

DESCRIPTIVE CATALOGUE
OF
ORIENTAL MANUSCRIPTS IN THE
DACCA UNIVERSITY LIBRARY

PART I.
PERSIAN, URDU & ARABIC MANUSCRIPTS

Dacca University Library Publication 1

DESCRIPTIVE CATALOGUE

OF

THE PERSIAN, URDU & ARABIC
MANUSCRIPTS IN THE DACCA
UNIVERSITY LIBRARY

In Two Volumes

VOL. I : PERSIAN MANUSCRIPTS

BY

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WITH A NOTE ON THE HISTORY OF THE
MANUSCRIPT COLLECTION

By

M. SIDDIQ KHAN

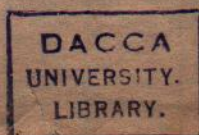
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In preparing this catalogue I have received the greatest help and co-operation from Mr. M. S. Khan, Librarian, Dacca University, who readily granted me whatever facility I asked for. He placed one of his Library Assistants practically at my disposal and promptly procured from other institutions such bibliographical aids as I needed but were not available in the University Library. He has further obliged me by writing a note on the University's manuscript collection.

I am also deeply indebted to Moulvi Abedur Rahman, Oriental Cataloguer of the Library, who has been associated with me in this work from the beginning and has rendered valuable help in various ways. I should particularly record my appreciation of the care and diligence with which he helped in preparing the Press copy and seeing it through the Press.

I must also thank Mr. M. Zahiruddin, Library Assistant, for carefully typing my manuscript for the press and Mr. S.M. Salahuddin for preparing the indices appearing at the end of the second volume.

University of Dacca
October 3, 1966.

A. B. M. Habibullah

P R E F A C E

Some time in 1960 I was asked by our Librarian Mr. M.S. Khan to look over and edit the descriptive Catalogue of Arabic, Persian and Urdu manuscripts in the Dacca University Library, prepared by the Oriental Cataloguer, the late Hakim Wahed Ali. When I agreed to do so I had little idea of what it might involve me in. For, as I looked through the descriptive entry slips and made a sample check with the respective manuscripts it became apparent that I would need to examine each manuscript separately and amend and supplement the entries with more precise and fuller bibliographical details. This eventually obliged me to rewrite the descriptive entries afresh and thus prepare the catalogue from the beginning, using the earlier entries only as a useful check list. As I had my normal professional duties to attend to, the work could only be done in my off time. It has therefore taken a much longer time to complete than it should have otherwise taken.

The catalogue is being issued in two volumes, the second volume to comprise the remaining two sections of Urdu and Arabic manuscripts as well as the consolidated indices. Originally it has been decided that printing was to proceed simultaneously with the completion of the descriptive entries. This, after sometime, was however, found inconvenient and printing was suspended until the completion of the entire work. This explains the continuous pagination running through the two volumes and also the rather unusual practice adopted in the present catalogue of numbering the descriptive articles of all the three sections of Persian, Urdu and Arabic manuscripts in one continuous series. It also explains why a section had to be added at the end of the present volume to include those manuscripts which, because of wrong listing or misreading of the titles, had not been included in the relevant sections which had been printed earlier. The press-mark or call number of each manuscript is printed at the end of each article.

MANUSCRIPT COLLECTION IN THE DACCA UNIVERSITY LIBRARY

The Dacca University Library ranks among the finest and the best libraries of the Pak-Indian sub-continent. Its collection of about 20000 Arabic, Persian, Bengali, Urdu, Sanskrit, Hindi, Maithili and Assamese manuscripts gives it the stature of a centre of research. This large collection is the result of planned and sustained efforts made on a long-term and ambitious programme of acquisitions upon the part of University Authority ever since its establishment in 1921.

Even in the planning stage, as early as in 1912, the Dacca University Committee recommended that "the University Library should supply means for the promotion of advanced study and general culture." The avowed ideal of the University itself being "a model University of a type new to the Presidency and to India", where it would not be possible to gain a degree by the mere memorising of text books, the Library, in the fitness of things, claimed and received the necessary support though not always adequate or sustained.

The University of Dacca employed agents at various places in the province and outside to seek and acquire old and rare manuscripts. The agents coaxed, cajoled and bribed the owners of Mss. using many methods of high pressure salesmanship in order to acquire invaluable manuscripts.

The annual report of the Dacca University for the year 1925-26 records that "the University had since its inception a scheme of forming a good library of Sanskrit and Bengali manuscripts and set apart Rs. 5000.00 for the purpose. The scheme however never materialised till only last year when an honorary committee was formed for the collection of manuscripts". However, we first hear of Arabic and Persian manuscripts only in the Annual Report of the Dacca University for 1928-29 when it reports the generous donation of 790 volumes including 53 Manuscripts by Khan Bahadur Kazim-uddin Siddiqi, Zamindar of Baliadi, Dacca. It was only from the year 1928-29 that a Manuscript Committee for the Arabic, Persian, Urdu languages and Punthis was constituted. The Committee consisted originally of seven members viz., the Head of the Depart-

ment of Arabic & Islamic Studies; the Head of the Department of Urdu and Persian; two teachers, one each from the Departments of Arabic & Islamic Studies and Urdu & Persian; one member of the Sanskrit Mss. Committee; one other teacher and the Librarian. To start with, the Committee "resolved to advertise for MSS in different English and Vernacular newspapers of wide circulation." As a result of these early endeavours, two lots of manuscripts totalling 252 in number and covering a wide range of subjects viz., Language and Literature, History, Religion, Medicine, Philosophy, Astronomy etc. were acquired from the city of Dacca itself in 1929-30, "particularly the first year of the existence of the Committee" which formed the nucleus of our collections. In 1929-30 the Committee reported with regret that it did not as yet possess any Punthi manuscript.

Having extremely meagre resources at their disposal, the Committee, could not continue with their ambitious programme of acquisition, one restrictive clause in this regard being the apparently contradictory imposition that only such manuscripts could be purchased "as were considered to be of real importance and obtainable at very moderate price". Accordingly in 1930-31 only a small number of important works were added to the Arabic, Persian and Urdu manuscripts collection in the Library.

As this time, in consideration of the often sad physical state of the Mss. acquired, the University sanctioned a grant of Rs. 150.00 for their binding and repairing, to be repeated in some of the later years. In the next two years i.e 1932-33 and 1933-34, the Committee had to depend on the rather paltry balance of previous years which further restricted its purchasing capacity and as a result, no substantial addition could be made to the Arabic, Persian and Urdu Mss. Section. The total number of the Mss. in the collection stood at approximately 450 in the year 1933-34. The next three years were uneventful inasmuch as there was no addition to this Section due to lack of funds.

It was only in 1938-39 that a sum of Rs. 1000.00 was provided for the collection of Arabic, Persian, Mss. during the three following years but with the restrictive direction "that the collection of Mss. should principally be made by search for getting of Mss. in the possession of private individuals in Bengal and Assam."

Gifts and donations have also gone a long way in building up the Mss. collection. Notable among these are the generous gift of 597 *punthis* and twelve Persian-Arabic manuscripts donated by Moulvi Abdul Karim Sahitya Visharad of Chittagong in 1951-52 and of 90 manuscripts collected by Hakim Habibur Rahman of Dacca donated by his heirs a few years later which were acquired through the strenuous efforts of Dr. W. H. A. Shadani. A collection of 26 manuscripts of the late Moulvi Aminur Rahman of Bogra was donated by his heirs in 1935-36.

It was in the year 1938-39 that for the first time there was a proposal for the preparation of a catalogue of Arabic, Persian, Urdu, etc. Mss. in the possession of the Dacca University Library and it was held that "it is absolutely necessary to have a Descriptive Catalogue of the Mss. prepared at an early date." The Committee under a directive from the Academic Council decided that the Descriptive Catalogue should be prepared by an expert cataloguer after consultation with the authorities on the subject. In 1941-42 a Committee of experts consisting of Dr. M. Hasan, Dr. M.I. Borah, Dr. Md. Shahidullah and Mr. M. A. Taufiq was appointed to report as to the number of Mss. "that are not already printed". It was decided that an expert cataloguer would be employed after this Committee reported. This, however, did not materialise, and ultimately the elected Secretary to the Arabic, Persian, etc. Mss. Committee himself undertook the work in the year 1945-46 but could not proceed far. There was another abortive effort subsequently in the academic session, 1947-48.

The failure of all these attempts can justifiably be ascribed to the initially unrealistic estimates of the magnitude of the work which required not only profound scholarship but also the possession of bibliographic expertise and entails a tremendous volume of unremitting toil, industry and ample financial subsidies.

In subsequent years there was a lull in the efforts to compile a descriptive catalogue. In the interim period, however, the Late Hakim Wahed Ali, Oriental Cataloguer, Dacca University Library, had been working on his own compiling a descriptive catalogue of the Arabic, Persian & Urdu manuscripts.

In June 1958 M. Rollet Andriano, Director of Cultural Relations, SEATO, visited the Library and was greatly impressed by the

nature and volume of work done by our Oriental Cataloguer and offered a financial grant on behalf of SEATO for the purpose of the publication of the manuscript catalogue. Originally SEATO granted \$ 1500.00 for a single volume catalogue consisting of 350 pages of demy size paper but subsequently raised the grant to \$ 1850.00 to meet the estimated additional cost.

The Library Committee then suggested to the University that the work of revising and editing of the draft catalogue prepared by the Oriental cataloguer, should be entrusted to Dr. A. B. M. Habibullah, Head of the Department of Islamic History & Culture.

Sometime after taking the work in hand, Dr. Habibullah discovered that the catalogue prepared by the Oriental Cataloguer of the Dacca University Library did not conform with the requirements of a systematic and accurate catalogue and, therefore, agreed to recatalogue the manuscripts and prepare descriptive entries for each item afresh. During his labours, it was realized that the publication was likely to exceed the originally planned volume in size. It was calculated that the work could only be completed in two volumes totalling 560 pages in all. To meet the additional expenditure involved, the University of Dacca came forward with a grant of Rs. 9650.00 . The work of cataloguing proceeded for over five years through many difficulties which tended to delay its progress. This, however, has now been completed and the description of the 364 Persian manuscripts is being issued as the first volume of a catalogue of the Arabic, Persian and Urdu manuscripts to be completed in 2 volumes, which, together, will constitute the first part of the Descriptive Catalogue of Oriental manuscripts in the Dacca University Library. It is hoped that the work will provide information which will be useful to scholars.

M. S. Khan

IMPORTANT MANUSCRIPTS IN THE COLLECTION

- DU/218. Earliest recorded copy of the *Mirat-i-Aftab Numa* by Abdur Rahman Nawaz Khan, transcribed for the author during his life time in 1804 A.D.
- DU/214. *Shahjahan Nama*, a rare history of Shahjahan's reign by Shaikh Muhammad Zahid, completed in 1677.
- DU/281. *Futuh-at-i-Umar*, a unique versified history of Umar, the second Caliph of Islam, in the author's own handwriting, by one Asaf written in 1211/1796 for presentation to Zaman Shah, grandson of Ahmad Shah Abdali.
- DU/217. Earliest recorded copy of the *Mirat-ul-Madari*, a biography of the popular saint Shah Madar, by Abdur Rahman Chishti, copied in 1718-19.
- HR/3. Author's holograph copy of the hitherto unknown. *Kitabul-Mazahik*, a collection of witticism and humorous stories, by Muhmmad Sa'ad Azimabadi, a writer of commentaries of Persian prose, poetry and grammatical text books who lived in the late 17th century.
- DU/118. *Baghistan*, an unrecorded commentary on the *Bostan* of Sa'adi Shirzi by the same Sa'ad Azimabadi.
- DU/436. *Maghazi-un-Nabi*, a rare versified work in two parts on the Prophet's life written in imitation of Nizami's *Sikander Nama* and constituting the hitherto unrecorded fourth of the five Masnavis named *Khamsa*, by Shaikh Yaqub Sarfi, a Sufi Poet of Kashmir in 1589 A.D.
- DU/212. Earliest recorded manuscript of the *Kulliyat-i-Qudsi*, the poetical works of Muhammad Jan Qudsi who died in 1646, having been copied within 40 years of the Poet's death.
- DU/389. An unrecorded poetical version of the well-known Punjabi romance *Heer Ranjha*, by Azimuddin Azim, written at the desire of, and dedicated to, Mir Fath Ali Talpur of Sind, in 1799.
- DU/225. A complete copy of the *Adatul Fuzala*, one of the earliest Persian dictionaries written in India by Qazi Khan Badr Mahmud Dehlavi, Dharwal, in 1419 A. D.

- DU/256. *Tuhfah-i-Jahangiri*, an unrecorded lexicographical work by Muinuddin b. Fathullah Rajgiri and dedicated to Jahangir.
- DU/235. Author's holograph of the *Risala Qawaid-i-Farsi* written by Pandit Surajbhan Yaprū at the instance of Mr. John Middleton in 1830.
- DU/51. One of the earliest known copies of the *Tafsir-i-Husaini* transcribed in Lahore within 60 years of the author's death.
- DU/365. *Me'atal Masail fi Tahsilul Fazail*, rare copy of a pamphlet consisting of answers to questions put by some Mughal princes of Delhi to Shah Muhammad Ishaque, grandson of Shah Abdul Aziz of Delhi, on certain contemporary problems, and compiled in 1842.
- DU/286. One of the earliest copies of the poetical works of Khwaja Hashim a disciple of Ahmad Faruqi Sarhindi, the *Mujaddid-i-Alf-i-Sani*, and editor of the 3rd volume of the saint's *Maktubat*, written within 30 years of the poet's death, possibly earlier than the copy in the Asiatic Society of Bengal.
- DU/375. An unrecorded treatise named *Khulasatul Hikmat* on Aristotelian Metaphysics.
- HR/29-41. *Fiqh-i-Hindi*, a unique work on Muslim Fiqh written in popular Hindi verse, by one Abdu during the reign of Aurangzeb.

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- | | |
|---------------------------|---|
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| <i>Asafia Cataloguo</i> | Makhzoonah-i-Kutub Khana-i-Asafia
Vol. I-IV, Haidarabad, 1332-47 |
| Aumer | Die persischen Handschriften der
Koeniglich Hof-und staatsbibliothek
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1866. |
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Supplement Band, 3 vols. Vol. 1, 1937
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- Ivanow Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal. W. Ivanow. Calcutta, 1924

- Ivanow-Curzon** Concise descriptive catalogue of the Persian manuscripts in the Curzon collection. Asiatic Society of Bengal. W. Ivanow. Calcutta, 1926
- Ivanow-Suppl.** First & II supplement to the concise catalogue of Persian manuscripts in the Asiatic Society of Bengal, Calcutta, 1927-28
- J SAB** Journal of the Asiatic Society of Bengal, Calcutta
- J PASS** Journal and Proceedings of the Asiatic Society of Bengal
- JARS** Journal of the Royal Asiatic Society of Great Britain & Ireland
- Kashful Hujab** *Kashful Hujab wal asfar an asm'a al Kutub wal-tafsir* (Bibliography of Shi'a Literature) of Maulana Ijaz Husain al Kanturi, ed. M. Hedayat Husain, Calcutta, 1912-14.
- Khazinatul Asfia** Ghulam Sarwar, Lahore, Cawnpur, 1914.
- Madras Govt. Mss. Library** A descriptive catalogue of the Islamic manuscripts in the Govt. Oriental Manuscript Library, Madras. P. P. Subrahmanya Sastri. Madras, 1939
- Majullat-i-Ulum-i-Islamia** Quarterly Journal (in Urdu). Aligarh Muslim University, Aligarh.
- Nizami, Badayuni** *Qamusul Mashahir* (in Urdu). 2 Vols. Badayun, 1924-1926.
- Pertsch** Verzeichniss der Persischen Handschriften der Koeniglichen Bibliothek zu Berlin, Von W. Pertsch, Berlin, 1888
- PUL** Punjab University Library, Catalogue of Persian Manuscripts. S. M. Abdullah Vol. I, Fasc. I, Lahore, 1942 Fasc. II, Lahore, 1948.

- Rieu Catalogue of the Persian Manuscripts in the British Museum. C. Rieu. 3 Vols., and Suppl. London, 1879-1895 (Bengali) published twice a year, The Department of Begali, Dacca University
- Sahitya Patrika* History of Urdu Literature, Allahabad, 1927.
- Saksena, R. B. Catalogue of the Arabic, Persian and Hindustani manuscripts of the libraries of the King of Oudh. A. Sprenger. Vol. I, Persian and Hindustani poetry, Calcutta, 1854.
- Sprenger Persian literature: a bio-bibliographical survey. Vol. I, Section I-III, London 1929-1939, Vol. II, part I, London, 1958
- Storey, C. A. Sukhan-i-Shuara (in Urdu) Abdul Ghafur Nassakh, Lucknow, 1291/1874 A.D.
- Sukhan-i-Shuara* Glimpses of Old Dacca, Dacca, 1952
- Taifur.S.M

CORRECTIONS AND ADDITIONAL NOTES

Page Article No

2	10	For	Call No. DU/219 read DU/216
21	25	For	Call No. DU/67 read HR/67
27	33	For	Call No. AR/16/143, read AR/143
132	146	1.10 For	No. 190 read 191
142	155	1.17 Add :	Another anthology of princely poetry entitled <i>Rauzatus Salateen</i> , by one Fakhri b. Muhammad Harawi, and dedicated to Abul Fath Shah, Husain Ghazi, the same Arghun Prince of Sind, is noticed in Pertsch, No. 644; Rieu, Supp. P. 234—considers this compilation as the work of the present Fakhri.
143		1. 7 Insert :	Two other copies are noticed in Bankipur, Nos. 1101 and 1993, and one in Rieu, Supplement, No. 375.
158	175	1. 15. Insert :	A manuscript of the <i>Ummul 'ilaj</i> is described under 342-III of the present catalogue
169	190	For	Call No. DU/74B(or 209) read DU/74B
184	200	Add :	Call No. DU/69
237	251	For	Article No. 151, read 251
138		For	Add : Article No. 252
296	298		Call No. AR/13, read AR/133
326	324	For	Call No. DU/302, read DU/362
341	336-X	1-9 For	بکیرم read بکیرم
395	356	For	Call No. DU/244, read DU/446
406		Add	364a: Call No. DU/354. <i>Lataiful Tawaif</i> . A fragmentary copy of Ali bin Husain al-Waiz Kashafi's collection of pleasant and humorous tales, two complete copies of which have been described

under No. 161 and 162 above. The folios are hopelessly mixed up in binding, folios 58-61 containing the earlier portion of the text having been transposed. The text breaks off in the II *Fasl* of the sixth *bab* (f.57b). The initial folios appear to be missing.

61 ff.; 15 ll.; 10 × 4 in.; polished Indian paper, worm-eaten but repaired; neat *nastaliq* and *shikashlah* writing with headings in red ink; incomplete; no copyist's colophon; c. 17th century.

I HISTORY

1

✓ Tarikh-i-Firishta (تاریخ فرشته)

The first volume (جلد) of the well-known general history of India from the earliest times to A. H. 1015/1606 completed by Muhammad Qasim Hindushah Astarabadi better known as 'Firishta'. The author was born in 960/1552 and came to India with his father Maulana Ghulam Ali Hindushah of Astarabad, who settled in Ahmadnagar, then under the rule of Murtaza Nizami Shah (A. H. 972-996) of the Nizam Shah dynasty, as a tutor of Miran Husain, the king's son. Firishta grew up at the court of Murtaza and was employed as the captain of the royal guard. After the death of the prince Miran Husain, he left Ahmadnagar and went to settle at Bijapur where he was called upon by the King, Ibrahim Adil Shah (1580-1627), to write the present history. He finished the work in 1015 and dedicated it to the king.

This history has also been styled نرس نامہ and گلشن ابراهیمی. It has been lithographed in Bombay (1831-32) and Lucknow, and a complete English translation under the title of "History of the Rise of the Mohamedan Power in India till the year 1612 A. D." was published from London by Col. Briggs, in 1829. For other versions extracts and translations see Storey, p. 448; also Ethe, I, No. 113.

The present manuscript covers only the *muqaddimah* and I & II *maqalas*, and the first *rauzah* of the III *maqala*.

Beg : (f. 1 b)

پیش رجود همه ایند گان - پیش بقای همه پایند گان .

end : (f. 325a)

مطالعه نذندگان... خواهد شد

325 ff. ; $12\frac{1}{2}'' \times 7\frac{3}{4}''$. 25 ll. ; clear *nastaliq* writing. No date or copyist mentioned.

Call No. HR/88

2

Lubb-ut-tawarikh-i-Hind (لب التواریخ هند)

An incomplete copy of a general history of India from the beginning of the reign of Shihabuddin Muhammad b. Sām (572 /1176-7) to 1689-90 by Rai Bindraban, son of Rai Biharimal. It is largely an abridgement of the *Tarikh-i-Firishta*, but for the later portion other sources have been used. It was dedicated to the emperor Alamgir and was divided into *tén fasls*.

For an account of the author, who held secretarial and administrative posts under 'Dara Shukoh, Aurangzeb and also Shah Alam I,' see Storey, I, p. 452-53.

The present manuscript lacks several leaves at the beginning and at the end. Several folios have been misplaced in binding. Folio 1 in the present manuscript contains an account of Ahmad Shah Gujrati, son of Fateh Khan b. Muzaffar Khan while the last folio ends with an account of Muhammad b. Tughlug's campaign in Thatta and his death in *Muharram*, 752 A. H.

Beg : (f.1a)

مطبع بود از راه بغاوت بروزید ستان آغاز زبردستی نموده رفت

End :

انچنان جباری رقهاری امیر خاک شد - مدت سلطنت او بست و هفت سال بود

132 ff; 17 ll.; $12 \times 8\frac{1}{2}$ in. ; modern paper; headings of chapters (شعبه) in red ink; clear *nastaliq* writing.

Call No. DU/417(a)

3

Khulasatut-tawarikh (خلاصۃ التواریخ)

A complete copy of a general history of India from the earliest times to the death of Dara Shukoh and the accession of Alamgir, by

Munshi Sujan Rai Khatri (also known as Shujan Roy Bhandari, and Sujan Singh Dhir of the Dhir caste) completed in the 40th year of Alamgir's reign in 1107/1695-6.

The author was born at Batalah (Gurdaspur district, Panjab) and worked as Munshi under various officials and nobles. He is known to have been well versed in Hindi, Persian and Sanskrit and was famed as a calligrapher. He wrote two other works : a) *Khulasat-ul-Insha*, completed in the 35th year of Alamgir, on letter writing, and b) *Khulasatul Makatib*, a collection of specimens of refined prose on different topics, completed in the 42nd year of Alamgir's reign, i.e., two years after the completion of the present manuscript. For the author and his works see Storey, p. 454; Ethe No. 2109; Rieu, I, p. 138, and II, p. 1017a.

The author enumerates forty-two titles as his source books. The geographical description of India and her pre-Muhammedan history covers ff. 1-54a with sections on i) Hindu traditions, creeds and castes, ii) description of *subahs* and rivers of Hindustan, iii) description of Bengal, and iv) History of Hindu rajahs from Judhishtir to the Muhammedan conquest. The section on the Sultans from Subuktigin to Bahlul Lodi begins on f. 54b, and the Timurids from Babur on f. 91a.

The history closes with the accession of Alamgir. A brief reference to Alamgir's death on the 28th *Zilqad* (Friday) at the age of 91 years, 17 days, however, occurs on f. 178 b. This obviously was added several years after the completion of the book. The present manuscript however does not contain the further addition on local history, described in Ethe, no. 362.

This work has been edited by Zafar Hasan, Delhi 1918. A free translation of a portion of the work was done in Urdu by Mir Sher Ali *Afsos* of the Fort William College, under the title of *Araish-i-Mahfil* and published in 1808 from Calcutta. For other editions, translations and extracts, see Storey, I, p. 456-58.

Beg : (f. 1b)

نقاش نگار خانہ کائنات و مصور کار گاہ ممکنات چون اقتضای آن کرد کہ سرور بر
عجائب

178 ff.; 23 ll.; $12\frac{1}{2} \times 7\frac{3}{4}$ in. ; *nastaliq* writing, mixed with *shikhistah* ; oriental paper; worm-eaten; transcribed by Benj Ram Khetri, in the year 1236 A. H. during the reign of Badshah Ghaziuddin Haidar of Oudh (f. 178b).

Call No. DU/220.

4

Mira't-i-Aftab Numa (مرآت آفتاب نما)

A general history of India and the eastern half of the Muslim world, with sections on the geography and brief biographical account of the leading men of the area, beginning from the creation to the 45th year of Shah Alam's reign (f. 313a). The author is Abdur Rahman, known as Shah Nawaz Khan Baniyani, who, according to Elliot's note on the fly leaf of a British Museum copy of the work (Rieu III, p. 896), died in 1807. He held the post of *Bakshi* under Shah Alam (1759-1806) and also was Prime Minister during the first year of his successor Akbar II. The work was composed between the year 1216/1801, as expressed by the chronogram of the title مرآت آفتاب نما (f. 2a) and 1218/1803, expressed by another chronogram عيار المورخين (1218) (f. 438a).

The work is divided into one *muqaddimah*, two *jalwahs* and one *khatimah*, each *jalwah* divided into several *tajallis*, each *tajalli* into *lam'ahs*. The 1st *jalwah* consists of 6 *tajallis*, (an appendix to this *tajalli* dealing with the account of the Timurid princes) and the second of eight. The second *jalwah* chiefly deals with the geography, one *tajalli* each being devoted to the seven climes, the eighth dealing with the seven seas, and the *khatimah* (f. 426b) with the wonders of the world, including a brief description of America.

The present copy was transcribed at the order of the author (here called Nawab Aminuddoula Muhsinul Mulk Shah Nawaz Khan Bahadur) by Muhammad Baqir Beg and was completed on the 5th *Shaban*, 47th year of the *julus* of Shah Alam Bahadur Shah Ghazi (i. e. 1219 A. H./1804). Judging from the careful copy and the date of the transcription the present copy appears to be the earliest, the copies described in Rieu, p. 1080, and Ivanow, no. 8, being dated 1226/1811 and 1233/1817 respectively.

438 ff.; 16 ll.; $12 \times 7\frac{3}{4}$ in., clear *nastaliq*; rubrics throughout in red; oriental paper, rather worm-eaten.

Call No. DU/218.

5

Akhbarun-Nawadir (اخبار النواذر)

An incomplete copy of a historical and topographical account of India, the historical account beginning from the time of Judhishtir and brought down to 1173 A. H./1759-60, upto the accession of Shah Jahan II. (1719). It was originally written by Chitarman Ray, a Kayeth of the Saksena tribe, at the request of the Wazir Ghazi-uddin Khan, alias Shahabuddin, at the time of the second invasion of Ahmad Shah Abdali. It was edited some years later by his grandson, Rai Khan Munshi, called Rayzadah, who added a short preface dated 1204 A. H. (not found in the present copy) and added a note (in the present copy f. 80a) at the colophon that the author died one week after completing this work. For the author see *ED*, VIII, p. 255-56.

The work is usually known as *Chahar Gulshan* or *Akhbarun Nawadir*, although in the colophon of the present copy it is called

کتاب تاریخ اخبار الاختیار

It is divided into 4 *gulshans*; (f. 1a) *gulshan* I, on the *subah* of Delhi, its rajas and sultans, with an account of the Hindu and Muslim saints (بادشاهان معنی) on f. 9b; an account of Hindu places of pilgrimage and fair (f. 18a) symbolic staffs (چوڑی) of Hindu and Muslim religious fraternities, rivers and mines; (f. 21a), a list of the Sarkars with tables of their revenue. This order is followed with each of the other *subahs* grouped under the first two *gulshans*, the second, on the Deccan *subah*, on f. 46b. The III *gulshan* (f. 65b) on itineraries from Delhi to different places of the empire; *gulshan* IV on Hindu and Muslim Jogis and Saints. (f. 72a).

On f. 1a of the present copy is a chronogram;

چون لفظ کنز ضم کردند بانام میشود تاریخ اتماش سرانجام

which yields (کنز+اخبار النواذر) 1173 A. H.

Beginning of the ms. is missing; begins abruptly with the second part of a couplet :— *بود هم این لطیفه پخته دست*

Foll. 80.; 21 ll.; $12 \times 7\frac{3}{4}$ '' ; *nastaliq* writing mixed with *shikastah* ; red rubrics throughout; Indian paper, worm-eaten; folios 8, 15 and 17 misplaced in binding; pagination in pencil.

No copyist or date of transcription mentioned.

Call No. DU/84.

✦ **Zubdatut-tawarikh (زبدة التواريخ)**

An abridged version of the well-known history of India named *Siyarul Muta'akkherin* of Nawab Syed Ghulam Husain Khan Tabatabai, son of Hidayat Ali Khan, the Deputy-Governor of Bihar under Ali Wardi Khan, covering the period from 1707 to 1781, the year of completion. For Ghulam Husain Khan Tabatabai and his valuable work, see Storey, II, p. 625-640, also *ED*, VIII, p. 194-8.

The present version, named here *Zubdatut-tawarikh* was compiled by Moulvi Abdul Karim, Munshi of the Fort William, Calcutta, at the request of Mr. Andrew Sterling, Secretary of the 'Darul Insha' (Persian Office). He further says in the preface that the work was highly appreciated and was printed in 1243/1827.

The printed edition, referred to, however contains two prefaces, one by this present Moulvi Abdul Karim, and the other by Farzand al-Husaini of Monghyr who names the work *Mulakkhas-ut-tawarikh*. This latter title would seem to be that of another version prepared by Farzand Ali at the same time, which was printed in 1247/1231 at Agra. See Rieu, III, p. 943a.

The present manuscript is a transcription from the printed 1827 Calcutta edition with a fresh preface by Moulvi Abdul Karim and was copied by Mian Golam Ali and Wares Ali in 1245/1829.

Beg :

*حمد بپسند و سپاس بیحد و نثار با رگه عظمت و جلال و احد برحق و خالق مطابق
است الف*

252 ff.; 18-20 ll.; $9\frac{1}{2} \times 6$ in. ; *nastaliq* writing; oriental paper, worm-eaten.

Call No. DU/232.

Farmarawayan-i-Mamalik-i-Mutafarriqa

(فرما روایان ممالک متفرقه)

A short tabular list of the rulers of India and the provinces like Bengal, Sindh, Kashmir, Malwah, Gujrat etc, together with their year of accession and period of reign from the time of the Pandavas to the reign of Aurangzeb by an anonymous author.

For similar tabular lists in Persian see Ivanow—*Curzon*, p. 55, no. 188: Bankipur VI, b. no. 478; Rieu, III, 917b. A work of this nature was written by Syed Ahmad Khan (later Sir Syed Ahmad Khan) entitled *Jam-i-Jam*; see Storey, II, page 487.

The present manuscript is incomplete, some folios missing from the beginning. Some folios have also been misplaced in binding. As the list of the rulers of Delhi ends with Aurangzeb with a marginal reference to his successor Shah Alam Bahadur Shah this compilation was presumably done early in the 18th century.

11 ff.; 12-18 ll.; $9\frac{1}{4} \times 6''$. 18th century *nastaliq* writing, verging on *shikastah*; old, country-made paper, worm-eaten; no colophon.

Call No. DU/346.

Akhbar-i-Inglestan (اخبار انگلستان)

A general history of England from the time of Julius Caesar upto Charles I, consisting of 28 *habs* each divided into several *fasts*. A substantial portion is evidently missing from end, the main text abruptly terminating on f. 240b.

The work begins without any preface and so the author's name could not be ascertained nor does he refer to any of his source books. The account is interspersed with verses and *masnavis*, *rubais* and *gitas*; on several pages are marginal corrections, additions and also remarks in Persian. There are extensive pencil underlinings. Possibly it is an author's draft.

Beg : (f. 1a)

پاستانی کمره براطنه یا انگریزوں

end : (f. 240b)

از نا خشنودی عام ومخالفت كافه ائام

The last 4 folios, obviously not forming part of the main text contain drafts (مسوده) of a letter in Persain written by Prince Mahammad Sultan, alias Ghulam Muhammad, to Prince Yasin Muhammad (یس محمد) urging him to look after his own family and meet their urgent financial needs and a petition to the President of the Law Courts (صاحب صدر القضاة) requesting exemption for the Princes of the Mysore family from appearance in the English law courts. Prince Ghulam Muhammad was the youngest son of Tipoo Sultan who, after the latter's death at Seringapattam in 1799 was brought up with his brothers in Calcutta, where he lived a highly respected citizen, dying in 1872. He was the author of *Karnama-i-Haidari*, the achievements of Hyder Ali Khan, printed in Calcutta 1848. His name is commemorated by a road in South Calcutta and by the mosque he built at the intersection of Dhurramtola Street and Chowringhee Square. See Storey, II, p. 775-76.

244 ff.; 17 ll.; $11\frac{3}{4} \times 7\frac{3}{4}$ " ; modern European paper, but of different quality and colour with embossed marking of (1) Gillanders, Bordeaux, and (2) D. B. P. & Co. 1850; clear *nastaliq* writing but by different hands. No copyist or date.

Call No. DU/209.

9

Ma'asir-i-Alamgiri (مآثر عالمگیری)

A complete copy of the well-known history of Aurangzeb's reign upto his death, together with an account of his children by Muhammad Saqi, entitled Mustaid Khan, completed in 1122/1710-11 (expressed by the chronogram of مآثر عالمگیری). The author died in 1136/1724 and was a *Mansabdar* during the reigns of Aurangzeb and his successor Shah Alam Bahadur Shah.

For the first ten years of Aurangzeb's reign comprised in the first part of the book (f. 1b -30a of the present manuscript) the author abridged the account of the *Alamgir Nama* of Muhammad Kazim, and prefixed it to his own work which therefore forms the second part

of this manuscript. This part covers the last forty years of the emperor's reign which, because of the latter prohibiting all historical writings, could not be included in the *Alamgir Nama* and which he compiled at the request of his patron Inayetullah Khan (f. 31a & b).

The work has been printed by the Asiatic Society of Bengal, Calcutta 1870-3; also Agra 1873. For extracts and translations see Storey, II, p. 593-94.

Part I, Beg : (f. 1b)

انتخاب صحائف ایجاد انس و جان والتقاط لطایف

Part II, Beg : (f. 30a)

لله الحمد فى الاولى والاخرة خامه بر پيرایش

Ends rather abruptly (f. 252a) in the middle of the account of Nawab Suraiya Janab Badrun Nesa Begum, Aurangzeb's daughter from Nawab Bai :

باستغاضه خدمت حضرت شاهنشاہى سعادت حفظ کلام سبعا نى وخواندن
علم دینى بر اندوخته الخ

Rest of the page is left blank.

There is no colophon or date of transcription.

252 ff.; 15 ll.; 6×4", clear *nastaliq*; early 19th century writing; thick oriental paper. Slightly worm-eaten.

Call No. DU/318.

Aurang Nama (اورنگ نامہ)

A brief history of the Emperor Aurangzeb from his birth upto the first five years of his reign (1073/1662) with a short notice of Shahjahan's death in 1076/1666 written by Mir Askari, better known as Aqil Khan who used "*Razi*" as his *takhallus*. The Ms. is identical with the *واقعات عالمگیری* described in Ethe no. 345, and with the *ظفر نامہ عالمگیری* described in Rieu I, p. 265. The author whose real name was Mir Askari bin Muhammad Taqi, was an early follower and favourite companion of Prince Aurangzeb, who on his accession bestowed upon him the title of 'Aqil Khan.' In the 24th year of the

reign (A. H 1091/1680-81) he was appointed Governor of the province of Delhi and discharged that office till his death in A. H. 1108/1695. See Storey, II, p. 584. Aqil Khan left a *diwan*, several *masnavis*, some *Sufistic* meditations and discourses and also two versified romances named *Sham'a wa Parwanah* and *Mihr wa Mah*.

Beg : (f.1a) :

ابوالمظفر محمى الدين محمد اورنگ زیب بہادر عالمگیر بادشاہ غازی آنقطب
فلک سلطنت الخ

51 ff.; 17-19 ll.; $8\frac{3}{4} \times 5$ in., strong, oriental paper; worm-eaten; clear *nastaliq* writing; no copyist. Date of transcription-12th *Shawwal*, 28th *julus* year of Shah Alam Badshah Gazi (1210/1795)

Call No. DU/216

11

A modern copy of the preceding work—but named in the colophon

Iqbal Nama (اقبال نامہ)

Copied on Friday, 11th July, 1851 A. D.

Beg : same as in the preceding.

55 ff.; 18 ll.; $11 \times 8\frac{1}{4}$ '' ; oriental paper ; *nastaliq* script. Extensively worm-eaten.

Call No. DU/291.

12

Shah Jahan Nama (شاہجہان نامہ)

A fine copy of an obviously rare history of the reign of Shah Jahan, the Mughal emperor, from his accession in 1037 A. H. to his captivity and Aurangzeb's accession to the throne in 1069 A. H., with lists of the *sufis* (f. 186b), learned men (f. 193b), physicians and poets, prose writers (f. 196a), calligraphists (f. 206b) and mansabdars (f. 207b) of Shah Jahan's reign. It also contains a short description in 1666 of Shah Jahan's death in 1666 seven years after his imprisonment, as well as the circumstances of the death of Dara Shukoh, Md. Murad Buksh and Suleman Shukoh. There are also copies of the letters exchanged between Shah Jahan, Aurangzeb and Jahanara.

The present manuscript has no preface, and begins, without even the usual حمد و نعت, with the day of Shah Jahan's accession (Monday, 25th *Bahman*, 6th *Jamadi* II 1037). Title of the work occurs only in the anonymous copyists' colophon (f. 215a) dated 5th *Zil Hajj* 1238 A. H. This colophon ascribes the work to (تمام شد شاهجهان نامه تالیف شیخ محمد زاهد) شیخ محمد زاهد

Of the known histories of Shahjahan's reign no author of this name is found. Shri Ram Sharma, in his *Bibliography of Mughal India* (Bombay 1938) p. 48, however refers to a Lahore manuscript which he calls *Intekhab-i-Shah Jahani* by Muhammad Zahid, compiled in 1080/1669-70 at the request of Shah alam I. This may be identical with the fragmentary manuscript "no 954. 235 Mulla" of the Punjab Public Library entitled *Shahjahan Nama* (*Talkhis*), which has the following colophon.

این شاهجهان نامه است موجز و مختصر که ملا زاهد از شاهجهان
نامه عبدالحمید لاهوری منتخب ساخته

If the copyists' ascription of the present manuscript to Sh. Muhammad Zahid is correct, it may be identical with the Punjab Public Library manuscript. In narrating the account of Shah Shuja's defeat and flight from Bengal on f. 182a, the author mentions the year of his writing as 1088/1677, but on f. 206a while listing the eminent calligraphists of his day, he mentions the date of writing as 1080/1669. Abdul Hamid Lahori died in 1654 and his *Badshah Nama* covers only 20 years of Shah Jahan's reign, the later years being chronicled by his pupil Muhammad Waris. In the appendix of the present manuscript, among the learned men of Shah Jahan's reign, both the historians are mentioned along with Shaikh Inayetullah, the author of *Tarikh-i-Dilkusha* and *Bahar-i-Danish*, Chandrabhan Brahman, the author of *Chahar Chamn-i-Shujai*, Mirza Aminai, the author of another *Badshahnama*, all these except Abdul Hamid Lahori, being referred to as living.

The present manuscript lacks the prefatory part containing the حمد و نعت and commences from the day of Shahjahan's accession. (Only a fragment of the preface is found in the Punjab Public Library manuscript whose initial sentence is :)

طراوت چمن الفاظ و تازگی گلشن معانی نسیم حمد بهار پر است

Beg :

بنا بر این روز در شنبه بیست و پنجم بهمن ماه مطابق ششم جمادی الثانی

On f. 216b is a note in *shikastah*, relating to the titles of Ali Mardan Khan, the Mir Saman of Aurangzeb.

216 ff.; 15 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in., old oriental paper, worm-eaten; clear *nastaliq* writing, red and blue margin throughout; occasional rubrics in red; no copyist. Call No. DU/214.

(جهان کشای نادری) *Jahan Kusha-i-Nadiri*

A complete copy of the well-known history of Nadir Shah from his rise to his death, written by Muhammad Mahdi Khan Astrabadi by order of Nadir Shah, to whom he was a private Secretary.

This work is generally known as *Tarikh-i-Nadiri* or *Nadir Nama*. This was translated into French by Sir William Jones, Paris, 1770: An English translation was also published by him from London in 1773. Several editions of the text have appeared at Tabriz, Teheran and Bombay. See Storey, I, p. 323-24.

The date of transcription as stated in the colophon of the present copy is 29th *Zilqad*, 1227 A. H. A note written in red states that it was copied at Shahabad by Dilir Khan.

Beg : (f. 1b)

بر دانا یان رهروز آگاهی و دقیقه یابان حکمت های الهی واضح است که در عهد زاران که اوضاع جهان منقلب و پریشان و چرخ ستمگیر الخ

258 ff.; 14-15 ll.; $9\frac{3}{4} \times 7\frac{1}{2}$ in., oriental paper; *nastaliq* in different hands. Badly injured by worms. Red rubrics throughout.

Call No. DU/229.

A complete, better preserved copy of the same. The colophon gives the title of the book as *Tarikh-i-Nadiri*, known as *Jahan Kusha*. Copied 17th *Jamadi* I, 1238 A. H.

Beg : (f. 1b)

بر داتا یان رمز آگهی الخ

251 ff.; 10 ll.; $11 \times 5\frac{1}{2}$ in., oriental paper; wormed; clear *nastaliq* in different hands.

Call No. DU/230.

15

Tarikh-i-Jahangir Nagar urf-i-Dhaka

(تاریخ جہانگیر نگر عرف ڈھاکہ)

A short history of Jahangir Nagar, now known as Dacca, capital city of East Pakistan, from the time of Akbar, the great Mughal (1556-1605), upto the year 1200 A. H. 1785/86, by Ali al-Husain Qazwani, the *Nawab Nazim* of Dacca (1785-1822), whose full title, as he himself states on f. 2b, was Intezamuddoulah, Nasirul Mulk Syed Ali Khan Bahadur Nasrat Jung. The author notes in the preface that it was compiled at the desire of the Englishmen who were "curious to ascertain facts and discover the truth". At the end there is a short description of important buildings of Dacca.

The work, better known as *Tarikh-i-Nasrat Jangi*, has been published under this title by Harinath De (Cal, 1908, *Memo. Asiatic Society*, vol. III, no. 6) which however, contains a supplementary continuation upto the death of the last *Nawab Nazim* Ghaziuddin Muhammad in 1843, by S. Abdul Ghani, known as Hamid Mir.

The present manuscript contains on the initial fly leaf a note by H. Blochmann, the eminent orientalist, who refers to the original copy in the possession of the Asiatic Society of Calcutta on which De's edition was obviously based. On the margin are Blochmann's pencilled remarks.

Beg :

زیب دیباچہ سخن حمد کبریائی ست جلشاندہ کہ یزدی قدرت کاملہ الخ

End :

شاہ توٹکی نام فقہری بنا کردہ است راز آبادی شہر جہانگیر نگر تخمیناً بقا ملہ پنجم و شش کردہ واقع است

27 ff.; 13 ll.; $9 \times 5\frac{1}{2}$ in., no copyist or date; modern paper; clear *nastaliq* writing.

Call No. DU/30.

Tarikh-i-Kashmirian-i-Dhaka (تاریخ کشمیریان دہاکہ)

An interesting account of the Kashmiri families of Dacca, traced from Khwaja Abdul Hakim, Governor of Kashmir during the reign of Muhammad Shah, and his companions Khwaja Abdullah and Abdul Wahhab, who settled in Dacca, written by Khwaja Abdur Rahman, son of Khwaja Salimullah, the brother of Khwaja Alimullah, the great-grandfather of Nawab Khwaja Sir Salimullah Bahadur of the Dacca Nawab family. The author was a good Urdu and Persian poet and used *Saba* as his *Takhallus*. He died in 1288 A. H. See *Sukhun-i-Shu'ara*, p. 278.

The account is in two parts, the second and larger part is devoted to the biographies and family relationships of the discendents of Moulvi Khwaja Abdullah, from whom the author and his patron traced their direct descent. The author states that it was written at the desire of Khwaja Alimullah who, however, seems to have died before the work was completed, for (f. 86b) he refers to the succession to the family headship (ریاست) of Khwaja Ahsanullah, grandson of Khwaja Alimullah. There are details of the family business and of the landed properties and zamindaries which the family gradually acquired. There are also interesting sidelights on the certain family ceremonies and practices, e. g. of concubinage, in the family.

Beg :

ستایش و نهایش شایان حضرت آفریدگارِ یست که الخ

87 ff.; 10-14 ll.; 8 × 5½ in., fine European paper; space left for rubrics in red have not been filled up from after f. 42a; fine *nastaliq* writing; some leaves missing, e. g. between ff. 40 & 41, 86 & 87. No copyist or date.

Call No. DU/114.

Futuhat-i-Umar (فتوحات عمر)

A versified account of the achievements of Umar, the second Caliph of Islam, by an obscure poet with the *Takhallus* 'Asaf', but whose full name cannot be ascertained. According to the author of the

Sukhun-i-Shu'ara, (p. 34) this *takhallus* was used among others, by Nawab Yahya Khan Mirza Asafuddoula Bahadur, *Nawab Wazir* of Oudh (died 1214/1799 A. D.) who was born in Faizabad. The present poet, however, cannot be the same person for in a series of prefatory poems (f. 25b-47b) he refers to his original home at Karimbagh in Thaneswar which property he had to leave due to certain disastrous happenings, in the reign of Shah Alam II (1759-1806) for the restoration of whose authority over the Panjab and the rehabilitation of Muslims in their property he prays to God. In a series of *Qasidas* he praises Shah Alam's heir-apparent, Akbar (later Emperor Akbar II 1806-1837), Zaman Shah, the grandson of Ahmad Shah Abdali (1793-1801), his wazir Sher Muhammad Khan, and also a contemporary saint, Ali Saber Baksh, for whose intercession for him with Zaman Shah he specially hopes. The author was a contemporary of the famous divine Shah Abdul Aziz son of Shah Waliullah whom he specially mentions in his description of the beauties of the city of Delhi.

The author says that he belonged to the Faruqis of Thaneswar and was induced to undertake the present work on the achievements of his great illustrious ancestor Umar Faruq, by one Sultan Mahmud, a very learned man of saintly disposition who, having appreciated the quality of his poetical composition (these he refers to as ختم العجايب *ash'ar, madah, manaqib, tawarikh, swanah* and *mu'amma*) advised him to employ his talents in composing a history of his own ancestor, Umar, with an account of the Prophet and the first Caliph. He was promised all necessary help in procuring books and in fact was presented with a history in prose consisting of 40 parts. The author received encouragement in this work from Muhammad Azim Khan Bahadur Faruqi Thaneswari, the leader of the Faruqis. The commencement of this work he expresses by a chronogram - فرق عمر = A.H 1210/1795.

At the end (f. 258sq) is a further statement in verse in which he mentions how, having completed this work in 1211/1796, he was looking for an opportunity for presenting it to Zaman Shah, who was to visit Lahore a second time. He then found a chronogram for the date of its completion in the word تاريخ (=1211) and got his friend Abdus Samad Wafa, himself a poet, to advise him in revising it with a view to present it to the King Zaman Shah. He was then asked

by his old friend Sultan Mahmud for a second copy which he prepared in a period of 3 months, between 2 *Eids* and completed it on the 6th *Zilqad*, 1212/1797, this year again being expressed by the chronogram -*Gharib* (غریب). Judging from the coarse, country-made paper and the hurried, though legible writing, the present manuscript must be this second copy and therefore in the author's own handwriting.

Beg : (f. 25b)

خدا یا دلم باخورد یار کن - لہم رافصاحت مدد کار کن

ff. 1a-22b of the present manuscript contain part of the author's work entitled *Qasida-i-Uzma* (قصیدہ عظمی) dealing with the life and greatness of the Prophet, presumably by the same poet whose *takhallus*, however, does not appear anywhere; this *Qasida* begins :

مغدرات سرا پرده های قرانی - چه دلبراند که دل می برند پنهانی

Ends:

بلند کرد به تکبیر فتح ملک عین - بر تخت صحره و بالاشده بشادانی

260 ff.; 16 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; coarse oriental paper; *nastaliq*; copied 1797.

Call No. DU/281.

(طوفان البکاء) Tufan ul Buka

A complete copy of a Shia' version of the lives of the Prophet, Fatimah, Ali and the Imams and the sufferings of the *Ahl-i-Bait* in the field of Karbala, by Muhammad Ibrahim "Janbar". b. Muhammad Baqir al-Marvi, written while the author was in the service of prince Muhammad Ruknuddoulah (f. 3b) in Qazwin, where the author received the title of *افصح الشعراء* from Muhammad Shah Qajar, Shah of Persia (1834-48). It was compiled on the advice of Haji Mulla Muhammad Salek in 1250 A.H./1834 (f. 261-262).

The work is divided into 1 *muqaddimah*, twelve *atishkadahs* and one *khatimah*, each *atishkadah* being subdivided into several *shulas* (شعله).

The present manuscript is a transcript of a copy printed on the order of the officer-in-charge, Bahram Beg, in Tehran, under the

editorship of Zainul Abedin in 1266/1349. To the original work the editor added some *majlis* from the writings of Bedil dealing with the sanctity of the *Ahl-i-bait* and the twelve *bands* of the *marsia* of Muhtasham Kashi. The printing was completed on the 16th *Ramazan*, 1266. This printed copy was trascribed at Murshidabad, by Hamiduddin Bardwani, on 21st *Ramazah*, 1267 A.H./1850.

Beg :

نحمدك اللهم يا من خصمنا بمصيبة من بكأ عليه السموات وسكانها والعجايل

290 ff.; 21 ll.; $11\frac{1}{4} \times 7\frac{3}{4}$ in., modern mill-made paper; clear *nastaliq*; red rubrics; slightly worned.

Call No. HR/22.

Qisasul Quran (قصص القرآن)

An incomplete copy of an abridged version of the work dealing with the stories of the Quran and the Prophets upto Muhammad and the early Caliphs, written by Abu Ishaq Ibrahim b. Khalaf of Neshapur, who lived, according to Rieu, I, p. 143b, in the 5th century of the Hijrah (i.e. 12th century A.D). The original works would thus be the earliest of the several works bearing a similar title. It is an elaboration of the stories alluded to in the Quran with the relevant verses quoted as basic material. In the original work, there is a chain (إسناد) of authorities going back to Muhammad b. Saïd al-Kailabî, (2nd century A.H.) who bases his narratives on the traditions ascribed to Abdullah b. Abbas. For manuscripts of the original, see Storey, Pt. I, p. 161, no. 197.

The present manuscript does not contain this *isnad*. It however quotes the original author and starts the work in his name. It ends abruptly in the middle of the account of the Caliphate of Muaawiyah. As the concluding part is missing, name of the redactor or his date could not be ascertained. The manuscript, however, is very old and carefully prepared, with ruled margins and rubrics in red. Quranic verses, in *Naskhi* script, are marked throughout in red.

الحمد لله الحميد المجيد المبدي المعيد فعال لما يريد رب الخلايق
اجمعين وصل على محمد خاتم النبيين

End :

که اگر آن همه مال و آنچه میخانه است بد و دهم هنوز حق

251 ff.; 17 ll.; $8\frac{1}{2} \times 6$ in., strong oriental paper; *nastaliq* and *naskhi* writing wormed and some what damaged by moisture; no copyist or date.

Call No. DU/440.

20

Qisasul Ambia (قصص الانبياء)

An incomplete copy of a history of the Prophets, mostly based on the Quran, by an anonymous author.

The manuscript lacks the preface and breaks off in the account of Yusuf (f.80b), after which there is one folio covering part of the Karbala incident, ending with. و از عقوبت نفرت نه اندیشی و ترا

It has no colophon or date.

Beg :

و اذ قال ربك للملائكة انى جاعل فى الارض خليفة

80 ff.; 12-14 ll.; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; oriental paper; *nastaliq* writing; wormed.

Call No. KS/420.

21

Muntakhab-i-Shah Nama (منتخب شاه نامه)

A complete copy of a well-known abridgement of Firdousi's *shahnama* by Tawakkul Beg b. Tulak Beg, done in the 26th Year of Shah Jahan, i.e. 1063/1653 A.D.

The author states in the preface that while Dara Shukoh was the Subahdar of Kabul, he (Tawakkul Beg) was appointed *Amin* and *Waqia Navis* of Ghazni. While holding this post he composed the present work at the request and advice of Shamsheer Khan, Governor of Ghazni. The author is possibly identical with Tawakkul Beg Kulabi, son of the Qushbegi to Iteqad Khan, Governor of Kashmir, who was disciple of the famous saint Mulla Shah Badakhshi, and who served under Shah Shuja, Dara Shukoh and also lived to obtain a post under Aurangzeb. He was the author of *Nushka-i-Ahwal-i-*

Shahi, a biographical account of Mulla Shah Badakhshi and his teachings, completed in 1666-7 A.D. For his account see Storey, I, p. 1008-9.

The work consists of the stories of the *Shahnama* upto Ardashir, son of Darius, related in simple prose, but copiously interspersed with relevant extracts from Firdousi's verse. Ardashir's story is followed by a list of Kings of his time upto Yazdjard. This is followed by a short account of the circumstances of his composing the *Shahnama* together with his satirical poem against Sultan Mahmud of Ghazni.

Tawakkul Beg's abridgement, very popular as Persian text book in Indian Madrasahs in the 18th-19th centuries, has been translated into English by J. Atkinson, London, 1830. It has also been frequently lithographed, e.g., in Calcutta, 1846, Delhi and Kanpur, etc. (no. 24 below, is a transcription of one of these lithographed editions). For copies where the title is sometime *Tarikh-i-Dilkusha-i-Shamshir Khani* see Ricu, II, 539-40 ; Ivanow, *Curzon*, no. 185-87.

Beg : (f. 11b) :

حمد بیغایت و ثنائے بے نہایت مرحضرت کبریا واجب الوجود ایرا کہ جناب

On the fly leaves, at the beginning and also at the end are sundry notes and fragments of Persian verses from e.g., Mir Muhiuddin, Bu Ali Qalandar, Munshi Mahamdu, Jami, etc.

2+207+1 ff., 15 ll.; $9\frac{1}{2} \times 6$ in.; Indian, 19th century paper ; *nastaliq* ; red rubrics throughout ; slightly injured by worm ; no copyist or date of transcription. The manuscript once belonged to Muhammad Danish, of Vill. Thitha, Pargana Naldi, Chakla Bhushna, Dist. Jessore.

Call No. HR/68.

Another complete copy of the same work.

Beg : as above.

On f, 216 b. is a short Persian verse in praise of one Chowdhury Shahamuddin.

216 ff. ; 19 ll. ; $8\frac{1}{2} \times 5\frac{1}{2}$ in., *nastaliq* ; red rubrics ; part of the book on mill-made paper ; slightly wormed ; no colophon or date.

Call No. KS/419.

Another complete copy of the same.

Beg : (lb) as in no. 21

188 ff.; 15 ll.; $8 \times 5\frac{1}{2}$ in.; country-made oriental paper; *nastaliq* writing verging on *shikastah*; wormed, rather badly at the beginning; red rubrics.

Colophon (f. 188a) dates the completion of the copy on the 29th *Rabi I* of the 1st year of the reign of an unnamed King.

Call No. HR/8.

Another modern copy of the same, transcribed from an edition, printed on 11th *Rajab*, 1245/1829 A. D. at the Qaderi Press by Mir Syed Ali, at the instance of Nur Ali Khan Jaunpuri, Muhammad Salim and Moulvi Darasatullah Birbhumi.

The present copy was transcribed on the 15th March 1842, corresponding to 3rd *Chaitra*, 1248 Bengali era at Sylhet, in the house of Moulvi Ruknuddin, Judge of the Sylhet Court, during the visit of the Commissioner, Mr. Gordon. The copying was done by Muhammad Amiruddin and some folios at the end, by Darogha Ali Afsar of Elachipur.

Beg :

حمد بیغانات و ثنائے بے نہایات مرحضرت کبریای واجب الوجودی را کہ

188 ff.; 19 ll.; $10\frac{1}{2} \times 7\frac{1}{2}$ in., oriental paper, condition good, very slightly wormed; red rubrics; *nastaliq* writing; the title of the work *Muntakhabi Shah Nama* is mentioned both in the author's preface (f. 2a) and the copyist's colophon, but on the binding it is called *Dilkusha*.

Call No. DU/137.

Another complete, but finer copy of the same work.

In the preface, the author's name is wrongly written as

Tulak Beg : اقل العباد تولک بیگ

Beg :

حمد بیغایت و ثنائے بینہایت مرحضرت کبریا واجب الوجودی را کہ

326 ff.; 13 ll.; $7 \times 5\frac{3}{4}$ in.; oriental paper; fine *nastaliq* writing; red ruled margin and rubrics; margins badly damaged by worm.

Colophon mentions no date or copyist's name.

Call No. DU/67.

HR

26

Qissa-i-Sulaiman (قصہ سلیمان)

The well-known story of the Prophet Sulaiman and the Ants, abridged by an anonymous author from the *Qissa-i-Sulaiman* of Sharafuddin Abu Yaqub Yusuf b. Umar Ali Tabrizi, written for the Sipah Salar Alauddin Ahmad of Iran (14th century) See Rieu, I, p. 144a.

The present manuscript is incomplete at the end and contains no copyist's name or date. It was once in the possession of one Shamsuddin whose seal on f. 1a, bears the date 1241 A. H.

Beg :

شکر سپاس حمد بیقیاس سرخالقی را کہ جایمہاے زیر زمین بجهت مورچہ
گان آفرید امت

The story ends :

وجامہ پوشا نیدہ --- وچندان لشکر دیگر جمع نشد

7 ff.; 14 ll.; $8\frac{1}{2} \times 5\frac{3}{4}$ in., oriental paper, worm-eaten, *shikastah* writings

Call No. KS/441.

II

BIOGRAPHY

27

Ma'arijun-Nabuwat (معارج النبوة)

An important copy of the voluminous and well-known biography of the Prophet Muhammad, by Muinuddin, son of Sharafuddin Haji Muhammad, native of Farah, who died in 907/1501-2. In the preface the author calls himself Miun al-Miskin but for his full name, found in his other works like *تفسير بحر الدرر* and *Rauzatul Waezin* روضة الراعظين see Blochet, I, no, 383. He held the post of Qazi of Herat for one year. For details of his life and the circumstance in which he undertook the present work, see Haji Khalifa, V, p. 608; Rieu, I, p. 149; Storey, I, p. 187, no 235. This work is held in great respect by the Muslims. It has been frequently printed (Lucknow, 1875, Lahore 1875, Bombay, 1906). A Turkish translation, done in the 17th century, also exists in Constantinople and Bulaq editions. For a description of the contents, see Etche, no 138.

The present manuscript is incomplete; the first *na't* and part of the second *na't*, and folios of the *muqaddimah* containing the first 2 *fasls*, are missing from the beginning and the text covers only upto the end of the 3rd *fasl* of the 3rd *rukn* and breaks off at the first line of the 4th *fasl*.

According to a note in a Bodleian copy of this work, a considerable portion of the present work had been composed and corrected by the author in 866/1461. See Etche, no. 138; cf. on this point, Storey, *op.cit.* & Rieu, *op. cit.*

The manuscript is undoubtedly old. Considering the large size, browned paper and the writing, it should not be later than 17th century.

Beg :

قالب روح غیب الغیب قلب فتوح بے عیب وریب صدف در دانش
و بینش

End :

فضل چهارم در وقایع سال یازدهم از بعثت و اسلام انصار نقلست که درین
ابتدا اسلام انجمن بود که سید کا ثنات و مفخر موجودات علیه افضل
الصلوة و اکمل التحیات در مواسم

422 ff ; 25-27 ll. ; 16×11 in. ; good oriental paper, extensively damaged and discoloured by moisture ; worm-eaten ; clear *nastaliq* writing, with red rubrics throughout and double-ruled gilded marginal lines ; very wide margin, No copyist or date.

Call No. DU/416.

28

Hulyah-i-Rasulullah (حلیۃ رسول اللہ صلعہ)

A short description of the physical features of Hazrat Muhammad compiled by one Muhammad Hashim Hamdani. There is no date of compilation. There is a seal of one Mirza Imam Quli Beg, with date 1217 A. H. on the first folio (lb.).

Beg :

اللهم صل علی محمد خیر العا لمین خلقا و خلقا و علی اله واصحابه
وسلم اما بعد این اوراق چند کہ از بس لطافت الشخ

End (f.4b) :

به پزیرم ای من و دی (sic) هر دو جہاں - سرتا قدم فدای سرتا قدمت

4 ff. ; 17 ll. ; 10½×6½ in. ; oriental paper ; good *nastaliq*, with red rubrics ; slightly damaged by moisture ; no date or copyist.

Call No. DU/242.

29

Manaqib-i-Murtazawiya (مناقب مرتضویۃ)

A modern, very carelessly transcribed and bound copy of a panegyric account of Ali and his merits, by Mir Muhammad Saleh

al-Husaini Tirmizi who used *Kashfi* as his *takhallus*. The author served as the Darogha of Shah Jahan's library and died in 1061/1651 at Agra. His father was a noted calligraphist of Akbar's Court and was known as *Mishkin Qalam*. The author also wrote Hindi verse with the *takhallus Subhani*. For details of his life and other works see *Bankipur*, VI, no. 494. For other copies of this work, see Storey, I, p. 214-15, no. 274. The work consists of 12 chapters (*Bab*). For a description of the chapters see *Bankipur. op. cit.*

The present manuscript, in which the copyist's colophon is dated 5th *Rabi* II, 1321/4th July, 1903, has been transcribed on different kinds of paper. In binding the folios have been hopelessly misplaced and several folios are missing.

Beg :

خداوند اعطا کن نشأ ذوق - که آغازم بنامت نامۀ شوق preceded
by بسم الله الرحمن الرحيم

251 ff.; 15-18 ll.; 11½ × 9 in.; different kinds of mill-made paper; worm-eaten and repaired; *nastaliq* writing, with red rubrics and double-ruled margins; no copyist; copied 1905 A.D.

Call No. DU/404.

30

Jadawal-i-Nur (جداول نور)

A short compilation of the biographical details (birth, death, wives, children etc.) set out in a tabular form, of the Prophet, Ali, Fatema, and the 12 Imams of the Shia sect, including Imam Mahdi, by one Sharif Ahmad, written at the request of his elder brother Sharif Muhammad. No particulars of the author are given in the preface.

For a similar compilation called *Jadwal-i-Mubin*, see Storey, I, p. 45.

Beg :

احمد الله الذي جعل الشمس النبوة سراجا

9 ff.; 18 ll.; 9×5 in.; mill-made paper; *naskh*, *shikastah-amiz* and *nastaliq* writing; wormed; double-ruled margin in red; marginal notes in red ink. No date or copyist.

Call No. DU/311.

31

(رساله دوازده امام) Risala-i-Doazdah Imam

A short pamphlet containing brief notices of the birth, dates and family life of the Prophet, Fatimah and the 12 Imams of the Shia sect, by an anonymous author.

The present manuscript has no preface and no colophon, and not even a (حمد و نعت). On f. 1a. the text begins under a heading (در بیان ائمه هدی علیهم السلام و ائمه) . Obviously it is a fragment separated from a larger work, as is evidenced by the sewing.

Beg :

امیر المؤمنین علی بن ابی طالب بن عبد المطالب سرور رسول

End :

چهاردهم امام محمد مهدی صاحب الامر امام دوازدهم است کنیتش
ابو القاسم لقبش حجت و قائم و منتظر و صاحب الامر -

12 ff.; 15 ll.; 9×5½ in.; mill-made modern paper; clear *nastaliq*, red rubrics; condition good; no copyist or date.

Call No. HR/75.

32

(نفحات الانس) Nafahatul Uns

A complete copy of the famous biographical notice of celebrated *sufis* and *sufi* poets, by the well-known, poet Abdur Rahman Jami, who lived in Herat and was a close friend of the great literateur-diplomat Mir Ali Sher, the painter Kamaluddin Bihzad and the last Timurid Sultan of Herat, Mirza Husain Baiqara. Jami died in 1942. The present work was founded on the *Tabaqat-i-Sufia* of Ismail

Abdullah b. Muhammad al-Ansari al-Harawi who died in 481 A. H. This *Tabaqat* was in itself an enlarged version of a still earlier work by Abu Abdur Rahman Muhammad b. al-Husain al-Sulami of Neshapur.

The work contains an introduction which treats at some length of the various degrees of religious knowledge, supernatural gifts and holiness etc. The number of persons noticed amount to 614, beginning from the second century of the Hijra to the 15th century (Last name being that of Qasim al-Anwar, died 1434) and including 13 *sufi* poets from Sanai to Hafiz and 34 female saints. The work was compiled on the request of Mir Ali Sher and completed in 883/1478-9. For the author, see Haji Khalifa, VI, P. 307; Rieu, I, p. 349.

It has been frequently printed and a critical edition was published by the Asiatic Society of Bengal, Calcutta in 1858-9 under the editorship of Moulvi Gholam Isa, Abdul Hamid and Kabiruddin. Translations in Turki, Arabic and Urdu have also been published. An edition of the text was published in Tashkent in 1915. See Storey, I, p. 955-56.

The present manuscript was transcribed by Yar Ali Husaini who completed it on the 18th *Robi* I, 1213 A. H.

Beg :

الحمد لله الذي جعل مرآى قلوب اوليائه مجال جمال وجه الكريم والامام

335 ff.; 19 ll.; $11\frac{1}{2} \times 6\frac{1}{4}$ in; oriental hand-made paper, very badly injured by insects; bold clear *nastaliq* writing; red rubrics and underlining. The nine fly leaves at the beginning contain a list of contents with page references in a different hand.

Call No. DU/228.

Miratul Asrar (مرآت الاسرار)

A good, though incomplete, copy of very valuable compilation of biographical notices of the *sufis* and saints of Islam beginning from prophet to the 15th century A. D. written by Shaikh Abdur Rahman Chishti b. Sh. Abdur Rasul b. Shah Budh, a leading Chishtia *sufi* of Rudauli (U. P.). The author lived during the reign of Shah

Jahan, and succeeded his brother Shaikh Hamid as the spiritual leader of the Chishtias of Rudauli. He died in 1683 A. D.

Besides the present work he wrote a number of other works of mystic import *e. g.*, (1) *Miratul Makhlugat*, an Islamised version of the Hindu Cosmogony, in the form of a dialogue between Mahadeva and Parvati, (2) *Mirat-i-Madari*, a biography of Shah Madar (see no. 34 below,) (3) *Miratul Haqiq*, an abridged trans. with Muslim explanations, of the *Bhagavadgita*, (4) *Mirat-i-Masudi*, an account of the legendary saint-hero Salar Masud, (5) *Aurad-i-Chishtia*, and (6) *Nafas-i-Rahmani*. See Storey, I, p. 1005, no 1329.

In his preface the author gives a list of 47 works which he consulted (f. 8a) in writing the present work, which was commenced in 1045/1635-36, and was completed after a twelve years' suspension in 1065/1654. It contains, besides the preface, a *muqaddimah*, and 23 *tabaqat*, or generations of saints. For a list and summary of the lives of the saints treated, see *Bankipur*, VIII, p. 55-63.

The present manuscript is incomplete. It covers only *tabaqat* I-XVII and 3 lives from *tabaqat* XVIII, breaking off at the end of the account of Jalaluddin Balkhi. There is thus no colophon. For a complete copy transcribed in 1088/1677-8, i. e., 5 years after the author's death, see *Ivanow-Curzon*, no. 264.

Beg :

الحمد لله رب المشرق والمغرب فاينما تولوا فثم وجه الله صلى الله
على خير خلقه محمد واله واصحابه -

End :

در زمان سلطنت القا خان بن هلاكو خان درقونيه روم واقع شد رحمه
الله عليه -

235 ff.; 23 ll.; 10½ × 6½ in.; oriental hand-made paper; 18th century; extensively damaged by insects; clear bold *nastaliq*; headings in red ink. No date or copyist.

Call No. AR/16/143

Risala-i-Mira't al-Madari (رسالۃ مرآة المداری)

The earliest recorded copy of a biography of the popular saint Shah Madar whose original name was Badiuddin (died at Makanpur, Dist. Kanpur, in 1436) by Sh. Abdur Rahman Chishti of Rudauli, the author of the foregoing work, *Miratul Asrar*, written in 1064/1653. The work is largely based on an earlier work, the *Iman-i-Mahmudi* written by Qazi Mahmud, a Khalifa of Shah Madar, and on the *Lataif-i-Ashrafi*, of Syed Ashraf Jahangir Simnani. For a summary of Shah Madar's life as described in the present work see *Bankipur*, VIII, no. 677. An Urdu translation of this work was published in 1910 from Furrukhabad.

Some folios are missing from the present manuscript, viz., folio after f. 1, and 19, while ff. 4 and 5 have been transposed in binding. Folios 18 and 19 are by a different hands added to replace the missing folios.

Beg :

الحمد لله الذی خلق الاشیاء و هو عینہا یعنی شکر میگویم من آن
پروردگار عالمیائرا کہ خلقت جمیع اشیا عین مظهر اوست -

The colophon (f. 42 b) states that it was transcribed by Muhammad Jawad in Shahjahanabad; on the 27th *Rabi* I, 6th *julus* year of Farrukh Siyar, i. e. 1130/1718-19. The present manuscript should therefore be the earliest so far recorded. See Storey, I. p. 1007.

42 ff.; 17 ll.; 9 × 5½ in.; polished oriental paper injured by insects and damp but repaired; clear bold *nastaliq* writing with headings and underlinings in red.

Call No. DU/217.

Risala-i-Khulasatul Arefin (رسالۃ خلاصۃ العارفین)

A short compilation of the sayings of the saint Shaikh Bahauddin Zakaria Multani (d. 666/1267-8) with some details of his life by an anonymous writer. The materials have been extracted, as the author

states in a short preface (f. 2a), from three sources and arranged under three *qism*, (1) from the *malfuzat* of Shaikh Jalaluddin Duhkna'i; (2) from the *malfuzat* of Shaikh Fariduddin and (3) from the *malfuzat* of Nizamul Haq-waddin.

A similar work with this title is recorded in the catalogue of the manuscript in the Asafiyah Library, 1, p. 416, where no detail of author or copyist is mentioned. The colophon in the present manuscript has no date nor name of the copyist.

Beg :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على
رسوله محمد وآله اجمعين -

26 ff.; 15 ll.; 10×7 in.; thick Indian paper, slightly wormed; clear *nastaliq* with headings in red; no copyist or date.

Call No. DU/244.

Asmaur Rijal (أسماء الرجال)

A part of a compilation dealing with the definition and classification of *Hadith*, and short life sketches of the principal collectors of *Hadith*, like Bukhari, Muslim, Malik, Shafei, Ahmad b. Hambal, Abu Daud, Tirmizi, Nasai, Ibn Maja, Darami, Daraqutni, Baihaqi, Maibuzi, Nuawi and Ibn Jauzi, and in the appendix, of *Muhyus Sunnah* (died 516 A. H.).

The colophon, which is dated 21 *Safar* 1108 A. H., states that it was written by Muhammad Zaman b. Muhammad Fazel Kashmiri, "the owner of this holy *Mishkat*". This would suggest that the present manuscript was originally a note, written on loose sheets or perhaps on the fly leaf of a copy of the well-known collection of the traditions called *Mishkatul Masabih*. The leaves have been mounted on marginal sheets of paper, and the initial portion appears to be missing, for the writing begins abruptly (the first line being faded and illegible).

معنی تقریر آنست که مثلاً شخصی در حضرت رسول صلعم
کاری کرده الخ -

10 ff.; 25-27 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; decayed, country-made paper; small *shikastah* writing; wormed; date of comp. 1108 A. H.

Call No. DU/353

Tazkiratus-Shu'ara (تذکرة الشعراء)

A valuable copy of the well-known account of Persian poets by Daulat Shah b. Alauddoulah Bakhtishah Ghazi al-Samarqandi, completed in 892/1487, and dedicated to his patron, the famous literature-administrator, Mir Ali Sher, Wazir of Sultan Husain Baiqara, the last Timurid ruler of Herat. For an account of the author, see *Ency. Islam* under Daulat Shah; also Storey, I, P. 784-86.

The work, which consists of a *muqaddimah* (containing brief notices of ten Arabic poets), seven *tabaqat* and a *khatimah* with a short account of the military achievements of his sovereign, Sultan Husain Baiqara, is one of the earliest *tazkirahs* written. It has been extensively quoted by later authors and frequently printed, the best being under the editorship of E.G. Browne, London 1901. Abridged translations have also been published in English (Bombay 1909) and in German (Vienna 1918).

The present manuscript contains no colophon beyond that of the author, which speaks of his having completed the work on the 28th *Shawwal*, 892/1486.

Beg :

تحمیدی کہ شاہباز بلند پرواز اند یشہ صیحات در فضل کبر یائی -

171 ff.; 19 ll.; $10\frac{1}{2} \times 7$ in.; mill-made paper; slightly worm-eaten; distinct *naskh* writing; red rubrics throughout, marginal lines in red; no copyist or date.

Call No. DU/24.

Another copy of the same work.

Beg ; as in the preceding manuscript.

264 ff.; 14-22 ll.; $8\frac{3}{4} \times 5\frac{1}{2}$ in.; hand-made oriental but polished paper; distinct *nastaliq* writing; marginal lines and rubrics in red, particularly all dates; rather badly damaged by insects.

After the author's colophon, from which the date has been omitted, the copyist, who remains anonymous, merely adds-

تمام یافت فی تاریخ یازدهم شهر محرم الحرام

The figure for the year has been disfigured and cannot be established. From the paper and writing, a 17-18th century product.

Call No. DU/406.

(گلشن بیخار) Gulshan-i-Bekhar

A biographical dictionary (*tazkirah*) arranged alphabetically, of about 500 *rekhta* poets of India, compiled by Nawab Mustafa of Delhi, who wrote urdu verse with the *takhallus* 'Sheftah'. He was born in 1806, and was the son of Nawab Murtaza Khan *Sarafrazul Mulk*, a Bangash Afghan who settled in Bulandshaher district. Mustafa Khan 'Shefta' was a noted poet in both Persian and Urdu, and counted 'Mumin' and 'Ghalib' among his teachers. In his Persian poetry he used the *takhallus* "Hasrati". Besides the present *tazkirah*, which was composed in 1250/1834-5 A. D., he is the author of *Safar Namah* an account of his journey to Meccah and Medinah. His Urdu and Persian poems have been published with the title of '*Kulliyat-i-Shefta-o-Hasrati*', Budaun, 1916. The present work has also been frequently lithographed from Delhi and Lucknow (in 1837, 1843, 1874, etc.) For his life and works see Storey, I, p. 895-96.

The present manuscript is a transcribed copy, together with the title page (f. 1a) of the earliest printed edition of the work, published in Delhi 1253/1837 (f. 1b). The transcription was completed by Naqsh Ali Baksh for Shaikh Khuda Baksh on Wednesday, 18th *Safar* 1259/1843, that is, six years after the printing.

F. 1 to 8b. contains a list of the poets treated, arranged in alphabetical order.

Text begins (f. 9a) :

گل سه سید سخن حمد چمن قرازیست کہ بیخشن شمال وصبا در گلشن
گیتی گلہائے رنگین -

212 ff.; 15 ll.; 9 × 6½ in.; oriental paper; badly damaged by insects and moisture; clear *nastaliq* script. Copied 1843.

Call No. DU/423.

Tazkirah-i-Ali Jilani (تذکرۂ علی جیلانی)

A small introductory portion of what was planned as a *tazkirah* of contemporary poets and learned men of persia by Muhammad, known (المشهر) as Ali-al-Jilani, commenced in 1165.

The author, in a florid preface states that (f. 4b) he was born in Isfahan in 1103 A.H. and was privileged to have enjoyed the company of eminent men of letters. It occurred to him to write an account of these men which was to consist of 112 poets. After a long criticism and denunciation of those pretentious men who know nothing of poetry and yet claim to be poets and *tazkirah writers* (literary historians), he begs to be excused for not being able to quote verses of everyone of the poets mentioned here, as he had no books with him and had to depend entirely on memory and so, lest he made mistake, he decided to omit verses about whose authenticity he was not certain. The work was to consist of 2 sections called فرقه; I : the learned men, II : other poets and writers.

The present manuscript covers only a part of the 1st section dealing with accounts and extracts of poems of two learned men : 1) Syed Ali Khan bin Syed Nizamuddin Ahmad, son and successor of Amir Ghiyasuddin Mansur Shirazi of the line of the Sadrul Hukama Amir Sadruddin Dasaki Shirazi, Syed Mubarak Shah, Amir Wasiluddin and Mir Jamaluddin *muhaddis* etc. 2) Muhammad Masih b. Ismail Fasani of Shiraz, whose *takhallus* was *Masih* in Arabic and *Ma'ani* in Persian. Syed Ali Khan is stated (f. 13a) to have accompanied his father to Hyderabad and to have received the office of Sadr, and to have been enlisted as a noble (Amir) in the Qutubshahi Court (of Golconda). After some time he returned to Isfahan after visiting the holy places of Mecca, Medina and Najaf Sharif. There he died after short time. The author had written a *marsiya* with a chronogram on his death but since he cannot recall it wholly, he omits the date,

"lest some error creep into it". This Syed Ali Khan wrote poems only in Arabic, of which some lines have been quoted—a poem on the praise of the Prophet. Of the second man, Muhammad Masih, the author states that he lived at Isfahan for several years, until he went to Shiraz as *Shaikhul Islam* of Fars, whither the author also went to study under him for years such sciences as Logic, Geometry, Physics, Arithmetic and Theology. Some Persian and Arabic verses of Masih are quoted. For details of the life and *diwan* of Masih, see *Ethe'*, no. 1572.

The work thus appears to be identical with the *Tazkiratul Ma'aserin* of the poet Muhammad Ali Jilani, better known as Ali Hazin (see no. 138 below). For a list of contents of this work see Sprenger, I, p. 136-41. The present manuscript, very legibly and carefully calligraphed on good strong country-made paper, has no colophon and ends at the middle of f. 23b, thus indicating that it was intended to be a selection.

23 ff; 11 ll; 7 × 4 in.; glazed oriental paper; red and black margins; red rubrics, at some places not written in fine, bold *nastaliq*; condition good. No copyist or date of transcription. Date of writing 1165 A. H.

Call No. DU/312.

41

Nishtar-i-Ishq (نشتار عشق)

An incomplete copy of an extensive *tazkirah* of 1470 ancient and modern poets of Persian language arranged alphabetically, with extracts from their writings, compiled by (Aga) Husain Quli Khan of Azimabad, son of Aga Ali Khan Shahjahanabadi, begun in 1224/1809-10 and completed in 1233/1818. The author was a poet himself and had *Ashiqi* as his *takhallus*. 'Shefta' in his *Golshan-i-Bekhar* (see no. 39 above) f. 106b. quotes two of his Urdu verses and says that "he now lives in Lucknow, one of his works is called *Nishtar-i-Ishq*; but since he knew no Arabic the work cannot be free from error". In the preface, the author refers to his having worked as *tahsildar* in various parganas as Chakla Secundarabad, Merat (where Shefta says he met him) and Khurja, and also in Aligarh during the magistracy of Mr. Elliot.

The verses included here, are mostly *ghazals* and *rubais* dealing exclusively with love and pains of separation. He says in the preface (f. 19a) that the poems selected in the *Riazus-Shu'ara* of Waleh Daghistani which he happened to see once in the house of an acquaintance in Bareli in 1220/A. H. appeared to him testless and unplanned, dealing with all sorts of subjects. He then thought that an anthology only of poems of love would be interesting. During his frequent journeys to Delhi and Agra he had already collected a large number of verses from eminent men of letters whom he had met and these he now set to re-arrange and supplement in accordance with his plan. He arranged the poems under each poet, whom he grouped under the alphabets of their *takhallus*, each alphabet being called *nishtar* (lancet). Qazi Saiduddin Muhammad Khan Bahadur, son of Moulvi Najmuddin Ali Khan, the Qaziul Qizat of Calcutta, wrote an appreciative introduction to this work which is appended by the author towards the end of his own preface (f. 20b.-22b). The poets anthologised here are largely Indian, but several well-known Persian poets have also been included. A number of his own contemporaries, including Shefta has been included.

On f. 19a-b he lists the works he has consulted :

- 1) *Tuhfa-i-Sami* of Sam Mirza.
- 2) *Hamesha Bahar* by Ikhlas Dehlavi
- 3) *Hayatus-Shu'ara* by Muhammad Ali Khan Kashmiri
- 4) *Mardum-i-Dida* by Hakim Lahori
- 5) *Khulasatul Afkar* of Mirza Abu Talib
- 6) *Khazana-i-Amara* of Mir Gholam Ali Azad Bilgiramī
- 7) *Saru-i-Azad* by Mir Ghulam Ali
- 8) *Yad-i-Baiza* by same
- 9) *Gul-i-Ra'ana* by Lachman Narain 'Shefiq'.
- 10) *Be-Nazir* by Abdul Wahhab Daulatabadi
- 11) *Riazus-Shu'ara* by Ali Quli Khan 'Waleh' Daghistani
- 12) *Tazkiratul Ma'aserin* by Shaikh Md. Ali Hazin 'Lahjani'
- 13) *Majma'un Nafais* by Serajuddin Khan Arzoo Gwaliori
- 14) *Muntakhabul Lataif* by Rahman Ali Khan Iman Farrukhabadi
- 15) *Kalematus-Shu'ara* by Mir Md. Afzal Sarkhush Dehlavi
- 16) *Miratul Khayal* by Sher Khan Lodi

- 17) *Kharita-i-Jawahir-i-Andokhta* by Mirza Jan Janan Mazhar Dehlavi
- 18) *Tarikh-i-Ferishta*
- 19) *Tarikh-i-Alam Ara-i-Abbasi*
- 20) *Tarikh-i-Budauni*
- 21) *Tarikh-i-Akbari* with 4 vols. of the 'Ain'
- 22) *Akhbarul Akhbar* of Sh. Abdul Huq Dehlavi
- 23) *Tarikh-i-Jahangiri*
- 24) *Tarikh-i-Shah Jahan Nama*
- 25) *Tarikh-i-Alamgiri*
- 26) *Tarikh-i-Nadiri*
- 27) *Tarikh-i-Mirat-i-Aftab Numa*
- 28) *Safinatul Aulia*
- 29) *Cheragh-i-Hidayat*
- 30) *Farhang-i-Rashidi*
- 31) *Farhang-i-Jahangiri*

This work has not been printed. Only three other manuscripts are recorded, one in *Bankipur*, VII, p. 716. See Storey, I, p. 886.

The present manuscript lacks the last two alphabets (*nishtar*) هـ and ی. There is thus no colophon, the text breaking off towards the end of the notice of 'Waqif' Shaikh Nurul Ain. Ff. 1-15 contain a list of the poets under each *nishtar* of this section, folios 13-15 are part of a page index by a modern hand.

Beg :

جميع محامد مر محمود يرا كه نسخه جامع موجودات را بقلم قدرت
ومداد ارادت پر صفحه ايجاد تحرير فرمود الخ -

End :

تا جلوه كرد قامت آواشك من دويد - يعنى قيامت آمد و طفل
از پدر رميد -

711 ff.; 16 ll.; 10½ × 6½ in.; Indian paper, worm-eaten; *nastaliq* writing; names in red; no copyist.

Call No. DU/266.

III

ROMANCES & TALES

42

Hikayat-i-Zal-i-Makhdura Fareb (حکایت زال مستدوره فریب)

An ornamented copy of a romantic love story of a young man named Zal and the lady Makhdura, written by Mir Zahid, a friend of a nobleman of the court of Shah Jahan, Mirza Nurullah.

Details of the author's name do not appear in his preface, but are mentioned in the colophon of the copyist Anup Chand, who says that the transcription of this work was completed at Jahangir Nagar, the headquarters (ماروی) of the Amir, of the Bengal Subah on Wednesday the 26th *Safar*, 1094 A. H.

No such author or such work is recorded in any other manuscript collection. One Shaikh or Mulla Muhammad Zahid is the author of a historical compilation of Shah Jahan's reign, called (ملخص شاهجهان نامه or شاهجهان نامه) written between 1080 and 1088 (see no. 12 above). Mirza Nurullah is not listed among the officers of nobles of this reign, either in the *Badsha Nama* or in the above work.

The author, without stating his own name or his patron or date of writing, states in the preface that he modelled this work on the writings of Zia Nakhshabi, a celebrated prose-writer.

The composition is frequently interspersed with couplets of a poet bearing the *takhallus* Mushtaqi (written always in red ink). Mushtaqi was the *takhallus* of Rizquallah, a contemporary of Akbar and the author, besides Hindi and Persian poetry, of the *Wagiat-i-Mushtaqi*. No other Mushtaqi is known to the *tazkirah* writers. Considering efforts made to ornament the manuscript with pink and white papers used alternately at intervals of every 2, 3, 4 & 5 leaves, with explanations of the words used in each page, written in red and

black ink alternately on the margins within double-ruled red lines—it seems to have been a presentation copy.

Beg :

بعد از آدای سپاس ایزد متعال و ثنائے بیقیاس ذوالجلال -

166 ff.; 5 ll; $9\frac{3}{4} \times 6$ in.; hand-made Indian paper; pink and white; clear bold *nastaliq*; condition good; copyist Anup Chand; date 1094 A. H.

Call No. DU/50.

43

Singhasan Battisi (سنگها سن بتیسی)

A Persian translation of the well-known Sanskrit collection of tales, named *Singhasana Vattrinsati*, "thirty two tales of the throne", dealing with the King Vikramaditya and the thirty two stories (here called Putli پوتلی), by Biharimal, done during the reign of Jahangir. From other manuscripts his full name appears to be Biharimal b. Rajmal Khatri. See Etche, no. 1988, where the date of this translation is given as 1019/1610 A. D. For other Persian versions of these stories see Bodleian, no. 1324 (and below); also *IHQ*, 1938, vol. XIV, no. 1, p. 175-76. nos. 70-78.

The present manuscript is complete, and contains the author's introduction and a colophon which states that "it was copied by Muhammad Azim b. Muhammad Amin, a resident of Murshidabad, in the house of Syed Muhammad Reza Khan, Khan Khanan Bahadur, on the 25th of Rabi I, corresponding to 7th Baisakh of the Bengali Calendar"; the year is not mentioned.

Beg (f.a.) :

حمد و ثنائے بے شمار آن آفریدگار کبار که از عطایات و عبادات

عبادان بے نیاز ست -

98 ff.; 12 ll; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; hand-made Indian paper; worm-eaten, repaired; *shikastah* writing; copyist M. Azim; year of transcription not mentioned.

Call No. KS/412.

Another version of the same collection of stories. The opening lines begin the introductory story

یکوقت سیری مہار کیلاس پربت کہ جای بودن مہادیوہست
نشسته بود کہ پاربتی دست ادب -

and would seem to agree with the version of Mir Harkaran, prepared during Shah Jahan's reign. See Ethe, no. 990.

In the author's colophon (f. 123a) the work is named Singhasan Battisi

(این افسانہ ہائے سی ودو (۳۲) پوتلی کہ این را سنگھاسن بتیسی میگویند)

The present copy which is transcribed rather carelessly contains two copyists' colophon by the same hand.

نسخہ سنگھاسن بتیسی کہ از بیان شجاعت راجہ بکر ماجیت ست
بتاریخ ۳۴ شہر صفرالمظفر سنہ ۲ جلوس مطابق پانزدہم ماہ پہاگن
سنہ ۱۱۸۵ بنگالہ موافق سنہ یکہزار یکصد و ہشتاد و چہار ہجری
از خام (Sic) برج لعل ساکن راج محل و بندہ عاصی رام نارائن داس
ساکن جہانگیر نگر مضاف جنت آباد صوبہ بنگالہ بمقام مرشد آباد
احمد گنج بباسہ انوپچند گھوس داروغہ گنج مذکور بوقت گذشتن بکیاس
روز شاہ عالم بادشاہ غازی خلد اللہ ملکہ بعہد نواب مبارک الدولہ
دام اقبالہ و بوقت عمل فرنگیان متمرہشتین صاحب (Hastings) کہ
صاحب کلان است کلکتہ انجام یافت - درین والا این کتاب پاس
خاطر میر میرن بمقام ساکن باشندہ مرشد آباد الحال ساکن شہر جہانگیر
نگر متعلقہ تہانہ املی گولہ بمحلہ لعل باغ از خط خام فقیر حقیر
شیخ فیض اللہ ساکن ایضاً و محلہ ایضاً بقلمی در آمد -

Thus the date of the present copy is not mentioned.

123 ff.; 14 ll.; $9 \times 6\frac{1}{4}$ in.; oriental hand-made paper, much decayed and worm-eaten; *shikastah* writing, with occasional headings in red; copied by Faizullah at Jahangir Nagar, from a copy transcribed at Murshidabad by Brijlal of Raj Mahal and Narayan Das of Jahangir Nagar, on 14th *Safar* 1184, corresp. to 15th *Falgun*, 1185 B. S., 20th year of Shah Alam's reign during the Nawabi of Mubarakuddoula and rule at Calcutta of Mr. Hastings.

Call No. DU/45.

45

Another copy of the foregoing version of Singhasan Battisi also without any preface.

Begins with the introductory story : (f. 1b)

چنین اورده اند کہ ایک وقت سری مہادیو برکیلاس پریت کہ جایی
بودن مہادیواست نشستہ بودند -

The text ends with :

ہر کس کہ این افسانہ را بکرمائجیت را بخواند و بشنود نام نیک
اوتادیرگہ بماند ہرگز روی بدی نہ بیند کار او بعنایت الہی بحد عا
برسد و از یرکت نام نیک را بکرمائجیت ہرگز فلاکت نہ بیند -

As in the preceding copy, the writing here is also full of errors.

98 ff.; 15 ll.; $9 \times 6\frac{1}{4}$ in.; Indian hand-made paper; *shikastah* writing, headings and copyist's colophon in red; slightly wormed. Copied by Bahal Singh, at Shah-jahanabad, mahalla Masjid Khajur, on 2nd *Shawwal*, 6th year of Akbar II (i. e. 1811-12), corresponding to 5th *Kartick Sudi*, 1860 *Bikrama Sanbat*.

At the end is a Hindi Doha :

لکھن رہی سو برس تو جو نہ مٹاوی کوئی
لکھن ہارا بادرا جو کہل کہل مائی ہوئی

Ff. 100-109 contain a selection, written by the same hand, of Persian and Urdu love poems of, besides Amir Khusru, the following whose *takhallus* can be ascertained from the verses: Nasim (Urdu), Shahi, Rafiq (Urdu) and Kalim, besides Muhammad Hafiz, and Mir

Qalandar Bakhsh jura't. Hindi translations are given in between certain lines. The language of the Urdu poetry is archaic. At places Urdu and Persian verses appear in alternate lines.

Call No. DU/273.

Gul-i-Bakawali (گل بکاولی)

Copy of a well-known romance, adapted in Persian from an Indian vernacular version, by Shaikh Izzatullah Bangali, completed short after 1134 A. H.

No further particulars of the author are ascertainable. He states in the preface (f. 4a-6b) that from childhood he was fond of writing and composed this for the pleasure of his intimate friend Nazar Muhammad whose company he enjoyed for nine years before he suddenly died in 1134. In grief, he was about to destroy the pages he had written when other friends prevailed upon him to complete the work.

A Dakani (Urdu) version of this story, composed in 1035/1625 by an anonymous writer is mentioned in Sprenger : *Oude Catalogue* I, 634; see also Garcin de Tassy: *Histoire de littérature Hindui*, II, p. 468-70.

The present work was translated into Hindustani (Urdu) by Munshi Nihalchand, with the title of *منهب عشق* published in Calcutta in 1804. A French version was published by Garcin de Tassy, in the *Revue d'orient* of 1858. A versified Urdu translation was done under the title of *Gulzar-i-Nasim* by Daya Shankar, Nasim, in 1834. A part of this work was dramatized by Mir Amman, with the title of *Indar Sabha*, the first stage play in Urdu and staged at Lucknow at the instance of King Wajed Ali Shah. The story has also had a number of Bengali adaptations and translations in the 19th century, mostly from the Hindustani version of Nihalchand. See *Sahitya Patrika*, I, no. 2, 1364 B. S., p. 7-9.

Beg : (Agreeing with *Pertsch*, p. 996; *Ethe*, no. 829, and *Bankipur*, no. 746):

زینت دیبا چه سخن بنام سخن آفرین که قفل گنجینه دلها بمفتاح الخ

88 ff.; 15 ll.; $8 \times 5\frac{1}{4}$ in.; hand-made Indian paper; margins extensively mice-eaten, but text generally undamaged; *nastaliq* but later portion in *shikastah* by a different hand with occasional entries in red. Transcribed on 2nd *Shawwal*, 1202 A.H., corresponding to 1196 (=1787 A.D.) Bengali year, in the reign of Shah Alam Ghazi, at *Jalsukah*, by Muhammad Iwaz, resident of Salar, pargana Fatehsingh, for the owner Syed Farzand Ali, son of Syed Muhammad Murad, resident of *Bagwan*.

Call No. HR/66.

47

Another copy of the same work (wrongly styled on the cover as *Qissa-i-Hatim Tai*)

While the opening line agrees with the foregoing copy, the present manuscript omits certain passages and at some places makes additions to the text. After the story comes to an end (*cf.* f. 94b of the foregoing copy) there is an appendix wherein the allegorical¹ and mystic significance of the incidents and characters of the story are explained (f. 104a-108a).

It has no colophon and the writing is hurried; chapter headings meant to be written in red have been kept blank or sometimes written along the margin in black ink.

Beg : as in the preceding copy.

End :

بران دست و پا زنان بقبضه اختیار تواند پیغمبری توشه برداری گرد
ترا جهد بلیغ کند که بعد این بادشاه هست -

108 ff.; 14 ll.; $8\frac{3}{4} \times 5\frac{1}{2}$ in.; Indian paper; *shikastah-amez nastaliq* writing; badly wormed; no copyist or date.

Call No. DU/112.

48

Another complete copy of the same work.

Beg : as in the preceding.

The present manuscript was copied by the owner Syed Ahmad Ali, son of Syed Khadem Ali, son of Qurban Ali, on the 20th *Ẓil Hajj*, 1249, corresponding to 19th *Falgun*, 1241 B. S. (= 1833 A. D.) from a copy transcribed by Sh. Ghulam Murtaza, on the 6th *Jamadi I*, 1215, corresponding to 12th *Agrahayan*, 1207 B. S. (= 1800 A. D.)

94 ff.; 15 ll.; $8 \times 5\frac{1}{2}$ in.; hand-made Indian paper; much injured by worm; *shikastah* writing, headings in red; copied 1249, by Syed Ahmad Ali.

Call No. DU/44

49

Qissa-i-Husn Banu (قصه حسن بانو)

A love story of King Farrukh Shah and the fairy queen Husn Banu and their ultimate union.

No author mentioned. Story commences without any preface.

Beg :

قصه حسن بانو روایت می کند که در ایام گذشته پادشاهی بود
فرخ شاه مال و منال و حسن و جمال بسیار داشت -

The colophon (f. 45b) is without date and is written by the copyist owner of the manuscript, named Ghulam Ali son of Munshi Ghulam Rasul, resident of Kucha Rinbhur (کوچه رین بهور) within Katwali Thana, Dacca town.

46 ff.; 9 ll.; $6\frac{1}{2} \times 6$ in.; oriental paper; wormed; *shikastah* writing; no date.

Call No. DU/17.

50

Bahar-i-Danesh (بهار دانش)

A fairly transcribed and complete copy of a well-known romance, on the love of Jahandar Sultan and Bahrawar Banu, written by Shaikh Inayatullah (died. acc. to Rieu, 1088/1677 A.D.) who completed it in 1061/1651. The author was the brother and teacher of Muhammad Saleh Kanbo, the author of a history of Shah Jahan's reign entitled *Amal-i-Saleh*, who appears to have edited this latter work with a preface of his own, preceding that of the author (f. 1b-3b). Inayatullah also

wrote an account of the reign of Shah Jahan and his predecessors, named *Tarikh-i-Dilkusha*. See Browne: *Catalogue of Persian manuscripts in the Cambridge University Library supplement*, no. 234. For an account of the author see Storey, I, p. 578.

The work has been frequently printed and extracted for use as reading text for Persian students. Two English translations, one by Alexander Dow, 1768, and another by Jonathan Scott, 1799, have been published from London. A German translation appeared in Leipzig in 1802. A French translation is also mentioned. See Ethe, no. 806.

Besides the author's colophon, the present manuscript contains the colophon of a copyist, one Syed Bhola Husaini Manikpuri, from whose copy the present transcription was made by Rahim Buksh at the *Katra* of Nawab Shahamat Jung, on the 20th *Rajab*, 32nd year of the reign of Shah Alam (i. e. 1790 A. D.) corresponding to 1198 of the Bengali year. On the first and last folio is a seal of one Golam Saber, with the date 1265 (A. H.).

186 ff.; 23 ll.; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; Indian hand-made paper, decayed at places; clean, well formed *nastaliq*; red rubrics throughout; somewhat damaged by insects and moisture, nevertheless a clean, well preserved manuscript.

Call No. DU/75.

51

Tuti Nama (طوطی نامه)

A complete copy of the famous 52 'tales of a Parrot' based on the Indian collection of stories such as *Suka-Saptati* done in Persian by Zia Nakhshabi (Ziauddin of Nakhshab) a well-known prose-writer who died, according to Abdul Huq Dehlavi, author of *Akhbarul Akhbar*, in 751/1350 A.D. The author states in the preface that he was induced to compose these stories in elegant Persian by an important person whom he does not name and who showed him an earlier translation and who complained of its bad arrangement and difficult language. In re-writting the stories Nakhshabi claims to have replaced some inferior stories with better ones, and to have given Persian names to characters of the stories. It was completed in 730/1330 according

to Rieu, II, p. 753. For a life of the author and his other works see Elliot, VI, p. 485; Rieu, II, p. 740. Of these 'Parrot-tales' this is the oldest and largest version in Persian.

This version has been frequently printed in India. An English trans. appeared in London, 1792, and a Turkish imitation was translated in German in Leipzig. Manuscript copies exist in different collections in India and Europe.

Beg : (f. 1b)

مناجات بحضرت رازق النعات فی عشه که رازق وحوش و طیور
نعم عمیم اوست الخ

(cf. Rieu, no. 744; *Bankipur*, no. 728)

End :

به پیش هر که این افسانه گویند - تمامت از من دیوانه گویند

291 ff.; 15 ll.; $8\frac{1}{4} \times 6$ in.; Indian hand-made paper, much injured by insects; *nastaliq*; names and headings and Arabic words in red. Copied by Ahmad b. Shaikh Abdul Baqi b. Sadeq, on the 20th *Safar*, 1095 A. H. The author's name has been wrongly stamped on the heading as Qasimi Nakhshabi.

Call No. DU/219.

Tuti Nama (طوطی نامه)

An abridged version of the above, composed by Muhammad Qaderi, whose date and details of life are not mentioned, but who lived, according to Ethe, no. 752, in the 17th century of the Christian era. In a short preface, the author refers to Zia Nakhshabi's ornamental and verbose style which, for the sake of popular understanding, he re-writes in simpler language. In so doing, he has obviously reduced the stories from 52 to 35.

This abridged version of Qaderi has also been translated into English, German, Hindustani and also Bengali and frequently printed. See Ethe, *op.cit.*; Rieu, II, p. 754.

Folios of the present manuscript have been hopelessly mixed up in binding, *e. g.*, folios after pages 15, 45, 65 and 157 are missing while pages 131, 143 and 173 have been transposed.

Beg :

بعد از جنس جنس ثنا و صفت پیدا کننده اسماء و زمین -

(cf. Ethe, no. 752)

88 ff.; 13 ll.; 9 × 6 in.; Indian hand-made paper; extensively damaged by insects and damp; *nastaliq*; heading in red but some left blank. Copied by Mufiz-uddin at the house of Mian Jan Khan, Nazir; no date, possibly 19th century.

Folios 89a-120 contain what is called *Farhang-i-Hazar Alqab*, a short vocabulary of 1000 Persian words, arranged alphabetically with meanings written underneath each in Persian, compiled, as is stated in the colophon (f. 120b.), in 1236 Bengali year, possibly by the owner, Sh. Abdul Aziz whose signature is appended at the end. Call No. DU/420(a)

53

A modern transcription of the above version of Muhammad Qaderi.

The colophon, signed by the writer-owner Shamsuddin, resident of Pargana Talebabad and dated the 18th *Aswin*, 1234 Bengali year, wrongly states this to be the work of Aslehuddin Hazrat Nakhshabi

(نسخه طوطی نامه من تصنیف اصلح الدین حضرت نخشبى
رحمة الله عليه)

Beg : as in the preceding manuscript.

56 ff.; 13 ll.; 9½ × 5¾ in.; strong hand-made paper, slightly wormed, but repaired; bold *nastaliq*; copied 1234 B. S./1826 A. D.

Call No. KS/428.

54

Qissa-i-Hatim Tai (قصه حاتم طائی)

A complete copy of the well-known story of Hatim, the leader of the Arab tribe of Tai in Yemen and his help in solving the seven questions of Husn Banu, put to prince Mir Shamim, as a price for winning her hand. The author of this version is unnamed; for other

versions, see Ethe, no. 783; Rieu, II, p. 764; also *GIP*, II, p. 319; also no. 55 below. (cf. Ethe, 780, and Bod. no. 449, 2)

Beg :

بسم الله الرحمن الرحيم راویان اخبار ناقلان اثار چنین روایت
میکند که در ملک یمن بادشاهی بود که برکاش سوار و پیاده
بیقیاس بود نامش طے

The present manuscript was copied by Shahamuddin, son of Najmuddin Chowdhury, zamindar of 10 *anna* ten *ganda* share of the Pargana Talebabad, who began writing as is mentioned on f. 1a, on the 2nd *Baisakh*, 1230 Bengali year, and finished it on the 31st *Aswin*, 1231.

104 ff.; 20 ll.; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; smooth Indian, hand-made paper; discoloured; slightly wormed but in a good state of preservation; clear legible *shikastah* writing; copied 1231 B. S./C. 1823-24.

Call No. KS/433.

55

A shorter, but different version of the story of Hatim's generosity in helping Firoz Shah to answer the questions of the Princess of Iran who as a price for her hand, demanded fulfilment of five tasks, one being presenting her with the head of Hatim Tai.

The version is the work of Munshi Muhammad Zamir, as is mentioned only in the copyist's colophon, for the present manuscript has no preface. No version by this author is known.

The manuscript was transcribed by Muhammad Azim resident of Patgau, in Jahangir Nagar on 24th *Zil Hajj* (numerals for the Bengali year have not been put). The copyist adds, in a short verse, his genealogy.

15 ff.; 15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; oriental paper, damaged by worm; fine *shikastah* writing; 19th century.

Call No. KS/408.

Qissa-i-Saiful Muluk wa Badiul Jamal

(قصهٔ سیف الملوی و بدیع الجمال)

A good copy of the popular love story of Prince Saiful Muluk and Princess Badiul Jamal, adopted from the Arabian Nights' story of that name by an anonymous author (but see no. 57 below). There are several anonymous versions of the story, all agreeing in the main incidents and ascribing them to the times of Sultan Mahmud of Ghazni. See Ethe, no. 788-792 for other versions and translations.

The present work, however, while retaining the main story, relates it to the time of Solomon (عهد سلیمان پیغمبر علیه السلام) and extends the story to the accession of Tajul Muluk, a successor to his father Saiful Muluk and the suicide of his mother Badiul Jamal. The father of Saiful Muluk is named Asem bin Safwan, King of Egypt.

The preface begins (f. 1b) as in Ethe, no. 788 :

شکرو سپاس وستایش بیقیاس مرصاعی را که قلم خود این عجیب
ولطیفهای غریب بر لوح وجود ممکنات هویدا نمود سبحان الله
چه قادری که بید قدرت الخ

The main story begins (f. 2a)

اما بعد گویند راویان اخبار و ناقلان اثار و بزرگان روزگار چنین آورده اند
که حکیمان زیرکان (Sic) که در وقت عهد سلیمان پیغمبر علیه
السلام که در مصری پادشاهی بود عاصم بن صفوان که از داد
و عدل آوازه او مشهور بود الخ

Copied at Murshidabad, on the 2nd Muharram, 8th year of Nawab Jafar Khan Nasir Bahadur (?) by Hafizullah, son of Sh. Khairullah, of Ilachipur; owner of the copy Muhammad Aman, son of Sh. Muhammad Yar, resident of Jahangir Nagar.

71 ff.; 15 ll.; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; Indian hand-made paper; Indian *nastaliq* writing; somewhat worm-eaten.

Call No. KS/394.

A slightly abridged copy of the same version of the story without the preface, and ending with the return of Saiful Muluk to his father.

The copyist's colophon (f. 39a, the *recto* wrongly made into a *verso* in binding) ascribes the authorship of this version to Munshi Umardaraz, son of Muhammad Chand (?):

افسانه سیف الملوک بدیع الجمال تمام شدن تصنیف منشی عمر
دراز خلف محمد چاند (؟) که ایام عزت زمیمنت انجام سبزه صحرا
با خلعت زمردین در انداز تهنیت شاداب نشسته دیزه تاج در دریا
تقری در ابدار ملبوسه -

39 ff.; 15 ll.; $9\frac{1}{4} \times 5\frac{3}{4}$; oriental paper, extensively damaged by insects and moisture; *shikastah* writing; no copyist or date.

Call No. KS/403.

Anwar-i-Suhaili (انوار سہیلی)

Fragment of the well-known prose version of the Indian tales of the Panchatantra and Hitopadesha composed by Mulla Kamaluddin Husain Waiz al-Kashafi (died 910 A. H. /1504 A. D.). This is the second Persian version. The first one by Nasrullah Abul Ma'ali b. Muhammad b. Abdul Hamid, done in the 11th century A. D. from Ibn al-Muqaffa's Arabic translation (8th century A. D.) of a Pahlavi version being, according to the present author, antiquated and involved in style and so difficult to read, the present version was prepared at the request of Nizamuddin Amir Shaikh Ahmad al-Suhaili (died 1501) 'a courtier of Sultan Husain Baiqara of Herat whose name the work bears. For the author and his works see *Bankipur*, VI, no. 498; *Ethe*, no. 756-766.

For editions and translations of the present work see *Bankipur* VIII, no. 731.

The present manuscript is only a fragment. Portions from the beginning and the *verso* of the last folio is blank; obviously an incomplete copy.

Folio 1 beg :

ناگاه کلیله چون گفت چنان می نماید که رای تو برین قرار گرفته
وعزیمت تو -

End (f. 46a) :

ازان جانب اتش بالا گرفت خواست که گاو را نیز به بیند
وازان طرف شعله افساد -

46 ff.; 13 ll.; $9 \times 5\frac{3}{4}$ in.; strong Indian hand-made paper; bold, clear *shikastah* writing; spaces left vacant for rubrics; worm-eaten; no copyist or date.

Call No. DU/143.

59

A fuller, but badly decayed copy of the preceding work.

The author's preface on beginning on folio 1b, is unreadable as half the leaf has been dissolved by damp. The remaining folios have mostly got stuck together through damp and cannot stand handling. The last folio breaks off with

امروز تاج مرصع بر سردارد و جامه مکمل بجواهر وزیر گواهر الخ

216 ff.; 20 ll.; 11×7 in.; *nastaliq*; hand-made Indian paper, badly injured and practically reduced to dust by moisture. Cannot be handled. No copyist or date.

Call No. HR/90.

60

Gushayish Nama (گشایش نامه)

A valuable and complete copy of a collection of seven stories of escape from difficult situations, by Kawaja Raj Karan, son of Bhawanidas, of Rohtak, composed, as expressed by a number of chronograms at the end, in 1100 A. H. These were composed by Munshi Nand Lal, Kafur Khan and Faizullah of Shabhswan. The chronogram composed by the author himself and included in the preface (f. 4b)-
هکده حقا کشایش های پیشک however, yields 1101/1689-90 A. D.

The author's father, whose title was Fidai Khan, was employed as the manager of the Pargana Budaun on behalf of Saheb Zada Nawab Saleh Khan. The author mentions his elder brother Saheb Ram and younger brother, "intelligent and understanding like Plato and Aristotle, the learned and eloquent Jashkaran", in whose company he spent 2/3 months in happiness when his father asked him to come from *Chakla* Sekandarabad (*Suba* and *Sarkar* Shahjahanabad) and stay with him at Budaun. Soon, however, his father lost his job, and while his brothers went to Shahjahanabad to seek employment, he accompanied his father back to their original home in Bareilly. Realising that he was not suited by nature to struggle with the world, he sought consolation in composing these stories of liberations from the "Sea of trouble". The work seems to be modelled on the well-known Arabic work of Abu Ali Mahussin al Tanukhi (d. 994 A. D.).

The present manuscript contains besides, the author's preface, seven *Gushayish* or stories and a colophon of chronograms by the author's friends. It is thus fuller than the copy described by Rieu, II, p. 767, which contains only six stories, cf. Etche, no. 825, where the author's younger brother Jash Karan (wrongly read Bakran Kayath) has been mentioned as joint author; also Ivanow-Curzon, no. 113. Beg :

قربان آن قادرے چون کہ فضائے افلاک را با این همه نقوش متلون
منقش نمود و تصدیق آن خالق -

44 ff.; 17 ll.; $10\frac{1}{2} \times 8\frac{1}{2}$ in.; old Indian hand-made paper, worm-eaten, clear *nastaliq*, chapter headings and verse quotations in red; no copyist or date; *Circa*, XVIIIIC

Call No. DU/227.

Dakhma-i-Nawsherwan (دخمۂ نوشیروان)

A short fictitious story of a treasure hunt by the Abbaside Caliph Mamun to discover and obtain the treasure of king Nawsherwan supposed to have been hidden in the Taq-Kisra at Madain.

No author is mentioned and except the *Bismillah* the text has no preface. The colophon only mentions the title of the

work and the date of transcription by Shankar Lal, on 28th *Jamadi* I, 1227 A. H./1810-11, in the reign of Nawab Sa'dat Ali Khan Bahadur of Oudh.

Beg :

راویاں اخبار و ناقلان آثار چنین روایت می کنند که خلیفه بغداد
باجمعی از بزرگان۔

9 ff.; 15 ll.; 9 × 6 in.; hand-made Indian paper; worm-eaten; *nastaliq*; copied 1810-11.

Call No. DU/308.

62

Kitabul Mazahek (کتاب المذاحک)

A hitherto unrecorded collection of witticisms, repartees and stories of jest and coarse humour, both in prose and poetry, by Muhammad Sa'd who gives no further particulars about himself. In the author's colophon the date of composition is given in a chronogram 1123/1711-12 A. D. Some stories and repartees are stated to have been heard by the author directly from Aqil Khan - "an important noble of Alamgir" from whom he studied *Diwan-i-Hafiz* (f. 140a), who is presumably identical with Aqil Khan Razi (d. 1696 A. D.), author of the well-known *Waqiat-i-Alamgiri* (see no. 10 above). References are also made to Munir Lahori, Qudsi and Faoqi, contemporary poets of the reign of Shah Jahan and Aurangzeb. It is possible that he is identical with Md. Sa'd who wrote a commentary on the *Nisabus-Sibyan* (noticed in *Pertsch*, p. 216, no. 2) and also on the *Nisab-i-Musallas*; see *Ethe*, 2387, where however this author's name is stated as Mulla Sa'd Azimabadi. This Mulla Sa'd is also the author of commentaries on Sa'di's *Gulistan* and *Bostan*. See nos. 84, 87 below.

The stories and witticisms are largely obscene and vulgar. Quotations of *هزلیات* are also given from the writings of well-known poets like Amir Khusru, Shaikh Sa'di, Jami, Munir Lahori, etc. Humour of less vulgar nature is also found but generally

is mixed up indiscriminately with obscene jokes and droll situations verging on pornography.

The author states that he composed this work

که مشتمل بر مضاحک رنگین و لطائف طیبت آئین و مطایبات
شرین و حکایات نمکین است -

to provide a source of relaxation and recreation to those whose pre-occupation with worldly affairs and scholarship make them tired and their hearts heavy with anxiety.

No other copy of this work is recorded in any catalogue. The present ms. is very carefully produced, with double-ruled red and blue margins and red rubrics throughout. The colophon mentions no copyist and is enclosed within specially drawn margins. It would thus appear to be the author's holograph.

145 ff.; 5 ll.; $7\frac{3}{4} \times 4\frac{1}{2}$ in.; strong Indian paper; worm-eaten but repaired; fair *nastaliq*; red rubrics and margins; no copyist; date of compilation 1123/1711-12.

Call No. HR/3.

Qissa-i-Qazi wa Duzd (قصه قاضی و دزد)

An incomplete copy of a popular humorous tale of a Qazi and a thief, by an anonymous writer. Versions of this story exist in Arabic and Turkish, and the original would thus seem to be fairly old. See *Gotha*, p. 26, no. 9, (19); *Pertsch*, p. 117, no. 57(b). One Turkish version was printed in London, 1952. Another version from the pen of Nasiruddin was translated into German by Camerloher & Prelog, Bremen, 1856. Of the Persian versions, an abridged edition was transcribed in 1798 (Bodleian no. 491, I).

The present manuscript differs in the text, as do many of the other Persian versions, from those recorded in, e. g., Etche, no. 857 or Rieu, II, p. 773. The concluding folios are wanting.

Beg :

قصه قاضی و دزد چنین آورده اند که شهر بغداد در عهد هارون
الرشید رحمه الله علیه یکقاضی بود بانواع علم و حاکم اراسته الخ

7 ff.; 8-17 ll.; hand-made modern paper; careless *nastaliq*; worm-eaten; no copyist or colophon; bears a seal of Shamsuddin Ahmad, date 1245 A. H.

Call No. KS/423.

64

Qissa-i-Kamrup wa Kamlata (قصه کا مروط و کام لانا)

The love story of Kamrup and Kamlata in prose, ascribed in the colophon, to the authorship of Himmat Khan, son of Islam Khan, whose real name was Mir Isa and who served under Aurangzeb till his death on 1092 A. H. See Rieu, II, p. 697.

This ascription is supported by a statement made in the preface of the poetical version of this story entitled *Dastur-i-Himmat* (Rieu, II, p. 697) by Murad Khan, a friend of Himmat Khan, who says that the latter read out to him the story which he had written in prose and desired him to put into verse. This versified edition was completed in 1096, we are told, shortly after the death of Himmat Khan "as a monument to his memory".

The present version agrees in the opening lines with the manuscripts described in Rieu, II, p. 763, and Ethe, no. 821, which however, are ascribed, on the basis of the colophon, to Mir Muhammad Kazim Husayini, an employee of Sultan Abdullah Qutub Shah of Golconda (1626-1672 A.H.). But Ivanow - (*Curzon*) no. 109, mentions Himmat Khan Bahadur, as the author in the opening lines, while the colophon in the *Bankipur* ms. no. 743, mentions Himmat Khan, son of Khan Jahan Khan.

Beg :

قصہ پردازان غرایب آثار و داستان طرازان سوانح روزگار کہ
نخلمندان گلشن دانش الخ

117 ff.; 13 ll.; 8 × 5½ in.; hand-made Indian paper; worm-eaten at the margins; *nastaliq*; copied 24th *Chait*, 1195 Bengali year, corresponding to 29th *Sha'ban* (no year mentioned), by Qudratullah Husayini.

Call No. HR/65.

Jang Nama-i-Muhammad Hanif (جنگ نامه محمد حنیف)

A legendary account of the events of Karbala the martyrdom of Hasan and Husain, the military exploits of Muhammad Hanif son of Ali, who avenged his brothers, defeated Yazid's men, released the members of his family from prison and suppressed the Kharijites. The account ends with the installation of Zainul Abedin, Husain's surviving son, on the Khilafat, discovery of Yazid's corpse in the bottom of a well and the final disappearance of Muhammad Hanif.

The text has no preface and is full of mistakes; the above title is mentioned only in the colophon (f. 106b). The account is supposed to have been narrated by Imam Ja'far, wrongly stated here as the son of Abu Bakr Siddiq. It seems identical with the manuscript described in Rieu, II, p. 819a, which is also anonymous, and was copied at Azimabad, Murshidabad in 1721.

Beg : (after a brief invocation & الحمد لله)

بدانکه نقل نوعی حادثات واقعات شهادت قلیات (Sic) امیرالمؤمنین
امام حسن و حسین شهیدان دشت کربلا ابن علی مرتضی کرم الله
وجه روایت میکند جعفر امام ابن ابوبکر صدیق رضی الله عنه که
بعد از اوقات پیغمبر الخ

106 ff.; 14 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; country-made paper, wormed; *nastaliq* mixed with *shikastah*; copyist, Shihamuddin, son of Najmuddin Husain of Palkar, Pargana Talibabad (Dacca Dist.) who completed it on the *Akshay Dwitiya*, 10th *Baisak*, 1194, Bengali year, corresponding to 1st *Rajab* (Hijri year not mentioned).

Call No. KS/401.

Qissa-i-Tamim Ansari (قصه تمیم انصاری)

A fragmentary copy of a Shia religious tale relating to Tamim Ansari a companion of the Prophet, ascribed, in an identical copy described in Ethe, no. 859, I and styled as *عمر نامه* to one Ali

Muhammad. The story is of a woman soliciting justice of the Khalifa Umar, and is supposed to have been narrated by Imam Ja'far Sadeq.

Beg :

حضرت پیغمبر آنسرور فرمودند کہ بعد از وفات من عجائب ہا بسیار
روے خواہد نمود ۔

The present manuscript is incomplete.

12 ff.; 17 ll.; $7\frac{3}{4} \times 5\frac{3}{4}$ in.; Indian hand-made paper, wormed; *shikastah*; some leaves misplaced in binding (e. g., f. 6 should follow f. 10, f. 12 should follow f. 7) and some leaves following f. 3 are missing. No copyist or date.

Call No. KS/402.

POETRY

67

Hadiqat-ul Haqiqat (حديقة الحقیقة)

An incomplete copy of the most well-known poems on ethics and morals by the celebrated Hakim Sanai, whose full name was Abul Majd Majdud. b. Adam Sanai Ghaznavi. He lived during the Ghaznavid Sultans and dedicated this work to Sultan Bahram Shah (1118-1152 A. D.) whose praise he sings in a whole chapter in this work, (Chapter X, f. 292b), He is the earlist of the great *sufi* poets in Persian and Rumi speaks of him as the "two eyes of Sufism". The *hadiqah* is one of the favourite reading texts of the *sufis* and was composed very probably between 535 and 537/1140-42. The author lived at least up to 542/ 1147, the year of the death of another contemporary poet, Amir Muizzi, which is mentioned more than once by Sanai in his poems. For his other works which are much less known and rather rare, see *Bankipur*, no. 17, Browne *op. cit.*, I, p. 317-319, Rieu, I, p. 550. For an analysis of the 10 chapters or *babs*, into which the *Hadiqah* is divided, see Browne, *op. cit.* and Bodleian, nos. 528 and 530. The *Hadiqah* has been frequently printed; one good edition was issued from Bombay, 1859.

The present manuscript is incomplete both at the beginning and at the end.

The preface, written by the editor Muhammad b. Ali al Raffa, (See Bodleian, *op.cit*) is missing from the manuscript. One or two folios containing the opening verses of Sanai's work seems to be missing.

اول افريدها عقل است - برتر از برگزيدها عقل است : Begins abruptly :
 باب الاول فى التوحيد والتبديد الخ begins :
 بخودش کس شناخت توانست - ذات اوهم بدو توان دانست :
 The concluding folios are missing from *bab* X, the last section being :
 فى مذمت الشعراء ومدايح الشرع والسنن -

شرع دیدی ز شعر دل بکسل : ending with the couplet :

که گدائی بکار اندر دل

388 ff.; 15 11.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made Indian paper, badly damaged by insects; *nastaliq* writing with rubrics in red. No colophon or copyist's name; c. early 19th century.

Call No. AR/131.

68

Diwan-i-Abul Faraj Runi (دیوان ابوالفرج رونى)

A modern copy of the poems of *Runi*, whose full name was Abul Faraj b. Masud. He was born in the village of Run near Lahore and flourished during the reign of the Ghaznavid Sultan Ibrahim (1059-1099) and his successor Masud III (1099-1144), to both of whom panegyrics are addressed. Runi was imitated by Anwari and other poets of the subsequent period. One of his contemporary poets, Masud Sa'd b. Salman, in a verse quoted by Amin Ahmad Razi, the author of *Haft Iqlim*, prides himself on his being Runi's pupil. See Rieu, II, p. 547; also Ethe, no. 905.

The present manuscript mostly contains *qasidahs* and opens with a panegyric :
 سپهر دولت و دین افتاد هفت اقلیم

ابوالمظفر شاه مظفر ابراهیم

60 ff.; 15 11.; $7\frac{1}{4} \times 5\frac{3}{4}$ in.; coarse hand-made paper, badly injured by worms; unsteady *nastaliq* writing; copied on 1 *Jamadi* I, 1307 A. H. (=1889 A. D.) by Muhammad Zubair, son of Syed Muhammad Ali, pupil of Moulvi Ghulam Muhammad, Nazir of the Office of Inspector of Schools.

Call No. DU/275.

Qasaid-i-Khaqani (تمايد خاقانی)

An incomplete copy of the *qasidahs* of the celebrated poet Afzaluddin Badil Ibrahim b. Ali Najjar of Shirwan, who died in 1198/1783 at Tabrez, and who changed his earlier *takhallus* of *Haqaiqi* into *Khaqani* as a mark of his attachment to the local ruler, Khaqan-i-Kabir Manuchihr Shirwan Shah. He was born in 500/1106-7 at Ganja and received favours both from Manuchihr and his successor Akhtishan to whom most of his poems are addressed. He seems to have survived this ruler and died not later than 595/1198.

Besides the *diwan*, Khaqani also composed a *masnavi* named *Tuhfatul Iraqain* (a copy described in *Bankipur*, no. 32). His collected poems, *kulliyat*, have been printed in Lucknow 1879; a Russian edition of his *rubais* was printed in 1875. For Khaqani's life and quality of his poems, see Browne, *op.cit.*, p. 398-99.

The present manuscript contains *qasidahs* and *ghazals* on moral topics. Some *qasidahs* appear to have been divided into *matlas* (مطلع) which, on only some *qasidahs* e.g., 1, 2, 3, 4, 5, 6, 9-19, 25-26, are mentioned serially in rubrics. All the rubrics however have not been put in. Some folios are missing between f. 90 and 91 and f. 155 and 157 and also the end folios. No alphabetical order is followed in arranging the *qasidahs*.

Beg. (as in *Bankipur*, no. 32, II)

دل من پیر تعلیمست ومن طفل زبان دانش

دم تسلیم سرعش و سرزا نودبستانش

The next section, entitled قصیده الثانی در ترک عالم سفلی و عروج

بعالم علوی و تخلیص بادراک حج و نعت رسالت پناه خاتم

الانبیاء صلی الله علیه وسلم و این قصاید ثانی و ثالث را مهر و ماه

و ثنا نام گویند -

begins : هر صبح سرزگشن سودا براورم - و ز صور آه بر فلک آوا بر آورم

ending : تا کی چو مسیح بر تو بینند - از بی پدری نشان مادر -

159 ff.; 14 11.; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; hand-made Indian paper, badly worm-eaten; *nastaliq* with occasional rubrics in red; no copyist or date.

Call No. DU/257.

70

Another collection of Khaqani's verse, consisting chiefly of *githas* and *rubais*, some leaves missing at the beginning.

Beg : مرادانه دل بر آتش فتاده ست - ازان نعره من چنین هوش فتاده ست :

The collection ends with the *rubai* : خاقانی را که هست سلطان سخن :

کز سر من آتشین قباد و خسته

213 ff.; 14 11.; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; hand-made paper seriously worm-eaten; *nastaliq* writing; copyist's colophon mentions no date or name.

Call No. DU/258.

71

Another modern selection of Khaqani's *qasidahs*, with marginal and interlinear annotations and glosses by an anonymous writer.

Only seven *qasidahs* are included, the first beg. :

حمد آن سلطان عالم که عالم پرور است

آنس او در راه ایمان انس و جان را رهبر است

End : (f8a) درسینه مرا از عرش این نعره همی آمد

کای پدر چکر خسته وی تیره دل نادان

Folio 8b is blank suggesting that the transcription was not completed.

8 ff.; 11 11.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; modern mill-made paper; rather weak *nastaliq*; no colophon.

Call No. KS/442.

(شرح قصاید انوری) **Sharh-i-Qasaid-i-Anwari**

A modern commentary on the *qasidahs* of the poet Anwari, one of the greatest masters of Persian verse. Anwari, whose full name was Auhaduddin Ali Anwari, and who lived at the court of the Seljuq Sultan Sanjar (1117-1157), died sometime between 585 and 587/1181-1191. For details of his life and his place in Persian poetry see Browne, I, 365-390. For other commentaries on Anwari's poems see Ivanow-Curzon, no. 193; Bankipur, no. 28, and 30.

The present commentary has no author's preface but a colophon at the end suggests that this is the work of one Ghulam Ahmad, who wrote it—his first composition—for his son Abdul Ghaffar. The present manuscript is in the author's own handwriting and finished at Shah-jahanabad in *Ramzan*, 1245 A.H. (=1829 A.D.)

این است آنچه بی تامل در شرح قصاید بر زبان قلم آمد توقع از رای صواب نمایی صاحبان فطرت هرگاه که این نسخه مطالعه ایشان مشرف شود آنست که چون اول تالیف است خطاهای این فقیر کثیر الخطا بذیل اصلاح پوشند و در اعتراض بر کسی که خود معترف بخطاست نکشانید این نسخه مسمی شرح قصاید انوری از دست فقیر حقیر غلام احمد برای خاطر بر خوردار عبد الغفار در بلده طیبه شاهجهان آباد در شهر رمضان المبارک تاریخ یکم سنه ۱۲۴۵ هجری صورت اختتام پذیرفت والسلام -

شرح ابیات بعضی از طبع زاد حکیم اوحد الدین (in rubrics) Beg :
انوری از دیوان قصاید او :

باز این چه جوانی و جمالست جهان را
دین حال که تو گشت زمین را و زمان را -
هم جمره برآمد و فرو بسته نفس را
هم فاخته بکشاد فرو بسته زبان را -

جمره بنا بر مشهور بخاریست که در آخر زمستان از زمین بر آید و
در اصلاح تازیان حدوث الخ

57 ff.; 23-24 ll.; $11\frac{1}{4} \times 6\frac{1}{2}$ in.; hand-made paper, worm-eaten; *nastaliq* writing, with rubrics, quotations and punctuations in red; copied by Ghulam Ahmad, 1829. Call No. DU/342.

Laila Majnun (لیلی مجنون)

A modern copy of the third of the five romantic *masnavis* known as *Khamsah*, composed by the famous poet, Nizami Ganjwi (of Ganjah), whose full name was Nizamuddin Abu Muhammad Ilyas b. Yusuf Muayyid, born in Qum, Khurasan in 538/1140 A.D. He is acknowledged as the greatest *Masnawi* poet of Persia. He spent nearly the whole of his life in Ganjah, a town in Arran, now known as Elizabetpol, in Georgia, where he died in 598 or 99/1202/3. The *Laila Majnun* was composed in 584/1188 and is dedicated to Abul Muzaffar Akhtashan Shirwan (d.1188). His *Khamsah* comprised, besides the present work which is his third, as listed by himself in a verse in the *Sikandar Nama* (no. 74 below, f. 29a).

1. *Makhzanul Asrar*
2. *Khusrau Shirin*
3. *Haft Paikar*, and
4. *Iskandar Nama*

He is reported to have also left a *Diwan* of his occasional poems. This *Diwan* is rare, a copy is noticed in *Buhar*, no. 294. The present, as also the other *masnavis* of the *Khamsah*, has been repeatedly printed. An English translation of the *Laila Majnun* was published by Atkinson in 1836. A recent English translation of the *Makhzanul Asrar* was published in London in 1945 by G. H. Darab. For further notices of Nizami's life and works, see *Bankipur*, no. 37; *GIP*, II, 241-43, Ivanow, no. 466.

ای نام تو بہترین سر آغاز - ہے نام تو نام کس کنم باز : Beg

The epilogue (f. 152a), mentioning Shirwan Shah Abul Muzaffar ends with the verse :

این نام که گشته ازوی آباد
بر دولت او خجسته پی باد

153 ff.; 15 ll.; $9 \times 5\frac{1}{2}$ in.; hand-made Indian paper; worm-eaten; clear *nastaliq* writing, headings in red; transcribed and corrected in 1240 A.H./1824 A.D.; no copyist mentioned.

Call No. DU/419.

74

Sikandar Nama (سکندرنامه)

A neat modern copy of the first part of another work included in the *Khamsah* of *Nizami*, the last of his five poems. This work is in two parts, named separately, the first being named *Iqbal Nama* or *Sharaf Nama-i-Sikandari* or *Iskandar Nama-i-Barri*, and the second entitled *Kherad Nama-i-Sikandari* or *Sikandar Nama-i-Bahri*. The two parts deal with the exploits and adventures of Iskandar *Zulqarnain* on land and water respectively, the second part treating him as a philosopher and mystic. According to Browne (*Literary History of Persia*, II, 402) this work was first dedicated to Izzuddin Masud I, Atabak of Mosul (1180-1193) and then a revised edition containing the second part was dedicated once again to Nusrat uddin Abu Bakar, the Atakbak of Azarbaijan, (1191-1210) ruling at Tabrez; the names of both these princes appear in the prologue to each part, (see *Bankipur*, no. 37, p. 57). From a verse quoted in *Bankipur*, no. 37, p. 56, from other manuscripts of this work, its completion should be dated in 597/1200; see also Clarke, *The Sikandar Nama-i-Bara*, Eng. tr. preface; p. xviii (cf. Browne, *op. cit.* who puts it at 587/1191).

For editions and translations of this work see *Bankipur*, *op. cit.* p. 57.

The present manuscript contains only the 1st part, namely the *Iqbal Nama* or *Iskandar Nama-i-Barri*, that is, the part translated

by G. H. Clarke, London, 1881. On f. 21b-24b occur the two poems praising the prince Nusratuddin who asked the author to dedicate this work in his name. The prince is eulogised again in the epilogue, on f. 250a-251b. (cf. Clarke, LXXII).

Beg. (f.1b) : خدایا جهان بادشاه تراست - زما خدمت خدائی تراست

The story of Sikandar begins on f. 29b. گزارنده نامه خسروی

چنین داد سخن زانوی

End. که تا از می خوشگوار افکنم - غمی کان گرفتست جان و تنم

252 ff.; 15 11.; 11 x 6 in.; Indian mill-made paper, worm-eaten; clear *nastaliq* with double marginal rulings in red and blue; space for rubrics left blank; copied by Muhammad Sibghatullah, son of Moulana Qazi Muhammad Azmatullah, in 1245/1820/7 for the use of his son.

Call No. DU/231.

Miftahul Makhzan (مفتاح المخزن)

A valuable but little known commentary on Nizami's *Makhzanul Asrar* by Abdul Hafiz Hashemi al Hasani of Multan and Lahore written in the 12th year of Aurangzeb i.e., 1080/1670, (f. 2a-b) on the request of his son, Habibullah. On f. 241a, in a poem added as an epilogue, the commentator dates the completion of the draft (کتابت) on the night of Friday, *Nauroz*, 2nd *Rabi* I, 1080/1670

شکراین شرح بآخ رسید - مایه زنبکو مفاخر رسید -

بود دویم روز ربیعی نخست - شرع بفیض ازلی شد درست -

وازن بگذشت هزار و دو چهل - گفت بنام قلم ایدون پهل -

No particulars of the author could be ascertained; only one other copy of this work is recorded in *PUL*, no. 249 (vol. 1, p. 165).

Beg. حمد لا احمی و ثنا لا اقضا سزائی خدائی بے همتائی می باشد

که مفتاح باب مخزن اسرار خویش بیداست الخ

One folio before the last one is missing; otherwise the manuscript is complete.

240 ff.; 12 11.; $9 \times 5\frac{3}{4}$ in.; hand-made paper badly injured by insects; *nastaliq* writing; rubrics occasionally in red; and extensive marginal annotations; colophon mentions no copyist; transcribed in *Muharram* 1274/1857.

Call No. DU/267.

Diwan-i-Zahir Faryabi (دیوان ظہیر فاریابی)

An old, valuable copy of the collected poems of the well-known poet Zahiruddin Abul Fazal Tahir b. Muhammad, of Faryab, who died in 598/1202 A. D. He was a pupil of Rashiduddin Samarqundi, and studied science, specially astronomy and became famous as a poet and philosopher. In his early life he attached himself to Tughan Shah, ruler of Nishapur (569-581/1173-1185) in whose praise he composed several *qasidahs*. He then moved to the court of the Atabeks of Azarbijan where he lived in great honour under Iladgiz and his successor Qizil Arslan. He finally joined the latter's cousin, the Atabek Abu Bakr, (1186-1191) dying in retirement at Tabrez and was buried beside the famous Khaqani. For his life, see Rieu, II, p. 563; *Haft Iqlim*, quoted in Ethe, no. 724 (no. 566, col. 419); Ivanow-Curzon, no. 542.

His *Diwan* has been printed in Calcutta and Lucknow. The present manuscript, which lacks about 12 folios at the beginning, contains mostly *qasidahs*, and three folios of *rubais* at the end. No chronological arrangement is followed. The opening *qasidah* of Ethe, no. 971 and Bod. no. 582 appear on f. 20b of the present copy.

Beg. (f. 1a), with : زغیرت و حسد فرشی از رقص صدبار

سپهر ازرق بر خویشتن به پیچیده

The last *rubai* (f. 102b.) reads آن خط که رخ ترا همی آراید

طوطیست که بر بوی شکر سی آید

کز جان بخری شکر فروشی شاید

زان پیش که طوطی شکرت بر باید

102 ff.; 15 11.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; old hand-made but smooth paper; clear *nastaliq*, within gold-ruled columns and double margins; spaces for rubrics left blank; slightly wormed; no copyist, transcribed 9, *Muhurram*, 902/1496.

Call No. DU/61.

77

Another incomplete and rather careless copy of the same.

Arrangement of the *qasidahs* do not agree with the preceding, nor are they chronologically set out.

Folios missing from the beginning and the end;

f. 1a begins : سفر گزیدم وبشکست عهد قربی را

مگر بخیله به بینم جمال سلمی را

Ends abruptly (f. 29b) باز شادی چو دوستان طول

که گه اوفتد مرا در سر

29 ff.; 13 11.; 12×6 in.; coarse hand-made paper; *shikastah* writing; wormed; no colophon; apparently not earlier than 18th century

Call No. DU/138.

78

Mantiquat-Tair (منطق الطیر)

An illuminated copy of the well-known allegorical *masnavi*-“the speeches of birds”, by the *Sufi* poet, Abu Hamid Muhammad b. Abu Bakr Ibrahim Fariduddin Attar al-Neshapuri. He was born in 513/1119 during the reign of Sanjar and was a druggist (عطار) by profession. He had a long life and is reported to have been put to death by the Mongols in 1230; cf. on this point Browne, I, p.509-11, who disbelieves this story and mentions other dates of his death. Attar was a voluminous writer and is reported to have left a large number of works in prose and verse of which, according to Browne-*op. cit.*, I, p.507, only 30 are known to exist or mentioned in his own writings. Among these is his *Diwan* and the popular biography of the saints entitled *Tazkiratul Auliya* edited by Browne. For details of his life

and other works see Browne, *op. cit.* p. 506-514; Etche, no. 1031; Rieu, I, p. 344, II, pp. 576-580.

The present work composed in 583/1187 according to a verse at the end of the author's colophon (f.203a), has been printed in Lucknow and Bombay and edited by Garcin de Tassy (Paris 1857); a French translation has also been published in 1863. *Cf.* Rieu II, p. 578a, which quotes verses dating its composition in 570/1174 and 573/1177.

The manuscript is complete and has a gold illuminated *unwan*, apparently of Indian workmanship of late 18th or early 19th century, and the text, in two columns, is enclosed in multiple green, gold, red and blue bands and double-ruled marginal lines.

Beg. : افرین جان افرین پاک را - آنکه جان بخشید و ایمان خاک را :

End : پانصد و هشتاد و سه بگذشته سال - هم ز تاریخ رسول ذوالجلال :

گفت عطار از همه مردان سخن - گر تو هم مردی بغیرش یاد کن
الهی هر آنکس که این خط نوشت - عفو کن گناهش عطا کن بهشت

203 ff.; 13 ll.; $7\frac{1}{2} \times 4\frac{1}{4}$ in.; glazed hand-made paper; badly worm-eaten; clear *nastaliq* writing; headings in red ink; no copyist's colophon.

Call No. DU/222.

پند نامهٔ عطار (Pand Nama-i-Attar)

A complete modern copy of one of the most popular *masnavis* of Attar dealing with ethics and morals. It has been repeatedly printed and translated into French and German. A critical edition of the text by Hindley was published in London 1809. There is also a Latin translation by Solomon Negri. For other editions and translations see Etche, no. 1031.

Beg. : حمد بیحد مر خدای پاک را - آنکه ایمان داد مشیت خاک را :

36 ff.; 13 ll.; $8\frac{1}{2} \times 6$ in.; hand-made, coarse paper, slightly damaged; *nastaliq* writing with red rubrics; copied on 4th *Jamadi* I, 1253 A.H. (=1837 A.D.) by Lala Dwaraka Das and Badri Nath, the writer of the colophon.

Call No. DU/638.

102 ff.; 15 11.; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; old hand-made but smooth paper; clear *nastaliq*, within gold-ruled columns and double margins; spaces for rubrics left blank; slightly wormed; no copyist, transcribed 9, *Muhurram*, 902/1496.

Call No. DU/61.

77

Another incomplete and rather careless copy of the same.

Arrangement of the *qasidahs* do not agree with the preceding, nor are they chronologically set out.

Folios missing from the beginning and the end;

f. 1a begins : *مفر گزیدم ویشکست عهد قربی را*

مگر بحیلہ بہ بینم جمال سلمی را

Ends abruptly (f. 29b) *باز شادی چودوستان طول*

کہ گہے اوفتد مرا در سر

29 ff.; 13 11.; 12×6 in.; coarse hand-made paper; *shikastah* writing; wormed; no colophon; apparently not earlier than 18th century

Call No. DU/138.

78

Mantiquat-Tair (منطق الطیر)

An illuminated copy of the well-known allegorical *masnavi*—"the speeches of birds", by the *Sufi* poet, Abu Hamid Muhammad b. Abu Bakr Ibrahim Fariduddin Attar al-Neshapuri. He was born in 513/1119 during the reign of Sanjar and was a druggist (*عطّار*) by profession. He had a long life and is reported to have been put to death by the Mongols in 1230; *cf.* on this point Browne, I, p.509-11, who disbelieves this story and mentions other dates of his death. Attar was a voluminous writer and is reported to have left a large number of works in prose and verse of which, according to Browne *op. cit.*, I, p.507, only 30 are known to exist or mentioned in his own writings. Among these is his *Diwan* and the popular biography of the saints entitled *Tazkiratul Auliya* edited by Browne. For details of his life

Masnavi Maulana-i-Room (مثنوی مولانا روم)

A valuable and complete copy of a critical and annotated edition of the celebrated *Masnavi* of Jalaluddin Rumi (d. 672/1273) by Abdul Latif b. Abdullah Abbasi, completed, according to the dated chronogram at the end of the preface named *مرآة المثنوی* on f. 171a (تمت دیباچه لطیف) in 1034/1624. Cf. Rieu, II, p. 589a (no. Or. 1210 & Add. 25, 803). In the preface (163b) the work is called *نسخه* *دیباچه لطیف انصرام یافته* according to the chronogram is 1032/1623. An identical copy is noticed in Ethe, no. 1088. For the editor, who served under Shahjahan and died in 1039/1639 and who compiled two other separate glossaries of the *Masnavi* named *لطایف الامعات* and *لطایف المعنوی من حقایق المثنوی*, see Rieu, *ibid.* Copies of these are described in Ethe, no. 1101 and 1091 respectively.

In the preface he mentions the great pains he took to prepare an authentic text of the *Masnavi*, on which he worked from 1024, collating several manuscripts in Kabul, Peshawar and Berhampur in 1031. He claims that since the death of Maulana Rumi no one had spent so much labour on the text of each verse and in verifying the allusions with the verses of the Quran and Hadis. "One may find better calligraphed and more expensive, but certainly no more accurate copy of the *Masnavi*." He also claims to have prepared for the first time list of the headings of the poems in each *Daftar* with the number of verses in each "to safeguard against the dishonesty of the copyists." His annotations are put in the margin and also on the fly leaves between *Daftars*. The preface contains also some account of the greatness of Maulana Rumi and his place among the *Sufis*.

Contents of the present manuscript :—

- I. Editor's preface in 8 folios (misplaced in binding, leaves 1-3 and 8 of the preface having been transposed between f. 167 and 172.)
- II. Table of contents of *Daftar I* : f. 5b-8a

- III. Persian translation with glosses of the Arabic preface of Maulana Rumi to the 1st *Daftar* : f. 9a; terminal folios missing.
- IV. *Daftar* I with the original Arabic preface : f. 11b-60a
- V. *Daftar* II : f. 61b-104b
- IV. Persian translation of Arabic preface to *Daftar* III.
- VII. *Daftar* III: f. 107a-167b
- VIII. Table of contents of *Daftar* IV : f. 171b-174a.
- IX. *Daftar* IV : f. 174a-123b.
- X. *Daftar* V : f. 124b-276a.
- XI. *Daftar* VI : f. 227b-334a.

این نسخه ناسخه مثنویات (on f. 161)

سقیمه و مشیت و مروج نسخ صحیحہ مستقیمہ کہ بظاہر مصداق
حال مرآت منور مقال الخ

Copyist's colophons at the end of the III & IV *Daftars* (f. 167b and 223b) state that the transcription was done in 1084/1673 at Ahmedabad by Muhammad Momin b. Muhammad Amin and compared and checked with the help of Syed Abdul Fattah.

334 ff. ; 25 ll. ; $9\frac{1}{2} \times 5\frac{1}{2}$ in ; polished oriental paper, discoloured with age and damp ; sadly damaged by worms ; clear *nastaliq* ; verses arranged in four columns, with headings in red ; extensive marginal notes ; 17th century.

Call No. DU/412.

Sharh-i-Masnavi Rumi (شرح مثنوی رومی)

A commentary of the 4th *Daftar* of Rumi's *Masnavi* by Shukrullah Khan, whose full name was Syed Shukrullah Khan Khwafi, *faujdar* of Delhi from 1598, and who died according to Sprenger, I, p. 150, no. 121, in 1108/1696. According to Sher Khan Lodi, author of the *Mir'at-ul Khayal* (comp. 1102/1690), Shukrullah Khan, who was his patron, composed this under the *takhallus* of *Khaksar* and also wrote a commentary on the *Masnavi*. Cf. Ivanow-Curzon, no. 211, where this commentary is stated to have been composed at the request of Aqil

Khan Razi who, according to the *Ma'asir-i-Alamgiri*, was his father-in-law. He was also the patron of the poet Mirza Bedil whose collection of letters including those addressed to Shukrullah and his sons Mir Karamullah (who received the title of Aqil Khan in the latter part of Aurangzeb's reign) and Shakir Khan, is noticed in Rieu, II, p. 811, II. Khaksar's poetry is noticed in the *Gul-i-Rana* of Munshi Lachmi Narayan Shafiq.

The present manuscript contains only the 4th *Daftar* with marginal glossary of difficult words by Mulla Muhammad sa'd (Azimabadi), a contemporary of Shahjahan and Aurangzeb who wrote commentaries and glossaries on the works of Jami, Sa'di, Hafiz, Badarchach and Abul Fazl and also a volume of *hazaliyat* (see no. 62 above). For a list of Sa'd's works see Ivanow-Curzon, no. 744; also nos. 84 & 87 below.

The two compositions by two different authors have been put together in the present manuscript by Muhammad Jan Khan Tahmas Beg Khan Rumi of Shahjahanabad, for the convenience of the beginners. This is stated in the colophon, written by the editor who also copied it, completing on the 8th *Jamadi* II, 1227 A. H. in the 6th year of Akbar II (1806-1807).

F. 1-3 contains a list of contents with the number of verses under each chapter. Folio 4-7 belongs to another *Daftar* but wrongly bound here while the folio containing the opening verses of the 4th *Daftar* is missing. This *Daftar*, therefore, begins from f. 8a with :

در لب و کفش غذا شکر تو دید - فضل کرد و لطف فرمود و مزید

116 ff.; 11 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, badly damaged by insects; *nastaliq* writing with red headings; copied 1227/1812 by Ahmad Yar, Cal. No. DU/115.

Another commentary on the *Masnavi* of Rumi by a writer whose name could not be ascertained. From the colophon of a short *masnavi* appended to this work and described below, it is possibly the work of Muhammad Reza whose commentary on Rumi's *Masnavi* entitled *مکاشفات رضوی* is noticed by Sprenger, I, p. 495

and also described in Ethe, no. 1105 and *Bankipur*, 76. According to the latter, Muhammad Reza completed the work in 1084/1673-74, after he retired from the service of his sovereign. In course of the commentary he occasionally refers to the explanations offered by Abdul Latif (see no. 80 above). The present author is also mentioned in another commentary on the same work by Muhammad b. Ghulam Muhammad (see no. 102 below), as the son of Maulana Akram Multani, the author of a commentary on Jami's *Yusuf Zulekha*.

The manuscript is in four sections, in each the folios have been hopelessly misplaced in binding.

I. F. 1-24 contains a long essay on the meaning and significance of the idea of unity of God, particularly of the *وحدة الوجود*. It opens with the usual invocatory sentences but mentions no author or date or composition.

Beg : حمد و ثنائے بے شمار فی کل اوان واعصار مر بادشاہی را
لمن الملک الخ

11. F. 25-154 covers the commentary on the *Masnavi* of Rumi with grammatical, literary and mystic explanations of important verses with full elaborations of the allusions. This portion covers only the first *daftar*; the initial leaf having been lost, the commentary begins abruptly on f. 25a. آن شش جہت منور گردد چنانچہ در اول

دفتر سادس فرمودہ اند - شش جہت را نورده زین شش صحف -

and ends also abruptly on the middle of f. 154a, the *verso* remaining blank. Very rarely the verses are quoted in full. The headings of the poems and references are written in red.

III. F. 155-165, contains a *masnavi* on metaphysics and mysticism, possibly by the person named in the colophon on f. 164b which reads:

تمام شد راقم حروف محمد رضا

Beg : بنام کرد گار پاک داور - کہ هست اواز وہم فکر و عقل بر تر :

IV. F. 166-175 : a short biographical account of Jalaluddin Rumi. f. 166-167 being misplaced from their proper context. This portion also ends abruptly and has no colophon.

Beg : تاریخ اجداد ومولود وحالات مولانا جلال الدین محمد رومی :
قدس الله روحه العزيز ومصاحبات وفرزندان ومريدان -

175 ff. ; 17 ll. ; $9\frac{1}{2} \times 6\frac{1}{2}$ in. , coarse Indian paper ; worm-eaten ; clear *nastaliq* ; folios hopelessly mixed up in binding, even *recto* and *verso* sides have been reversed in certain cases ; no copyist or date ; *circa* 18th century.

Call No. HR/10

83

Bostan (بوستان)

A modern copy of the well-known collection of didactic poems by the famous Persian poet Sa'di of Shiraz whose full name was Shaikh Musharrafuddin Musleh b. Abdullah, born in Shiraz in 580/1184 and who died at an advanced age of more than hundred years in 690/1291 and lies buried in Shiraz. For notices of his life and works see *GIP*, II, p. 292-93; *Rieu*, I, p. 595-608; for editions and translations of his work see *Bankipur*, no. 91.

Beg : (f. lb.) : بنام جهاندار جان آفرین الخ

175 ff. ; 13 ll. ; $11\frac{1}{2} \times 7\frac{1}{2}$ in. ; coarse hand-made paper ; bold *nastaliq* ; transcribed 15th Nov. 1891, corresponding to 1st *Agrahayan*, 1268 B.S./1231 *Maghi*, by Abdur Rashid son of Abdullah of Daulatpur, Chakla Sholashahr, Chittagong.

Call No. AK/5.

84

Baghistan (باغستان)

An incomplete copy of a commentary of the above work by Muhammad Sa'd, commenced in *Ramzan* 1096/1685. The author who appears to have belonged to Azimabad, Patna, (see *Pertsch* p. 216. no. 1) wrote a number of other commentaries also, as for instance, a versified commentary of Abu Nasar Farabi's well-known Arabic-Persian word book *Nisabus Sibyan* and *Nisab-i-Musallas* (see *Ethe*. no. 2387), a commentary, entitled *Shakaristan*, on Sa'di's *Gulistan* (see no.

87 below). He is also the author of *Kitabul Mazahik* (no. 62 above). Muhammad Sa'd's commentary on the *Bostan*, however, is not recorded in any other manuscript catalogue. For his commentary on Rumi's *Masnavi* see no. 81 above.

In the preface (f. 1a-2b), the author states that he undertook the preparation of a commentary of *Bostan*, rather reluctantly on the pressure of friends and called it *Baghistan*. It consists mostly of lexicographical explanations of important words; verses are not quoted in full; only the important word is referred to. The work is incomplete and has no colophon.

Beg : حمد بیحد و مدح بیعد لا یق حضرت مالک الملکی باشد که

بوستان الخ

End : بدان که این نسخه عالیہ در بحر متقارب است و وزنش فعولن فعولن

91 ff.; 16 ll.; $9\frac{3}{4} \times 5\frac{1}{2}$ in.; coarse hand-made paper; worm-eaten; *shikasta* writing; no copyist and date.

Call No. DU/118.

85

Sharh-i-Bostan (شرح بوستان)

Another commentary on the *Bostan* by Abdul Wasi Hansavi. He is also the author of the *Gharaibul Lughat*, an alphabetical glossary of Hindi words, explained in Persian, and also of a Persian grammar. His glossary was subsequently improved and re-edited by the poet Sirajuddin Ali Arzu, see Rieu, III, p. 1030. Abdul Wasi Hansavi also wrote a commentary on Jami's *Tusuf Zulekha* (see no. 101 below).

In the preface the author states that he was prevailed upon to write this commentary to assist the teachers of madrasahs and maktabas who are unacquainted with Arabic, in teaching the *Bostan* to the students so that any one who has knowledge of Persian can understand the sense of the book. No date of composition is mentioned. Copies of this commentary are mentioned in Etche, no. 1150, *Bankipur*, no. 100. According to *PUL*, no. 420, he flourished during the reign of Aurangzeb.

رینا لا توأخذنا ان نسینا او اخطأنا و صل علی نبیک : (f. 2a) Beg.
و رسولک محمد سیدنا الخ

The commentary proper begins (f. 1b) : بنام جهاندار جان افرین

There are additions on the margins and also on loose sheets interleaved between folios in the same handwriting.

69 ff.; 17-25 11.; 10×6 in.; coarse hand-made paper, badly worm-eaten; some folios transposed in binding, *e. g.*, 3 and 4; no date of copying; transcribed by Nizamuddin Shahpuriya, for the use of his sons Azizuddin and Shahabuddin.

Call No. DU/397.

Gulistan (گلستان)

A modern but fragmentary copy of Sa'di's well-known prose masterpiece, composed in 656/1258, and dedicated to Abu Bakar b. Sa'd b. Zangi, the ruling Atabak of Shiraz (1226-1259).

Sa'di's works have been printed and translated frequently in Europe and Asia, and as text books for students of Persian, *Gulistan* and *Bostan* have had and are having innumerable printings in India and Pakistan; for important trans. and editions see *Ethe*, no. 1117.

The present copy is incomplete, lacking the initial and concluding folios. It was obviously used as a text book in some *madrasah* by a number of students and it is interesting to see on the fly leaves signatures of these students all of whom are Hindus, *e. g.* Ram Gopal, Madhusudan, Krishna Chandra Majumdar, Madhab Ghosh.

105 ff.; 13 11.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten and damaged by moisture; *nastaliq* in different hands; no copyist or date.

Call No. HR/76

Shakaristan (شکرستان)

A commentary on *Gulistan* by Muhammad Sa'd Azimabadi (see no. 84 above) composed as expressed by a poem in the preface

(در سال هزار و نود و پنج زهجرت - من طرح چنین نامه فرخنده نمودم

f. 2b), in 1095/1683-84 A. D. Cf. *Buhar*, I, no. 313 and *PUL*, 324 where the date of composition quoted from the preface, is 1097/1685 A. D.; Cf. also Rieu, II, p. 607, where the author's name is missing. Cf. also Sprenger, I, p. 551, who read 497 as the date of writing; see also Ivanow, no. 544.

Beg. as in *Buhar*, no. 313.

172 ff.; 13 ll.; $8\frac{1}{2} \times 6\frac{1}{4}$ in.; thin hand-made paper; badly damaged by insects; *shikastah* writing with punctuation marks in red; copied on 27th *Zil Hajj*, 1216/1801 at the house of Mirza Hayat Beg, by Tamizuddin of Chittagong.

Call No. HR/63.

Another copy of the above commentary; (wrongly ascribed on the cover to Sirajuddin Ali) the preface appears to be differently worded and the copyist has inadvertently dropped from the author's name the word **سعد** : بیان بردیباچه

This preface mentions the title **شکرستان** but from the verse containing the date it agrees with the writing of no. 87 above. The colophon describes the work as that of Mulla Sa'duddin Muhammad.

Beg : سپاس لطافت اساس و منت نظافت لباس خدا را که گلستان جهان را
بسر و قامت الخ

Commentary proper begins: (f. 2b) منت بکسریم و تشدید نون

نعمت دادن و بیان کردن نیکی خویش بر کسی و سپاس-

Ending (f. 91b) as in no. 87 above : بقدر وسع در اصلاح کوشد

اگر اصلاح نتواند خموشد -

91 ff.; 15 11.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; thin hand-made paper, some what worm-eaten but repaired and in good condition; clear *nastaliq* writing, punctuation, and heading in red ink; no copyist or date; colophon mentions the owner of the copy Muhammad, Ahsan son of Shaikh Abu Muhammad son of Sh. Yar Muhammad Panjabi.

Call No. DU/120.

Khamsah-i-Amir Khusru (خمسه امیر خسرو)

A fragmentary copy of selected poems from the *Khamsah* of Amir Khusru of Delhi, whose full name was Yaminuddin Abdul Hasan Amir Khusru b. Amir Saifuddin Mahmud Shamsi Lachin Dehlavi (1253-1324). He was a devoted disciple of Nizamuddin Auliya of Delhi and the greatest poet of India in Persian language. For his life see Storey, I, p. 495-498; for other references see *Bankipur*, no. 125. His *Khamsah* of five *masnavis* modelled on Nizami's *Khamsah*, comprise (a) *Matlaul Anwar* (b) *Shirin Khusru* (c) *Laila Majnun*, all completed in 698/1298 (d) *Ainah-i-Sikandari*, comp. 699/1299, and (e) *Hasht Bihisht*; comp. 701/1301. These works have been repeatedly printed; see Storey, *op. cit.* p. 499.

The present manuscript lacks the beginning and has no headings; it includes both *masnavi* and prose, occasionally designated on the margin as *khayaban*. There is no colophon. The above title is conjectural.

Beg. : خوش خیالان نیازمند اند - تاز دارم بخوش ادائیها -
بندائم که نقش ابرویش و هست - مفتاح دلکشایها -

End : از آئینه شد این اشکال الوان - طویل و ناطق و خضر و حمرا :
درین دفتر نقراز رنگ الف نیست - کنم بر تومیان زین سروالا -

51 ff.; 15-17 11.; $8\frac{1}{2} \times 4\frac{1}{2}$ inch; thin hand-made paper; *nastaliq* writing, some folios written in *shikastah*; badly worm-eaten; no copyist or date.

Call No. DU/305.

Hasht Bihisht (هشت بهشت)

A complete copy of the 5th *masnavi* of Amir Khusru's *Khamsah* dealing with the romantic adventures of King Bahram Gur written in imitation of Nizami's *Haft Paikar*.

Beg. : ای کشانیده خزانه جود - نقش پیوند کارگاه وجود -

Copied on the 2nd *Rajab*, 1202/1787 in the reign of Shah Alam Badshah (1759-1806).

117 ff.; 15 11.; $9 \times 5\frac{3}{4}$ in.; hand-made Indian paper, badly damaged by insects; clean *nastaliq* writing; red rubrics and colophon; no copyist mentioned.

Call No. DU/226.

Qiranus Sa'dain (قران السعدین)

A neat and complete copy of one of the celebrated works of Amir Khusru describing in *masnavi* verse the meeting of Sultan Muizzuddin Kaiqubad of Delhi (1287-1290) with his father, Nasiruddin Bughra Khan, governor of Bengal. This meeting took place on the banks of the Saraju river in Awadh in 1289. For an analysis of the contents of this historical poem, see Elliot, III, p. 524-534; *JASB*, XXIX, p. 225-239. The work has been frequently lithographed in Delhi and Lucknow. See also *Bankipur*, no. 130.

In the present manuscript several folios at the beginning have elaborate interlinear and marginal glosses by the same hand.

Beg. : شکر گویم که بتوفیق خداوند جهان

برسر نامه ز توحید نبشتم عنوان

106 ff.; 17-19 11.; $8\frac{3}{4} \times 6$ in.; polished hand-made Indian paper, some what worm-eaten; *nastaliq* writing with rubrics in red; copied by Syed Muhammad Basalat, an employee of Mian Ghulam Muhammad Irshad; no date, probably late 18th century. On f. 1a there is a note of purchase by Karimullah and a date 1253 (A. H. or B. S?)

Call No. DU/251,

Sharh-i-Qiranus Sa'dain (شرح قرآن السعدین)

A commentary on the above work written by Nur Muhammad known as Nurul Huq, son of the celebrated traditionist and commentator of the Quran, Abdul Huq (d. 1642). Nurul Huq succeeded his father as a religious teacher and became *Qazi* of Agra. He died in 1162 in Delhi. He wrote Persian commentaries on the *Sahih* of *Bukhari* and that of *Abu Muslim*. He is also the author of a general history of India up to the accession of *Jahangir* entitled *Zubdatul Tawarikh*. For Nurul Huq and his father, see Storey, I, p. 181, 194 and 441-42.

The present work is dedicated to his father, Abdul Huq. The preface, in a copy described in *Ivanow-Curzon*, no. 220, contains a chronogram (not included in the present manuscript) which yields 1014/1605-6 as the date of writing. Cf. also Sprenger, I, no. 330, where the work is entitled *نور العین شرح قرآن السعدین*. The present copy is carelessly written and has a number of mistakes.

Beg. : خطبہ کبریٰ و جلال مر بادشاہی را کہ بادشاہی اورا آغاز
و بدایت الخ

The commentary begins on f. 2b. شکر گویم بتوفیق خداوند جهان
برسرنامہ ز توحید نوشتہ عنوان -

93 ff.; 16 11.; 8½ × 6 in. ; hand-made Indian paper, badly worm-eaten; *shikastah amez nastaliq* writing; on certain folios there are personal notes of monetary transactions; copied by Hirdayram, son of Chuhamal Kayeth Mathur, resident of Qasbah Hindaun, on the 18th *Rajab*, 1097/1686 the 29th year of Aurangzeb.

Call No. DU/264.

Qasaid-i-Khusru (قصاید خسرو)

A selection of *Amir Khusru's qasidahs, tarji'bands and qitahs* made from his *diwans*, named *Tuhfatus Sighar* and *Wastul Hayat*. Among

the persons eulogized are Ghiyasuddin Balban (1265-1287), his eldest son, prince Nasiruddin Khan Shahid (died in 683/1284), Sultan Muizuddin Kaiqubad (1289-1290) and important nobles of this period, e. g., Ikhtiyaruddin b. Qutluğ Khan, Tatar Khan, Malik Chajju, etc. and also the saint Nizamuddin Auliya, the poet's spiritual guide. Cf. Rieu, II, pp. 609-10.

The present manuscript is incomplete, folios missing both at the beginning and at the end.

Begins abruptly : ... باغ سحر ز باد بمیرد - :

مردن از باد بس شگفت مدار

End. : این چند سخن که پیش گفتم - مدح شه و حال خویش گفتم :

100 ff.; $7\frac{3}{4} \times 4\frac{1}{2}$ in.; hand-made Indian paper; *nastaliq* writing, with title-verses in red; no colophon or copyist.

Call No. DU/7.

Diwan-i-Hafiz (دیوان حافظ)

A very fine illuminated copy of the poems of Hafiz, the celebrated Persian poet whose full name was Khwaja Shamsuddin of Shiraz and who died in 791 A. H./1388. (But a chronogram included in the preface would yield 792).

For an account of the poet and editions and translation of his *Diwan*, see *Bankipur*, no. 151.

The present manuscript contains the preface of Muhammad Gulandam, a friend of the poet who collected and published the poems. The initial and concluding part of this preface is however missing.

Contents :— I. Poems of Hafiz begin on f. 5a, with the *qasidas*, the first one, corresponding to no. 370 of the Tehran edition of Khalkhali, lacks 9 couplets from the beginning and differs in the order of the lines from this and also from the Kanpur 1910 edition, e. g., the following couplets are not found in these editions :

از جان و دل محب رسول است و آل او -
 پر این سخن کو است خداوند اکبرم -

- حافظ غلام بارگه مرتضیٰ علیست -
 باشد مکر خدای ببخشد بیحدرم -
 دارم دلی امید که از یمن همتش -
 شاعران دهر کنند بخت سرورم -

Variations occur in the order and reading of the subsequent *qasidas* also whose order is :

- Qasida* II opening with سپیده دم که صبا بوی لطف جان گیرد
 " III " شد عرصه زمین جو بساط ارم جوان
 " IV " زدلبری نتوان لاف زد بآسانی

Of the *ghazals* arranged in alphabetical order, the first one is missing and this section opens with the *ghazal* whose first couplet is (f. 10 a) ;

ای فروغ ماه حسن از روی درخشان شما
 ابروی خوبی از چاه زرخدان شما

(cf. p. 381, Kanpur ed.)

The *ghazal* section is incomplete after the line 1 (f. 201 b) :

بعشق زنده بود جان مرد صاحب دل
 اگر تو عشق نداری برو که معذوری

Subsequent folio contains part of what Khalkhali (p. 68 of his appendix to the *Diwan-i-Hafiz*) calls supp. to the Saqi verses ascribed to Hafiz and begins with (f. 202 a) :

که شاه جهان باد فیروز بخت
 باقبالش آراسته تاج و تخت

but all the verses do not tally.

The poems ascribed to Hafiz end with the couplets (f. 206 b) :

دیده نا دیده باقبال تو ایمان آورد - مرحبا ای بصد الطاف خدا ارزانی
 ماه اگر بے تو برآید بدو نیمش سازند - دولت احمدی و معجزه سلطانی

II. On the margin (حاشیه) is transcribed by the same hand, the *Diwan* or a selection of the *ghazals* of Baba Fighani, Shirazi, sometime called little Hafiz. Fighani was a noted lyrical poet and was a junior contemporary of Jami in the court of Sultan Husain Baiqara at Hirat who spent several years in the court of Sultan Yaqub of the Aq-qyunlu dynasty (1479-1490) at Tabriz, where he received appreciation and the title of بابای شعرا. His death is variously put at 1509, 1516 and 1519. See *GIP*, II, p. 307; see *Bankipur*, no. 217, for a copy of his *Diwan*. The *ghazals* are arranged alphabetically and the verse with which the marginal writing of folio 1 of the present manuscript opens is

سازد صدف حامل گوهر سرطانا را

and the last couplet on f. 205b. is

عندلیب خفت... و فغانی بدعا
تاصبا در سرو گل و نسرنست

Central text of the manuscript begins (f. 1) :

وابتهال در روی

قیل وقال کشیدند لایا قون بمثله و لوکان بعضهم الخ

205 ff.; 14 ll. within margin & 20-22 on the *hashiya*; $6\frac{1}{2} \times 3\frac{3}{4}$ in.; fine polished paper mellowed with age, extensively damaged by worms but clumsily repaired with tracing paper pasted over the damaged part, the re-inforcing paper often covering the written texts and its weight cracking the extremely brittle leaves; *nastaliq* writing of Persia; double-ruled gilded margin throughout enclosing both the text and the *hashiya* with the outer marginal line in blue; concluding line of each *ghazal* in the text and the *hashiya* illuminated with floral designs in gold and blue. Ff. 5a and 10a most sumptuously illuminated with floral scrolls in gold, the interlinear spaces being filled in with gold patches punctuated with red and blue; a late 16th or early 17th century production. No colophon or date of transcription.

Call No. DU/27

Another modern copy of Hafiz's *Diwan*; without the preface.
Contents : 1. *Ghazals* arranged alphabetically and beginning with :
الایا ایها الساقی اور کاساً و ناولها

Masnavi : الا ای آهوی وحشی کجائی الخ

Saqi Nama : بیاماساقی از من برو پیش شاه

بگواین سخن که ای شه جم پناه

Mukhammas : از عشق تو ای صنم خیانم

کز هستی خویش صنم کمانم

هرچند که زار و نتوانم

کز هستی خویش صنم کمانم

در پای مبارکت فشانم

Rubai : آن ترک پری چهره که قصد جان داشت

مانند پری چهره رخ پنهان داشت

214 ff.; $9\frac{1}{4} \times 5\frac{3}{4}$ in.; hand-made coarse paper, worm-eaten; *nastaliq*; no copyist, colophon only mentions the completion of the transcription on Thursday, morning; apparently 19th century.

Call No. KS/435.

96

Muntakhabat-i-Kulliyat-i-Hafiz (منتخبات کلیات حافظ)

A selection of verses from the *ghazals* of Hafiz arranged compartmentally with two couplets in each section, in the form of a *rubai*. No order is followed. Judging from the neat calligraphy and gilded marginal lines and columns, the unusually elongated size, gold spots on the initial fly leaves and binding covers, and the multicoloured flower patterned cloth used for decorating the inside pockets of the building, the manuscript was possibly meant for presentation. Some folios missing from the end.

Begins after بسم الله:

تا دور فلک کاسه دردی بر سرم ریخت

صدقطره خون جگر از چشم ترم ریخت

Abruptly ends : در چمن هر نرگس ساغر بکف استاده است
کسی نمی آید به گشمن میکشان را چه شد

8 ff.; 20 ll.; 11 × 6 in.; thin oriental paper, mellowed with age and extensively damaged by worms; clear Indian *nastaliq* writing; gold ruled border and column; no colophon; apparently not later than 18th century.

Call No. DU/246.

97

Sharh-i-Diwan-i-Hafiz (شرح دیوان حافظ)

An incomplete copy of a commentary on the mystic import of the poems of Hafiz, by Saifuddin Abul Hasan Abdur Rahman, completed in 1026/1617. According to a preface composed after the above date and appended to a copy of this work described by Ivanow-Curzon, no. 231, where this work is entitled *Marjūl Bahrayn* مرج البحرين the author belonged to Lahore and was a contemporary of Shahjahan to whom he dedicated this work sometime in 1631-32. He used the *takhallus* of *Khatmi* which in the present manuscript is invariably turned into (جامی) Jami (?) by the copyist. On f. 6b he refers to his stay in Burhanpur in 1021/1612 and to a local saint named Isa Sindhi, in whose company he wrote notes on the *Mishkatul Masabih*. Some verses of *Khatmi* are quoted in an anonymous 18th century anthology entitled *Majmua-i-Ashar* described in Ivanow-Curzon, no. 323. Cf. *Bankipur*, no. 160, where the date of completion is wrongly given as 1126 A. H., cf. also Ethe, no. 269 where it is described as an anonymous composition.

The present manuscript lacks some folios at the end. It has no preface; on the fly leave (f.2b) is a chart of directions for taking omens from the poems of Hafiz; for a reproduction of the chart and the method of using it see *Bankipur*; (poetry, I, p. 232-33.)

Since the colophon is missing, copyist or date of copying cannot be ascertained, but in the body of the text the author refers to himself consistently as *کاتب حروف و شارح دیوان سیف الدین ابوالحسن عبد الرحمن*. The copies described in *Bankipur*, no. 160-161 and Ivanow-Curzon,

no. 231, are all late 18th century copies. The present manuscript is definitely older.

The commentary begins immediately after **بسم الله** with the first verse : **الا يا ايها الساقى الخ - دانا و آگاه باشى اى رعنا كه**
الا حرف تنبيه است و يا حرف ندا الخ

The Ms. ends on a commentary on the **قطعه** :

نام بت من كه مه ز رويش خجل است

دو حرف ز نظم حافظ مرتحل است

and the last line of the commentary : **طرفه عجب آخر آكنائت :**

است از حروف مشهور و دل بمعنى قلب است بمعنى گردانیدن حروف

74 ff.; 14-21 11.; 10 × 6 in.; strong Indian hand-made paper discoloured with age, somewhat worm-eaten; *nastaliq* writing, punctuations and section headings in red upto 57th folio; no colophon.

Call No. DU/382.

Sharh-i-Taur-i-Ma'ani (شرح طور معانی)

Complete copy of another sufistic commentary on the poems of Hafiz by Zainul Abedin of Ibrahimabad, who, in the colophon, dates the completion of the work on the 1st *Shawwal*, in the 3rd year of Muazzam Shah Bahadur (Bahadur Shah I, 1707-1712 A.D.). Cf. *PUL*, I, p. 279, where an identical manuscript of this work is entitled **طور مار معانی** and the date of completion is stated 1118/1707, that is, the year I of Bahadur Shah. In the present manuscript the above title is mentioned in the author's preface; **خلاصه آنكه اين اسرار ترجمان** and also on the colophon, f. 94b, which obviously was written by the author,

In the preface (f. 1b - 6a) the author after stating how his understanding of the poems was made easy by the appearance of the poet himself in a dream, explains the terms frequently used by the poet.

94 ff.; 15 11.; 10 × 6½ in.; hand-made thick paper; worm-eaten and repaired; clear *nastaliq*; headings and punctuation in red; no copyist or date of transcription, author's colophon breaks off abruptly at the end of f. 94a with این نسخه شرح

طور معانی مانند خورشید در شش جهت و چار عناصر رسته بعد زمانه و زمانیان; probably 18th century.

Call No. DU/33.

Diwan-i-Kamal (دیوان کمال)

A valuable copy of the *ghazals* of Shaikh Kamaluddin Mas'ud, known as Kamal Khojandi, who lived most of his life in Tabrez under the Jalairid ruler, Husain b. Uways (1374-1384), and died there, while living under the rule of Miran Shah (d. 1408) son of Timur, in 803/1400 A. D. He became known as a saint and received royal favours. His verses were admired by his contemporary Hafiz. For particulars of his life see Browne, *op. cit.*, II, p. 320-21; *Bankipur*, no. 163.

Kamal's *Diwan* has not been printed and manuscript copies are not very common. The present manuscript contains only his *ghazals*, arranged alphabetically. For his *Diwan* containing his *qasidahs*, *rubais*, *qitahs* etc. which are not included in the present collection, see *Bankipur*, *op. cit.*; Blochet, III, no. 1635-37; Etche, no. 1278; *PUL*, 1, no. 390.

Beg. (f. 1b) : ای خط تو سبزی خوان بلا - خال سپاه تو نشان بلا

The *ghazal*, quoted in *PUL*, *op. cit.*, f. 3b, begins in the present manuscript on f. 2a : ای ز غمت دل بحیا مبتلا - بے تو بصد گونه مبتلا

The copy is richly illuminated with a gilded *unwan* and lines on f. 1a & b. are written diagonally along gilded square blocks; on each page the central column is a gilded band with a floral scroll, the

concluding verse of each *ghazal* being bordered by two gilded rectangles framing a leafy rose in red and pink colours.

Ending with a verse (possibly by the copyist) ;

هر که کرد است این کتابت را - یابد از مصطفی شفاعت را
هر که خواند دعا طمع دارم - زانکه من بنده گنهگارم

238 ff.; 12 ll.; $8\frac{1}{4} \times 4\frac{3}{4}$ in.; hand-made paper; slightly worm-eaten; good *nastaliq* writing; no copyist named; colophon dates the completion of the manuscript on 3rd *Rajab*, 1233/1817.

Call No. DU/274.

100

Yusuf Zulekha (یوسف زلیخا)

An incomplete copy of the popular Romance of Yusuf and Zulekha, written in *Masnawi* verse by the famous Persian poet Nuruddin Abdur Rahman Jami (of Jam), b. Nizamuddin Ahmad b. Shamsuddin Muhammad al-Dashti al-Isfahani. Jami was born in 817/1414 in a village near the town of Jam, in eastern Herat and died in 898/1492. For his life and other works see Ethe, no. 300; *Bankipur*, no. 180; Browne, *op.cit.* III, p. 435,507-10; also Rieu II, p. 645.

Among Jami's numerous prose and poetical works, *Yusuf Zulekha*, completed in 888/1483 is the most well-known and deservedly popular. It has been repeatedly printed in India (*e. g.*, Calcutta 1809, Bombay 1829, Lucknow 1819 and Persia) and there are more than one English translation. A German edition and translation was published by V. Rosenberg from Vienna in 1824.

The present manuscript is incomplete; folios from the end are missing.

Beg : الهی غنچه امید بکشای - گل از روضه جاوید بنمای

End : که آمد عقل و دانش سوی من باز - روان شد آب رفته جوئی من باز

36 ff.; 13 ll.; $9 \times 6\frac{1}{4}$ in. hand-made paper, injured by insects; *nastaliq* writing, spaces for rubrics left blank; no colophon or date; c. 19th century.

Call No. DU/245.

Si-dar Si (سی درسی)

A commentary on Jami's *Yusuf Zulekha* by Abdul Wasi Hansavi, who wrote a similar commentary on Sadi's *Bostan* (no. 85 above) and was also the author of a Hindi lexicon named *Gharaib-ul-lughat*. In a short preface the author, who gives no details about himself or date of writing, states that he prepared this commentary in his old age. He commenced writing on the 15th of *Rajab* and finished it on the night of *Shab-i-Barat*, and named it سی درسی. This title is also repeated in the colophon.

Beg : محبوب ترین مقالات شرح قصه ستایش جمال یوسفی است :
که خاتون حجله نشین الخ -

42 ff.; 19-24 ll.; 9 × 6 in.; coarse hand-made Indian paper, badly worm-eaten; *nastaliq* writing, space left blank for verses meant to be written in red; copied by Muhammad Ali son of Pir Buksh, of the family of معمار (builder) resident of Jalandhar, on the 9th *Rabi I*, Friday (year not mentioned); presumably 18th century.

Call No. DU/385.

Sharh-i-Yusuf Zulekha (شرح یوسف زلیخا)

An excellent copy of another commentary on Jami's *Yusuf Zulekha* written by Muhammad b. Ghulam Muhammad. In a short preface he states that in writing this commentary he obtained help from two earlier commentaries and the writings of Maulana Muhammad Akram Multani. In the colophon he further states that he has incorporated in this commentary certain compositions of Maulana Muhammad Baqi as also of some earlier authors whose names he could not ascertain. While revising his first draft he showed it to Maulana Muhammad Reza, son of Muhammad Akram Multani, and wherever, he found Muhammad Reza's interpretation agreeing with his, he

incorporated it in his own text and where it differed from his own he added this in marginal notes, but always with the writer's name. Muhammad Reza and Akram Multani are mentioned as authors of commentaries on *Yusuf Zulekha* by Muhammad Husain Khatali, the annotator of a manuscript of *Yusuf Zulekha* described in *PUL*, no. 416. Muhammad Reza may be identical with the author of a commentary on Rumi's *masnavi*, called مکاشفات رضوی (no. 82 above).

The present commentary which appears to be rare—only one other copy is recorded in *PUL*, no. 422—has a modern look, in as much as it cites authorities for every statement regarding meaning or interpretations of words or expressions and instead of appropriating passages and sentences from other writers, acknowledges them everytime both in the text and in the margin. Among the works and writers frequently quoted from, are :

- | | |
|---------------------------------------|---------------------|
| 1. شرح کوهاتی من تصنیف محمد گل کوهاتی | 9. تفسیر نقره قاری |
| 2. شرح محمد باقی | 10. فرهنگ جهانگیری |
| 3. شرح محمد رضا | 11. فرهنگ سروری |
| 4. شرح کریما شیرشک از تصنیف محمد کامل | 12. مویده الفضلا |
| 5. تقریر قاضی | 13. معارج النبوة |
| 6. تفسیر درة البیضاء | 14. شرح شیخ عبدالحق |
| 7. تفسیر جلالین | 15. شرح عبد الواسع |
| 8. تفسیر طبری | |

There is no mention of date of the composition but the author could not have flourished before the late 18th century.

On the initial fly leaves (f. 1-2) is a long quotation from the *Sharh-i-Muhammad Baqi*, on the real meaning of the verse :

یکے دان و یکی بین و یکی گوئی - یکی خوان و یکی خواه و یکی جوئی

Beg : الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله واصحابه اجمعين احقر العباد الله الصمد محمد بن غلام محمد ... که بسا اوقات در دل اين فقير خيال شرح نمودن محبت نام الخ -

The commentary begins (f. 4a) : قوله الهی غنچه امید الخ - ظاهر آنست که از امید مطالب و مآرب دوجہانی خواسته و کشادن غنچه آن کنایست از ایصال مطالب الخ -

Authors' colophon ends : و صلی الله تعالی علی حبیبہ محمد - مصطفی بعدد کل ذرۃ مائۃ الف الف مرۃ -

233 ff.; 13-15 ll.; $10\frac{1}{4} \times 6\frac{1}{4}$ in.; mill-made Indian paper; worm-eaten; *nastaliq* writing with punctuation and conjunctive words in red; copied on the 11th *Safar*, 1275 A. H. (=1858 A. D.), on the order of Moulvi Abdur Rahman; no copyist mentioned.

Call No. DU/391.

تکفۃ الاحرار (Tuhfatul Ahrar)

A modern copy of the third of the seven *masnavi* poems of Jami, collectively named هفت اورنگ. This *masnavi*, of a didactic and moral nature and treating of theological and religious subjects, besides eulogies of God and Prophet, contains prayer (*munajat*) and discourses (*maqalat*). It was written in 886/1481 and was inspired by Nizami's *Makhzanul Asrar* (see no. 73 above) and Amir Khusru's *Matlaul Anwar* whom he names in a short prose preface. The metre of this poem follows that of Nizami's work.

For an analysis of its contents see Browne, *op.cit.* III, p. 526-28; *Bankipur*, no. 179, III. It has been edited by Falconer, London 1848, and also occasionally printed in India.

In the present manuscript, the preface which omits the initial *Hamd-o-Na't* and is shorter than, for instance, in *Bankipur*, no. 138, and *Ivanow-Curzon*, no. 237, begins :

این صدف پاره چند را جست و جوی کارگاه بے انجاسی کرد (Sic) کرده
شد و خذف زیره چندا را رفت و روب بز مگاه شکسته حامی فرا هم
اورده چه قدر آن دارد که در سلک جواهر شاهوار مخزن اسرار حکیم
گرامی الخ -

The *masnavi* proper begins on f. 9b. :

بسم الله الرحمن الرحيم - هست صلاى سرخوان کریم

71 ff. ; 13 ll. ; $8\frac{1}{2} \times 5\frac{1}{4}$ in. ; coarse hand-made paper, worm-eaten; *nastaliq* writing with red rubrics; copied in 1214 A. H. (= 1799 A. D.); no copyist mentioned.

Call No. HR/5.

104

Diwan-i-Asafi (دیوان آصفی)

A complete collection of the *ghazals* of Khwaja Asafi, son of Muqimuddin Niamatullah of Kuhistan and a pupil of Jami. His full name is not mentioned anywhere; his father was for sometime wazir of Sultan Abu Said Mirza (1452-1462), the Timurid ruler of Herat, and he himself was personal friend of the celebrated litterateur and wazir of Sultan Husain Mirza Baiqara, Mir Ali Sher Nawai. He died at Herat in 923/1517. He is reported to have left, beside a *Diwan*, also a *Masnavi*, composed in the metre of Nizami's *Makhzanul Asrar*. For notice of his life and work, see *Ethe*, no. 1393; *Bankipur*, no. 219; *Pertsch*, p. 74.

The present manuscript contains his *ghazals*, arranged alphabetically from ا to می, with interlinear glosses and explanatory notes.

Beginning (as in *Bankipur, op.cit.* Ivanow-Curzon, no. 243)

ساز آباد خدایا دل ویران را - یامده مهر تبان هیچ مسلمانی را

The last verse is : ز کنج غم نرود آصفی سوے گلشن

چو بلبل که بود خو گرفته در قفسے

79 ff. ; 8-15 ll. ; $10 \times 5\frac{1}{4}$ in. ; coarse hand-made paper, much damaged by insects ; *nastaliq* writing ; no colophon or date ; c. late 18th century ; on the fly is some quotation in Hindi written in Persian characters.

Call No. DU/369.

105

Another modern but incomplete copy of the same, with some folios missing in the *radif* ها (f. 64) and *radif* ی. The sequence of the *ghazals* do not agree with those in 104, and there are some additional poems.

Beg. as above.

72 ff. ; 13 ll. ; $8\frac{1}{4} \times 5\frac{1}{4}$ in. ; strong hand-made paper ; slightly wormed ; *nastaliq* writing with red rubrics ; some folios misplaced in binding, and some missing ; colophon (on f. 10a) by Shaikh Faqiruddin, resident of Mujahidpur who completed its transcription on 8th Aghan 1237, *fasli*. The copy belonged to Syed Adam Ali, of Bhagalpur.

Call No. KS/422.

106

A better and older, but incomplete copy of the same with some *qitahs* and *rubais* at the end.

F. 1a begins abruptly in the midst of a *ghazal*, (same as on f. 1a of no. 105)

زابر حادثه چون داغ های آبله ماند

نشان ژاله تن زار خاکسارانرا

A *qitah* on f. 47a ; آصفی صحبت گرفته مدار

صحبت این روی بساط به است

On f. 47b begin a series of 32 *rubais*, beginning with

آصفی سرزنش خار کشد مرغ چمن
گر نشیمن همه در گوشه باغی گیرد

The concluding folios are missing-the last *rubai* being:

در خانه دیده آمد از خانه تن - از خانه دید و هم برونش کردم

55 ff.; 14 ll. $8\frac{1}{2} \times 5\frac{1}{2}$ in.; strong hand-made paper, slightly damaged by moisture and insects; marginal addition on some folios; *nastaliq* writing within ruled margins and double columns; some folios transposed in binding; no colophon; possibly 17th century.

Call No. DU/134.

107

Another incomplete copy of the same. Initial folios are missing; the first *ghazal* begins with (see f. 3b. of 104 above):

قاتل من چشم می بندد دمی بسمل مرا
تا بماند حسرت دیدار او در دل مرا

Arrangement of the *ghazals* follow alphabetical order, but the poems do not agree in every case with those in the preceding copies. Folios 6 and 7 have been transposed in binding, the transcription was apparently left incomplete in the middle of *ghazals* ending with *ش* for the writing ends nearly at the middle of the page, and the *verso* of the folio is blank.

47 ff.; 15 ll.; $9 \times 5\frac{3}{4}$ in.; hand-made thin paper, worm-eaten; *shikastah amez nastaliq* writing, within carelessly drawn horizontal lines in red; marginal notes on some folios; incomplete; no colophon.

Call No. DU/108.

108

Taimur Nama (تیمور نامه)

A complete modern copy of a *masnavi* poem on the exploits of Taimur, by Maulana Abdullah, *Hatifi* who died in 927/1521. Hatifi was the nephew of the celebrated poet Nuruddin Abdur Rahman Jami,

with whose permission he planned to compose a series of five *masnavi*s called *Panj Ganj* in imitation of Nizami's *khamsah*, of which he could write only four. This comprises besides the present work *Laila Majnun* (no. 109 below), *Shirin Khusru* (*Bankipur*, no 223) and *Haft Manzar* (copy described in Blochet, III, no 1799). Towards the end of his life he was persuaded to begin composing another historical *masnavi* on the achievements of Shah Ismail Safavi (1502-1524), entitled *Shah Nama-i-Hazrat Shah Ismail*, but was not able to complete it. On Hatifi's life see Browne, *op. cit.* IV, p. 227-29; *Bankipur*, no. 222; *Pertsch*, pp. 888-893.

The *Taimur Nama* has been printed in Lucknow in 1869 under the title of *Zafar Nama-i-Hatifi* evidently on the mistaken notion that Hatifi in a verse in the epilogue (f. 186a چو دیدم دران قصه پر فروغ (ظفر نامه یافتم بے دروغ to this work, called it *Zafar Nama*. See on this *Bankipur*, *op. cit.*, p. 118.

Beg : بنام خدای که فکر و خرد - نیارد که باکنه اوپی برد

End : الهی چو این نقش فرخ نهاد - باخر رسید آخرش خیر باد

188 ff. ; 17 ll. ; 8½×6 in ; hand-made coarse paper, worm-eaten ; *nastaliq* writing with headings in red ; a fragmentary marginal colophon at the end says it was copied in 1251 A. H. corresponding to V. *Sambat* 1892 (=1835 A.D.) ; copyist's name is torn off ; he is stated to belong to the Dhussar caste and a resident of Kanpur. There are seals in Persian and Devnagri characters of former Hindu owners, one being Uday Singh.

Call No. DU/316.

109

Laila Majnun-i-Hatifi (لیلای مجنون هاتفی)

A complete copy of the first of the 4 *masnavi* poems of Hatifi with interlinear glosses and explanatory notes.

This work has been edited by W. Jones in 1788 in Calcutta and a text was published from Lucknow in 1862.

Beg : as in *Bankipur*, no. 222.

150 ff. ; 8 ll. ; $8 \times 5\frac{1}{2}$ in. ; coarse hand-made paper much damaged by insects ; bold *nastaliq* writing with red headings and punctuation ; copied at Shahjahanabad by Muhammad Ashraf, son of Shaikh Sharfuddin resident of Shahabad and completed on 28th *Zil Hajj*, year 3 of Ahmad Shah's reign (1748-1754), i. e. 1750 A. D.

Call No. DU/358.

Naz-o-Niaz (ناز و نیاز)

110

A modern copy of a *masnavi* of the love of Naz and Niaz, (Blanchishment and Devotion) residents of the towns of *Husn* (Beauty) and *Ishq* (love), an allegorical poem, composed as is stated in the author's colophon (f. 56a) in 930/1530 at the desire of one Ubaidullah Khan (f. 13b). The author's name is not stated in the text but the introductory poem refers to the works of Jami and Amir Khusru. A copy of this identical work (Ivanow-Curzon, no. 248), transcribed in 1069/1658 is ascribed by Sprenger to Muhammad Salih on the basis of a marginal inscription (see Sprenger, I. p. 382). This name does not occur in the present manuscript. It was possibly composed in Persia and Ubaidullah Khan may be identical with the Shaybani chief who ruled in Samarqand and Khorasan (1533-39). See Ivanow, *op. cit.*, for a work of this title printed in Persia in 1888.

Beg : ای وجود تو اصل هر اشیا - گشته اشیا ز صنع تو پیدا

The date of composition is contained in the line.

بود از سال رفته نهصد و سی - که زدم این رقم ز بوالهوسی

57 ff. ; 10-15 ll. ; $8 \times 4\frac{1}{2}$ in. ; strong hand-made paper, slightly worm-eaten ; *nastaliq* writing in 2 columns within double-ruled, red and yellow marginal bands ; space for rubrics generally left blank, a few filled in red ink ; colophon dated 1217 (= 1802 A. D.) ; no copyist

Call No. DU/379.

111

Sifatul Asheqeen (صفات العاشقين)

A modern copy of an ethical *masnavi* poem on the qualities of lovers by Hilali, whose full name was Badruddin Hilali, Astarabadi. He

lived in Herat under Sultan Husain Mirza Baiqara (1469-1506) and gained the favour of his celebrated wazir Mir Ali Sher Nawai. Hilali was put to death by the order of the Uzbek chief Abdullah Khan Uzbek, the conqueror on a false charge of having Shia leanings. His death is generally placed in 936/1529. For details of his life, see *Bankipur*, no. 228 ; cf. also Bodleian, no, 1019.

Hilali left a *Diwan* and two *masnavis* including the present work, the other *masnawi* being *Shah-o-Darwesh*, also called *Shah-o-Gada* (copies recorded in Bodleian, no. 1022-25; Sprenger, I, P. 42). A German verse translation of this *masnawi* was made by Ethe, Leipzig 1870; Hilali's *Diwan* has been printed in Lucknow and Cawanpur in the 19th century. The present *masnawi* must have been composed before 913/1507 as its earliest manuscript copy is dated in that year; Sprenger, I, p. 427, no. 263; other copies in *PUL*, no. 445, Pertsch, p. 64.

Beg : خداوندا دری از غیب بکشای - جمال شاهد لاریب بنمائی

41 ff.; 10-15 ll.; 8×4½ in.; modern factory made paper, damaged by moisture clear *nastaliq* in 2 columns within double-ruled margins with red rubrics; no date of transcription or copyist's name mentioned in colophon; apparently late 19th-early 20th century.

Call No. DU/381.

112

(مثنوی و صلت نامه) Masnawi Waslat Nama

A modern copy of a *masnawi* poem on mystical love and union, written in close imitation of Attar's *masnawi* of the same name. The author's name occur only in the colophon by the unnamed copyist who ascribed to Shaikh-us-Shayakh Shaikh Bahlul. This name-Bahlul, occurs in a few verses as *takhallus*, particularly in the introductory poem which ends :

نام این کردم بوصلت نامه من - زانکه و صلت دیده ام از خویشین
هر که میخواهد که او واصل شود - درد بهلولش مگر حاصل شود

About this Bahlul, nothing further is known beyond the fact that a *diwan* of poems by one Bahlul was copied in 1562 very soon after his death; see Rieu, II, p. 659. On the authorship of this *Waslat Nama* however, see Ivanow-Curzon, no. 206 who, on collating the verses of a manuscript identical with the present one, and checking them with those of Attar's *Waslat Nama*, concludes that Bahlul, whoever he was, shamelessly plagiarised Attar's *masnavi* and passed it on as his own by dropping the original *takhallus* and substituting lines bearing his own name. See also *Bankipur*, no. 240, and Sprenger, I, p. 370 (the same copy described by Ivanow.)

Beg : عاشقان این دم درآدرسر جان - تا بیا بی سر عشق لامکان :

The verses quoted by Ivanow (*op. cit.*) p. 165 occur on 43b-44a of the present manuscript.

46 ff. ; 10-15 ll. ; $8 \times 4\frac{1}{2}$ in. ; modern factory-made paper, slightly injured by damp ; clear *nastaliq* with double ruled margins and red rubrics, apparently by the copyist of the preceding manuscript, who refers to himself only as *بنده ضعیف* ; غفر الله ذنوبه ; copied *Safar* 1217/ = 1802 A. D.

Call No. DU/380.

113

Qasaid-i-Urfi (قصاید عرفی)

A complete copy of the penegyrical poems (colophon calls it *Diwan-i-Urfi*) of Moulana Syed Muhammad b. Khwaja Zainuddin Ali of Shiraz born in 1555 who came to India in 1586 and died at Lahore in 1591. He enjoyed the patronage of Abdur Rahim Khan Khanan, who introduced him to Akbar and achieved great celebrity among his contemporaries which included Faizi and Budayuni. On his life see, Budayuni, *Muntakhabut Tawarikh* ed. Ranking, vol, II, p. 375 and III, p. 285 ; Shibli : *Sherul Ajam*, pt. 3, 73-119, *Bankipur*, no. 253.

Besides a *Diwan* which comprise *qasids*, *ghazals*, *qitahs*, *rubais*, *bands* and a *saginanah*, Urfi also wrote two *masnavis* on the lines of

Nizami's *Khamsah*, entitled *Majmaul Afkar* and *Farhad-o-Shirin* (sometimes called *Khusru-o-Shirin*) ; see E he, no. 1451. His *diwan* was printed in Lucknow in 1880.

The present manuscript contains only his *qasidahs*. These have been printed in Calcutta (1839) and Lucknow; an English translation of some of the *qasidahs* included here appeared in Calcutta in 1887. There are several commentaries in Persian and also in Turki of Urfi's *qasidahs*.

Beg. (f. 1 bound upside down) ای ستاع درد در بازار جان انداخته
گوهر هر سود در حبيب زيان انداخته

The poems are not arranged alphabetically. There are extensive marginal annotations.

62 ff. ; 17 ll. ; $9\frac{1}{2} \times 5\frac{1}{2}$ in. ; hand-made paper, worm-eaten hurried *nastaliq* writing, verging on *shikastah* and the poet's *takhallus* always written in red ; copied 1719-48) at Murshidabad in the house of Diwan Haralalin the reign of Nawab Mahabat Jang, (Ali Vardi Khan, 1740-1756) by Muhammad Nacem, son of Mahammad Kasim.

Call No. KS/436.

114

Another copy of the same with extensive marginal annotations. The initial folio is missing : Beg. :

مرغ طبع اندر هوای معصیت نکشوده بال
عفو تو شاهین رحمت را بران انداخته

Concluding folios are wanting ; last verse on f. 97b. is the endline of the *qasidah* entitled *ترجیع در مدح شاه* and reads.

اول از بالانشینی خود که بعد از وی منم
بعد از ان از زیر دست خود که هم کفش من است

97 ff. ; $9 \times 6\frac{1}{2}$ inch ; hand-made, coarse but thin paper, worm-eaten ; *nastaliq* writing with rubrics in red ; no colophon ; c. 19th century.

Call No. KS/417.

Maghaziun-Nabi (مغازی النبی)

The first part of a versified account of the Prophets' life, particularly his *ghazwat*, by Maulana Shaikh Yaqub Sarfi, son of Shaikh Hasan of Kashmir, with the poetical name of Sarfi, who died in 1003/1594, and was a valued friend of Abdul Qadir Malek Shah Budayuni, the historian of Akbar's reign, who devotes some pages in his *Muntakhabut Tawarikh* to an appreciative account of Sarfi. Budayuni, *op.cit.*, (tr. ed. Ranking) III, p. 142-149, 259-261. He is noticed in the *Haft Iqlim* as a *Sufi* poet under the name of Shaikh Yaqub; Ethe, no. 724, item 602. He enjoyed the favour of Humayun and Akbar. Sarfi's death, as recorded by Budayuni in a chronogram, occurred in 1003/1594. See also *Akbar Nama* (Bib. Ind.) III, p. 484. See also Storey, *op.cit.* p. 193, no. 240.

Sarfi left a *Khamsah* in *masnavi* verse in imitation of Nizami's famous work, comprising (a) مسلک الاخبار (b) وامق و عذرا both completed in 993/1585, (c) لیلی مجنون completed in 998/1589, (d) An imitation of Nizami's *Iskandar Nama* and (e) مقامات پیر completed in 1000/1591. Manuscripts of his *khamsah* are rare; only one copy of the *khamsah*, minus the fourth *masnavi*, is recorded in *Buhar*, no. 366; *PUL*, no. 471, is a copy of only the first *masnavi*. According to Budayuni, Sarfi also commenced a large commentary on the Quran on the lines of the *Tafsir-i-Kabir* of Razi, but died before its completion. He is also credited with having written a commentary on the *Sahih al Bukhari*.. No copy of these works is recorded.

Copies of the present work which, according to the verses in the introduction quoted below, was meant to be the 4th *masnavi*, also are rather rare; only four other copies are recorded; *PUL*, nos. 19-22; (but it is not clear whether these are different volumes of the same copy). This work however appears to have been printed in Lahore in the 1879 and 1888.

After the *Hamd-o-Na't* the author describes in a long poem (f. 13a - 28b) his family, his brothers, uncles and cousins, and his travels in Iran, Iraq and Turkistan in search of religious and mystic knowledge. In course of these travels he enjoyed the company of several learned men

and *Sufis* whom he names under each city visited. He also visited the important cities of north India and names several *Sufis* he met there. From Gujrat he went to Arabia by boat and met a number of eminent men in Mecca and Madinah.

The prophets' account begins on f. 28b.

The following verse from a prefatory poem entitled

مناجات در طلب حاجت ضمیر خویش از جناب الهی -

would prove that this work was written after his first three *masnavis* had been completed to constitute the fourth work of his *Panj Ganj* (f. 29a-30b) :

توانم بنظم نظامی رسیده - می از جام خسرو جامی کشید
بد انسانکه از پنج گنجش سه گنج - عیان کرده گشتم در یاب سنج
دو گنج دگر هم توانم نمود - گهرهای معنی توانم فزود
ولی بهر گنج چهارم کنون - مرا یابد امداد حق رهنمون
تفکر درین گنج کردم بسے - نشانش پیرسیدم از هر کسے

چه سازم از اجناس گوهر عیان - که گنج چهارم کنم جمع ازان
گهرهای کان سکندر کهن - شد از شفتن مشقب اهل فن
نظامی نفایس ازان برگرفت - بسلک عبارت همه در گرفت
بقایای آن خسرو نکته دان - گرفت در گهرها تهی کردگان
ازان هر دو در نوره جامی نمود - که تا سبج داری ز درها ربود
چه گیرم ازان من که چیزی نماند - که در سلک خویشش توانم کشاند
چو در هر جدیدی بود لذتی - که خالی نمیباشد از حکمتی
ترا این بهر گنج باید گزید - گهرهای تازه ز کان جدید
دل من مرا گفت اگر طالبی - در اقصایان شرح مغازی النبی الخ

The present manuscript begins : خدایا خدای مسلم تراست

خداوندی هر دو عالم تراست

Ends : به یثرب بعدر آمد و ماند سر - بخاک قدم گاه خیر البشر :

A chronogram in the authors' colophon (at the end of the following manuscript) dates the completion in 998/1589

چو کردم طلب سال ختم الکتاب - مرا گفت پیر خرد در جواب
طلب گر تو خواهان این مطلبی - ز حرف دوم از مغازی النبی

120 ff. ; 12 ll. ; $6\frac{3}{4} \times 3\frac{3}{4}$ in. ; good hand-made paper ; much damaged ; *nastaliq* writing in 2 columns within double-ruled, gilded margins with red rubrics; for colophon see below.

Call No. DU/436.

116

Second part of the same work in the same handwriting.

Initial line continues the account of Amer, and follow the concluding line of the preceding manuscript.

Beg: بدیدار شاه زمین و زمان - مشرف شده ست و بسی شادمان

The author's colophon, ending on f. 121b. contains a chronogram of its completion, quoted in the preceding entry.

121 ff. ; 12 ll. ; $6\frac{3}{4} \times 4$ in. ; paper and condition as in the preceding manuscript; *nastaliq* writing with similar margins and rubrics; copied 27th *Zilqad*, 1200 (=1844); no copyist.

Call No. DU/211.

117

Nal - Daman (نل و دمن)

A *masnavi* version of the well-known story of Nal and Damayanti which forms an episode in the Mahabharata, by Shaikh Abul Faiz, Faizi, the celebrated poet of Akbar's Court, and elder brother of Shaikh Abul Fazal, the author of the *Akbarnama*. Faizi died in Agra in 1595. For his life see Storey, I, p. 540-42. Elliot - *Bibliographical index of Muhammedan historians of India*, I, p, 255. Blochman & Garrett ;

trans. of Ain-i-Akbari vol. II, p. 490. Shaikh Faizi is the author of a large number of prose and poetical works, including two commentaries on the Quran and translations from Sanskrit works on Romance, Fable and Mathematics etc. besides a fairly large collection of lyrical verses.

The present work, composed in 1003/1594, is the third of a series of five *masnavis* he had projected under the name of *Khamsah* but which he did not live to complete. *Nal-o-Daman* was composed at the desire of the emperor Akbar; see *Ferishtah*, I, p. 325. It has been printed in Calcutta 1831, Lucknow, 1846 and a part was printed in Leipzig also in 1846.

The present manuscript lacks the initial folios and begins abruptly ;

پروانه خس و هوا شرر بار - پرواز چه کل کند درین کار

Some folios containing the major part of the epilogue with date of composing the poems (quoted partly in *Bankipur*, no. 263) are missing from the end; only the final folio with the concluding verse and colophon remaining.

ای سوخته ضبط این نفس کن - بس کن ز حدیث عشق بس کن : End

129 ff.; 15-16 ll.; $8\frac{1}{4} \times 4\frac{1}{4}$ in.; hand-made coarse paper, badly worm-eaten; *nastaliq* writing with headings in red ink; transcription completed 26th *Zil Hajj* 1048 (=1639) by Muhammad Hashim Kashmiri, with the co-operation of Mian Mardan Khan.

Call No. KS/430.

Masnavi-i-Faizi (مثنوی فیضی)

A short *masnavi* described in the colophon as written by Faizi on a campaign in Ahmadabad against Muhammad Husain who was then any date or name of the sovereign.

Bankipur, no. 261, V. contains a chronogram by Faizi on the conquest of Gujrat. An identical *masnavi* entitled داستان اکبر بادشاه with the same opening verse is recorded in *PUL*, no. 478 and is described as "an account of Akbar's conflict with Sipahdar Muhammad Husain ascribed to Faizi".

8 ff.; 13 ll.; $8 \times 5\frac{1}{2}$ in.; coarse Indian hand-made paper, worm-eaten; bold *nastaliq*; copyist's colophon dated 24th *Rabi*, I, 1248 (= 1832 A.D.); no copyist mentioned.

Call No. DU/307.

119

(سوز و گداز) Suz-o-Gudaz

A short love story in *masnavi* verse by Muhammad Reza, Nou'i, who came to India from Mashad during the reign of Akbar (1556-1605) and found a patron in Mirza Yusuf Khan Mashadi. He finally entered the services of Abdur Rahim Khan Khanan with whom he went to Burhanpur. He died there in 1019/1610. Nou'i left a *diwan* comprising *qasidahs*, *ghazals*, *rubais*, *masnavis*, a *Saqi Nama* and occasional poems and *Tarjibands*. For details see *Ain-i-Akbari*, ed. Blochmann, p. 606; Sprenger, I, p. 516; also Rieu, II, p. 674a.

The present work is a part of his *masnavi* poem, the theme being the story of love and ultimate self immolation of a Hindu princess on the funeral pyre of her husband, which is stated to have been based on an incident which actually happened in the reign of Akbar. It was entitled *Suz-o-Gudaz* and was dedicated to prince Daniyal, son of Akbar; see Rieu, supp. p. 200a, no. 313. It has been printed with the *Akbar Nama*, in the Lucknow (1867) edition prepared by Syed Ahmad Khan.

The present manuscript is fragmentary, some folios missing from the middle.

Beg. : الهی خندهام را نالکی ده - سر شکم را جگر پر کاکمی ده

18 ff.; $9\frac{1}{4} \times 5\frac{1}{4}$ in.; hand-made paper; worm-eaten; remounted with wide margins; *nastaliq* writing; verses arranged diagonally across the page; red headings; no colophon; apparently 19th century.

Call No. DU/402.

Sharh-i-Diwan-i-Zuhuri (شرح دیوان ظہوری)

A commentary on the collected poems of Zuhuri, written by Syed Rafa'at Ali, son of Syed Pir Ali Rasulpuri in 1241/1825 A. D.

Zuhuri, whose full name is Maulana Nuruddin Muhammad of Tarshiz (in Khorasan), came from Qumm in Persia and lived in Ahmad-nagar and finally settled in Bijapur where he died in 1025/1616 A. D. during the reign of Ibrahim Adil Shah II (1580-1627), to whom most of his works are dedicated. Zuhuri wrote both prose and poetry; among his better known prose work are three treatises in ornate prose, each appended as preface to (a) *Nauras Nama*, a tract on music composed by the Sultan, (b) *Gulzar-i-Ibrahim*, and *Khwan-i-Khalil*. Besides these, he composed *Panj ruq'ah*, *Firaq Nama*, *Katkhuda-i-Husn-o-Ishq* and *Minabazar*, all as models of stylistic writing and are highly popular. Among his poetical works, besides his *diwan*, is a very popular *Saqi Nama* dedicated to Burhan Nizam Shah II of Ahmad Nagar (1591-1595). The authorship of another *masnavi* entitled *Manbaul Anhar* (منابع الأنهار) is also attributed to him. On Zuhuri and his prose and poetical works, several of which have been frequently printed (e.g., *Saqi Nama*, Lucknow, 1849, the three prefaces in Lucknow and Cawnpur 1873, an English trans. Calcutta 1887; the *Ruq'at*, edited in Cawnpur 1280/1863, Delhi, 1265/Lucknow 1282/1865) see Ethe, no. 1500, 1509; Ivanow-Curzon, no. 139; Rieu, II, p. 678-9.

The present manuscript is a commentary on the lyrical poems (*ghazals*) included in his *Diwan* (printed in Lucknow 1879). The commentator who, in a short preface refers to his fathers' great learning and his commentary on Nizami's poem, dared to undertake this work only on his father's encouragement, but which was interrupted by his death soon after. He completed it on the request of his elder brother Syed Latafat Ali.

The preface begins : بسم الله والحمد لله که صدر کلام مصدر

حمد محمودیست که قامت قابلیت خلیفه کتاب و علم ادم الاسماء كلها الخ

The commentary begins (f. 2b) with the *ghazals* : (cf. Bodleian,

no. 1077, f. 100b.) : انکه خواهد داشت فردا رحمتش دیوان ما :
 گشت وصفش آفتاب مطلع دیوان ما
 دیوان مصرعه اول معنی دارالحکم و باید دانست که الخ -

220 ff.; 22 ll.; $11 \times 6\frac{3}{4}$ in.; hand-made Indian paper, worm-eaten, *nastaliq* writing, with red punctuation marks and linings; no colophon.

Call No. DU/315.

Sisi Pannu (سسی پنون)

A short but unrecorded *masnawi* version of the well-known Sindhi love-story of Sisi and Pannu, composed, according to the epilogue, in 1036/1626 (ز تاریخ ز کسی شافی شمارش - فزرن بودند مے شش از هزارش) The epilogue also contains a reference to Shahjahan in these terms :

جهانی خرم و خرم زمان بود - جهان در سکه شاه جهان بود

The author's name is not mentioned in the text. A *masnawi* version of this romance, based on a prose narrative ascribed to Syed Ali of Thattah and entitled *Ziba-o-Nigar*, was composed by Muhammad Rizai in 1053/1643 A. D.; *GIP*, p. 253; *Rieu*, II, p. 684. But the present manuscript appears to be different, for, unlike Rizai's version, the original names of the lovers have been retained here. In a short introductory poem (f. 3-4), after the *hamd-o-Na't*, the anonymous author states his plan to make Sisi and Pannu live again in his poem "because in this transitory world, only the lovers live".

Beg. (f. 1b) : مپاس بے قیاس اول خدارا - که او پرداخته ارض و سمارا

The story begins on f. 5a : همان یاری که ازوی این سخن زاد :

چنین از گذشت ایشان خبرداد

که شاهی بود اندر دهر معروف

بحسن عدل و حلم وجود موصوف

40 ff.; 8 ll.; $6 \times 4\frac{1}{4}$ in.; coarse hand-made paper; worm-eaten; very immature *nastaliq* writing in 2 columns, within double-ruled marginal lines drawn in red ink which has nearly faded; copyists colophon on f. 39a says این کتاب سسی و پنون را دستخط فقیر با کهر ولد میان مسته و عرف چند هر ساکن موضع حاکم را لہ نوشتہ شد on the margin of the page in a different hand writing is written : میان با گر علی ; صاحب بہادر ; no date ; apparently early 19th century, On f. 39b and 40a are verses in different hand writing, more or less as exercises in making puzzle and concealing the author's name; two of these pieces yield the names of Alamdin ہاشم and Hashem علم دین

Call No. DU/383.

Qasaid-i-Muhammad Quli Salim (قصاید محمد قلی سلیم)

An excellent copy of a collection of the panegyrical poems of Shah Muhammad Quli Salim, of Tehran, who came to India in the reign of Shahjahan and found a patron in Nawab Islam Khan who wrote poetry under the *takhallus* 'Walah' and held the governorship of Kashmir (d. 1663-4). For Islam Khan's poems see Ivanow-Curzon 271-272. Salim died there in 1624. For details of his life and *diwan* see GIP, I, p. 309, Bankipur, no. 311; Ivanow, no. 748.

The present manuscript contains only his *Qasidahs*, mostly in praise of the Imams, Shah Abbas and Islam Khan,

Beg. : اگر برم بسوئی چشم اشکبار انگشت

چون ماه نوشود الودہ غبار انگشت

The last *qasidah* in praise of Islam Khan, ends :

زمان عمر محبان و دشمنانت باد - چو آخر رمضان و چو اول عاشور

44 ff.; 16-17 ll.; $7\frac{3}{4} \times 4\frac{1}{4}$ inch; hand-made unpolished paper ; fine *nastaliq* writing, blank space left for rubrics; no colophon.

Call. No. DU/8.

Diwan-i-Asir (دیوان اسیر)

An excellent copy of the *gahazals* and *rubais* of Mirza Jalaluddin Asir, son of Mirza Mumin Isfahani a favourite poet of Shah Abbas I (1587-1628) who gave his daughter in marriage to him. He belonged to a noble Syed family of Shabistan and died in Isfahan in 1049/1639-40. According to some *Tazkirah* writers he was the pupil of Mirza Fashi of Herat and left in *qasidah*, *ghazal*, *rubai*, *tarkib* and *tarjibands* etc. upwards of 20,000 verses. For biography of Asir see *Bankipur*, no. 320 and *Ivanow-ASB*, no. 737; Ricu, II, p. 681; Sprenger, I, p. 342-43.

Contents of the present manuscript include *ghazals*, arranged alphabetically beginning on. f. 1b after *بسم الله الرحمن الرحيم* :
ای گلشن از بهار خیال تو سینه ها - برگ گل از طراوت نامت سفینه ها

This is followed by a selection of *mukhammas* (f. 90a), beginning as in *Bankipur*, no. 303, f. 301a; *rubais*, without any alphabetical arrangement, being on f. 91a with.

غم کرده ریاض جان مه سال مرا - آئینه ندارد دل خوشحال مرا
صیادز بسکه دوستم می دارد - بستست در آغوش قفس بال مرا
and end with

که طعنه زنی که سخت گمراهی تو - کای کوئی زحق نا آگاهی تو
من داغ و جرم سجده رحمت او - ناصح از جان من چه می خواهی تو

202 ff.; 13 ll.; $9\frac{1}{2} \times 3\frac{1}{4}$ inch; hand-made Indian paper somewhat damaged by insects; fine *nastaliq* writing in 2 columns within gilded double-ruled margins; illuminated *unwan* of Indian workmanship; no colophon; c. 18th century.

Call No. DU/28

Kulliyat-i-Qudsi (کلیات قدسی)

An extremely valuable copy of the poetical works of Haji Muhammad Jan, who used *Qudsi* as his *takhallus*, and who was born in

Mashhad but migrated to India in the reign of Shahjahan and died in Lahore or Kashmir in 1056/1646. For details of his life in Shahjahan's court see *Bankipur*, no. 308.

I. The prose preface by Jalaluddin Muhammad Tabatabai who appears to have collected the poems in 1048/1638, appears on f. 1-2

II. F. 3a : A series of *masnavi* poems o Shahjahan, Beg. :

بنام خدای که داد از شهان - جهان بادشاهی بشاهجهان

Some headings are :

در تعریف بر شکار دولت اباد - تعریف قلعه مذکور - در صفت
ابحیات بخش تال - در صفت کمان بادشاه - رفتن شاهجهان
از شکار گاه بر سر جهجهار بر گشته - فرستادن بادشاه عبدالله خان
فیروز جنگ را با خان جهان وشجاع خان بر سر بندیل - رفتن بادشاه
بقصد تسخیر دکن - صفت وزن مبارک - مراجعت نمودن بادشاه
بدار الخلافه - تعریف شمشیر ابدار - صفت فیل نور بخت - در رزمیه
مردان مرد و شیران عرصه نبرد لشکر فیروزی - تعریف کشتی سواری -
صفت شاه برج - صفت مصور هلال مانی رقم - صفت اکبر اباد
تعریف باغ دار الخلافه - در رتبه بادشاه - تعریف چراغان باغ و آبشار

III. F. 67a (f. 67-106b) : A series of *masnavi* on ethics and on wisdom against enemies, the first entitled. *beg.* :

پریشان دل از بهر خویشان مباحش - چو از تو نباشد از ایشان مباحش

IV. F. 107a-120a : A series of *masnavis* in praise of Kashmir, the first poem entitled

رنگین زبان خانه از شجرف سر داستان

لاله زار کشمیر

بنام پادشاه پادشاهان - سر افزای ده صاحب کلاهان : Beg.

V. F. 120a : a long *masnavi* entitled حکایت آن قاطع طریق ضلالت

ورسیدن از توجه خضر توفیق بر چشمه زلال هدایت

زنده دلی بهر تماشای هند - رفت ز کشمیر با قصائی هند : Ends

VI. F. 138 : *Qasidahs* arranged alphabetically, the first in praise of

Imam Reza, beg. : من آن نعم که کنم سرکشی ز تیغ جفا

چو شمع زنده سر خویش دیده‌ام دریا

VII. F. 251b. : *Ghazals*, arranged alphabetically, beg. :

زود به کردم من بوضو داغ خویش را

ارل شب می‌کشد مفلس چراغ خویش را

VIII. F. 328a. : *Rubais*, arranged alphabetically, beg. :

تغها ز دلم بدیده تر نازد - هر عضو من بعود یگر نازد

دل روی بدیده دارد, دیدۀ باشک - دریا بصدف صدف بگوهر نازد

The last *rubai* is گریا فتنه حقیقت عالم را - پیوند با رست آدم رخاتم را

کسی را بخیال دور سرگشته مکن - رهنمای باد نه از زر عالم را

Since the manuscript does not contain all the poems included for instance in *Bankipur*, no. 308-9, it is possible that it represents an earlier collection.

344 ff. ; 15 ll. ; $9\frac{3}{4} \times 5\frac{1}{2}$ inch ; hand-made paper, very badly worm-eaten ; *nastaliq* writing with red rubrics ; some marginal additions ; pages left blank between certain sections ; no colophon and no copyists. On f. 3a, however, is an endorsement of purchase of this manuscript on 15th *Rajab* 1111 A. H. (= 1699) during a journey to Murtazabad near Delhi for seven rupees. Along side is also a seal of Fazail Khan Fidwi, *Kahanazad-i-Alamgir Ghazi*, with the date 1104/1692. The manuscript must have been transcribed before 1699 and should thus be the earliest of the recorded manuscripts of Kudsi's poems.

On f. 1a are other endorsements of purchase. One with a seal dated 1180/1766 by Hakim Nuruddin Syed Husain Khan, and another by Hakim Abdullah.

Call No. DU/212.

Diwan-i-Ghani (دیوان غنی)

An alphabetically arranged collection of lyrical poems (*ghazals*) of Muhammad Tahir Kashmiri, whose *takhallus* 'Ghani' has the chronogrammatic value of 1060/1650 A. D., this being the date, it is supposed, when he began to compose poetry. He was a pupil of

Mohsin Fani, a poet and the author of the well-known *Dabistanul Mazaheb*. As a poet he commanded respect of his contemporaries. He died in 1668 and his poems were collected by his friend and admirer Muhammad Ali Mahir. For details see Rieu, II, p. 692a; *Bankipur*, no. 334.

Ghani is reported to have left about twenty thousand verses; the present manuscript, however, is a smaller collection. His *Diwan* has been printed, Lucknow 1845.

Beg. : (as in Rieu & *Bankipur*, *op. cit.*)

جنونی گو کہ از قید خرد بیرون کشم پا را
کنم زنجیر پای خویشتن دامن صعرا را

Ghazals are followed, on f. 65a by *marsia*, two of which are on Talib Kalim, the poet, and Islam Khan, the latter beg. :

حیف کز فوت قد وء امرا - شهر داغ شد نصیب سیاه

75 ff.; 9-15 ll.; 10½ × 7½ in.; coarse hand-made paper, damaged by moisture; *shikastah* writing; copied 4th *Asarh*, 1223 Bengali year (= 1816 A. D.) by Syed Enayet Ali; of Pargana Azmat Shahi; Zilla Beerbhun.

On f. 75b is an endorsement by the copyist confirming the sale of this manuscript to Bishwanath Ray, Sharistadar of Alipur, on 3rd December 1816 during the magistracy of Mr. John Elliot.

Call No HR/64.

126

Majmua-i-Guldastah-i-Gulshan-i-Ma'ani

(مجموعه گلدسته گلشن معانی)

An elegant copy of an anthology of lyrical verses of various poets of Persia and India selected according to subjects, originally compiled by Muhammad Saber, son of Muhammad Saleh, who used *Himmat* as his *takhallus* in 1090/1679 as expressed by a series of chronogrammatic verses (f. 2b). Verses of this poet, *Himmat*, are included in a 19th century anthology described by Ivanow, no. 943 (f. 78v & 85v). In the preface appended by the editor of the present text (f. 193a) the original compiler is called *Mirza Himmat*.

The present revised version was prepared by Muhammad Ali Reza b. Syed Muhammad Reza Shirazi in 1129/1716 who states in the preface that having received a copy of Mirza Himmat's anthology from his Ustad, Syed Muhammad Fakhruddin, he noticed that verses of 5 poets—viz, Shaukat Bukhari, Nasir Ali, Musavi, Ghani and Talib Kalim have not been included in this otherwise admirable collection. He therefore decided to rectify this omission from their *Diwans* which he happened to have with him and incorporated their verses in the appropriate section. He also included verses from other poets as and when he came across their lines.

The verses collected are classified into 19 *babs* and 50 *fasals*, the classification being according to the subject matter. These sections, as detailed on f. 2b-6a are :

باب اول - در موی سر و کاکل و زلف بر سه فصل

باب دوم - در بیان جبین و ابرو بر دو فصل

باب سوم - در بیان مزگان و خدنگ معشوق اثر بر عاشق و چشم

و سرمه و نگاه بر سه فصل

باب چهارم - در بیان گوش و بینی و دهان و لب و دندان

و زبان و بوسه و تبسم و خنده و گفتار و خمیازه

و بتخاله بر چهار فصل

باب پنجم - در بیان رو و رخ و حسن و ملاحه و جلوه و ناز

و کرشمه و غمزه و خوی و بوی و حیا و عشوه

و دیدار و شوخی و جمال و طبیعت و طینت

معشوق بر سه فصل

باب ششم - در بیان خال و خط بر دو فصل

باب هفتم - در بیان زرخدان و گلو و گردن و ساعد و دست

و پنجه و سینه و پستان و ناف و شکم بر سه فصل

باب هشتم - در بیان کمر و سرین و ساق و پای و پنجه و کف
پای بر دو فصل

باب نهم - در بیان قد و قامت و رفتار بر دو فصل
باب دهم - در بیان دستار و کلاه و لباس و نازک تنی و بر-
هنگی عاشق و معشوق و شکر استغنا از ایشان و
همت بر سه فصل

باب یازدهم - در بیان عشق و ثابت قدمی و ملامت و رسوائی
و آه و سوز و داغ و گداز و عجز و نیاز و افتادگی
و بیخودی و ضعف و جنون و اظهار پدرد و الم
و محنت و جور و جفا و بیداری و ستم معشوق
و نصیحت و صفت دل مجمل بر عاشق و معشوق
و طعن و مداوای طیب بر پنج فصل

باب دوازدهم - در بیان بیوفائی معشوق و وفای عاشق و اختلاط
و تغافل و منکر فریب و رشک و وعده و اشنائی
و عهد و پیمان از عاشق و معشوق بر سه فصل

باب سیزدهم - در بیان حسود و رقیب و مذمت فرد مایه و حارص
و رغم و شکوه و شکایت اهل دنیا و روزگار الخ بر سه فصل
باب چهاردهم - در بیان نامه فرستادن صبا و قاصد پیغام پیش
یار و فراق و هجران و بی تابی و بیصبری الخ
بر چهار فصل

باب پانزدهم - در بیان دشنام و غضب شدن معشوق صفت زخم
و کشته شدن و گم شدن عاشق و عاجزی عاشق
بعفو و تقصیر بر دو فصل

باب شانزدهم - در بیان صفت اسب و فیل و اراده بسواری معشوق

و شکار کردن چو گان بازی معشوق بر دو فصل

باب هفتم - در بیان شراب خوردن با محبوب و ساقی و طلب

شراب و توبه بستن و شکستن و تعریف شراب

و بنک و باغ و بهار و هوا الخ بر چهار فصل

باب هژدهم - در بیان غنیمت شناختن صحبت نیک و یار و عمر

و سکوت و فهمیده خوف زدن و برد باری و صفت

غفلت و اجتناب نمودن از صحبت زبون الخ بر سه فصل

باب نوزدهم - در بیان کنایت بطرز قبیح و ملیح و خدمت بخیل

و لهو و لعب و نزهات زندانه بر دو فصل

The editor Muhammad Ali Reza appears to have added another four *fasls* of which the heading of only two *fasls* have been filled in:

فصل سیوم - در بیان نغمه و مطرب و رقص و ساز و نواز

فصل چهارم - در بیان طعنه زاهد و قاضی و محتسب و صوفی و واعظ

و ناصح -

Besides, there are 2 long *qasidahs* of Talib Kalim-(f.202a-213) one on Ali and another, an imitation of Amir Khusrau's *Tarkib band* on Shah Jahan (f. 208a) on the occasion of *Nauroz*; there are also chronogrammatic verses (تاریخ) on (a) Shah Jahan's birth : 1000 A. H. ; (b) birth of Dara Shukowh 1024 A.H. ; (c) Shah Shuja, 1025 A. H.; (d) Aurungzeb, 1028 A. H. There are also some chronogrammatic verse by Faizi on the date of building of Abu Turab Wali's tomb 994, the arrival of the Prophets' footprints, brought by Abu Turab Wali, 987, the date of the letters founding a mosque, 964 A.H.

Among the poets quoted from are :

ابراهیم ادهم - ابن علی - ابوالفرج - ابوالقاسم کار زانی -
 ابهری - احسن - ادیب صابر - اصغر - اصفی - اظهري - افرین -
 امیر خسرو - اوحدی - بهجت - بیخود - ثنائی - جامی - جلال
 عضد - حافظ - حسن دهلوی - حیاتی - حیف - خضر - خواجه
 کرمانی - خواجه معین الدین - داحیه - راجی - رحمت - رفیع -
 رنگین - روزبه شیرازی - روشن ضمیر - زلالی - سعدی - سلطان
 مراد بخش - سلمان ساوی - سهمی - سید احمد - سید محمد نجفی -
 سید نقی - سیر قی - شاپور - شادمان - شاهي - شریف تبریزی -
 شمعی - شوق - شوکت - شهریار - شهودی - صالح - صائب -
 صغرا - طالب املی - طالب کلیم - طوسی - عارف - عبد القادر -
 عرفی - عشقی - علی رضا تجلی - عنصري - غزالی - فانی - فراقی -
 فرح الله - فردوسی - فرشته - فصیحی - فطرت - فغانی - فهمی
 استرآبادی - فیضی - قاسم انوار - قاسم کاهی - قطبی - قمرالدین -
 کاکلی - کمال اسماعیل - کمال خجند - کیول رام - لسانی -
 محمد صرفی - محمد صوفی - محمد قلی سلیم - مد هوش - مرادی
 استرآبادی - مسعود یک - معزی - معصوم بیک - مقیم - مکتوب
 خان - ملادانا - ملاشمعی - ملاشیدا - ملافردی - ملاقیصر - ملا
 محتشم - ملک الشعرا - منیر لا هوری - موجی - میر الهی حسین -
 میر امامی - میر علی نقی - میرزا بدیع - میرزا ثانی - میرزا جان -
 نازک - ناصر علی - نانک - نجیب الدین - نواب باقر خان - نواب
 خانخانیان - نور الله - نیازی - وحشی - وصالی - هلالی - همایون -
 همت - همدانی -

The text written in a neat hand, has extensive lacunae and certain whole leaves and pages have been left blank ; on the other hand, there are frequent marginal additions generally by the same hand

213 ff.; 15 ll.; 5×4 in.; thin Indian paper, buff, yellow and light blue in colour, extensively worm-eaten; neat *nastaliq* writing, with rubrics and the names of the poets written, generally alongside the verses, in red; colophon at the end of the revised anthology is dated *Rabi* I, 1129, while the editor's preface to the supplementary poems (on f. 193b.) is dated 11th *Jamadi* II, 1129/1716; no copyist mentioned.

Call No. DU/25

127

Dastur-i-Himmat (دستور همت)

A poetical version in *masnavi* of the love story of Kamrupa and Kamrata, by Muhammad Murad, completed in 1096/1684 (not mentioned in the present manuscript, but see Rieu, II, p. 697) and is dedicated and named after his patron Himmat Khan, son of Islam Khan who had himself written this story in prose (see no. 64 above) and had desired the poet to render it into verse. On this work and its authorship see *GIP*, I, p. 251-52; cf. Inyanow-Curzon, no. 275. Beg.: (without a preface and after **بسم الله**)

خداوندا بفکرم تازه جان کن - بحمد خویشم اول تر زبان کن

A *qasidah* on Aurangzeb appears on f. 6a, and on Himmat Khan (called **هیت خان بهادر صوبہ دار اردہ**, **نواب همت خان**) on f. 6b.

74 ff.; $8\frac{3}{4} \times 6\frac{1}{4}$ in.; 46 lines on each page written transversely; coarse hand-made paper, sadly worm-eaten; *shikastah* writing with occasional rubrics in red; colophon signed by copyist Khuswaqt Rai at Shahjahanabad on the 16th *Rabi* II, 10th year of Akbar II, 1816 A. D.

Call No. DU/233.

128

Diwan-i-Shaukat (دیوان شوکت)

An excellent copy of the poetical works of Muhammad Ishaq, *Shaukat*, who was born in Bukhara, lived in Herat and Mashhad and finally at Ispahan, where he died in 1107/1695-96 as a religious

mendicant. He collected his own verses in a *diwan* in 1093/1682. His verses were popular in Turkey where a commentary was prepared in Turkish. For details see *Bankipur*, 357; *Ethe*, no. 1628. The present manuscript also appears to have had Turkish owners.

Beg. : (cf. Ivanow 809)

از بسکه ریخت رنگ چنوں بر سرم هوا - سودا بپای بست ز مغز سرم حنا

On the margin of f. 1-4, are two *qasidahs* by Shaukat in praise of the Prophet, beg. :

شبنم تشنه لب ز توسیراب - مرحبا آفتاب عالمتاب

The *ghazals* are arranged alphabetically; and on the last folios are 15 *masnavis*, beg. :

طالبکه وصال را طلبگار شود - از خویش اگر رود همه یار شود

120 ff.; 25 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; strong hand-made paper of non-Indian origin; *nastaliq* and *shikastah* writing with marginal additions on f. 1-4 in *naskhi*, possibly by Ibrahim Kami b. Ali; no colophon, but f. 1a contains seals and notes of former owners, the earliest being one of Mustafa Qudrat Zadah with the date 1145 (=1732 A. D.), the next by Ibrahim Kami dated 1200 (=1785 A. D.) and the latest by Muhammad Nuri, whose seal bears the date 1282 (=1865 A. D.)

Call No. DU/444.

Sharh-i-Nairang-i-Ishq (شرح نیرنگ عشق)

A commentary on the versified romance of Shaikh Muhammad Akram, *Ghanimat* who belonged to Punjab and died in 1110/1698. For the original poem and the poet who also left a *diwan*, see Sprenger, I, 127; *Ethe*, no. 1649. Cf. *Bankipur*, no. 367, where the date of *Ghanimat's masnavi* is stated as 1096 (=1685), but on f. 56b of the present manuscript, the chronogram is interpreted thus :

نمایان گشت تاریخ نوائین - ز گلزار بهار فکر رنگین

بدانکه دال بتاریخ سال هجریه حرم مصرع ثانی این بیت که بحساب

جمل یکم هزار و یکصد و سه عدد می بر آید -

Name of the commentator does not appear in the manuscript. On f. 57 besides Ghanimat's colophon, there are two other colophons in one of which the commentator refers to himself in these terms

مامول از سخن فهمان انست که هر جا که خامی یاسموی واقع شده
باشد فقیر را که هیچمدان و کم فهم ساکن محله جلال نگر عرف
شاهجهان پور قصبه پرگنه کانت سرکار بدایون مضاف صوبه دار
الخلافت شاهجهان آباد نو حوصله این فن است محل ترحم دانسته
سهو محو فرمایند -

This is followed by the copyist's colophon

تمام شد شرح مثنوی غنیمت عرف محمد اکرام ساکن پنجاب
شانزدهم ذیقعدہ سنہ ۱۲۰۵ وقت فجر از خط بد خط عبد الحق عفی عنہ -

A lithographed edition of Ghanimat's *masnavi*, published in Lucknow in 1846, contains glosses and comments by Muhammad Sabih and others.

Commentary Begins after (بسم الله الرحمن الرحيم) with a heading (Cf. Ethe, no. 1650)

غازه پرداری رخسار شاهد کتاب از ریختن رنگ سخن در مقدمه
توحید و گلو گونه سازی چهره نیرنگ عشق از خون دل خوردن
عرصه تفریدم مصرع - بنام شاهد نازک خیالان - عزیز خاطر
اشفته حالان - در تحفة السعادت نوشته الخ

57 ff.; 9 ll.; $9\frac{1}{2} \times 6$ in.; hand-made paper, worm-eaten and damped; *nastaliq* with red rubrics; copied 1257/ = 1841 A. D. by Abdul Huq.

Call No. DU/268.

Husn-o-Ishq (حسن و عشق)

A short allegorical romance in prose and verse (also known as *Kat Khudai-Husn-o-Ishq* (کتاب خدائی حسن و عشق) by Mirza Nuruddin

Muhammad, a persian by birth who came to India and received the title of Ni'mat Khan Ali and then of 'Muqarrab Khan' from Aurangzeb. He achieved fame as a poet and as a satirist. Among his collected works (*Kulliyat*) are a *Bahadur Shah Nama*, *Waqai' Haidarabad-o-Gol Kundah* (also called *Waqai Nimat Khan Ali*) besides *qasidahs*, *qitahs*, a *Pandnamah* and his letters called *رقعات نعمت خان* in prose. Some of these have been printed. He died in 1709-10. See Etche, no. 1659. The present work has been printed in Lucknow and Delhi.

The present manuscript lacks the initial folios, and therefore the author's name or the title of the work is not found. Begins after *بسم الله* and a line entitled *در بیان حمد توحید خداوند تعالی گوید*

حدیث عشق شد زیب بیانم - چو شمع اقتاب آتش بر زبانم

Some folios are also missing after f. 16 and the concluding folio has been transposed in binding to form f. 17. On the *verso* of this folio is a portion of one of his letters beginning :

مصاحب مصدر الطاف و مطهر - عمیم الاشتقاق فرید الافاق الخ

Presumably this manuscript is part of the *Kulliyat*.

18 ff.; 11 ll.; $9 \times 5\frac{1}{2}$ in.; hand-made paper, worm-eaten; *nastaliq* and *shikastah* writing with red punctuation marks; and rubrics; anonymous versified colophon is dated 1224 (=1809), 19th year (of Akbar II, 1806-1834).

Call No. DU/116

Hamleh-i-Haidari (حملة حیدری)

A modern copy of a versified history of the Prophet and the first four caliphs, based largely on the *Ma'arijun-Nabuwat* of Muin al-Maskin (see No. 27 above), and in imitation of the *Shahnama*, by Mirza Muhammad Rafi Khan, *Bazil*, son of Mirza Mahmud Mashhadi who died in Delhi in 1711. His relations served as high officials under Aurangzeb and he himself held administrative posts in Gwalior and Bareilly. He did not live to finish this *masnavi* on which he had worked for 40 years; he had brought it down only up to the accession of Ali.

It was later continued in the same meter by one Mirza Sadiq Azad, the author of the *Dilkhusha Nama* (*Bankipur*, no. 373), who completed it at the request of Bazil's cousin, Muhammad Fakhruddin. For details see Sprenger, I, p. 308; *Bankipur*, no. 374. The complete *Hamlah-i-Haidari* has been printed in Lucknow, 1851. For another work with the same title and on the same theme but by a different author, see *Pertsch*, p. 534.

The present manuscript, containing only the portion composed by Bazil, lacks the introductory folio and also, Mirza Sadiq's addition.

Beg. : بنام خداوند بسیار بخشش - خرد بخشش و دین بخشش و نیاز بخشش

End : بکن غور از انصاف در این سخن - و زین پس تو دانی بکن یا مکن

305 ff.; $12\frac{1}{4} \times 8\frac{1}{2}$ in. ; 23 ll. in 4 columns; hand-made paper; *nastaliq* writing within double-ruled red columns; red rubrics; illuminated *Unwan* in water colour; writer's colophon (f. 305a) torn off, showing only the title and name of the author.

Call No. DU/210.

مجموعه مضحکات و غزلیات (Majmua-i-Muzhikat-o-Ghazaliat)

A collection of prose and poetical writings chiefly of a humorous and satirical character, some of very obscene nature, of Mir Jafar Zatali, the well-known humorist of Mughal Delhi who was put to death by the Emperor Furrukh Siyar in 1713. The compositions are in a mixed Urdu and Persian language. For his life, see Beale's *Oriental Biographical dictionary*, p. 242. According to Quimi's مخزن نكات and Khub Chand Zaka's عيار الشعرا (see Sprenger, I, p. 242) Jafar also composed a *Shahnama* in Urdu (*rekhtah*) verse; see also *Oriental College Magazine*, Lahore 1939. For a copy of his *Kulliyat*, see *PUL*, no. 581.

The present manuscript appears to lack the initial folios, for the first folio begins abruptly :

هر سر که باشد مزین آن سر نکو بردار به -

هر دل که باشد مهرین آن دل سدا بیمار به -

On f. 2b is a satire on prince Kam Buksh son of Aurangzeb (died 1708). A series of prose composition, parodying in obscene terms the current official correspondence, orders and petitions, begin on f. 6b. On f. 20a is a *rekhtah* poem by M. Hayat Khan, called Fasihuzzaman. There are also a series of short *ghazals*, two of whom are ascribed in the heading to Mir Soz and Inshallah Khan (f.25b and 27b). The last 3 folios contain a further series of poems by Ja'far Zatali in *masnavi* and *rubai* verse, but on the same theme and in the same mixed Persian and Urdu language.

30 ff.; 11 x 5½ in.; 10-25 ll., on some folios verses written transversely; coarse hand-made paper, worm-eaten; *neem shikastah* writing; main colophon (f.25b.) has on date but on f. 22b, a colophon is dated 13th *Rabi* I, 1254 (the corresponding Christian era 1838, having been ineffectually rubbed off).

Call No. DU/338.

Diwan-i-Bedil (دیوان بیدل)

An excellent copy of the poems of Mirza Abdul Qadir *Bedil*, acknowledged as one of the greatest Indian poets in Persian language. He lived under Shah Jahan and Aurangzeb receiving favours from both of them and died in Delhi in 1720 at the age of 86. His writings in prose and poetry are voluminous and include poems on the lines of *Hadiqah-i-Hakim Sanai*. For details see *GIP.*, I, p. 300; *Bankipur*, no. 381; *Ivanow*, no. 836.

The present manuscript is in two parts.

I. f. 27-256a : *ghazals*, alphabetically arranged, beg. :

با وج کبر یا کز پهلوی عجزست راه اینجا -

سپر موی گر اینجا خم شوی بشکن کلاه اینجا -

II. f. 256-352b: Selections of his *ghazals*, *mukhammas*, *masnavi*, *qitah*, *ubai* and *tarjiband*, from the (a) *Tilism-i-Hayrat*, f. 258a; (b) *Tur-i-*

Ma'arif, f. 227 b; (c) *Muhit-i-Azam*, f. 290a; and (d) *Irfan*, f. 325b; all allegorical *masnavis* of sufistic import. The selected pieces are sometimes headed by words like اشارت 'نا مطبوع حکایت' and 'تذمه'; there are also short prose interpolations called نکته.

This part begins

اگر منکر نبوت نه (sic) با حضرات جز بتعظیم پیش میا
و اگر بر تجلی ایمان داری بهیچ جانب بے ادب چشم مکشا

f. 1-7 contain additional verses of Bedil, written transversely across the pages by the same hand.

f. 360b. contains specimens of calligraphy by one Saburi and is dated 1259; on f. 361b-62a is a short quotation from the *hadis* relating to *hajj* by a different hand. On f. 362b are further exercises in calligraphy.

362 ff.; 11-16 ll.; 9×5 in.; mill-made coloured paper, slightly worm-eaten; *shikastah* and *nastaliq* writings in two columns with occasional headings in red, within gilded and double-ruled margins, the gilding of the lines having extensively cut through the leaves; illuminated blue, red and gold *Unwan* on ff. 7b, 256b and 257a; colophon on f. 255b. and 359b dated 1228 (=1813 A. D.), the portion containing copyist's name having been cut out.

Call No. DU/393.

134

(دیوان قاسم) *Diwan-i-Qasim*

An incomplete copy of the lyrical poems of Mulla Muhammad Qasim of Mashhad. He came to India and died some time after 1136/1723, see *GIP*, I, p. 312, Rieu, II, p. 707b; cf. *Buهار*, no. 387.

Poems arranged alphabetically, beg. :

بسکه افتاد از غمت شوریدگی در کار ما -
بر سر ما خود بخود و میشود دستار ما -

The manuscript lacks the concluding folios and breaks off in the midst of the letter *mim* after the verse

از خلوت پاکشیدم در میان خلق جوشیدم -
که ز درین (sic) ترشرابی را که در میخانه اندازم -

78 ff.; 17 ll.; 9×5 in.; hand-made paper, sadly worm-eaten and damaged by moisture; *nastaliq* writing with occasional *shikastah*; no colophon or introduction. C. late 18th—early 19th century.

Call No. DU/332.

Sharh-i-Gul-i-Kushti (شرح گل کشتی)

A prose commentary on a *masnavi* poem by Mir Abdul Ali, with the *takhallus Najat*, on the art of wrestling, composed, according to a chronogram quoted on f. 50b of the present commentary, in 1142/1729. Cf. Rieu II, p. 821, where the same chronogram غنچه گل که بود is interpreted as 1112/1700. For Mir Najat who was a clerk in Isfahan under the Safavid Kings Sulaiman and Husain (1667-1694-1722), and left a *diwan* of verses, see Rieu II, p. 821; Sprenger I, 512. A copy of Najat's *diwan* is described in Bodleian, *op.cit.* His *Gul-i-Kushti* (copy noticed Ivanow-Curzon no. 285) has been printed in Lucknow (1881) with a commentary by Ratan Singh compiled in 1257/1851 and based on an earlier commentary by Sirajuddin Arzu.

The present commentary was compiled by Salamatullah *Kashfi* of Budaun after 1232/1816 when, as he says in the preface, he went to Lucknow and stayed at Mansur Nagar, in the garden house of Mirza Ashraf Ali Khan, alias Mirza 'Jani', as the tutor of his sons Bandah Ahmad, Bandah Muhammad, Bandah Husain and Bandah Taqi. It was at the request of the elder boys that he undertook the preparation of this commentary for which he took help from Mirza Muhammad Hasan Qatil. In the colophon, the author adds that five years later he returned to his native place in Budaun and was prevailed upon by his younger brother Fasahatullah, to revise, edit and publish this commentary "lest it be appropriated by others".

Beg. :

خوش ترین هوشی که رندان مدهوش را هوش آرد حمد خالق است الخ

52 ff.; 15 ll.; 10½×6½ in.; coarse hand-made paper; slightly worm-eaten;

nestaliq with the initial letter of quotations and of the commentary in red; colophon undated; possibly 1237/1821; no copyist mentioned.

Call No. DU/249.

136

(دیوان عشقی) **Diwan-i-Ishqi**

Collection of lyrical verses of 'Ishqi' who introduces himself in the preface as Muhammad b. Husain Ishqi Azimabadi known as Uruzi. محمد بن محمد ابن الحسین عشقی عظیم ابادی الملقب بعروزی. He is obviously different from Shaikh Muhammad Wajih *Ishqi*, son of Ghulam Husain Mujrim of Patna whose two *diwans* are noticed by Sprenger, I, p. 441, no. 286, and who, according to him, was an employee under the English govt. and came to Dacca and was alive in 1224/1809. Nor does he seem to be identical with the *Ishqi* of another *diwan* noticed under no. 287 by Sprenger, (also Ivanow, no. 853) which has an ambiguous date of 24th year (1741 A.D.) of Muhammad Shah and was copied by one Burhan, for the verses do not agree. In the present poems which are arranged alphabetically, both *Uruzi* and *Ishqi* are used indiscriminately as *takhallus*. In several verses he says, his name is محمد (f.4b)

نام محمد است چو عشق علی توئی - جانا بوصل ساز محمد علی مرا

Contents :—1. F. 2a : *ghazals* mostly in praise of Ali.

beg. ممنون ملک نیستم از همت والا - المنة لله تبارک و تعالی

II. F.44a : *rubais* 20 in all, beg.

شاهی که بود ذات کریمش لا زال - بے شبیه وجود اوست بے شبه مثال

(blank... ما اعظم شانہ...)

III. F.46b : *mukhammas* in imitation of a *ghazal* of Shaikh Faizi : زلف او انداخت در دام گرفتاری مرا -

چہرہ گلگون او شد وجہ خونباری مرا -

IV. F. 48a : *tarjiband* in reply to a *tarjiband* of Sa'di :

چه چشم تورفت و کردند - زلف تو بلای دل بندی -
 بنشینم و هر چه باد گویم - دیگر ره عاشق نه پویم -

59 ff.; 4 ll; $7\frac{1}{2} \times 4\frac{3}{4}$ in.; hand-made thin paper, worm-eaten; *nastaliq* occasionally varying on *shikastah*, with rubrics in red; copyist's colophon dated 11th *Rajab*, 1241 A. H. (=1825); transcribed by Muhammad Ali *Asheqi*.

Call No. DU/19.

137

Another collection of *ghazals* of the same poet. The verses are arranged alphabetically but differ from those of the preceding collection although almost the same theme and same rhyme are adopted. Possibly this is a later compilation.

The present manuscript is in two sections. There is no preface. The first section begins immediately after *بسم الله*

یارب شهید خنجر خون خوار کن مرا - یعنی که بسمل از نگه یار کن مرا

The *ghazals*, grouped under the final alphabet of each verse, each group separated by a red heading, are followed (f.36b) by miscellaneous occasional verses, beg. :

فرد . شوخ من گشت اشنای کسی - وای بهر جان مبتلای کسی

This is followed (f. 37a) by a *mukhammas* beg. :

ایکه باغیار تنها میروی - عاشقان را کرده شیدا میروی

Next follow 24 *rubai* (f. 44b) beg. :

جز شکر چه نذر بارگاه تو کنم - یعنی به جمیع حال شکرآ شکرآ

This section has a colophon by the copyist Muhammad Ali possibly the copyist of no. 136 above, and dated 8th *Shawwal* 1246 A. H. (1830 A. D.)

Section II. F. 45b-66a contain a series of *hazaliyat* verses in *ghazal*, *rubai*, *tarji'band* and *mukhammas*, exactly reproducing the meter of his poems in the first section but all exclusively on the obscene theme of sexual perversities. The *tarjiband* on f. 59a, for instance, is a parody of his own poem in f. 48a of the preceding manuscript. For *takhallus* both *Ishqi* and *Uruzi* are used, the words being

invariably written in red as in the previous section. This section also begins immediately after. **بسم الله**

63 ff.; 15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, slightly worm-eaten; *nastaliq* and *shikastah* writing, with headings occasionally in red, copyist: Muhammad Ali.

Call No. DU/62.

Kulliyat-i-Hazin (کلیات حزین)

An incomplete copy of the poetical works of Shaikh Muhammad Ali Jilani *Hazin*, a well-known poet who was born in Isfahan in 1691 and died in Banaras in 1766 after a sojourn of more than thirty years. He left several *diwans* and a number of *masnavi* poems, besides some prose works including an autobiographical work known as *Tazkirah-i-Shaikh Muhammad Ali Hazin* (see Ivanow, no. 225) and a *Tazkirah* of contemporary poets (*Bankipur*, no. 407 see also no. 40 above). He is the author also of a historical memoir called *Waqiat-i-Iran o Hind* (see Bodleian, no. 1714). The first collection of his poems was made by him in 1155/1742, which included four *diwans*. For a complete list of the *kulliyat* see Sprenger, I, p. 425, and Bodleian, no. 1184. *Hazin's* poems together with his autobiography has been printed in Lucknow in 1876.

The present manuscript which has suffered badly from neglect and then from ignorant repairing, opens with the preface beginning :

انت الظاهر فليس فرقك شئى الخ

Thereafter, some folios are missing and the *qasidahs* open on f. 2a with (second hemistich) مشاطة نوروز بياراست جهانرا ; this folio has been wrongly bound with the *verso* made the *recto*.

Ghazals on (f. 40b) beg. :

سخن صريح سراهم عشق پنہا را - بخون دیده طرازم لوح ديوان را

Rubais (f.253b) beg. :

شد صد خم زلف رسای دل ما - افتاد بدام از دهای دل ما

Qitahs (f.273a) beg. : ابا حسن القیت جبک متقدی

Masnavis (f.290b) (a) Selection from the خرابات:

الا ئی جهاندار فر خنده خوی

(f.295a) (b) from چمن و انجمن:

بنام آنکه ارز را چمن ساخت

(f.297a) (c) *Na'at*: الهی: نخستین مظهر حسن

The poem breaks off after

بیا مطرب دم گرمی به نی کن - سرود عشق را مستانه طی کن

302 ff.; 15 ll.; $8\frac{1}{2} \times 5$ in.; hand-made coarse paper, worm-eaten, mutilated but repaired; *nastaliq* writing, without marginal lines; no colophon; probably early 19th century.

Call No. DU/23.

139

(دیوان فقیر) *Diwan-i-Faqir*

Collection of the lyrical poems of Mir Shamsuddin Abbasi Faqir, an accomplished poet of India, who also used the *takhallus* of *Maftun*. He was born in Shahjahanabad in 1703 and died in shipwreck while returning from a pilgrimage of Mecca in 1769. For his life see Ethe, no. 1710; cf. also *Bankipur*, no. 411, where a chronogram of his death is quoted from the *Khazanah-i-Amirah* of Ghulam Ali Azad Bilgiramī, an intimate friend of the poet.

The present manuscript, containing only the *ghazals* alphabetically arranged, is part of his *kulliyat* which include several *masnavi* poems, Faqir also left some prose treatises on prosody and poetics. See Sprenger, I, p. 395-96.

Beg. (f. 7a) :

ای در طلب نام تو اواره نشانها - گم کرده ره معنی وصف تو بیا نها

The fly leaves (f.1-6) contain sundry poems, calligraphic exercises and quotations in Persian and Urdu.

68 ff.; $8\frac{1}{4} \times 4\frac{1}{2}$ in.; 20 ll. on some folios written transversely; coarse hand-made paper, worm-eaten; *shikastah* writing with the poet's *takhallus* written in red ink; copied in the 14th year of Shah Ali Ghar (Shah Alam, 1759-1806), corresponding to *Vikram Sambat* 1830 (=1773 A. D.) by Shiva Prasad, a Srivastav Kayeth, and Chowdhury of the Pargana of Shabdi, and Thakurdas Saksena; on f. 7a, are seals of Ram Sahay Bhavani Prasad, and Shiv Prasad dated 1189 and Shivilal and also an invocation in Devnagari character=Sri "Gobinda Sarane " and "Ramram."

Call No. DU/401.

140

Heer-o-Ranjhan (هیر و رانجھن)

A *masnavi* version of the well-known Panjabi love story of Heer and Ranjha, composed by Azimuddin with the *takhallus* *Azim*, according to a chronogram in the colophon, in 1214/1799, at the desire of Mir Fath Ali Talpur, ruler of Sind (1783-1801). He is evidently identical with Muhammad Azimuddin Husaini Shirazi Tattavi, the author of the *Fath nama*, a versified history of the Talpur Amirs of Sind, written in 1785 and dedicated to Mir Fath Ali Khan (a defective copy described in Ivanow-Curzon, no. 303). See Storey, *op.cit.*, I, p. 657, no. 829.

No copy of this version is recorded in any other manuscript collection. After the *hamd-o-na'at* there are a series of laudatory poems on Mir Fath Ali, and his brothers Ghulam Ali, Karam Ali and Murad Ali. Describing the circumstances in which he wrote this *masnavi*, he refers to the poetical version of the Heer Ranjha romance by one Ahmad of Lahore which reached Mir Fath Ali, and immensely phased him and his brothers. The Mir then expressed a desire that the story should be versified afresh. This desire was communicated by Ghulam Ali to the author who thereupon commenced the work.

Beg. (f.1b) :

یارب از لطف ده بساغر دل - بادہ عشق روح پرور دل

The story begins (f. 7a) with a description of the Punjab :

طرقه دلکش سواد پنجاب است - حسن را بیت عشق را باب است

The narrative commences (f. 8a) :

پیر تاریخ دان به بزم سخن - کرد شمع بیان چنین روشن
که مضاف جوانی لا هور - هست شهری بعشق مشهور
لقب آن شهر را هزاره بود - گلشن دهر را هزاره بود الخ

At the end of the story, two supplementary episodes about the lovers are added in verse (f. 40b) :

این دو نقل از خلوص خلت هیر - کلک یکتا نساخته تحریر
میکنم هر دو نقل خوش منظوم - کلک مشکین همین کند مر قوم

End : قصه عشق رانجهن و هیر - شد ز طبع عظیم نظم پذیر
گفت سالش سروش فرخ پی - قصه عشق هیر و رانجهن طی

۱۲۱۳

On f. 43b are short miscellaneous poems, e. g.,

تاریخ درستی تهاں خواجه تاریخ بنا مسجد قریب تهاں خواجه

۱۵۱۱

۱۲۳۱

ایات نظم در حساب ابجد, a munajat etc.

43 ff.; 15-17 ll.; $10\frac{3}{4} \times 6\frac{1}{4}$ in.; coarse hand-made paper, much damaged by insects; *nastaliq* writing, space for rubrics left blank; colophon dated 5th *Zil Hajj* 1254 (=1838); no copyist.

Call No. DU/389.

141

دیوان مصحفی (Diwan-i-Mashafi)

A collection of lyrical poems of Shaikh Gulam Hamadani, a prolific poet whose *takhallus* was Mashafi and who died in Lucknow in 1827-28. According to the author of the *Gulshan-i-Bekhar* (see no. 39 above) he composed seven *diwans* of his verses, besides writing in Persian two *tazkirahs*, one of Persian poets and

the other of *Rekhtah* poets. This *tazkirah* has been edited with the title of *Riyazul Fusaha* by Abdul Huq. Delhi. 1934. A short prose composition on human beauty called *هفت تصویر* is also ascribed to him (Ivanow-Curzon, no. 168). He spent his early years in Delhi where he had attained celebrity as a man of literary taste and ability; later he went to Lucknow where he set up business, but continued his literary pursuits. Mirza Amir Beg, *Amir*, the author of the *Hadaïqus Shu'ara* met him in Lucknow as a contemporary of Inshallah Khan (cited in Ivanow-Curzon, no. 702); see Sprenger, I, p. 182-83; see also Saksena, *History of Urdu Literature*, p. 90-91. The present manuscript contains a selection of his *ghazals*, *qasidahs* and chronograms, divided into two parts. *Ghazals* arranged alphabetically, in part I, begin :

چو طوفان فراقش برد بالا کشتی مارا
قتل باعشق بسم الله مجریها و مرساها

Part II begins with *qasidahs* (f.24b) :

ای برنگ چهره آتش در جهان انداخته
سوز شوق در دل پیر و جوان انداخته

On f. 36a-b is a *rekhtah qasidah* in *mukhammas* verse :

جو ہیں رئیس ملک او نہیں زو بکار دو -
اخبار جا بجاسوی شهر و دیار دو -
اضلاع جهان نہیں وہاں بھیجو سوار دو -
فہرست ایک تم بخویش و تبار دو
کوچہ بکوچہ شهر میں یہ اشتہار دو -
خورد و کلان اسلام کو این پکار دو -

The chronograms (f.38b) include death of Mirza Rafi Sauda (d.1295), Mir Taqi Mir, Sa'adat Ali Khan (d. 1208), Qalandar Ali Jurat, accession of Zaman Shah, son of Taimur Shah (1203 A. H.) etc.

75 ff.; 17-26 ll.; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse factory-made paper; *nastaliq* and *shikastah* writing; no copyist's colophon, c. 19th century.

Call No. DU/331.

Diwan-i-Hasan (دیوان حسن)

A collection of verses composed by Syed Shah Ghulam Muhammad Hasan who came to Dacca and was a contemporary of the Nawab Nazim, Nawab Nusrat Jung, 1785-1822, (see no. 16 above) to whom a *Qasidah* is addressed on f. 57b-58b. In this piece he speaks of his having come to "Bang" in search of livelihood and appreciation of his poetical talents when, as he told himself, there was no one to appreciate in the age of the "Ferungees". But he heard of the great name and generosity of Nusrat Jung, the friend of foreigners and patron of learning. In a series of chronogrammatic verses (f. 58-59) he dates the

- (a) wedding of his brother Syed Nizamuddin Hasan مشتري

آمد بجائے زهره = 1228 A.H

- (b) Birth of Amiruddin, son of the above = 1233 عظیم الدین (حسن)

- (c) Birth of his step brother Syed Ghulam Nabi d. 1198

- (d) Birth of his own first son سید مظہر احمدی = 1208

- (e) Birth of his second son Rahat Hasanain d. 1230

- (f) Death of his parents d. 1217

- (g) Death of Syed Shah Badiuzzaman, father of Syed Ziauddin

بفرد رس بریں کردند جایش

- (i) Death in a house fire of Munshi Syed Mazhar Ali son of Syed Roushan Ali = 1223 A.H.

- (j) Death of Syed Zulfiqar Haider son of Moulvi Ghulam Najaf d. 1247/1831 A. D.

There is also a *qasidah* addressed to his spiritual teacher (مرشد) Sufi Shah Tasiatullah, Khalifah and *Sajjada Nashin* of Sufi Muhammad Daim (of Azimpura dargah, Dacca). The poet obviously did not die before 1831 A.D. The poems, consisting of *ghazals*, *rubais*, *qitah*, *Mukhammas*, *tarikh* and a long *tarjiband*, are arranged alphabetically. There

is no preface and the author's name is mentioned only in the heading of a *tarjī'band* (f. 61a) ترجمه بند من تصنیفات سید شاه غلام حسون

Beg. :

مشابه گر نبودی صورتش ابروی جانانرا

نگشتی ابتدا از مد بسم الله قرآن را

75 ff.; 15 ll.; $10\frac{1}{2} \times 7$ in.; buff-coloured, country-made Indian paper; *nastaliq* writing, copied by Syed Muhammad Zubair, son of Muhammad Ali of Patiala, on the order of Moulvi Ghulam Muhammad, Nazir of the Inspectorate of Schools, Patiala State, on 3rd Rabi, I, 1307 (= 1889 A. D.) corresponding to 15th Magh, 1946 (Saka ?)

Call No. DU/276.

Diwan-i-Siraj (دیوان سراج)

Complete poetical works of Serajuddin, who used Siraj as his *takhallus*, compiled in 1259/1843. In the preface (f. 1-3b), the poet introduces himself as a resident of village *Kaundia*, in the district of Faridpur (East Bengal), who in his younger days was fond of composing poems. Although he could not keep it up because of preoccupation for his livelihood, he collected these scattered writings in the hope that despite lack of any special merit, they may be of some use to the beginners and students.

The manuscript contains *ghazals* arranged alphabetically, *qasidah*, *rubai* and *mukhammas*. On f. 59a is a *qasidah* in praise of Frederick James Halliday, Acting Magistrate of Rajshahi, composed during the days when the author was unemployed.

Beg. : ابتدای سخن به حمد حکیمی اولیتر است که جمیع ارواح
واجسام را از وجود سخن الخ

Ghazals beg : (f. 4a)

ای از رخ خود جلوه دهی ماه رخان را

تا پاره گیتی همچو کنانم دل و جان را

70 ff.; 11 ll.; $10 \times 7\frac{1}{2}$ in.; mill-made modern paper; *nastaliq* writing, colophon dated on the 14th *Jamadi II*, 1296 (=1878) is signed by the copyist Abu Musa Ahmadul Huq, having the *takhallus* of *Kalim*, of Jahangirnagar (Dacca).

Call No. HR/25.

Zubdatul Azkar (زبدة الأذكار)

A versified account of the Prophet's death and the first four caliphs, by a poet whose *takhallus* was *Muqbil* مقبل. Nothing further is available about the author. In the colophon (f. 163-64) he says that he composed these verses paying little heed to poetical excellence, as an offering to the Prophet. The account opens with the details of the Prophet's death, and ends after a brief description of Usman's accession and death, with a series of *masnavis* on the family life, death and sanctity of Ali, Fatima, Hasan and Husain and six of the ten immediate companions of the Prophet, known as the *عشرة مبشرة* (of whom tidings had been foretold), viz. Abdur Rahaman b. Auf, Talha, Zubair, Sa'ad b. Abi Waqqas, Said b. Zaid and Abu Ubaidah. This is followed by a series of poem on the miracles of the Prophet and his sanctity. The concluding poem, entitled *Khatimah*, contains a *munajat* (prayer) in which the author refers to himself under his *takhallus* of *Muqbil*.

The whole work is in *masnavi* verse, and is interspersed with quotations in Arabic and Persian prose, mostly as authorities for the statements made in the poems. Among the quotations a majority is from the *Hadis*, like *Bukhari*, *Tirmizi*, *Mishkat* and *Muslim*, *درة المعضية*, some of which are translated in Persian verse. There are also frequent citations from the *Rauzatul Ahab* روضة الاحباب (by Ataullah Jamal al Husayni c. 1494 A. D.; see *Bankipur*, no. 496) and *انموذج الكبير* في ذكر العبيد of Jalaluddin Suyuti. The work is not a systematic biography of the Prophet or his companions specially, but consists mostly of selected details, like death, family-life, miracle etc. and was possibly intended to be some kind of a *Wafat Nama*, a pious remembrance of the sacred person. The author's Sunni leaning is evident from a series of poems deprecating the Shia habit of abusing the first 3 caliphs (f. 132-137).

The title mentioned above is not found in the text but has been put in by a later hand on the fly leaf where it is stated to be the first vol. only.

Beg. (after **بسم الله**)

حمد پيچد خالق افلاک را - نور بخش ديداه ادراک را

چشم دارم کز کمال عفو وجود - عيب من شانرا هنر خواهند نمود :

164 ff.; 15 ll.; $10\frac{1}{4} \times 7$ in.; coarse hand-made paper, slightly worm-eaten; *nastaliq* writing with red underlinings and headings; undated; and anonymous colophon; apparently 19th century.

Call No. DU/370.

(رباعیات شاه محمد اجمل) **Rubaiyat-i-Shah Muhammad Ajmal**

A small collection of *rubai* verse, composed by one Shah Muhammad Ajmal, on the lines of similar *rubais* quoted along side of Abdur Rahman Jami and Khawja Khurd of Delhi. The anonymous compiler of the verses appear to have been a desciple of the poet Ajmal who is mentioned in these terms (f. 1b) :

رباعیات کہ بعد ملا خطہ رباعیات حضرت مولوی جامی و خواجہ
خورد دہلوی قدس سرہما بر زبان الہام بیان عارف معارف کامل
و مکمل مولنا و قبلتنا و کعبتنا ملاذنا و ملجاونا حضرت شاہ محمد
اجمل صاحب دام ظلہ العالی گزشتہ -

The *rubais* are on mysticism, conception of God and his manifestations. In the *rubais* on f. 11-12 of Shah Muhammad Ajmal mention is made of *Qutbul Aqtab* Qutubuddin (Bakhtiyar Kaki Ushi d. 1235 A. D.) and *Shah Khubullah* e. g.,

ان غوث زمانہ قطب اقطاب جہاں - یکتا با ذات حق عیان و پنهان
میگفت سخن میان توحید وجود - ز انسانکہ پیش عقل آمد اسان

In the following *rubai*, the poet calls himself the slave of Qatbuddin

قطب الکبرا غلام قطب الدینم - غوث العرفا غلام قطب الدینم
رمزست درین مسئله توحیدی - گفته است مرا غلام قطب الدینم

Beg. (after the preface quoted above) and after *بسم الله* with a *rubai* of Jami (f. 1b) :

یا رب دل پاک و جان اگا هم ده - آه شب و گریه سحر گاهم ده

12 ff.; 12 ll.; $6\frac{1}{4} \times 4\frac{1}{4}$ in.; hand-made paper; slightly worm-eaten and damaged; *nastaliq* writing; no colophon or copyist.

Call No. DU/323.

146

Kitab-i-Afrinash (کتاب آفرینش)

A metrical version of the Old Testament by Najaf Ali, completed in 1859, as expressed in a verse in the introductory poem (f. 4a). He says his name is Najaf and Ali is his appellation (پیرند). No further details are available about him. One Najaf Ali, son of Muhammad Azimuddin of Jhajhar (near Delhi) is the author of a prose commentary of the *Ain-i-Akbari* and of a short explanatory treatise on the *mansabs* and the *dasturul amals* of the Mughal period, which he wrote for presentation to Sir H. M. Elliot, 1850-51. See--Rieu, II, p. 928b, 990b and 1038b. A third work of *Najaf Ali* on prosody and Rhetorics (بلاغت) entitled *توضیح المعانی* is noticed under no. 190 below.

The present manuscript lacks the initial folios and the mutilated f. 1 contains only four verses, beginning :

بتا بشن کشش گوهریست و بود - همه موج در موج دریای جود

There are panegyrical poems on Queen Victoria (f. 3b), Lord John Lawrence and Lord Canning (f. 4a), Brigadier General Shore and William Muir (f. 4b).

The main text commences on f. 5a :

در آغاز خلق آفرینش خدا - بهشتی در آورد ارض و سما

The story ends with the death of Yusuf at the age of 110 (f. 133b).

Author's epilogue **خاتمه نظم این کتاب** covers the last 3 folios.

No work of this name is noticed in any catalogue.

186 ff.; 15 ll.; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; modern mill-made coloured and white paper, slightly worm-eaten; *nastaliq* writing, with rubrics in red; no copyist's colophon.

Call No. DU/303.

147

Kulliyat-i-Ghalib کلیات غالب

An excellent copy of the collection of Persian poems of the celebrated Urdu poet, Mirza Asadullah Khan Ghalib of Delhi, considered the greatest Urdu poet of India (d. 1285/1868). For his life and works see Storey, p. 525 *qq.*, Saksena, R.B. *History of Urdu literature*, p. 158-68, 263-5; *Ency. of Islam* under *Ghalib*.

Ghalib's persian poems were first published in Delhi in his own life time under the title of *Diwan-i-Ghalib*; (see a copy in *Bankipur*, no. 441). This was included later in the definitive edition, called *Kulliyat* and published from Lucknow in 1872. Other editions have appeared since then.

The present manuscript transcribed in 1270/1853, contains poems written after the first publication of the *diwan*.

Contents :

I. Preface 1 beg. (f. 1b.)

یگانہ یزدان را بزبانی که بخشیده اوست سپاس گزارم الخ

II. f. 10b.: *Qitahs*, beg. :

غالب از خاک پاک تورانیم

III. f. 26b.: *Tarikh*s, beg. : with the death of one Mr. Stirling:

فروغ طالع ایام مستر استرلنگ

IV. f. 27a.: *Masnavis*, the first entitled سرمد بینش

بشنوا زنی چون حکایت می کند - و ز جدایها شکایت می کند : beg.

من نیم کز خود حکایت میکنم - از دم مردی روایت میکنم

V f. 54b. : *Masnavis* entitled *Fatehas* and *Nohas*, the first
Fateha beg. :

بهر ترویج جناب والی یوم الحساب - ضامن تعمیر شارستان دلهای
خراب

The first *Noha* begins (f. 56a)

ای کج اندیشه فلک حرمت دین با یستی

VI f. 58b. : *Tarkib Bands*, beg. :

شده صبح بدان شور که افاق بهم زد

VII f. 64b. : The *qasidahs*, beg. :

ای زوهم غیر غوغا در جهان انداخته

include poems on Lord Auckland, Ellenborough, Sir Charles Metcalf, James Thomas, Herbert Mador, William Frozer, Nawab Ziauddin Khan, etc. and also on the conquest of the Punjab.

VIII f. 165b : *Ghazals*, alphabetically arranged, beg. :

ای به خلا و ملا خوی تو هنگامه را

IX f. 288a: 83 *Rubais*, beg. : غالب آزادم موجد کیشم

X f. 297b : An essay on تقریظ entitled سخن

299 ff.; 15 ll.; $10\frac{3}{4} \times 6$ in.; polished hand-made paper, worm-eaten; *nastaliq* writing in 2 columns and within double-ruled border; red rubrics; illuminated *unwan* on f. 1b, and floriated margins on f. 1-2a; copyist's colophon dated 1270/1853; transcribed at the order of Munshi Muhammad Tafazzalullah Khan.

Call No. DU/223.

An incomplete copy of a selection of Ghalib's lyrical poems (*ghazals* and *rubais*) arranged alphabetically. Several folios are missing from the beginning and the poems begin abruptly on the letter, غلام شاه آن غالباً پایش نمی لغزد - : د

The *rubai* portion begins : ای مرجع ارباب دل و باب سفا

Selection ends on the middle of f. 15b. There is no colophon.

15 ff.; 15 ll.; $8 \times 4\frac{3}{4}$ in.; coarse hand-made paper, injured by worm but repaired; *nastaliq* writing; no date.

Call No. DU/101.

149

Diwan-i-Khaki (دیوان خاکی)

Author's holograph of the poems of Abdul Karim, son of Abdul Azim of Ilaichipur, (Rangpur district of Bengal), compiled in 1286/1869. He was an officer of the Government of Bengal, held the title of Khan Bahadur, and for sometime was Deputy Magistrate and Collector of Faridpur. Besides this *Diwan*, which has not been printed, he is the author of two printed works, one on Rhetoric entitled *Fawadul Kalam* (Urdu Guide Press, Calcutta, 1887) and the other on the legality of interest named *Gherag-i-Iman*, (Ripon Press, Calcutta 1306/1887). For the holograph manuscript of his another unpublished prose work on ethics, entitled *Rumuzul Akhlag*, composed in 1305/1887, see the manuscript no. AR/141.

Contents :

I Ghazals- (f. 1b). Beg. :

الایا ایها الصباحی مشو همدرد بسمل ها -
که هست این مشهد عالم سرا بستان و اهل ها

II Qasidah (f. 201a) beginning with a *qasidah* on the story of the *Qisasul Ambia*

آغاز هر کلام شد از حمد بهتر - از نام حق کلام بود پاک و بر ترا

III *Mukhammas, Musaddas and Masabba*, beg. with a *ghazal* on Imam Zainul Abedin

دل سوے یثرب میکشد شوق حیرتم محترم -
 کانبجاست ختم مرسلین مشتاق دیدارام -

IV *Masnavi* (f. 219a) :

پس از حمد پیچون ز نعت رسول - دهم نظم را جا بسمع قبول

V *Rubai* (f. 214b) :

ز سر درد و غم واقف چو زاهد میشود آخر -
 حصول کعبه و بیتخانه واحد میشود آخر

VI Chronogrammatic pieces (f. 216b), mostly on the completion of the *Diwan*, which yield 1286 A.H. c. g. :

چو شد نظم دیوان خاکی مرتب - حسن سال انجامش از غیب جسته
 سحرها تف غیب نیک طینت - شد انجام گفته بطرز خجسته

On f. 217-18 are other chronograms on the same event, composed by Munshi Abul Mansur having the *takhallus* of *Tahsin*, and by the poets' brother Abdul Naim.

On the first 12 folios are extensive corrections, deletions and overwritings by a different hand in *shikastah* style.

218 ff.; 12-14 ll.; $12\frac{1}{4} \times 7\frac{1}{4}$ in.; modern European blue-tinted paper; *nastaliq* writing within double-ruled margins and with rubrics and *takhallus* written in red ink; copied by Abul Mansur *Tahsin*, on the 3rd June 1869.

Call No. AR/129.

150

Qiyamat Namah (قیامت نامه)

A versified description of the day of resurrection according to the Muslim belief, composed by a poet with the *takhallus* of *Hasan*. The manuscript lacks the initial folios and has no colophon; full name of

the author could not be ascertained. One of the supplementary poems at the end is a *Pandnama* addressed to the author's son "Saiduddin"; another is a *qasidah* on Serajuddin Abu Zafar Bahadur Shah of Delhi (1837-1857). From a verse in the introductory portion, the author appears to have been fifty years old when he commenced the work and by the time he composed the *Pandnama*, he was 55. According to Khan Bahadur Abdul Ghafur, *Nassakh*, Deputy Collector of Rajshahi and the author of a *Tazkirah* of Urdu poets entitled *Sukhan-i-Shu'ara* published in 1291/1874, (p. 132) there was an Urdu poet named Muhammad Hasan, of Sylhet, son of Mufti Muhammad Salem who died in 1288/1871, and who was a pupil of Hakim Ashraf Ali Mast, a nobleman and poet of Sylhet (*op. cit.*, p. 430). There is no indication in the present text to establish or disprove this identification.

Beginning abruptly ... (torn) برود شاهد این مقال

که واحد برد خالق لایزال

The main work begins (f. 6b) with a description of the signs of *Qiyamat*

هم از بهر دفع شرک و فساد - براو بود مخصوص حکم جهاد -

بس از رحلت آن سه مرسلان - نیامد دگر و حی از آسمان -

همین گشت موقوف حکم جهاد - اگر چند کفری شرک و فساد -

به ترتیب چون این نمودار شود - علامات ساعت بدیدار شود -

دو قسم است اما علامات ان - بگویم ازینها یکایک نشان -

ز درج سلاطین عالی تبار - همین درمکنون بود شاهوار

The last folios seem to be missing. On the end-page are certain endorsements by owners in Bengali & Persian character naming Gada Husain, Ali Raza Khan, and Abul Khair grandson of Moulvi Gada Husain. A note in Bengali reads :

এই পুস্তক সন ১২৮ মদীয়.....শ্রীযুক্ত মৌলুবী গদা হোসেন সাহেব
কাজী আদালত তনীর রচনা সমাপ্ত হইল। নিঃ এছহাক (?)

There is also a seal of Muhammad Ismail with the date 1303.

153 ff.; 9 ll.; $8\frac{3}{4} \times 6\frac{3}{4}$ in.; country-made rag paper of yellow colour, damped and very much frayed on the edges; *neem shikastah* writing; possibly copied 1280/ = 1863, but there is a date on the margin of f. 92b, which reads 1825 (= 1241 A. H. ?).

Call No. AK/2.

دیوان باقر (Diwan-i-Baqir)

A small autograph copy of the lyrical poems (*ghazal*) of Syed Muhammad Baqir Tabatabai, presented, as is stated in the colophon, to Nawab Khwaja Ahsanullah of Dacca (d. in 1309/1891). The poet who came from Iran, died in Dacca in 1910 A. D. and is buried in the Shia cemetery known as Husaini Dalan (Habibur Rahman- *Asudagan-i-Dacca*, Dacca 1949, p. 144).

The collection opens with a *Tarkib-band* on the E'id festival

(f.1b) مه صیام رونهفت و جلوه کرد بارها

هلال عید فطر وی برید روزه دارها -

f. 8b : *ghazals* arranged alphabetically, beg. :

ز کفرستان اگر برتابد آن لب صفحه او را

بر هنر میکند ز ناز تارگیسوی او را -

8 ff.; 16 ll.; $9\frac{3}{4} \times 6\frac{1}{2}$ in.; polished machine-made paper; fine *nastaliq* writing; slightly wormed; colophon in *shikastah* style reads :

بعون الملك الوهاب جهة ملا حظه عاليجاه عزت نواب مستطاب

فلک جناب قمر رکب نواب احسن الله خان بهادر این چند ابیات

از کلام خود نوشته گردید - حرره العبد المذنب محمد باقر الطباطبائی

فی اواخر شهر رمضان المبارک سنه ۱۳۰۹ هجری نبوی -

Call No. DU/121.

Diwan-i-Azad (دیوان آزاد)

A collection of Persian and Urdu *ghazals*, *qasidahs* and *rubais*, *giths* composed by Syed Muhammad who used the *takhallus* of Azad. He was born in 1847 in Dacca and was the pupil of Agha Ahmad Ali Isfahani (the author of the *Muayyid-i-Burhan*) a noted poet of his day. Syed Muhammad later served as Presidency Magistrate at Calcutta and retired from service in 1918 as Inspector General of Registration in Bengal. He was also twice nominated to the Bengal Legislative Council. He began writing to the Persian weekly paper "*Durbin*" of Calcutta and eventually earned distinction as a regular contributor to the well-known Urdu magazine *Oudh Panch* of Lucknow. Among his Persian compositions consisting, beside the present *diwan*, of an autobiography and a collection of letters called *Namaha-o-Payam*, only a volume of essays, entitled *Khayalat-i-Azad* has been published. See Nizami Budayuni : *Qamusul Mashahir*, 1924, I, p. 318.

The manuscript is in 2 sections :

- I. (f.1-24) Persian poems, beg. : ای ذات تو از شائبه شرک مبرا
برهان وجود تو از هر ذره هویدا

F. 23-24 contain chronograms on the wedding of Khwaja Ahsanullah, (1294 A. H.) recovery of Muhammad Baqir (see no. 151 above) from an attack of cholera and the death of a poet known as *Wafa* 1297 A.H.

- II. F. 25-32 Urdu verses, beg. :

غبار شرک سے ہے پاک دامن تری عصمت کا...

On f. 31b. is a *Qasidah* on Sir Lepel Griffin.

32 ff.; 19 ll.; 12½ × 8 in.; modern factory-made paper, injured by moisture ; *nastaliq* writing; no colophon or date; apparently 20th century.

Call No. DU/139.

(تكمیس قصیده بردة) **Takhmis Qasida-i-Burdah**

An amplification (*takhmis*), with a verse translation in Persian, of the well-known Arabic *Qasidah-i-Burdah* of Sharfuddin Abu Abdullah Muhammad b. Sa'ad al-Busiri, (d.964-7/1295-98) in praise of the Prophet Muhammad, by one who introduces himself in the preface (f. 1b-2a) as Moulvi Muhammad, son of Muhammad of Tus. Several Persian paraphrase and commentaries of the *Qasidah* both in prose and poetry are recorded;—see Ethe, nos. 2647-1652; Ivanow, no. 991. The original *Qasidah*, for which see *GAL* II, p. 264, has been printed several times and there are also French, German and Turkish translations. No further particulars of the commentator of the present manuscript are available as the manuscript is incomplete and therefore, has no colophon. In the preface he mentions that for the text of the original Arabic *Qasidah* (f.31-32) he had used the copy prepared for the Shaikh, Moulvi Hajnadia لحضرت الشيخية

المولوية الجلالة الحنبدية a great *muhaddis* and author of many books whom the Prophet desired in a dream not to leave Madinah where he had gone on a pilgrimage and where he therefore stayed till his death.

نستعینک اللهم و ذکرک و فتوحی و فتوحی و نحمدک اللهم الخ : Beg.

The trans. begins (f.2b) t

ای بهره مند جان تو از لذت الم - وی یافته غذا ذلت از ذلت سقم
چشمت شب دراز چرانا مده بهم - یاد سلام رفقه سلمی بذی سلم -
اورد خون از چشمه چشم تو دیدم -

The supplementary *Qasidah* begins (f.31a) :

لک الحمد یا ذا الجود والمجد والعلی -
تبارک تعطي من تشاء و تمنع

الهي لئن فرطت في طلب التقى -

فما انا اثر العفو اقفوه واتمع

32 ff. ; 14-17 ll 8½ × 6 in. ; old paper, mellowed with age, and worm eaten ; *nastaliq* writing, with Arabic words in *Nashh* ; incomplete ; no copyist or date.

Coll No. DU/390.

154

Sharh-i-Qasidah-i-Burdah (شرح قصيدة بردة)

A prose commentary on the same *Qasidah*, by Ghazanfar b. Jafar al Husaini, who gives no particular about himself or his date. He merely states in the preface that his object was to help those whose knowledge of Arabic was not sufficient to understand this important poem. Each verse is explained with reference to its meter, grammar and linguistic, historical and other allusions. At the beginning of the commentary is a note on the meter of the poem.

موزون بدین کلامی که - - - بیت المعمور قصیده سخن وری :
از وسالم الخ

The commentary begins (f.3a) after the first verse of the *Qasidah* quoted in full :
همزه استفهامیه است تذکر جار مجرور است متعلق :
بمزجت الخ

8 ff. ; 17 ll. ; 6 × 8½ in. ; thin, hand-made paper, browned with age and worm-eaten ; *nastaliq* writing, vary rarely one or two lines in *nashh* ; no date or copyist mentioned in the colophon, which is in *shikastah* script ; C. 17th century.

Coll No. DU/428.

Tuhfa-i-Habib (تہفۃ حبیب)

A complete copy of an important anthology compiled by Fakhri b. Muhammad Amiri, and dedicated to and named after (Khwaja) Habibullah Savaji whose title was Asaf and who held the post of Wazir of Khorasan, under Shah Tahmasp (1524-1576). Fakhri, whose full name was Sultan Muhammad and who was born and lived in Herat, is the author of a *tazkirah* of female poets entitled *Jawahir-ul-Ajaib*, written at the court of Isa Tarkhan, ruler of Sind (d. 1566) where he stayed for sometime on his way to Mecca (a copy analysed in Sprenger, I, p.9-12). He also translated from the Turki original, the *tazkirah* called *Majalis-un-Nafais* of Mir Ali Sher Nawai, the celebrated literateur of Herat and friend of Sultan Husain Baiqara. This Persian translation was named *Lataif Namah*; see Rieu I, p. 365-66. Besides the present anthology, he compiled another entitled *Bostanul Khayal*, consisting of the *matla* or opening verses of the various poets of his age and also a treatise on poetics named *Sanai'ul-Hasan*. This last work was dedicated to another ruler of Sind, Shah Hasan Argan (1522-1555). For a copy of this work see Bodleian, No. 1371. Fakhri is also mentioned as a poet and some of his verses are quoted in Taqiuddin Kashanis' *tazkirah*, *Khulasatul Ashar*; Sprenger I, p.25. In the *Khazinah-i-Ganj-i-Ilahi*, Fakhri is referred to as a poet of Shah Tahmasp's court; Sprenger, *op.cit.* p.9. Khwaja Habibullah who is described in the preface to the present manuscript, as the "Amin of the Emperor of the Turks and the Arabs", was appointed Wazir between 927 and 936 (1520-1529) and his real name was Karimuddin and was the patron of several scholars, who dedicated their works to him including Khwand Amir, the author of the well-known history *Habibus-Siyar* which makes detailed and eulogistic references to him; see, vol. III, part IV, p.100. On f.33b. of the present manuscript is quoted a verse ascribed to Jahangir Badshah. If this refers to the Mughal emperor Jahangir (1605-1628), these verses must be a later interpolation, perhaps by the copyist.

There is no indication of the date of the present compilation.

In the preface which is in *masnavi* verse, the compiler says that from a long time he had wanted to prepare such an anthology, but it

became possible at last only through the encouragement and kindness of Habibullah Asaf, a great connoisseur of poetry in whose name he therefore called it *Tuhfah-i-Habib*:

چون ترتیب این جواهر معانی مجلس انحضرت اتفاق افتاد
ابتدا از شیخ سعدی کرده تحفه حبیب نام نهاد -

Manuscripts of this anthology are rare; only one other copy is recorded in Sprenger I, p. 12.

The selections are in good taste and have been arranged alphabetically with the names of each poet written in red at the top of each piece. All the names have not been put in by the copyist. Names that are mentioned are :

Abdul Khan, Abu Tahir Katib, Afsari, Agahi, Ahadi, Ahi, Ahli Tarshizi, Alam Ali Faizi, Amir Ali Sher, Amir Husaini, Amiri, Amir Khasru, Amir Khwaja Kalan, Amir Muhammad Saleh, Amir Qasim Anwar, Amir Shah Husain Nukdari, Amir Shahi, Amir Shanjain Sali, Amuli, Ansari, Babur Badshah, Badshah Jahangir (f. 33b.), Baisunghar Mirza, Banai Hali, Basati, Bayani, Bukhari, Dai, Darwesh Dahki, Din Yamini, Faizi, Fakhri (the compiler), Fakhri Neshapuri, Fakhruddin Ali Waez, Faredun Beg, Fazli, Firaqi, Gulkhani, Hafiz Tabrezi, Hafiz Sultan Mahmud Nedai, Haidar, Hairati, Hakimi, Hakim Tarari, Hasan Beg Afshar, Hilali, Himmati, Humayun Badshah, Imad Faqir, Ismat Bukhari Jalali, Jami, Jamshed Beg, Jaroobi, Kamal Ismail, Kamal Khojandi, Kamran Badshah, Katibi, Khaid Khan Khaki, Khiyali, Khulizi, Khwaja Abdullah, Khwaja Abdullah Marwarid, Khwaja Afzal, Khwaja Asafi, Khwaja Hasan, Khwaja Humayun, Khwaja Khizir Kamal, Khwaja Kurmani, Khwaja Muayyid, Khwaja Salman, Khwaja Sulaiman, Malik Akhze, Malik Bakhriz, Malik Qummi, Masihi, Mir Alalgar, Mir Muhammad Kurji, Mir Najat, Mir Unsi Haji, Mir Yadgar Beg, Mirza Saleh, Mirza Sanii, Muhammad Asili, Muhrimi, Nali, Nami, Nargisi, Nasir Khusru, Nasimi Kashi, Nehri, Nuwaidi, Qabuli, Qasimi, Qazi Abdur Rahman, Rabati Samarqandi, Rafiqi, Rami, Riyazi, Sadar Lajwardi, Sadi, Saifi, Salman Sawji, Shah Gharib Mirza, Shah Husain Karni, Shaikh Azar, Shaikh Iraqi, Shaikh Kamal Turbati, Shaikhi,

Sharafyazdi, Sharfi (Majnun), Shawqi, Shehabuddin Lisan, Subhi, Sultan Ali Naqqash, Sultan Malik, Surudi, Syed Nasimi, Syed Zangani, Tahir Wahid, Tahiri, Talib Haji, Tusi, Waqifi, Zahir, Zilli.

Beg. (as in Sprenger I, no. 6)

ای نام تو دیباچه مجموعه راز - تا زنده بنام تو همه اهل نیاز -

206 ff. ; 14-16 ll. ; $10 \times 7\frac{1}{2}$ in. ; old hand-made paper, slightly damped ; *shikastah amez nastaliq* writing ; headings in red ; space for some headings left blank ; undated colophon mentions no copyist ; c. 18th century.

Coll No. DU/125.

An album of *ghazals* and single verses of various poets, like Khaqani, Asir, Hafiz, Jami, Sa'di etc. transcribed in beautiful calligraphy on gold-sprinkled paper and within gilded border and marginal lines, possibly as a present. The selected *ghazals* follow no order, and the names of the poets can be ascertained only from the final verses. It appears that the leaves as gathered in the present binding are not complete and do not follow the original order, and some intervening folios are certainly missing, as also the initial and final leaves. The collection is without any title and there is no indication of the copyist or owner. Some pages are wholly or partly left blank. Considering its quality and age the manuscript is extremely valuable.

Folio 1a opens with the verse :

ای هممنفسان که پیش یارید

این شکر چگونه میگزارد -

79 ff. ; $7\frac{1}{2} \times 4$; lines written transversely in each of the two columns ; polished oriental paper, gold-sprinkled, extensively worm-eaten ; exceptionally beautiful *nastaliq* writing ; some folios apparently misplaced in binding ; no colophon or preface ; considering the size, the number of arranging the verses and sumptuous quality of the album, it must be of Persian origin and of the Timurid period and therefore cannot be later than the 16th century,

Coll No. DU/335.

Majmuah-i-Muntakhabat (مجموعه منتخبات)

An exceptionally fine copy of an anthology in prose and poetry consisting of selected poems of Asir (d.1639; see no. 123), Nasir Ali (d.1697), Bedil (d.1720; see no. 132) and Brahman (i. e. Munshi Chandarbhan Brahman of Patiala, d. 1662) and some prose writings of Mulla Tughra, a persian immigrant to India whom Shahjahan appointed Secretary to Prince Murad Baksh, and who died in 1667 in Kashmir; see Ethe, no. 1586, also no. 163, below. Each selection begins with an illuminated *Sarlah*, and the verses are all arranged alphabetically.

Contents. I. F. 1b-61a : selections of ghazals from *Diwan-i-Asir*, beg :

ای گلشن از بهار خیال تو سینه ها -

برگ گل از طراوت نامت سفینه ها

II. F.62b-76b : ghazals of Nasir Ali, beg. :

محبت جاده دارد نهادن در پرده دلها

خوتار گم گر دیده این ره زیر منزلها

III. Selections from the ornate prose writings of Mulla Tughra, consisting of the under noted compositions, each beginning with an illuminated *Sarlah* :

F. 77b-90a : (a) *فردوسیه* : a description of Kashmir, see no. 163; beg.:

ثنای بهار پیرائی که انگشت سبزه را الخ

91b-98a : (b) *مرات الفتح* : a *Fathnama* of the expedition to Balkh and Badakshan conducted by Prince Murad Baksh, beg.

یکه تازان میدان تقرر از دولت متایش ناصری

f.98a-108a:(c) *الهامیه* : a composition on mysticism, beg. with a *rubai* :

در نزد محبت همه جا حاصل چکست - صد مهره داغ هر طرف هر یکست

از نقش دو و زیاده نتوان بردن - نقشی که توان برد بان نقش یکست

108b-110a : (d) مشابیهات ربیعی , Similes on the spring season, beg. with a *ghazal*:

موسم آن شد که میناراک هندی سر کند
شاخ و برگ خشک را اب ترنم تر کند

f.110-112a : (e) تحقیقات , an essay on the names of the planets and their use in poetry, beg. with a verse :

ز بس غلطست حرف قاموس فلک
گشته چو خط پریر خان قابل حک

f.112-115b : (f) تجلیات , another description of Kashmir, beg. with a verse :

کشمیر بود فصل خزان عالم نور - بر طالب فیض دید نش هست ضرور

f.115b-117b : (g) کازالمعانی , an eulogy of Prince Shuja, with some folios missing, beginning :

نفایس مخزن دهان جواهر حمد کریمی است که الخ

f.117b-123b : (h) تعداد الفوار , a description of the eight stages on the road to Kashmir, beg. with a *rubai*

در تیره زمین هند دلگیر شدم - وز غصه آن خاک سیه پر شدم
شاید بکفم گل جوانی آید - در فصل بهار سوے کشمیر شدم

f.124-133a : i) تاج المدایح : in praise of Prince Murad Baksh, beg.:

سرخ روی قلم بنگارش ثنای شهنشاهی است که تاجداران الخ

IV. f.134-45a : *Ghazals* of Bedil, beg.

ای داغ کمال تو عیا نها و نها نها - معنی بنفس محو و عبارت بزبانها

V. f.145-50a : *Ghazals* of Brahman, beg :

ای بر تراز تصور وهم کمال ما - ای در میان و برون از میان ما

150 ff. ; 15 ll, $9\frac{1}{2} \times 5\frac{1}{2}$ in. ; polished thin paper. apparently of non-Indian manufacture, tinted blue and buff colour, slightly worm-eaten ; elegant beautiful

nastaliq writing within gilded, double-ruled margins and columns, punctuations and headings in red ; illuminated *surlauk* at the beginning of every section, in gold and blue, of Indian workmanship. Some folios (e.g., 114 & 120) transposed in binding, and some apparently missing. No colophon or copyist ; possibly later 18th century.

Coll No. DU/394.

Majmuah-i-Ash'ar (مجموعه اشعار)

A scrap book of poetical quotations and verses from different poets, like *Jami*, *Hilali*, *Saib*, *Miskin*, *Nasir*, *Ali*, *Asafi*, *Shawkat Lutfi*, *Figani* etc. and also from the poetical composition of the Emperor Babur, Prince Dara Shukoh and the saint Bu Ali Qalandar. There are also some *rekhta* verses in mixed Urdu & Persian and also some *dohras* of Kabir. No apparent order or classification followed and the selections have apparently been penned in different times in different styles and arrangement, except that quotations from each poet have been put together. There is no indication of the owner or compilers' name or date.

51 ff. ; $8\frac{1}{4} \times 4\frac{1}{2}$ in. 20-35 Lines arranged sometimes horizontally, sometimes diagonally, and vertically ; ; polished thin paper of Indian origin, badly worm-eaten ; *nastaliq* and *shikastah* writing in different pens, but by the same hand ; some pages and folios only partly written or left blank ; some initial folios have gold-sprinkled floral patterns or background ; no copyist or date ; apparently late 18th or early 19th century.

Coll No. DU/348.

A scrap book of stray quotations and puzzles from different poets of both Persian and Urdu. Among the Persian poets mentioned are *Sarmad*, *Nur Jahan*, *Saib*, *Sulaiman*, *Kashi*, *Kalim*, *Talib Amuli*, *Qudsi*, and *Aftab*. Among the Urdu poets, there are quotations from *Rangin*, *Jurat*, *Muhabbat* and *Sauda*.

Beg.

شیری کہ شکری نہ کند روبہ بہ - عمری کہ بخواری گذرد کوتہ بہ

28 ff. ; 14 ll. ; $7\frac{1}{2} \times 6$ in. ; coarse hand-made paper, worm-eaten ; careless *nastaliq* writing ; no preface or colophon, apparently a late 19th century manuscript.

Coll No. DU/124.

V

ORNATE PROSE, ESSAYS, LETTERS ETC.

160

Juziyat-o-Kulliyat (جزئیات و کلیات)

An excellent copy of a work on a detailed description in prose and poetry of the limbs and components of the human body as the highest creation of God, by the well known prose writer Ziauddin Nakhshabi (d. 1350 A.D.), the author of the *Tuti Namah* (see no. 51 above). The above title appears in the author's preface on f.8b; but he calls this collection *تأمرس اکبر* and divides the work in forty *Namus*, each devoted to one of the human limbs or parts. See Ethe, no. 2034, for a list of these parts as described here. From this division into 40 *Namus*, the work is also known as *Chihil Namus*, the name noted on f.1a of the present manuscript. The work is frequently interspersed with verses or poems of the authors' own composition. According to a copy described by Rieu, II, P. 740-41, the work was written during the reign of Qutbuddin Mubarak Khalji, of Delhi (1316-1320) who is mentioned in the preface. This particular name, however, is not found in the present manuscript, some folios from the beginning of which appear to be missing. Beg. as in Rieu, *op. cit.*

مبتدا حمد احد قل هو الله احد الله الصمد خطبه احديث الخ

171 ff. ; 17 ll. ; $7\frac{3}{4} \times 5$ in. ; hand-made old Indian paper, very badly injured by insects, though repaired ; neat *nastaliq* writing within double ruled, red margins with headings, punctuations and each words in red, and poems in 2 columns ; copied by Pir Muhammad Dehlavi in the month of *Rajab*, 1087 (=1676 A.D.).

Call No. DU/224

161

Lataiful-Zaraif (لطائف الظرائف)

A neatly written but incomplete copy of a collection of humorous and witty tales, compiled by Ali b. Husain al Waiz al Kashafi,

known as Safi, and completed sometime after 939/1532-33 (the present manuscript f. 2a, however, has 909 but see Ethe, no 778) in Gharjistan, for, as he states in the preface, the entertainment of his patron and protector, Shah Muhammad, the Sultan of Gharjistan. The author's father wrote the well-known *Anwar-i-Suhaili*, a persian prose version of the *Kalila wa Dimna*. Ali Safi also wrote a *tazkirah* of the Naqshbandi saints, named *Rashhat-i-Ainul Hayat*, completed about 1508 ; see Ivanow, no.252. The author appears to have died soon after finishing the present work ; see, *ibid*, no.297 ; also *GIP*, i, p.332.

The present manuscript, which is here named as above, but which was also called *Lataiful-Tawaif* (see Bodleian no. 454 and no. 162 below) opens with a preface by the copyist, named Khaliqdad bin Shah Muhammad bin Ali, of Sialkot, who says that in course of study of this book, he came across, in the Ch.V of the 7th *bab*, certain sayings and incidents proving the subtlety of mind and depth of religious knowledge of Qazi Sharih, the jewel of the philosophers and leader of the *qazis* who was appointed by the *Amirul Mumenin* Ali. Since he himself had received training at the hands of the distinguished family and descendants of this Qazi Sharih, he made a transcription of this book and presented it as a humble offering to Qazi Nizamuddin Ahmad who was then the leading and the most distinguished member among the descendants of Qazi Sharih. از قدرة اولاد وارشد (فرزندان حضرت قاضی شریح اند). The stories in question occur on f.70-71. There is no indication of the date of this transcription, and the colophon is missing:

The copyist's preface begins :

باعث نوشتنی این کتاب لطائف انتساب ان شد که روزی
چند مطالعه و مشاهده این در Sic مسمی بلطائف الظرائف الخ -

The author's preface begins (as in Ivanow, *Supp.* I, no.775) on f.2a. The manuscript is incomplete, and breaks off after the 5th *fasl* of the 14th *Bab*.

177 ff.; 19 ll.; 9×5 in.; strong Indian hand-made paper, slightly damaged by insects; neat *nastaliq* writing, with headings and underlinings in red ink; no date of transcription; copied by Khaliqdad b. Shah Muhammad b. Ali of Sialkot.

Another copy of the same, named in the colophon *Lataiful Tawaif*. It lacks the initial folios and some intervening folios and leaves are hopelessly mixed up in binding.

The initial folio contains the later portion of *fast* 5 of the 10th *bab*, and open with

بسیار اوزان رنجیده خاطر شد بعد ازان که میرفتند و گفتند الخ -

The last six folios cover 4th to 7th *fast* of the 14th *bab* (agreeing with f.173 sq. of the preceding manuscript).

94 ff.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made coarse Indian paper, worm-eaten; *nastaliq* writing, with headings in red ink; folios misplaced and missing; colophon signed by the copyist, Muazzam Ali, at *Qasbah* Sandilah on the 9th *Shawwal*, 1239 (=1823 A.D.).

Coll No. DU/259

Munsha'at-i-Tughra (منشآت طغرا)

An incomplete copy of one of the ornate prose compositions on the beauties of Kashmir, entitled *Firdousiah* by Mulla Tughra, Mashhadi (d. 1667), for whom see no. 157 above, where a selection from this work has been noticed.

The present manuscript begins :

ثنای بهار پیرائی که انگشت سبزه بدانه های شبنم غاطان سبزه
گردد الخ

Concluding folios are missing and the selection ends abruptly :

مبدل باتش ذوق غافل خورشید صدای خامش بخنکے
رسید -

40 ff.; 14-15 ll.; $9\frac{1}{4} \times 5\frac{3}{4}$ in.; mill-made paper, worm eaten; *shikastah* writing, with punctuation, heading and conjunctive words in red ink; no colophon; date or copyist unascertainable; probably early 19th century.

Call No. KS/440.

Gulzar-i-Ibrahim (گلزار ابراهیم)

A neatly transcribed copy of a collection of the three well-known prose compositions of Nuruddin Muhammad Zuhuri of Tarshiz (d.1616) namely *Dibacha-i-Nauras Namah*, *Dibacha-i-Khan-i-Khalil* and *Dibacha-i-Gulzar-i-Ibrahim*, all composed as eulogies to, and in the court of, Ibrahim Adil Shah II, of Bijapur. For details of his life and works see no.120 above; also Rieu, II, p. 678.

The present manuscript transcribed on 1831 A.D. begins with the *Dibacha-i-Nauras Namah* (as in Ethe; no.1509, I)

سرود سرایان عشرت کده قال که بنورس سراستان حال کار کام
وزبان ساخته -

The Dibacha-i-Khan-i-Khalil, begins on f. 11a

ای از تو براهل تخت واکلیل سبیل -
گر ذکر جمیل است و گر قدر جلیل -

The Dibacha-i-Gulzar-i-Ibrahim, begins on f.21a

زخرمی چمن سخن بطراوت حمد بهار پیرای است کے گلزار ابراهیم
را در رخساره یوسف الخ -

36 ff.; 11 ll.; 11 × 6½ in.; hand-made Indian paper, badly injured by worms; very bold elegant *nastaliq* writing, with red rubrics and punctuations, copyist anonymous; colophon dated 29th Rajab 1231 A.H. (=1831 A.D.).

Coll No. DU/237

Another copy of Zuhuri's above-mentioned three prose compositions (a) *Dibachah-i-Nauras*, (b) *Dibachah-i-Khan-i-Khalil*, (c) *Dibachah-i-Gulzar-i-Ibrahim* with a fourth one named *Minabazar*, being a description of the various shops and markets of Bijapur. This last named work has been printed in Lucknow (1848) and Delhi (1865):

The initial folios of the present manuscript are missing and the *Dibachah-i-Nauras* therefore begins abruptly on f. 1a

سیرافکنده غلغل - سخن را گردیده گلبن نغمه بلبل -

73 ff.; 22 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made, coarse paper, worm-eaten; elegant *nastaliq* with headings and conjunctive works in red; colophon, anonymous and undated; apparently early 19th century.

Call No. HR/69-72.

مکاتبات علامی (Makatibat-i-Allami)

An excellent copy of the three parts (*daftar*) of the official letter and memoranda composed by the well known Shaikh Abul Fazal "Allami" b. Mubarak Nagauri, (d.1502) the younger brother of Abul Faiz Faizi (see no.117 above), the author of the *Akbar Namah* and a close friend of the emperor Akbar. For his life see Blochmann *tr. Ain-i-Akbari*, I, p.I-XX. These official letters were collected and arranged between 1011/1603 and 1015/1606 (the latter date being chronogramatically expressed by the title *مکاتبات علامی*, by his sister's son, Abdus Samad b. Afzal Muhammad, in four parts (*daftar*s) of which the present manuscript contains only the first three, consisting of (a) letters written in the emperor's name to kings, (b) letters addressed by Abul Fazal to princes and officers and (c) summaries and extracts of letters and memoranda, essays, addresses and prose pieces. The forth *daftar*, which is rare, consisted of another fifty letters, all except one being addressed by Abul Fazal to princes and noblemen of the realm. For a copy of the 4th *daftar*, see Bankipur, IX, no.869, where a list of the addressees is given. The first three *daftar*s have been frequently printed in India, e.g., Calcutta, Lucknow, 1845, and 1863, Kanpur, 1872. See Etche no.287; Storey, *op.cit.* I, p. 542-43.

The present manuscript begins with a preface written by Abdus Samad and contains extensive interlinear and marginal annotations by the copyist, Diwan Brijlal, son of Diwan Nandlal, Khatri, resident of Kucha Khanzaman Khan Mewati, Shahjahanabad. According to the colophon written by the owner of the manuscript who describes himself as the grandson of Diwan Brijlal, the latter incorporated

the annotations from the copy transcribed by Mirza Khairullah the *Muhandis* (engineer) of Muhammad Shah whose pupil Moulvi Muhammad Arshad Khayal, Dihlavi, gave it to his pupil the Diwan.

Beg. : f. 1b. : گوناگون نیایش مرداوری را سزد که وجود
بشر را ازکارخانه عنایت الخ

The annotation on گوناگون is written above this line and quotes *Farhang-i-fahangiri* beginning :

الف در گوناگون جهت اقتران و ملاپست است چنانچه
دوشادوش و رنگارنگ و پنجپنج و خنداخند و زودا زود بمعنی
دوش بدوش و رنگ برنگ الخ -

244 ff.; 10-17 ll.; $11\frac{1}{4} \times 7$ in.; with interlinear and marginal annotation in smaller script; hand-made Indian paper, badly damaged by insects; repaired; fine *shikastah* writing throughout, with punctuation and headings in red ink; copyists' colophon is dated 13th *Ramazan*, 8th year of Akbar II (1806-1837), 1220 (1814) A.H. A second colophon, written by the subsequent owner named Dharam Chand, grandson of the copyist Brijlal, who inherited the book through Munshi Rupchand and presented it to his son Lala Ramlal, is dated 1267 A.H./1851 A.D./1907 V.S.

Call No. DU/366.

Another excellent copy of the same three *daftar*s (سه دفتر) compiled by Abdus Samad.

The initial folio is missing, and consequently, the preface of Abdus Samad begins abruptly on f. 1a :

جان بازان معرفت و کمال را پروانه جمال جهان ارای خود گردانید

The letters open with the one addressed by Akbar to Sa'dullah Khan Uzbek, Sipahdar.

381 ff.; 15 ll.; $7\frac{1}{2} \times 4\frac{1}{2}$ in.; with occasional notes on the margins and between lines; hand-made paper, worm-eaten; *nastaliq* writing, within double-ruled, red borders, and with punctuation marks and headings in red; copyists' colophon anony-

mous and undated. An endorsement by the owner Raisuddin, son of Abdul Bari of Bhatnah, records purchase of the manuscript for 3 rupees from Hafizuddin, resident of Hughly on the 12th Baisakh, 1242 B.S.

Coll No. DU/29

168

Another incomplete and fragmentary copy of the same collection, containing only the 1st *daftar* and a part of the second.

The first two folios, containing Abdus Samad's preface, has been written in a different hand on modern paper. Several folios missing from the second *daftar* and folios 85-86 have been misplaced in binding; these really constitute folios 7-8.

86 ff.; 16 ll.; $9\frac{1}{4} \times 5\frac{3}{4}$ in.; coarse hand-made paper, extensively worm-eaten; *shikastah amez nastaliq* writing; headings left blank; no colophon or date of transcription; c. early 19th century.

Coll No. KS/439

169

A complete copy of the first *daftar* of the same collection.

80 ff.; 15 ll.; $8\frac{1}{2} \times 6$ in.; country-made Indian paper, injured by insect; *nastaliq* writing; undated and anonymous colophon; c. 19th century.

Call No. HR/73.

170

Basatinul-Lughat (بساطين اللغة)

A lexical and grammatical commentary of the difficult words and phrases of the preceding collection of Abul Fazal's letters by Mulla Sa'd whose name, not included by him in the preface (f.1-2a), appears only in the copyists' colophon of the present manuscript, where he is referred to as *مروم* (deceased). But cf. Ivanow no.355 where the authors' name, found in the preface of another copy of this work, is stated as Mulla Muhammad Sa'd. He must be identical with Mulla Muhammad Sa'd Azimabadi, a prolific writer of such commentaries and text books of grammar including commentaries on Sa'di's *Bostan* and *Gulistan*, and a volume of *hazaliyat*.

See no.62, 84 and 87 above. See also Rieu, *supplement*, p.120 for a commentary on the *Shafiah*, compiled by him where the colophon adds the *takhallus*, *Ghalib*, to his name. This *takhallus* also appears in the author's colophon in the present manuscript where however, through careless copying the chronogrammatic phrase has been wrongly written :

تاریخ سال اوراجستم -- گفتا بگوی غالب فرهنگ کتب نادر

This would give the impossible date of 1388 A.H. See however, Ivanow-Curzon no. 712 where the chronogram *فرهنگی است نادر* is correctly written, yielding 1081/1670-7 A.D. This date would agree with the period of Muhammad Sa'd's life, which, considering the dates found in his other works, would fall within the latter part of Aurangzeb's reign (d.1707). For a probable earlier version of this commentary by the same author, see also Ivanow-Curzon, no.134. Beg :

سپاس بیقیاس داوار پنهان را که صنعت انشا و حرفت املا موجب الخ -

104 ff.; 17 ll.; $8\frac{3}{4} \times 6$ in.; hand-made Indian paper, worm-eaten, *shikastah* writing; copyist's colophon dated Saturday, 20th *Shaban*; no year or copyist mentioned, apparently 19th century.

Coll No. DU/253

171

Another commentary with a paraphrase of the second *daftar* of the same collection, by a writer whose name cannot be ascertained, as several leaves are missing from the beginning and the colophon is anonymous. A passage from the text headed *متن* is followed by the commentary marked *بشرح*. The date of composition, 1226/1811 is expressed by a chronogram in the colophon. Beg. (f.1a) abruptly with part of *malan* :

حقیقی این شکوه کردن بموجب لا تتحرک ذرة الا باذن الله الخ -

179 ff.; $12\frac{1}{2} \times 8\frac{1}{4}$ in.; hand-made coarse paper, extensively damaged, but badly repaired; *nastaliq* writings, headings in red; copyist's colophon undated and anonymous; apparently 19th century.

Coll No. DU/96

Another collection of Abul Fazal's private and personal letters to his friends and contemporaries compiled by another of his nephews Nur Muhammad (f. 1b) whose full name was Nuruddin Muhammad Abdullah b. Hakim Ainul Mulk Shirazi. Nur Muhammad lived at least upto 1640, the date of completing a medical dictionary named *قسطاس الاطباء*; Pertsch, p.587-588. Another of his medical works entitled *الفاظ ادويه*, was completed in 1629 and dedicated to Shah-jahan; Ethe, no.2325. A third medical work *طب داراشكوه*, was dedicated to Dara Shikoh; Ivanow, no.1556. He was also an essayist of repute and his essays have been collected under the name of *انشاء بهار دانش*; see no.176 below. Another work on Sufic terminology, named *مراآت الوجود*, was completed in 1629 and dedicated to Shahjahan; Ethe, no.1925.

Except in a few cases, the present letters do not bear names of the addressees. Among these whose names are found in the text, are Hakim Humam, Muhammad Daulat, Raja Rana Sareg, Khwaja Hasan, and there are a number of letters addressed to *برادر عزیز*, apparently Faizi. Cf. Ethe, no.287 where these letters are considered to be the 4th *Daftar* of the collection made by Abdus Samad, but this is wrong, as the 4th *daftar*, although rare, is a separate group of letters. See Bankipur, no.869, where a manuscript of this 4th *daftar* is fully described. The present collection comprises 70 short letters. There is no date of the collection. There are interlinear annotations and glosses in the text, by the same hand writing.

Beg :

بعد از انشای حمد و ثنا حضرت خداوند واهب العطايات الخ -

37 ff.; 12 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten; *shikastah* writing, heading in red ink; copied by Shamsuddin, on the 13th of the month of *Pous*, year 1223 of the Bengali era = 1815 A.D. At the end there is a seal of Shamsuddin bearing the year 1240 (= 1824).

Coll No. KS/426

Another annotated copy of Nur Muhammad's collection of Abul Fazal's private letters.

Beg : as in the preceding manuscript.

28 ff.; 15 ll.; $9\frac{1}{2} \times 5\frac{3}{4}$ in.; hand-made rag paper; discoloured by moisture; *nastaliq* writing, with notes and glosses on the margin. Copied 5th *Shaban* 26th year (Muhammad Shah, 1719-1748) corresponding to 1150 of the Bengali era (= c. 1744-45 A.D.). There are two ownership notes, one by Anup Chand, another by Ramprasad Chand, son of Ram Chand, son of Raghunath Chand, resident of Raghobpur, Pargana Gobindapur, Chakla Jahangir Nagar (Dacca).

Call No. KS/396.

174

Insha-i-Harkaran (انشاء هرکرن)

Collection of model letters composed by Munshi Harkaran, son of Mathura Das Kanbuli, Multani, who served as Munshi to I'tibar Khan, one of the nobles of Jahangir (1605-1628). The work is also called *Irshadul-talebin*. The letters were written between 1625-1631 and are divided into seven chapters (*babs*). The collection has been edited and translated by F. Balfour, Calcutta 1781 & 1831; See *GIP*. I, p.341; *Ethe*, no.2069; *Ivanow*, no.363.

Beg : بعد از حمد و ثناء مر حضرت ایزد متعال و ذوالجلال الخ -

There are interlinear notes and glosses throughout the present manuscript.

45 ff.; $7\frac{1}{2} \times 5$ in.; country-made sand paper; *shikastah* writing with headings in red ink; anonymous colophon dated on the 25th *Sravan*, 1203 Bengali era; on the fly leave are seals of Shamsuddin.

Call No. KS/397

175

Ruq'at-i-Amanulla Husaini (رقعات امان الله حسینی)

A selection of letters, also called *Insha-i-Amanullah Husaini*, by Amanullah Husaini, Khanazad Khan, Firoz Jang (later called Khan-i-Zaman) son of Mahabat Khan, Khan Khanan, Zamanah Beg, the famous general of Jahangir. Amanullah served both Jahangir and Shahjahan with distinction and from them he received the above titles. He was appointed deputy governor of Kabul by Jahangir

in 1621 and died as governor of the newly conquered Maratha district of Balaghat in 1046 under Shahjahan. His writings include two treatises on agriculture, named *Shajarah-i-Nihal* and *Nuskha-i-khok bad*, abstracted in Ivanow, *Curzon* no. 629; a treatise on purgatives, entitled *Umurul Ilaj* dedicated to Jahangir; Ivanow, no. 1554; a dictionary of Arabic & Persian words named *Chahar unsur-i-Danish*; Rieu II, P. 509. He also wrote poetry with the *takhallus* of *Amani* and left a *diwan*; Bodleian no. 1095. The present manuscript contains 54 short letters & queries of sufistic import, and thus is different from his other collection of letters of more literary and secular interest, known as *Insha-i-Khanazad Khan* (Ethe, no. 2077). A larger collection of these short sufistic letters and notes, containing 93 letters is described in Ethe, no. 1893 where the addressees are also mentioned. In the present manuscript whose beginning agrees with the latter manuscript, names of the addressees meant to be written in red ink have not been put in.

Beg :

حمد وافر مر خداي را كه ياقوت قوت ناطقه به بها در عقد انشاء الخ -

28 ff.; 14 11.; 9×5 in.; coarse hand-made paper, somewhat worm-eaten and frayed at the edges, but repaired and generally in a good condition; *nastaliq* writing, with red rubrics and Arabic quotations in *Naskh*; interlinear and marginal glosses. Colophon signed by the copyist-owner, Ghulam Shahbaz, son of Abdul Karim of Dhaka, on 12 *Baisakh*, 1212 B. S.

Call No. DU/20

176

(انشاء عيار دانش) Insha-i-Ayyar Danish

I. F.3-24 :

Collection of model forms for state papers, legal documents and personal letters, composed by Nur Muhammad (see no. 172 above). No date of composition is mentioned in the preface. Of the 40 model documents, there are appointment letters (*farman*), memoranda (*arzdasht*) and personal letters to one's teacher, *Murshid*,

parent, friend, son etc. There are several short legal documents for the appointment of *Wakil*, sale of land, gift and hiring of house, purchase, sale, gift and manumission of slave, agreement, loan, business, divorce and marriage, in which the word *فلان* is used for particular names and the value of transaction is expressed in *روپيه*.

The first document, a *farmān* of appointment to Subahdari, begins :

دریں ایام سعادت انتظام از روی کمال عنایات خسروانہ و مملکات
پادشاہانہ بمقتضای رای قدر دانی حق شناس صوبہ داری صوبہ بہار
بسلالہ (sic) خاندان سلطنت وعلاوہ دودمان خلافت الخ -

The preface begins :

بعد از انشاء حمد و ثنا مرحضرت خالقی را کہ جوامع مخلوقات را
بامرکن الخ -

A similar collection of model letters by the same author is noticed in Etche, no.2066,1, entitled *Insha-i-Tarbus Sabhan*, compiled in 1037/1627. Rieu, II, p.843a, notices an imperfect copy, perhaps of the same collection, which however has a different beginning but composed between 1025 and 1037. The present manuscript must be different which is named in the preface, *Iyar-i-Danish* by the author, and apparently identical with Etche, no. 2066,1

Insha-i-Matlub (انشاء مطلوب)

II. F.25-41 :

Another collection of similar letter forms entitled *Insha-i-Matlub*, as stated in the author's preface, where he calls himself Shaikh Mu-barak Hashimi but gives no further particulars about himself. There are 28 model compositions including *Farman*, *Arzdasht*, *parwanah*, *dastak*, sale and purchase of slaves, marriage, witness, contract etc. Unlike the preceding work, the present collection mentions names and places, for instance, one *Arzdasht* is addressed to Saheb Qiran

-i-Sani, Shahjahan, by Islam Khan; another by Ismail Khan, complains of the high handedness of Raja Narasingh Deo. In some *dastaks* and *farmans* places like Bandar Hughli and Maksusabad and *pargana* Muzaffar Shahi in Sarkar Mahmudabad, Saidabad, *pargana* Chunakhali in *Suba* Bangla etc. are mentioned. These details are no doubt fictitious, but the work seems to have been composed in Bengal and probably not later than the 17th century. The manuscript is identical with Ethe, no. 2134 and Ivanow-Gurzon, no 792 (1): Beginning (as in the above-named copies) :

بعد از ادای شکر افريدگار و پس از ابلاغ درود سراج الانوار
معروض بمخلصان الخ

41 ff.; 13 11.; 9×6 in.; rag-paper, extremely limp and frayed; elegant *shikastah*; copied *Rabi* I, 6th year (?) during the *amaldari* of Nawab Muhammad Reza Khan, Thanadar of Thana Islambad, for Syam Chand son of Dayaram, resident of Sunargaon; no copyist named.

Call No. AK/10 (a+b)

177

Chahar Chaman (چهارچمن)

A complete copy of a collection of descriptive essays and letters, more like a memoir of the author's life and times, composed by Munshi Chandarbhan Brahman, son of Dharamdas of Lahore who worked as the *Wagia-Nawis* to Shahjahan (1628-1659) and Munshi to prince Darashukoh. The work is also known as *Chahar Gulshan* (see no.178 below). Brahman is mentioned in the literary histories as an eminent poet and prose writer of his time and is the author besides the present work, of the *Tuhfatul Anwar*, *Tuhfatul Fusaha*, *Majmaul Fuqara* and the *Munsha'at-i-Brahman* (منشآت برهمن), all being collection of letters and essays (see Ethe, no. 1074 and 2094; Nizami Buduyuni I, p. 191). He died sometimes between 1657 and 1663; see Rieu II, p.838b; *GIP*, I, p.341; Ethe, no.2093. The present work consisting of four sections, called *Chaman*, contains description of festivals and splendour of Shahjahan's court, his daily occupations, principal cities and provinces of his empire and some account

of the author's life together with a collection of letters written to his friends and relations. The last section deals with ethical and moral advices. The whole composition is in florid prose, interspersed with pieces of poetry.

Beg : (f.1b) : چمن اول ششتملیر سیرابی وشادابی گلہائے ہمیشہ بہار : (f.1b)
دولت آبد الخ

75 ff. ; 14 ll. ; $8\frac{1}{2} \times 5\frac{3}{4}$ in. ; hand-made Indian paper, worm-eaten ; *Shikastah* writing with space for headings occasionally filled with red rubrics ; some folios seem to be missing, e.g. folios 46-47, 50-51 and 55-56 ; copyist's colophon dated on the 10th *Ramzan* ; copyist or year not mentioned ; late 18th century.

Call No. DU/97.

178

Another incomplete copy of the same work, on the binding called *Chahar Gulshan*.

Beg : as in the preceding copy.

Three/four leaves are missing at the end, the text breaking off towards the end of the 4th *Chaman*.

134 ff. ; 13 ll. ; $7\frac{3}{4} \times 4\frac{3}{4}$ in. ; country-made Indian paper, worm-eaten ; and repaired ; *nastaliq* writing with headings in red ; colophon missing ; apparently 19th century.

Call No. DU/74 (A).

179

(جامع القوانین) Jami'ul-Qawanin

A collection of letters illustrating the various forms of epistolography, together with a list of polite phrases and forms of address composed by Khalifah Shah Mahmud, who, according to the *Ma'asi'ul Kiram* of Ghulam Ali Azad Bilgrami, studied for sometime in Bilgram under Syed Khairullah who died in 1702; see Rieu, I, p. 414. On f.11b of the present manuscript is a letter written to this person. The chronogram which gives the date of the composition as 1085/1674 and is quoted in Rieu, *op.cit*, is not found in the present

manuscript; nor is the author's name mentioned in the preface, which merely refers to his having written these letters while he was a student in Qana'uj and collected at the request of friends. The work is arranged in four chapters, 3 containing letters with the names of the addressees in the longer ones, and the fourth contains lists of titles, polite forms of address and elegant phrases appropriate for letters and documents. For a list of the headings of the letters see Bodleian, nos. 1391-94; other copies described in Etche, no. 2097; Ivanow no. 375; see also *GIP*, I, p. 343. It has been printed several times with the title *Insha-i-Khalifah* in Calcutta (1834 A.D.), Lucknow and Kanpur.

The present manuscript lacks the initial folio but otherwise is complete.

Beg : وما ارسلناك الا رحمة للعالمين - گلی است از گشن افضال او الخ

61 ff. ; 13 ll. ; $7\frac{1}{2} \times 5\frac{1}{2}$ in. ; coarse country-made paper, worm-eaten ; *shikastah* writing, with red rubrics and marginal and interlinear annotations ; anonymous colophon, dated 31st *Sraban*, 1203 of the Bengali era.

Call No. KS/400.

180

Another copy of the same work wrongly described in the copyist's colophon as also on the binding, as *Ruqaat-i-Amanullah Husaini* (for which see no. 175 above) of which some folios (f. 14-41) have been bound with this work.

The text which is incomplete but which includes the preface in full, commences on f. 3b, ff. 1-3 being the concluding folios of another work of similar nature named *Insha-i-Matlub*, by Shaikh Mubarak Hashimi (for a complete copy of this work see no. 184 below).

I. *Insha-i-Matlub* : Beg. (f. 1a) : ... و رغبت والا

II. *Janiul Qawanin* : Beg. (f. 3b) : متايش و نيايشى مر خدايها كه

كاتب فصاحت الشيخ

III. *Ruqaat-i-Amanullah Husaini* : abruptly beg. on f. 14a

خدمت شان در باز كه من خدم خدام سر اين معنى است الشيخ -

23 ff. ; 13 ll. ; 9×6 in. ; hand-made paper, worm-eaten ; *nastaliq* writing with occasional headings in red ; copyist's, colophon on f. 3b and 23b by different hands, but both undated and anonymous.

Call No. DU/113.

181

A fragmentary collection of letters, memoranda, stray Persian & Hindi verses, model passages, medical prescriptions, astrological notes, accounts etc. written possibly by a Munshi called Chuni Lal Kayasth, son of Balhari Das, whose seal in Persian and also name in Devnagari script appear on some leaves. It begins with a few letters, possibly composed by the author. There are also some short letters addressed by Aurangzeb to the different officers, most of whom are addressed as *فرزند عالیجاه*. Among those mentioned by name are Azam Shah (e.g., f.6) Muhammad Muazzam, Muhammad Naser, Muhammad Beg Shujaat Khan, Neknam Khan, Ruhullah etc. These letters end on f. 22b.

Beg : بعد اداے مراسم عقیدت و عبودیت بعرض اشرف میرساند کہ الخ :

39 ff. ; 14 ll. ; 7½×4 in. ; hand-made paper, extensively worm-eaten but at places repaired ; *shikastah* writing, incomplete and no colophon ; presumable late 18th century.

Call No. DU/128.

182

(رقعَات بیدل) Ruq'at-i-Bedil

A modern copy of the letters of Mirza Abdul Qadir Bedil (d. 1720 A.D.) an anthology of whose verses has been described under no.133 above. These letters are addressed to his patron Shukrullah Khan and his two sons Aqil Khan and Shakir Khan. He was born in Akbarabad in 1644 and died in Delhi having enjoyed the patronage of Aurangzeb and his successors. For other works of Mirza Bedil see Ethe, no.1676, Rieu, II, p.811, also Garcin de Tassy, *Histoire de la littérature Hindoui*, I, p.312-13. The present collection of letters have been printed as part of the *Kulliyat-i-Bedil* (collected works) in Lucknow, 1870 A.D.

عجز مراتب حمد و ثنا تسلیم بازگاه حمدی خامه را در معرکه :
 اغاز الخ -

39 ff.; 19 ll.; $9\frac{1}{4} \times 5\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten *nastaliq* writing; colophon signed by Sheu prashad, pupil of Khwaja Abdur Rahim, on 4th February 1828 A.D.

Call No. DU/239.

183

Chahar Unsur (چهار عنصر)

A modern copy of another work of Mirza Abdul Qadir Bedil, containing description of the four elements (*unsur*) in a most florid and ornate prose.

This work has also been included in the edition of his collected works printed in Lucknow.

Beg : خداوندا زبان معزور بیصرفه سرائیست عذر هرزه درایان
 بهذیر الخ -

184 ff.; 13 ll.; 9×6 in.; hand-made Indian paper, *nastaliq* with red rubrics and underlinings; no colophon or copyist's name, apparently 19th century.

Call No. HR/85.

184

Insha-i-Matlub (انشاء مطلوب)

An incomplete copy of a small collection of model letters and legal documents composed by Shaikh Mabarak Hashimi, in 1063/1652 for the benefit of students. Cf. Etche, 2134 and Ivanow-*I Supplement* no.792 (1). The author's colophon in which the above date is mentioned is not found in the present copy but occur with the concluding folios of another copy of the work, bound as f.1-3 of no.180.

Beg : بعد از ادای شکر افریدگار پس از ابلاغ درود سراج الانوار معروض :
 بمخلصان خیراند بس الخ -

16 ff.; 13 11.; 9×6 in.; coarse hand-made paper, worm-eaten; elegant *shikastah* writing; incomplete copy, f. 16b left blank; no colophon; probably early 19th century.

Call No. DU/129.

185

Dastur-al-Insha (دستورالانشاء)

A valuable collection of letters to and from important personages of 18th century India, particularly Bengal, compiled by Shaikh Yar Muhammad Khan, Qalandar, on the request of his patron Syed Gholam Husain Khan, entitled Fidai Khan (the author of *Siarul Mutaakkherin*) son of Nawab Azam Khan. Some letters, whose authorship is not always mentioned, deal with events following the death of Azimushshan and the accession of Jahandar Shah in Delhi, but the majority refer to events and personalities connected with Bengal and although no date is mentioned, they generally cover the period 1738-1757. It appears that most of the Bengal letters are written possibly by the compiler, on behalf of his employer, Gholam Husain Khan, but it is doubtful if the Delhi series are also his own composition. Cf. Bankipur, no.883. The letters have been arranged, it appears, according to type, e.g., congratulatory and condolance letters, letters to ladies, to princes etc.

Of the 117 letters contained in the present manuscript, there are several addressed to Alivardi Khan, Serajuddoulah, Husainuddin Khan of Dacca etc.

The preface to the present manuscript, which lacks the concluding folios, does not contain the compiler's name, but it occurs in the Bankipur copy (f.137a) and also in the lithographed edition of the work published in Calcutta in 1824; see Etke, no.2128.

Beg : - ثناء افریننده نور در چشم و روح در جسم که در مردم دیده الخ -

Ends abruptly on : به خدمت شاه سلیم در پیش بنویسد - شاه صاحب

مهربان سلام مسنون -

103 ff.; 15 11.; 9×5½ in.; hand-made paper, worm-eaten; *shikastah* writing with red rubrics; incomplete at the end, no colophon; probably late 18th century.

Call No. DU/109.

Another modern copy of the same work, also incomplete.

The text breaks off at گذار یهای احسان پیکران آن مکرم برآمدن

نمیتواند اشفاق الطفات که درحق

120 ff.; 13 ll.; $9\frac{1}{2} \times 7\frac{1}{2}$ in.; hand-made, strong paper, slightly worm-eaten and moistured; *nastaliq* writing, with red rubrics; no colophon; 19th century.

Call No. DU/294.

Dasturul Insha (دستور الانشاء)

A manual on the art of letter writing by Muhammad Khan Qaderi, composed in 1170/1750 A.D. The compiler states in the preface that he has a triple claim to the term Qaderi. The work is intended as an aid to the clerks (متصدی) and apprentices. It is not a collection of letters, but contain classified lists of useful phrases, terms, addresses etc. arranged according to occasions and persons. It is arranged in 4 *fasts*, each *fast* consisting of four *qisms*. The first 3 *qisms* of the first *fast* contain essays on the profession and qualifications required for a Munshi, description of various kinds of communications with their forms and rules for folding and sealing etc. Examples given of the compositions are purely imaginery. The present manuscript contains only the 1st and 2nd *qisms* of the II *fast*; apparently the transcription was not completed.

Beg ابتداء دستور الانشاء بنام منشی بے همتا که زبان ناطقه الخ

16 ff.; 21—22 ll.; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; Indian mill-made paper of 19th century; slightly worm-eaten; neat *nastaliq* writing; no colophon, but an endorsement on f.1a in a different hand states that it is an incomplete transcription of a part of a *Dasturul Insha* made from the copy of Baba Nath; no date, apparently late 19th century.

Call No. DU/247.

(دستور شگرف) Dastur-i-Shigarf

A short but well arranged and learned work on Persian literary composition dealing specially with syntax and forms of rhetoric, in prose and poetry, illustrated by extensive quotations from acknowledged masters of Persian literature. The author's name does not appear in the present manuscript, but in a manuscript of this work noticed by Rieu, p. 104b, it appears as Bhupat Rai; See also Etche, no. 2138, 2139; Ivanhow, no. 406. On f.87 of the present manuscript however, the author mentions Ashraf Khan, the *mir-i-Bakhshi*, and Mirza Jafar Kefayat Khan, the *Diwan-i-Tan* of the "reigning king" Aurangzeb Alamgir, (1069-1118/1659-1707) as fine *shikastah* writers. Besides, the date of completion of this work is also expressed in a chronogrammatic verse on f. 90a :

این نادره مجموعه صد نکته ژرف - دستور بود بمنشمانش هر حرف
چون کاتب عقل سال اتمامش خواست - برداشت قلم نگاشت شگرف
چون از اعداد دستور شگرف اعداد قلم برداشته شود تاریخ سال اتمام
برمی آید -

The date is thus $1270 - 170 = 1100/1688 - 1689$

The work begins with a very short preface which opens with:

ای از توهر اهل صنعت آمد توفیق - گرمعنی روشن است در لفظ دقیق
این نامه که نام یافت دستور شگرف - امید که از قبول یابد تصدیق

A list of contents is added by the author at the end of the main text (f. 90a-91b) which is followed by his colophon.

92 ff.; 13 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; good hand-made Indian paper, discoloured by age, and injured by worms; *nastaliq* writing, with punctuations and rubrics in red; copyist's colophon dated 23rd Rabi 1, 4th year of Bahadur Shah (1707-1712); transcribed by Abdul Majid for teaching Muhammad Azam and Mirza Md, Qasim, son of Dabir Khan, from a copy borrowed from the author through the help of Mirza Ali Akbar by Mirza Muhammad Reza Beg, son of Safdar Khan.

On the bottom of folio 1a is a note written by Sujan Rai, the historian and author of the *Khulasatut-Twarikh* (no.3 above) who purchased the manuscript through Kekaram Panjabi in the shop (مکتب) of Mir Haider Ali, on the 20th *Ramzan*, 33rd year (of Alamgir, i. e., 1103/1693).

Call No. DU/221.

Insha-i-Mirza Abul Qasim (انشاء مرزا ابوالقاسم)

A collection of short epistolary models in a highly florid style, composed, as stated by the copyist on the opening folio, by Mirza Abul Qasim, the deputy wazir (*Qaim maqam*) of Abbas Mirza, the Naibus-sultaneh (crown prince) of Fath Ali Shah Qajar (1797-1834) of Persia. Abbas Mirza predeceased his father in 1833. Mirza Abul Qasim who had become the prime minister to the next king, Muhammad, son of Abbas Mirza, was executed in 1835. He is regarded as one of the finest stylists of modern Persia and wrote poetry under the *takhallus* of *Sanai* (سنائی). See *Majmaul Fusaha*, p. 425; Browne, *op. cit.*, IV, p. 311-316. See also Rieu, p. 2923 and 394a. A lithographed collection of Mirza Abdul Qasim's prose and poetical writings was published from Tabriz in 1865-6.

The present manuscript contains some actual letters but without date; one, for instance is addressed to the Emperor of Russia, introducing the bearer of the letter, Askar Khan Afshar, who is appointed envoy; another is an order appointing Amirul Umara Muhammad Zaman Khan to the governorship of Astarabad; the majority of the letters are models and omit names. Letters are arranged subjectwise, but no heading or rubric is used. The letter quoted in Browne *op. cit.*, IV, p. 312-314, addressed to the Czar by the Shah on Feb., 11 1829, does not occur in the present manuscript.

19 ff.; 15 ll.; $9\frac{3}{4} \times 6\frac{1}{4}$ in.; hand-made paper, worm-eaten; *nastaliq* writing; copyist's colophon, dated 19th *Ramzan*, 1301/1883 states that this *Insha* was transcribed by Maula Baksh, student, at the desire of Khalifah Ghulam Muhammad.

Call No. DU/278.

Munsha'at-i-Gulshan (منشآت گلشن)

A collection of model compositions in ornate prose, mostly of epistolary nature, suitable for different purposes. Model compositions range from royal *farman* and orders, to petitions, reports and also personal letters on all sorts of subjects to ones' *murshid*, to friend, employer, brother etc. None of the letters bears any date, and cannot refer to any historical event.

Name of the author or compiler and even the title of the collection is not mentioned in the main text. The opening leaves of the manuscript are missing. The above title is found only in the copyist's colophon where it is stated as the work (تصنیف) of Munshi Harnarain. This title and this author is not known from any other collection.

Beg : رنگ گلهای بهار از حد ایق ...

62 ff.; 16 ll.; $7\frac{3}{4} \times 4\frac{1}{2}$ in.; Indian hand-made paper, discoloured by age and moisture, and worm-eaten; *shikastah* writing, some leaves missing at the beginning; copyist's name rubbed off from the colophon which is dated in 1890 A. D.

Call No. DU/74B (or 209) ?

Risalah Tauzihul Ma'ani (رساله توضیح المعانی)

A short treatise on rhetoric and prosody, written by Najaf Ali, son of Muhammad Azimuddin, Qazi of Jhajhar, and dedicated to Sawai Raja Beni Singh, maharaja of *Alwar* and *Tijara*, who wished the author to undertake this work so that the beauties of Persian language can be appreciated and compared to the literary achievements of Sanskrit and English writers. No date is mentioned but the author is identical with Najaf Ali, the author of *Kitab-i-Afri-nash* (no. 146 above) completed in 1859 and also of a prose-commentary of the *Ain-i-Akbari* prepared for Sir H. M. Elliot in 1850-51. The

present work must be the third of his compositions listed by him in his letter to Sir H. M. Elliot; See Rieu, p. 929a.

The present work comprises eight chapters (*baks*) and one *muqaddimah*, detailed in a list of contents on f. 6b as follows:

- نخستین باب در بیان اسناد خبری
 باب دوم — در بیان مسند الیه
 باب سوم — در بیان مسند
 باب چهارم — در بیان متعلقات فعل
 باب پنجم — در بیان قصر
 باب ششم — در بیان انشاء
 باب هفتم — در بیان فصل و وصل
 باب هشتم — در بیان ایجاد و اطناب و مساواة

The present manuscript lacks some folios towards the end.

56 ff.; 13 ll.; $12 \times 7\frac{1}{4}$ in.; good quality glazed foreign paper, frayed edges repaired and loose folios reinforced and rebound; a fragment of the last folio contains an incomplete colophon without date or name; apparently late 19th century.

Call No. DU/304.

Insha-i-Manzelat (انشاء منزلت)

An incomplete collection of 15 actual and imaginary letters written to different contemporaries by one Asghar Husain Imadpuri, who used the *takhallus* of *Manzelat*, and compiled by him in 1223 A.H. Among the addressees are Shaikh Raisuddin, Muhammad Akbar darogha, Shah Mukhdum Bukhsh, Moulvi Enayet Rasul, Shaikh Muhammad Qamaruddin, Nasrullah Khan, etc. apparently belonging to the author's circle of relations and acquaintances. Letters are all on personal matters, but in a highly florid and laboured style.

The manuscript is incomplete, the writing breaking off on f. 19 after the rubric for مکروب شانزدهم

Beg طوبی مروارید سخن که در سر رشته حمد شاهنشاه حقیقی الخ

19 ff.; 11 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made Indian paper; worm-injured; *nastaliq* writing, with punctuation and rubrics in red; no colophon; apparently late 19th century.

Call No. DU/110.

193

Danish Namah-i-Atai (دانش نامه عطای)

A collection of memoranda, letters and epistles written by one Purshottamdas, who used Atai as his *takhallus*, and compiled by him at the desire of Mirza Ubaidullah with whom the compiler appears to have been very closely associated, perhaps as a Secretary. The date of compilation is expressed in a chronogrammatic verse on f.3b :

پیر خردم زسال تاریخن گفت - مجموعه دانش عطائست بدان

This would yield 1196 A.H. Nothing more is ascertainable about the author or his patron. The initial folio containing the earlier part of preface and also the concluding folios containing the copyist's colophon are missing.

The author divided his writings in three sections; فصل اول در عرضداشت - فصل دوم در مکاتبات - فصل سوم در صحائف اخلاص

The long epistles in the III section deal with morals, ethics, spiritualism etc. and are all addressed to Mirza Ubaidullah. In the second section are several letters addressed to notabilities, Hindu business men and *seths* employing a large number of Sanskrit & Hindi phrases and forms of address. These letters however do not refer to any historical event and are classified according to occasions, like congratulation, condolence etc. There is frequent reference to a contemporary named Qasim Beg. The first section is also devoid of any historical reference, although the memoranda purport to be from

mansabdars, thanadars and jagirdars and similar officers. These all, however, refer to personal and private affairs.

The language is highly florid and is interspersed with verses, mostly of the author's own composition. In some letters there are short explanatory digressions on Hindu religious and astrological terms.

There are also occasional references in the letters to Jahangir Nagar, Sylhet, Mirza Nagar etc. in Bengal and it is probable that the author and his patron lived in Bengal.

Initial folios have been wrongly bound and numbered. The folio containing the concluding portion of the preface is numbered f. 3, while folios 1-2- belong to a later place. Even so, here and there some folios appear to be missing

According to the present foliation, the manuscript begins :

از حرفها اول حرفش عیان شود - ... داور مدوح قدر دان

F. 3a however opens with a part of the author's preface :

غفار ذنوبی و خطا پوش - ستار عیوبی از عطا ها
بر عاصی روسیاه عطاءئی - از عفو عمیم خود به بخشا

This is followed by a *na'at* which ends on a verse :

بر روح منا قبش عطاءئی - دست دلاست و هم کوتاه

334 ff.; 15 11.; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; hand-made Indian paper; worm-eaten; fine *shikastah* writing with rubrics in red; some pages written transversely; no colophon; not later than early 19th century.

Call No. HR/86

(بهارستان جنون) Baharistan-i-Junun

A short poetical description in prose and verse of the spring season in a highly florid language with unusual similes and images. The author or title of the work is not indicated anywhere, the title used for this entry is found only in the colophon (f. 13a). Apparently *Junun* is the *takhallus* of the author. One '*Jununi Miskin*' composed in 1689 A. D. a *masnavi* poem called *Lati'af-i-shauq* for Aurangzeb;

Sprenger p. 452. This copy is described in Ivanow no. 798. *Funun* also was the *takhallus* of one Chandrikaprasad, son of Kalikaprasad who composed a Hindustani treatise in 1850/51 A.D. on Persian word-plays and metaphors, entitled *سک مسلسل*; Ivanow-Supplement II, no. 965 (d). It is probable that the present work is also by the same person. Beg. : (after *بسم الله*)

بیار بادہ کہ درصید گاہ عالم هوشن - نہا ریسر سد از موج گل کمند بدوشن

13 ff.; 16 ll.; $9\frac{1}{2} + 6$ in.; coarse hand-made paper, worm-eaten; mixed *nastaliq* and *shikastah* writing, with punctuation marks and rubrics in red; possibly author's holograph; anonymous colophon dated 6th *Jamadi* I, 1229 (1813 A. D.).

Call No. DU/310.

195

Haft Zabita-i-Khatut Navisi (هفت ضابطہ خطوط نویسی)

- I. F 1-17b. A short manual of the rules of letter writing, by Syed Ali Naqi Khan, son of Syed Hashmat Ali, resident of the town of Sandi (in Awadh). The rules are divided into seven sections called *ضابطہ*, and are summarised again at the end in tabular form. For a list of these rules given in the preface, see Ethe, no. 2136, where, however, the work is named *Haft Zabita*. See also Rieu II, p. 530b, where this work is called *ضوابط الانشاء*. A short grammar of Persian is also appended at the end, with a conjugation table of Persian verbs. Particulars about the author are not traceable but apparently this work cannot be dated later than the 18th century, for a copy of this work described in Rieu II, p. 531a, was transcribed in 1213/1799 A. D.

Beg. as in Ethe, no. 2136.

- II. F 18a - 42b. The above composition is followed in the present manuscript by a short collection of model letters and official documents like deeds, agreements, court notices etc. in Persian and some also in Urdu. Apparently this

is a late 19th century addition as the deeds and notices use terms which are familiar to the court procedure of British India. This section is incomplete at the end and contains no preface, although written by the same hand as the earlier section.

Beg: **محب دلنواز من سلامت - بعد سلام سنت الاسلام واشتیاق ملاقات واضح باد بفضلہ و جلالشانہ الخ -**

42 ff.; 10-16 ll.; $10\frac{1}{4} \times 7\frac{1}{4}$ in.; coloured European paper, slightly wormed, with the second section in white paper also of European manufacture; *nastaliq* writing; no colophon; apparently late 19th century.

Call No. DU/355.

196

Ulum-i-Maani-o-Bayan-i-Insha (علوم معانی و بیان انشاء)

A collection of several extracts and short essays by different authors dealing with aspects of Persian prosody, rhetorics and orthography. On the margin are a series of annotations of words and phrases quoted from well known dictionaries. Compiler's name is not mentioned anywhere, but every single extract and essay has a separate rubric and dated colophon, but no copyist's name. The whole compilation however, is in the same hand and the dates mentioned in the copyist's colophons range between 1235 and 1237/1819-1922 A. D.

I. F. 1a - 15b: Extract from the *Muqaddima* of the *Tarikh-i-Rashidi*, by Abdul Rashid b. Abdul Gafur al Husaini al Madani al Tattawi who completed this work in Shahjahan's reign in 1064/1654: See Bodleian, no. 1753, Pertsch, no. 131. This work has been printed in *Bib. Indica* series, Calcutta 1875.

Beg: **مقدم دریان معنی بعضی از حروف مفردہ تمہجی و بیان معنی بعضی از کلمات مرکبہ و دیگر قواعد و ضوابط - بیان بعضی از حروف مفردہ تمہجی الخ -**

The folio containing the concluding portion of the *Mugaddimah* is missing, the extract breaking off after بیان احواله

- II. F. 16a - 17a : *Risala-i-Sifri*; a very short treatise on logic, ascribed, in the colophon, to Syed Sharif, one of whose Arabic works on grammar entitled الرسالة المعمولة is noticed in Ivanow : II *supp.* no. 969 (2), where the author's full name is given as Syed Sharif Jurjani who died in 816/1414.

Beg: هرچه در ذهن آید اگر خالی از حکم باشد آنرا تصور
میخوانند الخ

Copyist's colophon is dated 20th *Zilqad*, 1235/1819.

- III. F. 17b - 22b: Fragment of a dictionary of Persian words without any apparant arrangement and with a short introduction in Arabic on the parts of speech. No author is mentioned and the terminal leaves are missing.

Beg : اعلم ان اصل الجملة - عل اربعة اوجه - اسميه
وفعليه وظرفيه وشرطيه الخ -

- IV, F. 23a - 30a : *Adabus-Sibian*, by Jawahirmal Bekas, son of Nityanand Beniram Roy, a Saksena Kayesth, of Allahabad, completed on 3rd *Shawwal* 1136 (1736), the 6th year of Mahammad Shah. The author served as the Munshi of Safdar Jang, but retired due to illness and while on a visit to Shahjahanabad wrote the present work to help his cousin Lala Chitrapat who, it is said, due to bad education, had not acquired sufficient proficiency as a writer even in his 20th year.

Beg: بیت - زبان را نطق از نام تو پیدا - سخن راز نیت از حمد
ست هویدا الخ

- V. F. 31a - 54a : The *Mugaddimah* of the well known dictionary *Farhang-i-Jahangiri* by Fakhruddin Hasan bin Jamaluddin Husain Inju completed in 1017/1608 and dedicated to the Mughal emperor Jahangir. This work has been litho-

graphed in 2 volumes at Lucknow, 1876. See also Etche, no. 2481; also no. 209. below.

The *muqaddimah* consisting of 12, 'ains begins :

آنکه برلوح زبانها حرف اول نام اوست -
آن همگوید آله این ایزد و آن تنگری

The margin contains annotation of the words used in the text.

- VI. F. 55a - 58b, 81a - 100b : A short essay on prosody entitled *Khairul Insha* by Faqir Khairuddin Muhammad, composed in 1222/1807 as the 10th *risalah* of a composite work on rhetorics named *Khairul Balaghat*. The author who died in 1827, is better known for his *Tarikh-i Jaunpur*, completed in 1796; copies described in Rieu I, p.311, Bodleian, no.283, Ivanow, no. 202. His other historical works include the *Ibrat Namah*, on the reign of Shah Alam upto 1792, dedicated to Marquis Wellesley; Elliot; *op.cit.*, VIII, p.237 - 254; *Tuhfa-i-Taza*, also called *Balwand Namah*, an account of the zamindars of Banaras; Ivanow, no. 204, Rieu, 111, p.964-5; *Gwalior Namah*, an account mainly of the capture of Gwalior by Major Popham's forces in 1780, written sometime after 1791; Rieu, 111, p.1028. He is also the author of *Tazkiratul Ulama*, an account of the learned men, antiquities and architecture of his native city of Jaunpur, together with an autobiographical note, also dedicated to Marquis Wellesley; Ivanow, no. 203. Folios of the work in the present manuscript have been misplaced and are bound in two separate sequences.

Begins on f. 55a :

انشاء ستایش سخن افرین که از احاطه الفاظ اخبار دانا یان
منشیان بلاغت شعار الخ -

- VII. F. 59a—73b. : Major portion of the *Atia-i-Kubra* on the principles of rhetorics by the well-known poet and writer Sirajuddin Ali Khan Arzu, (d. 1756) for whom see. no. 216 below. The initial folios containing the opening passages are missing.

Beg. rather abruptly on f. 59a :

جلوۀ تحقیق کشود - اگر مجاز مرسل فهمیده بگو ذکر سبب
وارادۀ سبب است یعنی مدح احمد حمد احمد است الخ -

- VIII. F. 74a—80a : A short tract on orthography named *Izahul ma'ani* written for the benefit of Sahebzadah Jafar Ali Khan, by Abdul Karim Khan, possibly identical with Abdul Karim Khan *Mushtaq*, Jhujhari, the author of the *Mirat-i-Giti Numa*, a historico-geographical account of India, which was completed in 1846 at the desire of Lord Hardinge, Governor-General of India; Rieu, III, p. 994. Abdul Karim was sent to England in 1839-41 to learn the use of the latest astronomical appliances and he wrote an account of that journey in Urdu under the title of *Siyahat Namah*; *Revue de l'Orient*, 1865.

Beg الحمد لله رب العلمين والصلوة والسلام على سيد المرسلين وعلى
آله واصحابه اجمعين بعد هذا ميگويد بنده اميدوار برحمت ايزد
سبحان عبد الكريم خان كه اين چند كلمه از كتب الخ -

- IX. F. 80a—80b : Fragment of an unnamed tract on prosody by an anonymous writer. Beg. :

كلمه لفظی است كه وضع آن برائے معنی مفرد باشد ومعنی لفظدار
لغت بیرون انداختن است الخ -

- X. F. 101a-111b : *Risalah Jawab-i-Shafi*, an essay on criticism of poetry by an anonymous author who says in the preface that this is a defence of the *diwan* of his close friend Hakim

Beg Khan, *Hakim*, whose Persian verses were subjected to very adverse criticism by the well-known literateur Sirajuddin Ali Khan Arzu. The present essay was composed in 1163/1749 when the author chanced to see the marginal comments on the *diwan* of his friend who had just arrived at Lahore from Delhi. On learning that the comments were by Sirajuddin Arzu, who had also written a similarly adverse criticism of the poems of Munir Lahori under the title of *Siraj-i-Munir*, he acceded to his friend Hakim Beg's request to write a defence of both the poets. Each verse objected to by Arzu is quoted in full together with the gist of the comments and this is followed by the author's explanatory or appreciative remarks. After Hakim's verses are dealt with, those of Munir are similarly treated.

I have not found mention of this work in any other manuscript collection.

Beg. : بعد حمد خدای که ذات مقدسش از جمیع نقایص معرا
 وحکمت بالغه اش از همگی عیوب مبرا بر ضمیر منصفان حق منش
 حق چو مخفی نما ند که در سنه هزار و صد و شصت و سه هجری الخ -

In the colophon the author explains that his object in writing this essay is only to show what is right and point out what is wrong.

- XI. F. 112a-125b : *Risalah Manzum-i-Uruz*, a poetical version by an anonymous versifier of the well-known treatise on Persian prosody and metre by Sayfi Bukhari also called *Uruzi Bukhari* or Sayfi Uruzi, who was a contemporary of Abdur Rahman Jami at Herat and who completed the work in 896/1490, as expressed in the chronogram quoted in the colophon of the present section for illustrating its scansion :

سیفی چور ساله نوشتی دلکش - کس هر که بدید شد دل و جانش خوش
 اهل دل از چو فیضها میباشد - بنویس که هست فیضها تاریخش

The content of the original author's Arabic preface has been omitted from this versified edition which consists of 19 *babs* ; See Ivanow-Curzon no. 180(3). Sayfi's original work is described in Bankipur, no. 846; Ethe, 2046.

Begins : **الله الحمد در صباح و مسا - بر عطای تواتر نعمای**

- XII. F. 125b-126b : *Risalah Uruz-i-Arabi*, a short Arabic treatise on Metre by Muhammad Rafiuddin, identical with Ivanow, II, *Supplement*, no, 969 (3). No date of composition is available.

Beg. : as in Ivanow, *op. cit.*

- XIII. F. 127 -127b : *Risalah-i-Qafiah*, a similar Arabic tract on Rhyme by the same Muhammad Rafiuddin.

Beg. : **الحمد لله حمدا كشيروا على افضاله - - - اما فنقول الحمد المسكين
محمد رفيع الدين الحقه الله الصالحين الخ -**

- XIV. F. 128 -142b : An incomplete work on Persian Grammar, etymology and conjugation whose exact tilte is not mentioned in the preface, and the concluding folios are missing. The author's name is also not mentioned.

Beg. : **الحمد لله رب العالمين - - - بدان اسعدك الله في الدارين كه
قواعد تعريقات فارسی هر چند گونه اند الخ -**

- XV. F.143a-239a : *Tashrihul Haruf*, a treatise on prosody illustrated by quotation from older poets, by Mir Husain Dost Sunbali, son of Mir Abu Taleb, completed, as expressed by the chronogrammatic varse (f. 143b),

تاریخ این رساله مبر از پیش و کم - تشریح نادرست و بیاض نشاط

in 1173/1759. The author states that he studied under Shaikh Fazlullah in Shahjahanabad and when disorders ensued as a consequence of Ahmad Shah Durrani's invasion, he fled to Bareli where he wrote the present work. Earlier

he had written the *Tazkirah-i-Husaini*, a literary notice of ancient and modern poets of Persian language which was completed in 1163/1749; Sprenger, I, 134; another copy described in Rieu I, P. 372. A subsequent work of his, a condensed prose edition of Hatifi's *Timur Namah* entitled *Mukhtasar-i-Timur Namah*, completed in 1203/1789, is noticed in Ivanow no. 1757.

Beg. : سپاس بیقاس مصنفی را که مفردات حرف از تصنیفات قدرت :
کامله اوست

Besides the separate works, there are extensive marginal annotations mostly on vocabulary but usually citing the authority on which the note is based. At the end of the colophon of XV, there are similar annotations concerning the folio, the last verso having been written on in transversal lines.

Most of the separate works listed above have a dated copyist's colophon at the end of each. The dates range between 1235 for I, and 1238 for XV. No copyist is however named.

239 ff.; 17-19 ll.; $12\frac{1}{4} \times 7$ in.; coarse hand-made paper, affected by moisture and worm-eaten, some leaves are wrongly bound and some are bound upside down; writing within double ruled red lines and an outer line with punctuation marks and rubrics in red; no copyist mentioned.

Call No. DU/367.

Insha-i-Adabus Sibian (انشاء اداب الصبيان)

Another copy of no. IV of the foregoing manuscript. The author whose *takhallus* is stated in the preface as *Bekas Ada* mentions the following works which he wrote in prose (1) *Insha-i-Jawahir*, (2) *Char Bhar*, (3) *Qissa-i-Makhzanul Jawahir*, (4) *Insha-i-Rangin*, (5) *Nuskha-i-Nigaristan*. (6) *Insha-i-Jawahir-ul-Fazail*. In verse he wrote (1) *Jawahir Andaz*, (2) *Masnawi Aza-i-Muharram*, (3) two diwans of *Ghazal* and *Qasidah*, (4) *Farahul Kamal*, (5) *Jawahirul Afzal*, (6) *Jawa-*

hirul Iqbal, (7) *Masnavi Matlaus-Sadain*, (8) *Masnavi Dil-Ashob*, (9) *Masnavi Bahadur Namah*, (10) *Masnavi Nuskhatul Fiqrān* or *Gyan Mala* and (11) *Masnavi Khumarah Namah*. He also wrote part of the *masnavi Kuhlul Absar* and prepared revised edition of some of the older stories, the details of which have been mentioned in his preface to the *Insha-i-Rangin*. I have found no reference to the author or to any of his abovementioned works in any other manuscript collection.

Beg. : As in section IV of the preceding manuscript.

9 ff.; 17 ll.; $8\frac{1}{2} \times 6$ in.; hand-made paper, damaged by moisture; neat *shikastah* writing; copyist's colophon (f.8b) dated 18th November 1845; no copyist mentioned.

Call No. DU/54

198

Tuhfatus-Salatin (تحفة السلاطين)

An incomplete copy of a collection of specimen letters and legal documents in a refined prose composed by Hasan bin Gul Muhammad who gives no particulars about himself but who dedicated it to the ruling sovereign without however naming him. A copy described by Blochet, II, no. 1063, where it is called *Tuhfatus-Sultaniya*, was transcribed in 1634 and Blochet thinks the title of the unnamed sovereign would fit Shahjahan. In Ette, no. 2142, Ivanow, no. 411 and Ivanow-Curzon no. 142 the work is variously called *Tuhfatus-Sultaniya* and *Tuhfah-i-Sultaniyah*.

The work is divided into three parts, called *babs*. The 1st contains model letters from ruler to ruler, the second official correspondence and orders addressed to different peoples, and the third, called *شريعة* contains specimen of legal and business documents. In none of the letters is any proper name or date used.

Beg. : اول نام بنام کردگاری که نگارنده لوح و قلم برارنده عالم است الخ :

27 ff.; 15 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, damaged by moisture and insects; *shikastah* writing with headings in red ink; copied by Farzuddin, student, resident of Dacca; no date.

Call No. DU/77

Mufid Namah (مفید نامه)

A graduated course in the art of composition and letter writing by Shah Muhammad Zahedi, son of Masihuzzaman Hansavi. No date of composition is mentioned but in the specimen letters and documents the latest date used is 1214 *Fasli* (or *Hijri* ?). The latter would correspond to 1800 A.D. In the preface, the author states that he wrote this book to help the beginners acquire familiarity with the Persian language and its everyday use, and so he has avoided entering into the definition and etymological significance of the words which the student will find heavy and for which there are well-known lexicons like the *Surah*, *Kashful-lughat*, *Qamus*, *Farhang-i-Rashidi*, *Jahan giri*, etc. available.

The author outlines a reading programme for the students. After the beginner has acquired proficiency in reading, he should master this book and then should study the books *Insha-i-Masihi* and *Insha-i-Muhammadi* written by his father Masihuzzaman Hansavi containing easy and simple composition. After this the student should proceed to study another work of the present author, named *Insha-i-Dilkusha*, which would give him ability to understand and appreciate the works of the eminent stylists like Mulla Zuhuri, Mulla Tughra and Abul Fazal etc.

The book consists of five chapters (*Babs*) beginning with useful words classified according to subjects, sometimes with interlinear annotation in Hindustani and ending with specimen letters and answers arranged according to the rank of the addressee and the writer. A *Khatimah* gives fifteen rules of procedure or *dastur-i-amal* of the famous *diwani* officials.

باب اول در بعضی اسماء الهی
 باب دوم در اسماء عالم و مواضع
 باب سوم در حرکات
 باب چهارم در آداب
 باب پنجم در رقعات بر عایت مراتب

I could not trace any further details about the author or his father, nor are their above-name works noticed in any other manuscript collection. The specimen letters although fictitious, refer to officials of places like Shahjahanabad, Meerut, Sardhana, Saharanpur etc. Apparently the author belonged to this area and perhaps lived in the later part of the 18th century.

Beg. : بعد از حمد خالق عالم و درود سرور بنی ادم صلی الله علیه و آله - - -
می گوید بنده شاه محمد زاهدی الخ

80 ff.; 8-12 ll.; $10 \times 6\frac{1}{4}$ in.; coarse hand-made paper, worm-eaten; *nastaliq* writing, with punctuation marks occasionally in red; no copyist's name, copyist's colophon dated Monday, 13th of *Mag Badi*, Samvat 1904 (1845 A. D.)

Call No. DU/277.

200

Musawwadat-i-Kashfi (مسودات کشفی)

An incomplete collection of letters written by Shah Muhammad Salamatullah Kashfi, about whom no further particulars are available from the text. The manuscript has no preface and the letters commence immediately after the *Bismillah*. The letters do not bear any date and the addressee is not named but is referred to as *خانصاحب* etc. In the first letter the writer refers to some of his own compositions e.g. *برق خاطف* and a versified translation of the *سرا لشهادتین* entitled *تحریر الشهادتین* copies of which he promises to send to the addressee. In the same letter reference is also made of one of his friends Moulvi Turab Ali, author of *لواء الہدی* (f.3a). In one letter, Muhammad Sultan, son of Tipu Sultan is mentioned. Apparently the letters belong to the latter half of the 19th century and the author may have been a resident of Dacca.

The manuscript is incomplete and has no colophon.

Beg. : قدرفرازای بیقد ران منہل رافتہای بی پایان دامت الطافہم بعد
اتحاف سلام مسنون الخ -

27 ff.; 13 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, worm-eaten and repaired; *shikastah* writing with red rubrics; the title appears on the fly leaf by a different hand; late 19th century.

D. 5/69

201

Maktubat (مکتوبات)

A collection of epistolary specimens on love and mystic attachment by Amir Khusrau which is usually called *Insha-i-Amir Khusrau*. It is identical with Ivanow-Curzon no. 126 where it is named *Unwan-Nama-i-Khayalat* as in the present manuscript in which immediately after the **بسم الله** begins the preface : عنوان نامه خیالات از مثنوی : These letters are usually considered as forming a sequel to the authors' better known work-*Ijaz-i-Khusrawi*, which has been repeatedly lithographed in India. see Etne, no. 1221.

The initial passage from the *Diwal Rani O Khizr Khan* begins a few lines after : سر نامه بنام آن خداوند - که دلهارا بخوبان داد پیروند :

The *Insha* entitled *عجیب و غریب نامه که خود قاصد شده اظهار حال عشق* begins on F. 2a.

F. 53a-54a contain some medical prescriptions and a few verses from *Qudsi*.

53 ff.; 11-15 ll.; $8\frac{1}{2} \times 4$ in.; coarse hand-made paper, worm-caten, *shikastah* writing; no colophon or date.

Call No. DU/339.

202

Another copy of the same work, wrongly designated in the colophon as نسخه تصوف

55 ff.; 11-14 ll.; $8 \times 5\frac{1}{2}$ in.; *nastaliq* writing on coarse hand-made paper, with spaces left blank for rubrics, and reference to each letter written on the margin; copied by Dinanath on 28th Sha'aban, 1231 A. H., 24th July 1816, corresponding to the 10th of Savanbadi 1873 V.S.

On f. 55a are three Hindi couplets.

Call No. DU/248

Mufidus-sibian (مفید الصبیان)

A short collection of model letters mostly of private and personal nature, composed, as stated in the colophon, and possibly also transcribed by the author himself, by Moulvi Muhammad Hafez, Qazi of Jalalpur (East Pakistan) for his younger brother, Husain Rafaat Ali, on the 15th *Bhadra*, 1215 B.S.

Beg. : بعد انشاء حمد وثنا صفات خالق الارض والسما وابدای درود :
نامعدود حضرت خیر الانبیاء الخ -

18 ff.; 13 ll.; thin, foreign-made paper, worm-eaten and damaged; colophon dated in 1215 B. S.; no copyist, possibly an autograph copy.

Call No. KS/413

(1) Insha-i-Riza Husaini (انشاء رضا حسینی)**(2) Tajul Munsha't (تاج المنشئات)**

I. F. 1-55a : A collection of letters on different occasions written by Munshi Mirza Muhammad Reza Khan Isfahani, son of Munshi Mirza Muhammad Baqer Khan who was Mir Munshi of the Hyderabad State, compiled and arranged at the former's request by his pupil, Munshi Muhammad Husaini Asi, at Jahangir Nagar.

The letters, dealing with private and domestic matters, are written in elegant style and are addressed to the writer's friends, patrons, relations and pupils etc. There are also petitions called '*arzi*' addressed to noblemen. These deal mostly with requests for enhancement or payment of salary or stipend. There is, for example, one (f.54b) addressed to Nawab Najmuddoullah Qamarul Mulk Syed Ghaziuddin Khan Bahadur Zulfiqar, the last *naib nazim* of Dacca (1836-1843) who was the son of Nawab Syed Qamaruddoullah Ahmad Ali Khan Mansur Jang (1832-1836), the successor of Nawab Syed Muhammad Ali Khan Muzaffar Jang (1823-1832), the younger brother of the late Nawab Nasrat Jang, of Jahangir Nagar (1796-1823). For an account of these nobles of Dacca and their family see S. M. Taifur : *Glimpses of Dacca* P. 168-176.

These letters throw interesting light on the social and economic conditions of the immigrant but impoverished Muslim families in Dacca and other cities of Bengal. On ff22-3 for instance, are several letters addressed to the compiler Muhammad Husain, requesting him to send him some rice or curry for the evening meal or to sell a copy of the Quran for him for eight rupees or to send a rupee or even one anna for buying "curry and opium". And yet, he appears to have inherited along with his brothers living in Lucknow, extensive properties in gardens and buildings in Chinsurah to which, in a letter on ff. 28b-29b, he refers in connection with a journey he undertook there for selling the property. Several letters addressed to his employer are requests for payment of his arrear salary of Rs. 30/-p. m which for many months had not been paid.

In the preface the compiler states that the request for making the present collection was made when he and the Munshi Riza Husain were once in the company of Mirza Safdar Ali, son of Mirza Mehdi, who was the younger brother of the late Mirza Haider Ali, merchant. There is no date of compilation but some of the letters bear dates which range between 1258 to 1261 B. S. One letter is dated in April 1853; in one (f.40b) there is a reference to the Santal disturbances in Medinipur, and Birbhum and the consequent rise in the prices of daily necessities in Murshidabad. For an account of the Santal insurrection see Dutta, K. K. *The Santal Rebellion*. Calcutta University, 1939.

There are forty six letters, not arranged chronologically. These are followed by a few drafts made by the compiler but corrected by Riza Husain.

Beg. : بعد از انشاء حمد بقیاس رب الناس که عالم جمیع اشیاست و پس :
از املائی وصف بے پایان الخ -

The compilation is dated 21st *phalgun* 1290 B. S. (f 55a)

85 ff.; 15 ll.; $10\frac{1}{2} \times 7$ in.; Indian mill paper; *nastaliq*; no copyist; late 19th century.

II. 55a-95b :

(a) 55a-57a : A classified list of Persian similes and metaphors used in letter writing.

(b) 57b-95b : Tajul Munsha'at (تاج المنشآت)

An incomplete copy of a manual of rules for composing letters and documents etc. with an introductory section on the forms of addressing persons of different status and relationship, composed by Taj Muhammad.

In the preface, the author says that he would add an appendix of select letters of Moulvi Salimullah and Lachmi Narayan as models. This appendix does not appear in the present manuscript, which ends on a section listing metaphors and figures of speech commonly used by the Munshis.

Beg. : الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله
الطيبين والطاهرين اما بعد الشيخ -

55+1+39 ff.; 15 ll.; 10½×7 in.; Indian mill-made paper; *nastaliq* writing with headings in red; no copyist; apparently late 19th century.

Call No. DU/421

205

Two treatises on Prosody :

I. F. 1b-18b Shajaratul Amani شجرة الاماني

A treatise on Persian rhetorics and style by Ahmad or Muhammad Hosain, originally a Khatri of Delhi named Dewali Singh but who had accepted Islam early in life and used the takhallus of *Qateel*. His poetical talents earned him the favour of Sadat Ali Khan, Nawab Vizir of Oudh, who appointed him Head Munshi. He died in Lucknow in 1818. *Qateel* was a noted stylist and poet. Among his works is *هفت تماشا*, an account in prose of Hindu sects, their creeds, and traditions (Rieu I, p.64 b), *نهر الفصاحت*, on elegant diction (Rieu II, p.520 b), *چار شربت*, on composition, a collection of letters entitled *معادن الفراید*, and a treatise on Arabic grammar called *قانون مجدد* (Rieu II, p.795a), besides a *diwan* of Persian poets (PUL I, p. no.891). For details of his life see Rieu I, p.64-65, Sprenger I, 170, Bankipur, III, p.262; also Badayuni II, p.140. Most of his works on prosody and letter writing have been lithographed.

The presednt work was written in 1206/1791 on the request of Syed Aman Ali, to whose name it was ascribed, according to a state-

ment found in a manuscript of this work described by Rieu, *op. cit.* It is divided into 6 *far'* فرع but the present manuscript contains only I, II, V & VI. It has been printed in Lucknow in 1841.

Beg. فصیح ترین کلامکیه از جوش صفا گوهر شاهوار
و لولوی ابدار را در عرق خجالت نشاند الخ

II. F. 18b-23a : Forms of address selected from the letters of Mirza Qateel by an anonymous compiler. There is no indication from which of the above mentioned collections the selection has been made.

Beg : اداب والقاب من تصنیفات مرزا قتیل سلمه صاحب
و قبله مد ظله العالی منهل عنایت و منع رافت سلامت

On f. 23b are stray notes and medical prescriptions.

23 ff.; 15 ll.; 8×5 in.; country made coarse Indian paper, worm-eaten; *nastaliq* writing; section I has a colophon signed by 'Ali 'Naqi' written in haste' and dated 29th Rabi I, 1229/1813.

Call No. DU/37.

Gulistan-i-Hikmat (گلستان حکمت)

A collection of 114 short letters written and edited by Abdul Aziz. In the 76th letter written in answer to a query by an unnamed person the author says that he had written the following books.

رقعات عزیزی	گلدسته بهار	هندی بولچال
نسخه تعلیمیه	نسیم گلشن	نسخه هولی
رقعه هدايت المبتدی	مذاق العارفين	خلاصة المصادر
انشاء دلاویز	مثنوی گلزار عشق	و منتخب القواعد
بهار هند و بحرالتعلیم	مجمع الطاف	

Other page
Persian

He was apparently a teacher by profession and all the letters from which the addressee's names have been omitted, were written either to his exstudents or to colleagues and neighbours. There is mention of Shah Abdul Aziz referred to as deceased and of a colleague, Babu Jiwant Sahay. There are also reference to litigation in the civil and criminal courts. Apparently the author lived in the 19th century.

Beg : منت خدای را تقدس تعالی که انسان ضعیف البنیان :
 رابعطای نعمت نطق بر سایر مخلوقات افسر سر فرازی کشیده تاب
 زبان کجا که تقریر کند الخ -

On the fly leaf are stray signatures and addresses in Persian, Devangri and English of former owners, Gour Charan Das, C/o. Suraj Saran saheb, formerly Munsif and presently Hony. Magistrate Kairana, Muzaffarnagar, and two dates, 22-4-1894 and 23rd August 1899.

22 ff.; 18 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; thick country made paper worm-eaten, *nastaliq* writing; no copyist, no date; 19th century

Call No DU/319

207

Muammiyat (معمیات)

Extracts from three collection of riddles by different hands, bound together.

I. F. 1a-6b : *Risalah-i-Muammah*

A short essay on the art of composing riddles and logogriphs with examples and explanations, stated in the copyists' colophon, as the work of Mulla Kaukabi, deceased. *Kaukabi* is evidently the author's *takhallus* as it occurs in the invocatory verses in the preface. According to Nizami Badayuni, II, p.158, Kaukab was the poetical name of Mulla Mahdi, Astarabadi, the author of *Tarikh-i-Nadiri* (no. 13 above). I have found no mention of the present work in any notice concerning this author.

Beg. : الهی سر نامها نام تست - نعیم دو عالم از انعام تست

66 ff.; 11 ll.; 11×7 in.; glazed Indian paper; *shikastah* with red rubrics; copied by Abdur Rahman son of Mir Husain Taskin son of Mir Hasan, deceased, on the 16th *Ramzan* 1264 A. H. /1847.

II. F. 7b-53b : *Muamma-i-Husaini* معمای حسینی

A good copy of the well known treatise on the art of riddle by Husain b. Muhammad al Husaini al Shirazi al Nishapuri (d.904/1499) who states in the preface that he composed this work at the request of Mir Ali Shir, the great literateur and Wazir of the last Timurid Sultan of Herat, Sultan Husain Mirza Baiqara. See Ethe, no. 2049 ; Bankipur, no. 894. This work has had a number of commentaries written on it subsequenly. The following section in this manuscript, for instance, is by a contemporary named Sadiq Rukni Ashiq who was one of his pupils. Another by Rup Kishore Saqi, is described in Bankipur, no. 897.

Beg. : بنام انکه از تالیف و ترتیب - معمای جهانرا داد ترتیب

47 ff.; 15 ll.; 11×7 in.; thin glazed paper; slightly discoloured by moisture; *nastaliq* writing with red rubrics; no copyist; colophon dated 28th *Muharram*, 1265/1849.

III. F. 55a-61b. *Sharh-i-Muammia* شرح معميات

The first part of a commentary on the foregoing treatise by Sadiq Rukni Ashiq, who says in the preface that he learnt the art of composing riddles from Mir Husaini Neshapuri, whose full name he gives as Amir Kamaluddin Husain b. Muhammad al-Husaini. He had heard that Maulana Jami had once regretted that he would not have composed his work on riddles (see the following section) if he had known of the riddles which Mir Husain had composed. Since the latter had not written any explanation of his riddles Ashiq felt it his duty to compile one as a tribute to his teacher.

The present manuscript, however, is only the introductory part containing, with explanatory comments, the ambiguous verses of Mir Husaini on the ninety-nine names of Alla which Ashiq says had become rare after Mir Husaini's death.

Beg. : بنام انکه از تالیف و ترتیب - معمای جهانرا داد ترتیب

For fuller copy of Ashiq's commentary, see Ethe, no. 2050.

The copyists' colophon, signed by Abdur Rahman son of Mir Husain Taskin son of Mir Hasan Khan, on the 24th of *Ramzan*, however refers to this work as the "production of the mind of Mir Husain Muammai Neshapuri."

IV. F. 62a-62b-blank

F. 63a-94b. Muntakhab-i-Hulyatul Hulal. منتخب حلية العال.

A good copy of a well-known selection made by Nuruddin Abdur Rahman Jami (d.1494; see no. 100 above) from the celebrated work on the art of Riddles and logogriphs of Sharfuddin Ali Yazdi, (d.1494) better known for his biographical history of Timur, entitled *Zafar Namah*. Sharfuddin Ali Yazdi's work is named *Hulal al Mutarraz* from which he himself made another extract which he called *Muntakhab-i-Hulal-i-Mutarraz*. See Bodleian, no. 1345. The present manuscript contains the extract of these two works made by Abdur Rahman Jami, as stated by himself in the preface (f. 63b). Besides the present, Jami composed three other treatises on this art, two *اعمال معما* and one on *قواعد معما* Cf. Bodleian no. 894 (nos 29,30, 31).

Beg : بسم الله الرحمن الرحيم وبه الاعتصام بميامن اسمه العظيم -
بعد از کشایش مقال بستایش خجسته منال دانائی که معمای
حقیقت الخ -

Jami's original colophon has been reproduced at the end together with that of a copyist. This reads;

تمام شد تسوید این بیاض وترشیح این ریاض بردست متجرح
جام تلخکاسی عبد الرحمن بن احمد الجاسی وفقه الله لحل معميات
اسماء الحسنی والكشف عن الغاز صفاته العلی بسنة ست وخمسين وثمان
ماية الهجرية (sic) و تمت كتاب هذه النسخة الشريف علی هذا (sic)
الضعيف حاجي محمد المحرمی -

This is followed by the colophon of the final copyist who also transcribed the preceding section, Syed Abdur Rahman b. Syed Husain Taskin, and which is dated 17th *Rabi II*, 1266 A.H/1850 A.D

15 ll.; strong Indian paper; elegant *shikastah*, with red rubrics.

Call No. DU/306

VI

LEXICOGRAPHY AND GRAMMAR

Dictionaries

1. Persian - Persian

208

Adatul Fuzalah (أدلة الفضلاء)

A rare and complete copy of one of the earliest Persian Dictionaries written in India. (For 3 other earlier works of this nature compiled in India one before 1316 and the others in 1337-38 and 1342-43, see Ivanow-Curzon, No.516, & 517 and Ivanow I. *Supp.* No. 883,) by Qazi Khan Badr Mahmud Dehlavi, known as Dharwal, and compiled about 822/1419, and dedicated to Khan Azam Khaqan-i-Muazzam Qadr Khan, (son of Dilawar Khan, the founder of the Ghuride dynasty of Malwah which originally ruled from Dhar and eventually from Mandu, renamed Shadiabad.) Dilawar Khan was appointed governor of Malwah by Firoz Tughluq (1351-1388) and assumed independence from 804/1401 and died in 1405 to be succeeded by his son Alp Khan who reigned as Hoshang Shah (1405-1434). Qadr Khan was Hoshang's younger brother who held Chanderi. Cf. Ivanow, No. 1413, where Qadr Khan is identified with Alp Khan. See also Blochet, II no. 972; Bodleian, No.1716. For a summary of the author's preface where he lists the books consulted by him and which list agrees substantially with the present manuscript, See Rieu II, p.591-2. Two of his sources called by him *Farhang-i-Kawwas* and *Dasturul Afazil* are noticed in Ivanow-Curzon Nos. 516-517. The author belonged originally to Delhi but after his education he set out in 822/1422 from Jaunpur with the present

work for the court of prince Qadr Khan. He appears to have finally settled at Dhar whence, he obtained his nickname Dharwal. See Blochmann : *Contributions to Persian lexicography*, in *JASB*, vol.37, p.7

The dictionary lists persian words and phrases in two parts (*qisms*) each one arranged alphabetically according to the first and last letters of the words, and gives short explanations and occasionally their Hindi or Indian equivalents or meanings.

Beg : حمد وثنا باقصی الحمد والغایات و ماوراء الوصف
والعبارات مصوری را الخ -

The transcription is rather careless.

165 ff.; 17 ll.; 11 × 6½ in.; hand-made Indian paper, worm-eaten; clear *nastaliq* with red rubrics; copyist's colophon signed by Ram Lal on the 29th *Muharram* 1239/1823 when the copy was compared with the original

Call No. DU/225

209

Muayyidul Fuzala (مویّد الفضلاء)

A valuable and complete copy of another early Persian lexicon compiled in India by Shaikh Muhammad b. Lad, who, according to Blochmann-*op.cit.* p.9, belonged to Delhi. No date of its compilation has been found in the text of any manuscript noticed so far, but Blochmann dated it in 925/1519. No further particulars are known about the author.

The work is divided into *Kitabs*, *babs* and *fasls*, and was intended to explain all the words and phrases occurring in the poetical works of Firdousi, Nizami, Sanai, Khaqani, Anwari, Zahiri, Abhari, Hafiz Salman, Sadi and other poets. Arrangement of the words is alphabetical according to the first letter but in the *babs* the alphabetization follows the last letter of each word. Under each *bab* there are three *fasls* listing respectively Arabic, Persian, Pahlavi and Turki words and phrases generally used in Persian composition. The author proposed in the preface to add an appendix on numbers and rules of Persian grammar, but the present manuscript does not contain this appendix; Cf. Ivanow-Curzon, no. 518; Rieu II, p.494. For a list of the sources used by the author for the present compilation, see

Bankipur, no. 793. Among the early dictionaries of Persian language this work is greatly esteemed and is widely known. Copies are fairly numerous, and it has been lithographed twice, Lucknow, 1884, and Kanpur, 1889.

The initial folio is missing and part of the preface opens with
 الطالبین کہ تالیف قدوة الفاضلین امام السالکین استاد
 علام این باب الخ -

291 ff.; 29 ll.; 11 × 6 in.; old Indian paper, discoloured by age; worm-eaten and very brittle, elegant but minute *nastaliq* with red rubrics and occasionally within double ruled margins; the anonymous colophon includes a number of copyist's endorsements :

I - نسخه موید الفضلا بتاریخ نوزدهم شهر ذیقعد در سال یکم هزار
 ویکصد و یک هجری و از تعداد حروف مصراع اخر این بیت بحساب
 ابجد پیداست - فرد :

تاریخ اختتام چون از عقل بر جست
 شد نقل این صحیفه در عهد نیک گفت - 1101/1689 A.D.

II - تمام شد روز چهار شنبه من ماه رجب المرجب سنه ۱۱۱۲ (؟)

III - بتاریخ بست ششم شهر رمضان المبارک سنه ۱۱۱۲ هجری
 مطابق سنه ۱۰۴۰ جلوس والا کتاب موید الفضلا بمعرفت فضیلت
 ماب میان خانمحمد بنده درگاه - - - ببهای بست رویه خریدہ در
 تصرف آورده -

There is also a seal of one Hafiz Muhammad Ashraf dated 1294 (1780 A.D.)

Call No. DU/434

The latter part of a copy of the same work, majority of the folios containing the earlier part of the work up to the letter *nun* is missing. This is a pity, for it is a very neatly transcribed and fairly correct copy.

لندھور - نام پادشاھی بودہ ذوشوکت : Beg. (abruptly) :

از پادشاهان هند که اورا به ہندی زبان راجہ کرن میگفتند الخ -

77 ff.; 25 ll.; $9\frac{3}{4} \times 5\frac{1}{2}$ in.; Indian hand-made paper, worm-eaten; neat *nastaliq* writing red ruled margin and with red rubrics; occasional notes and additions on the *hashiya*; early part missing; no copyist's name; colophon dated 22nd *Safar*, 1109/1697-8, 41st year of Alamgir Shah (Aurangzeb).

Call No. DU/254

211

Farhang-i-Jahangiri (فرهنگ جہا نگیری)

An incomplete but neatly transcribed copy of the well-known lexicon of words of purely Persian origin, compiled by Jamaluddin Hussain b. Fakhruddin Hasan Inju, who commenced it under, and at the desire of Akbar and finished in 1017/1608 under Jahangir, as expressed by a chronogram in the preface (f. 3a). The author who originally came from Shiraz is mentioned in the contemporary accounts as an important official in the court of Akbar and Jahangir. He entered Akbar's service in the 25th year and he is referred to in the '*Ain-i-Akbari*', as a *hazari mansabdar*. According to the *Maasirul Umara*, he was a *Sihazari mansabdar* by the time when Akbar died. He rose to higher distinction under Jahangir, was appointed governor of Bihar and was conferred the title of 'Azududdoulah.' The *Tuzuk-i-Jahangiri* also refers to his retirement under the year 1621 and it appears that he was alive up to at least 1623 when his presentation of a revised copy of the dictionary is noticed in the supplement to the *Tuzuk*. See Blochmann-*op.cit.* p.65-69.

For a description of the arrangement and a list of the authorities used by him in compiling this work which, it appears from the preface, took him nearly thirty years, see *Malanges Asiatiques*, ix, no. 77; Rieu. II p.496. For other manuscripts see Ivanow, no. 1421; Ivanow-Curzon, no. 523. This work, held in high esteem, has been printed in Lucknow (1876).

The present manuscript covers only a part of the work. The introduction divided into 12 '*ains*', each dealing with subjects like

Persian language, dialects, grammar, etc., and sometimes extracted separately under the title of *Doazdah*, (see no. 196 (V) above) along with the preface which it follows, covers f. 1b-18a. The dictionary proper beginning on f. 18b, breaks off on the letter *nun*, *fasl lam*.
 Beg. as in no.196 (V) above.

289 ff.; 25 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; good quality Indian hand-made paper, extensively worm-eaten; fine clear *nastaliq* with red-ruled border and with red rubrics; colophon missing, but at the end of the *dibochah* on f. 18a is copyist's endorsement dated in 1103/1691.

نوشتن این لغات از تاریخ ۲۷ جمادی الثانی روز یکشنبه
 سنه ۱۱۰۳ شروع شد -

Apparently copied by the same hand as the foregoing manuscript.
 Call No. DU/117.

212

Another copy of the same work, incomplete at the end, the text breaking off at the *fasl عین*. The original folios 1-11, containing the preface have been replaced by a different hand and on different paper.

Beg : as in the preceding manuscript.

577 ff.; 17-19 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; polished hand-made Indian paper, discoloured by age, and badly damaged by worms; marginal repairs; neat *nastaliq* writing with red rubrics; no colophon; on f. 337b. is a seal of one Barid Khan with the date 1261 (1845 A.D.) ; presumably early 18th century.

Call No. DU/262

213

An incomplete copy of the second of the five special glossaries, each called *durr*, forming a supplement (*Khatimah*) of the *Farhang-i-Jahangiri*. The present glossary deals with words of persian usage formed by combining two or more words either wholly from Arabic or from Persian and Arabic, or from Persian and Turki and similar languages.

These words are arranged according to the second letter of each word, in sections called *durr*, which are further divided into *jalwaks* according to the first letter of words under each section. See Rieu II, *op.cit.* p.497.

The present manuscript written in a clear *nastaliq* hand and with extensive rubrics in red, breaks off with the *durr sad*

دردوم مشتملست بر لغات مرکبه از پارسی و عربی یا دو کلمه
عربی که بروش پارسی آورده باشد مانند فتح باب که فتح و باب
هر دو عربی است اما بروش عرب استعمال نکرده اند یا پارسی
و ترکی یا پارسی و لغت دیگر -

14 ff.; 25 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in., hand-made Indian paper, worm-eaten but repaired. *Nastaliq*, within red ruled border; no colophon; hand writing very similar to the manuscript described under no.209 above; possibly late 17th century.

Call No. DU/424

214

Majmaul Furus (مجمع الفرس)

A Persian dictionary compiled by Muhammad Qasim b. Haji Muhammad Kashi or Kashani, with the takhallus *sururi*, in 1008/1600 and dedicated to Shah Abbas 1 (996-1038/1588-1620) of Persia.

The author who is mentioned as a poet of Kashan by his contemporary Taqiuddin Kashi in his *Khulasatul Ashaar*, wrote also a glossary of Nizami and other poets. Between 1032 and 1036 he came to Lahore and lived for some time in Shahjahan's court and died on his way to Mecca.

The present manuscript lacks the initial preface where he gives a list of 16 works which he condensed in his dictionary. For the list, see Rieu II, p.498-99; also Sprenger I, p.26 no.289. For a fuller account see Blochmann, *op. cit.*, pp. 16-18; also Ivanow-Curzon no. 523.

This work has been lithographed in Tabriz, 1844.

Beg.

کتاب مجمع الفرس سروري بود اهل نقیح را ضروری آفدستا
بفتح همزه و دال و سکون فا و سین حمد خدای عزوجل و ستایش
شکفت و نیکو چه این کلمه مرکب است آفدوستا که بمعنی
شکفت و ستایش دقیق گوید الخ -

60 ff.; 18 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse Indian hand made paper, worm-eaten; *nastaliq* writing; transcribed by the owner Zahirullah; no date; c. 18th century.

Call No. DU/2

215

Majma-ul-Furus kalan **مجمع الفرس کلان**

An excellent copy of the enlarged edition of the above work prepared, as stated in a new preface added to that of the first edition, (not found in the present manuscript) twenty years later after pursuing the *Farhang-i-Jahangiri* of Jamaluddin Inju (no.209 above) a copy of which reached him from India in 1028/1618; see the preface quoted in Bodleian no. 1732. While staying in Lahore he prepared a holograph of this work in 1036 A.H. See Bodleian no.1732; Rieu II, p.500a.

The present manuscript is defective with some folios missing from the beginning and the two prefaces are thus wanting. The title of the work is also not found in the body of the manuscript, and the binder has wrongly named it *Majmaul Kashif*, apparently on the strength of the scribbled note by a modern hand on the last folio.

Beg. اب است در اصل اباو بوده است و اورا همزه کردند الخ -

691 ff.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made thick Indian paper, slightly injured but repaired; clear *nastaliq* with red rubrics; copied 3rd *Zilqa'd*, 1183/1769 A.D. by Ghiyas-uddin student of Husainabad, Sarkar Satgaon, part of Hooghly.

Call No. DU/119

Chirag-i-Hidayat (چراغِ ہدایت)

An incomplete copy of what is called in the author's preface, the second *daftar* of the valuable lexicon of Persian words and expressions used by poets, called *Sirajul Lughat*, by the well-known poet and critic of Delhi, Sirajuddin Ali Khan, who used *Arzu* as his *takhallus* (d. 1756). He was born in Akbarabad, was a Mansabdar and served in various capacities under Farrukh Siyar and Muhammad Shah, and ended his days in Lucknow, but was buried in Delhi. He wrote both Persian and *rekhtah* verses and earned fame as a literary critic; according to Blochmann-*Contributions* etc.—*JASB op.cit.* p.25, he was the best literary commentator India has produced. One of his critical works which attained great celebrity is the *Tanbihul-Ghafilin*, a scathing criticism of the poems of his famous contemporary, the poet Shaikh Ali Hazin (see no.40 and 138 above). *Arzu* published commentaries of *Sikandar Namah*, on the poem of Khaqani, Urfi, Saadi Qudsi, and Munir Lahori, the latter coming in for special criticism. *Arzu* also wrote two works on Rhetrics and Eloquence, entitled *عظیہ کبریٰ* and *مرہبہ عظمیٰ* (described under no. 196 above). For his life and a list of his works see Sprenger, I, 132-34; Etche, no. 680, Bankipur, no. 399.

The present work is really a supplement and not a second volume of the author's earlier work *Sirajul Lughat* (noticed in Etche 2513, Ivanow-1434) which covered words and expressions used by older poets (*مقتد مین*) while the present one deals with those used by later poets, not included in the *Farhang-i-Jahangiri*, (no. 211 above), Sururi and *Burhan-i-Qati* etc. The present work in which the words are arranged alphabetically, was completed in 1735 as stated in the colophon (not found in the present manuscript). This work has been lithographed several times in Kanpur since the last century.

The present manuscript is incomplete, the copyist apparently stopping after the chapter *کتاب التازی*, leaving several pages blank.

Beg. (f.1b) اما بعد حمد و اضع جمیع لغات و صلاوات پر افصح و افضل

موجودات میگوید فقیر کثیر التفسیر سراج الدین علی ارزو تخلص
که این دفتر دوم است الخ -

71 ff.; 19 ll.; 12×8 in.; hand-made Indian paper, worm-eaten; *nastaliq* with rubrics, punctuations occasionally in red; incomplete; 19th century.

Call No. DU/234.

217

Bahar-i-Ajam (بهار عجم)

An excellent copy of the second volume of the well-known dictionary of Persian words and phrases used by Poets which Blochmann called "one of the grandest dictionaries ever written by one man." *JASB*, *op. cit.* p.28. It was compiled by Rai Tekchand, *Bahar*, a khatri of Delhi who completed the first draft, as he states in the preface (missing in the present manuscript) after 20 years' labour in his 53rd year in 1152/1739, the 23rd year of Muhammad Shah (1719-1748). This year is also expressed by a chronogram.

تمام عبارت یادگار فقیر حقیر بهار ماده تاریخ اتمام تالیف
این کتاب است -

The author published seven revised editions of the work and the present manuscript is stated to be the 5th draft (مسوده). For an abridged edition of this dictionary made from the seventh edition in 1768, by his pupil Indarman, see Bankipur no.814; *cf.* however, Ivanow, no.1437. Tekchand wrote two other works of lexicographical and philological interest, entitled *Jawahirul Huruf*, (lithographed 1267/1850) and *Nawadirul Masadir*. For a fuller notice of Tekchand and his dictionary see Blochmann-*op.cit*; Garcin de Tassy : *Historie de la litterature, Hindui* I; Bodleian, no.1756. The *Bahar-i-Ajam* has been lithographed several times in India.

The present manuscript is stated in the copyist's colophon (f. 376b) to have been transcribed from a copy, possessed by the

litteratur Anbar Shah Khan, *Anbar*, which was in the author's own hand writing and which contained the original comments of Siraj-uddin Ali Khan Arzu who had examined the work for a whole year. Arzu's signed comments are reproduced in the margins of the present manuscript, which also contains at the end a few additional entries made by Tekchand with his own hand in the original copy and transcribed therefrom by the present copyist Muhammd Kabir, *takhallus* Kabir,
 Beg : f. 2a

باب الزا' تازی - زابل بضم موحدہ وکسر آن نام شهری الخ -

376 ff.; 19 ll.; $12 \times 5\frac{1}{2}$ in.; thick hand-made Indian paper, slightly worm-injured; *nastaliq* writing within red and blue double ruled borders. Copy completed 26th *Shawwal*, 1233/1817 A. D.

Call No. DU/314

2. Arabic—Persian

Kanzul Lughat (کنز اللغات)

A valuable and recent copy of a dictionary of Arabic words explained in Persian, compiled by Muhammad b. Abdul Khaliq b. Maruf, and dedicated to the ruler of Gilan, Kargiya Sultan Muhammad (bin Giya bin Nasir Giya) who ruled from 1447 to 1478 A. D. The preface (partly missing in the present copy) also contains an eulogy on his son and heir apparent, Mirza Ali, who succeeded to the rule of Gilan, but was put to death by his brother in 1506. See Rieu, II, p.507-508. On Kargiya Sultan Muhammad and his support to Ismail, the founder of the Safawid Kingdom, see also Browne : *Literary History of Persia*, III, p.416

In the preface, the author states that since the best dictionaries of Arabic—so essential for understanding the *Quran* and *Hadis*—were all written in Arabic and thus available to Arab readers only, he felt it necessary to compile the present dictionary, containing the most important words and those words which occur in the *Quran*.

He mentions the dictionaries like the *Sihah*, *Majmal*, *Dastur*, *Lughatul Quran*, *Sharah-i-Nisab* and *Masadir* on which he based his work. For the last named work compiled by Abu Abdullah al Husain al-Zauzani in 1093, see Ivanow-Curzon, no.53a.

The work consists of 28 books, each book representing one letter, each word arranged alphabetically in each book according to the first & last letter. For detailed notices of this work see Rieu II, 507-8 ; Buhar, nos.250-51. The work has been printed in Iran in the 19th century.

In the present manuscript one folio containing part of the author's preface appears to be missing, and portions of the first two folios, having been worm-eaten, have been pasted over with papers on which the text has not been copied.

Beg (f lb) :

ابتدای سخن آن خوبتر در هر مقام - کوبود با حمد معبود و
خدای پاک نام -

292 ff.; 21 ll.; $10 \times 7\frac{1}{2}$ in.; old hand-made paper, worm injured, rather badly at the opening folio; *nastaliq* writing with red rubrics; copyist's colophon dated *zilqaad*, 1040/1630 A.D.; name of the copyist, curiously enough, has not been put in.

Call No. DU/272.

Muntakhabul-Lughat-i-Shahjahani

(منتخب اللغات شاهجهانی)

A neat copy of a well-known Arabic-Persian dictionary compiled by Abdur Rashid al Husaini of Thattah, originally of Madinah, the author of the better-known Persian dictionary named *Farhang-i-Rashidi*, compiled in 1654; see Bankipur, no. 804; Ivanow, no. 1431 & Blochmann-*op.cit.* See also no. 196, I, above. The present work is dedicated to Shah Jahan, as stated in the preface, (f.2a) in the same way as Shaikh Majuddin Muhammad b. Yaqub Firozabadi dedicated his *Qamus* to Amir Taimur Sahib Qiran, and was richly rewarded with gifts and honour. The date of completion is stated in a chronogram by the author at the end, (f.309 a) the correct

version of the chronogrammatic verse is on f.332b of the following manuscript :

از ہی تاریخش بے قال وقیل - گفت خرد منتخب بے بدیل

which yields $1092-46=1046/1636-37$ A.D.

Besides these two dictionaries which are held in high esteem for their originality the author also wrote a *رسالہ معربات*. Blochmann considers him as one of the best scholars Hindustan has produced. According to Ivanow-Curzon, no.543, he died in 1069/1658-59. See also Bankipur 833; Rieu II, p.510; Kamaluddin & Abdul Muqtadir : *Catalogue of Arabic, Persian Manuscripts in the Calcutta Madrasah Library*, Calcutta, p.97.

The present work, which is sometimes also called *Rashidi Arabi*, has been frequently printed from Calcutta, (1808-1836), Lucknow (1835, 1845) and Bombay (1862). An edition of the work, arranged in alphabetical form, was also published by J. H. Taylor from Calcutta in 1816.

The present manuscript appears to lack the initial portion of the preface containing the *حمد و نعت* for it begins immediately after the *بسم الله* abruptly with :

وبعد چنین گویند افقرو ذره احقر عبد الرشید الحسینی المذنی
اصلا والتتوی مولدا که الخ -

309 ff.; 22 ll.; $9\frac{1}{2} \times 6$ in.; hand and machine made smooth paper, worm-eaten and repaired along the margins; neat *nastaliq* writing, with double ruled borders and with a *unwan* in red, and red rubrics. Author's colophon on f. 309, but no date of transcription or copyist's name. Not earlier than 19th century.

Call No. DU/106.

Another copy of the same work.

The author's preface is missing, but the copyist has added a preface of his (f.1b-3a) own composition, because as he states, he could not discover the original preface beyond the information that the

author was Abdur Rashid al Husaini al Madani al Tattawi who dedicated it to Shahjahan Badshah. He also quotes a chronogram on the date of Shahjahan's birth and accession :

از چار و نه گزر کن تا عقل بر تو خواند - تاریخ مولدش
 راضا حب قران ثانی آمده تاریخ جلوس رغیب - شاه جهان باشد شاه جهانی

The Dictionary proper begins on f. 4b.

باب الالف مع الالف والهمزة - ابتدا* - آغاز کردن - ابتغا*

خواستن -

332 ff.; 19 ll.; 9×6 in.; coarse hand-made paper, worm-eaten; elegant *shikastah* with rubrics in red; copied by Muhammad Murad al-Qureshi, completed on Wednesday, 19th *Muharram*, 1229/12th January 1814, corresponding to 3rd *Pous*, 1220 B. S., 9 *Magh* 1221 *Fasli*, 1st *Magh*, 1221 *Vilayati*, 3rd *Pous* 1870 *Sambat*, 8th year of Akbar II, at Jahangir Nagar (Dacca) for the owner of the manuscript, *Badrul Ghani*.

Call No. DU/418.

221

Tuhfa-i-Jahangiri (تہفہ جہانگیری)

An excellent copy of a hitherto unrecorded lexicographical compilation, being a Persian abstract of the well-known abridgement, known as *as-Surah min-al-Sihah*, made by Abul Fazal Muhammad b. Umar b. Khalid Jamal al Qureshi (completed 681/1282), of the famous Arabic dictionary of Jauhari named *as-Sihah*. For the *Surah*, see Bankipur, no. 830; Ethe, 2388-90.

The present abstract was prepared by Muinuddin b. Fathullah Rajgiri and was named after and dedicated to the Mughal Emperor Jahangir (1605-1682) whom he met at Mandu on the 12th year of his reign and who authorised him to present to the court the poor and indigent persons for receiving gifts and grants. The compiler states that in course of his work he studied the books of the great writers, but as his knowledge of Arabic was not sufficient to enable him to consult the *Surah* freely which was in Arabic, he was obliged to compile and rely on those Persian equivalents and explanatory

words which the compiler of the *Surah* had added to the main Arabic text of the *Sihah*. Thses he abstracted and decided to put together in the form of a book which he named *Tuhfa-i-Jahangiri*, in the belief that it would help those whose knowledge of Arabic was not sufficient.

As in the *Surah* this Persian abstract is also arranged according to the last letter which constitutes the *bab*, and the first letter which constitutes the *fasl*.

This abstract does not appear to have gained popularity for no other recorded copy has come to my notice, unless it is identical with the abridged edition described in Bodleian no. 1649, whose ascription to Jamaluddin Hasan Inju's *Farhang-i-Jahangiri* is demonstrably wrong and has been recognised as such by Harmann Ethe Beg :

الحمد لله الذى اصطفى بتنزيل كلامه المجيد الانبياء ومن على
البرا يا الخ -

After the preface which covers folio 1b-2a, the dictionary begins on f. 2b :

باب الالف الهوز فصل الالف - اجأ -

272 ff.; 19 ll.; $10 \times 6\frac{1}{4}$ in.; hand-made paper, heavily damaged by worms; *nastaliq* writing, Arabic words and *babs* & *fasl* in red ink. Copying completed on Monday 17th *Rabi*. 1, 1093/1682 A. D., 25th year of Aurangzeb Badshah, by Shaikh Nur Muhammad, for Syed Nuruddin Hasan son of Syed Abdul Hakim, resident of Bareli.

Call No. DU/256.

222

Nisabus-Sibian (نصاب الصبيان)

A modern copy of the well-known metrical Arabic Persian vocabulary by Badruddin Abu Nasr Muhammad Farahi (of the town of Farah in Sijistan) who flourished about 1220 A. D. For the different readings of the Author's name whom Haji Khalifa, II, p. 559, calls Shaikh Badruddin Abu Nasr Mahmud b. Abu Bakr Farahi, see Ethe, no. 2375, and Bankipur, no. 825. As a beginner's vocabu-

lary used as a text book in Persian and Indian schools, this work has been most popular and has been frequently printed, in Tabriz (1846), Isfahan (1869), Calcutta (1819), Cawnpur (1872), Lucknow (1878) and a Turkish translation was published from Constantinople in 1886.

The manuscript contains the original preface of the author.

The Arabic words are not arranged according to any particular order. The rhymed verses containing the Arabic words and their Persian meaning, have been grouped under different Arabic metrics, e. g. *Taqarib*, *Ramal*, *khafif*, *hazaj*.

Beg :

الحمد لله رب العالمين - - - قال شيخ الامام الاجل العالم
بدرالحق والدين - شمس العاماني العالمين ابو نصر محمد الفراهي
حسن حافظه وحقد حاسده - همي گويد ابو نصر فراهي -
نصابم را بخوان اگر علم خواهي الخ

22 ff.; 13 ll.; $9\frac{3}{4} \times 7\frac{1}{4}$ in.; hand-made Indian paper, worm-eaten; *nastaliq* writing with occasional explanatory annotations on the margin; copied 3rd *Shravan*, 1244 A.H. (B. S.). Copyist not named.

Call No. DU/55.

223

Another slightly defective copy of the same work.

Beg. as above.

24 ff.; 13 ll.; $8\frac{3}{4} \times 6$ in.; country-made paper, yellowed by age; slightly wormed; clear *nastaliq*, with headings occasionally in *naskh*; copyists' colophon dated 2nd *Rabi* I, 1244 A. H. /1828 A. D. No copyist mentioned. There are several seal impressions of Shamsuddin dated 1245.

Call No. KS/437.

Sharh-i-Nisabus-Sibian (شرح نصاب الصبيان)

A commentary of the foregoing work of Abu Nasr Farahi, written by Fasih b. Muhammad, known as Karimuddasht Biyazi, (Kohistani) who, according to Blochmann. *Contributions* etc. in *JASB op-cit.* p.7, lived in the time of the Mughal Emperor Akbar (1556-1605). It is identical with Ethe, no.2383, and also *Ivanow-Curzon* no. 538.

Beg :

حمد وثنا نا محدود و شكرنا محدود حضرت عليم معبود
وكریم واجب الوجود پر اكه الخ -

The manuscript is incomplete, some folios missing from the end.

149 ff.; 11 ll.; 8×5 in.; polished hand-made Indian paper, worm-eaten; neat *nastaliq* writing; folios containing copyist's colophon missing

Call No. DU/1

Farsi Bolchal (فارسی بولچال)

A Cambridge university student's note book, bearing the signature on the cover of Harinath De (d. 1911.) the well-known linguist of Bengal and for several years librarian of the Imperial Library, Calcutta.

I. p. 71-256 contain, mostly in his hand writing, graded conversational sentences in Persian occasionally with meanings in Urdu written along side.

II. pp 3-64 contain synopsis of Greek history in English, also by the same hand.

III. on p.69, is an Arabic prayer written in Arabic character, possibly also by the same author of the note book.

The Persian text begins : عبارت متفرقه از بابت نصایح

ونکات و اخلاق -

1. این نمی شود - یه نهییه هو تا ه
 2. این دو با هم منافات دارند - یه دونو با هم منافات رکتهی
- ه الخ -

The page with Arabic text begins :

الهم انا نحمدك على ما علمت من البيان والهمت من التبيان
كما نحمدك على ما امسغت من العطاء واسبلت من الغطاء الخ -

256 pages; 13-20 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; some pages left blank.

Call No. HR/89

226

Nisab Musallas Badii (نصاب مثلث بدیعی)

A versified beginner's vocabulary of those Arabic words which are formed by the same letters and yet have different meanings according to whether the initial vowel is one of the three, *a*, *i*, or *u*. It is probably part of a large similarly versified vocabulary which bore the name *Nisab-i-Badii*, another section of which dealing with meaning of words having the same form or sound in both Arabic and Persian, is noticed under Ethe, no. 2386. Bodleian, 2958 and Pertsch, no. 157 (2). That the *Badi* or *Badii*, meaning curiosity or novelty, is not used merely to indicate the nature of the composition but also contains the author's pen name is proved by the following concluding verses of the present work. Cf. Ivanow-Curzon, no. 539; other copies in Ethe, 2383, f. 109a-112b, 2384-85; Ivanow I, Supp. no., 888-889; Bodleian, no. 1650 (1).

اینچنین لفظ بدیعی را بدیعی نظم کرد -
باد تا در روزگار ازوی همین نشان -
هست دروادی عصیان تشنه آب مغفرت -
سیرا بشش الهی ای الله انس و جان -

Nothing can be ascertained about this Badii, but his date cannot be placed later than the 17th Century, as an India Office copy of the *Nisab-i-Badi'i* was transcribed in 1710, and prose commentaries on both the *Nisab-i-Badi'i* and *Nisab-i-Musallas* were written by *Mulla Sa'd Azimabadi* (see Ethe, no. 2387 and Pertsch, no. 157, no-3) whose works are dated about the middle of Aurangzeb's reign; see also no. 62 above.

Beg : از پس حمد خدا زمین و آسمان - کردهم نظم مثلث چون لا لئی عمان
در خط است یک لفظ تا خود سه لغت حاصل شود - کن تو فارافتح الخ -

Cf. the second line with that quoted in Pertsch, no.157 (2).

8 ff.; 13 ll.; $9\frac{3}{4} \times 7\frac{1}{4}$ in.; hand-made paper, worm-eaten; *nastaliq*; copyist's colophon dated 12th *Zul Hajjah*, 1245 A. H. ; no copyist mentioned.

Call No. DU/53

227

Another copy of the same work, with occasional variations in the text, in neater handwriting but less accurate than the above. Beg as above.

7 ff.; 16 ll.; $8\frac{1}{2} \times 5\frac{3}{4}$ in.; thin hand-made paper, worm-eaten; *nastaliq*, mixed with *shikastah*, but neat; no copyist or date; colophon rubbed out.

Call No. DU/98

3. Special Dictionaries

228

Lataiful Lughat (لطائف اللغات)

A neat copy of a glossary of rare words and difficult verses in the *Masnavi* of Jalaluddin Rumi, compiled with painstaking accuracy and after twelve years of study, by Abdul Latif b. Abdullah Abbasi (d.1639) author of a critical edition of the *Masnavi* entitled *نسخه ناسخه منثورات سقیمه* described under no. 80 above, where the present glossary has also been referred to. For detail of his life, see Rieu II, 589. The present work was in fact compiled as

a preliminary study to his edition of the *Masnawi*. For a list of the dictionaries used by the author as authorities, see Ethe, no.109 ; Bankipur, no. 75.

In the preface, of which the initial folios are missing in the present manuscript, the author mentions the assistance he had received in this compilation from his friend Maulana Ibrahim Dehlavi who had attended his lectures also. The author proposes to indicate the linguistic origin of each letter by marking the words with letters like ع for Arabic, ف for Persian, ت for Turki, س for Syriac, etc, written in red ink above. These notations, however, have been omitted in the present manuscript by the copyist. Other copies recorded in Ethe, no. 1092-1097; Ivanow, no. 500-504; Rieu II, p. 590 ; Pertsch, no. 175. The work has been lithographed in Lucknow, 1877.

Begins abruptly, (f.1a) :

شرح اصطلاحات صوفیه شیخ ابن عطاء و شیخ عبد الرزاق
و فرهنگهای متفرقه مثنوی الخ -

The glossary proper begins on f. 2a with

باب الالف فصل الالف استثنائ چیزے از جمله بیرون آوردن ...

243 ff.; 15 ll.; $10\frac{1}{4} \times 6\frac{3}{4}$ in.; good country-made paper, worm-eaten; leaves had got stuck together due to damp, and in loosening them, several lines of writings on most of the folios have flaked off; neat *nastaliq* writing, with the words written in red ink and the writing enclosed within double-ruled red and blue border; copyist's colophon dated *Falgun* 1899 V. S/ 1842. A. D., written for Lala Medenimal Khatri; copyist not mentioned.

Call No. DU/410

Farhang-i-Shams (فرهنگ شمس)

An incomplete copy of a glossary of difficult words and expressions used in the *Maktubat-i-Allami* of Abul Fazal, compiled by Shamsuddin, son of Badruddin Chishti a descendant of Sufi Nagori (Hamiduddin Sufi Nagori, a Chishtia saint of the 14th Century). No date of compilation is given, nor is any other particular of the

author available. He undertook this work, as he says in a short preface, for his son Shah Muhammad who was strongly inclined to study the *Maktubat* of Allami. In preparing it, he consulted the well-known dictionaries like *Tajul Masadir*, *Surah*, *Kashful-Lughat*, *Muayyidul Fuzala*, *Kashful Ma'ani* (?) *Ibrahimi*, and *Madarul Afazil*.

The glossary is arranged in *babs*, indicated by the first letter, and *fasls*, indicated by the last letter, and is divided into two parts, the first part containing unfamiliar and derivative words, and the II part covering the Arabic verses and prose sentences. For most of the explanation authorities are cited.

I have not found mention of this work in any other manuscript collection. From the fact that he does not mention any of the well known dictionaries written after and including the *Farahang-i-Jahangiri*, it would appear that the work was compiled in the early part of Jahangir's reign. On f. 140a he refers to the poet *Urfi* as a poet of the present age. (همین عهد)

The present manuscript is incomplete at the end, folios after *bab qaf*, *fasl ha* are missing.

Beg :

این حسرت مایه تمهیدست بی سا مان نایاب است لاجرم صدف وارلب
ازین خیال محال بسته نصب العین همت بیش دانائی و پیمائی الخ -

74 ff.; 17 ll.; $9\frac{1}{4} \times 6\frac{1}{4}$ in.; hand-made paper, worm-eaten; *nastaliq* writing, with red punctuations upto folio 94; no copyist's name or date of copying available.

Call No. HR/9

Mustakhlisul Ma'ani (مستخلص المعانی)

A glossary of the words of the *Quran* by an anonymous author. He says in a short preface that he was prevailed upon by some friends who had neglected their linguistic education in their youth, to compile the present work so that they would not have to read the children's text books for understanding the *Quran*. The author does not name himself, referring to himself only as *این ضعیف*; nor is there any indication of the date of compilation.

The glossary is arranged under each *Surah* beginning with the *Fateha*, but thereafter, the *Surahs* are arranged in a reverse order, with the *سورة الناس* coming immediately after the *Fateha* and the *سورة بقره* being placed at the end of the work. The glossary consists of bare meaning of the words.

The work is identical with Ethe, no. 2701, and Ivanow-Curzon, no. 346, where however, it is entitled *خلاصه مستخلص المعاني* whereas the author in the preface to the present manuscript clearly names it *مستخلص المعاني* (f. 4b.)

Beg :

الحمد لله رب العالمين - - - اما بعد الهمك الله تعالى كه چون
بعض از اصحاب ما وقفهم الله تعالى على تحصيل الدرجات
الدنياويه والعقبى دينيه كه اول جوانى الخ -

54 ff.; 12 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten; *nastaliq* with the names of *Surahs* in *Naskh* written in red, Arabic words underlined; on folio 56a is a long marginal annotation; copyist's colophon dated 25th *Sha'ban*, 1274, 17th *Chaitra* 1915 (V. S.), March 26, 1859; transcribed by Jan Muhammad.

Call No. DU/413

231

Hall-i-Lughat-i-Maqamat-i-Hariri (حل لغات مقامات حریری)

A neat copy of a glossary in Persian of the famous Arabic *Maqamat* of Abu Muhammad al-Qasim b. Ali b. Muhammad, al Hariri (d. 1122 for whom see Brockelmann : *GAL*, I, pp. 276-278) compiled as an aid to the beginners. There is no indication in the manuscript of the author's name, and the preface consisting of three lines in Arabic merely mention the title of the work *حل لغات المقامات الحریری*. No other glossary of the *Maqamat* bearing this title is recorded. For a Persian paraphrase of the *Maqamat*. see Ivanow, no. 1638. The *Haft Iqlim* of Amin Ahmad Razi, mentions another *شرح مقامات حریری* by Abul Fath Nasir al-Matarrizi (d. 1214 A. D. in Khwarizin); see Ethe, no. 724 (1408).

The glossary is arranged alphabetically and is grouped under *babs* and *fasls* according to the final and initial consonant of each word. The words in addition are written alongside in red ink and also in red within the text.

Beg :

الحمد لله والصلوة على عباده الذين اصطفى واوصياؤه الذين
ارتضى واجتبی - وبعد فهذا حل لغات المقامات الحریری
جمعتها واستبظتها من النسخ اللغویة تسهیلا للقارین المبتدئین
معتصما بحبل الله المتین وهو خیر موفق ومعین - باب الهمزة
فصل الباء بدء الخ -

The glossary ends with :

فصل الیاء ی - ید

the text ending :

مثل نعمتها شهر سبا که سیل برایشان مستولی شده همه
رامتفرق و پراگنده ساخت و چیزی نگذاشت -

There is no colophon.

144 ff.; 17 ll.; $9\frac{1}{4} \times 6\frac{1}{2}$ in.; thin mill-made paper, slightly worm-eaten; neat *nastaliq* writing; no copyist or date mentioned; apparently 19th century.

Call No. KS/432

Grammar :

1. Persian.

232

(رساله قواعد فارسی) Risalah-Qawaid-i-farsi

Author's holograph of a grammar of Persian language, written at the instance of Mr. John Middleton, by Pandit Suraj Bhan Yaprū, whose name appears in the colophon, and completed

in 1246/1830. In a short preface the author states that the English gentlemen of Hindusthan were eager to know the Persian language but no one had written a Grammar of this language as had been done for Arabic. So he felt inclined to compose a short tract for the beginners embodying the essential rules of word construction. Mr. John Middleton (resident at the Awadh court) having shown interest in this project, this work was written.

It consists of 3 *babs*, each containing several *fasls*.

Bab : I	اسم	Nouns - f.2b
II	فعل	Verbs - f.27a
III	حرف	Article - f.69a

No other copy of this work is recorded in any catalogue of manuscript collection.

Beg. : بعد حمد و سپاس حکیم سخن افرین و درود بر بند های گزین :
 او بر لوح بیان نگارد که چو معرفت لغات مختلفه کلید دانش است
 و فرقه غلبه انکاس در مملکت هندوستان اکثر با موختن زبان فارسی
 میل می نماید الخ -

90 ff.; 11 ll.; 9×6 in.; polished hand-made paper, shortly damaged by insects; neat *taliq* writing within red blue and gold ruled *Jadwals* and with an illuminated *Unwan* in gold and blue; red rubrics; colophon signed by Pandit Suraj Bhan Yapru, 27th *Safar*, 1246/1830 at Shahjahanabad.

Call No. DU/235

Anwarul Ibarat (انوار العبارات)

A short essay on the various form of the genitive (اضافی) in Persian composition, by Karam Ali Khan, known as Ishqi, and using the *takhallus* 'Āsi' (عاصی) who wrote it for the benefit of those who are not aware of these forms of expression and so are not able to appreciate the beauty and subtilty of the composition.

No further details are ascertainable about the author. A number of Persian and Rekhtah poets used the pen name of *عاصی* but the present author is not mentioned any where. It is possible, that he lived late in the 19th century and the present manuscript, without a copyist's colophon and written on mill-made paper, was copied by the author himself.

Beg. : بنام خداوند هر دو جهان

چه یا را که و صفش کند کس بیان الخ

End : هر آغاز را لازم آمد تمام - اضافت شروع کرده گشته تمام :

5 ff.; 14 ll.; $10\frac{1}{2} \times 5$ in.; mill-made paper; neat *nastaliq* writing, with headings in red ink; no colophon; late 19th or early 20th century.

Call No.HR/46

(مجمع الامثال) Majmaul Amsal

A valuable copy of the original edition of the earliest collection of Persian proverbs with explanatory anecdotes relating to the origin of some of them compiled by Muhammad Ali Jabalarudi, in 1049 A.H./1639 A.D., when on a visit to Golconda he was inspired to undertake this work by a discussion that took place in the company of the 'leader of the Ulama and Peshwa of the pious, the most learned of all researchers and the most perfect of all thinkers, the Shaikhul Islam Muhammad al-Khatim, on the collection recently made of the Turkish proverbs on the order of Shah Abbas Safawi.' It was pointed out that whereas similar collections of Arabic proverbs had been made, no one had attempted to collect the Persian proverbs as yet. The author was however, sought to be dissuaded by a person for 'wasting his efforts on this thankless task of weaving other peoples' yarn. But on the persuasion of the king of Golconda his hesitation passed and he put to writing all that he could get by hearing and asking different persons. About the author nothing more is ascertainable.

An enlarged edition of this work was prepared by the author five years later to which the same preface was appended but with the date changed to 1054/1644 and with the insertion of the name of Sultan Abdullah Qutbshah of Golconda and the addition of a *Khatimah*. This enlarged edition, as described in different collections, is variously named : *Jamiut-tamsil* : Ethe, no. 2209, Rieu II, p. 773, Bankipur no. 999 ; *Jamiut-Tamasil* : Pertsch no. 300; *Ajaibul Amsal* : Buhar no. 275, in which however the preface has a different beginning.

This larger edition has been published in lithographed edition from Tehran in 1278 and 1302/1884

The earlier edition, copies of which are rare, is also named differently. In the copy described by Ivanow-Curzon, no. 6649 it is called *Majmaut tamsil*, while Pertsch, no. 299, has the above title which seems to be correct as it is mentioned in the preface (f. 7a). Another abridged edition, also called *Majmaul Amsal*, in which the explanatory anecdotes are omitted and a bare list of the proverbs given, is noticed in Bankipur no. 901.

The proverbs are arranged in alphabetical order according to the initial letters, each of which from a *fasl*.

In the present manuscript the explanatory anecdotes are put in the margin with numerical indication of proverbs to which the anecdotes in question refer.

Beg : as in Pertsch no. 209 :

سپاس بیحد و ستایش بیحد بیمثلی را سزاست که بایمای
دلکشای و لله المثل الا علی رایات کنایات درمیدان دین مبین بر
افراشت الخ -

The proverbs begin in on f. 7 a.

فصل الالف - ابتدا میکنم بنام خدا - بیمثالی که هست بیهمتا -
اللهم یک یک - اول نماز آخر نیاز - امین برای اجابت دعاست الخ -

The second proverb here differs from the second proverb in the Berlin catalogue which is اول اندیشه و نگهی گفتار -

51 ff.; 11 ll.; $8\frac{1}{4} \times 5$ in.; hand-made glazed paper, badly worm-eaten; neat *talīq* writing with *fasl* headings and punctuations in red ink; copyist's colophon dated Rabi II, 1128 A.H./1715; transcribed for Lala Amar Singh Challu; no copyist mentioned.

It is therefore the earliest known copy of this edition.

Call No. DU/213

235

Majmaus-Sanai (مجمع الصنائع)

Excellent copy of a treatise on the figures of expressions, used in Persian poetry, with profuse illustrations, composed by Nizamuddin Ahmad b. Muhammad Salih Siddiqui al Husaini, in 1060/1650 A.D., 24th year of Shah Jahan's reign as stated in the colophon (f. 114a), and also expressed in the following chronogrammatic verse in the preface (f. 2b) :

این نامه که دور باد از آسیب - در سال غنی غنی شد از زیب -

Nothing is further known about the author; incidentally he mentions a work on the same subject named *آرام جان*, Composed by his father whose name however, is not stated. On f. 86b. the author refers to his presence with his father in the company of Shahzadah Murad Bukhsh when the latter was in Balkh after its conquest by Shahjahan in 1056/1646. The text is divided in four *fasls* :

1. *تقسیم کلام* different forms of composition. The prose forms: *murajjaz*, *mushajja'* and *'Ari* (عاری) and poetical forms are :

تشبیب رباعی - فرد - مثنوی - ترجیع - سمط - مستزاد -

غزل - قصیده - قطعه

II. *بدایع لفظی* formal ornaments

III. *صنائع معنوی* ornamentation in meaning

IV. *سرقات شاعری* Plagiarism in poetry.

A *Khatimah* contains difficult constructions.

For other copies see Ethe, no.2088-89 ; Ivanow-Curzon, no. 176; Ivanow-Supplement I, no.788; Bankipur, no.850-1. A versified abridgement of the work in 1380 verses by one Shaham Ali Khan, known as Shah Alam b. Mir Shah Ibrahim Adham II, Taqwi Sabzawari Awadhi, composed in 1709, is mentioned by him in an abridgement of Shahnama made by him and noticed in Pertsch, no. 707, p.739.

Beg : الحمد لله الذى انعم علينا وهدانا الى الاسلام ويميزنا عن طبقات الانام الخ -

The preface begins (f. 2a)

اما بعد معروض ميدارد قايل اين مقاله وجامع اين رساله الفقير الى الله الصمد نظام الدين احمد بن محمد صالح صديقى الحسينى من جانب الاب والام الخ -

117 ff.; 15 ll.; $8\frac{1}{2} \times 5$ in.; hand-made polished paper; elegant *nastaliq* written double ruled borders and punctuations, headings and *jadwals* enclosing the poetical quotation in red. Certain headings have been left blank; omissions from the text added in the margin; copyist's colophon undated; copied by Enayetullah.

Call No. DU/90.

236

Another copy of the same work with occasional variations in the text and without the concluding portion of the author's colophon containing the date of composition. The copyist ascribes these variations in his colophon to a badly written original he had to use in which every line abounded with doubtful words.

The chronogrammatic verse in the preface occurs on f.4as. *Fast* I begins on f. 4b, *fast* II on f. 14b, *fast* III, on f. 45a and *fast* IV, on f. 69b, the *khatimah* on f. 71b.

Beg. as above.

ff. 1b-2a, contain chronograms relating to certain historic events, e. g. building of the *Diwan-i-khas* of Agra (1074), Hafiz Rahmat Khan (1188), capture of Akbarabad by Najaf Khan (1187), British

capture of Bharatpur (1824 A.D.) and Asirgarh (1819 A.D.), the last composed by Munshi Ehsan Ali Paloi, and all transcribed by a different hand.

72 ff.; 10-17 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; country-made paper, badly injured by worms; *nastaliq* writing, with headings in red ink; copyist's colophon dated in 27th *Safar*, 1251/1836; transcribed for Nisar Ali son of Ramzan Ali, *al-Furshori al-Paloi*; the copyist's name not mentioned.

Call No. DU/377.

Risalah-i-Uruz (رساله عروض)

A short treatise on Persian prosody and meter composed by Munshi Keramat Ali, son of Rahmat Ali Husaini of Jaunpur. The preface opens with a long enlogistic reference to Mirza Abul Qasim, the *Qaim-Maqam*, of Akbar Mirza, crown prince of Fath Ali Shah Qajar of Persia (1797-1834) and executed in 1835, a collection of whose letters has been noticed under no.189 above. The author states that while on a visit to Tabriz he had occasion to meet one Mr. Schulz Francis (? شولز فرانسيس) a great linguist and scholar of the Christians who desired him to write a short treatise on Persian prosody and meter. Being on a journey and not having any books with him, he found it very difficult to comply with this request, but eventually put together these few pages of rules of prosody and Persian meter to the best of his ability. No date of composition is mentioned in the preface, and the manuscript being incomplete there is no colophon. Apparently it must be dated shortly before 1834. This title or author is not noticed in any other catalogue.

The author appears to be identical with Keramat Ali Husaini Jaunpuri, mutawalli of an Imambara who wrote an endorsement of ownership in 1286/1869 on the fly leaf of a copy of the *Rauzatul Hosainiyya*, a work of Shia tradition, written by Muhammad Husain al Sharif Kirmani and dedicated to Fath Ali Shah Qajar; Ivanow-I, *Supplement* no. 824.

The work consists of 3 *babs* :

باب اول : on definitions; containing seven *fasls*.

باب نهم : در بحر (meter) in 17 *fasls*
 باب سیوم : در قوافی (Rhyme) in eight *fasls*.

The manuscript breaks off in the middle of the 7th *fasl* of the 3rd *bab*, the 1st line being

و این قطعه را هم نظم توان خواند و هم نثر و این از
 صنایع است نه از عیوب لیکن مراد از مثال آنست

On folios 43-43 are diagrams representing certain metrical arrangements.

Beg. :

پس از ستایش و نیایش خداوند هستی پاینده و درود بر ویرگان
 افرینش و مدح و ثنای حضرت دستور اعظم ولی النعم الخ -

59 ff.; 13 ll.; $8\frac{1}{4} \times 6\frac{1}{4}$ in.; mill-made paper, slightly worm-eaten; *nastaliq* writing, concluding folios missing; no colophon; 19th century.

Call No. DU/105.

Grammar

2. Arabic

238

Fusul-i-Akbari (فصول اکبری)

A short tract on inflexion and conjugation of Arabic words, without any title or author.

It is however, identical with the popular school book named *Fusul-i-Akbari*, found in several manuscript collections in India and Europe and also lithographed frequently in India, with whose opening lines the present manuscript agrees exactly. This work was written by Syed Akbar Ali Allahabadi, more generally known as Ali Akbar, who, according to a chronogram appended in the colophon of one of the copies noticed by Rieu II, p.522b, died in 1091/1680. In a copy noticed in Browne : *Cambridge Catalogue*, p.564, no. I, the author is described as Qazi Muhammad Akbar of Lucknow. For

other copies which use different variants of the author's name see Ivanow II *Supplement*, no. 1083, Bankipur no. 773-74, Etne, no.2423.

The work has been printed with commentaries by different authors at Lucknow 1879, 1884, and again in 1898.

Beg. : الحمد لله رب العالمين والصلوة على رسوله محمد وآله :
و اجمعين بدان علمك الله تعالى كلمات عرب سه قسم بود فعل
اسم و حرف الخ -

There are many interlinear and marginal annotations by different hands.

55 ff.; 7 ll.; $9\frac{1}{2} \times 5\frac{3}{4}$ in.; hand-made polished paper, worm-eaten; *nastaliq* writing with red rubrics; colophon signed by the copyist and owner Himmat Singh on Monday, and a second endorsement by the same hand states that it was transcribed from the copy of Lala Lalchand; no date: probably late 18th or early 19th century

Call No. DU/72.

(دستور المبتدئى) Dasturul Muḩtadi

A short treatise on the rules of permutation used for Arabic irregular verbs, written as an appendix to the *Panj Ganj* by Safi b. Nasir for his son Abul Makarim Ismail. No further particular about the author is on record.

It begins with the rules of اعلال , ادغام , همزة , تخفيف and the rules are given in the form of question and answer. For other copies noticed see Ivanow, no.1466, Etne, no.2428, Buhar, no.260, Rieu, II, p.524 and Pertsch, p.38.

The work has been printed twice at Kanpur (1863,1878) with marginal notes and appendices by Abdullah Bilgrami.

Beg. (f.1b)

الحمد لله الذى يصرف الاحوال ويخفف الاثقال ويكشف العلل ويصلح
العمل الخ -

35 ff.; 14 ll.; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; hand-made paper, worm-eaten, repaired; *taliq* writing, rubrics occasionally in red; some folios wanting at the end; an illegible seal on f. 35b.

Call No. DU/39.

A collection of tracts on Arabic Grammar

- I. F.1b-14b : **ميزان الصرف** The well-known school text book on the conjugation of regular Arabic verbs. Author's name has not been discovered. On the colophon of a copy described by Blochet, II, no.931, the authorship is ascribed to Shaikh Sa'adi Shirazi, which is very doubtful. See also Ethe, 2414, where the same ascription is repeated; other copies where these ascription is not found are noticed in Rieu, II, p.523b, Bodleian, no. 1669. Another work on the same subject entitled **حرف** is also ascribed in the colophon to the celebrated poet Mullah Abdur Rahman Jami ; Bodleian, no. 1662;

The present work was printed for the first time in a collection of grammatical treatises in Calcutta, 1805. Since then it has been printed repeatedly, either separately or along with the other similar works, particularly the *Munsha'b*, which is also found in part II of the present manuscript.

Beg. : الحمد لله رب العالمين . . . بدانکه اسعدک الله

تعالی فی الدارین که جمله افعال متفرقه بر چهار گونه است - ماضی
و مستقبل و امر و نهی الخ -

Colophon (f.24a) signed on 28th *Shawwal* 1219/1804 A.D. by Sher Ali son of Mirza Muhammad Husain.)

- II. F.15a-25a : A well-known popular tract on the classes of Arabic verbs designated (not on the present manuscript) **نسخه منشعب** by an author whose name has not been ascertained but in a copy noticed in Browne : *Supplementary Handlist of Muhammadan manuscripts in Cambridge libraries* 1922, no. 1312, it is ascribed to the poet Sa'adi. See Ethe, no. 2411 (2), Bodleian, no. 1664 (2)

Beg. : الحمد لله رب العالمين . . . بدانکه اسعدک الله تعالى
فی الدارين که جمله افعال متفرقه بر دو گونه است ثلاثی و رباعی الخ -

No colophon; written by a hand different from the preceding tract.

III. f.26a-32a: A versified Persian translation by an unnamed author of the celebrated little Arabic treatise on the one hundred ruling principles of Arabic grammar known as the *العوامل فی النحر* or *مائة عامل* compiled by Sk. Abdul Qahir Jurjani whose full name was Abu Bakr Abdul Qahir b. Abdur Rahman and who died in 1078 A.H. On Jurjani, see Brockelmann : *GAL* I, p.287. For various Arabic commentaries of this treatise see Flugel, I, p.149-52. A Turkish versified translation is also noticed on p.152. The original Arabic *مائة عامل* was printed as early as 1617 when Erpenius published an edition. Two more editions were published from Calcutta in 1802 and 1914. Another copy of this work is contained in manuscript no. KS/407.

The author of this present version is not named; a reigning prince named here Muinuddin Husain *cf.* Ivanow-Curzon no.561, is mentioned in the prefatory verses, but it is difficult to locate a ruling king of such a name in any period or time. A copy noticed in Aumer, p.52, ascribes the authorship to the famous persian poet Abdur Rahman Jami. See however, Ethe, no.2433, Bodleian, no.1658.

Beg. : بعد توحید خداوند و درود مصطفی -
نعت آل پاک پیغمبر رسول محبتی -

(on f. 26a, verses 1-13 are written transversely but on f. 27b, the verses are written once again from the beginning).

Undated, anonymous colophon ; Arabic words written in *naskh* and marked and numbered in red ink.

IV. f. 33a-50b : Three chapters from the work known as

Panj Ganj (پنجم گنج فی علم الصرف) as mentioned in the colophon : این است ابواب وفصول که تعریف نام ری پنجم گنج است :

Of the five *babs*, each consisting of 5 chapters (فصل) originally comprised in the work, the present manuscript contains only the fifth *bab* فصل در شناختن خاصیت بابها of the second *bab*, and the III, IV, & V *babs*. Cf. Ivanow-Curzon no. 564. In most of the copies, the first *bab* در شناختن مجاری حرف افعال واسماء is usually omitted, as the contents were said to have been fully treated in another work of the author named فاتحة المصادر (for which see no. 242(1) below) which appears to be the only surviving copy. See Ethe, no. 2411, Bodleian no. 1660, 1661, Rieu II, p. 523a, Blochet, no. 931. For complete copy see Ivanow, II *supplement*, no. 1082. The complete work was printed, for the first time in a collection of grammatical treatises in Calcutta, 1805, and repeatedly lithographed separately since then in Lucknow, 1844, Kanpur, 1878, Bombay, 1877, Delhi, 1878, etc.

The name of the author has not been established, and is not mentioned in any known manuscript.

Beg : فصل پنجم در شناختن خاصیت بابها و آنچه بدان تعلق دارد

No colophon ; in *neem-shikastah* writing by the same hand as the foregoing section; chapter headings in red ink, upto the 4th *bab*.

- V. f.51b-76a : The well known treatise on Arabic conjugation known as صرف مہر compiled by Mir Abul Hasan Ali b. Muhammad b. Ali, known as Syed Sharif Jurjani (not mentioned in the text) who died in 816/1414 A.D. and who was a teacher in the *Darus-Shifa* in Shiraz. Timur took him to Samarqand in 1387 from where after the conqueror's death he returned to Shiraz. See Khwand Amir : *Habibus-Siyar*, III, Sec. 2, p. 89. He is the author of several works in Arabic mostly in literary and lexicographical subjects, which became popular school text book, one of the important ones being کتاب التعریفات والاصطلاحات. See Brockelmann :

GAL, II, p.216. Haji. Khalifa, Vol. II, mentions the present work under the title of تعريف سيد الشريف. See also Bankipur no.769; Rieu, II,p.521-22.

This work is included in the Calcutta 1805 edition of grammatical treatises and has been lithographed several times in other Indian cities. For other copies see Pertsch, no. 107, Ethe, no.2406, Blochet, no. 931(4)

Beg. : الحمد لله رب العالمين والعاقبت للمتقين والصلوة على
رسوله محمد وآله واصحابه اجمعين بدانكه ايدك الله في الدارين
كه كلمات لغت عرب بر سه قسم است اسم و فعل و حرف چون
اسم رجل و فرس و فعل چون ضرب و دحرج و حرف چون من
و عن والى الخ -

Written in mixed *nastaliq* style by a different hand from the preceding section; extensive underlinings in red ink; anonymous copyists' colophon dated 12th *Rabi* I, 1230/1814 A.D.

VI. f. 77b-89a : The Arabic text of Abdul Qahir Jurjani's *Miat-i-Amil* (مائة عامل) whose verisified translation forms section III of the present manuscript. See Ivanow, no. 1728.

Beg. : الحمد لله على نعمايه الشاملة والابات الكاملة والصلوة
على خير خلقه محمد -

89ff. *Shikastah* writing, with red rubrics and markings; no copyist's colophon.

The entire manuscript is badly damaged by insects.

Call No. HR/78-82

241

Mizanus-Sarf (ميزان الصرف)

Another modern copy of section I of the preceding collection of Arabic grammatical tracts.

Folios have been misplaced in binding; f. 4, 5, and 6 have been interposed. There are several annotations by the same hand within the text and on the margins.

Beg : as in no. 240 (1) above.

17 ff.; 10-16 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; hand-made paper, worm-eaten; *nastaliq* writing with headings in red ink; f.1b, originally left blank, annotations added later in transverse lines; copyist's colophon dated 7th *Zilqa'ad* 1260/4th *Aghan*, 1251 B.S. and signed by Ghulam Muhiuddin, known as Enayet Ali, the owner of the book.

Call No. KS/411.

· Majmua-i-Sarf (مجموعه صرف)

Another collection of tracts on Arabic grammar, compiled for the use of students.

I. f. 1a-6b : A short tract, named in the copyist's colophon as *خاصية* *الابواب* by an author who merely refers to himself in the preface as *بندۀ فقير حقير*. This is apparently the *فائحة المصادر* mentioned by the author of the *Panj Ganj* as his compilation ; see no. 240-IV, above—in which have been treated the contents of the 1st *bab* of the *Panj Ganj* which he therefore indicated in the latter work merely with a short index of the five *fasts* comprised in it. In the preface to the present work, he opens the topics under the heading *المبحث في خاصيات الابواب*, I have not seen any other manuscript of this work noticed in other catalogues.

Beg. : حمد و ثنا سزاوار ذاتي است که حضرت والا یش
از گرد قوت و عدم و خا شاک حدوث و امکان محض پاک و مجهول
و مخلوق ---- اما بعد بر ضمیر صفا پرور ---- مخفی نماید که
جهت ادراک لطایف نکات صناعت مذکورہ اطلاع بر اموریکه
بدان ابواب صرفیه باهم متمایز و از تلبیس یکی باد یگرے محفوظ
باشد ضرور است و متکفل این فایده جلیله اشیائیکه
ملقب بخصاییت ابواب اند بوده اند ---- بندۀ فقیر حقیر نبذی
از خواص ابواب را ---- بترتیب این وجیزہ پرداخت -

II. f 7b-40b : The 1st two *babs* of the same author's *Panj Ganj*, or as stated in the colophon تصريف پنجم گنج - see no.240-III above.

The first *bab* on درشناختن مجاری صرف افعال واسماء has, as usual in most of the manuscripts, been indicated only by the heading of its five *fasls* and the reader is referred to the author's *Masadir* (section I above) for the detailed contents. The five *fasls* of the second *bab* درشناختن اجناس افعال واسماء agree with Rieu II, p.523a.

Beg. الحمد لله على ما خلق الا نسان وانطق له اللسان بكلمات
مؤتلفة من لغات مختلفة الخ -

III. 41b 50a : Complete copy of the *Zubdatus Sarf* or as it is named in the colophon, the *Zubdah*, on the inflexion of sound and conjugation of irregular verbs, by Zahir b. Mahmud b. Masud al-Alawi. No detail of the author's life or date of composition is known; see Etche, no. 2411 (4) ; Ivanow no. 1458-9.

This work was first lithographed in Calcutta, 1805, as part of the collection of the Arabic Grammatical tracts and has since been repeatedly printed in India.

Beg : الحمد لله الموصوف بالتصريف المنعوت بالتخفيف - - -

اما بعد فقد قال العبد الضعيف الراجى الى رحمة ربه القوي ظهير
ابن محمود بن مسعود العلوى - - - - بدان علمك الله تعالى كه
جملة اسماء وافعال - - - - مهموز ومعتل ومضاعف الخ -

IV. f. 50b-71b : The *Sarf-i-Mir* of Mir Sharif (Mir Abul Husain Ali b. Muhammad b. Ali Sharif Jurjani), the same as section V of the preceding manuscript.

Beg : as in the preceding manuscript.

V. f. 72b-100a : *Hidayatus Sarf* (هدايت الصرف) as named in the copyist's colophon, a comparatively little-known treatise on Arabic etymology and accidence by an author who does not name himself in the preface, but who says he wrote it for his son Shaikh Abul Farah Abdul Ali, and supplies no other detail. In the colophon the copyist

ascribes it to the authorship of Moulvi Abdul Ali, (ملك العلماء هند مولوی عبد العلی). In a copy noticed in the *Catalogue of Islamic Manuscripts in the Govt. Oriental Manuscripts Library, Madras* (ed. p. Subramanya Sastri, Madras 1939), no. 464, the author is called Maulana Abdul Ali, Bahrul Ulum. This Abdul Ali is mentioned as the author in a shorter redaction of this work made by one Lutf Husain; Ivanow-II *Supplement*, no. 1083-7. Another grammatical compendium with similar title but different from the present work and compiled by one Sultan Ali Khwani, is described in Ethe, no. 2431.

Main part of the work is divided into *fasts*, which are however, not numbered; on. f. 90a, is a section called *Khatimz* (خاتمه در بیان حکم التقای ساکنین) comprising another 8 *fasts*.

Beg : (as in Ivanow-II *Supplement*, no. 1083/6)

الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد
واله واصحابه اجمعين اما بعد اين فصولی است چند در بیان
قواعد علم صرف که معرفت ان مزید بصیرت است الخ -

VI. f.100b : A passage from the شرح فصول اکبری ; see no. 238 above.

Beg : وبنو حارث و بعضی دیگر مانند خشعم و قبیلہ ازیمین
بجای واو ویای ساکن که بعد فتح آید الف نیز خوانند - - -

100 ff.; 15 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; country-made paper, damaged by insects, which have eaten through a good portion of folios 33 to 66; *nastaliq* writing, with extensive marginal and interlinear annotations by the same hand and with red rubrics and underlinings. Each section has a separately dated colophon by the same copyist Ghulam Muhiuddin known as Enayet Ali. The dates range from 21st *Shawwal*, 1260, corresponding to 20th *Kartik*, 1251 B. S. as in the 3rd section, to the 6th *Zil Haj* 1260, corresponding to the 3rd *Pous*, 1251 B. S., the date of completion of the 1st Section.

Call no. KS/410.

Risala-i-Munsha'ab (رساله منشعب)

A short treatise of rules of conjugation of Arabic verbs, compiled for beginners and abstracted from different copies and versions of the Munsha'ab (no.240, II above), no single one of which satisfied the author Ghulam Muhiuddin, known as Enayet Ali, as he states in the colophon,. This author is identical with the copyist of no. 240 above and no. 244 below.

The work consists of 44 *babs*, 8 on ثلاثی مجرد and 32 on رباعی مزید فيه. Some rules which the beginners need to learn have been added on the *babs* relating to the supplemented (ملحقات) words.

Beg : الحمد لله رب العالمين والصلوة على رسله ---- بدان
اکرمک الله تعالى که جمله افعال باعتبار تعداد حروف بردو
قسم است ثلاثی ورباعی وازین هر دو یکی مجرد است ومزید فيه الخ -

15 ff.; 15 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; country-made paper, worm-eaten; *nastaliq* writing with headings and transcribed by the author, Ghulam Muhiuddin alias Enayet Ali and colophon signed on Tuesday 23rd *Zilqa'd*, 1260/19 *Aghan*, 1251 (1835-36).

Call No. KS/409

Sharh Sarf-i-Mir (شرح صرف میر)

A valuable copy of a little-known commentary on the *Sarf-i-Mir* of Sharif Jurjani (see above no. 240, V), by Nur Muhammad b. Shaikh Muhammad Faiz b. Shaikh Fathulla Lahori. In the preface (f. 1b-4a) written in Arabic, he refers to the *Sarf-i-Mir* which contained certain difficulties and antiquities in the language requiring explanation and annotation. He decided therefore to compile a full scale commentary on this work and hoped to make this work a means of attaining the honour of being presented to the emperor Muhiuddin Aurangzeb. No date of composition is mentioned anywhere.

Only one other copy of this work appears to have been noticed in the published catalogues; *Madras Govt. Oriental Manuscripts Library Catalogue*, no. 456.

The commentary is extremely elaborate with discussions on each term, word and rule, the explanations given being supported by references to works like the *Shafia*, *Sharh at Tahzib* of Yazdi, *Panj Ganj*, *Mughanni al-Labib*, *al-Imadiyah*, *Sharhul Mawaqif*, *Tasrif* of Zanjani, *Sharh al Jaduli*, *Tahqiq al-Nahu Dastur*, *Sharh-i-Khalili*, *Sharhul Izah* and *Farq baina harful ilhaq* of Sh. Abdul Qahir etc. and also authors like Ali Barjandi, Tabibi, Jarbardi and Abdur Rahman Jami. Although the commentary is meant to be in Persian language, the author very frequently moves from Persian to Arabic and from Arabic to Persian in his discussions, which are mostly in the form of answer to hypothetical questions. The following extract from the commentary is to be found on. f. 38b :

قوله چون فعل را از برای مفعول بنا کنند الی اخره یعنی فعل
دو قسم دارد معلوم که انرا مبتنی للفاعل نیز گویند یعنی بنا کرده شده
است او برای اسناد و نسبت کردن و این از هر فعل لازم و متعدی
و فعل مجهول که فاعلش حذف نمود مفعول را بجایش گذاشته
باشد برای عرضی و هو اما تعظیم الفاعل اذا كان المفعول
حقیرا نحو ضرب اللص او تحقیر الفاعل اذا كان بعکس ذالك نحو
طعن الامیر اذا طعنه الحقیر او علم المخاطب بالفاعل ولو ذکر
كان عبثا او علم متكلم بالمفعول دون الفاعل او لا بهام خوفا علی
الفاعل نحو قتل زید و هو یعلم القاتل فیهم علی السامع خوفا
علیه او لا بهام خوفا من الفاعل نحو ضرب زید و هو یعلم الضارب
فیهم امره علی السامع خوفا منه و غیر ذلک من الاغراض و این
را فعل مبتنی للمفعول یعنی بنا کرده شده برای نسبت بمفعول
و فعل مالم یسمی فاعله نیز گویند یعنی فعل مفعول نیست که

ذکر کرده نشد است فاعل اورا و این فعل نمی آید مگر از فعل متعدی و لهذا این را بعد ذکر متعدی ذکر نموده و طریقه معلوم فتح اول است کما مر و طریقه بنای مجهول در ماضی ضم متحرک اول و کسر ما قبل آخر است و السرفی ذلك انه لما وقع التغير فی المعنی لا بد من تغییر فی اللفظ الخ -

نحمدک یا من بیده الصحة والسقام و ليس فی الحقيقة : Beg
لغيره الابانة والادغام - - - اما بعد فيقول العبد الفقير النحيف
الراجى الى رحمة الله الغنى اللطيف تراب اقدم اهل العلم والتأليف
فقير نور محمد بن الشيخ محمد فيروز بن الشيخ فتح الله اللاهورى الخ -

67 ff.; 14 ll.; 9¼×6 in.; hand-made Indian paper, worm-eaten, with some marginal repairs; *naskh* and *nastaliq* writing, with red rubrics and punctuations throughout and marginal annotations and headings, the latter in red ink; copyist's colophon anonymous and undated; late 18th century.

The title inscribed on the back of the manuscript by the Binder is *Sharh-i-Zubda* which is incorrect.

Call No. DU/136

(شرح زبدة) *Sharh-i-Zubdah*

A commentary in the form of question and answer, of the *Zubdatus Sarf* of Zahir b. Mahmud b. Masud al-alawi (see 242, III above), written by an author who does not name himself, beyond stating in the preface that it was done for the benefit of the beginners in general and his son Nasiruddin Haidar in particular. The commentary, which does not appear to have been given a specific title, but is referred to in the author's preface as *حواشى متعلقة على الرسالة*, is apparently different from *شرح زبدة* described under Ethe, no. 2422.

نحمدك يا من حمده افضل الكلمات في تعريف الا حوال
 وشكره احسن الافعال --- بعده فهذه حواشى متعلقه على الرسالة
 المسماه بالزبد قد كتب في سابق الزمان --- فنظمتها الان في
 سلك النظم ليستفيد بها سائر المبتدين سيما الولد العزيز السعيد
 قرة البصر نصير الدين حيدر الخ -

51 ff.; 15 ll.; $6\frac{1}{2} \times 3\frac{1}{4}$ in.; hand-made paper, much damaged by insects, with traces of occasional repair; *nastaliq* writing, with headings and punctuations in red ink; copyist's colophon signed by Allah Dad Beg, alias Muhammadi, son of Muhammad Amin Beg, son of Murad Ali Beg, and dated Wednesday, 3rd *Jamadi* II, year....34(?)

Call No. DU/40

246

(عافية شرح شافية) *Afiah Sharh-i-Shafiah*

An annotated Persian paraphrase (in the preface on f. 2b and also in the colophon on f. 330, the author calls it a ترجمه) of the Arabic grammatical treatise *As-shafia*, of Ibn Hajib (Jamaluddin Abi Amr Usman b. Umar b. Abu Bakr b. Yusuf, died 1248-49, printed Cal. 1803) which is a supplement to Ibn Hajib's better known grammar, *al-Kafia fil-Nahu*. The present commentary was composed by Muhammad Sa'ad, *Ghalib* (Muhammad Sa'ad Azimabadi) for whose other works see nos. 62, 84, & 87 above, and also *majalla-i-Ulum-i-Islamiya*, Aligarh, December 1962, pp. 116-118. The work was completed in *Safar* 1097/1685, as stated in the author's colophon.

For other Persian commentaries of the *Shafia*, see Bankipur no. 770. The 1851 lithographed edition of the Arabic original contained another persian commentary by Muhammad Saleh Mazandarani. Another, made by Ghulam Muhammad b. Allhayar al-Muridi for the use of Aurangzeb's eldest daughter Zebun Nessa, was edited by his pupil Ghulam Ali; Ivanow-Curzon no. 560.

The present commentary is identical with Bankipur no. 771, and Buhar no. 258, Rieu, *Supplement* p. 120a. Short passages of the Arabic text have been included in the commentary mostly with short lines, in red or black, drawn above them.

ذکر کرده نشد است فاعل او را و این فعل نمی آید مگر از فعل
متعدی و لهذا این را بعد ذکر متعدی ذکر نموده و طریقه معلوم
فتح اول است کما مر و طریقه بنای مجهول در ماضی ضم متحرک
اول و کسر ما قبل آخر است والسرفی ذلك انه لما وقع التغير فی
المعنى لا بد من تغییر فی اللفظ الخ -

نحمدک یا من بیده الصحة والسقام وليس فی الحقيقة : Beg
لغيره الا بانه والادغام - - - اما بعد فيقول العبد الفقير النحيف
الراجى الى رحمة الله الغنى اللطيف تراب اقدام اهل العلم والتاليف
فقير نور محمد بن الشيخ محمد فيروز بن الشيخ فتح الله اللاهورى الخ -

67 ff.; 14 ll.; 9½×6 in.; hand-made Indian paper, worm-eaten, with some marginal repairs; *naskh* and *nastaliq* writing, with red rubrics and punctuations throughout and marginal annotations and headings, the latter in red ink; copyist's colophon anonymous and undated; late 18th century.

The title inscribed on the back of the manuscript by the Binder is *Sharh-i-Zubda* which is incorrect.

Call No. DU/136

(شرح زبدة) *Sharh-i-Zubdah*

A commentary in the form of question and answer, of the *Zubdatus Sarf* of Zahir b. Mahmud b. Masud al-alawi (see 242, III above), written by an author who does not name himself, beyond stating in the preface that it was done for the benefit of the beginners in general and his son Nasiruddin Haidar in particular. The commentary, which does not appear to have been given a specific title, but is referred to in the author's preface as *حواشى متعلقة على الرسالة*, is apparently different from *شرح زبدة* described under Ethe, no. 2422.

نحمدك يا من حمده افضل الكلمات في تعريف الا حوال
 وشكره احسن الافعال ---- بعده فهذه حواشى متعلقة على الرسالة
 المسماة بالزبدة قد كتب في سابق الزمان ---- فنظمتها الان في
 سلك النظم ليستفيد بها سائر المبتدئين سيما الولد العزيز السعيد
 قرة البصر نصير الدين حيدر الخ -

51 ff.; 15 ll.; $6\frac{1}{2} \times 3\frac{1}{2}$ in.; hand-made paper, much damaged by insects, with traces of occasional repair; *nastaliq* writing, with headings and punctuations in red ink; copyist's colophon signed by Allah Dad Beg, alias Muhammadi, son of Muhammad Amin Beg, son of Murad Ali Beg, and dated Wednesday, 3rd *Jamadi* II, year....34(?)

Call No. DU/40

246

Afiah Sharh-i-Shafiah (عافية شرح شافية)

An annotated Persian paraphrase (in the preface on f. 2b and also in the colophon on f. 330, the author calls it a ترجمه) of the Arabic grammatical treatise *As-shafia*, of Ibn Hajib (Jamaluddin Abi Amr Usman b. Umar b. Abu Bakr b. Yusuf, died 1248-49, printed Cal. 1803) which is a supplement to Ibn Hajib's better known grammar, *al-Kafia fil-Nahu*. The present commentary was composed by Muhammad Sa'ad, *Ghalib* (Muhammad Sa'ad Azimabadi) for whose other works see nos. 62, 84, & 87 above, and also *majalla-i-Ulum-i-Islamiya*, Aligarh, December 1962, pp.116-118. The work was completed in *Safar* 1097/1685, as stated in the author's colophon.

For other Persian commentaries of the *Shafia*, see Bankipur no. 770. The 1851 lithographed edition of the Arabic original contained another Persian commentary by Muhammad Saleh Mazandarani. Another, made by Ghulam Muhammad b. Allhayar al-Muridi for the use of Aurangzeb's eldest daughter Zebun Nessa, was edited by his pupil Ghulam Ali; Ivanow-Curzon no.560.

The present commentary is identical with Bankipur no.771, and Buhar no.258, Rieu, *Supplement* p. 120a. Short passages of the Arabic text have been included in the commentary mostly with short lines, in red or black, drawn above them.

The preface covers f. 1b to 3a, and from 328b to 330b is the author's colophon

ستایس و نیایش بسیار سزاوار حضرت کردگاری که قوانین

Beg. وقواعد علم تصریف الخ -

330 ff.; $9 \times 5\frac{1}{2}$ in.; hand-made Indian paper, badly worm-eaten ; some folios missing after f.101 and f.102 does not belong to the present work. Ff. 303-313 are broader than other leaves and have been folded back on the margin when binding to preserve the writing; generally *nastaliq*, *naskh* and *shikastah*, but apparently by different hands although the copyist's colophon is signed Tribhuvan Shankar Kayeth, of Bawari Katra, Azimabad, Bihar, and is dated 11th *Ramzan*, 1209 *Fasli*, corresponding to 1802 A. D.

Call No. DU/21

VII

Theology

(a) Quranic literature

247

Tafsir-i-Husaini (تفسیر حسینی)

A valuable copy of the well known commentary of the *Quran* by Husain b. Ali, Waiz al Kashifi (as stated in the preface and colophon of the copy described under no. 248 below) whose full name was Kamaluddin Husain. He is known as the author of the *Anwar-i-Suhaili*, a Persian edition of Nasrullah Abul Ma'ali's Arabic version of the *Kalila wa Dimna* (no. 58 & 59 above), the *Rauzatus-Shuhada*, and *Akhlag-i-Muhsini* (304 below). He has also to his credit works on Prosody, Orthography, a selection of Rumi's *masnavi* and a commentary on the *Quran* named *Jawahirut-Tafsir* of which only the 1st vol. was ever completed. He was a relative of the celebrated poet Abdur Rahman Jami (see no. 100 above) and lived in Herat as a preacher (*waiz*) during the reign of Sultan Husain Baiqara and enjoyed the favour of the great wazir and scholar, Mir Ali Sher, to whom the present *tafsir* is dedicated. For his works see Ethe, no. 2188 and 2680, Flugel III, p. 449, Pertsch, p. 240, and p. 992. According to Haji Khalifah-II, p.230, he died in 906/1500, but other accounts put his death in 910/1504. Cf. Ivanow no. 1386 where his death is placed in 1505. For details of his life see Browne : *Literary History of Persia*, III, p.441-2, 503-4.

The present commentary, whose original title is *مواهب علیہ* but which is popularly known as *تفسیر حسینی* was begun in 897/1491 and completed, as stated in a chronogrammatic verse composed by the author's son and included in his colophon (f.925b of the following manuscript), on the second *Shawwal* 899/1493. The author had

originally planned at the desire of his patron to write a large commentary in four volumes but as he states in the short preface appended to the present work, after completing the 1st volume of that work which he named *جواهر التفسير لتحفة الامير* he found that because of his other engagements the remaining volumes would take a long time. So he was inspired to write this shorter work for his patron. The larger work does not appear to have progressed beyond the first volume of which existing manuscripts are enumerated in Storey, I, no, 20(1).

The present commentary has been repeatedly lithographed in different cities of India. Storey, *op.cit.*

The present manuscript wants a few initial folios, and the text, consequently, commences abruptly on *Sura*, I : 16

انهم بدرستی کے منافقان ہم السفہاء ایشانند پیخبردان ونا
دانان کہ نظر بر عاقبت ندارند الخ -

The author's colophon has been omitted from the present copy.

434 ff.; 27 ll.; 10 × 7½ in.; polished hand-made Indian paper, worm-eaten; neat *naskh* writing within double-ruled blue and gold borders with headings and words of the *Quran* written in red ink with diacritical marks; on the last folio a number of endorsements have been rubbed off particularly the names of owner and possibly also the copyist; on the margin of f. 434a is an endorsement in red ink which refers to this commentary having been presented to a nawab, whose name has become unreadable, at Lahore on the 2nd *Jamadi* I, 999/1583. Evidently the transcription must be dated earlier. This manuscript is thus one of the earliest known copies, the earliest being perhaps, Bankipur 1146 (?)

Call No. DU/51

Another copy of the same *Tafsir*, complete with the author's preface and colophon.

Beg. :

بعد از تمهید قوا عد مہامد الہی و تا سیس مبانی ثنا خوانی حضرت
رسالت پناہی - - - - - نموده میشود کہ قبل از این با شارت مشتمل
بر بشارت الخ -

925 ff.; 21 ll.; 10½ × 6 in.; hand-made Indian paper worm-eaten; *nastaliq* writing within multi-linear yellow and blue borders with the Quranic words written in red ink in *naskh* with diacritical marks, and other Arabic words in plain *naskh*; occasional marginal additions; copyist's colophon signed on f. 925b. by Hafiz Ma'mur (حافظ معمر) but without date of the two seals at the end, one is that of Abdul Nabi Qadri, and is dated 1200/1755.

Call No. DU/250.

Qawaidul Quran (قواعد القرآن)

A short treatise on the proper method of reading the *Quran*, written by Yar Muhammad b. Khudadad Samarqandi, who learnt the علم القرات from several teachers in *Mawaraun-Nahr* and in *Khurasan* and dedicated the present work to Abul Gazi Ubaidullah Bahadur Khan, the Uzbek ruler of Transokania (1533-39) Cf. Ivanow, no. 973, where the princes' name is written Abdullah (Abdullah I, 1539-1540, and Abdullah II, 1583-98). No date of composition is recorded.

The author's preface states that the treatise comprises 12 chapters called *babs* (detailed headings in Ethe, no. 2703), some *babs* has several other unnumbered *babs*. For other copies and *fasls* see Storey, I, no.64.

The present manuscript is defective, with certain folios missing and several misplaced in repairing and binding; E. g. After the 3rd *bab* on f. 5b. there appears the eleventh *bab* on f. 25a, twelfth on 31b. This is again following by the 8th *bab* on f. 41a, ninth on f. 42a, and tenth on 43b. The last folio has the verso side blank, this indicating that the transcription was not completed. There is thus no colophon.

Beg. :

حمد بے عدد وثنا ہے عدد حضرت قادری را کہ قرآن مجید و فرقان

حمید بر ما فرستاد الخ -

49 ff.; 15 ll.; $7 \times 4\frac{1}{4}$ in.; hand-made thin Indian paper, much damaged by insects; traces of occasional repair on the margins; *nastaliq* writing, with headings, and Quranic words in red ink, with diacritical marks; marginal annotations and additions on several folios in the same hand; no copyist's colophon; presumably 17th century.

Call No. DU/398.

250

Risala dar Tajwid (رساله در تجويد)

A small tract on the proper rules for reciting the *Quran*, by Zahid Lahijani, who says in the preface that he wrote it for his son Bahauddin Muhammad. No date or other particulars of the author's life is ascertainable and no other copy of this work is recorded.

The above title does not occur in the text but is found only in the copyist's colophon in red ink.

الحمد لله رب العالمين والصلوة على محمد وآله الطيبين بعد
 اين مختصر است از فقير جاني زاهد لاهجاني در اصول ضوابط
 وقواعد قرأت قرآن مجيد الخ -

9 ff.; 12-19 ll.; $7 \times 4\frac{1}{4}$ in.; hand-made coarse paper slightly worm-eaten; *nastaliq* and *naskh* writing with Quranic words marked with red lines drawn above; occasional annotations by the same hand on the margin; undated and anonymous colophon; probably 19th century.

Call No. DU/163.

251

Risalah-i-Tajwid (رساله تجويد)

Another small tract, on the classification of the Arabic letters, punctuation marks etc., according to the rules of pronunciation as required for reciting the *Quran*, by an unnamed author who does not give this tract any title. The title used here is found on the binding.

Beg. : (f.1b) : بسم الله الرحمن الرحيم بد انك واضع حروف :
 هجا مر آ مر ابن مره است و وضع آن قبل از اسلام باندك زمانى
 بوده چنانچه در كتاب صبحاح وقاموس وارد است الخ -

There are extensive marginal notes in a different style of writing but possibly by the same hand who has used f. 1a, and 10-11 for additional notes, mostly on the reading of the *Quran*.

11 ff.; 15 ll.; 7 × 4½ in.; thin hand-made paper, discoloured with age, slightly worm-eaten; main text in *naskh* with headings and punctuations in red ink, the marginal and supplementary notes in *nastaliq*, also with headings in red ink ; colophon anonymous and undated.

Call No. DU/173

Qiratul Quran (قراءة القرآن) 252

Another small treatise, without any title or author's name, on the rules which a reciter of the *Quran* should learn and observe. The initial leaf is missing and the first line of the text begins abruptly with the *قراءة القرآن* (used as title for the present entry)

followed by : پس قارى قرانرا مى بايد كه بى تجويد قران مجيد
 را نخواند الخ -

It consists of 5 chapters (*babs*) :

- | | |
|---------------------------------|--------|
| باب اول درمخارج حروف تهجى | f. 1b |
| باب دوم در بيان نون ساكن وتنوين | f. 6a |
| باب سيوم در بيان لام ساكن | f. 10b |
| باب چهارم در بيان ترفيق و تفخيم | f. 13a |
| باب پنجم در بيان حرف مده | f. 16b |

This is followed on f. 20b, by a versified summary of the rules whose opening lines are :

حافظ این نظم را بشنو کنون - تا ترا در وقت باشد رهنمون -
 جمله هفت جا وقف منزل در قران - از همه اوقات تاکید بران
 میم وقف لازم مگذر ازو - گر گذشتی خوف کفر است اندرو الخ -

On f. 21b after the copyist's colophon which simply says تمام شد, there is another versified index of the verses of the *Quran*, entitled آیت قران که جان دلکش whose first line is
 است - شش هزار و شش صد و شصت و شش است -

The contents of this work thus do not agree with any of the recorded works on *Tajwid*

On the top of f. 1a is an endorsement of one Khondkar Muhammad Sanaullah, possibly the copyist and owner, as the writing, though in *shikastah*, was apparently by the same hand who wrote the main text.

21 ff.; 7 ll.; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse rag paper, frayed at the edges, discoloured and damaged; bold *naskh* and *nastaliq* writing; colophon undated and unsigned; probably 19th century.

Call No. AK/3

Risalah Istifta-i-Zad (رساله استفتاء ضاد)

A short authoritative pronouncement (*fatwa*) on the correct sound of the Arabic letter ض occurring in the *Quran*, particularly in the opening *Sura Fatiha* in the word الضالین by one Muhammad Sadruddin and endorsed by Muhammad Abdur Rab, Syed Muhammad Nazir Husain and Muhammad Qutubuddin, written, as it appears, in response to a request for guidance on this question which had created a public controversy among the Mussalmans of a town (این شهر) in India which is not named (f. 12a). There is no date.

چه میفرمایند علما' دین و مفتیان شرح متین در مناسبت : Beg
 و مشابیهت صوت ضاد منقوطه و ظا' منقوطه و دال مهمله و منافرت
 صوت آن بصوت این هر دو بچه درجه است الخ -

13 ff.; 10 ll.; 11×6 in.; modern mill-made paper, worm-eaten; *nastaliq* writing; no copyist's name or date mentioned; apparently late 19th or early 20th century.

Call No DU/297.

(b) **Traditions (Hadis)**

254

Sharh-i-Shamail-un Nabi-i-Tirmizi

(شرح شمائل النبی ترمذی)

A complete copy of a persian commentary on the *Shamail un Nabi* of the famous traditionist Abu 'Isa Muhammad b. 'Isa al Tirmizi (d.892 A. D.), one of the six authentic collections of *hadis*, dealing with the physical features, manner and practice of the Prophet (Printed, Calcutta 1836). The initial and final folios are missing. The commentator's name or his date is therefore not ascertainable. Buhar, I, no.159, notices a commentary of this work by one Haji, who completed it in 1580. His teacher, Shaikh Shahabuddin Ahmad al Mokki also is stated to have written a commentary, perhaps in Arabic on the *Shamail*. The *Asafia Library Catalogue* I, p.640, mentions another commentary by Moslehuddin Muhammad b. Salik b. Jalal, al-Lari, who, according to Haji Khalifa, IV, p.70, died in 979/1581. As the initial folio is missing from the present manuscript its opening lines cannot be compared with those of the abovementioned works.

The commentary is in the form of interlinear and marginal notes on the Arabic text of the tradition which are quoted along with

the *Isnad*, each headed by the word *حدثنا* written in red ink. The manuscript breaks off a few lines after the 34th chapter (*bab* : ما جاء رسول الله صلى الله عليه وسلم) and a portion of the 1st *bab* is also missing. Beginning abruptly :

مسلم بن هرم عن نافع بن جبير بن مطعم عن علي بن ابي طالب
رضي الله عنه قال لم يكن النبي صلى الله عليه وسلم بالطويل ولا
بالقصير الخ -

The manuscript is undoubtedly very old, paper having become very fragile, and breaking into pieces on the mere touch. Parts of some leaves have completely been lost or made unreadable when attempt was made to repair them by pasting tissue paper over them.

53 ff.; 9 ll.; $8\frac{3}{4} \times 5\frac{1}{2}$ in.; old hand-made paper, damaged and extremely brittle and discoloured by age, with traces of occasional repair; neat *nastaliq* writing; incomplete, colophon missing; apparently not later than 17th century.

Call No. DU/405.

Risala-i-Aqiq Kashani (رسالة عقيق كاشاني)

A short compilation on the details of the *Qiyamat*, appearances of the *dajjal*, the Prophet Isa, Gog & Magog, the last judgement and describing the paradise and its joys as derived from the Prophetic traditions. This *qiyamat namah* is apparently prefaced by a summary of the early history of Islam upto the last Umayyad caliph and the appearance of Abu Muslim. Some folios after f.1 containing the major portion of the author's preface are missing, and other details of this work are therefore not ascertainable from the present manuscript beyond the name of the author who, in the opening lines of the preface on f. 1b, calls himself 'Aqiq Kashani. This name is not mentioned in any other catalogue of manuscript collection. On

f.65b-67a, is and author's colophon, entitled خاتمة الكتاب which is mostly a prayer to God and mentions that the book, written as a work of prety, was finished on Thursday 740 (?) A. H/1339 A. D. The above title is on the binding.

Beg :

الحمد لله رب العالمين والصلوة على رسوله محمد سيد المرسلين
خاتم النبيين وعلى اله واصحابه اجمعين - ضعيف ترين بند گان
حضرت يزداني عقيق كاشا ني بلغه الله الى الامالي - - الخ -

67 ff.; 15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, injured by damp and insects, with traces of repairs along the margins; *nastaliq* writing, rather careless, with headings in red ink; no copyist's colophon; late 18th or early 19th century.

Call No DU/252.

256

(مخلوق نامه پیغمبر) Makhlug Nama-i-Paigamber

A small tract on the greatness of the Prophet Muhammad's soul and the merit of his marriage with Khadijah, by an anonymous writer. There is no preface and the text begins on f. 1b immediately after the الله with بسم الله عليه
مخلوق نامه محمد مصطفی صلی الله علیه و درجه عالیه رسیدن
وسلم خواستن بی بی خدیجه و جفا کشیدن با و درجه عالیه رسیدن
چون خداوند تعالی که محمد را پیدا کند الخ -

See Ethe, 1762 (11) for a tract with similar title.

14 ff.; 12 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, worm-eaten and discoloured by moisture; *shikastah* writing; no copyist's or author's colophon or date; a seal on f. 14b of Shamsuddin; 19th century.

Call No. KS/438.

(شرح سفر السعادت) Sharh-i-Sufar us Sa'adat

An excellent copy of a commentary on the collection of authentic traditions of the Prophet Muhammad's life, practices and teachings, entitled *Sufarus Sa'adat*, also called *Siratul Mustaqim*, of Shaikh Majduddin Shirazi, Firozabadi (محمد بن يعقوب بن محمد)

بن ابراهيم ابى بكر بن احمد بن محمود بن ادريس بن فضل الله بن شيخ الاسلام بن ابى اسحق الكازرونى المشتهر بالشيخ محمد الدين ابى طاهر شيرازى الفيروزابادى اللغوى القرشى التميمى البكرى الشافعى - (f 2a)

who died in 817/1415; for editions and translations of this work see Haji Khalifa, III, p.599; Storey I, p.180, no.224.

The present commentary on this original compilation is by the well-known Indian traditionist, Abdul Huq b. Saifuddin b. Sa'adullah Turk, Dehlavi Bukhari (d. 1052/1642), a prolific writer on religious subjects who is reputed to have written upwards of 100 books. Badayuni, II, p.57 Storey I, p.194, no.243.

Among his more well-known works are the اشعة اللمعات -

مدارج النبوة - اخبا رالا خبار - تقوية الايقان - تكميل الايمان -

besides a history of muslim sovereigns of India entitled *Tarikh-i-Haqqi* later enlarged by his son Nurul Huq, under the title *Zubdatut Twarikh*, see Storey I, p.441.

The commentary which does not appear to contain a specific title, except that of *sharh*, (f. 2b and 3a), is however, referred to by the author in his own autobiography, Rieu, III, p.1011a, under the title of *الطريق القويم فى شرح الصراط المستقيم*. It is however generally known as *شرح سفر السعادت* under which title it has been published several times in India, e.g. Calcutta, 1836, Lucknow, 1875, 1885, 1903 etc,

Among the manuscript copies of this commentary, Bankipur no.1186 is the author's holograph dated 1033/1624, and Delhi Persian Coll. no.56 in the India Office Library contains corrections in the author's own hand.

For a detailed analysis of contents and chapter headings, of the commentary, see Ethe, no.1656.

Beg :

سبحانک لا علم لنا الا ما علمتنا انک انت العليم الحكيم الخ -

533 ff.; 9×5 in.; hand-made Indian paper of unmistakable antiquity, worm-eaten; neat *nask* and *nastaliq* writing, occasionally tending to *shikastah* form but by the same hand; marginal additions, corrections and notes by a different hand in *nastaliq* with over and underlinings, sometimes in red, of Arabic quotations; no date or copyist's colophon, beyond an endoresement of f. 533b; مولفه الفقير

الى الله عبد الحق بن سيف الدين دهلوی و آخر دعوانا ان الحمد لله رب العالمين - (an author's holograph ?)

Call No. DU/388.

(c) Aqaid

258

Irshadul Muslemin Sharh Aqaid-i-Nasafi

(ارشاد المسلمین شرح عقاید نسفی)

A popular elaboration in Persian of the Sunni Hanafi creed as formulated originally in the Arabic treatise of Imam Najmuddin Abu Hafṣ Umar b. Muhammad Nasafi al-Maturidi (d.537/1142-43). This Arabic treatise was called Aqaid (ed. Cureton, London 1843).

The author of this Persian version calls himself (f. 1b) simply Burhanul Miskin, whose grandfather or ancestor was called *Ahmad al Jami* (Pertsch no.227, note) and who completed it in 914/1508 at

Herat (f.74a). He mentions a number of his other works as (a) *Anisul Waizin*, on forty traditions of the Prophet, (b) *Rauzatul Atqia fi zikril Aulia*, (c) *Anisul Abedin*, (d) *Sirajul Muta'illemin*, a work on grammar for beginners, (e) *Auradul Auqat* and (f) *Kanzul Amal*, (the last two on prayers and invocations.)

The present work appears to be part of a bigger work called عقايد الكلام of which it formed the 8th or main section dealing with the creed of the اهل السنة, the other seven sections dealing briefly with the other 7 Muslim Sects e.g. the Mutazila, Shia, Khawarijia, Murjia, Bukhariyya, Jabariyya and Mushabbiha (معتزله - شيعة - خوارج - مرجئة - فجارية - جبرية - مشيبيه) written as introduction. Text of the present manuscript agrees with the 8th section of the one described in the *Berlin Catalogue*, Pertsch, *op.cit.* Quotations from the Arabic original are marked by a line drawn above. A number of leaves are missing from the present manuscript (e.g after f.1a, f.68) and quite a few are hopelessly misplaced in binding. Some folios are loose, apparently missed in the stitching.

Beg : (as in the Etne, no.2568, also Cf. Pertsch, *op.cit.*)

ربنا اتنا من لدنك رحمة وهى لنا من امرنا رشدا الحمد لله
الذى جعل السنة معتصما لاهل الاسلام منارا لتبين الحلال
والحرام والصلوات على مظهر الكلمات التامات محمد المويد
بالاكرام وعلى آله واصحابه مصابيح الظلام ومجاريهم الامام
وبعدہ چنين گوید فقير -

(Cf.also Ivanow, no.1073)

76 ff.; 19 ll.; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; old hand-made paper heavily damaged by insects, traces of occasional repairs, but many leaves missing and misplaced in binding; pencil foliation not dependable; part of the preface on f.74 a and b, where correct title is given; incomplete, with the final leaves missing; no date of transcription ascertainable; presumably 16-17th century A. D.

Call, No DU/35.

Rahatul Qulub (راحت القلوب)

Two different works mixed up with each other and bound together.

- I. f.1-37 b : A work of popular religious treatise on religious beliefs, duties and ethics written by Mubarak Faizullah 'Sunami' about whom nothing further can be ascertained. Cf. Bodleian no. 1787, where the author's name is stated as Mubarak Faizullah Shami. In a copy noticed by Blochet, no.78, where the author's name was not found, but which is identical with the present work, in the preface it is stated that the work has been given three different titles :

نام این کتاب سه نهاده شد - یکی منهاج الانوار -
دوم تنبيه الغافلین - سیوم راحت القلوب -

Some works bearing these titles but by other writers are known e. g. *Minhajul Anwar*, also called *Sirajul Abrar* a treatise on ethics by Mahram Ali b. Muhammad b. Ali Isfahani, Ivanow, no 1401 (i); *Tanbihul Ghafelin*, adaptation of a persian work on religious dogma and ethics by Abul Lais Nasr b. Muhammad Samarqandi ; Ivanow no.1063; *Rahatul Qulub*, on mystical discoursed of Fariduddin Shakar Ganj, ascribed to Sh. Nizamuddin Budayuni, *ibid* no.1181. But the present work appears to be wholly different

The work must be dated in the later part of the 16th century as a copy noticed in *Cat. Codd. Or. Rugd. Bat*, IV, p.335, was transcribed in 1037/1627. The text is divided into 20 chapters called *babs*; see Bodleian, *op.cit.*, for a list headings which agree with the headings given in the preface to the present manuscript. Blochet, no. 78, has a slightly different order of the chapters.

الحمد لله رب العالمين وطوبى للغا يظنين والصلوة والسلام
على رسوله واله اجمعين سيگو يد بنده ضعيف مبارک فيض الله
منامى الخ -

Certain leaves seem to be missing after f. 37b. and lacunae in the text on f. 116a. is obvious.

- II. f.38a-115 b. *Durrul Majalis درالمجالس*. An incomplete copy of a popular work consisting of legends and anecdotes of Muhammad, the earlier prophets and saints all pointing to a religious and sufistic moral, by one Saifuz-Zafar Naunehadi. See Ivanow no. 1036-8, where the name is written Naubahari Cf. also Ethe, no.1762, 188-89, where other variants of the author's name are quoted (e.g Saifuddin Zafar Naubahari, Saifuz-Zafar ibn ul Burhan Syed Jalaluddin) In Pertsch, no.1019, the name is Saif or Hazrat Saif Burhan. In Ethe, no.1884, the title is stated as *Sultanul Anbia*. Nothing more is known of the author who in the incomplete preface found in the present manuscript, says he collected these materials from his own reading and in the company of "leaders of faith and religion". See GIP, I, p.331, about the author's identity.

In the fuller copies as in Ethe 1882, or Flugel no. 1959, the work has a longer preface with an index of the contents which are divided into 33 chapters (*babs*)

In the present manuscript, which appears to be either an abridgement or paraphrase of the original, as the text is not divided into *babs* and runs continuously, each anecdote beginning with the words *آروده اند*, the opening leaves of the preface containing part of the *حمد و نعت* is missing. After its concluding part containing the name of author and title of the book nearly half of f.38b. and f. 39a, part f. 39b are left blank, presumably for the list of contents, intended to be written in red ink, which were never filled in.

This work has been very popular and numerous copies are recorded to be in existence in different collections. A versified edition in Dakhini Urdu is noted in Ethe, no.2489.

Beg. : کو فتند کہ از ازل تا ابد بگوش انس و فلک رسیده
 انرا کہ خواند واسطہ در میان نبود و انرا کہ راند هیچ گناہی
 عیان نبود صلوات فراوان و تحیات بے پایاں بروح مطہر مقدس
 الخ -

The text breaks off at the topic in the month of *Ramazan*.

III. On f. 126 b. is an initial fragment of, possibly another work of similar nature, without title ; the story is about the significance of the lunar eclipse according to the month in which it occurs.

Beg. : روایت کرد امیر المومنین حمزہ بن عباس کہ وقتی
 در عہد رسول اللہ الخ -

126 ff.; 15 ll.; 7½×5 in.; hand-made coarse paper, badly damaged by insects, traces of occasional repair with papers pasted over the text which consequently have become unreadable at places; *nastaliq* writing with Arabic quotations in *naskh*; headings occasionally in red.

The *Rahatul, Qulub* which concludes on f. 125a, has an anonymous copyists colophon, dated Jahangir Nagar, 1091/1680. The other sections also are apparently transcribed by the same hand.

Call No. DU/79.

Two works on religious dogma and tradition

A hopelessly misarranged and confused manuscript with many leaves missing and misplaced, some even bound upside

down, without any title page or colophon. The title inscribed on the back of the binding is misleading, as it appears to contain two separate works.

Foliation referred to in the following description does not indicate sequence of the text.

- I. F 1a, 4a-17b : Fragmentary copy, with a number of *lacunae*, of the first 2 *babs* of the *Rahatul Qulub*, the work described in 259 (I) above. Leaves have been misplaced, e.g. f. 9 is actually the folio 2, f. 6a containing the third *fasl* on *Shab-i-barat* and *Ramazan*, actually belongs to the 11th *bab* etc. The text on f. 17b, breaks off after the opening lines of the 3rd *bab*. در صفت در زخ

- II. F. 2a-3b, 18a-92b : A fragmentary copy, with the preface and colophon missing of a work describing the death of Muhammad and Fatima and the tragic fate of Ali and his descendents in the field of Karbala, arranged in sections called *majlis*.

It is a work of similar character as the *Dah Majlis* described in Rieu I, p.155 and the two works with the same title described in Bodleian, no.136 and 137. These latter are abridgements of the well-known *Rauzatul-Shuhada* of Husain b. Ali al Waiz al Kashafi (d.1504), another work of whom has been noticed under no.247 above. In the language of the headings and in the opening lines of the chapter the present work is not identical with any of the above works, though the contents agree more fully with Ethe, no. 161 and Bodleian, no.137

While only ten *majlis* are actually described, opening leaves of the tenth dealing with martyrdom of Husain are missing.

On f. 2a is part of a heading مجلس یازدهم در بیان بعض
واقعه کربلا که بعد از شهادت حضرت امام حسین
علیه السلام -

This possibly was intended to be an addition. These nine *majlis* or sittings are headed as under :

- | | | |
|----------|---------------------------------|------|
| | ۱-وفات حضرت رسالت پناه | مجلس |
| (f. 31b) | ۲-وفات حضرت فاطمه | |
| (f. 35b) | ۳-شهادت حضرت امیر المومنین | |
| (f. 43b) | ۴-شهادت حضرت امام حسن | |
| (f. 51a) | ۵-شهادت امام مسلم بن عقیل | |
| (f. 58b) | ۶-شهادت پسران امام مسلم بن عقیل | |
| (f. 63b) | ۷-شهادت حررض الله عنه | |
| (f. 80a) | ۸-شهادت شاهزاده قاسم | |
| (f. 86a) | ۹-شهادت فرزندان حضرت مرتضی علی | |

Only the concluding lines of the 10th sitting are found on f. 2a. The first *majlis* begins :

راویان اخبار و ناقلان اثار جگرسوز چنین روایت کرده اند
که در ایام حجة الوداع الخ -

This opening phrase occurs at the beginning of every *majlis*.

93 ff.; 15 ll.; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; on a few leave 9-11 ll.; coarse hand-made paper, much damaged by insects, occasionally repaired; *shikastah* writing, chapter index of Sect. I, in red ink; some folios bound upside down and several missing; no colophon or preface; a seal of Shamsuddin; no date; 19th century.

Call No. KS/431.

Takmilul Iman wa Tawqwiatul Iqan

A modern but excellent copy of the well-known work on creed and theology of Sunni Islam by Abdul Huq b. S. Saifuddin al-Turk,

Dihlavi Bukhari (d.1642) whose commentary on the *Sufarus Sa'adat* has been noticed above under no 257. For details of his life see Storey I, p.194. For other copies see Ivanow, no. 1078. He is credited to have laid the foundation of study of *Hadis* in India after his return from a pilgrimage to Mecca. See Badayuni, II, p.57.

Beg : الحمد لله رب العالمين --- اما بعد مى گوید فقير
حقير اضعف عباد الله --- عبد الحق بن سيف الدين الترك
الدهلوى البخارى -

137 ff; 10 ll.; $6\frac{1}{2} \times 5$ in.; European mill-made paper, slightly damaged by moisture; fine *nastaliq* writing, with headings and Arabic quotations, written in *naskh* and in red ink. No copyist's colophon; apparently late 19th century.

Call No. DU/329.

Sirajul Qulub (سراج القلوب)

One of the many versions of a popular work containing questions put by learned Jews on cosmogony, eschatology, religious and moral philosophy, biblical legends etc. and supposedly answered by the Prophet.

The index as given in the preface to the present manuscript enumerates 45 questions, herein called *bab*, but the text contains only 44, with a note in the colophon saying that the 45th *bab* is due to be included

باب چهل و پنجم پيمان افغان بليقيا (sic) باقى مانده است

The author is nowhere mentioned, but other copies of the same work with some variations in the language but substantially agreeing with this work, have been noticed, e.g., in Blochet, I, no.41-43, Rieu I, p.17a-18a, and supplement no.3, Ivanow no.1010-11, and Pertsch no.218-219, in which the author has been named Imam Abu Nasr Sa'id b. Mahmmd al Qattan al Ghaznawi. Date of this author is

not known; the earliest recorded copy (Rieu I, Or. 1231) was transcribed in 925/1519. A work dealing with the same subject and having the same title *سراج القلوب* but containing only 33 questions is ascribed in the preface of a copy noticed in Flugel, III, no.1963 (29) to Sh. Abu Bakr b. Abdullah b. Shamur, (or شاهور or شاهور) al-Asadi al-Razi, commonly known as Najmuddin Daya, who was a desciple of the famous mystic Najmuddin Kubra (d. 618/1221) and of Najmuddin Baghdadi (d.616/1220). Najmuddin Daya was the author of a number of works of mystico-theological import; see Ethe, no.1804. For details of his life see Browne: *op.cit*, II, p.495-96; Bankipur, XVI, no.1351. His *Sirajul Qulub* with an opening identical with that described by Flugel, is noticed also by Haji Khalifa, III, p.588 (no.7078).

The present work is probably an elaborated version by Abu Nasr Qattani of Najmuddin Daya's original *Sirajul Qulub*.

Other versions are also recorded with the questions increased to 70-72, and even to a thousand. These are usually known as *Hazar Mas'ala*, or *Hazar Mas'ala-i-Abdullah ibn Salam*; see no.345-II, below; also see Ivanow, no.1008, 1009 (authorship ascribed to Shah Kamtar-i-Qadiriyya and the answers attributed to 'Ali) & 1012, Ivanow-Curzon, no.753, and Ethe, no. 2625. In the preface to the present version it is stated that learned Jews put questions to the companions of the Prophet, after the latter's death which were answered by Ali. These questions were collected under the title of *Sirajul Qulub*.

Beg. : الحمد لله رب العالمين والصلوة على رسوله محمد --

بعد از وفات پیغمبر صلی الله علیه السلام یهودان توریت خوان
چند مسئله نزد یاران رسول پرسیدند امیر المومنین علی رض الله عنه
جواب داده ان مسئلهها را الخ -

The 44th *bab* (f. 70b) is درصفت سلیمان پیغامبر . Each *bab* begins :

خبر کن (or خبر گوی) مارا که -

70 ff.; 15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse country-made paper, somewhat worm-eaten; *shikastah* writing; no copyist's name or date mentioned; on the initial and final folio is a seal of Shamsuddin dated 1245/1829; apparently 19th century.

Call No.KS/395.

Sharh Qasida-i-Amali (شرح قصیدۂ امالی)

A rare Persian commentary on the Arabic ode of the Imam Sirajuddin Ali b. Usman al-Ushi, al Farghani a celebrated Sufi who died in 569/1169. The ode to God and containing, acc. to Haji Khalifa -IV, p.558, 66 verses, contains a summarised version of Mulsim theology and mysticism. Its real title is *Bad'ul Amali* بدء الامالی, from the words in the opening verse *يقول العبد في بدء الامالي - لترحيد ينظم كاللالي*. For the original poem and the author see Flugel, III, no. 1660. It has been edited by Peter V. Bohlen, Konisberg, 1825. Several commentaries have also been written; see Haji Khalifa, IV, p.558-60; see also Flugel, I, no.469

The present commentary, which has no preface, was by one Shaikh Muhammad Hashim, as appears from a marginal note by the scribe on f. 1a. Each verse is explained rationally and theologically. There are 68 verses, two having been repeated at the beginning with some textual variations.

Beg. (after *بسم الله*)

ملیک ملک مولی الموالی - له وصف التکبر والتعالی -
یعنی ان خداے کہ بادشاہ بادشاہان است و خداوند خداوندان
است مر اورا سزد صفت بزرگی وبرتری الخ -

37 ff.; 18 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, slightly worm-eaten; *nastaliq* and *shikastah* writing, with the Arabic text in red ink and with diacritical marks. No copyist mentioned in the undated colophon; possibly early 19th century.

Call No. DU/352

Collection of religious tracts, on Sunni theology and legality of certain practices.

- I. f.1a-15a (رساله رسيله النجات) : Copy of a printed summary of the

Tuhfa-i-Isna 'Asharia of Sh. Abdul Aziz (d. 1824), the well-known traditionist and theologian of Delhi and son of the still more celebrated traditionist Qutbuddin Ahmad, b. Abdur Rahim, known as Shah Waliullah, Dehlavi (1703-1763) ; see Storey, no. 35. Shah Abdul Aziz, like his father, was a prolific writer, his other famous works being *Tafsir Fathul Aziz* (Storey, no. 40), *Siratul Shahadatain*, *Bustan-i-Muhaddisin* etc. See Badayuni, II, p.64-65.

The present summary is named in the colophon (f. 23a) *Wasilatun-Najat Khulasa-i-Tuhfa-i-Isna 'Asharia*. It is not clear if the summary was made by Sh. Abdul Aziz himself, which however would be doubtful.

- II. f.15b-22b : To this summary is appended ten answers by Sh. Abdul Aziz to questions put by a prince of Bukhara بادشاه بخارا e.g.; on drinking, legality of studying logic, learning English, taking service under the christians, and controversies between Shi'a and Sunni and Hanafi and Shafi'i etc.

From the writer's colophon which has been transcribed, the tract was apparently printed by one Nur Ali Khan, with the help and correction of Maulvi Ajib Ahmad, in 1248/1832.

- III. 23b - 83b : ماية المسائل في تحصيل الفضائل

A rare copy of an interesting work containing 90 questions put by some Mughal Princes of Delhi and answered by Shaikh Muhammad Ishaque b. Muhammad Afzal, the grandson of Shah Abdul Aziz, edited in 1245/1829 by his pupil, Ahmadullah b. Dalilullah al-Siddiqi al-Unavi (Unao), who, as he says in the preface (f.27a-29a), added another ten questions and the Maulana's answer to them in order to complete the hundred. The full title which he gave to this work is

ماویة المسائل فی تحصیل الفضائل بالادلة العشرية و ترک
الامور المنهية -

The Maulana is stated to have been reluctant to put the answers in writing, "on account of fanaticism among the common people" but was ultimately persuaded by the princes to agree. Only one other copy of this work appears to have been recorded in the *Asafia Catalogue*, II, p. 1124, no. 427, which was copied possibly from the same printed edition, in 1279/1862. To this printed edition I could find no reference. The colophon to the present manuscript reads (f.83a) :

نعوذ بالله من شرور انفسنا ومن سيئات اعمالنا الحمد لله
والمنة كه نسخه ماية المسائل فی تحصیل الفضائل حسب الايمای
بادشاه کامگار نامدا ر فارس مضمارشها مت و ابالت شهسوار عرصه
درايت جلادت محور کره اسنان مرکز - - - و احسان افتاب
عالمتاب اسمان کرم فیض رسان فرزند ادم دستگیر در ماندگان
چاره ساز بیچا رگان فروغ دودمان کورگانی چراغ دولت صاحب
قرانی صاحب عالم و عالمیان مرزا لعل بهادر ادام الله اقباله و ضاعف
اجلا له و زید الله قدره فی رمزة السلاطین در شهر بارس (?) که
با صفات (?) بود هر کوچه اش کوچه مهتاب بود بخط خام
کمترین عبودیت انام - - - حسن المتخلص بقانی در اول ماه
رمضان المبارک سنه ۱۲۵۹ هجری نبوی صلعم روز پنجشنبه
هنگام برآمدن افتاب صورت اتمام پذیرفته و نیکو ترین
ساعت اتمام یافته صورت اختتام تام یافت -

This manuscript is probably copied from a printed edition, (of which however I could find no trace) as the list of the questions, called فهرست سوالات copied on f.23b-26b, gives reference

to 146 pages (called *صفحه*) which does not correspond to the present manuscript.

There are actually 103 questions. The 99th question (f.79a), on the legality of religious music and dance, contains what is stated to be a transcription of a (*mahzar*) legal pronouncement, on this question made by the leading Ulama of Delhi in the reign of Sultan Qutbuddin (Aibak ? 1206-1210) and in the presence of the Sultanul Mashaikh (Muinuddin Chishti) together with their signatures, the document purportedly having been copied from a *رساله* of Moulvi Asmatullah b. Azam of Saharanpur, a leading scholar of a later age.

The questions mostly deal with *بدعت* or legality of various Muslim innovations concerning veneration of tombs.

83 ff.; 15 ll.; $11\frac{1}{2} \times 7$ in.; different kinds of modern mill-paper, f.73-83, on thin Indian paper of European manufacture, worm-eaten; *nastaliq*, *naskh* and *shikastah* writing, the latter from f.70a, but by the same hand; red rubrics and overlinings; copied by Hasan *fani* (?), dated 1259/1843.

Call No. DU/365

265

Shia Aqaid

Hiliyatul Muttaqin (*حلیة المتقين*)

An incomplete copy with initial folios missing, of a popular treatise on Shi'a practices and observances by the prolific writer and champion of Shi'ism, the Shaikhul Islam Mulla Muhammad Baqir b. Muhammad Taqi, Majlisi, who died in 1110-11/1698-99. For details of his life see Rieu I, p.20a; a list of his 59 Arabic & Persian works on the dogma and practices of shi'ism is given by his pupil, Muhammad Ali al Husaini in Pertsch, no. 17 (2). The persent work, the third of his Persian works, was completed in 1079/1668. It has been printed in Lucknow 1240/1824 and Tehran in 1248/1832.

Further copies described in Ethe, no. 2669, Rieu Supplement, p.110, Pertsch, no.284, Ivanow-Curzon no. 389.

The original work comprised 14 *babs* and one *khatimah*. The present manuscript contains only the 9-14th *babs* & the *khatimah*. For a list of the contents see Ethe, *op.cit.*

Beg. : در صحرا باشد دور شود که کسی جسته او رازنه بیند و اکثر علما الخ :

205 ff.; 14 ll.; $8\frac{3}{4} \times 5\frac{1}{2}$ in.; coarse country-made paper, worm-eaten; *nastaliq* and *shikastah* writing, with red headings and over-linings upto f.28b, after which spaces left blank, for the rubrics have not been filled up, copyist's colophon dated 5th Baisakh 1213 B. S; no copyist mentioned.

Call No. DU/57.

266

Two Shi'a religious tracts

Tarjuma Tauhid-i-Mufazzal (ترجمه توحید مفضل)

- I. f.1-85b: A series of four discourses ascribed to Imam Jafar Sadeq, on the proofs of the existence and unity of God and His attributes, addressed to his desciple, Mufazzal b. Umar, and translated from the Arabic by the same Muhammad Baqir b. Muhammad Taqi Majlisi, author of the forgoing work (no.265). In the preface the authenticity of the original Arabic work is stated to have been testified to by Ali Ibn Taus, who, in the copyist's colophon, is said to have specially urged his students & desciples to read this treatise. It was translated for the benefit of the Persians who did not read Arabic and is dedicated to the Safavid king Sulaiman (1667-1694) and completed, as stated in the author's colophon (f. 85a), in 1094/1682.

Initial folios are missing in the present manuscript. The above title is taken from a copy described in Rieu II, p.845a (where however, the author's name is wrongly given as Muhammad Taqi b. Baqir) and mentioned in the list of Muhammad Baqir's works in Pertsch, no.17, p.60. (The title on the binding is therefore wrong.)

Beg. abruptly :

کرده مشتمل است بر دلائل ساطعه مبراطال مذهب ملا حده
قایلین بتعطیل واهمال وتنویر بدفال وبراهین قاطعه بر اثبات
وجود وعلم وقدرت ولطف وحکمت قادر ذی الجلال الخ -

- II. F.86b-95b : A *masnavi* poem on the praise of God in the handwriting of the poet Ali Reza Haidari, transcribed for Mir Qader Yar Husain on the 5th *Safar*, 3rd year of Ahmadshah, 1164/1750.

Beg : من بغیر از تونه بینم در جهان - قادرا پرورد گارا جاودان

95. ff. ; $5\frac{1}{4} \times 3\frac{1}{2}$ in. ; The main work (f. 1-85b) has 12 lines to a page, and is on hand-made polished paper, much damaged by insects; neat *nastaliq* writing, with an undated and anonymous copyists colophon.

F. 86-95, contain coarse paper; also damaged by insects but in a different hand signed by Ali Reza Haidari and dated 1164/1750.

Call No. DU/347

Risala Radd-i-Shubhat (رساله رد شبهات)

Two tracts with leaves interposed and bound together as one work.

- I. f.1a-7b, 12a-15b : Fragments of an untitled Shi'a religious tract by an anonymous author who does not name himself. In the preface however (f.3a) he refers the reader to "another work of his in which he has dealt with the same subject more elaborately". He states that this tract was written to remove and correct some doubts and wrong notions which had got current among the muslims. Among the topics dealt with are

معرفه - وجود - حسن والقبح - عصمت الانبيا - اجماع

These are discussed logically with a view to refute the Sunni arguments and establish the Shi'a doctrines. Some leave are missing between the two sections and in the text also there are *lacunae*. This tract breaks off after :

ودران هجوم سعد بن عبادہ کہ بیمار خوابیده بود نزدیک
شد کہ در پامال شود فریاد کرد کہ قتلتمونی - - -

- II. 8a-11b, 16a-30b : another fragmentary Shi'a tract, similarly untitled and also by an anonymous author, on the question of *Imamat* and refuting the claims of Abu Bakr and Umar to be considered *khalifahs*.

Initial folios of this tract are missing, and the text begins abruptly :

اثبات امامت باجماع و بران دلیلی از عقل و نقل نیست
بلکہ یک کس یا دو کس از علماء اگر بیعت کنند الخ

Between the two sections of the interposed leaves some folios also seem to be missing, although the text ends on f. 30b with the words تمام شود خداوند متعال دین اسلام را بسبب این

اجتهادات از تشنیع و تهجین یهود و نصاری و سایر فرقه
ضالہ حافظ و حامی باد

On f 31a is a diagram containing a list of the Quranic *Surahs* referred to in the text together with the subject matter of each shown alongside.

On f. 31b are sundry prayers and supplementary notes on some points discussed in the text.

It is not improbable that these two tracts are the work of Muhammad Baqir Majlisi in the list of whose works there is a tract named رسالہ شکیه ; see Pertsch, p.59.

31ff.; 9×5½ in.; coarse hand-made paper; worm-eaten; Section I in a mixed *shikastah* and *nastaliq* writing, while Section II in bold *nastaliq*, with red headings in both; no colophon; not later than 18th century.

Call No. DU/337,

Kitabul Hikmat (کتاب الحکمت)

Neither the title nor the author's name of this interesting work could be ascertained as the manuscript lacks the initial folios and also the colophon. The above title is found written in pencil on the initial fly leaf.

It is apparently a commentary or elaboration of some theological and philosophical work of the Shi'a sect. The original work is not named and the original author is referred to in the text not by name but only as *حضرت مصنف قدس سره*. Only from the mention of two works by the author named *افق المبين* — Bankipur, XI, no. 2386, and the *تقریم الکلام* (also called *تقریم الايمان*) — Buhar, II, p. 101, Bankipur no. 625 — can the original author be identified as Muhammad Baqir b. Muhammad Damad Husaini (d. 1630), the well-known Shi'a divine who lived in the court of Shah Abbas I and who was the grandson of the famous Shi'a *mujtahid*, Ali b. Abd Ali. For his learning and mastery of philosophy and theology, Muhammad Baqir was held in high repute and was known as *باقر العلم*. See Brockelmann; *GAL*, Supp. II, p. 579-80 where 26 Arabic works of his are listed; see also Browne, *op.cit.*, IV, p. 256-7, 428-29.

Topics discussed in the present commentary are, origin and destiny of man, attributes of God, Prophets and Imams and their sinlessness. The discussions are in the form of elaboration of certain passages, words and ideas of the author who is mentioned constantly as *حضرت مصنف قدس سره*. This commentary ends on f. 60a without any colophon except a prayer of thanks to Allah.

On the same folio begins what is called a *تتمه*, with the text (متن) of an essay of Muhammad Baqir Damad, who without naming himself or the essay, mentions the *Taqwimul Iman*, and *Taqdisat* — Brockelmann, *op.cit.*, no. 2, and the *Qabasat-i-Haqqu'l Yaqin* — *ibid*, no. 12. This essay apparently is divided into sections called *اصل* of which not more than one is found in the present text. The essay is on the need for a

mujtahid and qualifications essential for such a *mujtahid*. The first section dealing with need for a knowledge of metaphysics; the second on the qualification of a *mujtahid* and the third on the importance of prayer (نماز). The last section quotes and translates six *hadis* on the importance of prayer.

Because of the fragmentary nature of the manuscript it is difficult to ascertain the title or author of the commentary which, from the reference to him as to a deceased person, must have been written after the demise of Muhammad Baqir Damad.

Beg : (f.1a) abruptly :

سایه است باشخص همپنان وجود سایه دلیل است بر شخص
وجود کمالات ممکنه دلیل است بر کمالات صفت واجبی نظر بر همین
علاقه نموده حضرت مصنف قدس سره در تقویم الایمان فرموده اند
کنه ذات القیوم الحق هو الحقیقة الحق وما سواه الخ -

The تتمه begins (f.60a)

و بی اقتداء و اهتداء ایشان و بی تصدیق حقیقت معیار جسمانی
و روحانی و ثواب و عقاب و لذات و الام حسی و عقلی و مشوب
و عقوبت ابدان الخ -

خود را بدزدی غارت میکند -

Until a complete manuscript is found, it is difficult to state whether this is one of the works by his pupil and nephew Ahmad b. Zainal Abedin al alawi al Amuli who is known to have written a commentary on the *Taqwimul Iman* entitled كشف العقایق, Rieu II, p.835 (XXVII); *Imam Riza Library*, Meshed, I, p. 68, no. 222. A commentary on the *Ufuqul Mubin* entitled *Jawahirut Tamim*, was also written by M. Lutfur Rahman;- *Asafia* II, p. 1194.

64 ff.; 17 ll.; $7\frac{1}{4} \times 4\frac{1}{4}$ in.; old hand-made paper, discoloured by age, worm-eaten; neat *nastaliq* writing with extracts and opening words of topics over lined in red; Arabic words in the appendix written in *naskh*; no colophon or date.

Call No. DU/169.

(d) **Fiqh**

269

Tuhfa-i-Husain Shahi (تحفة حسین شاہی)

Possibly a unique manuscript of a hitherto unrecorded work of answers to hypothetical problems of *fiqh*, by Abu Said Ali Qureishi and dedicated to Muzaffar Husain Shah, son of Nasiruddin Mahmud Shah, son of Shamsuddin Ibrahim Sultan, the last of the Sharqi rulers of Jaunpur (1458-1500 A. D.) who was deposed by the Lodis and ended his days as a refugee in Bengal. There is no date of composition and no other details of the author or this work could be ascertained as this work is not recorded in any other collection. In the copyist's colophon, however, it is named *Hayratul Fiqh*, but it is certainly not identical with the well-known *Hayratul Fuqaha wa Khajalatul Fuzala*, written by one Ala Bukhari or Alauddin Omar Bukhari, for one Nauroz Beg, a governor of Khorasan, in 695/1296; see Ivanow, no. 1024.

In the short preface the author states that he wrote this work in Persian in consideration of the great interest the king was known to take in solving difficult legal questions and for the benefit of the Mussalmans in general.

There is no division of chapters and the text begins directly after the preface with the question :

کدام عضوی است در اندام متوضی که وقتی شستن آن فرض
است و وقتی فرض نیست -

Apparently the manuscript was originally intended to have rubrics in red, marking each question and answer ; but these were never put in and spaces remain blank between each question.

Beg. :

حماد احمد جمیل قضا' ثناء' جزیل مر خداوندیرا که طبایعه
علما' را بجیلہ حل مشکلات بیارست الخ -

37 ff.; 15 ll.; $7\frac{1}{4} \times 4$ in.; coarse hand-made paper, damaged by insects, occasionally repaired; *nastaliq* writing; copied by Qiyam, son of Shaikh Amiruddin, resident of Bhadrak, on the order of Hazrat Shah Muhammad Waiz, and completed on the 2nd *Jamadi* II, 1167 (1753 A. D.) in the city of Cuttack at the mosque of Akram Khan; there is a signature of a former owner, Dilawar Khan son of Muhammad Khan, resident of Bhopal.

Call No. DU/66.

270

Tanwirul Manar (تنوير المنار)

A translation and commentary of the well-known Arabic work of Hafizuddin Abul Barkat Abdullah b. Ahmad al-Nasafi al Hanafi (d. 710/1310) named *al Manar al anwar fi usul al fiqh*, on principles of Muslim law (*usul*). For this Nasafi who is different from the author of the *Aqaid-i-Nasafi* noticed under no.258 above, see Brockelmann; *GAL*, II, p.196, and Supp. II, p.263-64 where a list of commentaries and abridgements both in Arabic and Persian of his works has been given. See also no. 271 below. The present commentary is by Abdul Ali Muhammad b. Nizamuddin Ansari, better known, as stated in Buhar I, no.131, as Bahrul Ulum; Cf. Brockelmann, *op.cit.*, II, Supp. p.264, no. 15, where this commentator, is named Abdul Ali Ahmad al-Aiyas Bahrul Ulum.

The commentator, Abdul Ali was born in Lucknow in 1739. After serving for a time as a teacher in Rampur, he went to teach in a Madrasah in Bihar, from where he was invited by Muhammad Ali Nawab of Carnatic (d. 1795) to take charge of a newly stablished college. The latter conferred on him the title of Bahrul Ulum. He died in 1819 at Madras. Among his works are a commentary on Jalaluddin Rumi's *Masnavi*, *Ahwal-i-Qiyamat* (Buhar I, no.132), *Risala-i-Tauhid*, *Arkan-i-Arba'a*, etc. see Nizami Badayuni, II, p.65. Cf. Rieu II, p.591-92 for a copy of Abdul Ali's commentary on the *Masnavi*, entitled فتوحات المعنوی which, however, is wrongly dated in the title-page in 1110/1698. Another work named تذکرات سته on Sufi Metaphysics is by the same 'Abdul Ali b. Nizamuddin al-Ansari, a

Persian translation of one of his own Arabic works made on the desire of and dedicated to a nobleman named Anwar Khan, who could not be identical with the Nawab Anwar Ali Khan of Carnatic, father of the author's patron as he died in 1749 when the author was only ten years old. Cf. Ivanow-Curzon no. 449.

It has been printed in Lucknow in 1295/(1878).

Beg. :

الحمد لله الذى احكم اصول الشريعة الغراء بنى عليها الفروع
من الاحكام السمحة البيضاء الخ

The text begins on f. 2a :

الحمد لله الذى هداانا الى الصراط المستقيم - تمام حمد ثابت
است مرالله تعالى را چنين الله كه راه نمود مارا سوي راه مستقيم
و مراد دين محمدى است الخ -

170 ff.; 19 ll.; $10\frac{1}{4} \times 7\frac{1}{4}$ in.; hand-made modern paper, slightly worm-eaten; *shikastah* writing, with red over-linings of key words and Arabic texts; copyist's colophon dated Thursday the 5th *Safar*, 1256/1840 A. D. corresponding to 28th *Chaitra* 1246 Bengali era; copied at Madrasah Alia, Calcutta, by Ali Afsar Ilaichipuri for Moulvi Muhammad Waizullah from one of the best copies in the Madrasah library, possibly the same noticed in the Calcutta Madrasah library *catalogue of Arabic & Persian manuscripts*, under no. CXIV.

Call No. DU/56

Two tracts on Fiqh :

Tarjuma-i-Kanzud-Daqaiq (ترجمه كنزالدقايق)

- I. F.1-169b : A Persian translation of the same Hafizuddin Abdullah al Nasafi's *Khanzuddaqaiq* on Muslim civil and religious law of the Hanafi school, made by Nasruddin Muhammad b. Hammad, al Azdi, known as Kirmani. See Ivanow, no. 1026 for a list of the variant forms in which the translator's name

has been found in the manuscript copies. Brokelmann, *op.cit.* gives the name as Nasir Nasrullah b. Muhammad b. Hammad al Kirmani al-Azdi, about whose date or antecedents nothing is known.

The original Arabic work of Nasafi has been repeatedly printed in India.

For an index of the chapters comprised in the present translation see Blochet I, no. 68 and Ethe no. 2575. Each chapter, called *Kitab*, is further divided into several sections called *babs*.

Beg. :

الحمد لله الذى اوضح مناهيج الشريعة والاسلام واورد مناهل
التكليف جملة الانام الخ -

- II. 170a-180b : An incomplete copy of what is described on the opening heading as *Kitabus-sharifa fi sharh sharfia* obviously an Arabic work on the Muslim law of inheritance. The preface, confined to a brief invocatory sentence mentions no author or translator, but proceeds straight away to discuss the importance of the knowledge of the law of inheritance. The original Arabic text is quoted as قوله and translations together with explanatory examples are given in Persian.

The last folio, which is heavily damaged by insects and has been reinforced with tissue paper which has made half of its texts unreadable, breaks off after (the last readable sentence):

و قوله اما افضل من السهام يرد على اصحاب الفرائض الاعلى
الزوج

حمد و ثناء مرحضرت حمديت را جل جلاله و تحفه : Beg
دروود بر قالب مطهر رسول الله صلى عليه وسلم وعلى اله
اجمعين - قال رسول الله صلعم تعلموا الفرائض وعلموها
الناس الخ -

180 ff.; 24 ll.; $10\frac{1}{4} \times 6\frac{1}{2}$ in.; coarse hand-made paper much damaged by insects; *nastaliq* writing with chapter and section and topic headings in red; copied by Imam-uddin, son of Qazi Nasruddin, from a Persian copy obtained from Ghulam Muhammad son of Shaikh Aref Muhammad, and completed on 17th *Jamadi* II, 1067/1656.

Call No. DU/104.

Tatimmah Majmua-i-Khani (*تتمه مجموعه خانى*)

A work on Muslim personal law.

Although the copyist's colophon names it as *Kitab-i-Majmua-i-Khani*, and the author's preface is missing, it is actually a copy of what is described in Ethe, 2574 as *تتمه مجموعه خانى*, a supplement to the same author's *Kitab Majmua Khani* by Kamal Karim Nagauri (in the present text mentioned only on f.50a) who dedicated the main work to one Izzuddin Ulugh Qutlugh Bahram Khan; see Ivanow, no.1033, and Ethe, no.2572. Particulars of the author or of his patron are not ascertainable. A Bodleian copy, no.1782, of this work is dated 1000/1592, while one of its sources—*Targhibus-Salat* by Muhammad b. Ahmad Zahid, could not have been compiled later than 988/1580, the date of a manuscript of this work preserved in the Asiatic Society of Bengal; see Ivanow, no. 1032. See Blochet I, no.56, for a list of works cited in the text; Cf. Ivanow-II/ *supplement*, no.996, where the author's patron Bahram Khan is conjectured to be identical with Bahram, the governor of Lakhnauti who later became independent as 'Alauddin' Ali Shah (1330-1338). In the copy described by Blochet I, no.56, this Bahram Khan is described as *ناشر الاسلام والمسلمين قانع قلاع الكفرة والمشركين ناصر الملوك*

والسلطين عز الملة والدين الف قتلغ اعظم معظم بهرام خان

The present work is divided into five books *کتاب*, on *Nikah* (f.1b), *Riza* (f.42a), *Talaq* (f.46b), *Itaq* (f.116b), and *Faraiz* (f.135b). Its full title, as found in the Ethe, no.2574, is *تتمه مجموعه خانى فى المعانى*

کتاب النکاح در هدایه و کافی و کنز الدقایق (بسم الله) after Beg :
 مذکور است نکاح سنت است اگر توقان نباشد یعنی اگر میل باطن
 بزن نباشد الخ

On the original fly leaves of the manuscripts are some Persian and Hindusthani couplets on f. 159-160; on f.161 is a balance sheet of personal expenditure written in Bengali, while the folios 162-63 contain copy of letter written in Bengali dated 1251 to one Raisuddin Chowdhury son of Husainuddin Chowdhury.

158 ff.; 15 ll.; 9×5½ in.; coarse hand-made paper, worm-eaten; *nastaliq* writing with red overlinings and topic and section headings; copyist does not name himself; colophon dated 23rd *Zilhajj*, 23rd year of an unnamed king, the transcription having been completed 'in the mosque of Isa Khan Masnad-i-Ali, for the owner, Abdun Nabi, an official of the Nawab in the capital city.'

Call No. DU/34.

Masail-i-Sharh Viqaya (مسائل شرح وقایه)

An incomplete copy of a Persian paraphrase of the well-known Arabic compendium of Muslim law and theology named وقایه الروایة of Burhanuddin Mahmud b. Obaidullah, who wrote in the 14th century A.D; See Flugel III, nos. 1782-84. This work was again an abridgement with commentary of the still more famous book on Hanafi *Fiqh* named *al-Hidaya* by Burhanuddin Abul Hasan Ali b. Abu Bakr al-Marghinani (d.1197 A. D.) which is also a commentary on his own larger work *بداية المبتدی*. The *Hidaya* has been repeatedly printed in India, specially in its Persian versions and an English translation by Hamilton was printed in London 1791.

The author of the present Persian paraphrase calls himself in the preface (f.1b) Abdul Haq Sajadil (عبد الحق سجادل) Sirhindi; in other copies (e. g. Etke, no. 2590) the name is written Abdul

Khalig, Sajawal or Sachchadil. He mentions his spiritual preceptor, Shaikh Muhammad Masum, son and successor of Shaikh Ahmad Sirhindi, the *Mujaddid Alf-i-Sani*. The present work was completed in 1076/1666 and dedicated to the emperor Aurangzeb. See Ethe, no.2590 for a list of chapter headings.

Beg. : الحمد لله رب العالمين والصلوة والسلام على خير

خلقه محمد واله واصحابه اجمعين بعد هذا ميگويد عبادالله الغنى

عبدالحق سجادل سرهندي که از عنفوان جوانی الخ -

264 ff.; 15 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, slightly worm-eaten; *nastaliq* writing with topic headings sometimes in red ink but generally the space for topics left blank; incomplete with no colophon or copyist's name ascertainable; probably early 19th century.

Call No. DU/122.

Fawaidul Muftadi (فوايد المبتدى)

An interesting compilation of practical rules for guidance in the daily life of a Muslim, and of religious formulae and observances, with miscellaneous information of a popular religious nature, useful as a hand book for the local teacher or mulla, written by one Shehabuddin son of Syed Muazzam son of Qutbuddin of Islamabad (Chittagong). The preface, in which he has given a list of the books consulted (e.g. *Sharh Viqaya*, *Jami' Rumuz*, *Fatawa Naqshbandi*, *Tuhfatun Nasaih*, *Mefstahul Janan*, *Kefayatul Mumenin*, *Khulasatul Islam*, *Serajul Qulub* etc.) mentions no date, but from the phrase *ادام الله تعالى* used for the king Abul Muzaffar Jalaluddin Ali Gohar Shah Alam Badshah (1759-1806) the last king in a list of Muslim rulers of Delhi, it is certain that the work was written when Shah Alam was living.

A list of topics included is given on f.2a-4b. Each topic begins with the phrase *ترتيب دانستن*. Among the miscellaneous informations given are, the manner of converting a non-muslim, names of the

tewlve Shi'a sects, effect of eclipses, earthquake, thunder, names of lunar months, omens, name of solar months according to Arabic, Persian and Hindi calendar, duration of night and day in different months, Muslim and Hindu auspicious days, stars and their effects, preparing a child's horoscope, astrological phrophesying, the *Abjad* system of counting, Arabic and Hindi numerals etc.

Beg : الحمد لله رب العالمين الرحمن الرحيم والصوة والسلام
على محمد رسوله الكريم وعلى اله واصحابه الهدايتين الى سبيل المستقيم
اما بعد اين عاصي سراها معاصي شهاب الدين الخ -

135 ff.; 9×6½ in.; coarse hand-made brown paper, *shikastah* writing with red over linings on topic headings and names; colophon signed by the copyist and owner Muhammad Jamil, son of Sh. Muhammad Murad son of Shaikh Madari, resident of Shahbazpur, pargana Sarail, district Tipperah, Chakla Raushanabad within Nasirnagar Police Station; transcription completed at the house of Shaikh Ghulam Muhammad in the city of Jahangirnagar, during the British rule under the Naib Nazim Nasrat Jang, on the 1st of *Magh* 1226 B. S., corresponding to 5th *Rabi* I, 1235 (1819 A. D.)

Call No. DU/85.

Fiqh (Shi'a)

275

Jamiur Rizvi (جامع الرضوي)

A valuable copy of a Persian paraphrase of Najmuddin Jafar al Hilli's (d. 1277 A. D.) Arabic *Sharaiul Islam fi Masail-i-halal wal haram*, a book on *Fiqh* of the Imamiah Shi'as, (see Brockelmann, *Supp.* II, p.711, no.4) by Abdul Gani b. Abul Taleb al Kashmiri. In the preface, the translator refers to the Governor of Kashmir, Abul Mansur Khan and to the noble man Afrasiyab Beg Khan on whose insistence he undertook this work and to whom it is dedicated. The chronogrammatic title of the work, yeilding 1161/1748 indicates the date of the commencement of the translation as stated in the preface (f.2b). Abdul Gani was the pupil of Muhammad Saleh

Isfahani, grandson of Muhammad Saleh Mazandrani, the author of *Sharh-i-Kaḥfi*; Cf. *Kashful Hujab*, p.153, no.754, where the author is stated to have been a direct pupil of Saleh Mazandrani. In the preface is given a long list of successive teachers through whom the original work of Hilli was transmitted.

Other copies of the present work are noticed in *Asafia* II, p.1186, Bankipur XIV, no.1268. It has been printed in India in 1307/1889.

Beg. : الحمد لله الذى اوضح لعباده سبيل الوصول الى رضاه
وبين لهم شرايع عبادته وتقواه فاكمل لهم الدين بارسال الرسل
الخ -

371 ff.; 25 ll.; $12 \times 6\frac{1}{2}$ in.; hand-made paper, worm-eaten; *Neem-shikastah* and *nastaliq* writing in different hands; double ruled red and gold border, with Arabic words overlinings and punctuations in red; transcription completed in 11th Rabi II, 1178/1764, that is, 16 years after the work was begun, perhaps the author's holograph; no copyist mentioned.

Call No. DU/373.

Manhajul A'mal (منهج الاعمال)

Author's holograph of a Shi'a work of prayer and observances for the various shrines in Karbala and for the special and ordinary days of 12 months of the year, by Syed Hasan Riza al Sajjadi al Fayyazi, written in 1230/1814. Nothing further is known about the author who says in the short preface that he compiled this work from such books as the *Zadul Ma'ad*, *Tuhfatuz Zair* of Muhammad Baqir b. M. Taqi Majlisi (see Bankipur no.1433 and *Kashful Hujab* p.105), *Kitab-i-Kafami*, entitled *al-Misbah* (Bankipur no.1425, Loth : *Cat. of Arabic Manuscripts in British Museum*, p.95 & 99) and giving Persian paraphrase and annotations of the Arabic prayers. It consists of

muqaddama, 12 *manhaj*, one for each month and a *khatimah* divided into five *faidah* (فائدة), each *faidah* comprising a number of *fazilat* which are further subdivided into *sharh* (شرح) and *tanbih* (تنبیه)

There are interliniar translation throughout of the Arabic prayers and on the margin are extensive annotations both in Arabic and Persian. On the last folio is the writer's colophon which reads:

الحمد لله رب العالمين والصلوة والسلام على خير المرسلين
واله وعترته المعصومين الطاهرين - فراغت از تالیف در سنه
۱۲۳۰ یکم هزار دو صد و سی و در سنه ۱۲۴۴ یکم هزار دو صد
و چهل و چهار از هجرت مقدس نبویه سلام الله علیه واله
التحیه بتاريخ دوم شوال روز سه شنبه - فراغت از تحریر و سمت
اختتام تسطیر بردست مؤلف پذیرفته الحمد لله وشکرا والسلام
الفأ ۱۲

On the initial fly leaf is an endorsement in the same handwriting as the text, of presenting the copy to Syed Raza Husain Naqvi Fayyazi, apparently the author's son.

Beg. : يا على عليك السلام - - -

بسم الله الرحمن الرحيم - الحمد لله المحسن والمنان والشكر
للرحمن الرحيم في جميع الازمان والصلوة والسلام على رسوله المبعوث
امابعد اضعف العباد من رحمة ربي سيد حسن رضا السجادی الفياضی
الخ -

148 ff.; 20 ll.; $8\frac{1}{2} \times 6$ in.; thick hand-made paper very seriously damaged by worms, but still readable, neat *nastaliq* writing with Arabic portion in *naskh*; interliniar translations and headings in red ink; copied by the auhor in 1244/1828.

Call No. DU/32

(e) Sacred Texts and Commentaries of non-Muslim Sects.

A very interesting collection of extracts of translations of Hindu scripture

- I. F.1a-11b : **مرات الحقایق** : An abridged Persian version of the Gita, named *Miratul Haqiq* with comments from the Muslim Sufi point of view, by Abdur Rahman b. Abdur Rasul, Chishti (d.1631), the author of, among others, the '*Miratul Asrar*, and *Mirat-i-Madariya*' noticed under nos. 33 and 34 above. Author's name appears on f. 26. It is identical with the work noticed in Rieu III, p.1034, IX; also Bombay University Library *Persian manuscript* no. 57; see *Descriptive Catalogue of Arabic, Persian & Urdu manuscripts* by S. Abdul Qadir Sarfaraz, p.134.

هو الاول وهو الآخر وهو الظاهر وهو الباطن وهو لكل شىء
عظيم هو الاول يعنى كنت كنزاً مخفياً الخ -

Copied at the order of Rai Mohan Ramji

- II. F.12a-21a : An epilogue (*Khatimah*) to (the preceding translation of) the *Sree Geeta*, written in the form of prayer, to its author, the Lord Bishnu (*Sree Bishnu Bhagwan*), by some one who does not mention his name but who was obviously a Hindu. He is probably the copyist, who mentions in the colophon (f.21a) as having completed this in Delhi in 1248 A.H/11832 under the guidance of the *Satguru*. This unnamed *Satguru* is mentioned repeatedly in the text, probably identical with Rai Mohan Ramji who is mentioned in highly respectful terms ;

جناب استاد کرامت بنیاد قبلہ کو نین کعبہ دارین رای موهن
رامجی دام اقبالہ وافضالہ الخ -

in the colophon of the preceding section as the person on whose order the *Miratul Haqiq* was copied. This Rai Mohan is apparently identical with 'Mohan' the *takhallus* of the author of the versified Hindu prayers which follow immediately after the present section.

The prose *Khatimah* here, although written in Persian, is heavily interspersed with Hindi and Sanskrit words and incidentally refers to his own kayesth caste and to his guidance and initiation by the *Satguru* into the true religion of *Vishnu Bhakti*.

Beg. :

رکھی کیشن کنهای اب بهی سہای

شا کشات ساچہی اتم درمای

اوم سری بشن پرما تمی نمہ

این خاتمه سری گیتا از بنده عاجزی متضمن شکر تفضلات
اگاهی والہامات و عرض حالات و مناجات بحضور موفور السرور خالق
کاینات راقم این کارنامہ دانش واگاهی کہ استفا ضیہ فیوضات
نامتناہی بسواد تحریرش برداشته بجناب صمدیت بی ضدیت
عرضہ داشت و از فضل و کرم امیدوار قبول مدعا ای اہار برہم
پرما تمہ اگرچہ خاص و عام ترا ہورن اوتار الخ -

- III. F.21b-52a : A series of Hindi poems written in Persian script explaining the mystic significance of Krishna's conversation with Arjun in the Geeta, with some prayers (Bhajans) to Vishnu and to other dieties like Saraswati, Rama, Jamuna, Lakhsman, Radhika & Uma etc. A Majority of these verses, composed in *masnavi* form, contains the poet's *takhallus* as Mohan, apparently identical with Rai Mohan Ramji, mentioned in the colophon of the first section.

The collection of these verses is incomplete, the verses breaking off abruptly after f.52a.

Beg. : اوم سري بشن پرما تمی نمہ

نمو نمو ست چدانند سروپ - نمو نمو اد هيا تم برهم انوپ
نموسری رگهپت شری کشن - هون کایست دها اون تم چرن الخ -

- IV. F.53a-62a : A similar *khatima*, in Persian verse, composed by the same Mohan, originally appended to a selection of passages from the versified Ramayana of Sadullah Kairanawi Panipati, who wrote with the pen name of Masih or Masiha, and dedicated it to the emperor Nuruddin Jahangir ; see Ivanow-Curzon no.265; *Bombay University Library Catalogue* no. 117 . The portion from Masiha's Ramayan is not included in the present manuscript but this must have originally formed part of this section as is evident from the colophon at the end which calls it خاتمه راماین تصنیف شیخ مسیح . As stated in the final *masnavi*, the selection was made in 1250 A. H./1834 in the reign of Fakhruddin Akbar II (1800-1837).

The *Khatimah* composed in *masnavi* verse largely is an exposition of the Hindu theory of Rama (and Krishna, here named Mohan) being incarnate Vishnu, the supreme God, Substance of the Upanishadic cosmology is also given in *masnavi* entitled بیان پیدائش خلقت . The author, who seems to believe in the essential unity of all theistic religions, considers himself in the opening *masnavi* as a believer in *Sulhikul* and to that extent a Muslim, to whom the Prophet of Islam is a real Prophet like all other true Gnostics (f.53b)

ز صلح کل مطیع من باسلام - اگر چه نیست غیر از حق مرا کام
بر عرفان کز یقین کامل اید - ز لطفش قطع هر منزل نماید -
تبرا و تعصب نیست ما را - چو نور حق بشناسم مصطفی را
هزاران رحمت حق بر روانش - بر اصحاب و بر آل و ره روانش

In another *masnavi*, (f.54a-b) he gives examples of terms and practices current among the Hindu & Muslims which have the same significance :

همان شی را که مومن دین خوانند - باهل هند او را دهرم نامند -
 بیان عشق الهی کز کریم است - درین کشور مسمی با پریم است
 بزهد و بندگی او را بجویند - درینجا نام این با بهکت گویند
 چو آزادی فقط از معرفتهاست - بهند این منزل جان از مکت هاست
 نزاع لفظی دین عام باشد - بمعنی ذات حق عارف شناسد

Apparently he shared the religious ideas of the *Majmaul Bahrain* (ed. Mahfuzul Huq, Calcutta) of Dara Shukoh whose translation of the *Upanishad* entitled *Sirri Akbar* is frequently mentioned and which seems to have been his source of knowledge of contents of the *Upanishads*. In the concluding *masnavi*, added as an epilogue, he pays tribute to the liberal mystics like Shams (Tabrezi), Moulana (Rumi), Attar, Mulla Shah, Dara Shukoh and Wali Ram (Banwali das, Wali, author of the *Rajavali*, *Gulzar-i-Hal* and of a Persian translation of the Sanskrit drama *Probodh Chandrodaya* of Krisna Misra; Ivanow, II/Suppl. no. 1094; Wali also served Dara Shukoh as his Munshi; see also Ethe, no.1995).

62 ff.; 12-25 ll.; 8 × 4½ in.; hand-made coarse paper, worm-eaten repaired, *Shikastah* and *nastaliq* writing; colophon of section I is undated and unsigned; colophon of section II dated in Delhi 15th *Rabi* II, 1247/1831; Section III, apparently incomplete, with f 52b left blank, has no colophon; colophon on section IV, also unsigned, is dated 15th *Shawwal*, 1250/1834

Call No. DU/270.

Bhagvat Puran (بهگوت پوران)

An abbreviated Persian version of the *Bhagvata Purana*, dealing with the legends of the life of Krishna from his birth to death. Its authorship cannot be ascertained as the first ten folios are missing, and the colophon mentions nothing beyond the title of the work as above, which however, is misleading, as it does not contain the *Bhagvat*

Geeta. It is apparently different from the abbreviated version ascribed to Faizi as noted in Invanow-Curzon, no.688, or the anonymous translations noticed in Ivanow-Curzon, no.689 and Bankipur, no.1450 or the version described in Bodleian, no.1316 or 1317. Nor does it seem to be identical with the translation of the 10th *Skandha* of the *Bhagvata Purana* described in Etche, no. 1952. For the text in all these versions follow the various *Skandhas* and *adhyayas* of the Sanskrit original, whereas the present manuscript mentions no such divisions or chapters, the text being continuous.

Beginning abruptly :

وایندر بُرن اگا هی داد که این پایی کنس به بهکتان بدیوتها
ازارمی دهد بنا بران برای فرحت بهکتان ودیوتها ونهب
ونا بود ساختن پایی کنس خانه با سدیو ودیو کی تولد میشوم
الخ -

169 ff.; 13 ll.; 8×4½ in.; hand-made thin polished paper, badly worm-eaten on the margin; neat bold *nastaliq* writing within a pair of double-ruled blue and yellow border; folio 5-9 left blank, and some folios apparently missing after f.3 and f.4 is misplaced; copyist's colophon unsigned and undated; C. 18th century, on folios 1a and 169a are two seals in Devnagri script of a former owner.

Call No. DU/317.

Mahabharat (महाभारत)

Persian version of the first two—the *Adi* and *Sabha*, of the 18 *Parvas* of the Mahabharat, prepared under the order of Akbar by a team of translators consisting of Mulla Abdul Qadir Badayuni, Naqib Khan, Mulla Shere and Muhammad Sultan Thaneswari.

It was begun in 990/1582 and completed sometime after 995/1587 with a preface written by Abul Fazal. It was named *Razm Nama* by Akbar. Two years after the text of the whole translation

was completed, Faizi the poet laureate of Akbar's Court, revised the diction and rewrote part of it in highly elegant prose : See *GIP*, II, p.352; *Ethe*, no.1928; *Bankipur* no.1448; also *Blochmann*: translation of *Ain-i-Akbari*, (*Bibliothica Indica*, Calcutta), revised ed. by *Phyllott*, I. p. 110-112, For a list of the Persian headings of the 18 *parvas* see *Pertsch*, pp. 1025-26. See also *Bodleian*, no. 1300 for the statement made on the authority of *Badayuni* himself that "there were two versions of the same translation made under Akbar's orders, one in a simple form without poetical embellishments and another in a highly poetical flowery style due to Faizi. Both had the same preface by *Abul Fazal*".

From the extant copies of this flowery version of Faizi it would appear that only the first two *parvas* were so embellished by him, and his colophon with the date *Rabi I*, 997/1588 appears at the end of the 1st *parva* only. Copies of his elegant version of these two *parvas* are noticed in *Bodleian*, no.1313-1314, *Ethe*, 1933 (only the II of the 1st four *parvas* being in this flowery style), 1945 and 1946 (only 1st two *parvas*). Cf. *Bankipur* no. 1449, containing all the 18 *parvas* considered to be identical with *Bodleian* no. 1313, which, however, contains only a fragment of the 1st *parva*.

The present manuscript contains the simplified unadorned version but lacks *Abul Fazal's* preface, and has the usual beginning :

راویان اخبار هندوستان در کتب خود چنین نوشته اند الخ -

At the end of the 1st *parva* (f.94b), however, Faizi's colophon appears, obviously reproduced by the scribe from another version, to complete the text, possibly missing from the manuscript from which he copied.

The second *parva* begins on f. 95a :

چون کرشن وارجن از کها ندوی برگشته بکنار جون امد ند

میدیت (sic) که ارجن اورا الخ -

119 ff.; 17-20 ll.; 9½×6 in.; coarse hand-made paper, worm-eaten and repaired; Indian *shikastah* writing; f. 93 missing; transcription of 1st *parva* completed (f.94b) on 7th and the second on 17th *Zil Haj* 1127/1715 at Mahalla Katrah Muhammad Ali, Lucknow, in the house of Lala Umrao Sing; copied by Raj Chatta Lal, for Lala Judhoram Qanungo of Qashah Malanwah.

Call No. DU/279.

Another copy of the same translation of the *Mahabharata* containing 4th to 11th *parvas*.

Parva IV on.f. 1a beginning :

سری گیتای نمہ مہا بھارتہ کہ آنرا بپرائہ پرب گویند
راویان اخبار چنین گویند کہ پدر راجہ جدہشتر بصورت جمہیہ
ظاہر گشت -

<i>Parva</i>	V - Udam	- f.28b
	VI - Bhikam	- f.96a
	VII - Drona	- f.144a
	VIII - Karna	- f.203a
	IX - Shalya	- f.247b
	X - Shouptik	- F.272a
	XI - Stri	- F.276b

287 ff.; $11 \times 7\frac{1}{2}$ in.; coarse rag paper, worm-eaten, repaired; bold *shikastah-amez Nastaliq* writing; copyist Kalawant Ray Jheer of Mirpur Khakran; each *parva* is signed on a different date, ranging from 5th *Jamadi* I, to 17th *Rajab*, 1163/1749.

Cal No. DU/409.

Tariqun Najat (طریق النجاة)

A Christian missionary tract on salvation from sin by an anonymous writer, who refers the reader occasionally to a work named *Mizanul Haq* for elaborate treatment of some of the questions discussed. According to the colophon it was completed in 1837 A. D. corresponding to 1250 A. H.

In a long introduction (f. 1b-5a) the author, addressing the Muslim reader, speaks on the need to be aware of the cause of

spiritual unrest, which in his view, results from sin and ignorance of the means to attain salvation (نجات). He therefore writes these few pages on the unhappiness of the soul and its cure leading to salvation and spiritual bliss based on the words of God, as contained in the sacred scriptures of the Christians.

It comprises 3 chapters :

فصل اول - کم و کیف گناه و نجات آن

فصل دوم - اسباب و وسایلی را که بامتصاص آنها تحصیل عفو گناهان میشود -

فصل سوم - ان نجات اور اکہ از عفو گناه صدور می یابند

Chapter I (f.5a) is divided into 2 sections called مقصد :

I. on nature of sin ; II. its effects.

Chapter II consisting of 4 *maqasads*, contains discussion of Hinduism, Buddhism and Islam and their inadequacy as a means of providing salvation to mankind.

Chapter III is an exposition of Christian belief in the salvation in Christ.

Neither this work, nor the *Mizanul Haq*, obviously by the same writer, is recorded in any published catalogue.

بسم الله الرحمن الرحيم شکر و ثنای بی مروت و سپاس و ستایش
 بے قیاس و عد خدای قدیم و واحد مقدس و رحیم را سزا است که
 بر تو انوار محبت و رحمتش عالم اعلی و اسفل احاطه و مملو ساخته
 و آنرا بقلوب طالبانش انداخته الخ -
 Beg. :

131 ff.; 15 ll.; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten; Indian *nastaliq* writing, with headings in red ink; copyist's name not mentioned; colophon, dates the completion of the second transcription in July 1842.

Call No. DU/302

Kitab-i-Afrinash (کتاب افرینش)

A paraphrase of the Old Testament including the Genesis upto the death of Joseph. This apparently is the prose composition of which a metrical version, also named *Kitab-i-Afrinash*, has been noticed under no. 146 above, where the author calls himself Najaf. This Najaf is identical with Najaf Ali, son of Azimuddin of Jajhar whose treatise on Persian Rhetoric and prosody named *Tanzihul Ma'ani* has been noticed under no.191 above. The present manuscript which is without a preface or colophon lacks the panygrical poems on Queen Victoria, Lord John Lawrence etc., which precede the main text in the poetical version and so this prose version appear to have been composed earlier.

The work consists of 50 chapters called باب and begins, without any invocatory بسم الله :

باب اول - در آغاز آفرید خدا آسمان و زمین را - و زمین
بود خالی و ویران و تاریکی بر روی (اب) زرف فرا بود و روح
خدا روان بود بر روی آنها -

99 ff.; 11 ll.; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten; *nastaliq* writing with chapter headings in red; no copyist's colophon (19th century).

Call No. DU/363.

Two works on history of creeds & sects.

1. Dabestan-i-Mazahib (دبستان مذاهب)

A neat copy of the well-known work on the various religious systems and sects, written in India towards the end of Shahjahan's reign, between 1055/1645 and 1068/1657. The authorship is

generally ascribed to Muhsin Fani Kashmiri (although the present manuscript mentions no author's name) but its real author has not yet been conclusively established. Rieu, *op.cit.* on the strength of explicit mention in some copies in the British Museum, ascribe it to one *Mobed Shah*, a name which occurs in verses in the text and whose full name, as found in the original of a copy transcribed for Lieut. Rigby in 1812, was Mir, Zul-Fiqar Ali al Husaini, surnamed Mobed Shah. Cf. Ivanow, 1134 where the name is Zul Fiqar Beg surnamed Mubayyid or Mobed. In another copy in the British Museum, Add. 16,670, the author is named Muhammad Amin. See also Ethe, no. 2542 and Bankipur no.1457; Cf. also Pertsch no. 229.

While the author's identity remains obscure, his religious views and some details of his life are available from the text of the work. He appears to have belonged to a Sect of the Parsees which believed in principles of enlightened toleration and universalist theism. He was born in Patna shortly before 1618 and early in his life was brought in association with Hindu devotees and mystics. He travelled extensively in Kashmir, Gujrat, Deccan, Orissa and also in Persia, mostly seeking out religious devotees and philosophers of different religious sects. In 1652 while at Srikakol (Chicacole) on the Coromandal Court, he revised his whole account of the Hindu system with the help of some Hindu friends. He appears to have known Dara Shukoh and his religious preceptor, Mulla Shah of Kashmir, and speaks of the prince as being in the height of his power. See *GIP*, I, p.280. also Blochmann *Ain-i-Akbari* tr. ed. Phillot, I, p.167.

The work has been frequently lithographed: Calcutta 1224 (1809); Tehran 1260 A. H.; Bombay 1264, 1274, 1277 and 1279. A faulty, but complete English translation by D. Shia and A. Troyer, was published in 3 vols. from Paris in 1843. First chapter was also edited and translated in English by Gladwin in *Asiatic Miscellany* 1789, and German translation of the same came out in 1809. The 9th chapter, on the Roushaniyyas, was translated by Leyden in the *Asiatic Researches* Vol. XL pp.406-420.

The work is divided into XII chapters, entitled *Ta'lim*, each *Ta'lim* being further broken up into sections called *Nazr* (نظر). For a list of the chapters see Ethe, no.2542.

Beg : ای نام تو سردفتر اطفال دبستان -
یادتو ببالغ خردان شمع شبستان الخ -

295 ff.; 17 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; good Indian, hand-made paper much damaged by insects, occasionally repaired; elegant *nastaliq*, with punctuation and headings in red ink; copyist's colophon bears no name or date but very probably late 18th or early 19th century. On. f. 4a is an endorsement of purchase of the manuscript through one Shariatullah of Paharpur, district Murshidabad, on 20th *Jamadi I*, 1253/1837, corresponding to 8th *Bhadra*, 1244 B.S. There are seals of (a) Zulfiqar Ali Khan Bahadur, dated 1221/1800 (b) Abdul Alim and (c) Abdul Hakim.

On the fly leaves (f.1-3) is a list of contents in the same hand writing and the page references given therein are in red ink. An interesting feature is an alphabetically arranged glossary of technical terms and foreign names used in the text; cf. a similar feature, in Sanskrit character, in Ethe, no.2542.

II. F.296b-306b :

Risalah Bayan-i-Firq-i-Mukhtalefah (رسالة بیان فرق مختلفه)

A small tract on the different sects of Hindu and Hindu Sannyasis composed, it is said in the brief introduction, by Mathuranath Pandit Brahmin of Malwah in 1812 A. D. The account includes a brief description of the 4 castes or classes of Brahmins, and Khatriyas. This is followed by description of the religious sects like the Vaishnava, Ramanandi, Kabirpanthi, Mulukdari, Satnami, Ruidas, Vallabhi, etc. Then follows enumeration, with brief description of the various sects of Sannyasis and Jogis. The account closes with description of the Nanakpanthi, Daudpanthi, Naga, and the Jain.

Beg : بعد حمد خالقى كه بوحدت خویش كثره هجده هزار
مخلوق را از بطون عدم بظهور آورد ونعت سرور پاک اند جميع
دانایان الخ -

10 ff.; 21 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; modern machine made paper, worm-eaten; *shikastah* writing with headings in red ink; lines written sometimes on one half of the page, with space left blank alongside; no copyist's colophon; early 19th century.

Call No. HR/4.

VIII

Sufism

284

Nuzhatul Arwah (نزهت الارواح)

An elegantly transcribed copy of a work in prose and verse, on the nature and stages of the mystic's path (سلوک) towards God, and explained and illustrated by anecdotes and sayings of saints, written in 711/1311, by Husain b. 'Ali b. Abul Hasan Husaini (f.78b), whose full name was Mir Ruknuddin Husain b. 'Ali al Husaini of Ghor. He was born in 1272-73 A. D., lived first in Multan and travelled to Iraq where he became a friend of Shaikh Tajuddin Iraqi. He was a pupil of the Saint Shaikh Ruknuddin of Multan, the grandson of Bahauddin Zakariya (d.1267). He lived mostly in Herat and from the date of another work of his, named *Zadul Musaferin* (Ivanow, no.557) he was apparently alive atleast upto 720/1320. Another Sufi treatise, named *Kanzur Rumuz* was also written in this year; Ivanow, no.556. For details of his life see *Safinatul Aulia*, no.152, Rieu I - p.40; Cf. also Bodleian, no. 1255.

The work is divided into 28 *fasls*. See Ethe, no.1821 for a list of *fasls*. The work has been highly esteemed among the Sufis and several commentaries have been written on it; see Bodleian, no.1257 for a detailed commentary by Abdul Wahid Ibrahim al Husaini Bilgrami.

Beg. : بتوفیقش چون روشن دیدم اواز -
 سخن را هم بنامش کردم اغاز -

78. ff.; 15 ll.; 10½ x 6½ in.; polished oriental paper, worm-eaten; elegant *nastaliq*, within double ruled, blue and gold *jadwals* and with headings and marginal addition in red; no copyist's colophon or date. On the fly leaf is an index of the contents by a different hand; also seals of former owners, one being of Muhammad Beg, dated 1150 A. H. On the end paper are verses by different mystics copied by the same hand as the main text.

Call No. DU/63.

Another copy of the same work :

The usual beginning as in the foregoing copy, is here preceded by the preface :

الحمد لله رب العالمين على كل حال في كل حين والصلوة والسلام
على رسوله محمد واله اجمعين - قال سيدنا ومولانا الشيخ الاجل
والامام الاكمل مرشد الانام سلالة النبوية وخلاصة المصطفوية
محي السنة ماحي البدعة ركن الحق والدين مير حسين بن علي
ابن ابي الحسن الحسيني قدس الله روحه ...

Cf. Ivanow, no. 1189.

78 ff.; 15. ll.; 10×7 in.; coarse hand-made paper, worm-eaten; modern *nastaliq* writing with headings in red ink; no copyist's colophon; apparently late 19th century.

Call No. DU/236.

Daqaiqul Haqaiq (دقائق الحقائق)

A treatise, on different questions of Sufi ethics and principles, by Ahmad Rumi, who in the preface calls himself a desciple of Jalaluddin Rumi (d. 1273).

The work, which is also named *حقايق الدقائق* in Haji Khalifah III, p.78, and also in a copy noticed in Rieu I, p. 39-40, consists of 80 *fasts* or chapters, each beginning with a Quranic verse or a *Hadis* on certain topic of spiritual significance followed by a Persian paraphrase and appropriate extracts from Rumi's *Masnavi*, whose philosophical meaning is then developed in prose and also illustrated with some anecdote in verse in the same metre as in the

Masnavi. Cf. also Buhar I, no. 188 where the title is *حقايق الدقائق*. The correct title is stated in the author's preface of the present manuscript (f. 1b-6a) which contains a full index of the 80 chapters with a short description of their contents. Chapter I begins on f. 6a. Cf. Ivanow, no. 1187.

Beg. : الحمد لله رب العالمين . . . هذا رساله من كلام

احمد الرومى اضعف العباد من عباد سلطان المحققين الخ -

Cf. the begining in Rieu I, p. 39-40.

130 ff.; 23 ll.; 12×7 in.; hand-made oriental paper, discoloured with age and worm-eaten *nastaliq* script with chapter headings written in red ink; copyist's colophon dated 27th *Jamadi* II, 1102/1690; copyist calling himself nameless (مجهول)

On f. 129 b. is an owner's endorsement signed by Abdul Hakim, resident of Jalalpur village. This is followed by several couplets in *Rekhita* verse.

Call No. DU/411.

Al-Janibul Gharabi (الجانِب الغرَبى)

A work of sufic content, being a refutation of objections raised against some passages in the writting of Muhiuddin Ibnul 'Arabi, (d. 1240). The author calls himself (f.112b) Abul Fath Muhammad b. Muzaffaruddin Muhammad b. Hamiduddin Abdullah al-Siddiqi, known as Shaikhul Makki. He was a desciple of Ali Abdullah Md. b. Ali al Maghribi. In the preface he states that he wrote this work at the desire of Sultan Salim Khan b. Bayazid Khan b. Muhammad Khan (1512-1520) to whom it is therefore dedicated. Full title of the work is

الجانِب الغرَبى فى حل مشكلات الشيخ محى الدين محمد بن العربى

It is divided into 2 *babs* and a *khatima*, each *bab* being divided into 2 *nau'*; and each *nau'* into several *fasls*. The *khatimah* which

consists of 3 *fasts*, deals with the extraordinary powers of Ibnul 'Arabi, his *silsilah* and summary of his beliefs on different questions. For other copies see Ivanow, no. 1250, *Asafia*, II p. 1338.

Beg : ربنا اتمم لنا نورنا واغفر لنا ذنوبنا وصل الله على سيدنا

محمد الخ -

121 ff.; 11 ll.; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; modern machine-made paper, slightly worm-eaten; *nastaliq* writing with Arabic extracts in *naskh*; headings and over-linings in red ink; copied at Chitor by Muhammad Abu Bakr at the order of Habibullah Saheb, and completed on 2nd *Jamadi* I, 1260/1844-45.

Call No. DU/282.

Irshadut-Talebin (ارشاد الطالبين)

A treatise on the significance and effectiveness and methods of mystical practices, by Shaikh Jalaluddin b. Qazi Muhammad Faruqi al Balkhi Thaneswari who died in 989/1582. According to the *Khazinatul Asfia* I, p.439-40, he was the desciple of Abdul Quddus Gangohi (d. 945/1538).

Among the Sufi practices mention is made of breath control and *asanas* practised by the Hindu Jogis together with some of their invocationary formulas. There are also a few Hindi couplets of mystic significance, e. g. (f.9a):

من تهرنتهن پون تهر پون تهرنتهن تيوه

تيؤ تهرنتن كنده تهر بولى كور كه ديو

اردهيني ركني اردهيني دهري - كام دهن نت جو كي كرى

The present manuscript lacks the initial folios :
Beginning abruptly :

پاک دارد و حواس خمس را از لوث معصیت نگاهدارد

Cf. Buhar I, no. 476(I).

15 ff.; 23 ll.; $9\frac{1}{2} \times 6$ in.; marginal annotations; coarse hand-made paper, worm-eaten; *nastaliq* writing, with space for headings left blank; copied by Muhammad Yusuf in 1170/1756 in the village of Kamaluddin Nagar in the III year of the reign of Alamgir II, on 2nd *Jamadi* II.

Call No. DU/67

Malfuzat (ملفوظات)

A short collection of anecdotes and sayings of certain Sufis, by a compiler who does not name himself anywhere in the manuscript. The Sufis whose utterances are included are Ways Qarni, Rabia Basri and Junaid Baghdadi.

No copy of this work is noticed in any other manuscript catalogue.

Beginning abruptly without a preface :

ملفوظ بندگی حضرت خواجہ اویس قرنی قدس سرہ العزیز -

چنین اورده اند کہ روزی بادشاه آن عهد را الخ -

12 ff.; 17 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; hand-made paper, discoloured with age, worm-eaten; Khorasani *nastaliq*; undated colophon mentions no author or copyist's name.

تمام شد ملفوظ حضرت اویس قرنی و دیگر بزرگان -

Call No. DU/241.

Muntakhabul Ma'ruf (منتخب المعروف)

A hitherto unnoticed selection, with Persian paraphrase and explanatory comments, of the well-known Arabic treatise *Ghuniyat-talebin*, of the celebrated saint 'Abdul Qadir Jilani (d. 561/1165)

made by Muhammad Ma'ruf Hanafi Qadiri on the advice of his teacher Mulla Abdur Razzaq Qadiri Lahori, in 1119 A. H./1707, corresponding to the 50th year from the accession of the Mughal emperor 'Alamgir (Aurangzeb, 1659-1707 A. D.)

The foregoing details are given in the preface, which says that the sections on the five pillars of Islam, recitations appropriate for day and night, and days of the week together with their merit, the additional prayers, the prayers of the rosary, etc. were extracted and put together so that practising them may become easy for the seekers. No other copy of this work appears to be recorded

الحمد لله الذى نور قلوب العباد بانوار الادعيته (بسم الله) Beg :
والاوراد بعد از ادای سجدات شکر باری عزاسمه میگوید عاصی
درگاه محمد معروف حنفی قادری که الخ -

The text is divided into sections called بیان each section begins with a quotation from the Arabic text. بیان اول begins (on f.2b):

مايجب على من يريد الدخول في دين الاسلام اولاً من قول
لا اله الا الله محمد رسول الله وهو الركن الاول حضرت غوث اعظم
قدس سره در غنيّة الطالبين فرموده هر کس که بخواهد تا در دين
مادر ايد اول چیزی که واجب می شود پیش از همه اعمال جوارح
گفتن لا اله الا الله است

The last folio appears to be missing.

91 ff.; 15 ll.; $9\frac{3}{4} \times 5\frac{1}{2}$ in.; hand-made thick paper, discoloured with age, worm-eaten; *naskh* writing, with heading and over rulings in red and Arabic text with full vowel points all enclosed within double ruled red and black borders, copied in the 56th year of 'Alamgir's accession (? 1715, the corresponding Hijree year was given on the succeeding folio which is missing) by Abdur Razzaq b. Sh. Hamid; on the fly leaf there are a number of signed and dated endorsements and seals of former owners. One endorsement is dated 7th *Rajab* 1123/ 5th year of Bahadur Shah (1711 A. D.). Other endorsements are dated in the 23rd year (probably of Muhammad Shah, 1719-1748).

Call No. DU/359.

Sabhat (سبحات)

A treatise on the meaning of the elements of Sufi theosophy and the mystic significance of the prophet's name and of the holy places etc, by an anonymous author who says, in a short preface, that this discussion of the Gnosis in which he has not followed or copied from any one, is the result of his own thinking. Each topic is here called *سبحه* or bead of the rosary. There are 167 such numbered beads.

The author does not mention his name. A short supplement after the main work describes the different degrees of mystic sanctity, in relation to God possessed by the sacred places on the earth like the Ka'aba, Baitul Muqaddas, Madinah, and the town of *Serandib* (Ceylon)

73 ff.; 11 ll.; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; modern machine-made paper; *nastaliq* writing with Arabic texts in *naskh* and headings in red ink; colophon undated and anonymous. Apparently copied late 19th or early 20th century.

Call No. DU/431.

Two tracts on mysticism mixed with astrology.

- I. F.1b-26b : Hidayatul Makhluq (هدايت المخلوق) A short treatise on the understanding of self and the various aculties like intellegence (عقل), mind (نفس), passion (عشق) and beauty (حسن) in which the different stages of shariat, tariqat, haqiqat and ma'arifat find expression from childhood till death. It is written by Jamal b. Muhammad b. Ishaq who gives no further detail of himself. Nor is this work or this author traceable in any other catalogue. The work, as indicated in the preface, consists of five chapters called *bab* :

باب اول در بیان شهر دل - باب دوم در بیان نفس اماره -
 باب سیوم در بیان عقل - باب چهارم در بیان عشق - باب پنجم
 در بیان حسن -
 حمد بے نهایت مر خدا یرا عز وجل که دلہای انسان را بچراغ : Beg
 عقل منور ساخته الخ -

- II. F.27a-32a : A supplement containing an enumeration of the various constituents, ingredients, limbs, senses and faculties of the body, the elements, of the world, the various directions, planets and their power, their places within the body, their signs and effects on the limbs and faculties of the body, its symbolical relationship with God, His throne and the angels, etc.

32 ff.; 11 ll.; 8×5 in.; modern machine-made paper, somewhat damaged by insects; *nastaliq* writing; colophon presumably that of the copyist, who does not name himself, is dated the 6th *Bhadra* 1269 of the Bengali era, and records completion of the writing at the *Baith kata khal*, while on a journey to Calcutta.

Call No.DU/46.

Maktubat-i-Ahmad Faruqi

(مکتوبات احمد فاروقی) (مجدد الف ثانی)

A complete copy of the third volume of the letters of the celebrated Indian mystic of the Naqshbandi order, Shaikh Abdul Ahad Ahmad (Rafiuddin) Faruqi, Sirhindi, known as Imam Rabbani, Mujaddid-i-Alf-i-Sani (d. 1035/1625, acc. to *Khazinatul Asfia*, but cf. chronogram of his death in *Diwan-i-Hashmi* (no. 296 below) one of his disciples, which yields 1024/1624; see also Ethe, no. 2898-9). Among his works the most well known are *Mawahebul-Laduniya* and *Mabdaul Ma'ad*. For details of his life see *Khazinatul Asfia* I, 607-619; *Encyclo. Islam*, article on 'Ahmad Sirhindi.'

His letters, mostly on theological and spiritual questions, written to his contemporaries and disciples, and generally referred to as *Maktubat-i-Imam Rabbani*, were collected successively during his life time. The first volume, compiled and edited by his disciple Yar Muhammad al Jadid al Badakhshi al Talqani, in 1025/1616, as expressed by the chronogrammatic title *Durrul Ma'arifat*, were closed on the orders of the saint with 313 letters "to agree with the number of the prophets and also the number of the ghazis in the battle of Badr." The second volume was compiled by another of his disciples, Abdul Hai b. Khwaja Chakar Hisari and under the instruction of the saint, was closed with 99 letters "in agreement with the 99 names of God" in 1028/1618-19, as expressed by the chronogrammatic title '*Nurul Khala'iq*.'

The third volume contained in the present manuscript and comprising 124 letters, was compiled and edited in 1031/1621 by another disciple Khwaja Mahammad Hashim, who does not name himself but refers to the mention of his name by the saint at the end of the first letter in the collection. This Khwaja Mahammad Hashim is apparently identical with Khwaja Mahammad Hashim b. Khwaja Qasim al Keshani al Badakhshani al Burhanpuri, the author of the biographical accounts of Ahmad Serhandi, intitled *Zubdatul Maqamat wa Barakat-i-Ahmadiya*, (Ivanow-Curzon no.82 p.87, and Bankipur, no. 672) and also of the *Diwan-i-Hashimi* containing a chronogram of the saint's death

On the editor of this volume of letters Cf. Ivanow, no 1268.

These letters have been frequently printed in India, Delhi, 1288 (1871), 1290 (1873), Lucknow 1295/1877, Amritsar 1327 (1909), 1334, 1339 (1921) etc.

Beg. اما بعد این کلمات طیبات و حروف عالیات که هر نقطه

از آن مرکز پرکار دلهای بقرار است -

Along letter no.124 is a marginal note signed by one Abdullah saying, on the authority of Khwaja Hashim (*Barakat-i-Ahmadiya*), that this letter was not addressed to any one in particular but was actually written by Khwaja Md. Ma'sum, the saint's son recording a mystic experience of the saint during his last illness which

he could not write down and so asked his son to record. In the Amritsar 1317-34 edition, this letter is addressed to Muhammad Nurthan, while the Lucknow edition does not contain it.

On the fly leaves and on the margin of the last folio are a number of dated endorsements by the owner, Abdullah, dated in 1158 & 1161. A. H.

191 ff.; 19 ll.; $9 \times 4\frac{1}{2}$ in.; coarse hand-made paper, much injured by insects; *nastaliq* writing with headings in red and marginal annotations and emendations; no copyist mentioned; colophon dated 1160/1747.

Call No. DU/89.

Risala-i-Tasawuf (رسالة تصوف)

A short untitled tract, containing instructions on ablutions, prayers and *zikr*, necessary for acquiring merit in the mystic path, by an anonymous writer who seems to be a sufi himself. A passage refers to some jogic incantations recommended by Fariduddin Ganj Shakar as having special merit.

Beg : بعد حمد وپس صلوات بيمدد بياران ديني ومحبان

يقينى موعظت اينكه الخ -

5 ff.; 15 ll.; $9\frac{1}{4} \times 6\frac{1}{4}$ in.; coarse hand-made paper, worm-eaten; Indian *nastaliq* writing with Arabic text in *naskh*; writer's colophon undated and unsigned. Call No. DU/70.

Jawamiul Kilam (جوامع الكلم)

A valuable copy of the discourses of the well-known mystic saint Syed Abul Fatah Muhammad b. Yusuf Husaini popularly referred to as *Gisu daraz*, "long-haired" (d. 825/1422 A.D), collected and edited by one of his disciples, Muhammad Syed Muhammad Akbar Husaini. For Gisudaraz, see *Khazinatul Asfia* I, pp. 381-82; *Akhbarul Akhbar* p.p. 129-134; Rieu I, p. 347-8

The conversations, recorded as a diary modelled on the *Fawaidul Fawad* of Amir Hasan Sijzi, cover a variety of topics, mostly of mystic and theological nature, but they also contain valuable references to other saints and contemporary events. The editor states in the preface (f.3b) that he used to submit every word and of the daily record regularly to the saint who corrected all inaccuracies and countersigned at the end of each passage as "corrected". The conversations recorded with dates and time, cover the period from 18th *Rajab* 802/1399 to 22nd *Rabi* II, 803/1400. Other copies noticed in Ethe, no. 1856, Ivanow, 1231. On the authenticity of this *malfuzat*, see *Medieval India Quarterly*, Vol. I, part II, pp. 15-42; Nizami : *Some aspects of Religion and Politics in India during the 13th century*, Aligarh, p.378,

The work has been printed in Hyderabad.

Beg.

الحمد لله الذى خصص عامة نوع الانسان بخاصة حسن
الملفوظ واعطاه --- بيان اين كلمات مخزن اسرار الهى واين الفاظ
معدن علوم نامتناهى الخ -

236 ff.; 19 ll.; $11\frac{1}{4} \times 7\frac{1}{2}$ in.; coarse hand-made paper, badly damaged by insects, *nastaliq* writing within double-ruled border with dates written in red and occasional marginal additions; unsigned copyist's colophon dated 16th *Zilqad*, 1170/1756.

Call No. DU/289

(ديوان هاشم) Diwan-i-Hashim

One of the earliest copies of the complete lyrical works of Khwaja Muhammad Hashim, b. Muhammad Qasim al-Kishmi al-Badakhshani, Barhanpuri, the editor of the 3rd volume of the *Maktubat-i-Ahmad Faruqi Mujaddid-i-Alf-i-Sani* (293 above) and author of the *Zubdatul Maqamat*. A chronogrammatic verse signed by 'Bekar 'Asi and transversely written in bold *nastaliq* on the fly leaf, (f.3b) yields the date of Khwaja Hashim's death on 1043/1633 A.D.

آن قطب زمانه خواجه هاشم - درکشور ملک خورمی شد -
تاریخ وصال گفت هاتف - گونزد رسول هاشمی شد -

Cf. Sprenger, p.420, acc. to whom he was alive in 1056 (1646 A.D.)

The six parts, entitled *مجموعه خواجه هاشم* and detailed in Ethe, no. 2898, are on folios 5a to 52a. From f.52b, with an illuminated *unwan*, begins a series of *ghazals* in alphabetical order opening as in Ethe, above, with

بسم دلها بود بسم الله عنوان ما - دیوانگی موی سردیوان ما

This is followed by a series of *rubais*, (f.134b-175a), and *qit'ahs*. The *ghazal*, quoted by Sprenger, *loc. cit.* in which he traces the spiritual geneology of Shaikh Ahmad Faruqi, appears on f. 176b-177a. A series of chronogrammes on the death of contemporary saints, including that of Shaikh Ahmad Faruqi (d.1034) is followed by some more *ghazals*, and elegies on the death of his brother Ishaq, *rubais* and *qasidahs* on the death of another brother Muhammad Qasim. F. 190b-198b contain a series of *rubais* entitled

الرباعیات المقبسات من الایات الباهرات وهي تقع (sic) واربعون

Cf. Ivanow, no.747.

Beg.

قصیده علیه در حلیه خیرالبریة علیه الصلوة والتحیة - اگرپرسی

زقدش سروباغ را ستان را - ستون بارگاه پادشاه لامکان اید -

On the fly leaves -f.1-5a and 199, which are of different paper, are stray notes & verses, invocations, and prescriptions in Arabic & Persian and in Hindi by a different hand. On the initial & final folio of the main text. are several seals, one of them bearing the date 1083 A.H. (1672) and another '29th year' The manuscript, which has no colophon or date of transcription, must therefore be dated earlier than the India Office copy (1087 A.H.), and only a few years later than the copy described by Ivanow (dated 1066 A.H.).

194 ff.; 15 ll.; 11×5½ in.; strong polished hand-made paper, worm-eaten, elegant *nastaliq* writing within double ruled blue and red *fadwals* and with rubrics in red ink.; no copyist's colophon or date; 17th century.

Call No . DU/286.

Shamailul Atqia (شاميل الا تقيا)

A comprehensive treatise on the principles and ethics of sufism by Rukn Imad, disciple of Burhanuddin Gharib (d. in Daulatabad 1331 A.D. but Cf. *Khazinatul Asfia* I, P. 348 where the date is 741/1340) the third khalifah of Nizamuddin Badayuni (d.1325). In the preface the author states that he wrote it on the request of his master who had just finished writing a similar work named *Nafaisul-Anfas*. See Etthe, no. 1836.

The work is divided in sections called قسم and ninety chapters called بيان. For headings of the four sections see Bankipur, Vol XVI, no.1366. A complete list of contents with headings of each of the 91 chapters is on f.1b- 4a.

The main text begins on of f.4a.

بسم الله الرحمن الرحيم وبه نستعين الذي اكرم الا تقيا بشما يلهم

ستائش وثنا بعدد الخ -

173 ff.; 17 ll.; $9\frac{1}{2} \times 6$ in.; coarse hand-made paper, slightly worm-eaten; Indian *nastaliq* writing with headings and Arabic quotations in red ink in the earlier part of the manuscript; towards the end space for rubrics left blank; transcription completed 11th *Zilqa'd*, 4th year of Muhammad Shah of (Delhi, 1719-1748); copyist Abdullah Jafar Qadri.

Call No. DU/127.

Miftahul Futuh (مفتاح الفتوح)

A running word by word paraphrase and commentary of the well-known Arabic work *Futuhul Ghaib*, containing the discourses and mystical utterances of the famous founder of the Qadiri order of Sufism, Muhiuddin Abdul Qadir Jilani' (d. 1166 A.D.), compiled and transmitted by his son Sharfuddin Abu Muhammad Abu Abdur Rahman Isa, in 1160 A.D. For the original Arabic text see

Loth : *A Catalogue of Arabic manuscripts in the Library of the India Office*, no. 616.

Author of the present Persian commentary is not mentioned in the preface of the text but the colophon on f. 428b, ascribes it to Abdul Haq b. Saifuddin, the author, among others of the *Akhbarul Akhbar*, on these terms

این شرح که مفتاح فتوح الغیب است - ازغیب ازان بری ازغیب است
مفتاح فتوح نام وتاریخ افتاد - درخاطر آنکه مطهر لاریب است -
وصل الله علی سیدنا ومولانا محمد واله وصحبه اجمعین قویل -
ینسخه مولفه الفقیر الحقیر عبد الحق بن سیف الدین قادری الدهلوی
متوطن او البخاری الاصل والحنفی مذهباً والصوفی مشرباً والقادری
سلسله -

See *Asafia* I, p. 480, also Bankipur, no. 1387, where a versified chronogram also ascribes it to Abdul Haq. Cf. *Ethe*, no. 1795 and Ivanow 1170, where copies are noticed but the commentator's name has not been mentioned. The printed edition of the present work, (Lahore 1865 A.D.) also ascribes it to Shaikh Abdul Haq Dehlavi; See no. 261 above.

In the present manuscript the text begins after a fly leaf containing a list of 44 of its 78 *maqalabs*. Cf. *Ethe*, *loc.cit.*, which contain only 76 *maqalabs*. In the text these 78 *maqalabs* are followed by a *Takmilah* on the *Fatiha*.

Beg. (as in *Ethe*, 1795):

هذا کتاب فتوح الغیب لسیدنا و مولانا العلامة الخ -

428 ff.; 15 ll.; 9×6 in.; thick hand-made paper, slightly wormed; *nastaliq* writing with the Arabic text overlined in red and section-heading written in red ink; copyist's colophon signed by Salehuddin Ahsanullah, son of Moulvi Ahmadullah, and completed in the month of *Bhadra*, 1219 Bengali era.

Call No. AR/133

Maqasedus-Salekin (مقاصد السالکین)

A treatise on the rules and practices of sufism, by Ziaullah, written in 1140/1727. This work or this author is not represented in any other published catalogue of Persian manuscripts.

The author states in the preface that he spent much time in studying the writings and saying of the sufi Shaikhs, and desired to write a book on the subject of mysticism.

The work consists of five chapters called مقصد
مقصد اول - در بیان استقامت شریعت و متابعت حضرت محمد مصطفی
صلعم یعنی شرایط و حقیقت نماز و اخلاق حضرت رسالت
پناه فضیلت درود و بعضی فواید دیگر -

مقصد دوم - در بیان ریاضت و مجاهده و خلاف هوا نفس و تقسیم
اوقات و تهذیب اخلاق -

مقصد سیوم - در فضیلت ذکر و حقیقت دنیا و یاد کردن حق سبحانه
تعالی و طریقه ذکر اذکار -

مقصد چهارم - در بیان حضور الهی و حقیقت علم و فواید صحبت
اولیا و اداب ان و حقیقت مراقبه و حقیقت قلب و بعضی
فواید دیگر -

مقصد پنجم - در بیان عشق و محبت حق تعالی و طریقه حصول ان
و مناجات -

Beg. (f. 1b)

حمد فراوان و ثناء بے پایان مرخالقی را که از کمال قدرت
خویش گوناگون خلقت و عالم ملک و ملکوت را در لقمه بامر کن
بوجود آورده الخ -

The text of the first *maqsad* begins on. f 3b

134 ff.; 14 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten; bold *nastaliq* writing within double ruled red and blue borders, and headings in red ink, and Arabic verses overruled in red; a very poor kind of *unwan* on f.1b; possibly author's holograph; transcribed by Nabi Bakhsh, resident of village *Dhadosera* and colophon dated on 3rd of *Muharram*; no year mentioned.

Call No. DU/372.

300

Makatib-i-Hedayet (مکاتیب ہدایت)

An abridged edition of the first collection of 100 letters of the renowned saint of Bihar, Shaikh Sharfuddin Ahmad b. Yahya of Maner, who died in 1380 A. D. For his life see Abdul Huq : *Akhbarul Akhiar*, pp.116-121; *Ain-i-Akbari*, I, Blochman, transl. P.48; see also Bankipur, no.1360. Besides these letters, of which four separate collections are known—the most important of his works is *Ma'dan al Ma'ani*, being his discourses collected by his disciples in 1348 A.D.; see Bodleian, no.1263. Another work, also on sufistic thought, is *Irshadus-Salekin wa Burhanul Arefeen*, Ivanow, no. 1208. Two collections of letters, most of which were addressed to Qazi Shamsuddin, Governor of Jusa, were edited by Zain Badr Arabi, one of the saint's disciples. These two collections, one containing 100 and another 151 letters (but-*cf.* Bankipur, no.1363-64, where the letters vary from, 201-208) are generally known as *مکتوبات در صدی* and *مکتوبات صدی*, were put together with an interval of 22 years between them. *Cf.* Bankipur no. 1363 where the editor is named Ashraf Rukn. The third collection containing 125 letters are addressed to different Shaikhs of India and abroad, but its editor's name is not known. The fourth collection, of 27 (or 28; see *Ethe*, no.1847) contains letters written to Shaikh Muzaffar Balkhi during a period of 25 years, and is also edited anonymously. For the names of the addressees in the 3 collections of letters as also their subjects see *Ethe*, no. 1844, 1845 and 1846.

The *Maktubat* of Ahmad Maneri has been lithographed in 1287/1870; see *Asafia* I, p. 486.

The present manuscript is however an abridged version of Zain Badr 'Arabi's edition of the first 100 letters. This abridged version was made by Muhammad Muqim who gives no further details of himself. In the preface he states that in editing these letters, which the saint had written from Bihar in 747 to Qazi Shamsuddin and which some of the disciples had compiled in full, he has selected the essential parts and omitted the stories and tales. In the preface is given an Index of the 100 letters which agrees exactly with Ethe's list. In the present letters, however, name of the addressee is omitted.

Beg : الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام
على سيدنا محمد صلعم بدانك قطب العارفين قدوة الواصلين الخ -

The first letter on Tauhid begins (f. 4a)

توحيد بر چهار درجه ست اول انک بزبان لاله الا الله الخ -

The manuscript is incomplete, the text breaking off abruptly towards the end of the 100th letter.

215 ff.; 15 ll.; $9 \times 6\frac{1}{4}$ in.; hand-made paper, much frayed and worm-eaten; lacunae after folio 38 and 162; *nastaliq* writing with headings in red ink; last folio missing; no copyist's colophon or date.

Call No. DU/111

Sham'-i-Mahfil (شمع محفل)

A treatise on mystical doctrines and theosophy by Khwaja Mir Nurun Nasir Dehlavi, better known as Khwaja Mir Dard son of Khwaja Nasir Andalib, a noted *rekhtah* poet of the late 18th century Delhi, who was also a mystic and whose poetry is deeply tinged with Sufism. He was born in 1137/1724, served in the army for some time, gave it up and led the life of a Sufi, dying in Delhi in 1785. Besides his *Rekhtah* verses, he left a *Diwan* of Persian poems and also wrote several Persian treatises in prose on Sufism. The present work which, as stated in the preface, he wrote in 1784,

was his last composition. His other works are علم الكتاب ; see Ivanow-Curzon no, 453-455, Bankipur XVI, no. 1408 and 1414. For his life see Badayuni, I, p. 237; also Bankipur XVI, no. 1407, Sprenger I, p. 218.

Beg. : حمد بے پایان سزاوار صانعی که نور وجود خود شمع
محفل موجودات ساخت و ثناء پیکران الخ -

96 ff.; 15 ll.; 9×6 in.; hand-made paper slightly worm-eaten. *Shikashtah* writing with over linings in red ink; transcribed for Syed Ali, by Shaikh Abdur Rashid on the 10th *Zilqad*; no year mentioned; 19th century.

Call No. HR/84.

IX

SCIENCES, MENTAL, MORAL AND PHYSICAL

(a) Encyclopedies

302

Gharaib ul duniya wa Ajaibul A'la

غرایب الدنيا و عجایب الاعلی

The second of the four chapters (*bab*) of a poetical cosmography manuscripts of which are very rare, named *مرآت* (the mirror) by Jalaluddin Hamzah Azari of Isfarain, a well-known poet and mystic whom Shah Rukh (1404-1447) vainly invited to be his poet-laureate and who later visited the Bahmani king Sultan Ahmad Shah Wali (1421-1435) in Golconda and composed the *Bahman Nama* for him. He became a Sufi and a disciple of the celebrated Niamatullah Wali. He died in his native land in 1461; Sprenger I, P.315-16; Rieu I, p. 43. He also wrote the *Mafatihul Asrar* in 1436 (later abridged by him under the title of *Jawahirul Asrar* in 1466), a commentary on mystical poets, and also the *Tughra-i-Humayun*. He also left a *Diwan*; Ivanow, no.606.

The present work is largely an adaptation in verse, of the well-known Arabic work on cosmography entitled *Ajaibul Makhlukat of Zakariya Qazwini*, (d. 1283), but other works e.g. *کتاب حیات* and *کتاب جواهر برکات* have also been drawn upon. In a copy in the India Office, Etne, no. 709, where the author's preface in the work is named *Mirat*, it is said to consist of four *babs* entitled: I. *طامة الكبرى* II *غرایب الدنيا* III. *عجایب الاعلی* IV. *کتاب سعی و صفا*. The first two *babs* are represented by the India Office Ms. no. 191 while the IV is mentioned by Azad Bilgrami, in his *Khazana-i-'Amerah* (cited Sprenger I, *op.cit.*). No copy of the III *bab*, *عجایب الاعلی* is recorded in any collection. (The binders' title in the present manuscript *غرایب الدنيا و عجایب الاعلی* is misleading)

The author's name does not appear in the present manuscript in which the first five folios appear to have been added in a different hand, apparently to make up for the two missing *maqalahs*, containing the praise of God and the Prophet (Cf. Bodleian, no. 402, and Ethe, no. 709, f.39b, and author's name in Ethe, no. 710).

The beginning in the present manuscript is therefore different (Cf. Bodleian no. 402, and Ethe, no. 709, f.39b).

ای وجود تو واجب موجود - هست و بود تو بود و خواهد بود

On f.3b opening lines of the main text, agree with the Bodleian copy:

دو کتاب و نمونه دو جهان - این غرایب شد و آن عجایب دان
چونکه عالم هم دو قسم اند - این یکی گنج و آن طلسم آند

There are no subdivisions or topic headings in this manuscript, as in Bodleian, no. 403.

The concluding verse of the second *bab* in Bod. no. 402, and Ethe, no. 709, is not found in the present copy which contains a *Masnavi*, addressed to God, whose last six verses are :

بید لم من نما تو دلداری - لطف در باره ام کن ای باری
بار منت تو از سرم بردار - چاره کار کن بمن تو دو چار
از شش و پنج دارهان یکبار - مقصدم کن روا هزار هزار
نجم اقبال من ز مطلع جاه - ساز طالع چو ماه یا الله
ختم کردم ز فضلت این منظوم - ده مرادم بچارده معصوم
خواهم از لطفت ای خدای غفور - گردد این نظم در جهان مشهور

232 ff.; 12 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, slightly worm-eaten; Indian *nastaliq* within double-ruled red border; upto f.29, headings have been left blank; copyist's colophon undated and unsigned; probably late 18th century.

Call No. DU/284.

دانش نامه جهان **Danish Nama-i-Jahan**

Fragment of an encyclopedic work on the Physical Sciences, by Ghiyasuddin Ali b. Ali Amiran al Husaini of Isfahan, completed in 879/1474 in Badakhshan, and dedicated to Sultan Abul Fath Muhmud Gurgani, the last Timurid prince to rule over Transokiana (1494) and who, previously, had been governor of Mazandran since 1460. Nothing further is known about the author, except that he lived in Badakhshan. Two other works of his are recorded; *Durrul Masahat* (در المساحة) on elements of geometry and rules of mensuration, written in 890/1485, for Shehabuddin Khwajagi, the architect, and dedicated to the same prince 'Abul Fath Sultan Mahmud Gazi'; Ivanow-Curzon no.572, and a cabbalistic tract, written in 870/1465-6 and dedicated to Mahmud's brother, Abu Bakr, then Governor of Badakhshan : Browne; *Catalogue of Persian manuscripts in the Library of the University of Cambridge*, no CXXXIII, p.219. A third work, a commentary, entitled *حل نامه مرموزیه* on the *Qasida* of Nasir Khusrau completed. in 908/1502, is noticed further in this Catalogue.

The index found in the author's preface in a complete copy of the present work described in Etbe, no. 2173, details 10 *fasls*, 20 *asls*, four *natijahs* and one *khatimah*, although the text therein contains 11 *fasls*. Other copies however, have only 10 *fasls*, e.g. Ivanow, 1363 ; Bodlean, no. 1456; See also Pertsch no.353, for a list of the contents.

The present manuscript, though lacking a major portion of the text in the beginning, is the only one where the date of its composition is recorded, in the author's colophon at the end of the last *natijah* and beginning of the *khatimah* (f. 51a) :

بیان مسائل فصول و اصول و نتایج این کتاب دانش نامه جهان
 پرین وصیت ختم شد در شهر سنه تسع و سبعین و ثمانمائه بعد از این
 شروع در خاتمه کتاب نموده میشود بعون الله تعالی ---
 خاتمه-بسم الله الرحمن الرحيم این خاتمه دانش نامه جهانست که کمترین

خاندان علی عمران غیاث الدین علی بن علی امیران الحسینی
الاصفہانی برترتیب آن اقدام نموده درشہورسنہ تسع و سبعین و ثمان
مائتہ در دیار پورانوار بد خشان الخ -

This finally removes the uncertainty about the author's date and his patron, which were only conjecturally suggested by Rieu, p.440 ("not considerably later than 606 A.H."), Ethe, no.2173 (7-8th century A. H.), Bodleian no. 1456 (9th century Hijra), Ivanow, no. 1363 (VII or VIII century A. H.). This work has been printed in 1880; *Asafia*, III, p.492.

The present manuscript appears to be an abridgement, as it does not follow the divisions mentioned above. It contains a continuous series of chapters, called *fasl* each having one or more section also called *fasls*. It begins abruptly

تجاوز میکرد و حکما تصریح نمودند کہ قوت باہ باشد کہ
صورت نوعیہ بود الخ -

There are eight *fasls* of *fasl* 2, and *fasl* 3-14 are followed by a testament of the Shaikh Abu Ali (the author).

اورده اند کہ شیخ ابو علی قدس سرہ در اواخر کتاب اشارات اورداند الخ

This is followed by the author's colophon and the preface to the *khatimah*, quoted above: The *khatimah* on the *تشریحات اعضا انسان* also comprises 32 *fasls*, ending with the copyist's colophon.

تمام شد تشریحات تمام اعضا ظاہری و باطنی ادسی کہ
خاتمہ کتاب دانش نامہ مشتمل بود بران - امید کہ ناظرانرا کمال
فایده حاصل گردد بحق محمد و الہ اجمعین - - - تمت الکتاب
بعون اللہ الملک الوہاب فی شہر شوال ختم شد کاش عمر کاتب
تمام میشد -

85 ff.; 15 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, worm-eaten; *nastaliq* writing with marginal headings in bold *suls* and occasionally *shikastah* writing; on f. 85b. quotation from the *tafsir* of *Ghazali*; no copyist mentioned, colophon dated in the month of *Shawwal*.

Call No. DU/94.

A fragmentary copy of a slightly different version of the same work with the beginning and end missing and folios hopelessly misplaced in pagination. The existing folios are not consecutive and some are missing.

The 10 earlier *fasls* are missing and the manuscript contains—and that in hopeless disorder—only 1 *fasl* and 3 *natijas* with 2, 3, 4, 6-15, and 17-19 *asls* of each, respectively. Besides the smaller *fasls* in which some of these *natijahs* and *asls* are divided, there are also II-V *Makhzans* and 3 *Muqaddamah*, possibly sub-sections of some of these subsidiary *fasls*, the exact order of which cannot be determined as some intervenning folios are missing.

The manuscript is written transversely across the page and has no margin or catch words.

Begins abruptly :

بایستی که هر بار که اورا دورکردندی و پیداشدی از بار بیشتر
کمتر بودی و حال انکه الخ -

There are some diagrams while space for others have been left blank . On f. 9a is a seal of Abul Qasim Rizvi.

22 ff.; 25 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, worm-eaten and loose; *shikastah* and *nastaliq* writing, folios missing, and in great disorder; no colophon.

Call No. DU/174.

Usul Muhaggeeqin اصول المحققین

A work of Encyclopaedic nature, dealing with a vast number of subjects like cosmology, physical phenomena, mataphysics, Muslim scholastic philosophy, eschatology, theosophy, sufism, ethics, psychology, practical morality etc, by one Ghani b. Hakeem Najaf. Nothing further is stated about the author who is not known otherwise. In the epilogue (*Khatimah*) however, he says that he belonged

to the Imamiah Sect of the Shi'a and wants the readers to remember that he does not share the beliefs described in the book which he has merely recorded for information. The date 1139 given in figures at the end of the unsigned colophon (در سنه ۱۱۳۹) may well be that of the composition of the work in which case the present manuscript must be author's holograph.

The preface, which extends from f. 1b, to 2b covers mainly the list of contents divided into 38 chapters, called *asl*, and one *khatimah*. Most of the *asls* comprise more than one section, called *fasl*; some are further subdivided.

اصل اول - در بیان ابتدای پیداشدن عالم با اعتقاد اهل اسلام و حکما ئی هند و یونان -

اصل دوم - در بیان بعضی از حقایق حکماء و مذاهب طائفه چند از ایشان

اصل سوم - در بیان اجمال پیداشدن عالم و عقل کل و نفس کل و افلاک و عنصر و ادوار

اصل چهارم - پیداشدن عقل و نفس و طبیعت

اصل پنجم - پیداشدن بخار و ابر و باران و برف و تکرک و ژاله

اصل ششم - در بیان استحالات جسم عناصر

اصل هفتم - در بیان چگونگی پیداشدن موالید ثلاثه

اصل هشتم - در معرفت ذات الهی حق تعالی

اصل نهم - در معرفت ذات و صفات مطابق قول متکلمین و صوفیه و موحدین -

اصل دهم - در بیان ذات و وجه و نفس مطابق قول موحدین

اصل یازدهم - در بیان ملک و ملکوت و جبروت -

اصل دوازدهم - در بیان حقیقت عالم علوی و سفلی مطابق قول موحدین

اصل سیزدهم - در بیان پیداشدن انسان

اصل چهاردهم - در بیان مزاج و روح و جسم و صورت و ماده

اصل پانزدهم - در بیان نزول و عروج ارواح برقانون اهل شریعت و حکمة

اصل شانزدهم - در بیان اعتقاد اهل تقلید و استدلال و کشف

و کفر و توحید و اتحاد و حلول و وحدت -

اصل هفدهم - در معرفت نبی و ولی -

اصل هزدهم - در بیان آنکه صاحب شریعت و حقیقت کیست و ختم چیست

اصل نوزدهم - در بیان معجزه و کرامات -

اصل بیستم - در بیان وحی و الهام و اطلاع -

اصل بیست و یکم - در بیان موت و حیات -

اصل بیست و دوم - در بیان مبدا و معاد انسان -

اصل بیست و سوم - در بیان ملک و فرشته چیست -

اصل بیست و چهارم - در بیان قلم و دوات و لوح محفوظ -

اصل بیست و پنجم - در بیان بهشت و دوزخ -

اصل بیست و ششم در بیان قضاء و قدر -

اصل بیست و هفتم - در بیان حال و وجد و سماع که بین الصوفیه

مشهور است -

اصل بیست و هشتم - در بیان سلوک و شرایط و ارکان ان -

اصل بیست و نهم - در بیان خدمت و عزلت و صحبت -

اصل سیم - در معرفت بالغ و حر -

اصل سی و یکم - در بیان تفرج و شکر و صبر -

اصل سی و دوم - در بیان تجدد امثال و زمان ماضی و حال و

استقبال -

اصل سی و سوم - در بیان خلا
 اصل سی و چهارم - در بیان رویت -
 اصل سی و پنجم - در تهذیب اخلاق -
 اصل سی و ششم - در بیان فراست و قیافه -
 اصل سی و هفتم - در کشف حقایق طایفه قلندریه که بصورت
 ظاهر مخالف شرع شریفانند -
 اصل سی و هشتم - در مکان و زمان حق تعالی -
 خاتمه - در نصیحت -

الحمد لله رب العالمین والصلوة علی محمد و اله اجمعین
 اما بعد اققر الفقرا غنی بن حکیم نجف گوید که چون آدمی را
 کمالی شریف تراز معرفت ذات و صفات حق سبحانه تعالی نیست الخ

155 ff.; 15 ll.; 10×6½ in.; polished hand-made paper, greyed with age, badly worm-eaten, neat *shikastah-amez nastaliq* writing with headings in red ink; unfortunately, because of the use of gummed ink, most of the leaves got stuck together along the written lines and lines on several folios are torn and erased while separating them for foliation; no writer's name, perhaps author's holograph; colophon dated 1139/1726.

Call No. DU/396

انتخاب فضایل علوم Intekhab-i-Fazail-i-Ulum

A short incomplete tract on the various branches of knowledge by an unnamed author who used *Afsar* as his *takhallus*. One Moulvi Muhammad Ali of Faridpur who lived in Dacca and was alive in the early 20th century, used this pen-name and is locally known to have written Urdu and Persian verses. He was the pupil of Rashidun Nabi *Wahshat*. It is very probable that the present tract is his work.

After the حمد و ثناء he states that it occurred to him one night that he had wasted his life and should, as an expiation, compose a useful work on the virtues of knowledge. The present work comprising the most useful branches of knowledge was then taken in hand. It gives brief but very elementary definition of Literature, Grammar, History, Geography, Geometry, Philosophy, Logic, Medicine, Sacred Law, Justice, Children and Female Education.

It breaks off towards the end of the section on *Shariat*.

بقام خدای زمین و زمان - که هست افریننده انس و جان الخ -

10 ff.; 17.11.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; modern factory-made paper; in elegant *nastaliq*; no colophon or copyist's name; apparently 20th century.

Call No. HR/48.

(b) Philosophy, Logic And Ethics

307

Khulasatul Hikmat (خلاصة الحكمة)

A valuable and apparently unrecorded treatise on metaphysics based on the Aristotelian system as explained by Porphyry Tyrius in his *Usulugia* (*Liber Theologiae*), by an author whose name cannot be discovered, as the initial folio containing part of the preface with his name is missing. In the surviving portion of the preface he refers to two other tracts of his, *Nataijul Afkar* and *Dilbar Nama*, composed as answer to certain philosophical questions, addressed to him. As these tracts did not cover his ultimate aim, namely proving the corporeal resurrection of the soul and truth of the *miraj* and creation of the universe, he wanted to collect arguments from the ancient philosophers and followers of Aristotle, and also extracts from the latter's *Risala-i-Nafs* (*DI ANIMA*) and 'Aql, and, by avoiding the system of *Samtius*, (?) which was the basis of Ibn Sina's system, to base the three above-mentioned propositions on the Aristotelian System.

As establishment of these propositions could not be possible without proving the Essential Existence (کون جوهری) he compiled this introductory tract which is named *Khulasatul Hikmat* on the definition, explanation and description of the Essential Movement (حرکت جوهری). The preface states (f.2a-b) that the work comprises one *muqaddamah*, 14 *fasl* and a *khatimah* of which the present manuscript contains only the *muqaddamah*, *fasls* 1-8, and part of *fasl* 9.

f 2b مقدمه - در بیان تعریف حرکت جوهری

f 3a فصل اول - در اثبات حرکت جوهری

f 9a فصل دوم - در بیان موجودیت شیء بقوت تامه ممکنه

f 11a فصل سوم - در بیان اثبات وجود عقل کل و کیفیت وجود آن
بر سبیل اجمال -

f 13a فصل چهارم - در ترتیب موجودات کلیه

f 17b فصل پنجم - در ترتیب عوالم موجودات کلیه خارجیّه

f 27b فصل ششم - در بیان اشخاص جواهر

f 33a فصل هفتم - در بیان نسبت ثابت و متغیر بثابت

f 36a فصل هشتم - در بیان نسبت ثابتهات و متغیرات زمانیه و حدوث
عالم بطریق حکماء و متکلمین -

f 46a فصل نهم - در بیان تعریف حرکت عرضیه

Beg : وحل آن مسایل نبود لیکن در اجابت سؤال ضرور شد :

نوشتن اجوبه آن الخ -

Breaks off after و گویند حرکت یک موجودات هم قدیم

و هم حادث بدو اعتبار - قدیم باعتبار آنکه قائم است بفلک
الافلاک و هرگز از او منتقل و منفک نشود چه فلک قبل از حرکت
و زمان است و ثابت بشبوت اضافی و حادث باعتبار اجزای -

I have not found any reference to this work elsewhere.

47 ff.; 11 ll.; $9\frac{1}{2} \times 6$ in.; coarse country-made paper, worm-eaten; damped, bold *nastaliq* writing; incomplete; no colophon.

Call No. DU/395.

308

Tauqiat-i-Kisra (توقیعات کسری)

The Institutes of Khusrau, Anushirwan, on politics and administration supposedly translated from an unnamed Arabic original, by Mirza Jalaluddin Tabatabai Zwari Isfahani (d. after 1061/1650) for Prince Murad Bakhsh, fourth son of Shahjahan (d. 1662.) The author came to India in 1634, and enlisted in Shahjahan's court as a *Waqia Navis*. He wrote (1) the *Padshah Nama* containing history of the first five years of Shahjahan's reign : *Asafiya* I, no. 359, (2) *Shash fath-i-Kangra*, an account of the capture of Kangra; Punjab University Library, no. 123, (3) a preface to the *Dwian-i-Qudsi* : Rieu I, p. 258a, and (4) a collection of ornate essays and letters including a preface to the *Diwan* of Munir Lahori : *Asafiya*, p.132.

The present work, which is also named *Dastur-i-Kisravi* or *Khusravi*, and also *Tauqiat-i-Mutawaal* (see Bodleian, no 1470) was commenced in 1652 A. D. as expressed by the numerical value of the words *Dasturnama-i-Kisravi* (f. 5b). It is stated in the preface to have been originally translated from the Pahlavi into Arabic. It consists of questions or problems called *مرفوع* submitted to the King and the latter's orders thereon called *ترقیع*. The Arabic original is not known but the present author gives a translation of the anonymous preface to that supposed Arabic version. See Pertsch, no.14 (81) : Also Storey, I, no. 723.

The work has been frequently lithographed in India; Lucknow 1845, 1870, 1892; Kanpur 1874, 1876.

Beg : شب هنگامی سعادت افروز که از میان انوار حضور :
 فایض النور بادشاه زاده هفت کشور فریدون و طالع همایون اختر
 سرور داد گستر و هشن پرور الخ -

The manuscript appears to be incomplete.

48 ff.; 15 ll.; $10 \times 4\frac{1}{2}$ in.; hand-made paper, badly damaged by insects; *nastaliq* writing with headings in red ink, and with interlinear and marginal annotations; no copyist's colophon; probably 18th century.

Call No. DU/238.

309 ~

Another copy of the same work with the initial folios containing the preface missing.

Beg : مرفوع وزرا - جمهور انام از درگاه خسروی درخواه
 اظهار باعث تکرار عفو مردم گنهگار با وجود ارتکاب معاصی پی
 در پی می نمایند -

Cf. f. 6b of the preceding manuscript.

56 ff.; 11 ll.; $8\frac{1}{2} \times 6$ in.; coarse hand-made paper, badly worm-eaten; *shikastah* writing; incomplete, no copyist or date; possibly early 19th century.

Call No. DU/38.

310

Akhlaq-i-Nasiri (اخلاق ناصری)

A neat copy of the well-known popular work on ethics and practical morality by the celebrated Shi'a philosopher-scientist, Nasiruddin Muhammad b. al-Hasan Tusi, who took service under the Mongol general Hulagu as the astronomer-wazir and was present

in the mongol camp when Baghdad was sacked and the last Abbaside Caliph was perfidiously put to death, it is suspected, largely on his instigation. Authorities for details of his life are cited in Rieu II, p. 441, Ethe, no.1007, Col. 451, (under *Sawa* in the *Haft Iqlim* of Amin Razi); see also Browne, *op.cit.*, II, pp.220, 456, 464-65; also Brockelmann *supplement* I, p.924-25. Tusi wrote copiously on religion, philosophy, mathematics, physics, astronomy, mineralogy and also on sufism and geomancy. He wrote mostly in Arabic and Brockelmann—I, p.508-512, lists as many 57 works, while his Persian works beside the present, include the celebrated astronomical tables named *Zij-i-Ilkhani*, a work on the astrolabe and the calendar, beside a number of tracts including one on Sufi ethics called *Ausaful Ashraf*; See Browne, *op.cit.* II. p.458-86. Tusi persuaded Hulagu to establish the celebrated observatory at Maragha completed after 1265, in the erection of which he took a leading part. He served Hulagu's successor Abaqa Khan and was the minister of Auqaf when he died in Baghdad in 1274 A. D.

The *Akhlaq-i-Nasiri* is one of his earlier works written at Kuhestan at the request of and dedicated to, Nasiruddin Abdur Rahim b. Abu Mansur, the governor under the Ismaili ruler of Alamut, who had kidnapped him and where he remained an unwilling though honoured guest until freed by the Mongols under Hulagu. It was completed, as stated in later edition of this work done in Aurangzeb's reign (Ethe, no.2172), in 633/1235-36. It is based on the original Arabic work, *Kitabut-Taharat* of Abu Ali Ahmad b. Yaqub b. Miskawaih (as stated in the present manuscript of Abu Ali Ahmad b. Muhammad Miskawaih, as in Rieu II, p.44 Bodleian no.1435 et.) who died in 1030 A. D. For a copy of this Arabic original, named therein *al-Risalatul Sharifah*, see Ethe, no. 1922 (7). This work, again, was later translated into Persian under the title of *Jawidan-i-Khirad*; cf. Rieu II, p. 440-41, where Ibn Miskawaih himself is stated as the original collector of the moral precepts of the ancients, which under the name of *Qanun al-Hikmat wal Dastur*, are reported to have been discovered in an old box by the Abbaside Caliph Al-Mamun; see Ethe, no. 1417.

The original preface to the *Akhlaq-i-Nasiri* in which the book was dedicated to the Ismaili governor was later replaced by the author with another in which he repented his having eulogised the *Mulahidah*. This second preface is usually found in most of the manuscripts as also in the present one. Ethe, no. 2155, refers to only two known manuscripts containing the earlier preface. A third manuscript having both the prefaces, is described in Buhar no. 208.

This work has been frequently printed, *e.g.* Bombay 1267, Calcutta 1269, Lucknow 1286, Lahore 1865, Dresden 1841. Beginning (as the II preface in Buhar 208) :

حمد بیحد و مدح بی عدد لا یق حضرت عزت مالک الملکی
باشد که همچنانکه در بدء فطرت اولی که وهو الذی یبدء الخلق
الخ -

129 ff.; 14 ll.; $9\frac{1}{4} \times 5\frac{1}{2}$ in.; oriental hand-made paper, slightly worm-eaten; clear Indian *nastaliq* with over-linings and interlinear annotations in red ink; copyist's colophon dated 7th *Rabi* II, 1154/1741 and signed by Muhammad Zaman, son of Muhammad Fazil Kashmiri, at Sylhet.

Call No. DU/43.

(اخلاق محسنی) *Akhlaq-i-Muhsini*

The well known work on Ethics and manners, by (Kamaluddin) Husain waiz al Kashifi (d. 1504 /1405 A.D.), the author of the *Anwar-i-Suhaili* (see no. 58 above), *Tafsir-i-Husaini* (no 247 above), *Rauzat-us-Shuhada* (Ethe, no. 158), *Sahifa-i-Shahi* (Bodleian, 1357), *Lubab-i-Masnavi* (Ethe, no. 1086), *Makhzanul Insha* (Rieu II, p. 528) etc. For details of his life and works see Bankipur VI, 498; also no. 247 above. It was written specially for the instruction of the children of Sultan Husain Mirza Baiqara, the last Timurid ruler of Herat (d. 1505 A. D.) and is dedicated to the king's son Abul Muhsin, after whom the work is named. The title *Akhlaq-i-Muhsini* as found

at the author's colophon is a chronogram of the date of completion of the work that is, 900/1495.

The work consists of 40 chapters; a list is to be found in Ethe, no. 2188. It has been frequently printed in Calcutta, 1808, 1850, Lucknow, 1862, 1889, Kanpur 1888, etc. Two editions were published from Hertford, 1823, 1850 and an English translation was published by H. G. Keene from Hertford, 1851. A German translation has also been published in 1848. See Flugel, III, p. 308, for a Turkish translation under the title of *Anisul Arefin*.

The present manuscript which has an illuminated *unwan* is defective, folios 6-9 containing part of the preface, the *muqaddamah*, and *babs* 1-4, having been wrongly interposed which should follow f.2.

Beg. : as usual.

حضرت بادشاه علی الاطلاق عزت کلمته وجلت عظمتہ
منشور دولت سلطان المرسلین الخ -

108 ff.; 16 ll.; $7\frac{1}{4} \times 4\frac{1}{4}$ in.; oriental hand-made paper, much damaged by insects and grown fragile by moisture, f.2 has already broken up into bits; *nastaliq* writing within double ruled gilded border, with punctuations and headings in red ink; anonymous copyist's colophon dated at Shahjahanabad on 6th *Ramzan*, 1222/1807.

Call No. KS/414.

An incomplete modern copy of the same work, containing 30 *babs* and a portion of the 31st *bab*, breaking off after :

معتقد بر کرسی اهنین نشسته بود و گریزی در پیش نهاد -

88 ff.; 15 ll.; 10×7 in.; modern machine-made paper, slightly worm-eaten; *nastaliq* writing with headings in red ink; no copyist's colophon; apparently late 19th or early 20th century.

Call. No. KS/425

Rumuzul Akhlaq (رموز الاخلاق)

Author's holograph of a work on social etiquette and manners, by Abdul Karim, *Khaki* of Ilachipur, written in 1305/1887, as expressed in chronogrammatic verse at the end of the preface (f.3a). The author also wrote Persian verses using the takhallus of *Khaki*, and a copy of his unpublished *Diwan* is noticed under 149 above, which see, for two other printed works of his, named *Fawadul Kalam*, on Rhetoric, and *Cherag-i-iman*, on the legality of interest. On f. 2a of the present manuscript he mentions his father Sh. Abdul Azim son of Sh. Muhammad Faiq, son of Sh. Muhammad Sadeque son of Sh. Muhammad Zahid.

On f.4a the author refers to another work of his, named *تغذیر القلوب*. Two other works of his, *مصباح الجنان*, a translation of the *Qasida* *بدء الامالی* and *Khakia*, on *faraiz*, are noticed under no.340 below.

In the preface he says that after studying the *Akhlaq-i-Jalali* and *Akhlaq-i-Nasiri* he realised that since these great writers had based their books on the reason and logic of the Greek philosophers, it was dangerous and impracticable to start the young learner of his day on these works. He therefore wrote the present work basing the ethical principles and rules on the conduct and precepts of the Prophet, deducing them from the *Quran*, *Hadis*, and other reliable accounts of the Prophet. The work comprises one *muqaddamah*, 3 *babs* each with some *fasls*, and a *khatimah*. The *muqaddamah* briefly deals with the 3 stages of man's knowledge, definition of names and qualities understanding of divine mercy and wisdom in the conduct of human affairs. The 3 *babs* are :

باب اول - در بیان تهذیب الاخلاق -

باب دوم - تدبیر منزل

باب سوم - در سیاست مدن

خاتمه - وصایای امام نعمان بن ثابت

Beg : الحمد لله الذى كرم بنى آدم من كل ما خلق و خلق
الادم من طين و اولاده من علق الخ -

66 ff.; 11 ll.; $9\frac{3}{4} \times 8$ in.; modern machine-made paper; *nastaliq* writing with punctuation in red ink and with occasional corrections by the same hand; colophon anonymous and undated; late 19th century.

Call No. AR/141.

314

Another holograph copy of the same work, also by the same hand as the preceding manuscript.

Beg. : as above.

70 ff.; 11 ll.; $9\frac{3}{4} \times 8$ in.; machine-made paper; *nastaliq* writing with punctuation and headings in red ink; occasional corrections and additions by the same hand; unsigned and undated colophon; late 19th century.

Call No. AR/135.

(c) Medicine

315

Qarabadain-i-Qaderi (قرا بادين قادري)

A popular work on pharmacology, dealing with compound drugs and their application for diseases of the various part of the human body, written by Hakeem Muhammad Akbar, known as Muhahammad Arzani, after 1120/1708. Cf. Ethe, no.2344, where it is said to have been composed between 1126 and 1130 (1714-1718). The author was the son of Mir Haji Muhammad Muqim and belonged to the Qadiri order of sufism after which he named the present work. In the preface he mentions his other works : *Tibbun Nabi*, *Ta'riful Amraz*, *Mufarrihul Qulub*, *Mizanut-tib* (no.316 below),

Mujarribat-i-Akbari (Ethe, no. 2342) and *Tibb-i-Akbari* (Ethe, no. 2339), the last one dedicated to the emperor Aurangzeb Alamgir, and therefore one of his earlier works.

These works were widely used in India and several printed editions of some of these have appeared e.g. *Mujarribat-i-Akbari*, printed in Bombay and Lucknow, 1276 and 1280 A.H.; *Mufarrihul Qulub*, printed from Lucknow for the fourth time in 1883. Printed edition of *Tibb-i-Akbari* also appeared in Calcutta, 1830, Delhi, 1265 A.H. Bombay 1275, 1279 A.H. etc.; an edition from Tehran was published in 1275 A.H.

The present work is divided into 23 *babs*. Cf. Ethe, 2344, which mentions 22. It has also been printed in Bombay and Delhi in 1277 and 1286 A.H.

Beg. abruptly as the initail folio is missing :

وثنای که شایان جناب مستطاب حضرت الهی بعالی است بجزوی

سبحانه نه یابد الخ -

524 ff.; 19 ll.; $8\frac{1}{4} \times 6$ in.; coarse country-made paper; *nastaliq* writing, with headings in red ink; colophon dated 18th *Rabi* I, 1244/29th September 1828; no copyist mentioned.

Call No. DU/100

Mizanut-tib (میزان الطب)

A simplified treatise on the principles of medicament, by the same Muhammad Arzani, author of the preceding work, written as a medical text book for beginners, in 1179/1765 (in accordance with the colophon found in another copy noticed under no. 317 below) comprising three *maqalabs*.

This work has been printed in Calcutta 1836, Kanpur, 1874, and also in Lucknow. For headings of the *maqalabs* see Bodleian, no. 1612.

الحمد لله رب العالمين ... اما بعد عبد الجاني محمد ارزاني

Beg : المسمي بمحمد اكبر ميگود كه چون اطفال فقير وغيره الخ

117 ff.; 17 ll.; $8\frac{3}{4} \times 6$ in.; coarse country-made paper, slightly worm-eaten; *shikastah* and *nastaliq* writing; folios 91-117 written by a different hand; colophon undated and anonymous.

Call.No. DU/73.

317

Another copy of the preceding work.

Beg. : الحمد لله اما بعد العبد الجاني محمد ارزاني المسمي

بمحمد اكبر مي گوید كه الخ -

141 ff.; 15 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; neat *nastaliq* with headings in red ink; country-made Indian paper; much damaged by insects, and moisture; author's colophon dated in 12th *Shaban*, 1179 AH/1765; copyist's name or date is not mentioned.

Call No. DU/360.

318

Dasturat-i-Tuhfatul Mumenin (دستورات تحفة المومنین)

A neatly transcribed but damaged copy of a part of a well-known work on *Materia Medica*, by Muhammad Mumin Husaini, son of Mir Muhammad Zaman Tankabuni Dailami who, for 3 generations, had been court physician of the Safavid rulers. Mumin Husaini dedicated the present work to his sovereign Shah Sulaiman (1677-1694).

The work comprising two main divisions, called *Tashkhisat* and *Dasturat* and subdivided into 5 and 3 parts respectively (the 3rd probably never written as it is not found in any copy) is chiefly based on the Arabic Pharmacopaea named *Jame' Baghdadi* (original title being *ملا يسع الطبيب جهه*), written 711/1311 by Yusuf b. Ismail al-Khuyyi, known as Ibnul Kabir; see Haji Khalifa, V, p.353,

no. 11278) with additions from some other medical works, including those of the Indian physicians, like Charak, Susrut, Feroz Shahi, Bhojdev etc. Cf. Rieu, II, p.477. For a list of the chapters in the two parts, see Bodleian, no.1605.

It has been printed in Delhi (2260 A.H), Isfahan (1274. A.H.) and also in Tehran.

The present manuscript contains only the 4th-5th *Tashkhis* comprising 5 & 3 *fasls* respectively and 1-3 *Dasturs*, the I *dastur* being divided into five *tariq* (path) the II into 24 *babs* which again comprise several *fasls*, each *Tashkhis* and *dastur* having been given an illuminated *unwan* in blue, gold and red.

Beg. : تشخیص رابع درمداوی سموم مشتمل است بر پنج

فصل فصل اول در تدبیر تاثیر سموم واحتراز ان -

The 5th *tashkhis* begins on f. 7a, the *dastur* I on f.8b, and *dastur* II, on f.19b.

87 ff.; 23 ll.; $10\frac{1}{2} \times 6\frac{3}{4}$ in.; hand-made paper, worm-eaten on the edges, and damaged by moisture; neat *nastaliq* writing, with double-ruled gold red blue borders, and 3 illuminated *unwan*; transcribed by Asadullah and the colophon is dated on 8th *Zil Hajj*, 1258/1842.

Call No. DU/140.

Lazzatun Nessa (لذت النساء)

Persian paraphrases of the well-known Indian work on Sexology known as Kokashastra. The above title is found in the copyist's colophon, but no translator's name is available as the initial leaves are missing.

This title was given to a Persian version of the Kokashastra made by Ziauddin Nakhshabi (d. 1350), the author, among others, of the *Tuti Nama* (no.51 above) and *Juziyat-o-Kulliyat* or *Chihil Namus* (no.160 above). This earliest version is also called '*Ishratul*

Muluk; see Bodleian no.1622. Several other versions or renderings are also known, most of whom are also called *Lazzatun Nesa*; see Garcin de Tassy: *Histoire de la litterature Hindui* I, p.187; and Pertseh no. 628, Blochet I, no. 233-4 Bodleian, nos. 1624-25; Ivanow, 1703-4; Some versions are called *Kokashastra*, Ivanow-Curzon no.686, Etche, no. 2799; some simply *رساله در عورت* e.g. Bodleian no. 1626. A poetical version was made by Muhammad Quli Jami in 1626-27, and dedicated to Abdullah Qutub Shah, ruler of Golcondah (1626-1672); Bodleian no.1623 (3) and Rieu II, p.680. See also Bodleian no. 1628 (3) for a version named *Koknama* in five *fasl*. The same title is given to another work of a similar nature translated from the Arabic by Haidar Ali; Bodleian no. 1634.

Contents also vary in different versions. Zia Nakhshabi's original version contained 10 *babs*; Ivanow described a version with the same title having 13 *babs*. The two Bibliotheque Nationale manuscripts have 6 and 18 chapters.

The present manuscript, which begins abruptly on the second folio, with the concluding verses of a *masnavi* poem describing the exploits of Koka Pandit with a woman is stated in the preface to consist of 12 *fasls*, the 5th consisting of 4 *fasls*, the 8th of 24 *fasls*, of which the 4th is again subdivided into 22 *fasls*. Actually there are only 5 of the 12 main chapters, the 5th comprising 18 sub-*fasls*, each of these again having a number of *نوع*. After the main text concluded with the word *تمت*, there is a section on menstruation.

Beg : *بفرمود راجه مقامی لطیف - مهیا کنند بهراین دو حریف*

چو کردند جای مهیا تمام - مهیا به تشریف به دیگر به جام الخ -

29 ff.; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; thick hand-made paper; *nastaliq* writing with headings in red ink; copyist Zainul Abedin; colophon undated.

Call No. DU/107

Nuskhajāt (نسخجات)

A note book containing collection of medical prescriptions for some specific diseases of vevereal nature together with

aphrodisiacs and some medico-religious prayers and invocations, compiled by some unnamed person. There are also extracts from the *Kokashastra* (no.319 above), as on f.4b-5b, 11a-13b.

On f.17b-21b, is a series of *Rekhta* verses in early 19th century style : e. g.

- اے ظالم تیرا یہ ظلم نہ افلاک پور پہنچا
 مثل منصور کے مجھکون تیشن کیون دار پور کہینچا
 نگہ کہ تیر تین ماری کمان ابرو سنین پیاری
 مینہ میرے کے سورس سون تہمت ذراک تور پہنچا
 تیرے پلکون کے برچھے نے مجھے گھاپل کیا اول
 f 17b تیرے برچھے کے سبقت سون دھمک فولاد پور پہنچا الخ
 تعریف حسن اوسکے تون کیا کر سکیں گا
 سرخی لبان اوسکے سینی جوداغ لا لا کہا کئے
 خدا کے واسطے چہر دو ظلم کا طور تو دل میں
 f 18b اگر دیکھو کرم سین بھرتم کون برا ہوگا الخ -
 ایہان کے قاضی مفتی ہوئے ہی رشوت خور
 ایہان کے دیکھ سہسے اہل کارہیکے چور
 اینہان کرم سین دیکھے نہی آور کے آور
 f 19b ایہان سہیے بھو لا یاہ دل سی موت اور گور الخ
 ادویہ ضیق کشتن - اکسیر اعظم
 Beg. abruptly :
 شخص گفتہ بود کے چہار ہوتہ تنباکو کہ چہار چہار برگ دارند
 اختیار کردند الخ -

21 ff.; 8-13 ll.; 8×4½ in.; coarse hand-made paper, worm-eaten; *nashk* & *shikastah* writing; f.15a written upside down; no copyist; apparently fragmentary.

Call No. DU/437

Kitab-i-Daktari (کتاب داکتری)

Draft of an unnamed and apparently unfinished summary of the allopathic *materia medica* containing description of diseases, some referred to under their European names, and interspersed with description of afflictions caused by spirits and fairies.

The manuscript lacks beginning and end, and has no indication of the author. There are stray notes and prescription of European medicaments. The compilation is divided into *fasts*, but these are not numbered and do not follow any order. On f.1a, is an endorsement to the effect that the compilation was begun on the 12th *Asar*, 1283 Bengali era, and the bound book contained 214 leaves. On f. 120b, is another note of a transaction of "500 company rupees" on the 27th January 1869 at Calcutta; on f.140b, is another note of a loan taken on 21 *Sravan*, 1283 Bengali era, noted by former owner on the initial fly leaf.

The title as given above is that noted by the former owner on the initial fly leaf and is conjectural. The manuscript evidently formed part of a personal reference book of some physician whose name is now impossible to ascertain. It is written on modern European paper with watermark showing a Crown surmounting a Circle with 'Pro Bono Publico' written inside and "Universal Foolscape" on the bottom. The writing is not continuous; there are several gaps in between *fasts*. The language of the text is full of errors and the transcription contains numerous spelling mistakes.

Beg. : تشریح رگ دریه باشد و هوای نسیم یعنی بیزور
از ان (؟) الخ -

122 ff.; 12 ll.; $7\frac{1}{2} \times 5$ in.; European paper, worm-eaten; immature *nastaliq* hand writing; incomplete; no colophon; apparently late 19th century.

Call No. DU/189.

Risala-i-Qanuncha (رسالۂ قانونچہ)

A very short compendium of human anatomy and materia medica. Authors name cannot be ascertained as the preface is missing, and the title is mentioned only in the colophon which again is anonymous.

The work consists of 10 *maqala*, each divided into several *fasls*.

five <i>fasls</i>	مقالہ اول - در امور طبعی
seven <i>fasls</i>	مقالہ دوم - در تشریح
5 <i>fasls</i>	مقالہ سیوم - در احوال بدن انسان و اسباب آن
six <i>fasls</i>	مقالہ چهارم - در نبض
10 <i>fasls</i>	مقالہ پنجم - تدبیر تندرستان و علاج بیماران
13 <i>fasls</i>	مقالہ ششم - در بیماریها سر و غیره
16 <i>fasls</i>	مقالہ ہفتم - در بیان امراض کہ از سینہ تا پائینی ناف پیدا میشود -
9 <i>fasls</i>	مقالہ ہشتم -
8 <i>fasls</i>	مقالہ نہم - در بیماریهای ظاہر بدن و حمات
13 <i>fasls</i>	مقالہ دہم - در قوی الطعم و اثر بہ و کیفیت دوا
Beginning abruptly: رسالہ این مرتب گشتہ بردہ مقالہ مقالہ	
اول در امور الخ -	

73 ff.; 9 ll.; $8 \times 5\frac{1}{4}$ in.; superfine European paper, with water-mark of Bordaeux and London; neat *nastaliq* writing with chapter headings in red ink, inter-linear and marginal notes in red ink by a different hand; copyist unnamed; colophon dated 22nd *Sraavan*, 1255, Bengali era.

Nuskhajāt (نسخجات)

Fragment of a medical scrap book, possibly of a unnamed practising physician, containing *Unani* prescriptions and healing formulae of various diseases. The initial 6 folios also contain some personal accounts of expenses with dates written in Bengali characters with dates ranging from 1224 to 1237 *Maghi* era, and a receipt for some payment received is signed by one Raqibullah.

Beg. : (f. 7a) - نسخہ قوت باہ و دفع بکار منی - برگ سنا مکھی الخ -

46 ff.; 8-12 ll.; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; rag paper, frayed at the edges; *shikastah* and *nas-taliq* writing; no copyist named; late 19th century; from the use of the *Maghi* era, apparently it belonged to Chittagong where this era was current.

Call No. AK/1

(d) Necromancy, Astrology & Divination.

Kanzur-Ruiya (کنز الرویا)

A valuable copy of the well-known work on the interpretation of dreams, compiled by Qazi Islam b. Nizamul Mulk Abarquhi in 763/1361 for Sultan Abul Fawaris (Jalaluddin) Shah Shuja, the Muzaffarid sultan of Shiraz (759-786/1357-1384) and patron of the poet Hafiz.

In the original author's preface which, except in the copy described in Bodleian under no. 1571, does not appear in any other copy, the author names the work as *Kanzur-Ruiya* (موجب تحریر این) (تعبیر که مسمایم بکنز الرویاست ان شد که) But all the other manuscripts, including the Bodleian copy (Elliott 344), are named *Tabir Nama-i-Sultani*. Cf. Ethe, no. 2277, Ivanow, no. 1509, and Ivanow-Curzon, no. 642. This last mentioned manuscript has a substituted

preface put in by the scribe ; Even Haji Khalifah II., P.311-12, no.3067, names it as تعبیر السلطانی

In the present manuscript the long preface (f.1b-17b) is otherwise identical with that of the Bodleian copy, and contains the *muqaddamh* divided into 2 chapters (*fasts*) with 10 *nuktas* in each. The main text is in the form of a dictionary, arranged alphabetically of the things seen in a dream, with their interpretation. The manuscript is incomplete at the end, the text breaking off from the letter هاء

Beginning : الحمد لله الذى خص خواص الانام بمبشرات الاحلام
والصلوة على من ختم به الوحي الخ -

223 ff.; 27 ll.; 10×5 in.; hand-made coarse paper, much damaged by insect specially at the edges; *shikastah* writing; terminal folios missing; no copvist's colophon; c. 18th century

Call No. DU/302

362

325

Ta'bir Nama (تعبیر نامه)

Author's holograph of a short treatise, being apparently a summarised extract of other works on the interpretation of dreams, completed, as mentioned in the colophon, by Azimuddin for Mian Narsing, son of Budhu Bepari. The work is without any preface and consists of 12 chapters (*bab*).

- باب اول - هر كه نور حق تعالى در خواب ببيند -
- باب دوم - ديدن نقره و زر و سروايد -
- باب سوم - در ديدن تيغ و تير و آنچه بدين مانند باشد -
- باب چهارم - در ديدن غله و آنچه بدين مانند باشد -
- باب پنجم - در ديدن روغن و آنچه بدين مانند باشد -
- باب ششم - در ديدن ميوه ها و آنچه بدين مانند باشد -
- باب هفتم - در ديدن آب و غيره -

باب هشتم - در دیدن جامه ها و آنچه بدین ما نند باشد -

باب نهم - در خواب دیدن جانوران و غیره -

باب دهم - در دیدن درندگان و آنچه بدین مانند باشد -

باب یازدهم - در دیدن گل ها و غیره -

باب دوازدهم - در دیدن آب و آنچه بدین ما نند باشد -

Beg. : بدانکه تعبیر خواب این است و معجزه یوسف علیه السلام :

و حکما بردوازده باب اخر کردند الخ -

12 ff.; 12 ll.; $7\frac{1}{2} \times 5$ in.; modern tinted European paper, the pages having an embossed emblem; neat *nastaliq* writing; on the terminal folios is a seal of one Muhammad Naeem, dated 1271 A.H.; copied by the author, the colophon dated in 19th *Jaishtha*, 3rd *Ramzan*, 1261 Bengali era; late 19th century.

Call No. DU/52.

Si Fasl (سی فصل)

The well-known treatise on the computation of the almanack, by the astronomer - philosopher Nasiruddin (Muhammad b. Muhammad al Husain) Tusi, (d. 1292 A.D. see no.310 above). The work is actually named *Mukhtasar dar Ma'arif-i-Taqwim* (مختصر در معرفت تقویم) but being divided into 30 *fasls*, it is popularly known *کتاب سی فصل* or *رساله سی فصل*. It was written in 658/1260, as stated incidentally in the 22nd *fasl* (f. 15a). Haji Khalifa III, p.642, no. 7352 who, however, mentions the title as *سی فصل فی التقویم*, refers to both Persian and Arabic versions; see Ethe, no. 2254 (3) for such an Arabic version. Several commentaries in Arabic and Persian are known; see Flugel II, p.490, Rieu, II, p.425. Haji Khalifa mentions the Persian commentary of Muhammad b. Yahya, 'Ali

Shirazi, done in 936/1529 and one in mixed Arabic-persian by Abdul Wahed. See also Ethe, no. 2255, 1.

Beg. : الحمد لله رب العالمين الصلوة --- اين مختصر يست
در معرفت تقويم مشتمل برسی فصل -

20 ff.; 13 ll.; $10\frac{1}{4} \times 6\frac{1}{4}$ in.; hand-made coarse paper, worm-eaten; *nastaliq* writing with headings and figures in red ink; colophon signed by the copyist Ghulam Muhiuddin, resident of Delhi, and dated in 17th *Jamadi* II, 1216/1801 'when the copyist was 73 year old.'

Call No. DU/215.

327

Risala dar Ilm-i-Najum (رساله در علم نجوم)

Fragment of a treatise on astrological predictions containing several tables and almanacks. Folios from the beginning and the end are missing and so there is no means to ascertain its exact title, date of composition or author. The tables and almanacks are based on Hindu astrology and there are a few Sanskrit phrases written in Persian letters with interlinear meanings. Some diagrams, called *pataka*, use Devnagri script.

در بیان مراتب موالید - مثایل پند که مهندسان این فن را
بدان احتیاج ورغبت بیشتر بود و معرفت مراتب موالید بقول
بطليموس از دستوريه ستارگان و دستوريه نزديک جمهوران باشد -

15 ff.; 17-18 ll.; $8\frac{1}{4} \times 5$ in.; hand-made Indian paper, worm-eaten and discoloured; elegant *shikastah* writing, with headings in red ink; tables and diagrams on the margin also; incomplete; no copyist's colophon; c. 19th century.

Call No. DU/240.

Risala-i-Buzurchimihir (رساله بزرچمهر)

A short treatise on prediction of natural events in the coming year, depending on the day of the week on which the *Nauroz* falls. In a short preface, it is stated to be based on an almanack compiled by a group of astrologers and philosophers and wise men called together by Buzurchimihir, the legendary minister of Anushirvan the Sassanid ruler of Persia. The author of the present redaction was probably Hakim Muhammad Zakaria, who refers the reader at the end of the preface, to watch the day of the *Nauroz* in order to have a true knowledge of the times. Nothing more is available about this person.

رساله بزرچمهر بدانکه جمیع حکیمان و ندیمان
و طبیبان و کاتبان و جوگیان و نجومیان و توریت خوانان و تعبیر
گویان و تنویم دانان و جادوگران و مسافران برو بحر که تبحر به دنیا
بسیار کرده و سیر عالم نموده حاضر بودند الخ -

3 ff.; 13 ll.; 8×5½ in.; hand-made paper, badly worm-eaten, repaired; *nastaliq* writing; undated and anonymous colophon; a marginal note on f.2a appears to be dated in the 3rd year of an unnamed ruler in *Safar* in 1224/25, possibly of the Mughal emperor Akbar II, (1221-1253/1806-1837.)

Call No. DU/309.

Kitabur Ramal (کتاب الرمل)

An astrological work on preparing the horoscope of the new born, according to the position of planet in the constellation at the hour of birth. No title or author's name can be ascertained as the

first 4/5 folios are missing and the colophon is anonymous and undated. The title, کتاب الرمل added on the fly leaf by a previous owner, is obviously wrong.

The work consists of 8 *babs*, each containing several *fasts*. Several folios in the present manuscript are missing and the sequence of some *fasts* and *babs* seems to have been disturbed in binding. The manuscript opens with فصل دوم در حکم مشتری

This is followed by فصل هفتم در احکام قمر. The باب سیوم opens on f.4a and after the 6th *fast* some folios appear to be misplaced as on f. 20b, we have again *fasts*, 3-7, apparently belonging to *bab* 4. The heading of the *babs* are as under :

f. 4a باب سیوم - در احکام رسیدن طالع تحویل بابرچ

A second در احکام فردارات وزما نهائے مولود (f. 60a) باب سیوم

f. 62a باب چهارم در استخراج طالع تحویل

باب پنجم در بیان خداوندان بیوتات در طالع و خانها دیگر 12 *fasts*

F 120b. باب ششم در احکام بودن کواکب در خانه همدیگر 7 *fasts*

F 146b باب هفتم در احکام نظرهای کواکب بموضع اصل خود 10 *fasts*

F 152b باب هشتم در احکام کواکب چون صدود ایکدیگر باشد 7 *fasts*

فروگیرند دشمنان او را و باطل کنند ویدی جان دوآب
بودن وسقط شدن و غضب کردن و بیم بودن و بحس و قید و طلب

مال الخ -

160 ff.; 21 ll.; 8×4½ in.; hand-made Indian paper, worm-eaten; neat *nastaliq* writing with headings in red ink; initial folios missing; no copyist's colophon; seemingly 18th century.

Call No. DU/135.

Falnama (فالنامه)

A collection of three divination tables or diagrams with an explanatory list of auguries connected with them. One ascribed to Jafar Sadeq, consists of a table of Arabic numerals, one ascribed to Ali, is a diagram with the names of Prophets, and a third, ascribed to the Prophet, is a square diagram with four compartments in each side. Some leaves are missing from the end, and there is no colophon. Beg. abruptly, after **بسم الله**

فال نامه در عمل جعفری از حضرت امیر المومنین علیه السلام
باید که الخ -

7 ff.; 12 ll.; 9×6 in.; hand-made coarse paper; *shikastah* writing; terminal leaves missing; 19th century.

Call No. DU/76

(e) Falconry**Daulat Nama (دولت نامه)**

A treatise on taming, training and treating diseases of falcons and hunting birds, compiled, as stated in the preface, in 680/1281 A.D., during the rule and at the instance of, one Firoz Shah (?) Author's name is not mentioned in the preface and as the manuscript is incomplete there is no colophon.

The above title is clearly stated in the preface which gives a list of contents divided into 44 *babs*, the last one comprising nine *asls*,

(این کتاب کہ مشتمل بر چہل و چہار باب ترتیب دادہ
دولت نامہ نہادہ شد)

A work of similar nature but entitled *Tibb-i-Firoz Shahi* and comprising 29 *babs* and stated to have been composed also in 680 A. H. under Sultan Feroz Shah is noticed in Ivanow, no. 1607 (3), where it is suggested that the date might be a mistake for 780/1378 A.D. which would then fall in the reign of Sultan Firoz Tughlug of Delhi (752-790/1351-1388) . Another manuscript, named *Baznama-i-Firoz Shahi*, described in Ivanow-Curzon, no. 617(6) also has a close similarity in content and arrangement with the present work, though having slight textual variations. The preface of the *Tibb-i-Firoz Shahi* would seem to agree with the preface in the present manuscript except that the former does not mention the present title. This title is, however, mentioned in a collection of extracts from a work on falconry and described as *رسالہ جانوران شکاری و علاج* - Ethé, no. 2795—in which the portion from the *Daulat Nama* consisting of 43 chapters and a section with nine *اصل*, thus agreeing precisely with the present work—is said to be an extract from the *جامع العلوم* of Fakhruddin Razi, compiled in 1179 A.D., for which see Rieu - Supplement no. 142, and Bodleian no. 1481. It is possible that all these manuscripts contain variations and recensions of the same work, being an elaboration of the section of farriery, *علم البیطرہ* of the *Jami'ul Ulum*. A manuscript on the Rampur State Library, Persian no. 265, noticed in the "Notes on Important Arabic and Persian manuscripts found in various libraies in India-II" *JPASB*-1917, using the same title and dealing with the same subject, is ascribed to one Wala Musavi *والا موسوی*, about whom nothing further is on record.

The present manuscript has not been completed, the text breaking off in the middle of the 14th *bab*, and the anonymous copyist mentioning the incomplete nature of the book in the colophon.
Beg : بعد از ادای حمد و ثنائی مرخالق لیل و نہار کہ با اشارات :

کن فیکون ہژدہ ہزار عالم و چرخ بے ستون بر افراخت الخ -

23 ff.; 11 ll.; $6\frac{1}{4} \times 4\frac{1}{4}$ in.; hand-made Indian paper, worm-eaten and injured by moisture; *shikastah* writing with headings in red ink; *lacunae* on f.21b; anonymous and undated colophon, c. late 17th or early 18th century.

Call No. DU/327.

(f) Calligraphy

332

Ta'alim-i-Khatt (تعلیم خط)

(Risala waz'e Naskh-o-Tal'iq و تعلیق نسخ رساله وضع)

A short versified treatise on the rules of Persian Calligraphy. Author's name or title of the work is not mentioned & the above title has been added on the fly leaf by a previous owner, but the text is apparently identical with the *رساله وضع نسخ و تعلیق*, by Maulana Mir Ali al-Katib surnamed *Majnun*, a celebrated *nastaliq* writer of Persia, who lived at the court of Abdullah Khan Uzbek (946/1539) in Bukhara, and who died in C. 1539 A.D.; Rieu II, p. 531-32 (III). *Majnun* is the author of 2 other versified treatises on calligraphy; (a) *رسم الخط* composed in 1534 dedicated to Sultan Muzaffar, an Uzbek prince, Rieu II. p.531 (Add. 26139) and (b) *خط سواد*; Ivanow, no. 1623, 1. On *Majnun*, who is also known as *Majnun b. Mahmud Rafiqi*, see also *Ethe*, no. 2931.

Beg : از واضع اصل نسخ و تعلیق - بشنوسخن زروے تحقیق

4 ff.; 10 ll.; $9\frac{1}{4} \times 6$ in.; modern hand-made paper, slightly worm-eaten; *nastaliq*, the individual alphabets, shown as models written in red ink; no colophon, late 19th century.

Call No. DU/71

GEOGRAPHY AND TRAVELS

333

Tarikh-i-Alam (تاريخ عالم)

An abridged version of the *Haft Iqlim* of Amin Ahmad Razi (completed in Akbar's court at Agra in 1002/1594; see Ethe, no. 724; *GIP*, p.213 ; Rieu, I. p.335-36).

The name of the author of this abridgement cannot be ascertained as the initial folios containing the preface and title are missing. The title mentioned above is noted on the inner cover of the binding by a previous owner, and is most probably wrong. It is apparently different from the انتخاب هفت اقليم by Faizullah Ansari Jounpuri, noticed in Ethe, no. 727 which simply condenses the geographical account of the *Haft Iqlim* and omits all biographical and political details. The present work, while following exactly the arrangement and place names of the *Haft Iqlim*, includes both geographical, biographical and political details, though in a condensed form and reducing the number of biographies. For instance, the entry for Mekkah in *Iqlim* II, is limited only to the history and topography of the place, and the biographical notices are omitted, while under Madinah, only the names of Ayyub Ansari and Qais-b-Sa'ad are appended to the geographical details; under Baghdad in *Iqlim* III (f. 25b), biographical notices only of nos. 38, 39, 40, 44, 45, 49 & 50 of Ethe's list, are given. Ethe, no. 728, 2, however, notices another selection of the *Haft Iqlim* by an anonymous writer which also, from the indications given, does not seem to be identical with the present work.

Iqlim I - f.1a

II. - f.10a

III	- f.	24b
IV	- f.	74 a
V	- f.	100a
VI	- f.	111a

Iqlim VII begins on f.126a with notice of Yajuj Majuj, cf. Ethe, no. 724, no. 1560

Beginning abruptly :

در شهر ناحیه که برین خط بود شب و روز درانجا برابر باشد
و در ساله هشت فصل دران دیار وقوع یابد الخ -

130 ff.; 15. ll.; $9\frac{1}{4} \times 6$ in.; hand-made Indian paper, badly worm-eaten, but generally readable; *shikastah* writing, with marginal headings, written in red ink by the same hand or the scribe of the text; copyist's colophon unsigned, but dated on the 30th March 1834, corresponding to 5th *Rajab* 1241 in Benares in the house of Bishnupal Rajput.

Call No. DU/333

Bayan-i-Waqe' (بیان واقع)

An elegant copy of the interesting narrative of travels in Persia and Arabia undertaken by the author together with an account of the contemporary political events in India from the time of Nadir Shah's invasion (1739), upto 1198/1783, written by Abdul Karim b. Aqibat Mahmud, better known as Khwaja Abdur Rahim Kashmiri.

About the author, who was an eye-witness of all the principal events of Nadir Shah's invasion and who took service under the invader and accompanied him from Delhi to Persia and thence went on a pilgrimage to Macca and Madinah, returning to India by the sea in 1156/1743, see Rieu I, p.382; also Storey, p. 326, no.411.

For the heading of the five *babs* in which the work is actually divided, see Ethe, no. 566. This is in variance with the plan of the work described in the preface (f.1b), according to which there was to be another *khatimah* consisting of 2 *muqaddamah*, each with 2 *fasts*, on witty sayings, strange occurrences and records of virtuous and wicked men. As in all other known copies, this *khatimah* does not appear in the present copy also. Instead, there are tables (*taqwim*) comprising 6 *babs* (f. 64-69) of names and reign-periods of kings of Iran with names of its provinces and rulers of India from Raja Judhishtir up to the rise of Ghulam Qadir Rohilla in the reign of Shah Alam.

The main text, however, is incomplete, the copying appears to have been discontinued after the last section, entitled :

ذکر مقید شدن مجدد الدوله دفعه سیوم و سبقت رایات عالیات
حضرت خدیو افاق بطرف اکبرآباد

An incomplete translation of this work in English was published by Gladwin entitled '*Memoirs of Khoje Abul Karream*'; Calcutta, 1788, London 1793; an abridged French translation of a part of Gladwin's version, was published by L. Langles, Paris 1797. Extracts also in Elliot : History of India, VIII, p. 124-139.

Beg : الهی محفل آرا کن بذکر خود بیانم را
تعجلی شعله گردان در سحر شمع زبانم را

69 ff.; 17 ll.; 11½×9 in.; polished hand-made Indian paper; *shikastah* writing, within a broad double ruled red, yellow and black border; on f.1a an illuminated *unwan* with floral motif drawn in black, red and white on gold and black background; chapter headings in red ink; main text incomplete; no copyist's colophon; on the margin of f. 69b, two endorsements dated 17 Dec. 1919, and 9th March 1921, by a former owner, Syed Asadullah Jalaluddin Mirza of the Baradari, Murshidabad, who mentions one Syed Mahdi Husain to whom the manuscript was lent on these dates; copied C. early 19th century.

Dastural 'Amal Sadar Diwani (Calcutta)**دستور العمل صدر دیوانی کلکتہ**

Persian translation of selection of judgements of the Sadar Diwani Court of Calcutta, delivered before 1805, to be used as a Manual (دستور العمل) in all the courts under its jurisdiction and to serve as guide to the vakils and pleaders.

From f. 92a, are two similar collection of judgements on appeal cases in the Sadar Diwani Adalat, Calcutta, in 1805 and 1806. The earlier collection is transcribed by Amiruddin Muhammad, while the latter is transcribed by Mohan Singh at Allahabad for Rai Visnath. On the concluding folio are brief summaries, in a different hand, of 2 cases decided in 1841.

157 ff.; 17 ll.; 12×9 in.; modern hand-made paper, worm-eaten, but repaired; neat and bold *nastaliq* writing; no date of transcription; early 19th century.

Call No. HR/87.

MANUSCRIPTS OF MIXED CONTENT

Collection of extracts and treatises on mystic and theological subjects.

- I. f 1a-4b : (انتخاب رساله اجازت نامه) Instructions about mystic exercises of contemplation and prayer. There is no indication of its authorship. No work of this name is known.

Beg. چون خواهی که در ذکر مشغول شوی شرط اول آنکه
وضو کامل کنی یعنی در حالت وضو سخن دنیا نگوئی

- II. f. 4b-5b : (انتخاب از رساله حضرت شاه مدار) Extracts from a work ascribed by the copyist to (Badiuddin) Shah Madar (d. 1436), dealing with mystic contemplation of the self as a first step to knowledge of God.

Beg. نظربسوی درونی کند و چشم بپوشد و باطنی و بالا
مغز خود نظر کند تا دم شناخته شود الخ

- III. 5b-7b : (انتخاب از رساله خواجه بهاء الدین نقشبند) A short extract possibly from the *Risalah-i-Unsiyyah* or *Malfuzat i-Bahauddin Naqshband*, the famous founder of the Naqshbandiyah branch of the Chishti sufism whose real name was Muhammad b. Muhammad al-Bukhari, (d. 1389, see Ethe, no. 1851) compiled by one of his disciples, named Yaqub b. Usman b. Mahmud al Gaznawi Charkhi (d.1434-35; see Rieu III, p.1078a). The extract deals with the significance of certain prayers.

Beg : عليكم بقيام الليل فانه اداب الصالحين قبلكم و هو
 قربته الى ربكم و بكفرات السيئات مشهات عن الاسم يعنى بر شما
 باد كه الخ

- IV. F. 8a-8b : (انتخاب از رساله توحيد) Short note on theosophy and on the centres of mystic significance in the human body. It is largely based on Hindu Tantric doctrines. Author's name is not ascertainable.

Beg : نزول توحيد آن صفر باشد و آن باد اتش شده و آن
 اتش اب شده الخ

- V. F. 9b-30a : (صفات الايمان واحكام الصلوة) A catechism on Muslim theology and rules of prayer, presented in the form of question and answer by an unnamed writer. A note in a modern hand, written on the top of the opening page, ascribes it to Hazrat Shah Madar (Badiuddin Shah Madar, of no. II above). It is possibly identical with Ivanow no. 1347, entitled رجوديه

Beg : حمد متوافر و ثناء متكاثر مر حضرت بے نيازى را
 كه انعام او عام است الخ

- VI. F.30b-32b : Extracts from the كتاب معرفت العبادات on prayers and observances considered meritorious for a Muslim after certain acts. No author or date of composition is indicated.

فصل در بيان ابدست كه فريضه است دعاها او نقل است چون
 مومن خواهد كه متوضا رود الخ

- VII. F.33b-100a : (عمدة الاسلام) A treatise on Sunni *Fiqh* and the five pillars (ارکان) of Islam based on numerous Arabic & Persian works named in each case and also listed at the end (f.99b). On f.99a the author names himself as Abu Tahir b. Kamal

Multani; see also Buhar, no.140 ; Haji Khalifah however in Vol. IV, no.8303, ascribes it to Abdul Aziz and its Turkish translation, named *عماد الاسلام*, to Abdur Rahman b. Yusuf, the latter expressing the date of its completion in a Turkish chronogram yielding 950/1543. The ascription is accepted in Blochet I, no. 55 and also in Pertsch, no.187, while Ivanow, II-supplement no. 997, thinks that date of the work could not be later than the 15th century. Cf. also Ivanow, no.1051-I.

Beg : الحمد لله رب العالمين و العاقبة للمتقين والصلوة علي
رسوله محمد واله اجمعين بدان اسعدك الله تعالى في الدارين
که در کشف الاسرار آورده است الخ -

VIII. F.100b-108b : (*فقه جلالی*) *Fiqh Jalali* : A short tract on Sunni *fiqh*, dealing with prayer, fasting, marriage etc. by an anonymous author. The above title is found in the copyist's colophon.

Beg : الحمد لله - - - بدانکه فریضه اسلام پنج چیز است
اول کلمه طیب گفتن یعنی لا اله الا الله محمد رسول الله
دوم پنج وقت نماز گزاردن الخ -

IX. F.108b-110a : Some stray rules of *Fiqh*, collected from the copyist's notes without any title and apparent arrangement.

Beg : مسئله بهترین مردمان در امامت آنست که عالم متقی
بود و در ادای حروف قرآن قادر باشد الخ -

X. F.110b-118b : (*حیرة الفقهاء*) An interesting compilation on Muslim law (*fiqh*), dealing with certain tricky situations involving application of Muslim Civil & Ecclesiastical law written in the form of questions & answers. The complete work, of which the present manuscript is only

an extract, was composed by Alauddin Umar Bukhari known as Mufti Bukhari who worked as a Mufti in Bukhara and in cities of Khorasan for 32 years and who, in a copy described in Buhar, I, no.108, says he wrote it in 695/1295 for Nauroz Beg. This person is described in another copy,—Ivanow, no. 1024, as Sipah Salar of Iraq and Khorasan. See also Stewart—(*Descriptive Catalogue of the Oriental Library of the late Tipoo Sultan of Mysore*, Cambridge, 1809) p. 153. The work whose full title is *حيرة الفقهاء وحجة الفضلاء* lists about 100 works on which it is based ; names given in Ivanow, *op.cit.*

The present extract contains no reference to the author or his sources. It proceeds directly to the questions which are, however, not classified.

Beg : الحمد لله رب العالمين والعاقبة للمتقين والصلوة علي
رسوله محمد واله اجمعين - هذا مسائل فقه نادر مشكلات
اول فيما يسأل عن جوابه حيرة الفقهاء - مسئله مردی در
صبح صادق غسل جنابت کرد الخ -

- XI. F.119a-120b : (*چهل حدیث*) *Chihil Hadis* : An anonymous collection of 40 sayings of the prophet Muhammad in Arabic mostly on the importance of the five obligatory prayers. It is clearly different from a collection of this name by Shihabuddin b. Shamsuddin b. Umar al-Zawali al Daulatabadi (d.1445 A.D) which deals specially with the importance of the descendants of Ali ; see Ivanow-Curzon no. 37 ; also Brockelmann II, Supp.p.309-310.

Beg : الحمد لله رب العالمين والعاقبة للمتقين - حدیث اول

- XII. F.121a-122a : (*رساله اسرار المشايخ*) *Risala Asrarul Mashaikh* ; Selection from a work on sufi practices— dealing with the knowledge and control of breathing. It is identical with the work described in Ivanow, no. 1337, which consisted of 9 *fasts* in which the author calls himself Jahangir Yusuf, probably an Indian sufi. The first 3 *fasts* appear to have been omitted

from the present manuscript. This same work is mentioned as one of the authorities used by Ali Akbar Husain Ardastani the author of a large biography of sufi saints entitled *Majmaul Aulia*, and dedicated to the Mughal Emperor Shahjahan. Ethe, no. 645 and 646; the list of authorities is reproduced on col.272

Beg : فصل دریافتن عبادت عابد را باید که عبادت بدانند
مرمعبود خویش را عبادت تن نماز است وشکرانه الخ -

XIII. F.123b-125a : (رساله رجودیه) *Risala-i-Wajudia* : A short tract on Sufi cosmology, by an anonymous writer, identical with Ivanow, no. 1347 (3).

Beg : بیان طالب من عرف نفسه فقد عرف ربه پروردگار
جهانیان وجود ادمی را الخ -

XIV. F.125b-128b : (رساله ظفر نامه) *Risala Zafar Nama* :
Shor extract from a tract on maxims of ethics, morality and good manner written in the form of question and answer between Buzurchimihir, wazir of Anushirvan, and Aristotle. Haji Khalifah IV, no. 1805, mentions it as having been translated from the original Pahlavi by the celebrated philosopher Bu Ali Sina at the request of his patron prince Nuh b. Mansur (976-997). A similar work having the title of بزرجمهر ظفر نامه was published by Scheffer in *Crestomathie Parsane*, Paris 1883. See Bodleian no. 1241 (43) ; also Flugel III, p. 493, 494 ; Rieu I, p. 52 (VII); Ethe, no. 1762 (18) and no. 2151.

Beg : بدانکه اورند که روزی نوشیروان عادل خواجه
بزرجمهر که وزیر او بود طلب کرد الخ -

XV. F. 129a-131a : (سوال جواب مرسی ومحمد) *Sawal Jawab-i-Musa o Muhammad* : Anonymous compilation of rules of ethics and morality and charity, written in the form of question and answer between the Prophet Moses and God.

بدانکه مهتر موسی علیه سلام از حضرت پروردگار : Beg
سوال می کرد سبحانه تعالی از کمال قدرت خود جواب
میداد الخ -

- XVI. F.131b-136a : (تحفة النصایح) *Tuhfatun Nasaih* : Selection from the *Tuhfatun Nasaih*, a didactic poem on various topics of ethics and practical wisdom, composed by Muhammad Yusuf Gada a disciple of Shaikh Nasiruddin Mahmud, known as Cherag-i-Delhi (d.1356). It was intended for the education of the author's son, Abul Fattah, and contains 45 *babs*. According to the 2 complete manuscripts noticed in Ethe, no.1276 & 1277, it was written in 1393 ; cf. however, Rehatsek : *Catalogue Raisonné of Mulla Feroz Library*, Bombay, p. 129, where another manuscript gives the dates of its composition as 752/1352. See also Pertsch no. 621. This work has been printed in Bombay (1866 A.D.) and an annotated edition was published from Lahore in 1317 A.H. A versified Bengali translation made by Alaol in the 17th century has been edited by Ahmad Sharif: *Alaoler Tohfa*; in *Sahitya Patrikha* Vol.I, no.2, 1364 B.S., pp. 56-196.

Beg ; حمدی بگویم بیعداد مر خالق جن و بشر -

کردمعلق اسمان هم اختران شمس و قمر الخ -

- XVII. F.137b-138a : (رساله ترجمه حدیث) Short account of a dialogue between the prophet Muhammad and an Arab nomad containing advices on ethics and morals by an anonymous author.

Beg ; رساله ترجمه حدیث روایت میکنند که اعرابی

بخدمت حضرت رسالت پناه آمد الخ -

- XVIII. F.138b : (انتخاب آرزو صیت نامه حضرت رسالت پناه) Extract from the testament of the Prophet Muhammad given to Ali consisting of moral precepts. Slightly different versions are noticed in Rieu II, p.831a; Ethe, no. 2562 and 2674.

Beg : یا علی مومن را سه علامت است روزه و نماز و صدقه
 صدقه یا علی منافق را سه علامت است دروغ گفتن الخ -

This extract is incomplete, remaining folios having been torn off after یا علی نه کاران را سه علامت است پیش

The margin حاشیه contains the following works : (a) F.4a-6b :

A short extract from the رساله شطاریه representing part of the first of the four *fasts* in which the work is divided. It was written by a Sufi of the Qadiriya order, Bahauddin Ibrahim al Ansari al Qaderi al Hussini, but his date is not ascertainable. For complete copies of this work see Ethe, no. 1913, and Ivanow, no. 1309

Beg : حدیث کن مع الخلق بالظاهر و مع الله بالباطن
 صادقى باید که مردانه وار قدم درین راه نهد الخ -

(b) F.11a-13b : Stray extracts on Sufism from the writings of Jami (see no. 100 above), the extract being called here شش چیز جامی

Beg: اگر ترا پرسند میان مومن و مسلمان چه فرق است

(c) An extract from the Persian translation of the Arabic treatise مكارم الاخلاق, on the proper style of conduct for a pious Shi'a. The Arabic original was by Raziuddin Tabarsi (d.1153), and the Persian paraphrase was made by Ali b. Tayfur al Bistami in 1061/1651. See Brockelmann, I, p.405; also Ivanow-Curzon, no. 751.

(d) F.26a-29b : Extract from the *Nurnamah*, an eulogy of the Prophet Muhammad, usually ascribed to Imam Jafar Sadeq. There are several versions of the *Nurnamah* in prose verse in different languages ; a recitation of the work is regarded an act of pity. A poetical version is noticed in Ivanow no.832.

(e) F.30b-32a. Selection from the اساس المصلی on the rules and observances for ablution and prayer written by one Badar Rukn Sindhi (whose full name as given in a fuller

manuscript described under 341-vi below, is Badruddin b. Ruknuddin Sindhi) about whom no further detail is available. Another copy is described in Buhar, no.142 ; see also Ivanow, no. 1092.

(f) F.41a-46b : Extract from a curious dialogue between Satan (Iblis) and the Prophet Muhammad. Author's name is not known. A fuller manuscript of the same tract is described in Ethe, no. 2673. See also Bodleian, no. 1241 (46).

(g) F.128a-135a : (قیافۃ نامہ), a short treatise on the science of physiognomy or the science of reading character from the details of human limbs. No author is mentioned and the earlier portion of the text is missing. Similar works are noticed in Ethe, no. 714—marginal addition, no. 12, and no. 3057, ascribed to great Kashmiri Sufi Syed Ali Hamadani (d. 1385 A.D.). Another version is in Bodleian no.1241 (28); also Ivanow-Curzon no. 656 (3).

In addition to these principal extracts, the margin is interspersed with several notes, quotations and extracts, whose source cannot be ascertained.

137 ff.; 15 ll.; $8\frac{1}{2} \times 6$ in.; written double ruled border; coarse hand-made paper, discoloured, worm-eaten and limp through damp; copied in two hands, by Fateh Muhammad and his father Ibrahim, the son of Shaikh Ahmad, son of Sh. Isa. The dates, appearing at the end of some of the principal extracts range from the 17th to 27th *Jamadi* I, 1085/1674, and the colophon is signed by the same Ibrahim, the owner of the manuscript, at Jalalabad, Sylhet, under the Subahdari of Farhad Khan in the reign of Aurangzeb.

On the margin of f.1 are the dates of birth of Muhammad Ibrahim (4th *Shawwal* 1037) and Fateh Muhammad son of Ibrahim (4th *Rajab* 1060).

Call No. HR/11-21.

337

Selections of ornate prose writing.

I.F. 1-60b : Makatibat-i-'Allami. Elegantly transcribed copy of the first *daftar* of the letters of Abul Fazal (see no.166 above) Beg. as in no. 166 above.

Unsigned colophon dated on 13th *Rabi* II, 1261, corresponding

to 10th *Baisakh* 1252 Bengali era, and 21st April 1845 and copied at the time when 'Amiruddin, Haidar Shaikh, Imam Baksh, Mirza Azad, Mir Shamsheer Ali alias Mir Nur Ali, and Mir Abul Qasim were playing dice in the house of Mirza Ismail.'

II.F.68a-111b : Extract from the 'Abbas Nama (also referred to as *Tarikh-i-Tahir Wahid* or *Tarikh-i-Shah Abbas Sani*, for the author gave not title) a history of the first fifteen years of the reign of Shah Abbas II of Persia (1642-1667), by Imaduddoulah Mirza Tahir b. Husain Khan Qazwini, who used the takhallus "*Wahid*". The author was Munshi to the wazirs, Mirza Taqiuddin and Khalifah Sultan and was later appointed news writer (*Majlish Nawis*) by Shah Abbas II; under his successor Shah Sulaiman, he became wazir and died in 1998. Cf. Rieu I, p.189, where his death is placed later, i.e 1119/1707. He left several *masnavis*, (see Bankipur no. 366, Rieu, Supp. p.376) a *diwan* of lyrical poems and also a larger history of the Safavis, entitled *Riyazut-Twarikh*; Bodleian, no.301. His ornate prose writings for which he was famed as a first class stylist, was compiled under the title of *منشآت مرزا طالب وحید*, a title wrongly given to the present extract; see Storey I, p. 392, Rieu I, p. 189; Ethe, no.1653 and Ivanow-II/Supp. no. 928; Cf. also Bankipur no.532. For a copy of his *منشآت*, see Rieu II, p.810, Bodleian, no. 1387. The present extract from the history, however, covers only the author's preface and the birth, geneology and accession on the 15th *Safar* 1052, of Abbas II. (f.68-84a). Ff. 78a to 90a contain some letters from the above mentioned *منشآت*. These letters are:

1. F.84a : From Shah Abbas II to Shah Jahan, requesting the deposits of the revenue of Kandahar through Shah Quli Beg specially sent to Delhi for this purpose.
2. F.87b : Shah Abbas to Daulat Khan, commandant of Kandahar Fort.
3. F.90a : Shah Abbas to Shah Jahan.

4. F.92b : Sh. Abbas to Abdul Aziz, condoling the death of Nazar Muhammad.

5. F.94a : Shah Abbas's reply to Abdul Aziz Khan.

From f.97a is a letter from Tahmasp II (1722-1731) to Muhammad Shah of Delhi (1719-1748) composed by some one whose name is stated in the heading as not known to the copyist. Letters composed by Mirza Mahdi Khan, Mastaufiul Mamalik, apparently identical with Mirza Mahdi Khan Kaukab b. Muhammad Nasir Astarabadi, private secretary to Nadir Shah, and author of an *Insha* and the better known history of his patron's reign entitled *Tarikh-i-Nadiri* (see no. 13 above.)

F. 103b : From Nadir Shah to Allah Yar Khan.

F.105a : Another letter of Nadir Shah addressed to the Beglarbeks and high officers & citizens.

F.107b : A farman of Nadir Shah to the people of the country.

F.109a : A treaty between Nadir Shah and Mahmud I, the Sultan of Turkey (1730-1754)

F113a : From Nadir Shah to the Sultan of Rum (Turkey).

F114a : Nadir Shah to Sultan of Rum, sent through Mustafa Pasha and Ali Mardan Khan.

F116a : Nasrullah Mirza to Muhammad Shah, king of Delhi.

Copyist's colophon is anonymous and is dated 3rd *Kartik* 1252 B.S.; transcribed from the original book of Mirza Ismail, purchased in auction from the Nawab Saheb, which contained a colophon dated 15 *Safar* 1221 signed by Syed Abul Huasin at Raj Mahal while returning from Azimabad.

III.F.119a-129b : Collection of extracts mostly of the initial address and concluding sentences of letters, written by the Nazims of Murshidabad and others to the Nawab of Dacca and Rajahs and European officers, found in the possession of Nawab Syed Ghaziuddin Muhammad Khan, Naib Nazim of Dacca, arranged and compiled by Syed Zahir Ali alias Nur Ali, one of the latter's companions .

The collection, made as a tribute to the memory of the nawab who died on the 26th *Sh'aban*, 1259/8th *Bhadra* 1250, was completed on the 15th

Shawwal 1262/3rd *Kartik* 1252. Letters include those from Mir Qasim Khan to the emperor, to Shujauddaulah and also to the Nawab of Dacca and Murshidabad, to Mr. Hastings, Surjmal Jat, Balaji Rao, Jagatseth etc. Colophon signed by the copyist, Nur Ali, on the 7th *Kartik*, 1253 B.S.

129 ff.; 15 ll.; 8×5 in; polished European paper; slightly worm-eaten; neat *nastaliq* writing with interlinear and marginal notes in red ink by a different hand.

Call No.DU/58-60

Translations of two Sanskrit works, bound together.

I. F. 86a : One of the many Persian prose translations of the Sanskrit collection of tales called *Sinhasana Vattrinsati* one of which has been described under no. 43 above. The earliest translation was by Chaturbhujdas b. Mihirchand Kayeth in the reign of Akbar who named it *Shahnama*; see Bodleian no.1324. This translation appears to have been the basis for the more elegant version of Abdul Qadir Badayuni, done in 1574-75, and revised by him some years later. Several other versions were made subsequently by Beharimal b. Rajmal Khatri (no.43 above), Bisabarai Kayeth, Kishandas and Chand ibn Madhura. A 19th century version made for Mr. Bailey is also noticed; see Bodleian *op.cit.* Urdu & Hindi Bengali translations are also known.

The present manuscript lacks the initial folios containing the preface and so it is not possible to ascertain which version it embodies; the colophon gives no details.

Story of Raja Vikrama Sen, son of Raja Vikramajit begins on f.1b.

Begins abruptly:

پس از رستمنا خوب فایق تراست بکرماجیت ان مور را باز
بملازمت راجه اندر الخ -

II.F.86b-260b : A Persian paraphrase of the tenth *Skandha* of the *Bhagavata Purana* containing the legend of Krishna's life consisting of 90 *Adhyaya* or chapters. Of these the present manuscript lacks parts of the 1st and 90th *adhyaya*; otherwise it appears to be identical with Rieu I, p.60, no. 1952. A version in an ornamental prose is ascribed to the poet Faizi. See Ethe, no.1953; see also Bodleian no. 1316. Beg. abruptly:

می دهد پلک هر موی بر تن من خالی بهم :
میرساند بهر تفصیلی و طویلی که ضمیر من تو را بتعاث
کردد بر من بگو الخ -

260 ff.; 15. ll.; $8\frac{1}{2} \times 6$ in.; hand-made Indian, discoloured paper, and injured by moisture and worm-eaten; *shikastah* writing throughout with overlining and chapter headings in red ink; at the end of Ch.I (f.86a) anonymous copyist's colophon is dated 21st *Jamadi* II, 1109 A.H. corresponding to 48th year of the reign of Aurangzeb, 1697 A.D.

Call No. DU/265

Two treatises on mysticism and ethics.

I.F.1b-76a : (شرح فصوص الحکم) A prose commentary on the *Fususul Hikam* of Ibnul Arabi (D.1240) by an author whose name can not be ascertained as the folio containing his name is missing and the manuscript is incomplete. For the original work of Ibnul Arabi and its various commentaries, see Haji Khalifah IV, p.424-31, Brockelmann I, p.442, Supplement I, pp. 792-794.

Beg. : حمد بیغایت ان فاطر حکیم را که اثار انوار صبح
وجود از قعر ظلمت برآورد و ثنای بی نهایت الخ -

The Arabic sentences of the original are quoted in the text and the commentary follows. Some Arabic sentences have not been put in, the space having been left blank.

II.F.76a-77a and along the margin of 77b-81a. The fourth فصل of the *بدایت الارشاد*, *Bidayatul Irshad fi Baqa'il Adab Wal Irshad*, a work on ethics and manners by Hafiz Hosain Qadiri, an autograph copy of which in the Asiatic Society of Bengal is dated 1126/1714; Ivanow no. 1087.

Beg. : بدا نکه هیچ آرایش مرد را بر تو و بهتر از اداب
حسنه و اخلاق مرضیه نیست الخ -

III.F.77b-218a : a neat copy of the *اخلاق محسنی* of Husain Waiz Kashifi described under 311 & 312 above; see also no. 247 above.

Beg. : حضرت بادشاه علی الاطلاق عزت کلمته وجلت عظیمته
منشور دولت سلطان المرملین و متمم اخلاق المحسنین
الخ -

F.18, 26 are missing. On the back of f.218 are sundry notes and Persian couplets in a different hand.

218 ff.; 17-21 ll.; 8×5 in.; hand-made oriental paper, discoloured with age and slightly worm-eaten. Section I & II which have no copyist's colophon are in *nastaliq* writing; Section III is in *naskh* written in double ruled red border and with headings in red ink and the copyist's colophon is signed by Syed Muhammad Jafar al Husaini of Mahan in Kirman, and the transcription was completed in the town of Arrah, a dependency of Patna, on the 12th *Jamadi* II, 1076/1665-66.

Call No.DU/86-88

Six prose and versified tracts bound together

I. F. 1a - 17b : (مصباح الجنان شرح قصیده بدء الامالی)

A versified Persian commentary on the Arabic poem in praise of God, known as *Qasidah Bad'ul Amali*, of Seraj-uddin Ali b. Usman al Ushi al Farghana who composed it in 569/1173; Haji Khalifah, IV, p.558, no. 9524 and Flugel I, p.459. A printed edition was published from Königsberg 1825. It has also been lithographed in Lahore. The poem was originally titled *القصيدۃ الامیة فی التوحید* and has had a large number of commentaries in prose and verse in Arabic and Persian. For a list of these commentaries see Brockelmann *Supp.* I, p.764-75.

The present commentary which should be added to those listed by Brockelmann, was written by Abdul Karim Khaki (Khan Bahadur) of Ilachipur, the author of a number of Persian tracts on ethics, law, rhetoric, theology etc. and also of a *Diwan* of Persian verse see nos. 149, 313 and 415 of the present catalogue and also (VI) below. He died towards the end of the 19th century in Dacca. The date of completion is indicated in a chronogrammatic verse at the end.

1277/1860 = فرد تاریخ ختمش لقب با قدس - که مصباح
الجنان شد تمام ای جان -

Each Arabic couplet is preceded by its commentary in a Persian quatrain ending in the letter *Nun*, an able compliment to the original whose couplets end in *lam*. (لامیه)

The commentary begins after the short preface in prose:

نوشتم نامه توحید ایزدان - بشرح متن علی بن عثمان -
بگوید بنده در آغاز تحریر - برای حق شناس نظم تابان -
بقول العبد فی بدء الامالی - لتوحید ينظم کا الالی -

There are occasional corrections and overwritings on the Persian verses in red and black ink, sometimes the same couplet has been corrected twice, even thrice, some have been penned through, possibly by the author himself.

II.F.20b-33a : رساله نان و حلوا A modern copy a *masnavi* poem also called سوانح العجّاز on Sufi ascetic life, written by Bahauddin Muhammad Amuli (of Amul in Syria) who was born in 1546, lived in Ispahan, and died in 1621 during the reign of Shah Abbas I (1587-1629). He was the author of several works on Shiite law, mathematics and astronomy, and also two other mystical *masnavis*, named كشكول and شهر و شهر . The نان و حلوا and شهر و شهر have been lithographed repeatedly in Constantinople and in Persia. See GIP. I, p. 301, Ethe, I, no.1517, Buhar, I, no. 380.

Beg. : ايها الناهي عن العهد القديم - ايها الساهي عن النهج القديم :

16 ll.; *nastaliq* writing; copyist's colophon signed by Abdul Wahhab Islamabadi; no date.

III.F33b-34a : Copy of a letter of Khawja Baqibillah, the Naqshbandia saint of India who lived in Delhi during the reign of Akbar and died in 1014/1605. He was the preceptor of celebrated Naqshbandi saint, Ahmad Sarhindi, known as the Mujaddid-i-Alf-i-Sani; see *Khazinatul Asfia* I. p.605-6; Ethe, no.647, 930. The latter deals with the duties of a Sufi.

Beg : اي برادر عارف همه کارهای نیک میکنند نه آنکه
خواهش در میان باشد و از همه کارها مجتنّب باشد بے آنکه
منکر کار بد باشد الشيخ -

No copyist mentioned; handwriting similar to that in II above.

IV.F.35a-42b بیسر نامه (Untitled book) one of the mystico-theosophical *masnavis* written by the Sufi poet Fariduddin Attar of Nishapur on whom see no. 78 above.

Beg. (as in Bodleian, no. 622; and Ethe, no. 1031(7))

من بغیر تو نه بینم در جهان - قادرا پروردگار جاودان

V. F 43a-74a : پند نامہ

The well known didactic *Masnavi* of the same Fariduddin Attar described under no. 79 above with identical beginning. No copyist mentioned; handwriting same as in IV above.

VI.F.75a-89b : Fawaid-i-Khakia فرائد خاکیه

Author's holograph of a short treatise on the law of inheritance (*Faraiz*) by the same Abdul Karim Khaki, the author of the مصباح الجنان (I above)

In the preface the work is entitled خاکیه فاکیه, a chronogrammatic name yielding 1272 as the date of composition, during, as he states, his stay in the district of Mymensingh (E. Bengal). It is divided into one *muqaddamah* and 2 *babs*, each covering several *fasls*

Beg. : الحمد لله الذي خلق كل شئ فقدره تقديرا ونصلي على :
رسوله الذي الخ -

An ornamental *Sarlawh* on the opening page, and double ruled borders enclosing the text upto the 8th leaf, indicates that it was intended to be a fair copy. This arrangement however has been abandoned in the remaining leaves which are transcribed in *Shikashita* writing, obviously by a different hand.

12 ll ; no copyist mentioned ; author's colophon in a chronogrammatic verse at the end.

VII : F 91 a - 111b : كتاب الفرائض السراجيه

A neat copy of the famous Arabic treatise on the law of inheritance written by Serajuddin Muhammad b. Muhammad b. Abdur Rashid Sajawandi who flourished towards the end of the 12th century of the Christian era.; Haji Khalifah IV, p. 399 and Brockelmann II, p.378. This, the most popular work on the subject has been repeatedly lithographed in India and Turkey and has been edited by

W. Jones in 1792; an English translation by P.K. Sen, Serampur 1885; Ramsey, London 1890. See also Loth. *Catalogue of Arabic manuscripts in the India Office Library*, I, no.239

Beg. : الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام
 عل خير البرية محمد واله الطيبين الخ -

13 ll.; elegant *nastaliq*; colophon signed by the copyist Abdul Karim (the same as the author of I & VI above) on the 3rd of September 1857 while he was enjoying leave granted by the govt. and copied for one Masud Shah.

VIII.F.116a-124b رساله فى منطق

The well known Arabic treatise on logic called Isaguji, written by Asimuddin Mufazzal b. Umar al Abhari, who lived in Mosul as a philosopher, mathematician and astronomer and died in 663/1265; see Brockelmann, *GAL*, supplement I, p.841; also Haji Khalifah I, pp.502, no. 1533

Beg. نحمده على توفيقه ونسال هداية طريقه ونصلى على
 محمد الخ ... اما بعد فهذه رسالته فى النطق الخ -

Copied by the same Abdul Karim for Moulvi Masududdin and the colophon is dated *Ramzan* 1271 A.H.

123 ff.; 7-ll.; $10\frac{1}{2} \times 7\frac{1}{2}$ in factory made paper, slightly worm eaten, generally *nastaliq* writing throughout

Call No. AR/142

Collection of several tracts on various subjects

I.F.1b-22a

A short review of the administration and revenue of Bengal from the beginning of Muslim rule upto the administration of Warren Hastings and the end of the five year *Bandobast*,

introduced, as stated in f.21a, in 1179 Bengali year, with the author's observation on this system. Author's name is not mentioned but a colophon in the same hand writing on f.22a states that all unessential matters have been omitted from this essay which is intended to provide a concise account of the affairs of Bangalah. This is identical with the fragmentary manuscript described in Bodleian 278 and probably also in the Rieu I, p.408, IV or V (Add.6586). It is possibly one of several such memoranda written in response to the invitation of the Governor General in Council in Jan. 1775. Similar memoranda and observation was collected once again by Sir Jon Murray, secretary to the Council, between 1788 and 1793 under Sir John Shore, leading to the introduction of the permanent *Bandobast* or settlement of land revenue in Bengal. See Rieu I, p, 409-410

Beg. ابتدای ظهور اسلام در بنگال از ملک محمد بختیار است
که او از کبار اسرای سلطان قطب الدین ایبک بود الخ

The author refers the reader at the end of the book to the tables of revenue collections made during the governorship of Clive by the district collectors appointed subsequently and during the five-year *Bandobast*. The tables are missing. He points out the defects in the five-year system, and pleads for its abolition.

II.F.23a-37b :

Falnama-i-Qurani فالنامه قرانی

A book of devination from the Quranic verses ascribed to Imam Jafar Sadiq; (see no. 330 above). It is identical with Rieu II, p.800, Ethe, I, no.2264 and Ivanow, no. 1514. The answer to various questions deducible from the verses are given opposite each verse, grouped under the *surah* or chapter in which these occur. There are tables and diagrams also. Begins as in Rieu II, p.800 :

الحمد لله ... بدانکه این ضمیر بغایت خوب است و مجرب
و معتمد از قول دربار صدرجهان و مقتدای اهل ایمان امام
العالمین ابو عبد الله جعفر ابن صادق الخ -

سوره مائده - The opening Quranic verse is from
یا ایها الذین امنوا اوفوا بالعهود الخ

Unsigned copyist's colophon dated 4th *Muharram* 1229 A.H
III.F.38a-59b : نصاب الصبیان

The well-known metrical Arabic-Persian vocabulary for young learners of Abu Nasr Farahi, described under no.222-223 above with marginal and interlinear notes and glossary. The text, particularly of the prose preface, and also the arrangement, is slightly different from the copies noticed earlier.

Beg. الحمد لله رب العالمین ... قال الشيخ الامام الاجل
العالم بدر الحق والدین وشمس العلماء فی العالمین علم
الهدای علامه الوری ابونصر محمد بن الفراهی حسد حافده
و حقد حاسده الخ -

No copyist or date mentioned.

IV.F.60a-89a وفات نامه Two *masnavi* poems.

(a) A poem on the death of Sufi Muhammad Daimullah, a saint of Dacca who died according to this poem (f.64a and 68a) on 29th *Rajab* 1214/1799 A.D., and lies buried in the Azimpur area of the city. On this saint, see Habibur Rahman: *Asudagan-i-Dacca*, p.99. It was written, as stated in the heading, at the instance of Shah Sufi Raushan Ali, son in law and disciple of the deceased. Author of the first *masnavi* names himself only in the colophon where he calls himself Hafiz, and (f.77b) dates its completion on the 10th *Ramzan* 1215/1800 A. D. Beg :

پس از حمد خدای پاک قادر - که از وصفش زبانها گشت قاصر

(b) The second *masnavi*, also on the same event, and apparently by another author who does not give his name and date, follows immediately .

This begins :

آن چه فرخ بود ایام سعود - دووده شهر رجب تاریخ بود

This is followed by a stray leaf from a selection of the *Masnavi* of Jalaluddin Rumi.

- V F.91a-116b : Selection from the *masnavi* of Jalaluddin Rumi made as stated in the preface by Darvesh Muhammad Bukhari at the instance of his preceptor and on the inspiration of Khawja Bahauddin Naqshbandi, whom he saw in a dream in *Zil Hajj* 990 A.H. The selection is meant for those who would like to earn piety by reciting verses regularly which are supposed to bring the same merit as reciting the Quran. This selection has been lithographed at the Nizami Press, Kanpur, 1285 A.H.

Beg. الحمد لله رب العالمين والعاقبة للمتقين والصلوة على
رسوله محمد واله واصحابه اجمعين اما بعد درود حضرت
صلی الله علیه وسلم میگوید مرضعف العباد درویش محمد
بخاری که از خادمان و مریدان ... الخ -

The verses are grouped under *babs* and by subjects.

The manuscript is incomplete, it breaks off from the middle of the 8th *bab*, حکایت در تمثيل

VI.F.117b-124b اساس المصلی

A short treatise on the rites and observances for prayer and ablution according to the Hanafi school, by Badruddin b. Ruknuddin Sindhi, noticed above under no. 336(e). In the preface mention is made of *Fatawa-i-Kabir*, *Fatawa-i-Nasir*, *Fatawa-i-Shababi* and *Salat-i-Masudi* and of *Mohit*, and *Mabsut* on which the work is based. No date of the author is available.

Beg. الحمد لله رب العالمين والعا قبة للمتقين والصلوة على
رسوله محمد واله اجمعين بد انك اسعدك الله تعالى في
الدارين كه در فتاوى كبرى و در فتاوى ناصرى الخ -

At the end is a form of *istigfar* or repentance, according to the method of Abdul Qadir Jilani. Transcribed anonymously on 14th *Jamadi* I, 1198/1783 A. D.

VII.F 125a-139a Fiqh-i-Hindى فقه هندی

A short treatise on the Muslim creed and individual observances in Hindi verse written in Persian character, composed by one Abdu, and completed, as stated in the last couplet (f.39a) in 1074/1663, in the reign of Aurang Shah (Mughal emperor Aurangzeb, 1659-1707). No other particular is ascertainable about the author. As an instance of early *rekhta* verse the manuscript is of great interest and no other copy is traceable in other manuscript catalogues.

Beg. حمد و ثنا سب ربكو خالق كل جهان -

لايق حمد و ثنا كے اور نكوٹى جان

علم شريعت نال كے پہنچا يان رسول -

جو كچه بهيجا رب نے سب هم كيا قبول

يا رب اپنى كرم سون بيحد پہنچ درود -

نبى محمد مصطفى --- سون هوے خوشنود

كبتے مسلم دين كے عيد كو كهے امين -

فقه هندى زبان كو بو جهو كرو يقين

مطلب منه بوجهنا جو كچه هوے زبان -

عربى تركى فارسى هندى يا افغان

علم شريعت بو جهنا فرض عين كسے جان -

بالغ جو رو مرد كون جو هوے مسلمان

The verses are divided into several unnumbered *fasts* according to topics which are written on the heading in red ink. These headings, however, are in Persian.

The headings are :

فصل - در بیان وحدانیت - در بیان صفت فرشتگان - در بیان کتابها - در بیان صفت پیغمبران - در بیان قیامت - در بیان تقدیر - در بیان نعت - در بیان دانستن فرایض ایمان - در بیان واجبات ایمان - در بیان فرایض اسلام - واجبات اسلام - سنت اسلام - معرفت فقه - در بیان گناه کبیره - در بیان خوف ورجا - منهیات وضو - مکروهات وضو - نواقض وضو - در بیان غسل - آب مقید و مطلق - آب چاه - بیان تیمم در بیان حیض و نفاس - در بیان مسح موزها - در بیان نجاست مغلظه و مخففه - در بیان استنجا - در بیان شناختن اوقات نماز اذان و تکبیر - احکام و ارکان نماز - واجبات نماز - سنت نماز مستحبات نماز - بلند و اهسته خواندن قرات - مفسدات نماز مکروهات نماز - سجدها سهو - در بیان چهارده سجده که در قرآن است - نماز گزاردن بیمار - ترتیب نماز - نماز تراویح نماز سفر - شرایط نماز جمعه - نماز عیدین و احکام آن نماز جنازه و بیمار - احکام بیمار و ترتیب میت - در بیان شهادت و حکم آن - روزه ماه رمضان و احکام آن - مفسد روزه رمضان - بیان موجب غسل - در بیان چیزیکه از او روزه تباه شود و کفارہ لازم آید - در بیان اعتکاف - در بیان از مال زکوة دادن - فرایض حج - واجبات حج - مستهائ حج - مواقعہ حج -

VIII.F.139b-144b : مسائل ستہ فی اصول الموتی

A short essay on the funeral rules and observances of a Muslim by an anonymous author. A work named *Jamiul Rumuz* is cited frequently and also one Moulana Fakhir Allahabadi Makki, is also referred to.

Beg :

الحمد لله رب العالمين - - - - پس از حمد و صلوة پوشیده نماند
که نماز جنازه فرض کفایه است یعنی اگر بعضی از مسلمانان
بخوانند همه مسلمانان ازین سبب گرفتار نشوند الخ -

Transcribed by Lalchand of Jahangirnagar, *mahallah* Amligola on the 1st of *Zil Hajj* 1198, 26th year of Shah Alam, corresponding to 1191 Bengali and 1783-84 A.D.

IX. Fl45a-148b :

A short catechism, in the form of question and answer, on Muslim doctrine and observance. No author is mentioned but a similar tract differing only slightly in the text, noticed by Ethe, no. 2617, is ascribed to one Qazi Qutub.

Beg. :

الحمد لله رب العالمين - - - - بد آنکه ایمان اقرار است یعنی
بزبان گفتن کلمه طیبہ لا اله الا الله محمد رسول الله و باور
داشتن معنی این کلمه الخ -

No copyist's colophon

X.F. 146-151b رساله حج

A short tract containing instruction on the ritual observances necessary for performing the *Hajj*. No author or date is mentioned, but it is likely that it was written by the author of the following section, Abdus Subhan Siddiqui who on the heading calls that sections as *تتمہ* and refers to himself as *راقم* (writer)

Beg :

بدانکه هر که اراده حج ازهندوستان کند و براه سورت
درجهاز نشست بطرف مکه معظمه برود - - - - احرام
بندد الخ -

No copyist or date mentioned : modern copy written in steel nib; *shikastah* writing.

XI.F.152a-163a : واقعات سفر حجاز

Concluding portion of an account of the author's journey by boat to Makka on pilgrimage and return to Chittagong, undertaken in 1241/1825 by Shaikh Abdus Subhan Siddiqui disciple of Hazrat Muhammad Masum, resident of Pargana Panjnur, district Nadia. The earlier part of the account is missing and the beginning is abrupt.

کیفیت شهر جدہ - طول و عرض شهر جدہ مثل شهر حجاز
و اوضاع و لباس مردم و عمارات وغیرہ بر مثل شهر مرقوم الخ -

No copyist's colophon, presumably author's own hand writing as indicated by the title سفر راقم اثم شیخ عبد

واقعات سفر راقم اثم شیخ عبد *Shikastah* writng ; coarse hand made paper.

163 ff.; 9×6 in.; hand-made Indian paper, worm-eaten (Section X & XI on different paper, but of the same quality); *nastaliq* and *shikastah* writing; by different copyists whose names have been mentioned under each section

Call No.HR/29-41

For separate works in different hands bound together.

I.F.1-101b ; An incomplete copy of the بہار دانش of Shaikh Inayatullah, completed in 1651, a fuller copy of which has been described under no.50 above. Initial and final leaves are missing; f.2 is also missing and a portion of the opening leaf containing the preface is torn off.

Complete surviving line (fifth from the top) begins :

که منظر هفت طبقه حدقه کائنات از فروغ بر تو جمال جهان
آرائش روشنی اندوز الخ -

No copyist's colophon

II.F.102a-171b : The 1st *daftar* of Abul Fazal's letters مکاتبات علامی described under nos. 166-169 above.

Beg.

گونگون نیایش مر داور را مزد که وجود بشر را از کارخانه
عنایت الخ -

Copyist's colophon undated and anonymous, hand writing same as that of section I.

III.F.173b-214a : A valuable and rare copy of a medical treatise on purgatives named in the preface ام العلاج by Amanullah Husaini, designated Khanazadkhan Firoz Jung, son of Mahabat Khan, khan khanan, Zamana Beg (d.1046/1636), the author, among other works on agriculture, prosody, lexicography, of a volume of letters named رقعات امان الله حسینى described under no.175 above where the present work has been mentioned and details of his life summarised. The present treatise was completed in 1036/1636-1637 and dedicated to the emperor Jahangir.

Beg : جان داروی که مزاج تجردی را فساد و نقصان و ازدیاد
مواد اربعه سکوة و تکلم و فراموش الخ -

It is divided into a *Muqaddama* six *babs*, 66 *fasls* and a *khatima*; order and headings of the chapters are set out in the author's preface.

The work has printed in 1873; see Asafia II, no. 674.

No. copyist's colophon.

IV.F.215b-222b : Fragment of the medical treatise, named in the preface توضیح المدارج, on pharmacopea, by one who calls himself simply Mahdi (فقیر مهدی), written in 1127/1715

A.D. at the request of his pupils like Mir Ataullah and Shaikh Zahurullah. No other detail about the author is ascertainable. The manuscript is incomplete, and contains only the *Muqaddama* and four *tanzih* of the first *maqalah*. It breaks off after the first line of the second *maqalah*. Beg.

الحمد لله رب العالمين - - - اما بعد اين كالمه مشتمل است
بر توضيح بعضی از عبارات طب در معرفت درجه دوا مركب
كه طبیب را ضرور است الخ -

Apparently transcribed by the copyist of Section III.

222 ff.; 14—23 ll.; 6×5½ in.; coarse hand-made paper of different quality, much worm-eaten

Call No. HR/49-52

Scrap book of extracts of prose and poetical pieces in Persian, Urdu and Arabic.

I.F.1-19a : صبح صادق : A short account in very florid style, of the author's experience with his unsympathetic and ignorant contemporaries, written by Muhammad Sadiq, poetically surnamed Akhtar, who wrote Urdu and Persian verses and died in Etawah in 1858. He was born in Hooghly, Bengal, but spent the major part of his life in the kingdom of Awadh where king Ghaziuddin Haidar conferred on him the title of ملك الشعراء. He was a pupil of Qateel (see no.205,-I above) and after Ghaziuddin's death, lived mostly in Lucknow, where Wajed Ali Shah persuaded him to give up his *takhallus* 'Akhtar' in the latter's favour. Later, the king was displeased with him and he ended his days as a Tahsil-dar. The present work was apparently written during this period. See Saksena-*History of Urdu literature*, p.122.

He left several works, including a *tazkirah* of Persian poets, a historical sketch of the meeting of Gaziuddin Haidar and Lord Hasting, a *diwan* of Urdu and Persian verses. For Sir H. M. Eliot, whom he met in Aligarh, he also compiled in 1263/1846 a short compendium of universal history, named مخزن البحراهر; copy noticed in Rieu III, p. 900(a). The present work has been lithographed in Meerut 1292/1875

Beg. شکرو سپاس کہ حضرت افريد گار دانای نمان اشکار
راسزد کجا از زبان ابن حيران الخ -

II.F20a-48a : Two *rekhtah masnavis* and other poems. The first *masnavi* embodying (f.20a-25a) a love story entitled بحرالمحیط, more correctly بحرالمحبت, is by Shaikh Gholam Hamadani Mashafi, a prolific writer of Urdu and Persian verse, one of whose *Diwan* has been described under no. 141 above. The present *Masnavi* is stated in the poet's versified colophon to have been based on a similar *Masnavi* of Mir Taqi Mir, which is transcribed immediately after

لب زخم قلم ذرا واهو - تاکمین محسن ناله پیدا هو

The second *Masnavi* is on the same theme by Mir (Mir Taqi Mir). Its title, not mentioned in the present text, is دریای عشق; see Saksena, *op.cit.* p. 92.

Beg.

عشق ہے پنجه آزمائی کہن - تازه کرنا ہے ماجرائی کہن

This is followed by extracts of Arabic and Persian and Urdu verses.

Among the poets whose Persian verses are quoted here are Waqif, Saib, Brahman, Asir and Khwaja Haidar Ali *Atash*. Arabic verses appears on f.41-45, and are mostly anonymous, except Abu Faras Majnun Ameri and Abu Tumam.

The Urdu *ghazals* and couplets are mostly by Mashafi and Nasikh (d.1838); the latter was one of the greatest poets of Lucknow. See Saksena, *op cit* p.102

The last Section (f.47a-49a) is an incomplete Persian *Masnavi* entitled *Saqi Namah* of Mullah Muinuddin.

The opening verse reads :

بوقتي كه از فيض ابر بهار - زمين گشت چون اسمان سبز زار

ff.49 to 54 are blank.

54 ff.; 13-17 ll.; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; some folios written on transversely. European machine-made polished paper, with the word 'London' embossed on several folios; Section I copied by Nasir b. Muin; writing on the remaining folios also appears to be in the same hand-writing; no date, apparently 19th century

Call No. HR/23

344

Collected writings of Alamchand.

- I. F. 1a-14a : دیوان عالم : a small collection of Persian *ghazal*, *Rubai* and *Qita'a* and a *Masnavi*, composed by Alamchand, son of Rupchand Munshi, son of Bansidhar Kayeth of *gasba* Mohan, who uses the pen name *Alam*. No other particulars are available about him, except that as deducible from his letters. collected in the next section, he once served as a Diwani official in Lucknow, but resigned and withdrew from worldly pursuits, and lived under Shujauddulah, Nawab wazir of Oudh (1167/1753-1188/1775). No other copy of his verses is recorded. Beg. :

خداوندا بکن شیرین همه نطق زبانم را
فصاحت بخش چون موسی کلام و هم بیانم را

- II. F. 14b-40b : مکتوبات عالم چند : Collection of 80 letters written by Alam Chand to various contemporaries, poets, officials of Oudh, mostly on personal matters. Among the addresses are a poet with the *takhallus* '*Fatanat*' resident of Kora on whose poetry there is a *ghazal* in Section I (f. 11b) and who

in a *Qita'a* on f. 12b, is stated to have induced the author to write verses. There are letters addressed to *Mirza Qawi Dil*, Shaikh Hibullah, Foujdar of Lucknow, Mir Fakhrud-doula, Foujdar of Rai Bareli, Shaikh Najmuddin, Foujdar of Sarkar Khairabad, Shah Alimullah, *chillakash* of Mohan. The collection was completed on 20th *Safar*, 1187/1774 A.D. On f. 39 is a Hindi poem on the praise of God, each Arabic alphabet forming the initial letter of each couplet. This is followed on the last folio by a few more letters.

Beg. :

سپاس بیقیاس خداوندی را بھدی من یشا' و ضل من یشا' --
 اما بعد میگویند بندہ دردمند عالمچند چون مکتوب چند
 مشتملبر نصایح و غیرہ الخ -

40 ff.; 19-24 ll.; 7×4½ in.; coarse hand-made paper, worm-eaten; *shikastah* writing with headings occasionally in red ink; no copyist's colophon, both the sections apparently transcribed in the same hand; late 18th century.

Call No.DU/64-65.

345

General prose and poetical works bound together.

- I. F. 1a-66b : *رقعات عالمگیری* : A collection of letters of Aurungzeb mostly to his sons and grandsons. Several collection of his letters edited or compiled by different persons, are known by this title; see Bodleian, no. 252 & 254, Rieu II, p. 801, Ivanow-Curzon, no. 148, Buhar no. 271; a selection is also noticed under no. 181 above.

Numerous editions of the *Ruqa'at-i-Alamgiri* have been printed in India; see *India Office Catalogue*, vol. II, p. VI, p. 450-51.

In the present collection there is a brief preface, without the compiler's date or name, explaining the terms in which the different persons have been addressed in these letters.

Beg. :

مکشف دانشوران عالی فطرت و معلوم دشخوارپسندان والاخیرت
بادکه مہین پور خلافت و فرزند سعادت توام کنایہ از
بادشاہ زادہ کلان سلطان محمد معظم المخاطب بشاہ عالم
بہادر الخ -

The first letter addressed to Prince Muazzam begins :

مہین پور خلافت فرزند سعادت توام محمد معظم حفظ اللہ
تعالی و سلم اعلیٰ حضرت فردوس منزلت بگرفتہ ولایت
بلغ و بدخشان و خراسان و ہرات ملک قدیمی مورثی توجہ
مفرط داشتند الخ -

Colophon signed by the owner Hilaluddin of Faridpur, on 21st Bhadra 1258 Bengali era, while residing at the house of Shuja'at Ali, at Rahmatganj (Dacca).

- II. F. 67a-83b : A fragmentary copy of the (انشاء) مطالب , collection of letters written by Shaikh Mubarak Hashimi, three other copies of which have been described under no.176-II. 180 and 184 above.

Initial folios are missing, and the text abruptly begins :

ہدیہ کیدان و ذرہ فرقدان رسید بلب ادب مقبل و ملسوم
گردانید الخ -

Copied by the same Hilaluddin on 25th Aghrahyayan, 1259 B. S. for the owner Mir Ashraf Ali.

- III. F. 84a-101a : *Amad Namah* (امدادنامہ) , a short grammar of Persian verbs and their derivatives meant for the beginners, comprising 1 *Muqaddamah*, 4 *babs* and a *khatimah*, by an anonymous author. The rules are given in Persian with examples, explained in Urdu.

Beg. :

این رساله است مختصر بعنوان میزان فارسی درمیان حقیقت
مصدر و مشتقات آن موسوم بامد نامه که مبتدیان ازان
گریز نیست الخ -

No colophon; hand writing same as in the first 2 sections.

- IV. 102a-113b: A series of *ghazals*, named in the colophon, as 'Atai *Namah*, by a poet whose *takhallus* was 'Atai. It is difficult to ascertain his real name for this *takhallus* appears to have been used by several poets, e.g. Syed Atai- (Ivanow, no 943, f. 13v, 17v) and 'Atai Jaunpuri (Ivanow no. 945), and 'Atai Hakim (Ethe, no. 1766 (f. 104a). An Atai Hindu is also mentioned (Ivanow no. 944 (f.38a) who, however may be identical with Purshottamadas, 'Atai, the author of a collection of letters, entitled *دانش نامه عطائی*, described under no. 193 above.

A collection of verses having this title is, however ascribed by Sprenger I, p. 343, to one Shaikh Shah Muhammad 'Atai, qanungo of Parganah Sandy. This seems to be identical with the *عطائی نامه* a poetical work, mentioned in *Asafia* I, p. 740, no. 563-64, and ascribed to the same Shaikh Shah Muhammad. Whether it is identical with the present manuscript cannot be stated definitely without comparing the contents.

All the verses in the *ghazals* rhyme in ل and the first word of each verse in a *ghazal* begin with the same letter, the *ghazals* being all arranged in this alphabetical sequence. For each alphabet there are two *ghazals*, and they are accordingly named *دو غزله*. There are thus 66 *ghazals* in all.

Beg ;

ای در عراق از عارض رنگین توشد گل
خجالت زدا کاکل مشکین تو سنبل

Anonymous and undated colophon.

V. F. 114a-121b : The well-known *Pandnamah* of Shaikh Sa'adi Shirazi, for whom see no.83 above. The *Pandnamah*, a series of moral and ethical precepts in verse, is also known as *Karimah*, from the initial word of the poem. The work has had numerous printed and lithographed editions and has also been translated and annotated in several Indian & European languages. See *India Office Catalogue-op.cit.*, pp. 391-394.

The transcription is not wholly accurate.

Beg. :

کریم! به بخشای بر حال ما - که هستیم اسیر کمندی هوا الخ -

Copied by Helaluddin, for the owner Mir Ashraf Ali.

121 ff.; 14-15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; modern mill-paper clear *nastaliq* writing; 19th century.

Call No. DU/130-132.

346

Four different works, bound together for personal use by the copyist-student.

I. F.1-35a : رساله عروض (سیفی)

The well known Persian treatise on Arabic prosody and metre, completed in 896/1490 by Saifi of Bukhara, also called Saifi 'Uruzi' who lived for some time under Sultan Husain Baiqara in Herat. A poetical version of this work has been described under no. 196 (XI) above, also known as میزان الاشعار and عروض قافیہ , عروض سیفی.

This work has been printed a number of times in India: Delhi, 1853; Kanpur, 1855; Calcutta, 1865, 1867, 1872 and 1876; Lucknow, 1871, 1876; Lahore, 1923.

Beginning, as in Ethe 2046:

الحمد لله الذى جعل علم العروض ميزان الاشعار والصلوة
علي صاحب ديوان الرساله وعلى اهل بيته الاطهار الخ -

II. 35a-38a : رساله در قافيه :

The popular treatise on versification by Nuruddin Abdur Rahman Jami; see no. 32 above. The work has been edited and translated into English by Blochmann in the *Prosody of the Persians* 1872. pp. 75-86.

Beg : بعد از تيمن بموزون ترين كلامى كه قافيه سنجان :
انجمن فصاحت بدان تكلم نمايند الخ -

III. F. 39 : Stray Persian verses, composed by Moulvi Zahurullah, the copyist-owner.

IV. F. 40a-51a : مقرالارث : A versified treatise on the Muslim law of inheritance, written by Asmatullah b. Syed Azam of Saharanpur, in 1072/1662 A. D. as stated in the versified preface, f.40a-40b.

The initial folio is missing.

Beginning abruptly :

جود ازو چون بنوح گشت عيان -
كشتيش شد خلاص از طوفان الخ -

V. F. 51b-74b : تفسير الاحكام : A short manual of obligatory Muslim observances, compiled by Shamsuddin Umar Daulatabadi (al-Zawali), Chief Qazi and 'Amirul Umara of Jaunpur under Sultan Ibrahim Sharqi (1401-1440). According to the author of the مائثر الكرام تاريخ بلگرام of Ghulam Ali Azad, he died in 849/1446. He has to his credit, 3 Arabic works, 2 on grammar, شرح القافيه and الارشاد فى النحر, and one on Muslim theology named العقيدة الاسلاميه. See Brockelmann, *GAL Supplement* II, p. 309-10. He was also the author of

an extensive Persian commentary on the Quran entitled *مراج* in 3 vols, dedicated to Sultan Ibrahim Sharqi; Ethe, no. 2679, and Ivanow, no. 958; Storey *op. cit.* I, p. 10.

The present work as stated in the preface was completed at the request of the Majlis-i-Ali Khaqan-i-Muazzam Ashraf Khan; the 'helper of Ibrahim Shah.' Cf. Ethe, no. 2595, who, in describing a copy of this work, thought this Ashraf Khan to be identical with the son of Islam Khan Mashhadi, Wazir of Shahjahan who, however, died in 1686 A. D.

The work is divided into 5 *babs*, and several *fasls* under each *bab*. It is thus identical with Ethe, no. 2596. Cf. however, *Asafia* II, p. 1114, no. 334, which is stated to contain 8 *babs*.

Beginning : حمد متوافر و ثنای متکثر مر حضرت صمدیت :
ذوالجلال جل جلاله را که اساس دین حنفی الخ -

VI. F. 74b-77a : *اداب طعام* : A small anonymous tract on the etiquette of eating considered decent for Muslims.

Beg: ذکر اداب طعام باید که اول و آخر نمک بخشد
که پیغامبر صلی الله علیه وسلم علی رضی الله عنه را گفت
ای علی شروع کن طعام را بنمک و ختم کن بنمک الخ -

77 ff.; 13-21 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand made paper, damaged by insects and moisture, discoloured with age; copied by the owner-student Zahurullah; no date ; probably early 19th century.

Call no. DU/3-6

Three works on revenue accounts and Arithmetic.

I. F. 1a-52a : *مدار الامنا* : a treatise on the procedure of survey, assessment and collection of land revenue, interspersed with moral and ethical advises written as a guide to the revenue

staff or *Amins*, in 1100/1688, as expressed in a chronogram in the preface.

ساختم این نسخه از بهر فیض خاص و عام
سال تاریخش ندا از غیب آمد بحر فیض -

The author's name is not explicitly mentioned in the text, but in a versified colophon (f. 51a) he indicates it chronogramatically.

سه حرفست نام مصنف باصل -

یکی حرف هفتاد شد در حساب = ع

دوم سی و سیوم ده بدان ایچوان -

بگفتم ترا روشن از آفتاب = ل - ی = 120

چون نام شد با سبک هم عدد (= 120)

از ان پرفلاحت بود این کتاب -

Who this Ali was, is impossible to ascertain.

The book comprises 4 *fasts* and 46 sections called دفع. On f. 4a is an autograph saying that it was copied by Faiz Bakhsh Qanungo in 1171 (4th year of Alamgir II, 1167-1173/1756-62 A.D) and bound by him on the 27th *Jamadi* I of the same year in the township of Malir (مالیر). On f. 3b, 4b-7a is draft (مسوده) of a *masnavi*, written transversely, describing a battle between Najibuddoulah and Newal Singh, composed by the same Faiz Bukhsh Qanungo, on 25th *Muharram*, 1132/1719.

Ff. 7b-9b contain sundry medical prescriptions.

Text begins on f. 10a : یامفتخ الابواب کار کشای بیچارگان :

قانون فنون برای اسانیت و رسائیت ارباب معامله وامنائی

متدینند که بتوفیق حقیقی کمال لا یزال حق سبحانه

جل شانہ الخ -

- II. F. 53a-111b : **بدايع الفنون** : Complete copy of a work on Arithmetic and Accountancy based on the *Lilabati* of Bhas-karacharya, written by Medinimal (b. Dharma Narayan or Dharamdas Narayan b. Kalyanmal, see Storey *op.cit.*, Vol.II,pt. I, p. 16, no. 30) a Saksena Kayeth, resident of Chakwa, a dependency of Etawah, in 1074/1663, 16th, (sic) year of Aurangzeb. A defective copy is noticed in Ethe 2259; another upto the 7th *bab* is described in Ivanow, no. 1497. The work is stated in the preface to consist of 9 chapters.

باب اول - در حسا بهای آسان -

دوم - در دانستن حسا بے که درین اسان و مشکل نماید -

سیوم - حسا بے که اسان و مشکل نماید -

چهارم - در علم سیاق -

پنجم - حسا بها که بدا نستن ان مقبول دلها گردد -

ششم - نقش بر نمودن -

هفتم - حسا بهای متفرقات دهر یا دستور -

هشتم - در دانستن سر پر کش و غیره -

نهم - در فن نجوم چندر مه و غیره -

Some folios are missing towards the end e. g. between folios 97 and 98, folios 100 and 101, folios 109 and 110.

Beg ; آغاز میکنم تو رسانی بانتهای -

طرح فگنده را بغایت تمام کن الخ -

Copied on 17th *Muharram*, 1st year of Alamgir (II), 1167, by Faiz Bukhsh for his own use.

- III. F. 113a-125b : **خلاصة السیاق** : An incomplete copy of another work on Accountancy by an author who does not mention his name in a rather longish preface, beyond stating that it was completed in 1115/1703, 47th year of Aurangzeb. The

preface gives a brief history of the system of account keeping practised in India since the advent of the Muslims until the time of Akbar when Todarmal changed over from the indigenous to the Persian system.

It is identical with the British Museum Manuscript, Add 6588-V (Rieu II, p. 799), and Pertsch, no. 493-2 which, however contain only the later portion of the preface, as found in the present manuscript.

نظام ارای دفاتر کون و مکان و حیوانات پیرای جرآید زمین : Beg
و زمان انجام صنع ابدائی سیاه شب و روز الخ -

The sentence quoted in Rieu, *op. cit.* occurs on f. 114a.

The transcription was not completed, f. 125a contains only one line of writing, the rest being blank; some medical prescriptions are copied on the *verso* in a different hand.

No copyist mentioned, but apparently by the same hand as the earlier two sections.

125 ff., 13-14 ll.; $8 \times 4\frac{1}{2}$ in.; different kinds of paper from coarse to polished and even gold sprinkled paper, much injured by insects; bold *nastaliq* writing with headings occasionally in red ink; 18th century.

Call no. DU/326.

Four treatises on theology and mysticism.

- I. F. 1a-102a: **تحریر الشہادتین** : A Persian paraphrase and commentary of the Arabic work entitled *Sirrul Shahadatayn*, of the celebrated divine Sh. Abdul Aziz (b. Waliullah) Dehlavi, (d. 1824, see no. 264 above). It is a treatise on the significance of the martyrdom of Hasan and Husain and has been printed in Lucknow, 1841, 1873, Delhi, 1868 etc. This commentary was written by his pupil Salamatullah (Kashfi, son of Sh.

Barkatullah Badayuni, Kanpuri), who died in Kanpur, 1864; see Storey II, p. 223, no. 299. For the original work of Abdul Aziz see also Brocklemann, *Supp.* II, p. 615, no. 4(6).

Beg. الحمد لله من إفاض على الشهداء سحاب الرحمة من
السماء واعطاهم نعيم الجنان الخ -

The Persian commentry has also been printed in Lucknow, 1844, 1874 & 1882. Copyist's colophon signed on the 16th *Bhadra*, corresponding to 18th *Ramzan*, 1254 B.S. by Sadruddin Ahmad, son of Munshi Muhammad Amiruddin, resident of Mahoottoly, Dacca, for the use of Mir Izzat Ali.

- II. F. 105a-145a : هزار مسئله : One of the many versions of a popular work, one of which has been described under 262 above containing questions on cosmogony, biblical legends, religious and moral philosophy, etc. put by learned jews to the Prophet Muhammad and answered by the latter with the help, as stated in the preface on the form of a *hadis* narrated by Jafar b. Abdullah, of the angel *Gabriel* who sat beside him. Abdullah b. Salam, stated to be the leader of a deputation of 700 jews, put his questions one after another. One version called سراج القلوب ascribing the answers to Ali and containing 45 questions, has been noticed above.

Beg. الحمد لله رب العالمين والعاقبة للمتقين والصلوات على
رسوله محمد واله أجمعين جابر بن عبد الله روايت ميکنند
از ابن قيس الخ -

Anonymous colophon, but transcribed in the same hand as section I.

- III. F. 145b-221a : کبريت احمر : An account of the life and saying of a saint named Khaliqur Rahman al Qadiri al-Shattari, known as *Shah Baghu*, who, according to a chronogrammatic verse composed by one of his disciples (f.212b), died on 29 *Zilqa'd* 1165/Oct. 1752 and is buried in Bagha,

a village now within Rajshahi district of East Pakistan, together with accounts of his family members, relations and disciples. It is written by one of his devotees, who calls himself the humble (فقیر) Nuri b. Sh. Abdullah b. Sh. Gulam Ali, Bangali, an inhabitant of Jahangir Nagar (Dacca) whos tomb in the Maghbazar area of the city, is much venerated by the local people. See Habibur Rahman: *Asudagan-i-Dhaka*, p. 115. In the preface he mentions 1178/1764 as the date when he decided to compile the present work which was completed in *Ramzan* 1189/1776, and was named after the famous poem of Abdul Qadir Jilani written in praise of the Prophet, for which see Bankipur, vol. XVI, no. 1441.

The work comprises one *Muqaddamah*, 3 *manzil*, and one *khatimah*.

Beg. نحمدہ ونستعینہ ونستغفرہ ونؤمن بہ ونتوکل علیہ
 ونعوذ باللہ من شرور انفسنا الخ - میگوید بنده نحیف وضعیف
 قلیل البضاعت وحقیر قلیل الاستطاعت خاک پای درویشان
 احقر العباد عاصی بے سروسامان فقیر نوری ابن شیخ عبد اللہ
 ابن شیخ غلام محمد بنگالی ... کہ شبی در عشرہ اواخر ماہ
 رمضان المبارک درسہ یکمزار و یکصد و ہفتاد و ہشت از
 ہجرت نبوی الخ -

Copyist's colophon undated and unsigned but apparently by the same hand as the other sections.

- IV. F. 221b-229a : A short tract on mysticism, without any title or author's name, but possibly by the same Nuri Bangali,, dealing with the mystical nature and properties of the various parts of the human body and various stages of spiritual attainment.

Beg. : میشنو اول مقام مقعد ناسوت نام -
مسکن نازاست عزرائیل ناظر این مقام الخ -

Copied for the owner, Mir Izzat Ali, by Sadruddin Ahmad, resident of Mahoottoly (Dacca) and completed 18th *Faishtha*, 1254 B. S.

232 ff., 13-15 ll.; $9\frac{1}{4} \times 6\frac{3}{4}$ in.; modern mill-made paper, tinted blue; *nastaliq* writing; some folios at the end left blank.

Call No. DU/47-49

349

Three tracts on Sufi theory and practices.

I. F. 1b-8b : An untitled tract on Sufi metaphysics dealing with the unity of God and His attributes. No author is mentioned and there is no copyist's colophon.

Beg. : الحمد لله رب العالمين والعاقبة للمتقين والصلوات
والسلام على رسوله محمد وآله اجمعين - بدان ای عزیز
ارشادك الله تعالى كه صوفيان محققين الخ -

II. F. 9b-18b : An incomplete compilation of various prayers to be uttered on different times of day and night. The text breaks off after f. 18 and compiler's name is unascertainable.

Beg. وظیفه صبح وادعیه آن وقتی که صبح کنند یکی
از شما یشن کو که بگوید لا اله الا الله وحده لا شریک له الخ -

III. F. 19b-75b. : شرح آیات رباعیات : Commentary on the quartrains of Sahabi, a Sufi poet of Persia under Shah Abbas I who died in 1010/1601. His full name, as given in the *صحف ابراهیم* of Ali Ibrahim Khan was Kamaluddin, with *Sahabi* as *takhallus*; Pertsch, no. 663, س 125. He was born in Shustar and

died in Najaf where he spent the last forty years of his life in voluntary poverty and seclusion. According to Taqi Auhadi, he is said to have destroyed the greater part of his quartrains; see Rieu II, p. 672. These, according to the author of the present commentary (f. 24a) numbered twelve thousand of which about a little more than five thousand and three hundred were to be found in the Library of the commentator's patron, Abdus Samad Khan Ansari. In the present commentary, the poet is referred to as Hakim Sahabi which has sometimes been read as Subhani in the *صحف ابراهيم* referred to above. On his correct name see Pertsch, no. 950. Several collections of his surviving verses are mentioned in Sprenger I, p. 552. The present commentary of 200 of Sahabi's *rubaiyyat* was written by one Enayetullah Bilgirami, who refers in the preface to the Shaikh Abdus Samad Khan Ansari at whose instance and under whose patronage the commentary was written, as *Pirzada*, etc, *دود مان ابرار صاحب السيف والقلم - مجد الفقرا خان بلند مکان*

but gives no other particulars. At the end, however, is the author's colophon dated 7th *Rabi* I, 1101/1689. Nothing further is ascertainable about the commentator. Each *rubai* is quoted in full and is followed by a paraphrase and annotation. At the beginning is an index of the opening words of the verses commented upon. This is followed by a *حمد و نعت* in the verse,

Text begins (f. 23a):

بعده نموده می آید چون بنده درگاه سامی عنایت الله بلگرامی
بیاوری طالع ورهیری بهشت بهر باب فیوضات مجلس قدس
انس بندگان والا قدر عالیجاه ممی الممزلت الخ -

75 ff., 9-17 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper, much damaged by insects; *shikastah* writing within double-ruled red and black borders, with over linings and headings in red ink; no copyist mentioned; possibly 18th century.

Call No. DU/81-83.

350

Risala-i-'Amal (رساله عمل)

A scrap book or **بیاض** of Ali Delawar of Delawarpur, district Mymensing, containing various prayers, litanic and invocatory names of God with their significance etc.

From folio 8a to 14a, is an abridged extract from a commentary, by Jafari (Muhammad Jafar Jafari, see Rieu; Supplement, no. 20) on the **اوراد فطحه** of Syed Ali Hamadani (d. 1384), a famous saint of Kashmir and author of a number of works on sufism, ethics, philosophy and prayers etc.; on Hamadani; see Ethe, no. 1850.

The original *Awrad-i-Fathiyya* of Ali Hamadani has been lithographed in Lahore (1972) and Kanpur, 1876. Jafar's commentary has also been frequently printed in India. For a complete copy of the latter see Ivanow-Curzon, no. 436.

This extract begins :

فهم من فهم هو الله الذي لا اله الا هو عالم الغيب والشهادت
اوست آن خداوند که نیست خدا جز او الخ -

Two initial folios, containing part of the list of invocatory names of God, have been transposed in binding. Ff. 18, 21b, and 22b-30 are blank.

On f. 31 is a quasi-medical essay in the form of a story, on the fertility of women.

32 ff., 11-12 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper *shikastah*, *nastaliq* and *nask* writings; probably early 19th century.

Call No. KS/406.

351

Three short pamphlets on religious topics.

I. F. 1a-2b : Fragment of a versified work on prayer, ablution and fasting etc. by an unnamed author.

Begins abruptly :

فاغسلوا وجوهکم (sic) آمد در قران ای پسر -
روی خود را فاغسلو توازیخ تاموی سر (sic)

- II. F. 2b-7a : شرح دعای سریانی : A versified commentary together with a paraphrase of the well known Arabic invocatory poem entitled دعای سریانی ascribed to different persons, the present commentary is ascribed in a versified anonymous preface to Ibn Abbas, about whom nothing can be stated with certainty. See Ivanow, no. 1323(5). The text of the commentary however, agrees with Ivanow I, *Supp.* no. 838(2).

The preface begins :

چنین گفتند ما را اهل اسناد -

بروح پاک ایشان روح حق باد -

The commentary proper ascribed to Ibn Abbas begins with the Arabic original :

انا الموجود فاطلبني تجدني - فان تطلب سوائى لم تجدنى -

منم موجودای طالب کجائی - چرادر حضرت ما درنیائی -

مجوی غیرمارا هیچ گاهى - اگرشا ئسته درگاه مائى الخ -

- III. F. 7b-10a : تجريد القرآن : A short Arabic treatise on Quran reading.

No author is mentioned in the short preface, and the title is given only in the colophon, written in Persian, where its كاتب and owner is stated to be Syed Zinatullah, son of Syed Muhammad Husain, inhabitant of the village of Yaqubdandi, district Islamabad, known as Chittagong, and the date of transcription is 1267/1850.

Beg : الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام

على رسوله محمد وعلى اله واصحابه اجمعين وبعد فهذه

رسالة تتعلق بالتجويد الخ -

on the last folio are stray notes on Quran reading.

12 ff.; 17 ll.; $8\frac{1}{2} \times 5\frac{3}{4}$ in.; hand-made paper, worm-eaten; 19th century.

Call No. DU/102.

352

Two tracts on Logic.

- I. F. 1b-4a : شرح رسالة الصغرى : The Arabic introduction to a paraphrase of the well known Persian work on logic called رسالة الصغرى of Mir Abul Hasan Ali b. Mahammad b. Ali known as Syed Sharif Jurjani (d.1413-14 A.D.) a writer on a variety of mental sciences including Arabic grammar, one of which the *Mizanus Sarf* or *Sarf-i-Mir* has been noticed under no. 240 (V) above. He was also the author of a larger work on Logic called رسالة الكبرى في المنطق; on his life see Rieu, II, p. 522. For his other works see Brockelmann, Supplement II, p.305-306; see also Haji Khalifah, III, p. 416, 446. This work has been printed together in India (Lucknow 1844) and in other countries.

The present manuscript contains the Arabic introduction, (*muqaddamah*) of a commentary on the *Sughra*, by Alimullah b. Abdur Razzaq, mentioned only in the author's colophon, which is dated in Makkah on the 6th of *Shawwal*, 1111 A.H./ 1699 A.D. The commentator says nothing more about himself but proposes to write the commentary—in what language is not made clear—adding a مقدمه and a خاتمة. The main text and the خاتمة are not found in the manuscript.

Beg : الحمد لله الذي جعل مطالعة الافكار مطالع الانوار
الاسرار والصلواة على نبيه الخ -

- II. F. 4b-5a : A *masnavi* poem on dialectics, entitled in the colophon رسالة منظوم در علم مناظره, and ascribed to 'Mulla Jami' perhaps, the same to whom a Persian commentary on the مائة عامل is attributed; see Ethe, no. 2433.

Beg :

خداوندی که اورانیست همتا - بود از جسم و از جوهر مبرا الخ -

Ff. 5b-8b, contain a summary account of the successive rulers of Awadh, beginning from Sa'adat Ali Khan (acc. 1711) upto 1265/1849. No author is mentioned. Last entry is that of the accession of Wajed Ali Shah on the 5th Aug. 1847. Beginning (abruptly after two Arabic maxims on the preservation of health).

حال سلطنت و ریاست مملکت اوده سنه ۱۲۶۵ هجری
مطابق سنه ۱۸۴۹ عیسوی خاندان شهزادهای ملک از نسل
میر محمد امین از مردم نیشاپور ملک خراسان از اعالی و اکابر
خاندان ایران الخ -

8 ff.; 16 ll.; 12×7½ in.; modern mill-made paper; *nastaliq* writing, the last portion with headings and marginal entries written in red ink; no copyist mentioned apparently mid 19th century.

Call No. DU/141-142.

353

Four tracts on Arabic grammar and some poetical extracts.

I. F. 1a : Concluding fragment of a versified work on grammar.

Title or author's name cannot be ascertained.

Opens abruptly :

ان ولم لما ولام الامر ولا فی النهی هم -
پنج حرف جازم فعل اند هر یک بے دغا -

II. F. 1b-3b : First part (الجزء الاول) of a students' manual on Arabic syntax named in the author's colophon as الرسالة التتمة فی علم النحر whose transcription was completed on the 16th *Sha'aban*, 1160 A.H./1747. Copyist's

name is not mentioned. This and the following section appear to have been written by the same author, whose name cannot be ascertained, for none of these is traceable in other published manuscript catalogue,

Beg. : الحمد لله رب العالمين والعاقبة للمتقين والصلواة على سيد النبي اعلم يا بني اطال الله عمر ك واعطا ك علما نافعا المبتداء والخبر مرفوعان الخ -

- III. F. 4a-6b : First part (الجزء الاول) of a similar tract on syntax named in the colophon نسخة الباقية في النحر and copied on the 22nd of *sha'ban*, 1160 A.H./1747.

Beg. :

الحمد لله رب العالمين والصلواة على رسوله محمد سيد المرسلين وعلى اله واصحابه اجمعين واعلم ان الاعراب الاسماء على نوعين الخ -

- IV. F. 7a-19b : زبدة الصرف : A Persian tract on the inflexion of Arabic verbs of Zahir b. Muhmud b. Masud al Alawi. See 242-III, and also 245 above ; also Ivanow-II, *Supplement*, no. 1083-15.

Beg. : الحمد لله الموصوف بالتصريف المنعوت بالتخفيف الذي العا مه الخ -

Anonymously copied 15th *Jamadi* I, 1161 A.H./1748.

- V. F. 20a-21a : مختصر النحوى النحر : A short tract in Arabic on Arabic syntax without any author's name; the above title is written in bold letters on the top of the page.

Beg. :

كل لفظ موضوع لمعنى مفرد كلمة وهى اسم وفعل وحرف الخ -

- VI. A collection of Hindusthani and Persian *ghazals* of Raihanuddin who was for some time a Munshi in the College of Fort William in Calcutta.

Beg : دنیا میں عجب طرح کی یہ باوبہی ہے -
عمدونکو غریبوں کی طرف کم نگہی ہے الخ -

No copyist mentioned, but apparently hand writing is different from that in the preceding sections.

- VII. F. 20b-26a : رسالة نجوم : A short tract on the duration of each constellation in the Bengali months, by an anonymous author.

Beginning after a diagram :

شہریکہ طلوع ماہ بیسا کہ کند از غره تادونیم روز ثابت
ثور از دو پاس روز سیوم تا شام پنجم دو ... الخ -

- VIII. F. 27a-34a : *Rekhtah* and Persian verses of various poets like Sa'di, Atash, Nawab Vazir Ali, Mahdi etc. written transversely across the pages in the same hand as that of section VI.

Beg. : کیا کمان ابروئے ایک تیر نظارہ مارا -
اوسکی لگتی ہی جگر ہو گیا پارہ پارہ -

- IX. F. 35a-55a : Extract from the *masnavi* of Rumi, on folios of polished mill made paper subsequently added to the forgoing sections and written on faded ink, and by a different hand.

Beg. بشنو از نئے چو حکایت می کند -
واز جدائی ها شکایت می کند -

- X. F. 55a-72b : پندنامہ عطار of Fariduddin Attar ; see no. 79 and 340(V) above.

Beg. حمد بیحد مر خدای پاک را -
آنکہ ایمان داد مشیت خاک را الخ -

No copyist is mentioned.

72 ff.; $8 \times 5\frac{1}{2}$ in.; Sections I-VIII on country-made paper, worm-eaten; Sections IX-X on modern mill-made paper; *Nastaliq* writing, Sections I-IV within double ruled borders; later sections without colophon and date, but apparently late 19th or early 20th century.

Call No. DU/9-15

Bayaz (بياض)

Scrap Book of Abdul Jalil Bilgiramī, containing various fragments and notes in prose & verse. More important sections are as follows :

- I. F. 1a-6b : Fragments written diagonally across the page, of a Persian work, without title, containing stories illustrating repartees and witty answers with double meanings, the stories having been adopted from other works. Among the works cited are *لطائف اللغات*, *معاضرات* of Raghīb Isfahānī, *ربيع الابرار* and *كتاب الاحتجاج*

Folios 3-4, 5-6 have been misplaced.

- II. F. 7a-16a : Concluding portion of an Arabic work, in bombastic and rhymed language whose title is unascertainable, on rhetoric. No author is mentioned, but a highly flattering reference is made to a prince Abul Muzaffar Yaqub Bahadur Khan, who is compared to 'the elegant sweet sugar cane, growing on the coast of Oman'.

The surviving portions :

بليغ بشير نذير قد جاء بالبينات والزبر وكتاب منير قد
بلغ من سدر الشرف منتهاه ومن سنام المعالي اعلاه ينتمى
في شجرة النسب الى اول ما خلق الله الخ -

This is followed on ff. 11b-16b, by another section in Arabic, written by the same hand, entitled on the heading *مجادلة* embodying the story of a dispute

before a qazi between husband and wife, illustrating the use of Arabic expressions for abusive description, sarcasm, vulgarity and scorn. No author is mentioned in the colophon.

قال بعض القضاة بينما انا ذات يوم جالس للحكومة :
اذ ولج على امرأة ذات جمال الخ -

- III. F.17a-20b : A Persian tract, without any title divided into 3 chapters (فصل) on (a) enjoyable things (الذات) (b) unavoidable things (لا بديات) and (c) things and actions to be avoided (نعوذ بالله يات). No author is mentioned. It is written in a sarcastic vein and is at places vulgar and is in the style of Ubaid Zakani, the Persian satirist, one of whose prose works, noticed below, is copied immediately after this tract :

الحمد لله خلقني من الطين ولم يجعلني من البلغمين رتبة
الكتاب على ثلثة ابواب باب اول في الذات - لذه عاشق كه
رتبه جوان انمقدار بايد كه چون اظهار عشق از عاشق واقع
شود چند انش بزنند كه چهار كس كه اورا بزنند و بر زير
نهاده بمسجد جامع ببرند و تاسه روز در پوست كشدن و آن
بيچاره انيس درد با شد بعد از ان عالم امن وامان شد الخ -

- IV. F.20b-23b : *Dahfast* (ده فصل) also called (تعريفات) of the famous wit Ubaid Zakani, whose full name was Najmuddin Ubaidullah Zakani who lived in Qazwin and died in 1370-71. For his life and work see Browne, *op.cit.* III. p.230-57, Zakani's *Kulliyat* includes Persian verses, parodies and mixed Arabic and Persian prose, mostly satirical, cynical and obscene; See Ivanow-Curzon, no. 227. Selection of his works, including the present, has been printed in Constantinople, 1888, and some of his drolleries (هزلها) have been translated into English by J. Scott, Shrewsbury, 1800. Another

of his popular poems *موش و گربه* has been printed several times in Persia. The present extract appears to be abridged, for the invocatory preface is omitted, and the text begins:

فصل اول الدنيا آنچه هيچ افریده درو اسایش نه بیند العاقل
انکه بد نیا و اهل او التفات نکند الخ -

V. F.24-34 : Mostly blank; folio 27 contains a letter written by one Abdul Jabbar, Governor, to a lady Khairun Nessa, whom he desired, with the sarcastic comments of the lady in reply, written underneath. This is followed by a classified list of attributed objects, and situations considered good, lucky, undesirable, etc.

F. 29 contains fragment of a similar composition on desirable & undesirable things, in 3 chapters

فصل اول در اداب عشق -

فصل دوم در اسباب سفر الرفیق ثم الطريق -

فصل سیم نادریات و کفیات و مخلات و یفکریات الخ -

f.31-32a :

رقعه میرزا طاهر که بمیرزا قاسم خلوت نشین در شکایت
پسرش نوشته -

f.33a-34b :

مجلس شیخ فیروز با طالب املی and مجلس شیخ فیروز باملا شیدا

Two accounts of contests participated in by Shaikh Firoz, one held in Ajmer in 1024/1615 and another in Fatehpur in 1029/1691 written by Shaikh Firoz himself. Mention is made of the presence of Mulla Anwari, Ata Jaunpuri, Mulla Mukhtara, and Mulla Tifli Fatehpuri.

f. 35a-38b : *خواب و خیال* : A short essay in florid language, on poetical inspiration, by Mirza Taher Nasirabadi, the well known author of *تذکره نصیر آبادی* who flourished in the 17th century; see Ethe, no. 669; *JRAS*, IX, pp. 137-140, Sprenger, I, pp. 88-108.

بنام گلشن ارای خیالات - که از نفیش بردن می آید اثبات Beg.
چنان در وادی وحدت خرامد - که در خواب کسے هرگز نیامد الخ -

On f. 38a this is followed by another short literary piece, entitled

شهر اشوب جو نپور از عبد الحکیم مکرم تیغانی -

VI. F.39a-48b : Extracts of prose and verse in Arabic of Mir Syed Ali Muhri and Shaikh Bahauddin and the *خونامه* of Muhammad Quli Salim.

F. 49a-51a : A list of Arabic words of certain numerical value each with a explanatory word with same numerical value, compiled by one Haidar Muammai.

Sundry verses (a) وصف العیش a anonymous *masnavi* poem on the delicacies of enjoyment.

(b) A *Masnavi* on تعریف حمام and مذمت حمام

(c) A *ghazal* by Mirza Muhammad Ni'mat Khan on the second marriage of his patron :

کد خدا شد بار دیگر خان عالی منزلت -
با کمال عز و تمکین و وقار وزیب و زین -

f. 62a-64a : Three poems of ملا محمد سعید اشرف

Verses of Mulla Muhammad Quli Salim, Hakim Shifai :
در هجو هندوان که همراه ایلچی هندوستان باصفهان رفته بودند

69a-73b : Sundry Quartrains.

75a-84 : Some literary epistles.

86a-87b: a satirical diary of the proceedings of the royal court being extract from the writings of Mir Jafar Zatalli; see no. 132 above. This is followed by a vulgarly satirical poem in mixed Persian and Hindi by the same Jafar, on Prince Kam Buksh, son of Aurangzeb.

f.92a-97a : Sundry quotations and letters and account of humorous incidents,

97 ff.; 13-42 ll.; $8\frac{1}{2} \times 5$ in.; hand-made old paper, worm-eaten; *naskh*, *nastaliq* and *shikastah* writing; scribe Abdul Jalil Bilgrami; no date; C. 18th century.

Call No. DU/16

355

Collection of Lexicographical works with some devotional tracts.

- I. F.3b-60b : A valuable dictionary of Persian allusive nouns, synonyms and metaphors used in poetry with explanations and illustrative quotations. It is classified according to subject. No title or name of the author could be ascertained as copyist has omitted these details from the preface which contains only a list of the subjects numbering 258. In the anonymous colophon, dated 4th *Rabi* I, 1230/1815, 8th year of Akbar II (1806-1837), the work is designated مترادف الفاظ (تمام شد هذا الكتاب مترادف الفاظ)

The work cited most frequently is the *Sharf Nama*, also called فرهنگ ابراهيم شاهي of Ibrahim Qiwan Faruqi; (see Ivanow-Curzon, no. 516); other works less frequently cited are تاج الاسامي - مجمع البحرين (no. 284 above) and لسان الشعراء (Ivanow-Curzon, no. 541) and قران السعدين. Among poets whose verses are quoted for illustration are Hafiz, Sa'adi, Anwari, Unsuri, Nizami, Kamal Khojandi, Khwaju Kirmani, Salman Sawi, Abdul Wasi Jili, Amir Khusrau and Amir Hasan, Jami, Arbabuddin Kirmani, Mazhar, Muhtashim, Sh. Jamali & Faizi, Mansur Shirazi and Fakhruddin Mustaufi.

Even if this is actually part or appendix of a larger work, its compilation cannot be dated later than that 16th century. The author who does not name himself also composed verses some of which are quoted in the text under the heading. لپا معه

The subjects begin from names of God: As an example of the subjects treated I quote part of the list of contents :

اسامی بار یتعالی - اسامی محمد مصطفی صلی الله علیه وسلم
 اسامی ابا بکر صدیق - اسامی عمر خطاب اسامی عثمان بن
 عفان رضی الله عنه - اسامی علی کرم الله وجهه - اسامی
 پیغمبران - اسامی بزرگان - اسامی درویشان - اسامی فرشته
 اسامی جبرئیل - اسامی قرآن - اسامی الحدیث - اسامی
 کعبه - اسامی مدینه - اسامی عرش - اسامی کرسی - اسامی
 قیامت - اسامی بهشت - اسامی دوزخ - اسامی دنیا - اسامی
 زمانه - اسامی آسمان - اسامی زمین - اسامی صبح - اسامی
 شب - اسامی آفتاب - اسامی مدت - مانند آفتاب در برجها
 اسامی ماه - اسامی هاله - اسامی ستارگان - اسامی ستاره -
 اسامی برج ستاره - اسامی ولا یتها - اسامی شهر - اسامی
 شهر منسوب بخوبان - اسامی شهرها - اسامی قلعه - اسامی
 موضع - اسامی بادشاه - اسامی پادشاهان - اسامی تاج -
 اسامی تخت - اسامی قصه - اسامی خانه - اسامی وزرا -
 اسامی کلیم - اسامی عالمان - اسامی طبیب - اسامی پهلوان -
 اسامی پهلوانان - اسامی مبارز - اسامی نامرد - اسامی جوان
 مرد - اسامی قوت - اسامی سلاح - اسامی علم - اسامی
 کلاه آهنی - اسامی نیزه - اسامی گریز - اسامی تیغ - اسامی
 سپه - اسامی کمان - اسامی تیر - اسامی کارد - اسامی کوله -
 اسامی دھال وغیره - اسامی اسب - اسامی ساخت اسب -
 اسامی تازیانه - اسامی اشتر - اسامی لشکر - اسامی جای
 جنگ - اسامی گریختن - اسامی پاسبان - اسامی مرتبه -

اسامی آواز - اسامی تاج - اسامی گنج - اسامی خیمه -
 اسامی جامها ابریشمن - اسامی فرمان برداری الخ -

The text begins (f. 4a)

آغاز اسامی باریتعالی - الله - خدا - بارخدا - بارخدای -
 شیخ مصلح الدین شیرازی فرماید بیت - بارخدای که
 درون صدف - درکند از قطره آب زلال - کرد گار پرورد گار
 خداوند گار - ایزد ملک العرش - خواجه حافظ فرماید -
 ای ملک العرش مرادش بده الخ -

F. 21a-23a, was left blank by the copyist who notes on the margin that original copy was defective at this place and hence was not copied.

The nouns and illustrative quotations are overlined in red.

II. F. 64a-85a : A series of extracts from similar lexicographical work without title or authour's name, beginning with (a) a section entitled کتایات , on Persian allusions, arranged alphabetically, the opening words being :

باب الالف آب خضر کنا په از ابحیات آب زهر کنا په
 از شراب الخ -

(b) f. 66a section entitled لغات عجیب also arranged alphabetically, containing a short vocabulary of a little-known dialect or slang which I could not identify, beginning with ;

حرف الالف - أ اسم بزرگ مرتبه وعظیم الشان أاموتا کثیر
 اتوشا نیزه أاردای اوزار أوش بمعنی کشن أرهستیا به معنی
 زمین وبوم ارسن بمعنی ایمن اشتابه بمعنی تخت ارکونین
 بمعنی بخشیدن الخ -

Ending (f. 67a) :

حرف الیاء یرادن خوب ونیکو -
یکاف استخوان - یکتبا استاد را گویند -

(c) On f. 67a begins another glossary entitled لغات غریب, of Persian and Turkish words, also alphabetically arranged and beginning :

باب الف - او باش مجمع مردمان اهلک سیاه وسپید ایرشواره
آتش - ادا ک ٹاپو - ارتجک برق ارسن بمعنی انجمن -
ار کا ک قطرهای باران باشد که انرا بھندی بهوپین گویند
الخ -

In all these 3 sections, the alphabetization follows the European method, according to the first latter of the word. The copy was apparently made from a defective original as some places are left blank, or filled up later by a different hand. The text apparently is incomplete, as it breaks off in the middle of باب الیاء and there is no colophon :

یباب بالضم اول بمعنی خراب یرمز به معنی انتظار -
یقظان پیدار - یوشه به معنی طمطراق -

III.123a-144a منتخب اللغات شاهجهانی : Incomplete copy of the Arabic, Persian dictionary of Abdur Rashid al Husaini of Thattah described earlier under no. 219&220. It breaks off on the letter احراس

Beginning, as in Ethe, no. 2398.

ستایش و سپاس مالک الملکی که تذکار الای بے احصای
و نعمای منتها یش و تعداد سوا بق فیض و لواحق عطایش
الخ -

Some devotional tracts, notes and verses are interspersed in the intervening blank folios by the same hand though apparently at different times; of these the following can be identified.

- (1) *کتاب شجاعت الحسین*: An extract from a prose account of the heroism of Husain, written on f.61-64, 87-88b. The authorship is ascribed on the heading to *ذوالمجد والمفاخر میر صاحب جعفری* and who is called in the colophon *یاسمن بهار رسالت صد برگ* and who is called in the colophon *گلزار ولایت*. No other particular is ascertainable. From the words *سلمه الله تعالى* added to his name in the colophon, he appears to have been a younger contemporary of the copyist.
- (2) F. 89a-100a : Selection from the *سفينة الاوليا* of Dara Shukoh, on which see Ivanow, no. 262.
Beg. :
احوال سعادت اشتمال حضرت غوث الثقلین شیخ محی الدین
عبد القادر جیلانی فی کتاب سفینة الاولیا تصنیف بادشاهزاده
سعادت برده سلطان داراشکوه بهادر کنیت أن بادشاه
مشایخ اندر طریقت وامام ایمه وشریعت محبوب ربانی
ابو محمد است الخ -
- (3) F. 100b-104b : A short discourse on the details of the Prophet's life and his family or descendants, with some relevant traditions translated into Urdu.
Beg. در ذکر تاریخ تولد و شمار عمر شریف و تاریخ وفات سرور
صلی الله علیه وسلم بقول امام محمد باقر الخ -
Colophon dated 24th *Zil Haj*, 1243/1827 A. D.
- (4) F. 105-115b : A series of versified prayers ascribed to
غوث اعظم - فرید الدین عطار - شیخ عبد الحق - حضرت نظامی
مظهر الدین - جنید بغدادی - سعدی - شیخ شرف -

and others, followed by *na'tiya* verses and *rubais*. This is followed by a similar prayer in prose.

- (5) F.116a-118b (a) The *Haft Band* (هفت بند) a poem of seven strophes on the praise of Ali, by Kamaluddin Hasan of Kash (d. 1230) on which see Sprenger, I, p. 457, Ivanow no. 552.

(b) ده بند محتشم : The famous elegy on the death of Husain, also called مرثیه محتشم by Muhtasham Kashi (d. 1588) on whom see Browne : *op.cit.* IV, p. 241.

- (6) f. 119a-120b : a short tract on the names of the various Khalifahs of the 14 *tariqahs* of sufis, by Najmuddin Razi, who dates its completion in the colophon on 7th *Rabi* I, 1237/17th year of Akbar II, corresponding to 1821 A. D.

This is followed on f. 120a by another short tract, entitled وزارت تحفة الملوك, in 40 *babs* with 4 نصیب in each, whose author was the renowned sufi Abdullah Ansari, on whom see Ivanow, no. 234; for copies of this tract see Bodleian, no. 1241 (45); Flugel, I, no. 644 (f.30r-32r; III, p.412, no.1931 (3); colophon dated 6th *Rabi* I, 1237 A.H

- (7) F. 121-123a and margins of ff. 123b-128 : a long list of names of princes, officials, ladies and noblemen, both Muslim, Hindu and European, together with the forms of appropriate words for addressing them in correspondence. This is possibly completed by the same Najmuddin Razi of the foregoing section, who apparently was a man of Shia faith and might have been a munshi by profession. Among the European names there are Mr. Middleton, Mr. George William Nasiruddoula Nasirul Mulk, etc.

On the fly leaves, both at the beginning and at the end are stray verses in Persian and Hindustani.

145 ff.; 25 ll.; $10\frac{1}{2} \times 6\frac{1}{4}$ in.; coarse country-made paper, insect-eaten; *shikastah* writing in different hands; latest copy dated in the 19th century by Najmuddin Razi.

Call no. DU/361.

**Additional manuscripts omitted
from the earlier sections**

356

Khulasatul Arefin (خلاصۃ العارفين)

A short hagiological work, possibly collections of extracts from the *Siyarul Arefin* of Hamid b. Fazlullah Jamali (d.942/1535 A. D. see Rieu I, p. 354) relating to the life and mystic teaching of the saint Bahauddin Zakariya of Multan, who died in 1266 A. D., compiled by an anonymous author who names it خلاصۃ العارفين. In a short preface giving no detail as to the time of composition, the author states that these few stories relating to the saint are collected from the sayings of Sh. Jalaluddin Bukhari, Fariduddin, and Nizamuddin, and arranged under 3 *Qisms*. Of these *Qisms* only the first is marked, heading for the remaining ones having been left out :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله
محمد وآله اجمعين بدانكه اسعدك الله تعالى في الدارين
كه اين چند كلمه حكايه آن سلطان ملت مصطفى و ان
برهان دين محبت نبوي و ان پرورده سلك نبوة الخ -

On the binding the work is wrongly named (مفتاح المصلى)

26 ff., 15 ll.; 10½ × 6½ in.; strong hand-made paper, slightly worm-eaten; *nasta-liq* writing with headings in red ink; no copyist or date; c. late 18th century.

Call no. DU/244.

357

Ain-i-Akbari (ائين اكبرى)

The third volume (*daftar*) or supplement of the well known history of emperor Akbar's reign named *Akbar Nama* but separately

known as *اثنین اکبری*, by Abul Fazal Allami b. Mubarak Nagauri, (see no. 166 above), completed in 1004/1596 or 47th year of the reign.

The work has been printed; Delhi 1855, edited by Syed Ahmad Khan; Lucknow 1869, 1882 and edited by Blochmann, *Bibliotheca Indica* Calcutta, 1867-77; an English translation in 3 vols. by Blochmann and Garrett, Calcutta 1868-94; a revised edition of this translation by Phillot and J. Sarkar, Calcutta, *Bib. Indica*, 1939-1948.

The present manuscript, a large de-luxe edition, is unfortunately defective, the initial and terminal folios are missing and several folios are lost and several others are misplaced in binding. F. 189 to 196, have been copied perhaps to supply a *lacunae*, on paper of smaller size but of the same quality and by the same hand but some of these folios are also missing.

The manuscript thus opens abruptly towards the end of the introductory portion :

و جاوید زندگی در سرا پا خاطر نیست برگذارد که این ارزواز
افریده بر نیا ید گفتند هر گاه الخ -

The introduction breaks off with f. 1b, and folio 2a contains part of the *اثنین کارخانه*

از توجه گیتی خداوند گوناگون قماش چهره بر افروخت ایرانی
و فرنگی و خطای فراوان شد استادان کارپرداز و هنر مندان
ناداره اثنین آمده هنگامه آموزش گرم ساختند الخ -

341 ff.; 21 ll.; $15 \times 9\frac{1}{2}$ in.; good hand-made paper, worm-eaten and damaged by moisture, but repaired with tissue paper; *nastaliq* writing, with tables in *shikasta* within double-ruled red border, and with headings in red; several columns and pages for the statistical figures have been left blank; coloured illustrations on f. 149-150, 218a & b, & 220a; no colophon; probably 18th century.

Call No. DU/417.

Masnavi Maulana Rumi (مثنوی مولانا رومی)

A neatly calligraphed copy of the 4th and 5th *daftars* of the *masnavi* of Maulana Rumi (see no.80 above.) Initial papers of the 4th and 5th *daftars* (f. 1b and 81b) have been left blank, probably for illuminating the opening lines of the Arabic preface. The text is written within double ruled single *jadwals* and is continued in transversely written lines on the border, also enclosed within double ruled lines.

Beg. (the initial lines meant to be illuminated never put in).

المحب الى حبيبته وهو بحمد الله عز وجل ومن اعظم المواهب
وانفس الرعايب مجدد عهد الا نقه مسهل عشره اصحاب
الكلفة الخ -

275 ff.; 35 ll.; 9 × 6 in.; polished hand-made paper of comparatively modern manufacture, slightly worm-eaten; neat khorasani *nastaliq* with red rubrics, enclosed within double ruled borders coloured yellow in imitation of gold; incomplete and no copyist's colophon, and no title page; presumably late 18th century.

Call No. DU/31.

Collection of Persian verses from two poets.

I. f. 1b-21b : Verses of Ali Riza Ardaqani, *Tajally*, who came to India from Shiraz during Shahjahan's reign but spent the latter part of his life in his native land under Shah Abbas II and Sulaiman, dying in 1088/1678; see Rieu II, p. 738b, Sprenger, p. 575. He left a *Diwan*, of *qasidah*, *masnavi*, *ghazal* and *rubai*, *mukhammas* and *Qita'* verses. See Ivanow, no. 782.

- (a) Two *qasidahs*, the first opening with :

پرشد ز عطر خوشدلی از بسکه روز گار -

چون عطسه از دماغ جست نوبهار -

(b) *معراج الخيال* a *masnavi* poem on love known as *Saropa* being a description of the figure of the beloved, same as Sprenger, no. 575, Rieu, II, p. 738 (4), Pertsch, no. 674-(5), and Ivanow, no. 924 (47). For a parody of this poem in the same metre and with the same title by an unknown poet, see Pertsch, no. 674-(13).

Beg. as in Ivanow, 924-(4)

در سرم دیگر همسای عشق یار -

ریخت طرح آشیان از خار خار -

- (c) *Ghazals* : the first beginning as in Sprenger, I, no. 530

زهی از شوق رویت گشته گلزار جهان پیدا -

چون بود در غنچه تنها ز شوق گشته جان پیدا الخ -

The line quoted in Ivanow, no. 782 occurs as the opening line of the second *ghazal* (f. 9b).

- II. f. 22b-31b : *Rubai* of Mirza Ibrahim with the *takhallus* 'Adham.' According to the *tazkirahs* of Tahir Nasrabadi, *Sarkhus*, and Kishan Chand *Ikhlas*, he was the son of Mirza Razi Artiman, a poet under Shah Abbas I, (for his *Diwan* see Ethe, no. 1522) and was a Syed of the Safawid family. Ibrahim came to India during Shahjahan's reign and was held in high esteem, but on account of his insolent behaviour he was put to death in 1060/1650 ; Sprenger, pp. 99, 109, 117, and 313, *GIP*, I, p. 427.

The *rubais* open with :

کثرت در ذات کبریا ممکن نیست -

جز نسبت وحدت بخدا ممکن نیست -

ذاتش چون عین هستی آمد هیهات -
واجب ز کجا دوی ممکن نیست -

Cf. Ivanow, no. 753-6.

Incomplete, some folios are missing from the end.

31 ff.; $8\frac{1}{2} \times 4\frac{3}{4}$ in.; hand-made Indian paper, sadly damaged by insects but still readable; neat *shikastah-amez nastaliq* writing; no copyist's colophon, as concluding folios are missing, C. 18th century.

Call No. DU/41-42.

360

افتتاح المعرفة (Iftitahul Ma'arifat)

A neat modern copy of a treatise, in *masnavi* verse, on the mystic path without any indication of the author or title. The above title is found only in the copist's colophon where it is ascribed to (?) حکیم ثنائی . No such work by Sanai (see no. 67 above) is known, although the present work appears to follow closely Sanai's طریق التحقيق (Ethe, no. 914-2). No work with this title is mentioned in any other manuscript collection. Nor can it be ascribed to the poet Husain Mashadi who used ثنائی as his *takhallus* (d. 1588, see Ivanow, no. 680 and Rieu-Supplement no, 249).

The manuscript,—whose transcription apparently has not been completed according to plan, for some spaces left for the rubrics have been left blank—has the following main headings:

After the حمدیه verses having no heading, and which begin :

افتتاح نامها از نام او - هردو عالم جرعه نوش از جام او

مناجات وامتدعا بمتابعت ادعونی استجب لکم و اشارت به (1)

بعضی از احوال و اطوار صوری و معنوی ما لکان راه طریقت
کثر هم الله تعالی بین الانام -

یا الهی انت منان الکریم - صاحب الا حسان ذو المن
first line والعظیم -

(2) فی نعت النبی الامی العربی المحمدی صلی الله وسلم -

Opening line : ان حبیب خاص رب العالمین -
آن شفیع خلق عالم یوم دین -

(3) در طریق ارادت و بیان آداب مرید نسبت با پیر کامل -

Opening line : گر هوای این سفر داری دلا -
دامن رهبر بگیر و بر سرا -

(4) وصف الحال بالنسبه الى اهل الکمال -

Opening line : منکه بگذشتم ز نقش آب و گل -
ره روانرا بنده ام ز جان و دل -

در بیان تاثیر صحبت و خواص آن وفایده مصاحبت فقرا (5)
و اولیاء -

Opening line : صحبت طالب طلب ای مرد دین -
هر که طالب نیست زو دوری گزین -

در بیان آنکه در طریق سلوک و تصفیه بی ارشاد شیخ کامل (6)

رهنمای راه بمطلوب نمی توان برد که من شیخ له (sic)
فشیخه الشیطان ومن لم یر مفلحا لا یفلح ایدا قل ان کنتم
تحبون الله فا تبعوننی یحببکم الله - و حکایت موسی و خضر علیهم
السلام شاهد این دعوی است لولا المرئی ماعرفت ربی -

Opening line : که ازین معنی بیا بی تو نشان -
 تانکردی خاک راه کاملان -

در بیان اقسام راحاله و تفاوت خرابت ایشان و یقین انکه ازین (7)
 اقسام کرا امید که مستحق مقام ارشاد و هدایت اند و عدم
 استحقاق باقی اقسام بجهت چیست -

Opening line : چار قسمند سالکان راه دین -
 حال هریک شان زسن بشنو یقین -

در بیان وصف الحال و تحریرص در ریاضت و اشارت بموت (8)
 اختیاری بحکم موتوقبل ان تموتوا -

Opening line : من درین ره چونکه گشتم محو عشق -
 یافتم محو عجب از ذوق عشق -

اشارات با خلاق ذمیمه و حسنه و شهیدیه با خلاق سیه و حسنه (9)
 واثار و اسرار آن و در بیان انکه بهشت و دوزخ بنتایج اعمال
 و اخلاق حسنه و سیه است -

Opening line : نیست انسان هر که را خلقی بد است -
 در حقیقت چون صباغ است و در است -

در بیان انکه بحکم اعدا عدو ک نفسک الی بین جنبیک (10)
 متابعت نفس اصل همه بدیهاست و بمقتضای اوحی الله تعالی
 الی موسی فقال یا موسی ان اردت رضائی تخالف نفسک الخ -

Opening line : چون ترا نفس توشد اعدا عدو -
 پر حذر می باش روز و شب ازو -

On the last folio are endorsements in different hand, one dated 1292/1875 recording acquisition of this work by Syed Shah Amirullah Ali Husaini Rizvi, another recording birth of this person's son in 1299/1881.

149 ff.; 11 ll.; $8\frac{1}{4} \times 4\frac{1}{4}$ in.; modern machine-made paper; neat *nastaliq* writing with occasional rubrics in red ink; copied by Muhammad Ali, on the 18th *Rabi* I, 1261/1845 on the instruction of Habibullah Saheb, head of the office (صدر کچہری) in zilla Jitpur (?)

Call No. DU/283.

361

Juzzyat-o-Kulliyat (جزئیات و کلیات)

Another copy of Ziauddin Nakhshabi's work described under no. 160 above, with the same beginning.

110 ff.; 17 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made paper, injured by insects; *nastaliq* writing; folios 1-2 and 100-109 have been replaced on different paper in a different hand, who signed the colophon as Durga Prasad of Bareilly on 25th *Rabi* I, 1245/1829 A.D. The original portion of the manuscript written in neat *nastaliq* and on good hand-made paper, appears to be much older.

Call No. DU/80

362

A modern copy of the *Gulistan* of Sa'adi; see no. 86 above. Initial 2 folios are missing and hence abrupt beginning :

ای خداوند همی گوید واکا ظمیں الغیظ والعافین عن الناس
والله یحب المحسنین الخ -

131 ff.; 11 ll.; $11 \times 7\frac{1}{2}$ in.; country-made rag paper, frayed at the edges and holed by insects; *nastaliq* writing; colophon signed by Ahmad Shah Gharib; no date; late 19th century.

Call no. AK/4

363

(شرح قصیدۃ بانات سعد) Sharh Qasida-i-Banat Su'ad

A commentary in Persian prose of the well known poem of Ka'b bin Zuhair in praise of the Prophet, written by Nizamuddin b. Muhammad Rustam b. Abdullah Khojandi Amenabadi. Ka'b. b. Zuhair Abu Sulaima whom the Prophet had outlawed for his satirical poem against him, ultimately accepted Islam and earned forgiveness and reward by composing this poem in his praise; see Brockelmann, I, p. 38-39. The poem has become a classic of Arabic literature and numerous commentaries and paraphrases have been written on it in both Arabic and Persian; see Haji Khalifa, IV, pp. 521-23; Ethe, I, nos. 2644-46. The poem has been printed in Leyden, 1748, Halle, 1823, also in Calcutta.

The present commentary, whose date is unknown, is not mentioned in any other catalogue.

الحمد لله رب العالمين والصلوة والسلام... اما بعد عرضيدارد
مسكين نظام الدين بن محمد رستم بن عبد الله الخجندی
الامنابادی کہ ایں بے بضاعت بے استطاعت الخ -

The commentary is preceded by a short account of the circumstances in which the poem was written together with the offensive poem originally composed by Ka'b which also is explained word by word. Each line of the main poem is then explained, annotated and translated with occasional citation of lexicons like the *Surāḥ*, *Tajul Masadir*, *Qamun* etc. There are 59 Arabic verses in this commentary.

32 ff.; 25 ll.; $9\frac{1}{4} \times 5\frac{1}{2}$ hand made Indian paper, worm eaten; *nastaliq* writing with punctuation in red ink; copyist's colophon dated 25th *Safar* 1247/1831 and signed by Shaikh Muhammad, pupil of Muhammad Hayat Jiu.

Call No. DU/340.

364

Sharh-i-Amali (شرح امالی)

A commentary on the well known Arabic poem, consisting of 66 couplets on Sunni belief, of Serajuddin Ali b. Usman al Ushi, without particular title but generally referred as القصيدة الاموية or, from the opening words يقول العبد فنى التوحيد or, more often as the قصيدة بدء الامالى, from the concluding words of the opening couplet.

Serajuddin Ushi lived in Ush in Fargana, Turkistan and was known as Imam al Haramain. The poem was composed in 569/1173 A. D. See Haji Khalifa, IV, pp. 558-61. The poem consisted of 66 couplets and its enormous popularity is attested to by a large number of commentaries, paraphrases, abridgement and synopses in Persian, Arabic & Turkish; Brockelmann, *GAL* I, p. 429-301; *Supp.* I, p. 764-65

The present manuscript appears to be a Persian translation of a Pashto commentary originally written by the famous Afghan writer and saint, Akhun Darwiza Ningarhari, whose real name was Abdul Karim ibn Makhdumi and who lived in Peshawar during Akbar's reign (1556-1605 A. D.). The Akhun, who is considered the founder of Pashto literature, wrote a comprehensive work in Pashto on the belief, observances and rites of Sunni Islam entitled مخزن الاسلام in order to protect the Afghans against the heresy of the heterodox Rushnaiyya sect, founded by his contemporary named Bayazid b. Abdullah Yusuf Zai whom Akbar had eventually to suppress by an armed expedition under Muhsin Khan. On the Akhun Darwiza, see

Raverty, H. G. *Selections, prose and poetical in the Pashto or Afghan language*. London 1860 & Dorn : *Chrestomathy of the Pashto or Afghan language*; St. Petersburg 1847, p.135

The *Makhzanul Islam*, which is also some times called *مخزن اسرار* or *مخزن پشتر* consisted of 8 chapters, called *Bayan* with only the introduction to each chapter written in Persian. The 1st *bayan* comprised this commentary on the *بداء الامالی*; see Ethe, no. 2632 for a list of contents of the whole work.

From the colophon to the present manuscript it appears that some one whose name cannot be ascertained, as the initial folios are missing, edited the commentary of the Akhun in Persian by omitting or altering, as he says, those words which appeared to him inappropriate, and rewording them suitably.

تمام شد شرح امالی از تقاریر مخدوم درويزه ننگر هاری
 قدس الله شرح (sic) العزيز که موافق است بحر اللالی (sic) مراد
 آن نیز شرح است درامالی و چون ازین برین مضمون شرحی افتاده
 بود اما بعضی الفاظ نامناسب دران مسطور و مذکور بود اکنون
 ازان عدول نموده عبارت دیگر اوردم -

This version of the Akhun's commentary has been printed in Lahore in 1891, and 1900.

Beg. (f-1b)

الحمد لله رب العالمين والعا قبة للمعتقين والصلوات والسلام
 على رسوله محمد واله اجمعين ملایک مالک مولی العوالی - له
 وصف التكبر والتعالی - یعنی اے خدای که بادشاه بادشاهانست
 الخ -

On f.1a is part of the same commentary but crossed out by the scribe himself.

72 couplets are included each followed not by a grammatical or lexicographical annotation but an elaborate commentary on its moral, ethical and religious significance, with occasional discussion of legality or permissibility of certain ideas or actions.

31 ff.; 12-16 ll.; $9 \times 6\frac{1}{4}$ in.; hand made Indian paper, worm eaten and damaged by moisture; *nastaliq* writing with punctuation in red ink, mostly faded; copyist's colophon signed by Ahmad Khan son of Gulab Khan (?) son of Sher Khan Afghan of Qasbah Muradnagar, district Meerut, serving as Jamadar in the Faujdari Deptt. in the Qasbah Siwani, district Hisar and dated 11th *Zilqa'd* 1254/1838, corresponding to V. S. 1895.

Call no. DU/432

End of Vol. I.