl's reply to Nawwâb Afdal Khân's letter, fol. 201^a.

Another letter from Jalâlâ to Nawwâb Afdal Khân, fol. 202^a.

Tâlib Kalîm's letter to Nawwâb Zafar Khân* when the latter was wounded by a lunatic, fol. 202^b.

Mir 'Ali Shir's letter to Sultân Husayn Mirzâ to soothe the latter's anger, fol. 203^b.

Qâdî Muḥammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol. *ibid*.

Letter from Mir Qâsim 'Ali Kamahî to Faridûn, fol. 204^a.

Letter from Mullâ Muḥammad Şûfî to Âsaf Jâh, and the latter's reply, fol. 204^b.

Letter from Qâdî Nûr Ullah Shûstari (the author of the Majâlis-ul-Mu'minin, see No. 720) to Shaykh Abul Fadl, fol. 205^a.

Letter from Khwâjah Muḥammad Hâshim to Bakhshî-ul-Mulk, fol. *ibid*.

Letters from the same Khwâjah' to Qâdî 'Ārif, foll. 205^b-206^a; to Mullâ Muḥammad Yûsuf, fol. 206^a; to Muḥammad Qâsim Hakkâk, fol. *ibid*.; to Muḥammad Murâd, calligrapher, fol. 206^b.

Letter from Sharif Sarmadî to Hakîm Abul Fath, fol. *ibid*.

Letter from Mullâ Muḥammad Şâlih to Nawwâb Ja'far Khân, fol. 207^a.

Letter from 'Abd-ul Maẓîd Munshî to Âsaf Jâh, fol. 207^b.

Letter from the aforesaid Munshî to Sa'd Ullah Khân, fol. 208^a.

Letters from Hakîm 'Abd-ul-Hâdîq to Nawwâb Ja'far Khân, fol. 209^a; to Qâsim Khân, foll. 209^b-210^a; three letters to Nawwâb Islâm Khân, fol. 210^b-211^a; to Nawwâb Khân Khânân, fol. *ibid*.; to Khân Zâmân, fol. 212^a.

Letters from Maulânâ 'Urfî to Khân Khânân, fol. 212^a; to Âsaf

Khān, fol. 213^a; to Hakīm Abul Fath Gilāni, fol. 213^b; another to Khān Khānān, fol. *ibid.*

Letters from Mullā Munir to I'tiqād Khān, fol. 214^b; to Sayf Khān, fol. *ibid.*

Letter from Mullā Hayātī Gilāni to Nawwāb Rustum Khān, fol. *ibid.*

Letter from Mirzā Sādiq Dast-Gayb to Şafi Quli Khān, fol. 215^a.

Letter from Mullā بنی (probably Şanā'i, see No. 250) to Shāh Garib Mirzā, fol. 215^b.

Three letters from Mirzā Muḥammad Ridā to Nawwāb I'tiqād Khān, foll. 216^a-217^a; to Qāḍi Afdal, fol. 217^a and the latter's reply, fol. 218^b; two letters to Mirzā 'Abd-ul-Ma'būd, foll. 218^b-219^a; to Īraj Khān, fol. 219^b; to Mirzā Sharif, fol. *ibid.*; to Mullā Muḥammad Ya'qūb, fol. 220^b.

Letter from Mirzā Jān to a friend, fol. 221^a.

Letter from Mullā Zuhūr to Hakīm Ātashi, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muḥammad Amin Mustāgnī (of Kashmir) to Amiri, fol. 223^b.

Mirzā Jalālā's reply to a friend, fol. 224^a.

Five letters of Muḥammad Bāqir, all consisting of those letters which do not contain diacritical points: (1) to Asad Khān, fol. 224^a; (2) to Nawwāb Amīr Khān, fol. 224^b; (3) to Nawwāb Abū Naṣr Khān, fol. 225^a; (4) in recommendation of a Hakīm, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muḥammad Ridā and the other not named, fol. 225^b.

Letter from Sultān-ul-Mashā'ikh (Nizām-ud-Dīn Auliya) to Amir Khusrāu, fol. 225^b.

Letter from Muḥammad Ma'sūm to Khawājah Muḥammad Hanif, fol. 226^a.

Two letters from Sayyid Ni'mat Ullah (probably the well-known saint and poet of Nārnaul, who died at Firūzpūr, east of Rājmahal in A.H. 1077 = A.D. 1666), to Nawwāb Fidā'i Khān (i.e. 'A'zām Khān Kokah of Shāh Jahān's time), foll. 226^a-226^b; in reply to Sayyid Şafi-ud-Dīn, fol. 227^a; to Mirzā Murād, fol. *ib.*

Mirzā Kāzimā's letter to Shaykh Muḥammad Ashraf, fol. 227^b. Khawājah Muḥammad Hāshim's letter to Mullā Shāh, fol. 228^b.

Three Ruq'ahs by Muḥammad Bāqir consisting of letters which do not contain diacritical points, fol. 229^a.

شرح رسالۃ عجیبہ. Sharḥ-i Risālah-i 'Ajibah: a commentary on the Sūfic tract رسالۃ عجیبہ of Sayyid Muḥammad Gisūdarāz, by

عبد الواحد ابراهيم حسيني Bilgrāmī 'Abd-ul-Wāḥid Ibrāhīm Ḥusaynī بلگرامی.

Beginning:—

اما بعد حمد الله على نواله و الصلوة على نبيه محمد و آله ميگرود
موضع این کلمات گرامی *

The commentary itself begins thus on fol. 231^b:—

الحمد لله رب العالمين ... قوله تعالى و تلك الامثال نضربها
للناس لعلهم يتفكرون ما چهار برادر بوديم يعني ما چهار روح بوديم جمادي
نبتی حیوانی انسانی الخ *

Muḥammad Gisûdarâz, with his original name Sayyid Muḥammad bin Sayyid Yûsuf Ḥusaynī سید محمد بن سید یوسف حسینی, was one of the most renowned saints of India. He was born at Dihlī, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Naṣir-ud-Din Chirâḡ-i Dihlī, after whose death, A.H. 757 = A.D. 1350, he went to Gujarât where he spent a long time in the company of the eminent Shaykh, Khwâfah Rukn-ud-Din Kân-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbâr-ul-Akhyâr, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wāḥid Ḥusaynī Wâsiṭi Bilgrāmī, who adopted the poetical title Shâhidī, wrote the works کاتبه ابن حاجب - شرح حل شبیات - سنابل etc., and died 3 Ramadân, A.H. 1017 = A.D. 1608. See Sarw-i Âzâd, p. 247.

Letters from 'Ālamgir to Shaykh Sayf-ud-Din Sarhindī, fol. 234^b; to Muḥammad Bâqir, fol. *ib.*

Mirzâ Jalâlâ's letter to Muḥammad Bâqir Shîrâzi, fol. 234^b; the latter's reply, fol. 236^a.

Mirzâ Jalâlâ's Wahshat Nâmah وحشت نامه, a satire on Shaydâ, fol. 237^b.

Letter from 'Ārif Lâhauri to Dâna, fol. 240^b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203^a.

Mirzâ Jalâlâ's letters to Diyâ-ud-Din, son of Mullâ Hâlî Tabrizi, fol. 244^a; to Mirzâ Muḥammad Ḥusayn, fol. 246^a; to Mirzâ Aminâ asking him not to be afflicted by the envy and enmity of people, written from Kashmir, fol. 247^a; to Hâjī Ḥusayn Kirmânî, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Inâyat Ullah Kanbû, foll. 253^a-256^a.

Letter from Mir Ilâhî to Dâna, fol. 256^a.

Letter from Shaykh 'Abd-us-Ṣamad to Maḥmūd, fol. *ib*.

Letters of Mullā Raunaqī, foll. 256^b-257^a.

Chandarbhān's letters to 'Abd-ul-Karīm, Bhākmal and Hājī Muḥammad Jān Qudṣī, foll. 257^a-258^a.

Mirzā Jalālā's letters to Tālib Kalīm, fol. 258^a; to Bandah Ridā, fol. 258^b; to Mirzā Muḥammad Ḥusayn, fol. 259^a, to 'Abd Ullah Najm-i Ṣānī, fol. 260^a.

Tuḡrā's letters to Bazmī, fol. 260^b; to Mirzā Kāzīm, fol. 261^b; etc.

Mir Bāqir's letter to Ṣā'ib and others, fol. 263^b.

Ruq'ah of Naṣirā-i Hamadānī, fol. 265^a.

Mirzā Muḥammad Munshī's letter to Tālib Kālīm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tālib Kalīm to Mirzā Aminā, fol. 268^a.

Letter of Mullā Haydar Khīṣālī, on behalf of Mirzā Rustam, to Tālib Kalīm, fol. 269^a.

Qāḍī Nūr Ullah's letter to Ḥakīm Ḥādiq, fol. 269^b.

Letter from Mirzā Shaydā to Mirzā Jalālā, fol. 270^b.

Ḥakīm 'Abd-ul-Ḥādiq's letter to Shaykh 'Abd-ul-'Azīz Jaunpūri, fol. 271^a.

'Urfi's letter to Zuhūri, fol. 271^b.

Zuhūri's letter to Shaykh Fayḍī, fol. 272^a.

Muẓaffar Ḥusayn's letter to Tālib Kalīm, fol. 273^b.

Ḥakīm 'Abd-ul-Ḥādiq's letters to Mullā 'Abd-ul-Laṭīf, Ḥakīm Faṭḥ Ullah, Qāḍī Nūr Ullah, Mir Ilāhī, and others, foll. 274^a-277^b.

Shaykh Mubārak's letter to Shaykh Fayḍī, fol. 278^b.

Mullā Muḥammad Amīr's letter to Muḥammad Ṣāliḥ Kanbū, fol. 280^a.

Selections from the writings of Muḥammad Ṣāliḥ Kanbū, foll. 283^b-289^a.

Naṣirā-i Hamadānī's letter to a physician, fol. 289^a.

Ni'mat Khān 'Āli's letter to a friend, fol. 290^a.

Mullā 'Abd-ul-Majīd Munshī's letter of congratulation to Shāh Jahān on the occasion of the conquest of Balkh, fol. 294^b.

Ḥakīm Ḥādiq's letter to Khānkhānān wishing a happy 'Īd, fol. 295^b.

Letter from Mirzā Jalālā to Nawwāb Afḍal Khān, fol. *ib*.

'Ināyat Ullah's letter to Bāqir, fol. 296^b.

Muḥammad Ṣāliḥ's congratulatory letters to Shāh Jahān on several occasions; to Sa'd Ullah, etc. foll. 299^a-303^b.

رسالۃ عیار الحسب Risālah-i 'Iyār-ul-Ḥasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by *Shaykh Muhibb 'Ali* شېخ محب علی, fol. 304^a.

Beginning:—

بعد از نیایش احدی که مبراست از قیمت والد و ولد و پس از ستایش حمدی که معراست اله *

Kār Nāmāh-i Maulā Munir, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خرد افروز *

In the preface *Munir Lāhauri* says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. *Munir*, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarābād, 7 Rabī' I, A.H. 1050 = A.D. 1640.

Munāẓirah-i Arba' 'Anāsir, or 'Dispute between the four elements.' A short allegorical prose piece, by the same *Mullā Munir* of Lāhaur, fol. 319^b.

Beginning:—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر انتظام بخشید اله *

Munāẓirah-i Tiğ wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by *Munir*, fol. 323^b.

Beginning:—

بعد از سپاس داورى که تیغ بشهادت توحیدش زبان بر کشاده اله *

Munāẓirah-i Rūz wa Shab or 'Dispute between Day and Night,' by the same *Munir*, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر بر افروخته اله *

Nuk'āt-i Munir. Short exhortations by *Munir*, each of which is introduced by the word نکته, fol. 330^a.

Beginning:—

العی نمود همه نمایش تست و بهبود همه ستایش تو الخ *

Hayātī Gilānī's letter to Rustam Khān, fol. 332^a.

From the writings of Muḥammad Ṣālīḥ Kanbū, foll. 332^a–333^a.

Letter from Mir Sayyid Sharif Jurjānī (*d.* A.H. 816 = A.D. 1413), the author of the well-known grammar *Sharf-i Mir* (see No. 769), to the renowned Ṣūfī Sayyid 'Alī Hamadānī, *d.* A.H. 786 = A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khān (*d.* A.H. 1049 = A.D. 1639), the well-known author of *Iqbāl Nāmāh-i Jahāngīrī*, who flourished under Jahāngīr and Shāh Jahān (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus:

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahā-ud-Dīn Muḥammad and Mir Muḥammad Bāqir Dāmād, came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632. Here he fell in love with a Hindū boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Maḥmūd Beg, the Bakhshī and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Maḥmūd Beg:

کلید مخزن افلاک اگر در دست من باشد

کواکب را براه اهل حاجت چون درم پاشم

In reply Sarmad sent the following Rubā'ī to Maḥmūd Beg:

ای باد بمیرزای بخشی گامی کرده فلک بزیر رایت رخی
گفتی که کواکب چو درم می بخشم خورشید مرا نیز بمن می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lāhaur, and when the emperor returned to that place from Kashmīr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet."

Prose pieces of Ṣā'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bidil, fol. 342^a.

From the writings of Zahirâ-i Tafrishî, fol. 346^b.

Writings of 'Abd-us-Samad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh, Dihlî Fort, Diwân-i Khâs, Diwân-i 'Âm, Akbarâbâd, Lâhaur, foll. 356^b-383^a.

Letters of Muḥammad Ridâ to Muḥammad Husayn, Sayf Khân and 'Abd-un-Nabî, foll. 383^a-383^b.

Prose pieces by Tuḡrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a.

Prose piece by Qâḍî Muḥammad Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kashmîr, by Muḥammad Ṣâlih Kanbû, fol. 409^b; by Shaydâ, fol. 411^a.

Praise of Isfahân, by Naṣîrâ-i Hamadânî, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahanâbâd, fol. 434^a.

Praise of Jahân Ârâ's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muḥammad Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hakim Hâdiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains ۴۳۰ to the following works:

Diwân-i Hâdiq, Sawâd-i A'zam of Mullâ Munîr, fol. 466^a; Tafsîr-i Husaynî, fol. 466^b; Gulistân of Sa'dî, (by Muḥammad Ṣâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Hâmid Muḥammad Ġazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Taḍkirah-i Daulat Shâh, by Maulavî Muḥammad Baksh, the father of the donor.

A note on the title-page, dated Ramaḍân, A.H. 1274, says that the MS. was once presented to one Muḥammad Khân Bahâdur.

No. 873.

foll. 90 ; lines 17 ; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رياض الوداد

RIYĀD-UL WIDĀD.

A collection of letters and other refined prose writings.

Author : Īzād Bakhsh Rasā ایراد بخش رسا

Beginning :—

سبحان الله اين چه فضل و احسان و كرم النعم

In the preface the author traces his descent through Āṣaf Khān Ja'far, of Akbar's time, from Abū Bakr Ṣiddiq, the first Khālifah. He flourished in Aurangzib's time and died, according to Hamishah Bahār, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khān, Ashraf Khān, Nawwāb Sayyid Lashkar Khān, Mukhtār Khān, Zafar Khān, Amānat Khān, Sazāwār Khān, Kifāyat Khān, Mirzā Badī'ud Daurān, Ḥakīm Muḥammad Ḥusayn, Mir 'Abd-ul-Qādir, Mirzā Muẓaffar and Mirzā Muḥammad Zamān.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 874.

foll. 290 ; lines 17 ; size $9 \times 4\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

✓ چار عنصر

CHĀR 'UNṢUR.

The author, Mirzā 'Abd-ul-Qādir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual :—

خداوندان زبان معذور النعم

According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The *Châr 'Unşur* is included in the *Kulliyât-i Bidil*, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unşur.

The scribe گل محمد ولد شیخ عبد الرسول هانسی says that he transcribed this copy at the request of کانہل.

Dated 9 Shawwâl, the second regnal year of Shâh 'Âlam.

No. 875.

foll. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بہارستان خیال

BAHÂRISTÂN-I KHAYÂL. ✓ ?

A work containing ornate prose-writings and letters.

Author: Shâraf-ud Dîn 'Alî ibn 'Abd-ul Muhsin Mûsawî Shâhristânî Isfahânî, entitled Ihtirâm Khân Farrukh Shâhî شرف الدین شہرستانى اصفهانى معظاب باحترام خان فروغ شامى. علي ابن عبد المحسن موسوى شہرستانى اصفهانى معظاب باحترام خان فروغ شامى.

Beginning:—

بر آئینہ ضمیر خورشید نظیر میریال گنجینہ معانی و نقادان سفینہ
جوہر شناسی و ستخدانی النخ *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a Bakhshî of Kashmîr, and wrote the present work by the desire of Mahârat Khân in A.H. 1129 = A.D. 1716, expressed by the words در منظور لطیف. The work, which abounds in praise of Kashmîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'liq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in Nim-Shikastah hand.

Not dated; 18th century.

No. 876.

foll. 244; lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

گلدسته سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباجہ تصانیف اعلیٰ و مقدمہ توالیف کبریٰ حمد صانعیت

• النعم

In his preface the editor, who designates himself as جوت پرکاس, says that his father ملوای شوقی, who adopted the *takhallus* and was attached to the service of Nawwāb Hifz Ullah Khān, had left behind some refined prose and poetical writings which he (جوت پرکاس) edited in the present form. According to the chronogram on fol. 6^a, the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Ṭabaqāt*:—

• طبقہ اول منظوم بہ قصاید مردف و اشعار مختلف ملزوم

(on fol. 6^b). طبقہ دوم منثور (on fol. 124^a).

The first *Ṭabaqah* consists of *Qasīdahs*, versified letters, eulogies, etc. It ends with some *Rubā'īs* and chronograms. The second *Ṭabaqah*, in prose, contains letters to the *Khāns* and *Amirs*, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخبران.

Written in fair *Nasta'liq* with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

foll. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رقعات محمد علی

RUQA'ĀT-I-MUḤAMMAD 'ALĪ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muḥammad 'Alī, entitled Faḍl 'Alī Khān محمد علی فاغل علی خان.
المخاطب بفضل علی خان.

Beginning:—

حمد و ستایش بیحد خالق را که بحکمت کامله از جمله حیوانات
فیل را بصورتی عجیب و هیبتی غریب خلقت نموده الخ *

In the preface the author, who eulogises the reigning sovereign Muḥammad Shāh, says that he wrote this work while he was the *Dārogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب فیل جنگی ندرت طراز.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد علی المخاطب بفضلعلیخان بهادر متخلص بافضل
جزایری العمل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless Ta'liq.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72; lines 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

منشورات عالی

MANŠŪRĀT-I-'ĀLĪ.

A collection of the refined prose writings of Ni'mat Khān 'Ālī (for whose life see No. 370).

I. fol. 1^b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

صبح صادق سخن از پرتو آفتاب ربوبیت الخ *

II. fol. 14^b.

The prose preface to the *Dīwān*, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

عبار افزای نقد سخن اکسیرپست که چون بر فلزات معدن الخ *

III. fol. 24^b.

A satire on physicians; See Rieu ii. p. 744^b;

Beginning:—

حکیم علی الاطلاق از دار الشفاء رحمت و نسخه کامل الصداقت
قدرت النخ *

IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdiḥ and Mirzâ Muḥammad Sa'id, (steward of the Imperial kitchen); see Rieu ii, p. 745^a; beginning:—

حکیم حقیقی مرزای دوستان و دوست مرزایان النخ *

V. fol. 31^b عشق و حسن و Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled عشق و حسن; see Rieu ii, p. 703, etc., beginning:—

حدیث عشق شد زبب بیانم النخ *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Shāhbā'i, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqā'i'. Siege of Ḥaydarābād with its fuller title وقایع نعمت خان عالی, also styled وقایع حیدر آباد, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bān in A.H. 1097 = A.D. 1685.

Beginning:—

دمی که مدرس کشف صبح النخ *

The work is extremely popular in India and has been lithographed, with the author's عشق و حسن, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Aḥmad). A lithographed edition appeared in Kānpûr, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850; W. Perstch, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqā'i' in the present MS. is defective towards the end and breaks off with the words:

دوازده منصبداران دیگر را نیز از آب و گل بایملی قطعناهم اثنا
عشرة

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol. 295; lines 14; size 9 x 5; 6½ x 3.

رتعات منشی ✓

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns, Parwānahs, Sanads, and other official documents relating to the reign of Aurangzib.

Author: Munshî, popularly called Malikzādah:

منشی که بین الاقران به ملک زاده معروف است *

Beginning:—

منشی حکمت کامله ایزدی چون بارادت بانشاء صحیفه شریفه
کائنات پرداخت النخ *

The work is noticed in Rieu iii, p. 985, under the title نگار نامه Nigâr Nāmāh-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^b, is partly found here on fol. 119^a–123^a, from which we learn that the author entered the service of Prince Muḥammad Mu'azzam Shāh 'Ālam, whose son, Prince Muḥammad Mu'izzud-Dīn, he accompanied in the campaign of Kābul, but, owing to the severities and difficulties of the way, returned from Pishāwar. He was then appointed Munshî to two successive Diwāns of the Deccān, viz. Raḥmat Khān and Mirzā Muḥammad Īrānī, entitled Bashārat Khān. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bān, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^a, that he divided the work into the following two *Daftars*:—

Daftar I.—

Comprising the author's own compositions, in four *Ṣafḥah*:—

Ṣafḥah 1. Letters of princes.

Ṣafḥah 2. Letters of high officials.

✓ *Ṣafḥah* 3. Letters, petitions, Parwānahs, Sanads, etc., of officials in the *Diwānī* or financial department.

Ṣafḥah 4. Letters of the author and his friends.

Daftar II.—

Compositions of other *Munshis*, in five *Safhah*:—

- ✓ *Safhah* 1. Farmāns and Sanads of the Imperial Daftar.
- ✓ *Safhah* 2. Imperial orders.
- Safhah* 3. Petitions and letters of *Khāns*.

Safhah 4 and 5. Select compositions of *Shaykh Tālī' Yār* and other eminent *Munshis*.

In the beginning, fol. 2^a, the author gives an account of some eminent *Munshis* of old and modern times, such as, Sa'di; Naṣir-ud-Dīn Tūsī; Sharaf-ud-Dīn 'Alī Yazdī; Khwānd Mir; Shāh Sikandar Beg; Shaykh Abul Faḍl bin Shaykh Mubārak; Amin Ahmad Rāzī (author of the *Haft Iqlīm*); the author of the *Tārīkh-i Badā'ūnī* ('Abd-ul-Qādir); Muḥammad Qāsim; Mu'tamad Khān; Afdal Khān; Islām Khān; Sa'd Ullah Khān; Hamid Lāhaurī; Shaykh Muḥammad Wāriṣ; Qādī Muḥammad Afdal; Shaykh 'Abd-ur-Raḥīm Khayrābādī; Mullā Munirā; Pindī Dās (?); Shaykh Hibat Ullah, *Munshi* of Prince Murād Bakhsh; Chandar Bhān Barhaman of Lāhaur; Shaykh 'Abd-us-Ṣamad Jaunpūrī, Secretary to Ja'far Khān; Shaykh Tālī' Yār, better known as Ūdirāj, (*Munshi* of Rustam Khān); Mullā Abu'l Faṭḥ, entitled Qābil Khān; Mirzā Muḥammad Kāzim; Mullā 'Abd-ul-Khālīq Panjābī, *Munshi* of Muḥammad Mu'azzam Shāh 'Ālam Bahādur; Shaykh 'Ināyat Ullah; Shaykh Muḥammad Ṣāliḥ Kanbū; Iahdād Afḡān Multānī; 'Āqil Khān; Amānat Khān Khawāfi, better known as Mirak Mu'īn-ud-Dīn Ahmad; Mir Muḥammad Ridā.

Written in ordinary Ta'liq. The folios are hopelessly confused. Not dated; 19th century.

No. 88o.

fol. 49; lines 15; size 9 × 5½; 6 × 3½.

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulavi Muḥammad 'Alī and begins thus:

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب

..... مولوی صاحب فیض رسانی حلقہ بکوشان ... الخ *

Other persons to whom the letters are addressed are Lālah

Kunwar Sen, Lālah Bindrāban Khwushgū (*d.* A.H. 1170 = A.D. 1756),
Lālah Bihārī Lāl, Nūr Muḥammad 'Alim, Lālah Mānik Chānd,
Nawwāb Zayn-ud-Dīn Aḥmad Khān, etc. etc.

Written in Nim Shikastah.

Not dated; 19th century.

No. 881.

fol. 121; lines 13; size 9 × 5; 6 × 2½.

بهارستان معنی

BAHĀRISTĀN-I MA'NĪ.

A collection of letters to kings, princes and amīrs with answers from the same, and specimens of official letters, Farmāns, notes, and similar documents, written in Muḥammad Shāh's reign (A.H. 1131–1161 = A.D. 1719–1748).

Author: Partāb Rām Rānā Nandī, known as Hīrā La'l bin Pāras Rām Gobind, بیروتاب رام دانانندی معروف به هیرا لعل بن پارس رام گویند.

Beginning:—

بصوف احما د و الوف اشکار انشا پردازی که بقلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معین القوائین در علم عربی و لہو لہی کدان مالا (پوتھی گیدان مالا؟)

کہ بتخلص رس ساکرا زبان ساستر بہ بہاکا برج تصنیف کردم *

He then adds that he was very strongly requested by his brother لالہ کماندی رای and سنوکیہ رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bāg*, each sub-divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta'liq.

Dated 9 Dūlqa'd, A.H. 1240.

Scribe: امر سنگھ.

No. 882.

fol. 283 ; lines 15 ; size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات انند رام

MANŞŪRĀT-I ANAND RĀM. ✓

A very interesting and useful collection of the prose writings of Anand Rām.

Beginning :—

الهي بيچاره مخلص کج مچ زبان را چه يارا که در بيدان تمديد
حمدت که حروف از اعراب در انجا غريبانه سينه بر خار مغيلان ميسازند
النج •

The author, whose poetical *nom de plume* was Mukhlis., has already been mentioned in connection with his work entitled *مرآت الامطلاحات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabi' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ahs which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents : The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b-36^b. Author's letters to the following persons :—

I'timād-ud-Daulah Chīn Bahādur Nuṣrat Jang, fol. 1^b.

Sirāj-ud-Dīn 'Alī Khān Ārzū, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyān Faqir Ullah, with the *takhalluṣ* Āfirin of Lāhaur, fol. 8^b.

Sharaf-ud-Dīn 'Alī, with the *takhalluṣ* Payām, fol. 9^b.

I'timād-ud-Daulah Chīn Bahādur Nuṣrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Rājah Khwushhāl, Chānd, fol. 12^b.

Sirāj-ud-Dīn 'Alī Khān Ārzū, fol. 14^a.

Mirzā Jawwād, with the *takhalluṣ* Sarāmad, fol. 15^b.

Rājah Bakhtmal, Diwān-i Khālīshah, fol. 16^b.

Sharaf-ud-Dīn 'Alī Payām, fol. 17^a.

A friend, fol. 18^b.

Lâlah Shewak Râm, fol. *ib*.

A nobleman, fol. 19^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsî, Zamindâr of Khudâ Âbâd, fol. 20^b.

Shîr Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol. 25^a.

Sayyid Luţf Ullah, *Mutaşaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mir Luţf Ullah, fol. 29^a.

'Abd-ul-'Azîz Khân, Mir Munshî of I'timâd-ud-Daulah, fol. 30^b.

Qizilbaş Khân with the *takhalluṣ* Umid, fol. 31^a.

A friend, dated A.H. 1155 = A.D. 1742, fol. 31^b.

Şafdar Muḥammad Khân, congratulating him for receiving the *Diwânî* of Lâhaur, fol. 33^a.

Aḥmad Ḥusayn Khân, fol. 33^b.

Râi Nagar Mul, fol. 35^a.

A grandee, fol. *ib*.

II.

Foll. 37^b-55^a *پریخانه* Pari Khānah, or "The fairy-house."

Beginning:—

دنگ رنگ حمد و ستایش مصوری را که قلم قدرتش از سواد خط بپرداز
چهره گلزاران پرداخته آلم *

It is a sort of introduction in praise of a *Muraqqa'* which contained specimens of beautiful calligraphy due to the penmanship of Mir 'Imâd, Mir 'Alî, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144 = A.D. 1731, expressed by the chronograms *زهی مرقع تصویرها* and *بی بها مرقع از تصویر*.

III.

Foll. 56^b-67^a. A long letter written to the Şafawî king of Persia by order of Muḥammad Shâh, on the occasion of the former's accession to the throne.

Beginning:—

سر نامه بنام پادشاهی است
که پیشش جبهه سا هر کج کلاهت

شگفتگی گلشن معانی رنگین و ترو تازگی چمن الفاظ دلنشین از
نسیم حمد فرمانروائی است *

IV.

Foll. 68^b-134^b. چمنستان Chamanistân.

Beginning :—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز
برهانه کمترین انام فقیر اندد رام مخلص بر صفحہ بیان می نگارد الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows :—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah* : Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important :

Râjah Jai Singh of Anbîr, fol. 87^b.

Mirzâ Muhammad Muqim, librarian of Shâh 'Abbâs, fol. 90^a.

Jahân Ârâ Begam, daughter of Shâh Jahân, fol. 90^b.

The white elephant of Shâh Jahân, fol. 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92^b.

Râjah Hari Singh, the archer, fol. 94^b.

Râi Harkiran, fol. 95^b.

Account of Satî, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah* : description of some trees, flowers, and fruits, fol. 106^b.

Chaman III. First *Guldastah* : Interesting and useful events, each of which is narrated under the word نایده, fol. 115^b.

Second *Guldastah* : Wise sayings and admonitions, each introduced by the word گفتم, fol. 121^a.

Chaman IV. First *Guldastah* : Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah* : Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخۀ دلنشین in the following line of a versified chronogram, fol. 134^b:—

چون پایان رسید تاریخش نسخۀ دلنشین نوشت قلم

The *Chamanistân* has been lithographed, Lucknow, 1877.

V.

Foll. 135^b–202^b: *هنگامۀ عشق* Hangâmah-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnâtik, and Râni Chand Parbhâ.

Beginning:—

خداوندا قلم آشفته رقم را چه قدرت که به بهار پیرانی چمنستان
ثبات پردازد الخ *

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz., Ârzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *takhalluṣ* Shâ'ir, Râo Kirpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr, held near the tank of Kishan Dâs, an account of which, he says, he has given in his بدائع وقائع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnî servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jâ'isî had rendered into Hindî. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words چنډ نغمه in the following versified chronogram at the end:

چو این نغمه چنډ نقاش شوق باین رنگ بر صفحه تصویر کرد
بتعریک دل سال اتمام آن قلم نغمه چنډ تصویر کرد

In the conclusion Kirpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting:—

عاجز ترین مخلوقات کرپا رام که ای کاش من میبودم و این روز سیاه
نمی دیدم می نویسد که این سطره چنډ که هرگاه بندگان عالی
سرگبازی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند *

سپاس بقیاس مرخدای عز و جل را که این نسخه که نامش هکامه
عشق است و تالیف فقیر افند رام مخلص امروز که بیست و ششم جمادی
الثانی و سه شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست
و پنجم جلوس محمد شاه پادشاه غازی است چهار گوی روز باقیمانده
در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که
بطریق مسوده از چندی در جز و گیر افتاده بود صحیح گردید با وجود
بیدمانی و دلگرفتگی که برنگ غنچه تصویر خلقی من است در این مرتبه
بخون جگر خوردن بجهتی سعی نمی گمارم یادگاری است که برای یاران
رنگین تر از بهاران بر صفحه روزگار میگذارم بتخصیص نور چشمان سعادتمند
راو کز پام و رای فتحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر
این نیرنگده محبت چشم عبرتی خواهند کشود بسیار یاد ازین سمو القلم
نقشبندان کارخانه قضا و قدر خواهند نمود الخ *

VI.

Foll. 203^b-283^a. کارنامه عشق Kārnāmah-i 'Ishq. The love-story
of prince Gauhar of China and princess Mamlukat, beginning :

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان الخ *

The story is preceded by a preface in which the author
mentions the incidents which led to the present composition, and
which are similar to those mentioned in the beginning of the preced-
ing story. The date of composition, given at the beginning, is
A.H. 1144 = A.D. 1731, and is also expressed by the following chron-
ogram at the end :—

چه شور انگیز رنگین قصه بوده *

A very neat and correct copy, written in good Ta'liq.
Not dated ; 19th century.

No. 883.

fol. 154; lines 17; size $9 \times 5\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

دستور الانشا

DASTÛR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidā'i Khān, known as Sayyid Gulām Husayn Khān, son of Nawwāb A'zam Khān.

Author:— Yār Muḥammad Qalandar یار محمد قلندر.

Beginning:—

ثنای آفریننده نور در چشم و روح در جسم که مردم دیده والا نظر در
محراب الع

The author, who designates himself as Yār Muḥammad Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidā'i Khān, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizāms 'Alī Wardi Khān and Sirāj-ud-Daulah (A.H. 1151-1170 = A.D. 1738-1756). See Rieu iii, p. 1031^a. Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72; lines 16; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

ریاض المغشآت

RIYĀD-UL-MUNSHĀ'ĀT.

A collection of letters written in the name of Nawwāb 'Alī Ibrāhīm Khān, the author of the well-known works, *Khulāṣat-ul-Kalām* (see Nos. 704-706), *Gulzār-i Ibrāhīm* (see No. 707) and *Ṣuḥuf-i Ibrāhīm* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahāndār Shāh, leading Amīrs, Rājahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد ببعده و احصا و ثنای لا تعد ولا تحصى خالقى را سزااست که
ذرات مکونات را بنور قدرت کامله و حکمت بالغه از حجله عدم بمنصف وجود
رسانید الخ

The compiler, Muḥammad 'Alī Tamannā, son of Khwājah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tā'id 'Azīmābādī, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Rauḍah*. He further adds that as the preface to Maulavi Gulām Yaḥyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān (superscription) of both the *Rauḍah*.

The compiler's introduction is followed by the preface to the *Ṣuḥuf-i Ibrāhīm* of 'Alī Ibrāhīm Khān (see No. 708), beginning thus on fol. 3^a.

محرف ابراهيم طبع سليم تلفظ بعمد و ثنای حضرت باري است
الخ

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بيقيناس معبودى را سزاوار است که نقهای بالغ اندیشه
در راه طاعتش از طى کردن الخ

[The Arabic *Hidayah* هداية by Burhān-ud-Din Abul Ḥasan 'Alī bin Abū Bakr ul-Marḡinānī (d. A.H. 593 = A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafī school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hāj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Gulām Yaḥyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gulām Yaḥyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امير الممالك عماد الدوله گورنر جنرل مستر وارن هستين بهادر

جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidāyah* and other trustworthy works, with the assistance of Mullā Tāj-ud-Din, Mir Muḥammad Ḥusayn and Mullā Shari'at Ullah, and entitled it *Hidāyah-i Fārsī* هدایه فارسی. The date of completion, ا.ه. 1190 = A.D. 1776, is expressed by the words هدایه فارسی پیرایه انجمن یافت.

An English translation of this *Hidāyah-i Fārsī* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwāb 'Alī Ibrāhīm Khān to princes, leading Amīrs, Rājās and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzā Jahāndār Shāh, foll. 6^a–7^a.

To Rājah Prān Nath Pandit, fol. 7^a.

To Āsaf-ud-Daulah Āsaf Jāh Yahyā Khān Bahādur, Hizabr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwāb Muḥammad Yār Khān Bahādur Gālīb Jang, better known as Nawwāb Bahādur, son of Shuja'-ud-Daulah Bahādur and brother of Āsaf-ud-Daulah Bahādur, fol. 7^b.

To Mirzā Ḥasan Ridā Khān Bahādur Zafar Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur, fol. 8^a.

To Sarfarāz-ud-Daulah Bahādur, fol. *ib*.

To Nawwāb Haydar Beg Khān Bahādur Nuṣrat Jang, Nā'ib of Nawwāb Āsaf-ud-Daulah Bahādur, foll. 8^b–12^b.

To Nawwāb Mukhtār-ul-Mulk Madār-ud-Daulah Bahādur, uncle of Shāh 'Ālam, fol. 12^b.

To Sayyid Akbar 'Alī Khān Bahādur Mustaqīm Jang, uncle of prince Jahāndār Shāh, foll. 13^a–15^b.

To Sayyid Mubārak 'Alī Khān Bahādur Firūz Jang, Nāẓim of Bengal and son of Nawwāb Mir Muḥammad Ja'far Khān, foll. 15^b–16^a.

To Khān Khānān Nawwāb Mir Muḥammad Ridā Khān, Nā'ib of Nawwāb Mubārak-ud-Daulah, fol. 16^b.

To Sayyid Ḥasan 'Alī Khān Bahādur Bahrām Jang, eldest son of Khān Khānān Muẓaffar Jang, foll. 17^a–17^b.

To Sayyid Muḥammad Taqī Khān Bahādur Dilāwar Jang, youngest son of Khān Khānān Muẓaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muḥammad Zakī Khān Bahādur Basālat Jang, son-in-law of Khān Khānān Bahādur, fol. 18^a.

To Nawwāb Sayyid Band-i 'Alī Khān Bahādur, second son-in-law of Nawwāb Khān Khānān Bahādur, fol. *ib*.

To Nawwāb Khān Zamān Bahādur Nādir Jang, better known as Nawwāb Shujā' Qulī Khān, son of Nawwāb Munir-ud-Daulah, deceased, of Shāh 'Ālam's time, fol. *ib*.

To Nawwāb 'Abbās Qulī Khān Nuṣrat Jang, youngest son of Nawwāb Munir-ud-Daulah Nādir Jang, fol. 19^a.

To Sultān Dā'ūd Mirzā, son of Shāh Sulaymān Ḥusaynī of Persia, fol. *ib*.

To 'Aḍud-ud-Daulah Sayyid Muḥammad Khān Shīr Jang Kirmānī, fol. 19^b.

To Nawwāb Amir Khān Ilahābādī, son of Khān 'Ālam Nawwāb Baqā Ullah Khān Ni'mat Ullāhī, foll. 20^a–20^b.

To Mukarram-ud-Daulah Sayyid Muḥammad Khān Hashmat Jang of Jahāngīr Nagar, fol. 20^b.

To Khān Jahān Khān Jasārat Jang, governor of Hugli, fol. *ib*.

To Mirzā Gulām Ḥusayn Khān Ṣābit Jang, fol. 21^a.

To Sayyid Gulām Ḥusayn Khān, son of Nawwāb Hidāyat 'Alī Khān Asad Jang, of Dihlī, fol. *ib*.

To Tafaddul Ḥusayn Khān, vakīl of Nawwāb Āṣaf-ud-Daulah, fol. *ib*.

To Ḥasan Ridā Khān of Murshidābād, grandson of Mahābat Jang, fol. 21^b.

To Mirzā Muḥammad Kāzīm Khān, son-in-law of Ḥasan Ridā Khān Murshidābādī, fol. *ib*.

To Mir Muḥammad Sa'id Khān Ṭabā-Ṭabā, brother of Nawwāb Mukhtār-ud-Daulah, fol. 22^a.

To Khwājah 'Ayn-ud-Dīn Khān, fol. *ib*.

To Mirzā Muḥammad Khalīl Iṣfahānī, vakīl of Du'lfagar-ud-Daulah Nawwāb Najaf Khān, foll. 22^b–23^a.

To Ḥakīm Shifā'i Khān, physician to Āṣaf-ud-Daulah, fol. 23^a.

To Ḥakīm Aṭhar 'Alī Khān 'Azīmābādī, fol. 23^b.

To Muḥammad Ḥusayn Khān 'Azīmābādī, son of Zā'ir Ḥusayn Khān, fol. 24^a.

To Barq Andāz Khān, *through* Nawwāb Majd-ud-Daulah, fol. *ib*.

To Mirzâ 'Atâ Beg Khân Kâbulî of A'zamgarh, fol. 24^b.

To Makramat Khân 'Azîmâbâdî, fol. 24^b.

To Shâh Gulâm 'Alî Sâhib, fol. *ib*.

To Mir Qamar-ud-Dîn, with the *takhalluṣ* Minnat, of Dihlî, entitled Malik-ush-Shu'arâ, fol. 25^a.

To Shâh Muḥammad Ajmal Ilahâbâdî, with the *takhalluṣ* Ajmal, fol. 25^a.

To Mirzâ Muḥammad Muḥsin Jahângîr Nagarî, fol. 25^a.

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol. 25^b.

To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26^a.

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol. 26^a.

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamsîr (in the following copy, fol. 40^a, Shîr Jang), ruler of Nepâl, fol. 26^b.

To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpûr, fol. 27^b.

To Mahârâo Râjah Bishan Singh Bahâdur, fol. *ib*.

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol. 28^a.

To Mahârâjah سر نيب سنگه (*sic*) Bahâdur, Râjah of Bundelkhand, fol. 28^b.

To Mahârâjah ميهدو نجيت سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol. 29^a.

To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpi, fol. *ib*.

To Râjah هلندر شاه (*sic*) Bahâdur Dilâwar Jang, fol. 29^b.

To Râjah Siwâjî دتيل راولو بهادر (*sic*) Dakhnî, fol. 29^b.

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll. 30^b-34^a.

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ'-ud-Daulah, fol. 34^a.

To Mahârâjah Himmat Bahâdur Gushâin, fol. 34^b.

To Mahârâjah Sundar Singh, Diwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol. *ib*.

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipihdâr Jang, who was then staying at Calcutta as an ambassador of Nawwâb Âṣaf-ud-Daulah, fol. *ib*.

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol. 35^a.

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a-36^a.

To Rājah Muhip Narāyan Singh, the successor of Rājah Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Rājah) Debi Singh, ruler of Purneah, fol. 36^b.

To Ahliyā Bā'i (the wife of Khande Rāo, the son of Malhār Rāo Holkār of Indore), fol. *ib*.

To Sarsatī Bā'i, fol. 37^b.

To Rānī Gulāb Kunwar, wife of Rājah Balwand Singh, Rājah of Banāras, fol. *ib*.

To Rājah Bujhrāj, treasurer of Āsaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amīrs, friends and relatives:—

To Mubārak-ud-Daulah Sayyid Mubārak 'Alī Khān Fīrūz Jang, fol. 43^b.

To Khān Khānān Mir Muḥammad Ridā Khān Muẓaffar Jang, foll. 43^a–45^a.

To Mahārājah Nand Kumār Rāi, Nā'ib of Mir Muḥammad Ja'far Khān, whose son Najm-ud-Daulah was the Sūbahdār of Bengal, fol. 45^a.

To Nawwāb 'Alī Ibrāhīm Khān Naṣir Jang, foll. 45^a–52^a.

To Mahārājah Sundar Bhāo, fol. 52^a.

To Khānjahān Khān Jasārat Jang, in charge of the Hugli Fort, fol. 52^b.

To 'Abbās 'Alī Khān, with the *takhalluṣ* Maftūn, son of Nawwāb Ihtirām-ud-Daulah and brother of Mir Muḥammad Ja'far Khān, fol. *ib*.

To Ridā Qulī Khān Kirmānī, fol. *ib*.

To Karam 'Alī Khān Murshidābādī, a descendant of Nawwāb Mahābat Jang, fol. 53^a. [Karam 'Alī Khān is the author of a detailed history of Bengal. from Nawwāb 'Alī Wārdī Khān Mahābat Jang, to A.H. 1186 = A.D. 1772; see No. 699.]

To I'tibār 'Alī, Nāẓir of Munni Begam, wife of Nawwāb Mir Muḥammad Ja'far, fol. 53^b.

To Hājī Sa'adatmand Khān, Nāẓir of Nawwāb Mubārak-ud-Daulah, fol. *ib*.

To Shaykh Khayr Ullah Sarhindi, fol. 54^a.

To Hājī Aḥmad 'Alī, with the *takhalluṣ* Qiyāmat, of 'Azīmābād, fol. 54^b.

To Khādim Husayn Khān 'Azīmābādī, fol. *ib*.

To Hakim Sayyid Shāh Muḥammad Fasiḥ 'Azīmābādī, fol. 55^a.

To Shāh Muḥammad Ajmal Ilahābādī, *Sajjādah Nashīn* of Shāh Afdal Ilahābādī, fol. 55^a.

To Tafaddul Husayn Khān, who, as an ambassador of Āsaf-ud Daulah, was then in Calcutta, fol. 55^b.

To Mir 'Abd-ur-Rahīm Khān, *Munshi* of Munni Begam, fol. *ib*.

To Mirzā 'Askari 'Azīmābādī, fol. 56^a.

To Shaykh Qudrat Ullah 'Azīmābādī, an influential merchant, fol. 56^b.

To Sayyid Afdal 'Ali Khān, son of Sayyid Faḍl 'Ali Khān, son of Nawwāb 'Ali Rustam Khān, fol. *ib*.

To 'Abd-ur-Rashīd Khān 'Azīmābādī, foll. 57^a.

To Hāji Raushan 'Ali Murshidābādī, fol. *ib*.

To Mir Qamar-ud-Dīn, with the *takhalluṣ* *Minnat*, of Dihli, entitled Malik-ush-Shu'arā, pupil of Mir Shams-ud-Dīn Faqir 'Abbāsī fol. 58^a.

To Shaykh 'Ali Bakhsh, with the *takhalluṣ* *Maftūn*, of 'Azīmābād fol. *ib*.

To Khwājah Amin-ud-Dīn, with the *takhalluṣ* *Amin*, of 'Azīmābad, fol. 58^b.

To Mirzā Mazhar 'Ali Murshidābādī, teacher of Nawwāb Mubārak-ud-Daulah, fol. *ib*.

To Hāji Muḥammad Sāhib, brother's son of Khwājah Muḥammad Wājid, entitled *Fakhr-ut-Tujjār*, fol. *ib*.

To Khwājah Luṭf Ullah, son of the aforesaid *Fakhr ut-Tujjār*, fol. 59^a.

In the name of the aforesaid Khwājah Luṭf Ullah to Hāji Muḥammad Sāhib, fol. *ib*.

To Khwājah Afdal Ullah, better known as Khwājah Afzūn, foll. 59^b-67^a.

To Khwājah Asad 'Ali, son of Khwājah Afdal Ullah, foll. 67^a-68^a.

To Khwājah Gulām Husayn, sister's son of Khwājah Afdal Ullah foll. 68^a-68^b.

To Khwājah Muḥammad Hayāt, fol. 68^b.

To Munshi Rāi Sarat Singh (in the following copy, fol. 112^b, *Sarb Sukh*) 'Azīmābādī, fol. 69^a.

To the son of the aforesaid *Rāi*, fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe : شیخ محمد

No. 885.

foll. 118; lines 16; size 9×6 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of the Riyāḍ-ul-Munsha'āt, beginning as above.

The preface to the Ṣuḥuf-i Ibrāhīm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushīd Nawwāb are found at the beginning and end of the copy.

No. 886.

foll. 297; lines 21; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{4}$.

طلسمات خیال

TILISMĀT-I KHAYĀL.

✓ ?

A large collection of letters addressed by the author to the emperor Shāh 'Ālam, Wazirs, Amirs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning:—

سواد دیدہ معنی و گلگونہ عارض سخن حمد بہار پیرای گلشن

پوریست الخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lalāh Kewal Rām and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism*:—

طلسم اول مشتمل بر عرایض و محایف که بچنداب حضرت اعلی خاقانی ظل
سبحانی و وزرای نامدار و امرای کامکار و دولتمندان عالیشان
ذوالمجد و الاحسان در تهنیت و مبارکباد ثبت فرموده اند *

طلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوستان مرقوم نموده اند *

طلسم سوم مبنی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامبجات
و دست آویز ملازمت و ذریعه ملاقات بزرگان زمان و اعیان
دوران و تعزیت نامبجات است *

طلسم چهارم متضمن بر مکاتبات فصاحت سمات معاملات مالی و ملکی
است *

طلسم پنجم محتوی بر بعضی اسناد و القاب است *

طلسم ششم بر مدایح و نغز و سرایای محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و غزایات و معنیات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرآت الجمال*, and written in imitation of Šā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b:—

ای آفتاب روی ترا محشر آئند رخسار همچو ماه ترا اخترا آئند

The seventh *Tilism* on Qaṣā'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'liq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabi' I. A.H. 1280, is found on the title-page.

No. 887.

foll. 121 ; lines 15 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

حديقة الارشاد

HADIQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muḥammad Ṣâdiq, poetically surnamed Akhtar محمد صادق المختص باختر.

Beginning:—

بانشای سپاس بدایع نگاری رگ ابر قلم آنخ

The author, a native of Bengal, wrote this work by the desire of Nawwâb Muḥammad 'Alī Khân Bahâdur Sipihdâr Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the *شمع انجمن*, p. 63, says that Qâḍi Muḥammad Ṣâdiq Khân, with the *takhalluṣ* Akhtar, belonged to the Qâḍi family of Hugli, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzi-ud-Din Ḥaydar (A.H. 1229–243 = A.D. 1814–1827) who honoured him with the title of ملك الشعرا. He died at Lucknow after the Mutiny. The works written by him are: نور الانشاء - صبح صادق: اردوی ریختہ and دیوان فارسی - نقود الحكم.

Written in fair Ta'liq, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85 ; lines 21 ; size $9\frac{1}{4} \times 6$; 7×4 .

رقعات اولاد حسن بخاری

RUQA'ÂT-I AULÂD ḤASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Ḥasan ul-Bukhârî ul-Qannaufî البخاري القنوجي, edited and collected by Faḍl-ur-Rahmân فضل الرحمان.

Beginning:—

حمد جلیل و ثنای جمیل مر آن منشی ندرت نکار قدرت را که بیک
گردش قلم آنخ

In the preface the editor Fadl-ur-Rahmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows:—

fol. 2^b مجلس اول در مکتوبات مطوله.

fol. 42^b مجلس ثانی در نامحبات.

fol. 71^a مجلس ثالث در رقعات.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 889.

fol. 130; lines 13; size $10\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

نوادیر المجامع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions.

Author: Mahtâb Râi Pandit, with the poetical *nom de plume* Miskin: مهتاب رای پندت المتخلص به مسکین.

Beginning:—

شکر فشانے طوطی رنگین بال شیرین مقال زبان بدمسازے ثنائی عالم

نواز است الخ

The author calls himself a pupil of Pandit Lachhmī Rām. The work, divided into four sections, consists of detached prose-pieces; letters written by the author himself to his friends; letters written by the author at the request of his friends; official letters, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 890.

fol. 14; lines 10; size $9 \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning:—

قبلہ برحق کعبہ مطلق دامت ظلال اجلالہ - آداب و تسلیم بصد

تعظیم الخ

The collection is preceded by some versified مناجات in Persian.

Written in careless Ta'liq.

Not dated; 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

fol. 42; lines 13; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

انيس العشاق

ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Ḥasan bin Muḥammad, entitled ash-Sharaf, generally called ar-Râmi.

حسن بن محمد الملقب بالشف المشتهر بالرامي *

The MS. is defective at the beginning, and opens abruptly thus:—

..... دست تصرف داد و صحیفه این یک را برموز کتب
آسمانی موشح گردانید و تحف تحیات بروغ مقدس آن سیدی که لولی
رسالت بحکم انا افصح از فرش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣīr-ud-Dīn Tūsi, during the reign of Sulṭān Uways of the Īlkhānī dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).

The date A.H. 826 = A.D. 1422, assigned by Hāj. Khāl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hāj. Khāl. vol. iii. p. 21 assigns a still later date; viz. A.H. 878 = A.D. 1473, to another work of Râmi, also dedicated to Sulṭān Uways; namely, a commentary on Rashīd-ud-Dīn Waṭwāt's حدائق السحر, comp. Ethé, Bodl. Lib. Catalogue, No. 1340; Rieu Supplement, p. 268^b, No. V; W. Pertsch, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—

1. در صفت مو, hair, fol. 4^a.
2. در صفت جبین, forehead, fol. 7^b.
3. در صفت ابرو, eyebrow, fol. 8^a.
4. در صفت چشم, eye, fol. 10^b.
5. در صفت مژه, eyelash, fol. 13^a.
6. در صفت رو, face, fol. 13^b.
7. در صفت خط, down, fol. 15^b.
8. در صفت خال, mole, fol. 18^b.
9. در صفت لب, lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on "teeth," در صفت دندان, is missing.
11. در صفت دهان, mouth, fol. 24^a.
12. در صفت زانخدان, chin, fol. 25^b.
13. در صفت گردن, neck, fol. 27^a.
14. در صفت بر, breast, fol. 27^b.
15. در صفت ساعد, fore-arm, fol. 28^b.
16. در صفت انگشت, finger, fol. 29^b.
17. در صفت قد, figure, fol. 30^b.
18. در صفت میان, waist, fol. 33^a.
19. در صفت ساق (wrongly written here قد instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the خواص الحیوان of Muḥammad Taqī Tabrizi, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, Anis-el'ochchāq, Traité des termes figurés relatifs à la beauté, par Cherofeddin Rāmi, in "Bibliothèque de l'école des hautes études", fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86; lines 11-14; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شبهستان نکات و گلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتاحی.

Fattâhî, whose original name was Muḥammad Yahyâ Sibak محمد یحیی سبک, also adopted the *takhalluṣ* Tuffâhî تفاعی, Khumârî خماری and Asrârî اسراری. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Ḥabib-us-Siyar, vol. iii, Juz 3. p. 148, and Taqî Kâshî, Oude Cat. p. 19. Another of his works *Huṣn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, *Huṣn-oo-dil*, a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, Neupersisch Litteratur in 'Grundriss der iranischen Philologie,' vol. ii, p. 334, 1896-1897).

The present work, also styled *شبهستان خیال* or *شبهستان نکات*, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch, Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehren, p. 31; Weiner, Jahrbücher, vol. 64, Anzeigeblatt, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

..... از روحات روح نبوت علی الله علیه و سلم بونی بدرون دل

از پا فتاده رسید و قبول طرح این نسخه برایت روایت رو نمود الخ *

The work is divided into eight *Bâb*, each subdivided into several *Faṣl*, as follows:—

Bâb I, on fol. 2^v, in five *Faṣl*. الباب الاول في الابعان و الاسلام

Bâb II, on fol. 13^a: in three *Faṣl*. الباب الثاني في ذكر الملوك و اعوانهم

Bâb III, on fol. 19^a: in four *Faṣl*. الباب الثالث في العلم

Bâb IV, on fol. 26^a: in three *Faṣl*. الباب الرابع في ذكر الزهاد والعباد
Bâb V, on fol. 29^b: in five *Faṣl*. الباب الخامس في طباق و الاختلاف
Bâb VI, on fol. 40^b: in four *Faṣl*. الباب السادس في الكسب والعرفة
Bâb VII, on fol. 49^b: in ten *Faṣl*. الباب السابع في المستلذات
و المشهيات

Bâb VIII, on fol. 71^a: in four *Faṣl*. الباب الثامن القوائد المتفرقة

The first chapter of the *Shabistân-i Nukât* has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hâjī Muḥammad Bahrām ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâṣ-ud-Dīn زاد اخوند ملا زاد، المشتهر به ملا زاد ملا غياث الدين حاجي محمد بهرام ابن اخوند ملا زاد، and dedicated to Abul Muẓaffar Sayyid ‘Abd-ul-‘Azīz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâjī Muḥammad Bahrām (deceased): حاجي محمد بهرام عليه الرحمة والغفران (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد بفتح سين معمله راستي
است هدم ويران کردن است سد استحکام دادن چیزيست الخ

Written in fair Ta’liq by سیدجان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramaḍân, A.H. 1241.

No. 893.

fol. 89; lines 14; size 9 × 5; 6 × 3.

تحفة سلطاني

TUḤFAH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs.

Author: Muḥammad Ibrâhīm bin Zayn-ul ‘Ābidin Naṣīrī محمد

ابراهيم بن زين العابدين نصيري.

Beginning:—

حمد بيمثال و سپاس بيمال مالک الملک ذو الجلال و سزاست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages :

شمع شش طاق و ماء نه خراگه شاه سلطان حسين ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq, with an illuminated head-piece.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68 ; lines 13 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logogriphs.

Author : Husayn bin Muhammad ul-Hasanî حسین بن محمد الحسنی.

Beginning :—

بنام آنکه از تالیف و ترکیب معمای جهان را داده ترتیب
..... اما بعد معروض آنکه نقیر حقیر حسین بن محمد الحسنی را
چند معمی بود الم *

The author, who in the colophon to the present MS. is called *Amîr Husayn al-Mushîr al-Shafî'î*, was a native of Nishâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A.H. 904 = A.D. 1498. The author is better known as *Amîr Husayn Nishâpûrî*. See Rosen, p. 123. See also *Habib-us-Siyar*, vol. iii. Juz 3. p. 340, Comp. also *Hâj. Khal* vol. v, p. 638 ; *Rien* ii. p. 650 ; *W. Pertsch*, p. 117 ; *Ethé. Bodl. Lib. Catalogue*, No. 1353-1356 ; *Garcin de Tassy, Journal*

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Ṣādiq Ruknī is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surūrī is mentioned in Rieu. *loc. cit.*

Some folios after the first are missing.

Written in Nim-Shikast with marginal notes throughout.

Dated 12 Muḥarram, A.H. 1096.

Scribe: غلام محمد بن عبد الوهاب الصديقي الدملوي.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khwurshid Nawwāb of Patna are found in several places.

No. 895.

fol. 81; lines 15; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Ḥusayn bin Muḥammad's treatise on riddles and logogriphs, beginning as above.

The original treatise is preceded by Mu'ammās on the ninety-nine names of God, and begins thus:—

الله — نیست حد خامه از نام اله دم زدن باید زبان دارد نگه

The copy is full of marginal notes.

Written in a careless Indian Ta'liq.

Not dated; 19th century.

No. 896.

fol. 60; lines 15; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

The same.

A very much damaged and defective copy of Ḥusayn's riddles, beginning as usual.

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated; 19th century.

Scribe: شاه عبد الله.

No. 897.

foll. 102; lines 17; size $6 \times 3\frac{1}{4}$; $5\frac{1}{4} \times 3$.

جام جم

JĀM-I JAM.

A commentary on Ḥusayn bin Muḥammad's treatise on riddles.

Commentator: Rūp Kishore Sāqī, son of Rāi Nawal Kishore.
روپ کشور ساقی ولد رای نول کشور

Beginning:—

ای معمایی حکمت نو لطیف برتر از فهم هم وضع و شریف ...
 اما بعد گذارش میخمايد بقدۀ روپ کشور ساقی واد رای نول
 کشور که پیش ازین بچهار سال شرح رساله های کبری و صغری
 النخ *

In the preface the commentator, a Hindū Kāyath of Akbarābād, says that four years before writing the present work, he wrote a commentary on the رساله کبری and رساله صغری of 'Abd-ur-Rahmān Jāmī. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alī النونداکی. He adds further that he wrote this commentary at Nawwāb Ganj, in Bareilly, of which place he was the *Tahşildār*, for his son Kanhayyā Lāl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

بنام آنکه از تالیف و ترکیب در حمد و نعت که فاتحه کلام
 است الفاظ معما و تالیف و ترکیب و تشبیه و تبدیل و تکمیل و تخصیص
 و تفصیص و اسقاط که از اتمال معمایی است النخ *

The text is indicated by the letter م and the commentary, by ح.
 An alphabetical index of the names on which the Mu'ammās are written, is given at the beginning of the copy.

Written in fair Nasta'liq.

Dated Lucknow, 14 Jumādā I, A.H. 1263.

Scribe: میرا لال کول.

No. 898.

fol. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

شرح معنی

SHARH-I MU'AMMÂ.

A commentary on the معنی منسوب of Jâmi (see No. 180. xii).

Beginning:—

الوف حمد و ستایش حکیم کارسازی را که ذات با جلالش از سمت
تشبیه و تحلیل معجز و معراست •

The commentator does not reveal his name, but from the words قدس سره, added after the name of Jâmi, it is evident that it was written after Jâmi's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغازی عبد الله بهادر خان.

Written in learned Nasta'liq, with a small illuminated head-piece.

Dated Jumâdâ I, A.H. 998.

No. 899.

fol. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; $8 + 4$;

جامع التمثیل

JÂMI'-UT TAMŞÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muḥammad 'Alî Jabalrûdî محمد علی جبل رودی.

Beginning:—

سپاس بیحد و ستایش بیحد بی مثلی را سزد که بایملی دلکشانی

النع •

We learn from the preface that the author came to Haydarâbâd in A.H. 1054 = A.D. 1644, in the time of Sultân 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shaykh Muḥammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of. This incident induced the Wazîr to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fasl*.

A copy of the work is noticed in Rien ii, p. 773. A very similar work of this author, entitled *معجائب الامثال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i, p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques*, vol. v, p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 900.

fol. 255; lines 11; size 12×7 ; $7\frac{1}{4} \times 4$.

The same.

Another copy of Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣîl*, beginning as usual.

Written in Nasta'liq.

Dated Teheran, A.H. 1241.

Scribe: محمد هادی.

No. 901.

fol. 51; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

معجم الامثال

MAJMA'-UL AMṢÂL.

An extract from Muḥammad 'Alî Jabalrûdî's *Jâmi'-ut Tamṣîl*, beginning as usual:

سیاس یبحد و ستایش یبعد الم *

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.

Written in fair Ta'liq.

Not dated; 19th century.

No. 902.

fol. 262; lines 16; size $9\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

صفت کائنات

ŞIFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyâl Kûtî Mal, poetically surnamed Wârastah, سیالکوتی
مل المتخلص به وارسته.

Beginning:—

حمد سخن آفرینی که دلهای صاف باطلان را روضه الصفا گردانیده
الح •

The work itself begins thus with a rhetorical description of
الله بسم الله on fol. 3^b:—

بسمله رنگین کلامی تعریف بسم الهی است که حسن آغاز امور
و آغاز حسن الح •

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعرا (see Nos. 812–813). The title of the work and author's name are thus endorsed on the title-page وارسته مل واریسته.

The date of composition of the work, given in the preface, is
A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفت کائنات which seems to be a more appropriate title. Edited with marginal notes by Dinadayâl and Dhanpat Râi, Lucknow, 1878.

Written in ordinary Nasta'liq.

Dated 5 Jumâdâ II, A.H. 1235.

Scribe: ابوسری بوشاد.

No. 903.

fol. 294; lines 14; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above.
There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'liq.

Dated A.H. 1200.

Scribe: موتي لعل.

A seal, bearing the inscription *اسد الله الغالب*, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47; lines 12; size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logogriphs.

Author: Nâsir 'Alî ul-Husaynî ul-Aşğarî نصر علي الحسيني الأصغر.

Beginning:—

حمد میکنم خداوندی را که علم اسما بآدم تعلیم نمود الخ

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm, whose name is expressed by a logogriph, fol. 2^a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Ḥasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logogriph referred to above is the following verse:—

بلبل ما را هوای گلشن است گفته ام سه بار نامش روشن است

It is worked out on the margin thus:—

از بلبل هزار خراسته شده ترادفاً و از هزار حرف غ و لفظ گلشن که
چهار حرف دارد به مناسبت چار عنصر بترتیب طبعی هوایش حرف
دوم باشد که ل باشد و چون لفظ ام سه نوبت بگویند مجموع غلام امام
بحصول آید.

In the colophon, dated Kânpûr, Dulhijjah, A.H. 1268, the scribe Wârîḡ 'Alî Sayfî وارث علي سيفی mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs. It begins thus:—

نقادان عیدِ سخندانِی و نقابانِ کدورِ معانی نیکو دانند که حل
و عقد نغزو معما نه امریست النعم •

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

fol. 183; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science.

Author: Giyâg-ud-Dîn 'Alî 'Imrân bin 'Alî Mirân ul-Husaynî ul-Isfahânî غياث الدين على عمران بن على ميران الحسيني الاسفهانى (who flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سزاوار ستایش و سپاس مبدعى است که باقتضای ذاتی

The work is divided in ten *Faṣl*, twenty *Aṣl*, four *Natâ'ij* and a *Khâtimah*, treating of natural philosophy; meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethé, Bodl. Lib. Catalogue, No. 1456; Ethé, Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary Ta'liq.

Not dated; 19th century.

The folios have been placed in new margins.

No. 906.

fol. 384; lines 35; size $15\frac{1}{4} \times 8\frac{3}{4}$; $11 \times 5\frac{1}{2}$.

دُرَّةُ التَّاجِ لُغَرَةُ الدُّبَاجِ

DURRAT-UT-TÂJ LI-ĞURRAT UD-DUBÂJ.

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Dīn Maḥmūd bin Mas'ūd bin Muṣliḥ ush-Shīrāzī قطب الدين محمود بن مسعود بن مصلح الشيرازي.

Beginning:—

اگرچه بر ضمیر از باب کیاست و خاطر اصحاب فراست پوشیده نیست
که نعت جلال ربوبیت و وصف کمال الوهیت و شکر مواهب نعم بی
نهایت النعم

Qutb-ud-Dīn Shīrāzī, the most eminent disciple of Khwājah Naṣīr-ud-Dīn Tūsī (*d.* A.H. 672=A.D. 1274), and according to Taqī Aḥādī, fol. 583^a, the sister's son of Shaykh Sa'dī, was born in Shīrāz, A.H. 634=A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramadān, A.H. 710=A.D. 1310.

Regarding the word "Dubāj" in the above title, Dr. Rieu, p. 434, informs us that Amīrah Dubāj was the hereditary title of the Ishāqāwand or Ishāqiyah princes of the Bayah Pas, or Western Gilān, whose capital was Fūman, and for one of whom the Durrat-ut-Tāj was composed. According to the preface in our copy, Dubāj, for whom the author wrote the work, was the son of Fil Shāh bin Rustam Shāh. His name is introduced thus, fol. 2^a:—

شهر یاز معظم سلطان جیل و دیلم جمشید عهد اسکندر وقت شمس
الدنیاء والذین فخر الملوک والسلاطین قانع الکفر والمشرکین قاهر الخوارج
و المتمردين محیی العدل فی العالمین مظهر الحق بالبراهین المخصوص
بعزایت رب العالمین دباج بن السلطان السعید حسام الملوک والذین فیلشاه
بن الملك المعظم سیف الدین رستم بن دباج *

For the genealogy of Dubāj, the author refers to histories of the kings of Māzandarān and traces it from Ādam thus :

دباج بن فیلسا بن رستم بن درباج بن خیلو بن شرف الدوله بن
سلطان شاه بن درباج بن ادکن بن جیحون بن قیا خسرو بن ابی نصر بن قیا خسرو
بن ابی شجاع بن ادکن بن قیا خسرو بن ادکن بن درباج بن حبشی بن
حالمو بن سوسان بن اسحق بن سلم بن قابوس بن تورج بن حشش بن شهر
بران قیدر بن بلال بن نرسی بن هومز بن اردشیر بن فیروز بن نرسی بن
کردر بن دنجن بن بلال بن بهرام بن شاپور بن اشک بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسپ بن لهراسپ بن کستین بن
کیقباد بن کیومرث بن کی کشتاسپ بن حاشر بن عوض بن جم بن جمشید بن
کاؤس بن معصب بن مزوال بن هوشنگ بن سیامک بن کیدمرث بن
امیم بن لاؤد بن ارم بن سام بن نوح بن برهم بن ملک بن متوشلح بن
اخنوخ و هو ادريس النبی علیه السلام بن یار بن مہابیل بن قسان بن
انوش بن شیش بن آدم علی نبیفا و علیہ السلام •

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilān, Muḥammad bin Jamāl-ud-Dīn Muḥammad bin جیوک (sic).

صاحب معظم مفتخر الوزرا فی العالم دستور گیلان مشهور ایران
شمس الدولة و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین محمد بن جیوک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fātiḥah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fātiḥah, on science in general and its branches; in three *Fasl*:—

(1) on fol. 3^b: در بیان فضیلت علم و تعلیم

(2) on fol. 7^b: در حقیقت علم و آنکه تصور علم بدیهی است یا مکتسب

(3) on fol. 8^b: در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I. On Logic (منطق) in seven Maqālah:—

(1) on fol. 19^b: آن مشتمل است برسد تعلیم و بیان روس ثمانية نیز در آنست *

(2) on fol. 26^a: در اکتساب تصورات

(3) on fol. 27^a: در قضایا

(4) on fol. 33^a: در لوازم قضایا عند الانفراد

(5) on fol. 26^b: در حجج

(6) on fol. 39^b: در توابع اقیسه و لواحق آن

(7) on fol. 40^b: در صناعات پنجگانه که برهان و جدل و خطابت و شعر و مغالطه است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two Fann:—

(1) on fol. 44^a: در اصول عامه جمله مقدمات را

(2) on fol. 52^a: در اقسام اعراض وجودی و اعتباری

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two Fann:—

(1) on fol. 62^a: در اجسام طبیعی و مقدمات و احکام آن

(2) on fol. 72^a: در نفوس و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four Fann:—

(1) On fol. 82^b: در اسطقات که عبارت است از کتاب اقلیدس

(2) on fol. 135^a: در تلخیص محسوطی بطليموس

(3) on fol. 173^b: در ارثماغلیقی بمعنی خواص اعداد

(4) on fol. 181^b: در علم موسیقی بمعنی علم العان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two Fann:—

(1) on fol. 215^v: در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol. 222^a: در واجب الوجود و وحدانیت او و نعوت جلال او

و کیفیت فعل و عنایت او *

Khātimah, in four Qutub:—

(1) on fol. 234^b. The fundamental principles of faith (در اصول دین).

- (2) on fol. 294^b. The secondary points (انچه بقروع دین تعلق دارد).
 (3) on fol. 331^b. Ethics and politics (در حکمت عملی که منحصراًست
 در تهذیب اخلاق و سیاست منزلی و مدنی).
 (4) on fol. 367^b. Rules of religious life, Sūfism, etc. (در بیان
 انچه غالب راه حق را دانستن آن در بایست شود در سلوک راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebblatt*, pp. 17-21. See also Rieu, ii, p. 434; G. Flügel, vol. i, p. 35; Ethé, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hāj. Khal. vol. iii, p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nasta'liq.

Dated Haydarābād, Golconda, Rabi I, A.H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Din Shīrāzī (copied from the Taḍkirah of Taqī Aḥḥādī), by the donor's father Maulavi Muḥammad Bakhsh Khān, dated 25 Dulqa'd, A.H. 1272.

On the same page is a note by Muḥammad 'Alī ul-Husaynī, dated, Sūrat, A.H. 1166.

No. 907.

fol. 376; lines 20; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

نفايس الغنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopædia of science.

Author: Muḥammad bin Maḥmūd ul-Āmulī (محمد بن محمود الأملي).

Beginning:—

حمد و ثناء و شکر بی انتہا حضرت بادشاہی را کہ انکار انکسار و انظار

عقلا الخ •

The author, a bigoted Shī'ah, flourished during the reign of the Ilkhānī sovereign Sultān Uljāitū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the Kulliyāt of the Qānūn of Ibn-i Sīnā, upon the Kulliyāt of the Qānūn of Sharaf-ud-Dīn Īlākī, and upon the Muḥtaṣar il Uṣūl of Ibn-i-Hājjib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, *Shaykh Jamāl-ud-Dīn Abū Ishāq Maḥmūd Shāh* (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazīr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultān Abū Ishāq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqālah*.

The present MS. ends in the middle of the fifth *Bāb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

این ضعیف گفت قریب سی سال باشد فرمود ترا معلوم نیست
اکذون قریب چهل سال است

The full title of the work, given in the preface, is نفائس الغنوں في
عرائس العیون

Detailed descriptions of the work are given in G. Flügel, i, pp. 38-42; Rieu, ii, p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib. Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7; pp. 164-167; and p. 352, 2; Wiener, Jahrbücher, vol. 61, Anzeigeblatt, pp. 2-10; Mélanges Asiatiques, iii, p. 734, and v, p. 261; Rehatsek, Catalogue raisonné, p. 58, No. 44; Hāj. Khal. vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

fol. 354; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bāb* of the first *Qism* :—

چهل سال است این ضعیف از خواب در آمد و هر چند تأمل بنمود •

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwān at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated; apparently 17th century.

No. 909.

fol. 753; lines 19; size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Nafā'is-ul-Funūn*, comprising both *Qism*.
Beginning as usual:—

حمد و ثناء و شكر بى انتمنا الخ *

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary Ta'liq, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna is found at the beginning and end of the copy.

Dated Ramadān, A.H. 1219.

No. 910.

fol. 969; lines 21; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

جواهر العلوم همايونى

JAWĀHIR-UL-'ULŪM-I HUMĀYŪNĪ. ل

A very large and extremely rare encyclopædia of different sciences.

Author: Muḥammad Fāḍil bin 'Alī bin Muḥammad ul-Miskinī ul-Qāḍī us-Samarqandī: محمد فاضل بن علي بن محمد المكيئي القاضي السمرقندي.

Beginning:—

فاصلتين منظومات جواهر علوم و تصنيفات مصنفات فاضل و كاملتين

منثورات نوادر رسوم و تاليفات مولفان كامل الخ *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حدائق الانوار (see Nos. 907-909) و عوائس العيون (by

Imâm Fakhr-ud-Dîn Râzî, d. A.H. 606 = A.D. 1209, see Hâj. Kha I vol. ii, p. 19) and ستین الآثار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muḥammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—
Muqaddimah, in three *Qism*, fol. 2^b:—

- (1) قسم اول در بیان شرف علوم و فضیلت علما
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

- (1) باب اول در علم خط
- (2) باب دوم در علم انشا
- (3) باب سیوم در علم شعر
- (4) باب چهارم در علم قافیه
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معمیات امیرحسین و بیان نغز
- (7) باب هفتم در علم بدایع و صنایع شعری و اظهار مضمیر
- (8) باب هشتم در علم لطائف و مطائبات
- (9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات
- (10) باب دهم در علم لغت
- (11) باب یازدهم در علم صرف
- (12) باب دوازدهم در علم نحو

- (13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغالطات منقولہ و معقولہ
 (16) باب شانزدهم در علم عقاید
 (17) باب هفتمدهم در علم معرفت الہیات
 (18) باب ہجدهم در علم امور عامہ
 (19) باب نوزدهم در علم اعراض
 (20) باب بیستم در علم حکمت
 (21) باب بیست و یکم در علم منطق
 (22) باب بیست و دوم در علم مناظرہ و آداب بحث

Second Qism, in twelve Bâh:—

- (1) باب اول در علم قصص الانبیا
 (2) باب دوم در معرفت تاریخ ملوک فارس کہ قبل از عہد سید
 المرسلین بودہ اند *
 (3) باب سیوم در علم سیر النبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت واقعات و غزوات نبوی و بیان اوصاف
 خانہ کعبہ *
 (5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین کہ بعد از خلفا بودہ اند
 تا عہد بندگان حضرت صاحبقران *
 (7) باب ہفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد
 و اخفاء بزرگوار ایشان *
 (8) باب ہشتم در علم انساب
 (9) باب نهم در علم مقالات عالم
 (10) باب دهم در علم سیر و مقامات طبقہ اولی از اولیا
 (11) باب یازدهم در معرفت مراقبات و مقامات طبقہ ثانیہ از
 مشایخ طریقت از خولجہاء نقشبند و غیرہم و بیان مقابر
 و مزارات انبیا و اولیا و بیان طرح و وضع خانہ کعبہ *
 (12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی
 و دنیوی و دنیوی *

Maqālah II, fol. 343^a.

First *Qism*, in twenty-two *Bāb* :—

- (1) باب اول در تهذيب اخلاق
- (2) باب دوم در علم تخلیقه نفس از اوصاف ذمیمه
- (3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت آداب استخدام
- (6) باب ششم در معرفت حقوق منالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و محاضرات
- (9) باب نهم از علم آداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت فوس نامه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرس نامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در علم تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طبیبی
- (17) باب هفدهم در بیان اسباب سنت ضروریه و يتعلق بها
- (18) باب هجدهم در بیان علم نبض
- (19) باب نوزدهم در بیان معالجات طبیبی
- (20) باب بیستم در بیان حمیات
- (21) باب بیست و یکم در بیان علم قرابادین یعنی معرفت ادویه مفردة و مرکبه بتدریست حروف تهجی *
- (22) باب بیست و دوم در امراض عین

Second *Qism*, in nineteen *Bāb* :—

- (1) باب اول در علم عبادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکحات و تخلیقات
- (3) باب سیوم در معاملات

- باب چهارم در معرفت عفو و شهادت و ماناسب بهذه (4)
المسطورات *
- باب پنجم در علم عقوبات و جزایات (5)
- باب ششم در علم فرائض و قسمت موارث و ایراد قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *
- باب هفتم در علم آداب القاضی و متفرقات (7)
- باب هشتم در علم سلوک (صکوک read) و قبالات (8)
- باب نهم در علم محاضرو دغاری (9)
- باب دهم در علم سجلات (10)
- باب یازدهم در علم فتوی (11)
- باب دوازدهم در علم اصول فقه (12)
- باب سیزدهم در علم احتساب (13)
- باب چهاردهم در علم صید و اصطیاد و حله و حرمت اکثر (14)
حیوانات *
- باب پانزدهم در علم سنن و احکام (15)
- باب شانزدهم در علم آداب طعام (16)
- باب هفدهم در معرفت امور مباحثه (17)
- باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه فقهیه (18)
- باب نوزدهم در علم موعظه و نصایح (19)

Maqâlah III, fol. 789^b.

First *Qism*, in twelve *Bâb* :—

- باب اول در علم تفسیر و حل الفاظ مشککه قرآنی (1)
- باب دوم در علم قراءت سبعه (2)
- باب سیوم در علم خواص اوزاد فتحیه و ترجمه قصیده برده (3)
و حزب البکر (و) سور و آیات *
- باب چهارم در علم ادعیه ماثوره و دعوات مشهوره (4)
- باب پنجم در علم حدیث (5)
- باب ششم در علم اصول حدیث (6)
- باب هفتم در معرفت قواعد و اصطلاحات صوفیه (7)
- باب هشتم در علم سلوک (8)

- (9) باب نهم در علم توحید و مراتب مکاشفان
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second Qism, in thirty-three Bāb :—

- (1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیوم در معرفت احکام نجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اصطلاح و بیان صنعت آن
 (6) باب ششم در معرفت کواکب افلاک
 (7) باب هفتم در معرفت اقالیم سبعه
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم فیروجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم تقوۃ اسما و شرایط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بیستم در علم غرایم
 (21) باب بیست و یکم در علم رمل
 (22) باب بیست و دوم در علم حساب
 (23) باب بیست و سیوم در علم مساحت و جراثقال و بیان مبصرات
 (24) باب بیست و چهارم در علم استفا (sic)
 (25) باب بیست و پنجم در علم قیامت

- (26) باب بست و ششم در تعبیر خواب
 (27) باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت
 تفأل *
 (28) باب بست و هشتم در معرفت طالع موالید و زائجه و طالع
 (29) باب بست و نهم در معرفت اشکال اقلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم دم و دهم که حکماء هند در این
 علم کتب معتبره تصنیف کرده اذ *
 (33) باب سی و سیوم در علم شطرنج

Khâtimah: در علامات قیامت و احوال آخرت.

Written in careless Nasta'liq.

Not dated; apparently 19th century.

No. 911.

fol. 400; lines 10; size $12\frac{1}{4} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الہند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes.

Author: Mirzâ *Khân* ibn Fakhr-ud-Dîn Muḥammad مرزا خان ابن فخر الدین محمد.

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzâ Muḥammad B. Fakhr-ud-Dîn Muḥammad.

Beginning:—

الحمد لله رب العالمين اما بعد چنین گوید مست جاد

هندیان الخ *

We are told in the preface that the author wrote this work in 'Ālamgir's reign at the request of Kūkultāsh *Khân* (governor of Multān, who afterwards received the title of *Khânjahân*), for prince Mu'izz-ud-Dîn Jahāndār Shāh.

The work is divided into a *Muqaddimah*, seven *Bāb* and a *Khâtimah*, as follows:

Muqaddimah on the Hindû system of writing.

Bâb I on prosody (بنگل).

Bâb II on rhyme (تک).

Bâb III on figures of speech (النكار).

Bâb IV. on the theory of love (سنگاز رس).

Bâb V. on music (سنگیت).

Bâb VI. on sexual science (کوک).

Bâb VII. on physiognomy (سامدرک).

Khâtimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth *Bâb*, with the following words:

و تمام بغدادان سه ماترا باشد بدین شکل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work.

Beginning:—

بدین شکل ... هشتاد و نهم مارندى تال بنون ممدودة النح •

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍân, A.H. 1211.

Scribe: شرف علي ساكن ماروه.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{4}$; 9×5 .

شاهد صادق

SHÂHID-I-ŞÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muḥammad Şâdiq bin Muḥammad Şâlih ul-Işfahâni
ul-Âzâdânî محمد صادق بن محمد صالح الاصفهاني الازاداني.

Beginning:—

الحمد لله تعالى و منه المبتدى و اليه المنتهى النح

A detailed account of the author has been given in connection with his historical work *Ṣubḥ-i Ṣādiq*, No. 471.

We learn from the preface to the present work that Ṣādiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpūr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bāb*, subdivided into numerous *Faṣl*, and a *Khâtimah*.

Contents:—

Bāb I, treating of God, the Prophet, prophetship, saintship, faith, Islām, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیئات
و آنچه بداین مناسبت بود on fol. 5^b, in 107 *Faṣl*:—

- فصل اول در حمد و سپاس ایزد تعالی
- فصل دوم در وجود صانع جل و علا
- فصل سوم در توحید
- فصل چهارم در معرفت حق تعالی
- فصل پنجم در صفات و افعال حق
- فصل ششم در تسبیح و ذکر
- فصل هفتم در ذکر مناجات
- فصل هشتم در دعا
- فصل نهم در نعت رسول الله صلی الله علیه و آله و سلم
- فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم
- فصل یازدهم در معراج
- فصل دوازدهم در مناقب خلفای راشدین
- فصل سیزدهم در دوستی اهل بیت و مناقب ایشان
- فصل چهاردهم در ذکر صحابه و تابعین
- فصل پانزدهم در نبوت
- فصل شانزدهم در ولایت
- فصل هفدهم در معجزات
- فصل هجدهم در کرامات
- فصل نوزدهم در اسلام و ایمان

- فصل بستم در تقلید و اجتهاد *
- فصل بست و یکم در مذهب و اختلافات آن *
- فصل بست و دوم در ذکر روافض *
- فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *
- فصل بست و چهارم در کفر *
- فصل بست و پنجم در الحاد و ارتداد *
- فصل بست و ششم در بت پرستی *
- فصل بست و هفتم در تناسخ *
- فصل بست و هشتم در کیش هذود *
- فصل بست و نهم در فسق *
- فصل سیم در توبه و استغفار *
- فصل سی و یکم در ندامت و اعتذار *
- فصل سی و دوم در شریعت و تکلف *
- فصل سی و سوم در نیت *
- فصل سی و چهارم در علم و عمل *
- فصل سی و پنجم در جبر و اختیار *
- فصل سی و ششم در قضا و قدر *
- فصل سی و هفتم در سعادت و شقاوت *
- فصل سی و هشتم در عز و ذل *
- فصل سی و نهم در حسنات و سیئات *
- فصل چهل در طاعت و عبادت *
- فصل چهل و یکم در زهد و تقوی *
- فصل چهل و دوم در طهارت *
- فصل چهل و سوم در اذان *
- فصل چهل و چهارم در نماز *
- فصل چهل و پنجم در روزه *
- فصل چهل و ششم در زکوة *
- فصل چهل و هفتم در حج *

- فصل چهل و هشتم در کعبه شریف *
- فصل چهل و نهم در قبله *
- فصل پنجاهم در معرفت سمت قبله *
- فصل پنجاه و یکم در مساجد *
- فصل پنجاه و دوم در تصوف *
- فصل پنجاه و سوم در وجد و سماع *
- فصل پنجاه و چهارم در شیخ و مرید *
- فصل پنجاه و پنجم در ریا *
- فصل پنجاه و ششم در مخالفت نفس *
- فصل پنجاه و هفتم در ریاضت *
- فصل پنجاه و هشتم در تجرد و تعلق *
- فصل پنجاه و نهم در توکل *
- فصل شصتم در قناعت *
- فصل شصت و یکم در صبر *
- فصل شصت و دوم در شکر *
- فصل شصت و سوم در شکایت *
- فصل شصت و چهارم در رضا و تسلیم *
- فصل شصت و پنجم در اخلاص *
- فصل شصت و ششم در یقین *
- فصل شصت و هفتم در ثبات و استقامت *
- فصل شصت و هشتم در خوف *
- فصل شصت و نهم در رجا *
- فصل هفتادم در یاس *
- فصل هفتاد و یکم در امن *
- فصل هفتاد و دوم در اخلاق و تهذیب آن *
- فصل هفتاد و سوم در عادت *
- فصل هفتاد و چهارم در ادب *
- فصل هفتاد و پنجم در انکسار و هضم نفس *

- فصل هفتاد و ششم در حسن ظن *
- فصل هفتاد و هفتم در تواضع *
- فصل هفتاد و هشتم در تحية و سلام *
- فصل هفتاد و نهم در تكبر و عجب *
- فصل هشتادم در غرور *
- فصل هشتاد و يكم در تفاخر *
- فصل هشتاد و دوم در مدح و ذم *
- فصل هشتاد و سوم در ذكر جمیل *
- فصل هشتاد و چهارم در ذكر اخيار و اشوار *
- فصل هشتاد و پنجم در احسان *
- فصل هشتاد و ششم در مكافات و مجازات *
- فصل هشتاد و هفتم در عفو *
- فصل هشتاد و هشتم در شفاعت *
- فصل هشتاد و نهم در انتقام *
- فصل نودم در حلم *
- فصل نود و يكم در شرم و حيا *
- فصل نود و دوم در رحم *
- فصل نود و سوم در رفق و شدت *
- فصل نود و چهارم در مدارا و مواساة *
- فصل نود و پنجم در غضب *
- فصل نود و ششم در حسد *
- فصل نود و هفتم در حرص *
- فصل نود و هشتم در طمع *
- فصل نود و نهم در استغنا *
- فصل صدم در كرم و فضيلت آن *
- فصل صد و يكم در فتوت و مروت *
- فصل صد و دوم در منت *
- فصل صد و سوم در اخبار *

- فصل صد و چهارم در سوال
- فصل صد و پنجم در هدیه
- فصل صد و ششم در اسراف
- فصل صد و هفتم در بخل

Bâb II, treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol. 66^a, in 77 *Faṣl* :—

- فصل اول در جاه و ریاست
- فصل دوم در خلافت و امامت
- فصل سوم در سلطنت
- فصل چهارم در ذکر برخی از عظمای ملوک
- فصل پنجم در علو همت
- فصل ششم در حفظ ناموس سلطنت
- فصل هفتم در حکم و نفاذ آن
- فصل هشتم در سیاست
- فصل نهم در مهابت
- فصل دهم در اکاه بودن سلطان
- فصل یازدهم در فرصت
- فصل دوازدهم در مشورت
- فصل سیزدهم در تدبیر و تقدیر
- فصل چهاردهم در عزم و حزم
- فصل پانزدهم در عجلت و ثانی
- فصل شانزدهم در تجربه
- فصل هفدهم در عمل فرمودن
- فصل هجدهم در عزل و نصب
- فصل نوزدهم در وزارت و آداب آن
- فصل بیستم در اعمال سلطان و کتاب دیوان
- فصل بیست و یکم در تدبیر و آداب

- فصل بست و دوم در رسولان و کار ایشان *
- فصل بست و سوم در رعایا و دهاقین *
- فصل بست و چهارم در زراعت *
- فصل بست و پنجم در قضا و آداب آن *
- فصل بست و ششم در فتوی *
- فصل بست و هفتم در احتساب *
- فصل بست و هشتم در اقامت حدود *
- فصل بست نهم در معاملات و خصومات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیت *
- فصل سی و هفتم در غارت و سبی *
- فصل سی و هشتم در حبس *
- فصل سی و نهم در بار دادن سلطان *
- فصل چهل در تزئین و ترتیب بارگاه *
- فصل چهل و یکم در تاج و تخت *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در نوبت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در نشستن سلطان با علما و ندما *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

- فصل پنجاهم در آداب ندیمی *
- فصل پنجاه و یکم در رکوب و نزول *
- فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
- فصل پنجاه و سوم در صلح و جنگ و آداب آن *
- فصل پنجاه و چهارم در درع و سلاح *
- فصل پنجاه پنجم در جهاد و شهادت *
- فصل پنجاه و ششم در شجاعت و جبن *
- فصل پنجاه و هفتم در هزیمت و فرار *
- فصل پنجاه و هشتم در ذکر بعضی از بدایع مبارک *
- فصل پنجاه و نهم در ذکر برخی از تدبیرات *
- فصل شصتم در کمیت و کیفیت سپاه *
- فصل شصت و یکم در صفت سالار سپاه *
- فصل شصت و دوم در ترتیب و تجهیز سپاه *
- فصل شصت و سوم در مرسوم دادن به سپاه *
- فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
- فصل شصت و پنجم در نگاهداشت مراتب سپاه و رعیت *
- فصل شصت و ششم در اسم و لقب *
- فصل شصت و هفتم در خدمت *
- فصل شصت و هشتم در ترتیب حشم و خدم *
- فصل شصت و نهم در رعایت تربیت یافتگان *
- فصل هفتادم در رعایت حقوق خدمت *
- فصل هفتاد و یکم در طاعت و آلا *
- فصل هفتاد و دوم در ادای حقوق نعمت *
- فصل هفتاد و سوم در یغی کفران نعمت *
- فصل هفتاد و چهارم در وفا *
- فصل هفتاد و پنجم در غدر *
- فصل هفتاد و ششم در بندگی و ارادت *
- فصل هفتاد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency :

باب سوم در عقل و علم و عیب و هنر و آنچه مناسب است بدین
on fol. 116^a, in 80 *Faṣl* :—

- فصل اول در عقل و فکر *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکر و حيله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علما *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در درس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطا و صواب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هفدهم در تصنیف و تالیف *
- فصل هجدهم در اسوله و اجوبه *
- فصل نوزدهم در ذکر عالم و جاهل *
- فصل بیستم در جهل و نکوهش *
- فصل بیست و یکم در عیب و هفتر *
- فصل بیست و دوم در عیب جوئی و عیب پوشی *
- فصل بیست و سوم در کلام و سکوت *
- فصل بیست و چهارم در فضیلت سخن *
- فصل بیست و پنجم در فصاحت و بلاغت *
- فصل بیست و ششم در ادب سخن گفتن *

- فصل بست و هفتم در اسرار و کتمان آن *
- فصل بست و هشتم در صدق *
- فصل بست و نهم در قول و فعل *
- فصل سیم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمت و افترا *
- فصل سی و سوم در غیبت *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نمیمه و غمز *
- فصل و ششم در مزاح و مطایبه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر خطیب و واعظ *
- فصل سی و نهم در صورت بعضی از خطب *
- فصل چهل و یکم در صورت بعضی از رسائل *
- فصل چهل و یکم در خط و کتابت *
- فصل چهل و دوم در دروات و قلم *
- فصل چهل و سوم در رسائل و مکاتیب *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شعرا *
- فصل چهل و ششم در معما *
- فصل چهل هفتم در علم عروض *
- فصل چهل و هشتم در علم قوافی *
- فصل چهل و نهم در صرف و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در قرأت *
- فصل پنجاه و دوم در قرآن شریف و تلاوت آن *
- فصل پنجاه و سوم در تفسیر *
- فصل پنجاه و چهارم در حدیث *

- فصل پنجاه و پنجم در دعوات *
- فصل پنجاه و ششم در کلام *
- فصل پنجاه و هفتم در فقه و اصول *
- فصل پنجاه و هشتم در طب *
- فصل پنجاه و نهم در صحت و عافیت *
- فصل شصتم در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در علم حقوق *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم دم و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تفاعل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کفایت *
- فصل شصت و نهم در تعبیر *
- فصل هفتادم در خواب و بیداری *
- فصل هفتاد و یکم در هیئات و نجوم *
- فصل هفتاد و دوم در اسطرلاب *
- فصل هفتاد و سوم در بعضی از مسایل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیفا *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Faṣl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which *Shâh Jahân* marched on the Deccan, foll. 173^b-200^b.

فصل هشتادم در امثال •

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عیش و غم و لهو و لعب و سعی و سفر و آنچه باین لائق بود, on fol. 200^b, in 75 *Fasl* :—

- فصل اول در عشق •
- فصل دوم در شوق و ذوق •
- فصل سوم در هجر و وصل •
- فصل چهارم در انس و وحشت •
- فصل پنجم در شهرت و خمول •
- فصل ششم در مجالست و مجانست •
- فصل هفتم در زیارت •
- فصل هشتم در تقدیم و تاخیر و آداب نشستن در مجالس •
- فصل نهم در دوستی و آشنائی •
- فصل دهم در دشمنی و عداوت •
- فصل یازدهم در شماتت و لجاج •
- فصل دوازدهم در فقر •
- فصل سیزدهم در غنی •
- فصل چهاردهم در نکوهش مال •
- فصل پانزدهم در جمع مال •
- فصل شانزدهم در رز و سیم •
- فصل هفدهم در جواهر •
- فصل هجدهم در نقد و نسیه •
- فصل نوزدهم در قرض •
- فصل بیستم در امانت و خیانت •
- فصل بیست و یکم در دزدی •
- فصل بیست و دوم در سعی •

- فصل بست و سوم در کسل *
- فصل بست و چهارم در شغل و فراغ *
- فصل بست و پنجم در سفر *
- فصل بست و ششم در راه رفتن *
- فصل بست و هفتم در وطن و غربت *
- فصل بست و هشتم در تجارت و آداب آن *
- فصل بست و نهم در ربوا *
- فصل سیم در کیل و میزان *
- فصل سی و یکم در کسب و صنائت *
- فصل سی و دوم در نقاشی *
- فصل سی و سوم در جواهری *
- فصل سی و چهارم در رزق و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سیری و گرسنگی *
- فصل سی و هفتم در قلت و کثرت اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فضیلت آن *
- فصل چهارم در آداب سفره کشیدن *
- فصل چهل و یکم در ضیافت *
- فصل چهل و دوم در بخل بر طعام *
- فصل چهل و سوم در النوان طعام *
- فصل چهل و چهارم در لطایف *
- فصل چهل و پنجم در قحط و غلا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیش و طرب *

- فصل پنجاه و یکم در لذت *
- فصل پنجاه و دوم در خنده *
- فصل پنجاه و سوم در طلاق *
- فصل پنجاه و چهارم در گریه *
- فصل پنجاه و پنجم در غم و وهم *
- فصل پنجاه و ششم در عسر و یسر *
- فصل پنجاه و هفتم در مصیبت و بلا *
- فصل پنجاه و هشتم در صبر بر مصیبت *
- فصل پنجاه و نهم در تعزیه و ماتم *
- فصل شصت در لعب و قمار *
- فصل شصت و یکم در نرد *
- فصل شصت و دوم در شطرنج *

The sixty-second *Faṣl* on Chess contains several problems illustrated by diagrams.

- فصل شصت و سوم در چورنگ *
- فصل شصت و چهارم در گنجفقه *
- فصل شصت و پنجم در لعبهای دیگر *
- فصل شصت و ششم در چوگان بازی *
- فصل شصت و هفتم در شکار و آداب آن *
- فصل شصت و هشتم در شراب و نکوهش *
- فصل شصت و نهم در مستی *
- فصل هفتادم در صفت شراب و آداب شرب *
- فصل هفتاد و یکم در ذکر برخی میخوارگان *
- فصل هفتاد و دوم در بنک *
- فصل هفتاد و سوم در افیون *
- فصل هفتاد و چهارم در سرود و صفت آن *
- فصل هفتاد و پنجم در رقص *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما يتعلق بها, on fol. 253^b, in 96 *Faṣl*:—

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و اخري *
- فصل سوم در فکوهش دنیا و طالب آن *
- فصل چهارم در ترک دنیا *
- فصل پنجم در فضا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در فصول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در غنیمت دانستن عمر *
- فصل سیزدهم در غفلت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محاسن *
- فصل هفدهم در روح و جسم *
- فصل هژدهم در حیات و موت *
- فصل نوزدهم در وبا *
- فصل بیستم در جزایزه *
- فصل بیست و یکم در کفن *
- فصل بیست و دوم در قبر *
- فصل بیست و سوم در میراث *
- فصل بیست و چهارم در مرثیه *
- فصل بیست و پنجم در حشر و نشر *
- فصل بیست و ششم در محاسبه و ثواب و عقاب *
- فصل بیست و هفتم در بهشت *
- فصل بیست و هشتم در اعراف *
- فصل بیست و نهم در دوزخ *

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئات فلک و عناصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در ریاحین *
- فصل چهل و یکم در اثمار *
- فصل چهل و دوم در ابر و برف و باران *
- فصل چهل و سوم در رعد و برق *
- فصل چهل و چهارم در قوس قزح *
- فصل چهل و پنجم در عیون و انفجار آن *
- فصل چهل و ششم در آبار *
- فصل چهل و هفتم در انهار *
- فصل چهل و هشتم در بحار *
- فصل چهل و نهم در سفینه *
- فصل پنجاهم در جبال *
- فصل پنجاه و یکم در هیئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281^a-305^b.

- فصل پنجاه و دوم در بلاد *
- فصل پنجاه و سوم در خانه و سرا *
- فصل پنجاه و چهارم در ذکر بعضی از اینیه عالم *
- فصل پنجاه و پنجم در جوار و حقوق آن *

- فصل پنجاه و ششم در حمام
- فصل پنجاه هفتم در مدرسه و خانقاه
- فصل پنجاه و هشتم در قلعه
- فصل پنجاه و نهم در ملایکه
- فصل شصتم در جن و شیاطین
- فصل شصت و یکم در حیوانات
- فصل شصت و دوم در افسان
- فصل شصت و سوم در یاجوج و ماجوج
- فصل شصت و چهارم در قلب
- فصل شصت و پنجم در حواس
- فصل شصت و ششم در طول و قصر
- فصل شصت و هفتم در قوت و ضعف
- فصل شصت و هشتم در حسن و جمال
- فصل شصت و نهم در صورت و سیرت
- فصل هفتادم در قبیح
- فصل هفتاد و یکم در علم فراست
- فصل هفتاد و دوم در اختلاج
- فصل هفتاد و سوم در عطسه
- فصل هفتاد و چهارم در ناخن چیدن
- فصل هفتاد و پنجم در نسب و حسب
- فصل هفتاد و ششم در توالد و تناسل
- فصل هفتاد و هفتم در حقوق والدین
- فصل هفتاد و هشتم در اولاد
- فصل هفتاد و نهم در اخوان و اقربا
- فصل هشتادم در تزویج و مناکحه
- فصل هشتاد و یکم در غیرت
- فصل هشتاد و دوم در عفت و عصمت
- فصل هشتاد و سوم در شهوت

- فصل هشتاد و چهارم در نکوهش تزویج
- فصل هشتاد و پنجم در طلاق
- فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان
- فصل هشتاد و هفتم در لطائف
- فصل هشتاد و هشتم در بوسه و ملاعبه
- فصل هشتاد و نهم در مباشرت
- فصل نودم در زنا و فیادت
- فصل نود و یکم در لواطت
- فصل نود و دوم در آلت
- فصل نود و سوم در فرج
- فصل نود و چهارم در حیض
- فصل نود و پنجم در بول و غایط
- فصل نود و ششم در خرطه

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order :

خاتمة الكتاب در اسما, on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a-5^b.

For other copies see Rieu ii, pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Ali Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at Shâhjahânâbâd in the garden of Shâ'istâh Khân on Wednesday, 16 Dulqa'd, A.H. 1138, the eighth year of Mahammad Shâh's reign :—

[Amîr-ul-Umarâ Shâ'istâh Khân, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âsaf Khân, and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazîr by the emperor Shâh Jahân. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarât. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

بتاریخ شانزدهم ذی قعدة سنه ۱۱۳۸ هجری و سنه هشت جلوس
 محمد شاه بادشاه غازی روز چهارشنبه این کتاب که موسوم است به شاهد
 صادق تصنیف صادق صفاهانی بدستخط جمیع یاران در دار الخلافه
 شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بنده درگاه خلائق پناه
 نجیب علی خان عرف سید حسین الحسنی صورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267; lines 21; size $7\frac{3}{4} \times 6$; $7\frac{1}{4} \times 4$.

عقول عشوه

'UQÛL-I 'ASHRAH.

A compendium of science.

Author: Muḥammad Barâri Ummî ibn Muḥammad Jamshîd bin Jabbârî Khân ibn Majnûn Khân Qâqshâl: محمد برای امی ابن جمشید بن جبّاری خان ابن مجنون خان قاقشال

Beginning:—

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند
 بجا آورد النعم *

In the preface the author says that he wrote this work in A.H. 1084=A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047=A.D. 1637, he was present in an assembly at کواره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sulṭân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فهم - فراست and کیاست. The main divisions are:

1. در بیان کره افلاک (عقل اول) The celestial globe, on fol. 4^b, in sixteen کیاست and two فراست and nine فهم.

II. عقل دوم The Astrolabe (در اسطرلاب), on fol. 56^b, in six فهم and three فراست

III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فهم and five فراست

IV. عقل چهارم The terrestrial globe (در کره زمین و آنچه بدو مناسب), on fol. 75^a, in thirty-seven فهم and seven فراست.

The twenty-second فهم, fol. 146^a, contains short notices of eminent saints; the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

V. عقل پنجم Medicine (در علم طب), on fol. 193^b, in sixteen فهم, twenty فراست and ten کیاست.

VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two فهم and one فراست.

VII. عقل هفتم Minerals, vegetables and animals (در معدنیات), on fol. 239^b, in six فهم and six فراست.

VIII. عقل هشتم Seas (در بحار), on fol. 257^a, in two فهم.

IX. عقل نهم Creations, inventions, wonders. (در وضع و اختراع), on fol. 261^b, in three فهم.

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز روی لطف فرمود عقول عشوه و اعجوبه دهر

A full table of contents is given at the beginning, fol. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

A seal, dated A.H. 1277, and bearing the inscription بر اعدای دین شد مظفر حسین, is found in some places.

Emendations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

رشحات الفنون

RASHHÂT-UL FUNÛN.

An encyclopædia of sciences.

Author: Amîn-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amîr Khân Husaynî ul-Harawî امين الدين خان بن سيد ابوالمكارم
بن سيد امير خان حسيني الهروي.

Beginning:—

سپاس بيقيناس آن معبود مطلق و آن مسجود برحق را جل

شانه الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhât* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:—

Rashhah I. Exegesis of the Qurân تفسير, fol. 2^a.

Rashhah II. Traditional sayings حدیث, fol. 3^b.

Rashhah III. Fundamental principles of faith, شعب الایمان, fol. 5^a.

Rashhah IV. Scholastic Theology عقاید و کلام, fol. 5^b.

Rashhah V. Fundamental principles of the law اصول فقه, fol. 7^b.

Rashhah VI. Law فقه, fol. 8^b.

Rashhah VII. Doctrines of Sûfism, صوفیه, fol. 10^a.

Rashhah VIII. Science and its branches حکمت و تقسیم اقسام آن, fol. 14^a.

Rashhah IX. Medicine طب, fol. 18^a.

Rashhah X. Practical Philosophy حکمت عملیه, fol. 26^a.

Rashhah XI. Syntax نحو, fol. 34^b.

Rashhah XII. Flexion صرف, fol. 37^a.

Rashhah XIII. Rhetoric معانی, fol. 37^b.

Rashhah XIV. Eloquence بیان, fol. 40^a.

Rashhah XV. Ornaments of speech بدیع, fol. 41^a.

Rashhah XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rashḥah* is an abridgment of universal history. It begins with Âdam, and is brought down to the death of Aurangzib.

Written in ordinary Ta'liq.

Dated Pûnah, Rabî' II. A.H. 1273.

Scribe: سید احمد ابن سید حبیب الله.

No. 916.

fol. 143; lines 17; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTAŞAR-I MUFÎD.

A short general compendium of science.

Author: Sayyid Muḥammad Aslam Bangālî Pandwâ'î سید محمد

اسلم بنگالی پندوآیی.

Beginning:—

سبحان الله حکمت بالغه خالق ارض و سموات برتبه شامل الخ •

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulâm 'Alî from the works of 'Alâ-ud-Dîn Abû 'Alî Qûshfî, Hamd Ullah Mustaûfî Qazwîni, Tûsî, Muḥammad Barârî, Maşlîḥ-ud-Dîn Lâri, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Maṭlab* and twenty *Fa'idah* as follows.

مطلب در معرفت مجردات و مرکبات که مبادی ایجاد کائنات اند و هم
fol. 10^a لزومات آن.

فایده اول در بیان عقول fol. 11^b.

فایده دوم در بیان احوال اجرام علوی fol. 12^b.

فایده سوم در بیان ملائکه و حملۀ عرش و سکان سموات fol. 28^b.

فایده چهارم در بیان صبح و شفق fol. 29^a.

فایده پنجم در بیان معاق و هلال و بدر fol. 29^a.

فایده ششم در بیان کسوف افتاب و خسوف ماه fol. 30^a.

فایده هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبانروز و ساعت fol. 30^b.

فایده هشتم در بیان کون و فساد fol. 36^b.

فایده نهم در بیان عناصر اربعه fol. 37^a.

فایده دهم در بیان انسان fol. 117^a.

فایده یازدهم در بیان نفس انسانی و ارواح fol. 119^a.

فایده دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن fol. 122^a.

فایده سیزدهم در بیان قوای باعثه و قوای خادمه و قوای مخدومه fol. 124^a.

فایده چهارم در بیان قوای عقلیه fol. 125^b.

فایده پانزدهم در بیان تکوین نطفه و تشریح و ترکیب اعضا fol. 126^a.

فایده شانزدهم در بیان سن و عمر fol. 132^a.

فایده هفدهم در بیان انواع که در تحت اجناس فضایل اند fol. 134^a.

فایده هجدهم در بیان انواع افساد اجناس فضایل که آنرا رذایل گویند fol. 137^a.

فایده نوزدهم در بیان جن و شیاطین fol. 139^a.

فایده بیستم در بیان اسامی علوم حکمت نظری و حکمت عملی fol. 140^b.

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 917.

fol. 75 ; lines 12 ; size 8 × 5½ ; 6 × 3½.

فرمان جعفری

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.

Beginning :—

* تجلی طور عقل فلسفه آفرین و مصباح ایوان فهم حقیقت گزین

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta'liq.

Dated 10 Muḥarram, A.H. 1258.

Scribe میرا لال گول.

No. 918.

pp. 529 (foll. 264); lines 21; size $12 \times 8\frac{1}{2}$; 9×61 .

قواعد المصدرین

QAWÂ'ID-UL-MAŞDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammad Wāhid bin Shaykh Imām Qurayshī احمد الله بن محمد واحد بن شیخ امام قریشی

Beginning:—

ستایش حکیمی که در ادراک فنون حکمتش خرد دور بین حکمای
عصر مجهول^۱

In the preface the author tells us that he wrote this work in A.H. 1261 = A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رساله از قواعد فارسیه چنان بهم باید رسانید که از مطالع
جميع افاعد حروف و قواعد ترکیب صیغهای و مصادر و اشعار و لغات
تجنیس و غیر تجنیس و غیره فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayān*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علامت ترکیبات صیغها و ضمیرها و غیره.
 2. p. 13. در حروف مفردات و اعراب و املا و تبدیلات حروف تمجی و مصادر.
 3. p. 43. در بحث حروف مرکبات و اسمای صفات و جمع و ظرف و فاعل
و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی
روح و غیر ذی روح و تفسیر اماله و تروخیم و مشبه و مشبه به
و اقسام اضافت و تشبیه و استعاره و الفاظ تجنیس و سجع و مقلوب
و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *
 4. p. 69. در مصدرات پارسی معه صیغهای و ضمیرهای از الف ممدوده.
- تا بای مثنای تعانی *

5. p. 113. در اسمای اعضای انسان از سر تا قدم بر زبان عربی و فارسی و هندی
6. p. 117. در اسمای امراض که از بدن انسان متعلق است در زبان عربی و فارسی و هندی *
7. p. 121. در اسمای ادویات مفردة که بتعديل مزاج انسان ضرور است
8. p. 126. در اسمای ادویات مرکبه و اجزای معدنی و خواص الادویه
9. p. 130. در اسمای آلات و افزار که بکار طبابت و جراحت درکار است و بعضی ظروفات ضروری *
10. p. 132. در اسمای ازهار و فواکه و اثمار و ثمره و بیضهای و حبوبات و اغذیات
11. p. 142. که در خوروش انسان مخصوص است *
12. p. 142. در اسمای انساب و اکساب انسان و چار صف حیوان که بر زبان عربی طایر و ماشی و سابع و زاحف باشد *
13. p. 159. در اسمای بلاد و مقامات و ابعاد و رودخانهها
14. p. 175. در اسمای پیغمبران و سلاطین و حکما و خواتین و پهلوانان و مبارزان و عیبه روزگار سلف معه حقیقت آنها *
15. p. 200. در اسمای قلبیسات و پارچها و سلاحت و سازهای که بکار مطربان و سرود خوانان می آید *
16. p. 210. در اسمای سی لحن بارید و دوازده مقام و شش آواز موسیقی و هفت خط جام جم و هشت کنج خسرو پرویز و سی و هفت نام سیماب و هفت آتشکده پارسیان و هفت الوان با هفت ستاره و هر هفت آرائش زنان و زیورات و نه جواهرات و هفت قلم کتابت و اربع عناصر و حواس خمس و ذایقه سته و شش جهت از دنیا *
17. p. 214. در اسمای هشت بهشت و هفت چشمه و هفت دوزخ و الوان گوناگون و دوازده ماه شمسی معه بروج آسمان و ماه قمری و هفت اقالیم با هفت ستاره و صفت هفت آسمان و کیفیت هفت زمین و غیره *
18. p. 221. در ترکیب نوشتن حساب چهل و حروف ابجد و اوزان اجناس و ادویه و غیره و شمار اعداد معه کوائف آن *
19. p. 227. در قواعد و اسمای بجز عروض که برای نظم ضرور است و ترکیب تقطیع کردن معه قافیه و ردیف *

19. p. 249. تجنیس اللغات از الف ممدوده تا یای مثنای نعتانی

20. p. 523. در لغات مفردة بربان فارسی و بعضی در عربی از الف ممدوده

تا یای مثنای نعتانی *

The MS. breaks off abruptly at the beginning of the last section with the word بستان under the letter ب.

Written in fair Ta'liq.

19th century.

No. 919.

fol. 105; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopædic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading:—

و المتفرقات چند لغات فلزات و معدنیات و خاصية آن از اصلاح جوهریان
و اطباء حردمندان وارد شد است الخ *

The subjects treated in this copy are:—

Mineralogy, fol. 1^a; prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, camels, weapons, places, etc., fol. 93^a; meanings of detached letters; fol. 98^b; compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On fol. 39^a–61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Maḥmūd ul-Ḥusaynī (d. A.H. 929=A.D. 1523) who extracted it from the *Maqāla*, or last section of his exhaustive work on the art of poetry, entitled تکمیل الصناعة. It is there fore evident that the present work was written after the death of 'Atâ Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26; lines 15; size $9\frac{1}{4} \times 6$; $5\frac{1}{4} \times 2\frac{3}{4}$.

ترجمہ بانٹ سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qaṣidah in praise of the Prophet.

Translator: Muḥammad Ja'far محمد جعفر.

Beginning:—

نقل کردہ اند روات ثقات کہ کعب و بجیر هر دو پسر زهیر بن ابی سلمیٰ مرثیہ از مقام خویش بیرون آمدہ الخ •

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islām and his composition of the Qaṣidah. The first Arabic *Bayt* begins thus on fol. 4^a.

بانٹ سعادت فقلبی الیوم متبول الخ ابتدا کرد بسخن فراق و عشق تا مہربانی و شفقت طلب نماید از حضرت نبویہ الخ

In the concluding lines it is said that Muḥammad Ja'far translated this Qaṣidah by order of Shāh Muḥammad ul-Ja'fari.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 921.

foll. 83; lines 15; size $9\frac{1}{4} \times 6$; 7×4 .

شرح قصیدہ حمیریہ

SHARḤ-I QAṢĪDAH-I ḤIMYARĪYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muḥammad bin Zayd bin Rabī'at ul-Ḥimyarī's (d. A.H. 179 or 171 = A.D. 795 or 787) famous قصیدہ حمیریہ, also called قصیدہ حمیریہ, composed in praise of the Prophet and his family.

Beginning :—

نعمدک یا من انقذنا بمحمدن النبی المختار الخ

For the Arabic original see Loth. Arabic Catalogue, No. 371, xii.

The translator's name is not given. The commentary begins thus on fol. 7^b :—

لَا مَ عَمْرٍو بِاللَّوْی مَرِيعٌ لَوِی بِالْكَسْرِ بِالْقَصْرِ مِنْ قَطْعِ الرَّمْلِ
الخ •

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Ṣâdiq, the sixth Imâm of the *Shi'ah*.

Written in careless Ta'liq.

Dated 28 Ramaḍân, A.H. 1253.

Scribe : سید البی بخش.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy.

No. 922.

fol. 109; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 2\frac{3}{4}$.

شرح قصیده برده

SHARḤ-I QAṢĪDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abû 'Abd Ullah Muḥammad bin Sa'id Bûṣîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qaṣidah in praise of the Prophet, entitled Burdah برده.

Commentator : Ġaḍanfâr bin Ja'far Husaynî جعفر بن جاذانفار
حسینی.

Beginning :

موزون توین کلامی که ارکان بیت المعمور قصیده سخنوزی ازو سالمست

الخ •

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Flügel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hâj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on *Burdah* see Ethé, *India Office Lib. Catalogue*, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the *Burdah* and begins on fol 3^b with the first *Bayt* of the *Qaṣīdah*. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی. The Arabic text is written in red.

Written in good Nasta'liq.

Dated 28 Šafar, year not given; apparently 17th century. The original folios are placed in new margins

Scribe: محمد قاسم.

No. 923.

fol. 168; lines 17; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

شرح قصیده برداه

SHARH-I QAṢĪDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būṣīrī's *Qaṣīdah*.

The work begins at once with the commentary on the first Arabic *Bayt* thus:—

امن تذكر جيران النج جوهر - التذكر يد آوردن الجار همسایه
الجيران جمع ذي خداوند سلم درخت است در بادیه یا اسم موضع النج •

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word الجوهر or اللغة; then follows a grammatical explanation, called التصريف, then a syntactical explanation, called النحر, then a paraphrase, introduced by the word میگوید, then a detailed mystical explanation of the *Bayt*, called النکات, and finally a general summing up, termed الحاصل.

Written in minute Nasta'liq, with occasional marginal notes.

Not dated; 18th century.

No. 924.

foll. 41; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Bûṣîrî's Qaṣîdah.

Commentator: Nizâm-ud-Dîn ibn Muḥammad Rustum bin
 'Abd ullah ul-Khujandî ul-Âminâbâdî بن محمد رستم بن
 عبد الله الخجندی ثم الأمنابادي.

Beginning:—

ثقلی بی انتہا و سیاس بیقیاس برای صانع علیم فرد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is 'Urî who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance.

Written in fair Ta'liq.

Not dated; 19th century.

Scribe: خیر الله.

No. 925.

foll. 44; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

شرح قصيدۀ بردۀ

SHARḤ-I QAṢĪDAH-I BURDAH.

Another Persian commentary on Bûṣîrî's Qaṣîdah.

Beginning:—

قال الشيخ الامام الفضل العلامة شرف الدين ابو عبد الله محمد بن

سعيد البوصيري الخ *

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در این مقام یک ورق نیست.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe: محمد.

No. 926.

fol. 112; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح تصنیف برده

SHARH-I QAŞÎDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûşîrî's Qaşîdah-i Burdah.

The MS. opens abruptly thus:—

..... الامثال مسکون و مباحم کوناگون از کنج

خمول احرام جلال بسته متوجه درگاه الخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus:—

امن تذکر جیوان بنهی سلم الخ التذکر یاد کردن و یاد آوردن جار

همسایه جیوان جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حاصل الفعوى.

The MS. breaks off in the middle of the ترکیب of the Arabic *Bayt* هم العجبال فسل عنهم مصادمهم معاربه with the following words: و قتال احتمال شدايد است و عدم تأثرو انفعال و این خصال در

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated; 18th century.

No. 927.

foll. 356 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

شرح دیوان : لمي

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Diwân of 'Alî bin Abû Tâlib.

Commentator : Ḥusayn bin Mu'in-ud-Dîn ul-Maybuḍî : حسین بن معین الدین المیبدی.

Beginning :—

سپاس سعادت اسـاس و شکر عبادت لبـاس معبودی را که اعلام نبوت ولادت النـج .

Ḥusayn Maybuḍî, who adopted the poetical *nom de plume* Manṭiqî, was born, according to Sâmi Mirzâ's *Tuhfah-i Sâmi*, in Maybuḍ, a village in Yazdajird. [The correct reading is Maybuḍ, and not Maybiḍ or Maybud as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place : بفتح الميم و مكون الباء المنقوطة بانثيين من تحتها و ضم الباء الموحدة و فى اخرها الذال المعجمة وهو [بلدة بنواحي اميلان من كور امطر قريه من بوند جرد الخ He studied philosophy in Shirâz under Dawâni, that is to say, the celebrated philosopher Muḥammad bin As'ad Dawâni, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see Ḥabib-us-Siyar vol. iii, juz 4, p. 111). Ḥusayn was a well reputed scholar of his time, and, according to Yahyâ Qazwîni's *Lubb-ut-Tawârikh* (see No. 469), was put to death, A.H. 910 = A.D. 1504, at Yazd, by the order of Shâh Ismâ'il Šafawî (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâḍ-ul-'Ulamâ* says that Ḥusayn died in A.H. 912 = A.D. 1506. See also *Raudât-ul-Jannât*, p. 258. Some others place Ḥusayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also Ḥabib-us-Siyar, vol iii, juz 4, p. 112. A collection of Ḥusayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise جام گيتي فما is noticed in Rieu ii, p. 812.

For the Arabic Diwân of 'Alî, with its full title انوار العقول من كلام وصي الرسول, see the Arab. Cat. of the British Museum,

p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by Mustaqimzâdah Sa'd-ud-Din bin Sulaymân, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called *فاتحة*, on account of which the work is generally called *فواتح مبینة* or *فواتح*. The seven sections are as follows:—

Fâtihah I, on the true path followed by the elect, fol. 3^b:

• فاتحة اولی در بیان راه راست که مسلوک اصغیا است

Fâtihah II, on the essence of God, fol. 13^b:

• فاتحة ثانیة در ذات خدا تقدس و تعالی

Fâtihah III, on the names and attributes of God, fol. 21^b:

• فاتحة ثالثه در اسماء و صفات

Fâtihah IV, on "the greater man" or the macrocosm, fol. 30^a:

• فاتحة رابعة در انسان کبیر

Fâtihah V, on "the lesser man" or the microcosm, fol. 46^b:

• فاتحة خامسه در انسان صغیر

Fâtihah VI, on prophecy and saintship, fol. 69^a:

• فاتحة سادسه در نبوت و ولایت

Fâtihah VII, on the virtues and prerogatives of 'Alī, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by Ġulâm Ḥusayn bin Hidāyat 'Alī Khān Tabāṭabā'i is noticed under No. 1319. Beginning of 'Alī's *Diwân* and the commentary, on fol. 99^a:

الناس من جهة التمثال اكفاء ابو هـم ادم و الام حواء
مفهوم تعریف اشاره است به تعیین و تمییز معنی در ذهن سامع و حرف که
نزد سیمویه لام و نون خلیل مجموع همزه و لام است •

In the conclusion the commentator says that he completed the work in Šafar, A.H. 890, the year 406 of the Jalâli era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator Maybudî)

م = شیخ محیی الدین ابن عربی

د = محمود (i.e. Maḥmūd Shābistārī, the author of the *Gulshan-i Rāz*).

حافظ شیراز = ظ

مثنوی مولوی روم = می = مت

ابن الفارض = ض

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 392; lines 19; size $10 \times 6\frac{1}{4}$; 7×4

The same.

Another copy of Ḥusayn Maybudī's commentary upon the *Diwān* of 'Alī, beginning as above:—

نیلیس سعادت اساس النخ *

Fātiḥah I on fol. 3^b; II on fol. 15^a; I II on fol. 23^a; IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated; 16th century.

The MS. is in a damaged condition and the paper is getting brittle.

No. 929.

fol. 246; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The same.

Another copy of Ḥusayn Maybudī's commentary upon 'Alī bin Abū Ṭālib's *Diwān*, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Ḥusayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi';

Beginning:—

چون طرق مشکین احیای سنت زینت عذار روزگار دولت ما گشته
النخ *

Written in fair Nastâliq.

Folios are mounted on new margins.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25; size 8×5 ; $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nasta'liq slightly inclined to Naskh. Foll. 1-22 are written in clear Nasta'liq, in a later hand.

Not dated; 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15; size $10\frac{1}{2} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Alî's Diwân, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy,

Beginning:—

خطاب به امیر المومنین عثمان علیه التحية و الرغوان - فان كنت
الشورى ملكت امورهم الخ *

Both the volumes are written in fair Naskh by the library scribe Maḥmūd 'Ālam of Bihār.

Dated A.H. 1339.

No. 933.

foll. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(صد پند)

ŞAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام پیر هرات نور الله

قبره میفرماید *

It would appear from the preface that these counsels were addressed to Khwājah Nizām-ul-Mulk Tūsī خواجه نظام الملک طوسی (born in Tūs, A.H. 408 = A.D. 1017 d. in Nahāwand, A.H. 485 = A.D. 1095) the celebrated Wazīr of Sultān Alp Arslān by the Pir of Harāt پیر هرات. This Pir of Harāt is evidently identical with the famous saint Khwājah 'Abd Ullah Anṣārī (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Anṣār. See Riyāḍ ush-Shu'arā, Nafahāt, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled, پند نامه or نصیحت نامه, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naṣīr-ud-Dīn Ḥaydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated; A.H. 972.

Scribe: کمال الدین محمود بن جلال الدین جوزقانی.

No. 934.

foll. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وہایای نظام ملک

WIŞÂYÂ-I NIZÂM-UL-MULK.

Counsels of the famous Wazir Nizâm-ul-Mulk addressed to his eldest son Abul Muẓaffar 'Alī Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning :—

شرائف تحمیدات بادشاہی را کہ انتساب فخر دین بنظام ملک
از حکمت کاملہ اوست الخ •

Nizâm-ul-Mulk, the celebrated Wazir of Sultân Alp Arslân Saljûqî, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkyâruq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul-Mulk.

For further particulars see Raudat-uş-Şafâ, vol. iv, p. 61; Habîb-us-Siyar, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485-504^b. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows :—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b.

Faṣl II. Rules and duties of Wazirs, fol. 59^a.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzarâ* دستور الوزر (by Nâṣihî) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân.

Not dated; apparently 17th century.

No. 935.

foll. 446; lines 19; size $12\frac{1}{4} \times 9$; $10 \times 5\frac{1}{4}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muḥammad Qâsim bin 'Alî bin Muḥammad ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Harîrî, who was born at Baṣrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî'uz-Zamân ul-Hamadânî (d. A.H. 398 = A.D. 1007). For Harîrî see Ibn-i Khallikân, vol. i, p. 458; Brockelmann, vol. i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شروع میکنم من بقام خدائی که بخشاینده است فی الصراح
رحمن رحیم بخشاینده الغ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided. They are to be found:

1, on fol. 14^b; 2, on fol. 23^a; 3, on fol. 30^b; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^b; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^b; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^b; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^b; 26, on fol. 237^b; 27, on fol. 247^b; 28, on fol. 262^a; 29, on fol. 269^b; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^b; 33, on fol. 319^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^b; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^b; 49, on fol. 428^b; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe: محمد محسن ولد سید شجاعت علی گیلانوی بهاری.

No. 936.

fol. 320; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حریری

SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîrî.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth.

The opening words are:

..... قطیفه گویند و قطیف جمع لوزینه بالغنچ و کسر زاء

منقطه الخ •

The concluding words are:

• مقدار روزی را که پسندد باشد و نمی یابم توشه دامن خود الخ

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 937.

fol. 86; lines 11-17; size $13\frac{1}{4} \times 8\frac{3}{4}$; 9×6 .

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works *Maqâmât-i Badî'-i Hamadânî* and *Abul Qâsim Harîrî*.

Author: Qâdî Hamîd-ud-Dîn Abû Bakr Balkhî قاضی حمید الدین ابوبکر بلخی

Beginning:—

الحمد لله الذي شرفنا بالعلم والرسم وعرفنا بالدين الخ •

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul Aşir, *Kāmil* vol. xi, p. 207, in A.H. 559 = A.D. 1163.

A full account of the author and the work is given in Rieu ii, p. 747. See also *Hâj Khal.* vol. vi, p. 57; *Mélanges Asiatiques*, vol.

iii, p. 557; Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268.

It is divided into twenty-four *Maqâmât*.

Written in ordinary Nasta'liq with copious marginal and inter-linear notes.

Dated 26 *Dulqa'd*, A.H. 1263.

Scribe: راج آرام.

No. 938.

foil. 273; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{3}{4}$.

اخلاق ناصری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics.

Author: Naṣîr-ud-Dîn Muḥammad bin Muḥammad ul-Hasan ut-Ṭûsî, نصير الدين محمد بن محمد الحسن الطوسي.

Beginning:—

حمد بيبعد و مدح بيبعد لايق حضرت عزت مالک الملکي باشد انعم

Naṣîr-ud-Dîn Ṭûsî the distinguished philosopher and astronomer, was born at Ṭûs on 21 Jumâdâ I, A.H. 597 = A.D. 1201 and died at Bagdâd, 18 *Dulhijjah*, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work *عبارة النفس* by Abû 'Alî Aḥmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nâṣir-ud-Dîn bin 'Abd-ur-Raḥîm bin Abi Maṣṣûr who was the governor of Quhistân under the Ismâ'îlî prince 'Alâ-ud Dîn Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nâṣir-ud-Dîn (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435-1443; Ethé, India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian Mss., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hâj. Khal. vol. i, pp. 205 and 287; Habib-us-Siyar, vol. iii, juz 1, p. 60; Kashf-ul Hujub, p. 32; A. Sprenger in Z.D.M.G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small Nasta'liq on gold sprinkled paper.

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

fol. 185, lines 18; size $7 \times 3\frac{1}{2}$; $5\frac{1}{4} \times 2$.

The same.

Another copy of the Akhlâq-i-Nâsirî, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

fol. 141; lines 20; size 10×8 ; $7\frac{1}{4} \times 4\frac{3}{4}$.

شرح اخلاق نامری

SHARH-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsirî, beginning without any preface:—

قوله حمد بیددد و مدح بیددد ایسه لغت بر آنند که اشتقاق حمد

از حمدة است الخ •

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالى شرح کتاب اخلاق نامری •

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443.

Written in fair Nasta'liq.

Not dated : 19th century.

No. 941.

fol. 105 ; lines 16 ; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حدیقة اللغة

HADÎQAT-UL LUĞAT.

A glossary on Naṣīr-ud-Dīn Ṭūsī's Akhlâq-i Nâsirī.

Author : Muḥammad Sa'd محمد سعد.

Beginning :—

حمد كثير و شكر خارج از جز و تحرير لابق حضرت خالقي باشد

النخ *

Muḥammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥâjib's الشافية (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Ḥadīṣ, sayings of great men and poets, fol. 86^b.

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذکور غایب مضارع معلوم بفاعل عمارت یکسر عین *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 942.

fol. 88; lines 11; size $8\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsirî.

Author: 'Abd-ur Raḥim ibn 'Abd-ul Karim 'Abbâsî Burhân-pûrî
عبد الرحيم ابن عبد الكريم عباسي بوهانپوري

Beginning:—

حمد حکیمی کہ اکثر امثال عالم و فواعل بذی آدم بیاری احضار

افکار النعم •

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâsirî, 'Abd-ur Raḥim collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Naṣîr-ud-Dîn Tûsî himself and from which Tûsî gave lessons. Of this copy Abd-ur-Raḥim secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows:—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hadîṣ, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bân; A.H. 1229.

No. 943.

foll. 81; lines 21; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A work on ethics and politics.

Author: Mir Sayyid 'Alī bin Shihāb-ud-Dīn bin Mir Sayyid Muḥammad ul-Husaynī of Hamadān, میر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی.

Beginning:—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسدب معاش سگان
ملک دنیوی را به تمهید قانون سیاست آفرید *

The author Sayyid 'Alī Hamadānī, known as 'Alī II, who was born A.H. 714=A.D. 1314 and died A.H. 786=A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhīrat-ul-Mulūk is divided into ten *Bāb* as follows:—

Bāb I, on faith, fol. 2^a :

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات باشد
است از عذاب ابدی و وسیلت وصول او بدوام لذات بیغم
سرمندی *

Bāb II, on the duties of man, fol. 6^a :

باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bāb*, and the early portion of the third (باب سوم در مکارم) are wanting.

Bāb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a :

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقارب و اصدق *

Bāb V, on the rules of government, rights and duties of subjects, etc. on fol. 24^b :

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرایط حکومت
و خطر عهد آن و رجوب عدل و احسان *

Bâb VI, on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابَهت تصاریف ولایت حسن با مقتدیر اسرار خلافت نفسی
الْحَمْدُ

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان (امر معروف و نهی منکر

Bâb VIII, on gratitude and contentment :

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX, on forbearance, fol. 57^b :

باب نهم در بیان فضیلت عفو و حقیقت آن و ذکر مقام عفو و شکر *

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69^a.

باب دهم در مذمت کبر و عذاب و فضیلت تواضع و عفو که آن
از آفات و لوازم امور حکمت و امارتست و اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازاله آن *

The contents of the work have been stated by Hâj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta'liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169; lines 12; size $10 \times 6\frac{3}{4}$; $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLÂQ-I MUḤSINÎ.

An exceedingly valuable copy of the famous work on ethics.

Author: Ḥusayn bin 'Alī ul-Wā'iz ul-Kāshifi حسین بن علی الواعظ الکاشفی.

Beginning:—

حضرت پادشاه علی اطلاق عزت کلمته الخ *

Ḥusayn Kāshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultān Ḥusayn, and dedicates the work to that king's son Abul Muḥsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii, p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. 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: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title انیس العارفین was made by Pir Muḥammad 'Azmi bin Pir Aḥmad bin Khalil of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; 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.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

کتبه العبد الفقير الحقير المذنب محمود بن سلطان علی القزويني
..... في شهر رجب المرجب سنة و تسعمائة *

No. 945.

fol. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as usual.
Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̥hid Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

fol. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the Akhlâq-i Muḥsinî, beginning as above.
Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

Scribe: حاجي عبد الغفور بن ملا محمد زمان بن ملا صافي بن حاجي عبيدي

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurs̥hid Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

fol. 158; lines 15; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the Akhlâq-i Muḥsinî, beginning as usual.
Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

fol. 383; lines 11; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

نفاثس الكلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latîf ul-Munshî, Nazîl ul-Haramayan: عبد اللطيف المنشي نزيل الحرمین.

Beginning:—

حمدا للعلی العادل الذی لا شبه له ولا معادل تعالت آلاؤه وتوالت

نعماءه النعم *

The full title of the work, as given on fol. 115^b, is نفاثس الكلام. The royal personage to whom the work is dedicated, is called on fol. 46^a = *Emîrân Âdil Shâh bin Mubârak Shâh bin Âdil Shâh ul-Fârûqî*. This king is identical with Râjah 'Alî Khân Fârûqî, (A.H. 984–1005 = A.D. 1576–1596), the eleventh king of Khândîsh (see Brigg's Muhammadan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi', I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفاثس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîh* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'in-ul-Miskîn (see No. 48ⁱⁱ).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34^a.

Praise of Burhânpûr, fol. 47^a.

Death of Mirân Shâh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are :—

خواجه حسين از اولاد خواجه معين - روح الله لاري - سيد محمد البخاري
 سيد محمد - سيد مصطفى دهلوی - شيخ ابراهيم بروجي بغدادی - الدين اجميري
 - سيد بهول - سيد ابراهيم بکري - شيخ برهان ابن شيخ محمد غوث - فاروقي
 عبد الحكيم بن - عبد الکرم شهباز - سيد بهول - also spelt on the margin as
 شيخ - سيد راجن بخاري - شيخ برهان نعمان - شيخ ابوحي خضر - شيخ باجن
 قاضي - قاضي عبد الغني - قاضي كبير محمد - عثمان مدرس - يوسف بنگالي
 شيخ احمد محتسب and شاه محمد بن وجيه الدين - روح الله دکلي

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*; fol. 105^a.

On the excellence of *Khilāfat*, fol. 116^b.

On *Imāmat*, *Khilāfat* and sovereignty, fol. 123^a.

The *Khilāfat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imāms*, fol. 162^b. The name of each *Imām* is followed by his *Kunya* or title, the date of his birth, the period of his *Imāmat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imāms* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Ḥadīṣ*, sayings of eminent 'Ulamā and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a. The work concludes with a collection of forty *Ḥadīṣ* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نہصد و ہشتاد و چہار از حساب رفتہ کہ این نسخہ عالی خطاب
 یافت رقم از مدد فیض پاک رونق او تافت برین لوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the *Qurān* by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page :

نفايس الكلام و عرايس الاقلام - مما عني بجمعه و تصيفه واعتنى بتأليفه
و تصيفه اضعف عباد الله بنية و جرماً و اقواهم معصية و جرماً فزيل الحرمين
الشريفيين و المفتى بالانتشاء الى المحللين المنيقيين عبد اللطيف المنشى
اورده الله موارد امتدانه و اصدّر عن مصادر عصيانه آمين امين لا ارضى
بواحدة حتى اضيف اليه الف آميناً *

Another note on the same page as well as at the end of the copy, by one Abul Ḥasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

Scribe شيخ محمد بن شيخ عبد الله الصديقي.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Raḍi-ud-Dīn Aḥmad bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Ḥāj. Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Raḍi-ud-Dīn Samarqandī, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصورى

AKHLÂQ-I MANŞÛRÎ.

A work on ethics and politics.

Author: Giyâş, popularly called منصور به منصور.

Beginning:—

حمد بيهند ... احديرا كه جز و نيست احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصورى and also اخلاق غياث منصورى.

The author Mir Giyâş-ud-Dīn Manşûr was the son of the eminent philosopher Mir Şadr-ud-Dīn Muḥammad Shīrāzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i Manşûriyah at Shīrāz and author of several works enumerated in the Maǧālis-ul-Mu'minin, fol. 412^b. Giyâş-ud-Dīn held for some time the influential post of Şadr under Shāh Tahmâsp (A.H. 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* Shaykh 'Ali bin 'Abd-ul-'Âli, and returned to Shirâz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz :—

- (1) حجة الكلام قسم مبحث معاد متصدی رد اقوال حجة الاسلام غزالي
- (2) محاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد
دوانی در حواشی ایشان بر شرح تجرید -
- (3) محاکمات میان ایشان در حواشی ایشان بر شرح مطالع
- (4) محاکمات میان ایشان در حواشی اوایل شرح مختصر اصول عضدی
- (5) شرح بر کتاب هیاکل الانوار
- (6) شرح بر رساله اثبات واجب پدر خود
- (7) تعدیل المیزان بر منطق که خلاصه منطق شفاست
- (8) معیار الافکار که خلاصه تعدیل المیزان است
- (9) لواصع و معارج در هیئت در معاذات کتاب تحفه شاهی
- (10) تجرید در حکمة
- (11) رساله در معرفت قبله
- (12) معالم الشفا در طب
- (13) شافیه (مختصر معالم الشفا)
- (14) کتاب سفیر در هیئت
- (15) حاشیه بر الهیات شفا
- (16) حاشیه بر شرح اشارات
- (17) حاشیه بر شرح حکمة العین
- (18) رساله در باب خلافة نوزد ارشد خود میر صدرالدین محمد
- (19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است
- (20) رد بر حاشیه شمسیه علامه دوانی
- (21) رد بر حاشیه تمذیب مشار الیه
- (22) رد بر نمونه العلوم مشار الیه
- (23) رد بر رساله زوراء مشار الیه

- (24) رساله در تحقیق جهات
 (25) رساله مشارق در اثبات واجب
 (26) The present work.
 (27) حاشیه بر اوایل کشف
 (28) مقامات العارفین
 (29) کتاب در تصوف و اخلاق که باسم فرزند ارجمند خود میر شرف الدین ملی نوشته -
 (30) رساله قانون السلطنت
 (31) ریاض الرضوان
 (32) کتاب اساس در علم هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallah* :—

Mujallah I, on fol. 3^b : در بیان مامعیت انسان و اشارت بطریق نیل

(in four تجلیه جهان)

Mujallah II, on fol. 95^b : در تهذیب اخلاق و کیفیت سلوک با

(in three تجلیه خلاق)

For other copies see Rieu ii, p. 826^a ; G. Flügel, vol. iii, p. 292 ; *Jahrbücher*, vol. 81, and *Anzeigeblatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful Nasta'liq.

Dated, A.H. 1010.

No. 950.

foll. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

معین الجواهر

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'di's Gulistân.

Author: Mullâ Tarzi ملا طرزی.

Beginning:—

جهان جهان نیدایش جهاندارینرا سزد که رایات جهانگیری فرمان روایان
والاشکوة النح *

The work, written for, and dedicated to Jahângir, was composed in A.H. 1025 = A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bâb* (see fol. 8*). The fullest redaction in twenty-two *Bâb* and a *Khâtimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen *Bâb* are enumerated thus at the beginning:—

باب اول در بیان درجۀ شهادت و قدرتی و تصرفی که آن زنده هائی
معنوی است *

باب دوم در عشق و محبت که وسیلۀ وصال به مطلوب حقیقی است *

باب سوم در بیوفائی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که عیقل مرآت ایمان و زیور مرآت صدق
و ایقان است *

باب پنجم در وفا و حقیقت پروری *

باب ششم در پاداش تهمت و افترا *

باب هفتم در داد گستری و عدل پروری *

باب هشتم در فضیلت توکل و قذاعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقال *

باب دهم در بیان استغفای ایزدی که آستین او می افشاند بر خرقه پوشی
که پلی بدامن ریاضت کشیده سر از گردبان عجب بر
می آرد *

باب یازدهم در بیان بخشایش الهی در باره سرگشتگان بادیه ضلالت
و گمراهی *

باب دوازدهم در بیان آنکه طیفنت آدمی را بآب غم سرشته اند و رقم الم
بر لوح جبین او نوشته و تخم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مذهب فقر و اضطراری *

باب چهاردهم در بیان عجائباتی که از پرده غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دافائی و رسائی اهل تفجیم *

باب هفدهم در پایداری اندیشه تباہ در حق مردم بیگناه *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: ثناء الله.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurdār Nawwāb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{1}{4}$.

محبوب القلوب

MAḤBŪB-UL-QULŪB.

A collection of moral tales and anecdotes.

Author: Barkhurdār bin Maḥmūd Turkmān Farāhi, with the poetical *nom de plume* Mumtāz. بوخوردار بن محمود ترکمان فراهی متخلص به ممتاز.

Beginning:—

الهي بزرگي و حشمت تراست سر افرازي ملک و دولت تراست

The author, who flourished under Minûchihr Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethé, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 952.

fol. 172; lines 17; size 7×4; 5×2½.

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'di's Gulistân.

Author: 'Aziz Ullah Husâm-ud Dîn ul-Banârasî عزیز الله حسام

الدین البنارسی.

Beginning:—

مفت و مفت مر جان آفرینی را که گلستان گفتار از نسیم سپاس

او همیشه بهار است الخ •

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa'di's is. It is dedicated to Shâh Jahân (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram شاه گوهرستان شاه (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در سیرت سلاطین فاعدار و خواقین عدالت شعار on fol. 15^a.

گوهر دوم در اخلاق برگزیده‌ها الهی و احوال ایشان on fol. 65^a.

گوهر سوم در آداب گفتار و فواید خاموشی on fol. 93^a.

گوهر چهارم در سترگی دانش on fol. 103^a.

گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انکسار on fol. 119^b.

گوهر ششم در کیفیت دنیا و حسن و قبح آن on fol. 125^a.

on fol. 136^a. کومر محکم در سوانح عشق و حسن و اداء دلقربی

on fol. 157^b. خاتمه بعض الحکمة الجریلت ومن الموعظة الجلیلت

Written in learned Nim Shikastah. Dated, Ramaḍān, A.H. 1116.

Scribe: محمد منعم ازولي بهاري ولد شينخ عبد العلي بن شينخ شهاب الدين.

Occasional marginal notes and emendations.

No. 953.

fol. 361; lines 18; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

منهج اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the وصيت or "Testament" of Imâm Ja'far Šâdiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muḥammad bin Abû Turâb Gulistânah محمد بن ابوتراب گلستانه.

Beginning:—

روائع روح افزای حمدی که مشام مقدسان علاء اعلی را سرگرم

عطیة تسبیح سازد الخ *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضة of the famous Shī'ah doctor Muḥammad bin Ya'qûb ul-Kalīnī's (d. A.H. 328 = A.D. 939) work کانی.

The commentator, with his full name Mirzâ 'Alâ-ud-Din Muḥammad bin Abû Turâb Gulistânah ul-Husaynī, was a disciple of Muḥammad Bâqir Majlisī, and the author of a commentary upon the Nahj-ul-Balâgat, entitled حقائق العقایق فی شرح کلمات کلام الله الناطق in twenty volumes (see Kashf-ul-Hujub, fol 52^b).

The date of completion of the work, A.H. 1081 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol. 149^b. See also Āsaf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid

Khawrshīd Nawwāb are found at the beginning and end of the copy.

No. 954.

fol. 412; lines 17; size 9 × 5; 6 × 3.

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics:

Author: Mirzâ Muḥammad Rafi' Wâ'iz Qazwini مرزا محمد رفیع واعظ قزوینی.

Beginning:—

• بهترین مقامی که سرخیل کاروان فنون متجاوزات تواند بود انج

Mirzâ Rafi'-ud-Din Muḥammad, who flourished in Iṣfahān during the reigns of Shāh 'Abbās II and Sulaymān of the Ṣafawī dynasty, was also a poet of no mean distinction, and has left a *Diwān* in which he adopts the poetical title Wâ'iz (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the *Riyāḍ-ush-Shu'arā*, fol. 463^b, shortly after the accession of Sultān Ḥusayn (A.H. 1105–1135 = A.D. 1694–1722). See also *Majma'-un-Nafā'is*, vol. ii, fol. 516^a; *Natā'ij-ul-Afkār*, p. 442; *Makhzan-ul-Garā'ib*, vol. ii, p. 987; *Kashf-ul-Hujub*, fol. 1^b, etc.

The work is based on the Qurān and the traditions of the Imāms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS., comprises only the first *Bâb*, divided into three *Faṣl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's, Camb. Lib. Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Faṣl* of the first *Bâb* and fourteen sections of the third *Faṣl*.

Written in fair Nasta'liq with an illuminated head-piece and a double-page 'Unwān at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 ; lines 19 ; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muḥammad Rafi's *Abwâb-ul Jinân*, beginning as above :

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes.

Not dated ; 19th century.

A seal of Sayyid Ṣafdar Nawwâb, Patna, is found at the top of the first page.

No. 956.

fol. 321 ; lines 19 ; size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the *Abwâb-ul Jinân*, beginning as usual

Written in ordinary Indian Ta'liq.

Dated 4 Dulqa'd, A. H. 1234.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurahid Nawwâb of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

تحفة الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qaṣidah Mûnis-ul-Abrâr* *ابرار مونس*, which he composed in praise of 'Alî, the fourth *Khalifah*.

Author Muḥammad Tâhir محمد طاهر.

Beginning :—

الحمد لله رب العالمين اما بعد انكه چون محتاج رحمت الله
قاد محمد طاهر اين قصيده را كه بمونس الابرار موسوم است *

In a short preface the author tells us that as his *Qaṣidah*, entitled *Munis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muḥammad Ṭāhir bin Muḥammad Ḥusayn ush-Shirāzī un-Najafī ul-Qumnī, a most bigoted Shī'ah, was, according to the author of the Kashf-ul-Ḥujub, fol. 54^a, a contemporary of Muḥammad bin Ḥasan ul-Ḥasanī ul-Ḥurr ul-'Āmīlī who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the Majālis-ul-Mu'minin of Nūr Ullah Shūstārī, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Sūfism and a most virulent refutation of the Sūfī doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sūfī writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Ḥasan Khirqānī, Ḥasan Baṣrī, Ibrāhīm Adham, Mālik Dīnār, Shīblī, Junayd, Fuḍayl bin 'Ayād, Bishr Ḥāfi, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul 'Abbās, Muḥyī-ud-Dīn Ibn ul-'Arabi, Aḥmad Ġazzālī, Sarī Saqāṭī, Bāyazīd Bisṭāmī and several others. It may be noticed that the author quotes passages from numerous Sunnī writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions :—

اربعین (see Kashf-ul-Ḥujub, fol. 11^b), on fol. 78^a.

تَحْفَةُ الْعُقَلَاءِ, on fol. 15^a.

تَحْفَةُ عَبَّاسِي, on fol. 18^a.

حِكْمَةُ الْعَارِفِينَ (see Kashf-ul-Ḥujub, fol. 54^a) and بَيْجَةُ الدَّارِينَ on ol. 113^a.

The Qaṣīdah itself begins thus on fol. 2^a :—

بِخُونِ دِيدَةِ نَوِشْتِیْمِ بَرِ دَرِ وَدِیَوَارِ کِه چَشْمِ مَرْدَمِی از اهلِ رُوزگارِ مَدَارِ

On the title-page the author is called مُحَمَّد طاهر اصفهانی

Written in ordinary Ta'liq.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshīd Nawwāb of Patna are found at the beginning and end of the copy.

سخنان جان نواز و بلند متضمن پندهای دلپسند و اندرزهای
ارجمند ... جان پدر راستی بگزین و با راستکاران بنشین الخ *

The second, viz. the poetical section, begins thus on fol. 32^b :

ابیات جان فیروز و شیرین متضمن پندهای دلنشین و اندرزهای
گزین سر هر دانش گزین و درست الخ *

Written in fair Ta'liq.

Not dated ; 19th century.

No. 960.

fol. 54 ; lines 15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

The Same.

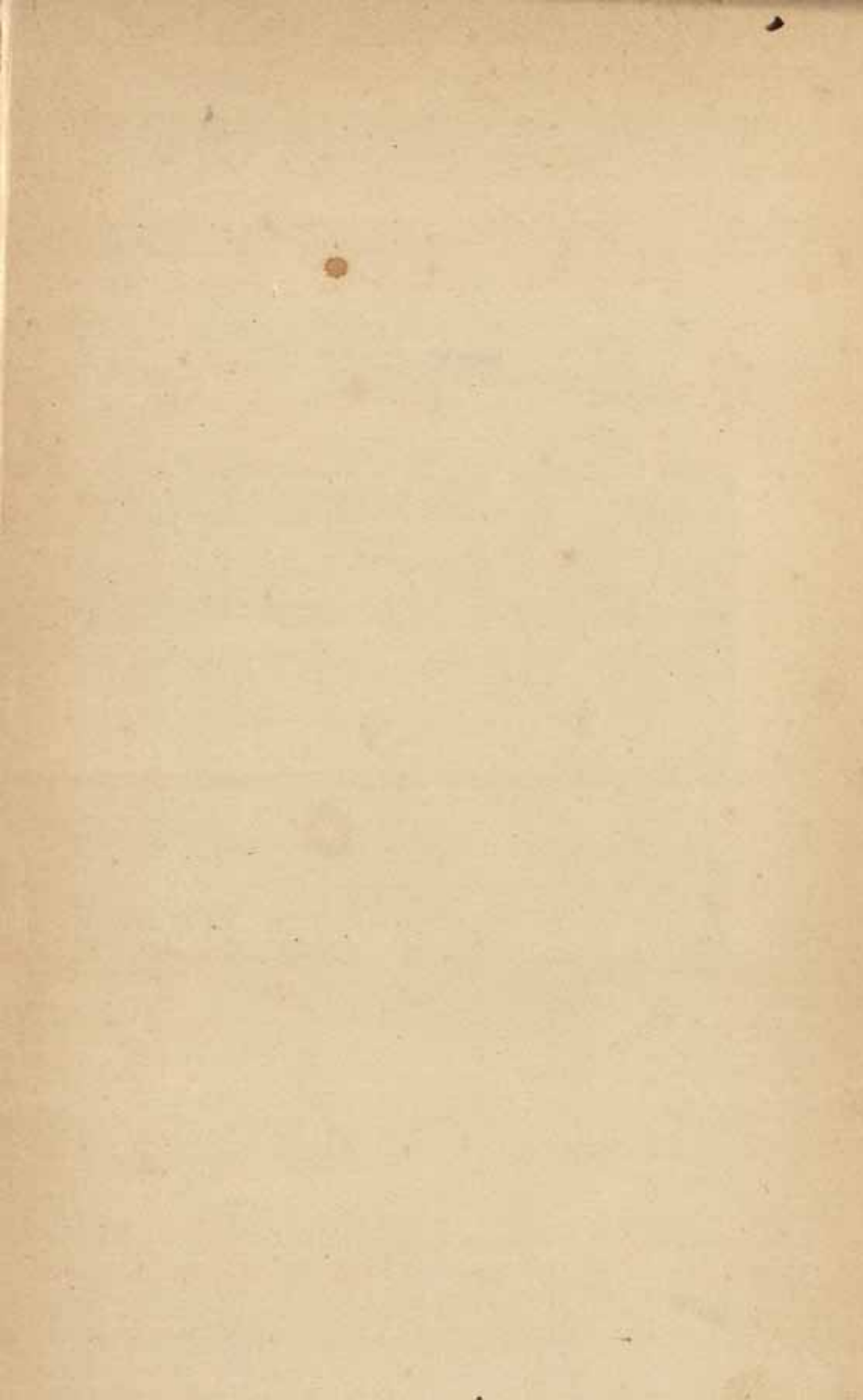
Another copy of the above work, beginning :—

سخنان جان نواز و بلند *

Written in fair Nasta'liq with marginal notes and emendations.
Not dated ; 19th century.

THE END.





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