

Part I

Amended + corrected preface, but body of this catalogue,

A COLLECTION OF MEDIEVAL PERSIAN MANUSCRIPTS

I + Preface + I.  
1928

in Mr. Ivanow's handwriting, not corrected (to Sept/34).

By Wladimir Ivanow and Casey A. Wood C.A.S.

To be published when funds are available

and W.J. notified

Calcutta, India

to that effect. at

~~forward title page~~

[Rough Notes]

~~XXXXXXXXXX~~

Sept 22/34

See L's letter of July 24/34 - <sup>about</sup> what will 500 copies printed + bound for mailing  
by Baptist Mission Press? meantime hold everything in Pasadena

I Typed + corrected Preface

A COLLECTION OF MEDIEVAL PERSIAN MANUSCRIPTS

I 1928 I

By Wladimir Ivanow and Casey A. Wood

+ with recent correspondence +

Calcutta, India

[Rough Notes]



DEPARTMENT OF ZOOLOGY

DR. CASEY WOOD  
STANFORD UNIVERSITY  
CALIFORNIA



[To add Introduction & other titles]

aps  
Annotated Catalogue of the <sup>19</sup> Persian,  
Casey A. Wood Collection of <sup>24</sup> ~~Arabic~~  
Arabic ~~Manuscripts~~ and Hindustani  
Manuscripts. <sup>42</sup>

By Wladimir Ivanow, <sup>18</sup>

formerly Curator of Persian Manuscripts <sup>39</sup> in the  
Imperial Library at St. Petersburg. <sup>42</sup>

Bombay, 1927. <sup>12</sup>

July 7.34. <sup>errata</sup> ~~write~~ McGill (Miss Abbott) for the body of the Catalogue, <sup>of which</sup> ~~there~~  
they promised to make an original + 7 carbon. ~~It~~  
? shall send them a carbon of the Introductory matter?



insert on page 2 below

¶ [In addition to the titles in this special collection, mostly  
secured by Mr. Ivanow, both the Redpath, ~~and~~ Osler  
and <sup>General Medical</sup> Libraries of McGill University possess many Persian  
and other <sup>Indian</sup> ~~Persian~~ manuscripts, lithograms, printed

books, miniatures, drawings, <sup>painting and bindings</sup>  
~~illustrating~~ <sup>Buddhist and Hindu</sup> medieval and modern Muhammadan, art and literature.

A few of these <sup>Persian and Arabic</sup> ~~extensive~~ titles have been appended to the  
present list as they seem to fall within the scope of this Catalogue  
as defined by Mr. Ivanow, viz: to form a small but  
representative collection of manuscripts for the purpose of  
assisting the students to <sup>obtain</sup> ~~acquire~~ a correct if not extensive  
<sup>most important sections of</sup> <sup>East Indian</sup> knowledge of the literature. ~~to be done~~ C. A. W.]



Not complete until  
other titles (see  
preface) are  
added from  
Introduction +  
Order Case



2.

11

17

page

pe!

Cap Table of Contents

Preface	-----
Persian Manuscripts. Nos. 1-167. Part I	-----
Arabic Manuscripts. Nos. 168-229. Part II	-----
Hindustani <del>and</del> (Urdu) Manuscripts Nos 230 - 235. Part III	-----
Appendices: (a) Persian Poetry, No 236	-----
(b) <sup>Twenty-six</sup> Titles, mostly <sup>zoological</sup> medical, from other Oriental collections in McGill University	-----
Indices	-----
Notes on Arabic transliteration and other technical details	-----
Bibliography, references and glossary	-----



Caps / Preface  
Foreword.

Old books of Indian Moslems.

by me during 1926 and 1927

~~and~~ Hindustani ~~(At road)~~ [Urdu]

A collection of 238 Persian, <sup>and</sup> Arabic manuscripts has been recently ac-  
quired and brought to Canada by Dr. Casey A. Wood. These <sup>Codices,</sup> manuscripts, the

oldest of which was transcribed in 1384 <sup>A.D.</sup>, were collected in North-Eastern  
~~part of~~ India, chiefly at Lucknow, an ancient city <sup>that</sup> which existed long before

the Muhammadan conquest, and which now becomes more and more a city of pic-  
turesque ruins. The purpose of the collection was: <sup>is to</sup> to be used for the in-

struction of students of Oriental languages, <sup>and especially to allow them</sup> who may thus be able to see for  
themselves <sup>examples</sup> what a real Persian or Arabic manuscript is, and to learn how

<sup>The collection</sup> to handle it. It contains a good deal of well-known, "classical" works, and

there is also <sup>a</sup> fair proportion of works <sup>(about one quarter)</sup> which are either rare or entirely  
unknown in ~~the~~ Western libraries. [ Here insert matter on opposite page! ]

<sup>great majority of the manuscripts are written</sup>  
The principal portion of the collection consists of books in Persian.

This is chiefly due to the fact that before the middle of the last century,



-X-

before India officially ~~was~~ <sup>the</sup> become a British colony, official language was ~~still~~ Persian, as it was during the rule of different Muhammadan dynasties since the XIIIth century. Arabic literature was confined to the higher clerical circles, <sup>while</sup> ~~and~~ the local dialects of India were regarded as quite unfit <sup>formal literatures, a</sup> for ~~being used in writing,~~ <sup>that still</sup> ~~this~~ prejudice exists to some extent ~~even now-~~ <sup>in</sup> ~~days in those parts of India where~~ <sup>India.</sup> Muhammadan ~~population prevails numeri-~~ <sup>ally,</sup>

¶ Almost ~~all~~ <sup>every</sup> branches of Muhammadan lore ~~are~~ <sup>is</sup> represented in this collection, - poetry, history, theology, philology, zoology, astronomy, medicine, occultism, etc. To give <sup>a full</sup> ~~an idea of~~ <sup>each</sup> peculiar features of ~~every one of these branches~~ would require much space and time, <sup>but it might here be said that while</sup> ~~but, on the whole, it will be fair to mention that,~~ although there is <sup>little in Indo-Persian literature of the vaunted</sup> ~~certainly nothing like the much fancied~~ of "wisdom of the East", nor <sup>of</sup> ~~any~~ "high ideals" in ethics, ~~etc.~~ there is much material for interesting research into the <sup>(uncommon aspects of</sup> history of civilisation, <sup>into quite</sup> peculiar ~~ways~~ of human psychology, and the peculiar <sup>that were</sup> life ~~which~~ until recently ~~was~~ so different from that of Europe.

(Here insert [marked] on page XVI <sup>of 5</sup> and page XVII of the second part.)



*and their lives are*

¶ Books themselves have their history, sometimes ~~very~~ long and complex. Muhammadan manuscripts not ~~so~~ rarely live 800 years or longer, travel extensively from one corner of the vast world of Islam to the other, and ~~may~~ change hands ~~probably~~ <sup>at least</sup> hundreds of times before they come to rest on the shelves of <sup>some</sup> a large, up-to-date library, ~~for how long? Who knows.~~

¶ *Islamic Codices*

Muhammadan manuscripts written on parchment are very rare; they were used apparently only in the Western half of the Islamic world. The East, i.e. lands East of Syria, always <sup>preferred</sup> ~~perused~~ <sup>one of the most</sup> paper. ~~This paper is the most~~ wonderful ~~thing as an~~ <sup>of</sup> industrial products. It is exactly the same, and <sup>today</sup> ~~was~~ probably prepared by exactly the same methods, <sup>it was centuries</sup> as ~~those which were used~~ long ago in Central Asia. The scrolls from the sand-buried cities of Gobi, dating from the fifth or sixth centuries, are written on paper ~~which is~~ almost identical with that of ~~the early~~ Arabic manuscripts, dating from the XIth century. There were only <sup>a few unimportant and</sup> ~~some~~ minute variations in its manufacture, depending on ~~the~~ locality, and <sup>differences in</sup> ~~probably~~ on the peculiarities of the raw material. <sup>In most instances the</sup> ~~The~~ usual brownish tones were gradually re-



placed by lighter colour, thickness was reduced, <sup>and</sup> surface, made smoother; But the structure, of rags and straw pulp, remained the same. ¶ The best paper was manufactured in Samarcand and ~~generally~~ in Central Asia. India ~~found~~ <sup>was the</sup> ~~to discover~~ earlier, <sup>and</sup> the secret of bleaching, white paper appears as early as the XIVth century, <sup>although</sup> ~~while even now the~~ local makes in many countries, <sup>still</sup> remain greyish or yellowish. The land of dies, Kashmir, produced a large variety of coloured paper, - blue, yellow, red, rosy, green, etc., but the secret of manufacturing of these <sup>varieties</sup> was not widely known. India, ~~which~~ <sup>and</sup> was always fond of gaudy colours, <sup>and</sup> barbaric ~~contrasting~~ combinations of them, ~~etc.~~, invented nothing better than the hand-colouring of ordinary paper. Even copies written on European paper, early in the XIXth c. were often painted with some (poisonous) green die which made the paper brittle.

Specimens of all these different sorts of paper can be seen in the present collection. Naturally, Indian 'makes' prevail, but there are also samples of Western Muhammadan paper, which was in use in Egypt, Turkey, and Arabia. It was <sup>probable</sup> ~~apparently~~ an imitation of the Venetian, <sup>other</sup> and ~~generally~~ European 'makes', and possessed all their peculiarities.

It may appear strange that there are still many manuscripts of Western origin in India, <sup>but</sup> their appearance in this extreme corner of <sup>the</sup> Islamic world can be explained quite simply. Their extensive travels are entirely due to the pilgrims who yearly flock to Mekka from the most remote countries. Very often the pilgrimage is not simply a question of some hurried ceremonies, but of a more or less long stay in the country for educational and other purposes. Mekka is the centre where the most surprising routes cross or come together, <sup>so that</sup> a book copied on the banks of Volga, <sup>and</sup> brought to Mekka by a pilgrim, may ~~be~~ <sup>be transported</sup> to Zanzibar, and a volume transcribed in Morocco, <sup>or</sup> <sup>across</sup> on the Atlantic, may be carried ~~away~~ <sup>far distant</sup> to Java.

This circumstance makes a ~~large~~ manuscript library a fascinating study. Almost every book may be identified as a "token" not only of some remote period, but also of some different country. The difficulty is ~~and~~ to identify them correctly. Unfortunately, a very large proportion of copies become damaged during their long career, and quite naturally



first of all lose their initial and concluding leaves, exactly the place where, by custom, the scribe <sup>writes</sup> ~~mentions~~ the title of the book, the name of the author, the date and the place of transcription, etc. <sup>this</sup> ~~These forms~~ of damage, although of ~~very~~ little importance <sup>to</sup> the reader (the beginning and end of a book rarely contains anything beyond stereotyped pious invocations), may cause great discomfort to a librarian who has often to spend days, sometimes with no result, before he can ascertain what the book <sup>is called,</sup> ~~really is,~~ or when or where it was written.

¶ Identification of the period of copying and the country from which the copy comes, if there are no direct indications, is entirely based on the study of <sup>the</sup> ~~hand~~ <sup>handwritings</sup>. Calligraphy always was an important art in Muhammadan life. Every educated man had to bring himself in line with the requirements of ~~the~~ fashion. These fashions, fortunately, were extremely conservative and exclusive. <sup>Initiated by</sup> ~~Started by some~~ leading calligraphers, patronised by the Court, they spread <sup>to the</sup> ~~to~~ all schools, so that within <sup>a short</sup> ~~some~~ time the whole ~~of the~~ country was writing in a manner <sup>that</sup> ~~which~~ could be at once recognised. Individuality, <sup>of course,</sup> ~~certainly~~, never could be entirely suppressed, but it reveals itself in a much smaller degree than in European

handwritings.

Experience with a large number of manuscripts ~~permits~~ <sup>enables one</sup> to identify their origin without any special difficulty, unless the scribe belonged <sup>(5)</sup> to a transition period when one school of calligraphy ~~was gradually~~ <sup>is being</sup> replaced by another. For instance, <sup>let us consider</sup> the manuscripts of Northern India dating from the XVIIth century. <sup>Their calligraphy is evolved from the handwriting of</sup> The original manner of Herat scribes of the beginning of the XVIth century, <sup>this in being</sup> ~~was~~ no longer ~~much~~ admired, ~~and~~ a new style, transferred from the capital of the Safawide kings of Persia, <sup>became</sup> ~~was~~ more and more in demand. As there are ~~very~~ <sup>more</sup> many dated copies of ~~such~~ manuscripts in different libraries, it is possible to follow the ~~the~~ gradual fluctuations of this or that fashion, but an incomplete copy may cause ~~the~~ <sup>in</sup> hesitation as to how to re-  
<sup>placing</sup> ~~place~~ the book, <sup>and in deciding whether it was</sup> copied in Persia, or in India.

Calligraphy was ~~very~~ often connected with the general art of ornamentation. Good scribes were <sup>quite frequently</sup> ~~not rarely also~~ <sup>excellent rubricators and</sup> painters of miniatures, so much <sup>full or half-page</sup> ~~talked so much~~ talked about nowadays. But illustrations of the text were <sup>of mss.</sup> always an exception, and ~~the~~ ordinary good copies transcribed for ~~the~~ <sup>generally</sup> princes or high officials confined their ornamentation ~~only~~ to a vignette, for ~~only~~ <sup>for</sup> the first page, or <sup>the</sup> both opening pages, so called lahu, or 'inwān.



*too, the margins of the folios were*

Very often ~~margins~~ <sup>initial page</sup> ~~ornamented~~ by ~~some~~ <sup>of a</sup> symmetrical floral design. Sometimes the ~~beginnings~~ <sup>of a</sup> of new chapters or poems ~~are~~ <sup>of a</sup> artistically painted, especially in ~~the~~ copies of the Coran. ¶ The margin lines, <sup>the</sup> so called jadwals, are ~~apparently much in use only in the~~ <sup>mostly found</sup> copies ~~coming~~ from Persia and India, or from North-Western Africa. Manuscripts from Arabia and Egypt rarely possess them. Usually these jadwals are simply red lines, but in ~~better~~ <sup>the best or the more elaborately ornamented</sup> copies they ~~may~~ <sup>were</sup> be composed of a combination of three or more lines - blue, white and gold, ~~green and gold, etc.~~ ¶ ~~It may be mentioned that there always was~~ <sup>examples of an</sup> ~~rather~~ unattractive fashion; <sup>to write the text so that</sup> when one ~~reads~~ <sup>has</sup> the page to the bottom, he has to ~~continue to read it~~ <sup>follow the text</sup> on the margins, before he turns to the next page. <sup>As a rule</sup> ~~Very often~~ these margins <sup>additions are</sup> contain a commentary on ~~the body~~ <sup>of the text</sup> but they may introduce a related or even a different subject. ~~even a quite different and independent work.~~ ¶ Reading ~~of~~ these oblique lines necessitates turning the book from ~~one side to the other~~ <sup>side to</sup>, and this, ~~and~~ <sup>even</sup> necessity helps to ~~its more rapid wearing out.~~ <sup>Soil and wear out the whole</sup> ~~the~~ volumes. Sometimes there are double or triple ~~marginal~~ columns <sup>of marginal comment</sup>, greatly ~~marving~~ <sup>even</sup> the beauty of the pages.



Very often manuscripts are nicely bound. The technique of binding may be ~~is indeed very~~ primitive, but the leather cover itself is ~~either very~~ usually

skillfully embossed, or, if made of papier-maché, richly painted. Wooden covers <sup>were and</sup> are in use probably <sup>almost exclusively</sup> only in the Caucasus and Asia Minor. <sup>For note-books</sup>

<sup>were employed</sup> no soft covers except those of ordinary leather, ~~for note-books~~ (called

(bayāz, or jung) Embossing <sup>was done by means of</sup> is done with special brass plates of ~~different~~ <sup>various</sup>

designs, which often contain long inscriptions, the name of the <sup>artist,</sup> ~~master and~~

the date. <sup>of the work and so on. These cameos</sup> These certainly are of little value for identifying the age of a particular

<sup>brass plates embossed covers</sup> copy because they <sup>were in</sup> often change hands and ~~are~~ <sup>use</sup> for decades ~~with the~~ without

<sup>changing either the</sup> name and date ~~remains~~ on them.

<sup>Blank</sup> were bound in ~~the~~ end of the volume, and ~~generally~~ these <sup>spare leaves</sup>

space which remains blank, <sup>were sometimes</sup> are often used for notes about acquisition of <sup>the</sup>

the <sup>ms.,</sup> its price, etc. <sup>accompanied by the seals of the owners</sup> instead of signatures. ~~But~~ more often

they <sup>were inscribed with</sup> ~~are used for~~ notes "for memory", <sup>i.e.,</sup> <sup>they</sup> the owner wrote ~~to~~ a useful pra-

yer, <sup>an</sup> incantation <sup>or the</sup> dates of ~~the~~ family events, such as the birth of a child,

~~or~~ a remarkable dream, etc. <sup>opening</sup> The invocation, <sup>"yā Kabikach."</sup> <sup>was</sup> ~~is~~ believed to

be a sufficient protection against worms and other <sup>book</sup> destroyers.



# The foregoing relates to the exterior of a manuscript <sup>format and contents</sup>

~~This belongs to the outside of a book. Its technique of handling the~~  
~~of are interesting and a brief description of them and as many~~  
~~contents is also extremely conservative and rather primitive~~ <sup>and it has</sup>  
~~be useful to the student.~~

~~Much to do with the outer side of a manuscript, it would be better to tell~~  
~~here briefly what may be useful for those who never had seen it.~~

The book in Persian, Arabic, Turkish, Hindustani, ~~in short~~ in all lan-  
guages <sup>that</sup> ~~which~~ use the Arabic <sup>alphabet,</sup> ~~writing,~~ almost always opens with glorification <sup>a</sup>

of God, His prophet Muhammad, and the family <sup>entourage</sup> ~~and assistants~~ of the latter. Then

~~This~~ <sup>(after the manner of the European medieval incipit)</sup>  
~~after this~~ <sup>like this:</sup> in the majority of books ~~has~~ something <sup>these</sup> "and then ~~so~~ <sup>now</sup> says the

humble slave of the Almighty, so-and-so....". At the end of this <sup>prefatory matter</sup>

<sup>Author or scribe usually</sup> ~~usually~~ the ~~author~~ mentions the title of <sup>the</sup> work: - "I called it - - - -"

~~such and such a way...~~", and adds: "and divided it into an introduction

(muqaddima), [so many] chapters, and a khātima, <sup>L.E.</sup> ~~epilogue~~ <sup>or</sup> concluding chap-

ter. This is, ~~as a rule~~, a typical case, but there are numerous variations.

Large works may be divided into "books" (kitāb), and subdivided into maqālas,

maqads, bābs, fasls, etc., <sup>of which</sup> ~~which~~ all may be translated as simply "chapters".

Some books are split into a large number of very short lam'as (sparks), nuktas



(wise sayings), hikāyats (stories), etc. Others ~~may~~ have a more elaborate

*For example,*  
division. <sup>^</sup> if the author ~~will~~ gives his work a title containing the ~~name~~, <sup>name</sup> *for instance,*  
~~name~~, "garden", ~~the~~ "the garden of mysteries", ~~etc.~~ <sup>for instance,</sup> he  
may divide it into so many "alleys", ~~and~~ <sup>These again</sup> divided into "paths", <sup>that</sup> which are  
subdivided into "sprays of flowers", ~~and~~ <sup>and so on. All these</sup> ~~with~~ headings are usually  
written in red ink. <sup>^</sup>

The titles themselves rarely <sup>indicate</sup> ~~express~~ the subject of the work in a  
simple and unequivocal manner. <sup>unless it is a very short</sup> ~~It is the case usually with very short~~  
treatise. <sup>The larger Arabic</sup> ~~Large books, especially the~~ mediaeval compositions of Arabs,  
have lengthy, bombastic, rhymed titles <sup>being that are the</sup> ~~which cause~~ despair ~~to~~ a foreigner.  
<sup>Meaningless words, such as</sup> ~~Words~~ 'flowers', 'gardens', 'jewels', 'mysteries', 'revelation', 'lights',  
etc. <sup>find a prominent place on the title page, even though</sup> ~~are the most prominent in them.~~

<sup>These epithets have nothing whatever to do with the contents of the work.</sup>  
The typical end <sup>is</sup> of Arabic books more simple than the beginning, ~~the~~ <sup>prefatory</sup>  
matter, and is generally <sup>crunched in landscape like this:</sup> "here  
is the end of what was intended to be said in the book called so-and-so. <sup>It was</sup>  
Completed on such and such a date, by so-and-so". <sup>Then</sup> follow praises to God, etc.,  
and <sup>finally</sup> ~~then~~ the colophon of the copy, <sup>although</sup> ~~but~~ the majority of books omit this formu-  
la, especially works in Persian. In them <sup>written</sup> ~~the~~ concluding formula is often



combined with the colophon, or, more often, is split into several sentences.

¶ Speaking of dates, ~~it is necessary to mention that~~ the usual designation is that of the ~~date~~, day of the week, month and year in the Hijri era, ~~and~~

~~the era of~~ the migration of Muhammad from Mekka to Medina, which begins the

16th July 622, <sup>A.D. Since the</sup> Muhammadan year is lunar, it is shorter than solar by 10 <sup>the</sup>

days. <sup>Consequently, if a</sup> ~~So, if some~~ notable event took place <sup>in a certain year on</sup> ~~this year~~ the 10th of November,

the next year its anniversary will coincide, according to Muhammadan calen-

dar, with ~~the~~ 1st Nov. <sup>Thirty-four</sup> Muhammadan years are approximately equal to 33

Christian; in a century <sup>this</sup> ~~it~~ makes three years difference. For practical pur-

poses it is the best to remember that 700 A.H. almost completely coincides

with 1300 A.D.; if one wants to know, <sup>for instance,</sup> ~~what year it will be, for instance,~~ <sup>what year</sup>

1927 <sup>is</sup> approximately, in the Hijri era, he has to ~~do this~~ <sup>calculate it thus:</sup>

$$700 + (1927 - 1300) + \left( \frac{1927 - 1300}{100} \right) \times 3 = 1346 \text{ A.D.}$$

which is quite correct.

The <sup>y</sup> day of the month can be calculated only with the help of special chronological tables.

It is necessary to note that Oriental authors are in ~~complete~~ agree-  
ment with scribes in their extreme neglect <sup>of</sup> and dislike for dates. There <sup>is</sup>

are many books which on a thousand pages of large size ~~cannot find an opportunity to mention even one.~~

*do not*

*neglect to furnish a date for his*

This disregard ~~for the necessity of dating his own work~~ of the Oriental

~~author~~ is not due to ~~anything like "unworldliness"~~ <sup>modesty, or</sup> the absence of interest in the things of "this world" <sup>but is probably due to the fact that the copy rarely has</sup> He writes very rarely a book ~~for~~ <sup>for</sup> a wide cir-

cle of readers. Usually the book is produced and addressed <sup>only</sup> to the author's

<sup>his or to</sup> son, pupils, patron, etc., who certainly do not require special indication of ~~the~~

*author or scribe's*

~~of his name~~ and the date of composition. In the Western half of the Muham-

nor

madan world this information, i.e. the title of the book, the name of the

author and the date of its completion <sup>are</sup> usually supplied by the scribe on

*in the Far East, however,*

the title-page and at the end of the book. Persians and Indians <sup>have not</sup>

adopted this custom; so, if a book of Western-Muhammadan origin is copied

somewhere in the East, this information is often omitted, <sup>it</sup> forgotten. ~~The~~

Oriental readers are not much worried by such omission. They read the work,

and if it appeals to them, they say: "whoever has written it, he has written

it well" — that is all. But to a European librarian <sup>a</sup> ~~very often the manu-~~

*that*

script contains ~~no~~ no indication of the date or the author, may be a source



of long and difficult search in a large number of catalogues and other books.

Speaking of ~~the~~ Oriental manuscripts in general and of the collection of Dr. Casey A. Wood in particular, it would <sup>perhaps</sup> not be superfluous to ~~tell~~ <sup>say something</sup> about the way <sup>in</sup> ~~by~~ which these books come into the possession of foreigners.

It is necessary to mention first of all that in ~~this particular time~~ <sup>recent times</sup> the "unchangeable East" is undergoing enormous and extremely rapid changes.

Muhammadian civilization has apparently arrived at the end of its development, and <sup>is</sup> giving way without ~~any~~ <sup>ideas imported from the</sup> resistance to ~~the ideas of~~ European world.

The greatest importance in this state of things ~~may be attributed to~~ <sup>is</sup> the fact that the change is voluntary, <sup>is in the nature of things, an evolutionary process</sup> or caused by the history itself, only, there

<sup>I see no evidence in support of</sup> ~~is no place for~~ the statement that it is "forced" upon the Orientals. An-

<sup>of Islamic people have undergone a</sup> ~~cient~~ customs, practices, ideas, even religions and literatures ~~become com-~~ <sup>complete change; in some instances have suffered a sort of</sup> ~~pletely~~ depreciated <sup>Atanyrate</sup> they no longer constitute the principal items in the

mental life of these nations. The study of theological and other literatures

by Muhammdian peoples is being rapidly replaced <sup>by an</sup> ~~with the~~ elementary education

<sup>along</sup> ~~on~~ European lines; and it is not difficult to <sup>forecast</sup> ~~foresee~~ the time when "anti-

"quated" books will be completely abandoned and replaced <sup>by</sup> ~~with~~ modern ~~ones~~ <sup>publications</sup>



medieval  
~~ancient~~

For the student of the ~~real~~ <sup>ancient</sup> Muhammadan civilisation it is very important to find that the old literary treasures <sup>are no longer regarded by the world of Islam</sup> become of no value. ~~The~~ <sup>as a result</sup> ~~As a result~~ <sup>as of extreme</sup> ancient works are ~~not~~ <sup>now rarely nor are</sup> copied ~~now~~, and new manuscripts ~~are not~~ produced. Non ancient types commonly

Only a few ~~These~~ few standard works, chiefly school books and ~~different~~ popular compositions on occultism, ~~which still can~~ <sup>process</sup> withstand the ~~current~~ of "scraping". <sup>Even when found they</sup> appear ~~as~~ <sup>as numerous</sup> lithographed editions, extremely cheap and accessible ~~even~~ <sup>other subjects of the ancient</sup> to the poorest readers. ~~and~~ <sup>the rest of literature is</sup> completely neglected.

There are many branches of trade in the East in which native merchants successfully compete with their Western colleagues <sup>but</sup> whose ~~methods they easily~~ <sup>this is not true of the sale of books.</sup> adopt. ~~But nothing like this can be seen in book-market,~~ <sup>comparatively small and limited.</sup> probably because ~~the~~ <sup>the</sup> its operations are ~~miserably small in their extent.~~ <sup>Moreover, the</sup> an extremely inactive and selfcontented creature. ~~In~~ <sup>For example, in his</sup> shop in the principal bazar of Lucknow he will sit and chat with his friends ~~whole day,~~ <sup>the live-long day,</sup> selling now and then a few prayers or school books for ~~something totally like a shilling.~~ <sup>a sum that may not be more than</sup> ~~But he will never trouble himself to go and make inquiries as to any~~ <sup>search for a book about which</sup> book or manuscript which he has not got in his shop, ~~even if he may expect~~ <sup>but about which a customer has asked</sup> ~~know-~~



*may result from a sale. In consequence a*

a good profit. <sup>from a native</sup> To search for some particular book is hopeless, and to "order" it ~~to some~~ bookseller is simply <sup>a</sup> waste of time. A stranger would be quite helpless indeed without the assistance of another ~~sort~~ <sup>set</sup> of idlers, - if he succeeds <sup>in finding one who</sup> ~~to find one of them,~~ <sup>a literate</sup> who belonging to ~~some~~ good but impoverish- ed family, ~~are not~~ <sup>is not as lazy,</sup> stupid and ignorant as the average bookseller ~~is,~~ <sup>was is</sup> and ~~is~~ willing to earn some money by searching <sup>for</sup> books.

~~As a rule~~ the ordinary booksellers all over the Eastern half of the Muhammadan world do not ~~care about manuscripts,~~ <sup>appear to be interested in;</sup> and ~~deal only in~~ lithographed and printed books. Manuscripts, chiefly calligraphically written, and especially illustrated, fall usually into the hands of "curio-sellers", the most objectionable and vicious species of <sup>are</sup> profiteer and swindler. It is most remarkable that these people rarely <sup>able to</sup> read the books ~~which~~ they try to sell. They are mostly Hindus, Jews, Armenians, or, ~~rarely,~~ almost illi- terate Muhammadans. They are unanimous only in one thing, <sup>all</sup> in asking ab- surdly high prices for the goods they sell. It is useless to argue with <sup>a particular</sup> ~~them~~ <sup>is a common copy, that it is;</sup> that ~~the book is common,~~ <sup>copy</sup> or incomplete, or worthless. Once in their hands every book is a "rare ancient manuscript".

But occasionally among ~~the~~ the rubbish which they offer one ~~may~~ find a really rare and valuable book, which even if paid the price they ask is worth buying, ~~certainly~~ <sup>the usual</sup> after a sufficient dose of bargaining. The ~~usual~~ <sup>better</sup> ~~channels~~ <sup>and desirable</sup> ~~by which~~ <sup>that</sup> manuscripts appear in the market ~~are~~ <sup>result from</sup> sales of inherited property. In order to divide ~~it~~ <sup>his property</sup> the heirs of some divine, or ~~of a~~ literate man try to turn books, as everything <sup>also,</sup> into money. ~~As~~ <sup>Furthermore</sup> there always are in big cities ~~numbers~~ of degenerate descendants of nobles and people of importance who live idle life <sup>by the simple method of</sup> selling the property of their ancestors. Widows, also, being illiterate and in need of money, sell books as the first thing with which they are willing to part. It is mostly from people in distress <sup>and</sup> and sometimes from real lovers of books who fall into very difficult circumstances, that the "curio-sellers", who are often at the same time merciless money-lenders, get their stock. They first give money as a loan, <sup>at usurious</sup> ~~on inhuman~~ <sup>rates of</sup> ~~conditions with regard to interest.~~ <sup>then</sup> And when the debtor fails to pay in ~~cash~~ <sup>time</sup> they force him to pay in kind, by books and "curios" which they accept at their own ~~estimation.~~ <sup>valuation.</sup> ¶ ¶  
 Quite peculiar <sup>and interesting</sup> ~~sort of books~~ are those which ~~come~~ <sup>are those</sup> for sale ~~not by these~~ <sup>for</sup>



an unusually  
for which a low price is asked.

~~ordinary ways. Sometimes one is struck by the low price asked for a fairly good manuscript.~~ <sup>for a dealer's willingness to sell a fine ms. for a reduced price</sup> The reason, <sup>^</sup> may be easily discovered on examination. Usual-

ly ~~the~~ copies of this kind contain seals of "wagf", or bequeathment to some mosque, often in a distant city, or one which ceased long ago to exist, etc.

The stamp ("wagf") although the real proprietor cannot be traced, renders the

sale of a book a sort of an illegal, <sup>or</sup> impious transaction. No self-respecting Muslim <sup>would</sup> ~~will~~ buy such one. <sup>a manuscript is stamped, and if the the prohibition of the</sup> Sometimes the "wagf" seals ~~are~~ <sup>is</sup> strengthened by ~~as~~ <sup>as</sup>

<sup>written</sup> ~~ditional~~ invocations of curses upon <sup>the</sup> ~~the~~ misappropriators. If it is impossible to ~~efface~~ <sup>the possibility of a sale sinks to zero</sup> the inscription, the owner will sell it, with surprising reasonableness to the offer of the incautious purchaser.

The wandering of the Oriental book, its peculiarities and different features depending on the period and locality to which it belongs, <sup>after form</sup> ~~are~~ a fascinating study, ~~if some particular copies are selected.~~

In Dr. Casey <sup>there are several ~~are~~ outstanding</sup> Wood's collection <sup>^</sup> ~~there is a good specimens.~~ ~~It is a~~ For example,

<sup>There is a</sup> small volume, written by a good calligrapher sometime in the beginning of the XVth century, somewhere in Turkestan or in what is now ~~the~~ Northern Afghanistan. It contains mystico-lyrical poems of two eminent poets of

of Persia; a seal on the first page shows that the volume belonged to the private library of ~~that~~stern, but learned ruler of Samarcand, the grandson of Tamerlane, Ulughbeg, who was himself much interested in astronomy. *He* built a good observatory, patronised many scholars, and himself produced *a number* ~~of~~ <sup>*with*</sup> the well-known astronomical tables. He was murdered in 1449.

It ~~will be~~ <sup>*would*</sup> probably <sup>*read like*</sup> a story from Arabian Nights if ~~it would be possible~~ <sup>*one could*</sup> to trace the route of this little volume from the royal library in Samarcand, in the XVth century, to the dusty shop of a curio-seller, a Hindoo of Lucknow, from whom it was acquired in 1926.

W. I.  
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Table of Contents.

Preface

Persian Manuscripts. Nos. 1-167. Part I

Arabic Manuscripts. Nos. 168-229. Part II

~~Arabic Manuscripts. Nos. 168-229. Part II~~  
~~Arabic Manuscripts. Nos. 168-229. Part II~~  
~~Arabic Manuscripts. Nos. 168-229. Part II~~  
The Catalogue

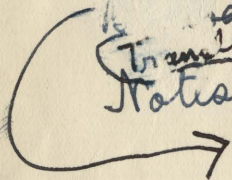
Hindustani (Urdu) Manuscripts. Nos. 230-235. Part III

Appendices: (a) Persian Poetry (No. 236)  
(b) Titles, mostly medical, from other Musee University Collection

Indices

~~Index of medical, from other, no title~~  
~~Index of medical, from other, no title~~  
~~Index of medical, from other, no title~~

Index of geographical references and glossary  
Index of technical details [X + 161 pp. X + VI]



Part I. <sup>b</sup> new page heads

Persian manuscripts, Nos. 1-167. 33

~~Table of contents.~~

~~Preface~~

~~Rare words in the collection~~

~~Notes on the technical details of the catalogue.~~

XIV

XVIII

XXIII

~~Chaps. | Part I. Persian MSS. (Nos. 1-167) . . . . . 1-242~~

~~I. History (Nos. 1-9)~~

~~II. Biography (Nos. 10-11)~~

~~III. Geography and cosmography (Nos. 12-13)~~

~~IV. Anecdotes and tales (Nos. 14-21)~~

~~V. Stylistic, rhetoric, poetics, epistolography, etc. (Nos. 22-36)~~

~~VI. Poetry (Nos. 37-82)~~

~~VII. Philosophy and ethics (Nos. 83-92)~~

~~VIII. Sufism (Nos. 93-109)~~

~~IX. Lexicography and grammar (Nos. 110-123)~~

~~1. Dictionaries (Nos. 110-114)~~

~~2. Grammars (Nos. 115-123)~~

~~X. Sciences (Nos. 124-132)~~

~~1. Astronomy and mathematics (Nos. 124-127)~~

1

12

15

19

29

48

113

129

154

154

161

175

175



	2. Magic, alchemy, charms, etc. (Nos. 128-132)	182
<u>XI.</u>	Muhammadian Theology (Nos. 133-162)	195
	1. Sunnite works (Nos. 133-140)	195
	2. Shi'ite works (Nos. 141-153)	207
	3. Prayers, etc. (Nos. 154-156)	225
	4. Controversy (Nos. 157-162)	228
<u>XII.</u>	Varia (Nos. 163-167)	236
	1. Polytechnics (No. 163)	236
	2. Proverbs (No. 164)	237
	3. Miscellanies (Nos. 165-167)	238
	<u>New page</u> <u>heads</u> Part II. Arabic MSS. (Nos. 168-229)	243
<u>I.</u>	Theology and law (Nos. 168-182)	243
	1. Commentaries on the Coran (Nos. 168-171)	243
	2. Sunnite Tradition (Nos. 172-175)	247
	3. Fiqh (Law) (Nos. 176-180)	252
	4. 'Aqā'id (Theology) (Nos. 181-182)	258
<u>II.</u>	Poetry (Nos. 183-186)	261
<u>III.</u>	Anecdotes and etymologies (Nos. 187-190)	265
<u>IV.</u>	Philosophy and ethics (Nos. 191-200)	269
<u>V.</u>	Logic and art of disputations (Nos. 201-208)	284
<u>VI.</u>	Arabic grammar (Nos. 209-215)	299

Note. Saley 10734. #200  
is with me in Pasadena

Here follows page XVIII. Rare Works in the Collection / Cops

after which [Bibliography etc pp. V to including XIII.

— and then —  
[Notes on Technical details omitting Arabic letters & words]  
p. XXIII.



<u>VII</u> . Arabic Dictionaries (Nos. 216 - 220)	309
<u>VIII</u> . Stylistic and rhetoric (No. 221 - 226)	315
<u>IX</u> . Mathematics (No. 227 - 229)	322

New page  
heads.

Part <u>III</u> . Hindustani Mss. (Nos. 230 - 235)	325
--	-----

Appendix: Persian poetry (No. 236)	330a
------------------------------------	------

Indices:

1. Names of persons	331
2. Titles of works	332
3. Principal subjects	372
4. Names of copyists	404
5. Places of copying	410
6. Dates of copying	416
7. Correspondence between library marks and numbers of notes in the catalogue	418
8. Illuminated and calligraphically written copies, vignettes.	421
	422

Caps / Bibliography, <sup>references</sup> and glossary of

Y

Abbreviations and technical terms.

Small type,  
Arabic column

Ahlw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1881-99. (References are to numbers).

Algiers = E. Fagnan, Catalogue général des bibliothèques publiques de France. T. XVIII. Paris 1893. (References are to pages).

anecd.=work, or writer, on anecdotes, tales, etc.

Ar.=Arabic.

AS = Daftar-i-kutubkhāna-i-Āya Sūfiya. Constantinople, 1304. (References are to pages).

ص  
بن  
ابن

astrol.=work, or writer, on astrology.

astron.=work, or writer, on astronomy.

~~A~~ = J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in München. München, 1806. (References are to pages).

und Arabischen  
→ 2 vols.

Aumer

b.=بن or ابن, son of.

bāb = chapter (literally = door).

beg.=beginning, or beginning with.

Bh (with Arabic works) = Catalogue of the Arabic MSS in the Buhar library, by M. Hidāyat Husayn. Calcutta, 1923. (References are to numbers).



(with Persian works)

VI

Bn=Catalogue of the Persian Manuscripts in the Bazar Library (Calcutta), by ~~Abdu~~ 'Abdu l-Muqtadr. Calcutta, 1911. (References are to numbers).

} to be revised. 1921 is date  
2 authors etc etc

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on biography.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by ~~Abdu l-Muqtadr~~ Calcutta, 1912-1925. (References are to numbers).

(different authors)

Blochet

B=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. 1-11, Paris, 1900, 1915. (References are to numbers).

BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.

BN = de Slane, Bibliothèque Nationale, Dep. des MSS. Cat. des MSS Arabes. Paris, 1895. (References are to numbers).

BNA = E. Blochet, ditto, nouvelles acquisitions (1884-1924), Paris, 1925. (References are to numbers).

BM

Brit. Mus.=Catalogus codicum MSS. qui in Musaeo Britannico asservantur. 3 vols., London, 1879. (References are to numbers).

BMA

Brit. Mus. Additions=A Descriptive List of the Arabic MSS. acquired by the trustees of the British Museum since 1894, by A. G. Ellis and E. Edwards. London, 1912. (References are to pages).

BMS = O. Rieu, Supplement to the catalogue of the Arabic MSS in the British Museum, London, 1894. (References are to numbers).

Bodl. I = J. Uri, Biblioth. Bodleiana cod. MSS  
Orientalium Catalogus, Oxoniae, 1787.

Bodl. II = A. Nichol and E. Pusey, Bibl. Bodl.  
cod. MSS Or. Cat., Oxon. 1835. (References  
are to pages).

VII

Br = E. G. Browne, A Catalogue of the  
Persian Manuscripts in the Library of  
the University of Cambridge. Cam-  
bridge, 1896. (*References are to num-  
bers, but the Roman figures are substi-  
tuted by Arabic ones.*)

Br. Lit. Hist. = E. G. Browne, A Literary  
History of Persia, I (From the earliest  
times until Firdawsi), London, 1908;  
II (From Firdawsi to Sa'adi), London,  
1906; III (A History of Persian  
Literature under Tatar Dominion),

Cambridge, 1920. IV (A History of  
Persian Literature in modern times),  
Cambridge, 1924.

Brockelmann = C. Brockelmann, Ge-  
schichte der arabischen Litteratur,  
vols. I-II (Weimar, 1898, Berlin,  
1902).

c. = century.

ca. = circa.

Caetani = G. Gabrieli, La Fondazione  
Caetani per gli studi Musulmani.  
Roma, 1926. (*References are to num-  
bers.*)

Cairo = Fihrist al-kutub al-'Arabiyya al-mahfūza  
bi'l-kutubkhāna al-Khidiwiyya. 7 vols, Cairo,  
1309. (References are to pages)

CHL I = E. Browne, A Hand-list of the  
Muhammadan MSS. preserved in the  
library of the University of Cam-  
bridge. Cambridge, 1900. (*References*  
*are to numbers.*)

CHL II = E. Browne, A Supplementary  
Hand-list of the Muhammadan MSS.  
preserved in the libraries of the  
University and Colleges of Cambridge.  
Cambridge, 1922. (*References are to*  
*numbers.*)

~~comp. = composed~~

cond. = condition, state of preservation,  
chiefly with regard to legibility.

d. = died.

Dorn AM. = B. Dorn, Das Asiatische  
Museum der Kaiserlichen Akademie  
der Wissenschaften zu St. Petersburg.  
St. Petersburg, 1846.

Dorn C. = Catalogue des Manuscrits et  
Xylographes Orientaux de la Biblio-  
thèque imperiale Publique de St.-  
Petersbourg. St. Péttersbourg, 1852  
(the Muhammadan MSS. described by  
B. Dorn). (*References are to pages.*)

EB = E. Sachau and H. Ethé, Catalogue



of the Persian, Turkish, Hindustani and Pushtu Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (References are to numbers).

Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. H. Hertford, 1925. (References are to numbers).

EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I. Oxford, 1903. (References are to numbers).

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. 8 Vols. London, 1877.

~~epist. = work, or writer, on epistolography.~~  
epist. = work, or writer, on epistolography.

Escur. I = M. Casiri, Bibl. Arabo Hispana Escorialensis, 2 vols., Madrid, 1770.

Escur. II = H. Derenbourg, Les manuscrits arabes de l'Escorial, Paris, 1884.

Eur.=European (paper).

f., ff.=folio, folios.

fann = part, section (lit. = art, science)

faṣl = chapter (lit. = section, division)

fihris = index, table of contents.

Fleischer, Dresden  $\mathcal{F}_h$ =H. Fleischer, Catalogus Codicum orientanum bibliothecae regiae Dresdensis. Lipsiae, 1831. (References are to pages).

Fleischer, Leipzig  $\mathcal{F}_l$ =H. Fleischer, Catalogus librorum manuseriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur. Grimmae, 1834. (References are to pages).

VIII

IX

Fl=G. Fluegel, Die Arabischen, Persischen und Turkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, } vols. ~~1866~~ Wien, ~~1866~~ 1867. (References are to pages).

ghazal = lyrical poem.

GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der iranischen Philologie, vol. II (Strassburg, ~~1894~~ 1904), pp. 212-368. (References are to pages).

Gotha (with Arabic works) = W. Pertsch, Die Arab. handschr. der herz. Bibl. zu Gotha, 4 vols., 1883. (References are to numbers).

(with Persian works)

Gotha ~~A~~ = W. Pertsch, Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha. Wien, 1859. (References are to pages).

gram. = work, or writer, on grammar.

hagiol. = work, or writer, on hagiology.

Hajji Khalifa = Lexicon Bibliographicum et Encyclopaedicum a Hajji Khalifa compositum, ed. G. Flügel, 7 vols. ~~1858~~ London, ~~1858~~ 1858.

hāshiya = (marginal) commentary, super-commentary.

hist. = history, or historian.

Horn = P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901.

Ind. = Indian.

Ind. libr. = Libraries in India.

inshā = letterwriting, stylistic.



IvASB=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society

of Bengal. Calcutta. 1924. (*References are to numbers*).

IvC=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926. (*References are to numbers*).

IvPS (I) = W. Ivanow, A concise descr. cat. of the Persian MSS in the collections of the As. Soc. of Bengal. First Supplement. Calcutta, 1927. (*References are to numbers*).

JA=Journal Asiatique (Paris).

jadwal = margin-line, border line.

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

juz' = part.

khātima = concluding chapter.

kitāb = book.

Köprulu = Köpruluzāda Muḥammad Pāshā kutubkhāna daftari. Constantinople, s.d. (*References are to pages*).

Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien. Wien, 1842. (*References are to pages*).

Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), 6 vols. ~~1877~~ 1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on a page.

Loth=O. Loth, A Catalogue of the Arabic MSS. in the Library of the India Office. London, 1877. (*References are to numbers*).

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālu'd-Dīn Ajmad and 'Abdu'l-Muqtadir. Calcutta, 1905. (*References are to numbers*), but the Roman figures are replaced by Arabic ones.

— 12th cf. no 56 p. 76 line 8. / page p. 7.

maqāla = part (lit. = speech)

maqṣad = goal, aim (chapter)

mathem. = work, or writer, on *mathematics*.

mathnawī = poem in which both hemistichs are rhyming.

matn = the original text in the commentary, which is commented upon.

med. = work, or writer, on *medicine*.

Mehren—A. F. Mehren, *Codices Persici Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis*. Hafniae, 1857. (*References are to pages*).

MG = Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, *Persische und Hindustanische Handschriften*. Leipzig, 1911. (*References are to numbers*).

mm. = millimetres.

moral. = work, or writer, on *moral philosophy*.

Morl = W. Morley, *A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages*, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland. London, 1854. (*References are to pages*).

muqaddima = introduction, preface.

nast. = nasta'liq, a form of handwriting

occult. = work, or writer, on *occult sciences*.

Or. = Oriental (paper).

orn. pr. = work, or author of a work, in *ornate prose*.

p., pp. = page, pages.

p. = poetical work, or poet.

Palm<sup>E</sup> = E. Palmer, *A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge*. Cambridge, 1820. (*References are to pages*).

pap. = paper.

philos. = work, or writer, on *philosophy*.

XI



Pizzi = Italo Pizzi, Storia della Poesia Persiana,  
2 vols., Torino, 1894.

polytechn. = work, or writer, on polytechnics.

Pr = W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Viertes Band. Verzeichniss der Persischen Handschriften. Berlin, 1888. (References are to pages).

qasīda = a special sort of poem

qism = part.

qit'ā = poem in which only second hemistichs are rhyming.

R = C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, 3 vols. London, 1883. (References are to pages).

Rāghib = Daftar-i-kutubkhāna-i-Rāghib Pāshā. Constantinople, 1300. (References are to pages).

risāla = treatise, usually short one.

raundā = chapter (lit. = meadow, lawn).

Reh = E. Rehatsek, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library. Bombay, 1873. (References are to pages).

Ros = Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1886. (References are to pages).

RS = C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1895. (References are to numbers).

RsBr = E. Denison Ross and E. Browne, Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office Library. London, 1902. (References are to numbers).

rubā'ī = quatrain.

S=size (length and width of the pages of the MSS.).

S.=Sayyid

Sprenger

sharḥ = commentary

~~Spr~~=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta, 1854. (References are to pages).

suf.=a Sūfi, or work, or writer, on Sufism.

takhallus = poetical name, a surname  
by which the poet signs his poems.

theol.=work, or writer, on theology.

tol.=tolerably.

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsaliae, 1849. (References are to pages).

v., vol., vols.=volume, volumes.

—v (after a folio-number)=verso.

wr.=wrote, was engaged in composition.

Yānī = Yānī Jāmi' kutubkhāna daftarī. Constantinople,  
1300. (References are to pages).

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).



## P R E F A C E.

The present catalogue gives a concise description of every item in the collection of Persian, Arabic and Hindustani (= Urdu) manuscripts which have been acquired during the winter of 1926-1927, in India (chiefly in Lucknow), on behalf of Dr. Casey A. Wood. According to the original plan, the collection should be composed only of well-known or classical works of Muhammadan literature. It was not intended for advanced research in any particular branch of Muhammadan lore, but its purpose was to serve ~~for~~ instruction of students, to give them the idea of what the Oriental manuscript is, and how to handle it. This program was fulfilled to a considerable extent; moreover, it was possible to add to these common works a number of those which are rather uncommon, or even really rare or not known at all in other collections. These rarities constitute about a quarter of the whole number of manuscripts, thus rendering <sup>the collection</sup> ~~it~~ interesting even for advanced students.

It is natural that the new materials and rarer works in a collection like this one, should deal chiefly with India, being of Indian origin. The distribution of the works as to their subject can be seen in the first instance from the table of contents. The catalogue contains 236 descriptive notes dealing with about 363 different items, in 238 volumes. It was regarded as unnecessary to deal at length with the items which are well-known, and have already been described in detail in previous catalogues, to which references are given. The rare, or entirely new, items were dealt with at greater length, especially if they present important works.

The majority of these manuscripts are between about a hundred and two hundred years old. There are also much older items. The oldest manuscript is described in the note No. 169, it is dated 1384 A.D. Eight MSS belong to the XVth century, 18 - to the XVIth, 20 - to the XVIIth. A special index (VI) is added at the end of the catalogue, showing the chronological sequence of the dated and undated copies. It is sad indeed to notice that many copies are not in a first class condition as often



is the case with the copies brought from Persia or Central Asia where the exceptionally dry climate of the highlands with comparatively moderate temperature can preserve a book, of almost a thousand years of age, as fresh as if it were written only a few decades ago. The excessive humidity of air in India, high temperature, and especially the great number of all sorts of insects, shorten the life of a book enormously even in the best and up-to-date libraries. Only those books escape the damage which are often opened and cleaned; but these are rare exceptions.

*Insert in Preface* [A special list of rare and notable items in the collection is given further on; here it will be sufficient to draw special attention to No. 56, a luxurious copy, dated 1576, richly ornamented and containing several illustrations in colours.] And another book, <sup>No. 61,</sup> (containing Persian poetry, which was transcribed about the beginning of the XVth century, and, as one can see from a seal appended to it, once belonged to the private library of the grandson of Tamerlane, the famous ruler of Samarqand and a learned astronomer, Ulughbeg, who was killed in 1449.

[Insert in Preface]



To be inserted in Preface.

In order to facilitate the handling of the descriptive notes, different details of their technique are explained further on here; a list of abbreviations and of Persian and Arabic technical terms used in the text is added. The indices at the end of the catalogue deal with every principal matter which is subject to indexing.

In conclusion it is fair to express great gratitude to Dr. Casey A. Wood, and especially admiration for his quite exceptional broad-mindedness. For a learned scientist to take active interest in Oriental manuscripts, and to sacrifice <sup>to them</sup> considerable sums which their collection involves, is a sign of quite exceptional psychology, which nowadays, very unfortunately, is rarely to be met with. It should be highly appreciated by every Oriental student.

Calcutta, 11-XI-1927.

W. Ivanow.





Cops | Rare works in the collection.

The following is a brief list of all notable Mss. in the collection ~~which~~ may be remarkable for their rarity, or for some particular features of the copies.

— 1. Geography, cosmography, etc. —

No. 12. Ājā'ibul-'-Sadr (comp. ab. 1720), by Ṣādeq 'Aḍ-ḍīn  
Muḥammad b. Zabardast Khān.

No. 13. Maḥāmid-i-khamsa (about the end of the XVIII<sup>th</sup> c.), by  
Amīr 'Alī.

2. Tales.

No. 19. An apparently quite unknown Persian version of the  
Baytal-puchi'sī, Hindu tales.

3. Ornate prose.

No. 30. Mubā'at-l-afā'dil and Faḍā'ilu'n-nuḡabā', two rare works of  
didactic contents, by 'Abdū'l-lah b. 'Alī Tabīb. The copy itself is

a very fine product of calligraphic art, dated 1699; unfortunately it is badly worm-eaten.

4. Poetry

No. 37. Yūsuf-u Zulaykhā, a poem by the famous Firdausi (written in the beg. of the XI c.), of which copies are rare.

No. 44. Sharh-i Mathnawī, a modern but very rare commentary on the Mathnawī of Rūmī, comp. ab. 1820 by Abd'ul-Alī Sīkhalawī of Lucknow. (NOT ESP. NOTEWORTHY — W.J.W.)

No. 49. Ankārū'l-azrār, a modern, but rare commentary on Sa'dī's Būstān, composed in 1718 by Alī Mu'īn'ul-Lah al-Jālandhārī.

No. 54. Sharh-i Gulistān, a modern by Turābī, a modern but rare commentary on Sa'dī's Gulistān (Comp. in 1785).

No. 56. Diwān-i Amīr Khusrāw. The artistic copy, dated July 1576, with illustrations, which was mentioned above, in the preface.



- No. 61-62. Diwāns of Qāsim-i-anwār and Kamāl-i-khujandī. A calligraphically written copy which belonged, as stated above, in the preface, to Ulughbeg, grandson of Tamerlane.
- No. 63. A commentary on Jāmi's Yūmf-ū-Fulaykhā, apparently not known in other libraries.
- No. 74. Akhbār-i-l-ajal. A peculiar 'book on deaths', composed by Ghulām Husayn in 1784-5, apparently also entirely unknown.
- No. 78. Autograph copy of poems by Abdu'l-ʿAbad of Lucknow, a comparatively modern poet.
- No. 79-81. Autograph copies of poems (in Persian and Urdu) of another modern poet, Suhayl.
- No. 84. A modern, but rare vocabulary to the Akhḡar-i-Nāṣiri, the famous work on ethics.

5. Philosophy and ethics.

- No. 85. Miftāḥ-i-l-jinān, composed about 1369, by Muhammad Adīb, - a rather rare, but important work on ethics. One of the oldest copies known, dated 20. II. 1543.

No. 90. Umdatul-wā'izim. A rare treatise on ethics, end XVIII c.

No. 91. Farā'id-i-Nasiriyā. Another modern (beg. XIX c.) Indian work on ethics and politics.

No. 92. Jalilul-ibsan. Another work of similar type, also unknown.

6. Sufism.

No. 98. Kitābul-awzād. An interesting collection of Sufic prayers etc., dated Nov. 1487.

Nos. 103-105. Modern, but rare works on Sufism.

7. Arabic and Persian grammar.

No. 115. Sirājul-muta'allimīn. A rare work on Arabic grammar, composed in 1509.

Nos. 116, 117, 118, 120, 121, 122 are rare works on Arabic and Persian grammar, mostly unknown in other libraries.

8. Occultism.

Nos. 128-132 are interesting collections of Indo-Muhammadan occultistic miscellanies, very valuable for a student of folklore.



9. Theology, in Persian.

No. 134. Tayyib ul-ahkam, etc. A valuable collection of three short treatises on law, dated 29. XII. 1525.

Nos. 143, 144, 145, 148, 149, are rare or entirely unknown.

Nos. 158, 159, 160, 161, 162, are rare and most interesting works on Shi'ite and Sunnite controversy in India.

10. Theology, in Arabic.

No. 169. Al-kashshaf. An old copy, dated 25. I. 1384.

No. 180. Al-Basit fil-faraid. A rare work on law of inheritance

11. Arabic poetry.

No. 184. A rare commentary on the Diwan of Mutanabbi.

12. Arabic works on philosophy

No. 192. At-Taqi-gat. A rare work, ascribed to Avicenna.

No. 199. Mu'min ul-khalawat. A rare, but modern work on ethics, in verse.

13. Arabic grammars and dictionaries.

No. 213. As-Safi. A commentary on Al-Wafi, a rare work.

Nos. 219-220. Majma' ul-Bihar. A rare dictionary of the hadith..

Of the following items from the Osler Library furnish a fair  
representative examples of a few of the many ~~Arabic~~ works on medicine by Arabian  
scholars in that collection both in the original and in translations.  
Dioscorides, Pedanius. Arabic translation of the third Maqala  
ms. written 1239 A.D. by Stephanus ibn Masail. [O.]

Rhazes (Abū Bakr <sup>celebrated</sup> al-Rāzī). 'Kitāb Hāwī Kabīr. Complete  
Arabic copy of the <sup>Continens</sup>. 15<sup>th</sup> century. [O]

Avicenna (Abū 'Alī --- ibn Sina). Kānūn. The five <sup>complete</sup> books of  
his famous <sup>treatise</sup> 17<sup>th</sup> cent. copy. (well-known)

Averroes (Abū 'Alī Welid --- ~~Ra~~ Rushd al-Malik. <sup>The</sup> Collig.  
by this great commentator on Aristotle <sup>xx</sup> (Arab. manuscript &  
photostat of 'Alī ibn-'Isā's Tadkīriyat is in the ~~Osler~~  
General Library, McGill. It is <sup>a copy of</sup> the most complete Arabic treatise  
on ophthalmology known to the Ancients.



14. Medicine & Natural  
History.

XXIIa

The following excerpt <sup>is</sup> from Casey A. Wood's  
pp. 114-115, 1931

"Introduction to the Study of Vertebrate Zoology"  
based on the titles in the ~~the~~ various libraries  
of McGill University.  
~~The compiler~~ ~~the~~ ~~compiler~~ describes the following.

"The 'Aja'ibulmaklogat — — — in general".

[pp 114-115].

XXIII

NOTES ON THE TECHNICAL DETAILS OF ~~THE~~ THIS  
CATALOGUE.

I. GENERAL REMARKS.

1. **Description.** ~~In this collection~~ Every separate work is, as far as possible, described in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration ~~remains the same as in the former Catalogues.~~ It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words ~~the same~~ concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article ال. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of 'Abd al Raḥīm, as is given in different catalogues, the form of 'Abdu'r-Raḥīm is used; or in the Genitive case, with Ibn or Abū, forms like 'Abdi'r-Raḥīm.

The hamza (ء) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as *Tadhkirat-u'l-awliyā'*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration:—

ا a, i, u	پ p (پ ph)	ث th
ب b (ب bh)	ت t (ت t'h)	ط t



ج j (جہ jh)	س s	ک k, g (ک k'h)
چ ch (چہ chh)	ش sh	گ g (گ g'h)
ح h	ص s	ل l
خ kh	ض d	م m
د d (د d'h)	ط t	ن n
ذ dh	ظ z	و w, u (ū)
ذ̣ ḍ	ع ' e	ه h
ر r	غ gh	ی y (ī)
ز z	ف f	
ژ zh	ق q	

Note 1 The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian etc.).

Note 2. Diphthongs: ay for ای, and au (or aw) for او.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe ( ' ) is used (e.g. *nuz'hat*).

Note 4. The dash ( - ) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with the Persian *idāfa*: (d) with the Persian conjunction و when it is pronounced like u after words ending with a consonant.

3. Dates. (a) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(b) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung. Leipzig, 1854.

(c) In the indices, and in repetitions of the same date, when the year in Hijra era begins about the middle of the Christian year, and therefore coincides with portions of two years in the Christian era, only the *second*, the latter, is given, e.g. 881/1476-1477, is given in the indices as 881/1477.



4. Quotations. In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes.

XXV

## II. NOTES ON INDICES.

1. Persons' names. (1) All references are to the *serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded* as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:—

ABU	HĀFIZ	SAYYID
ABĪ	HĀJJĪ	SHAYKH
AL-(Arabic definite article in all its modifications).	HAKĪM	SHAH
	IBN ( <i>b.</i> )	SULTĀN
	KHWAJA	<i>also</i> : Persian <i>idāfa</i>
AMĪR	MAKHDUM	(-I-)
ĀQĀ	MAWLĀNĀ	Arabic case terminations
B. ( <i>ibn</i> )	MĪR	
BĀBĀ	MIRZĀ	-U, -I.
	MIYĀN	

Great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. vii-ix.

2 II. Titles of works. (1) References are to the *serial numbers* in the Catalogue. Those in heavy type refer to the notes



in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely incidentally referred to.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are:

AL-(Arabic definite article,  
in all modifications).

BAYĀN

DAR

FĪ

INTIKHĀB

KITĀB

MAJMŪ'A

MUKHTAṢAR

MUNTAKHAB

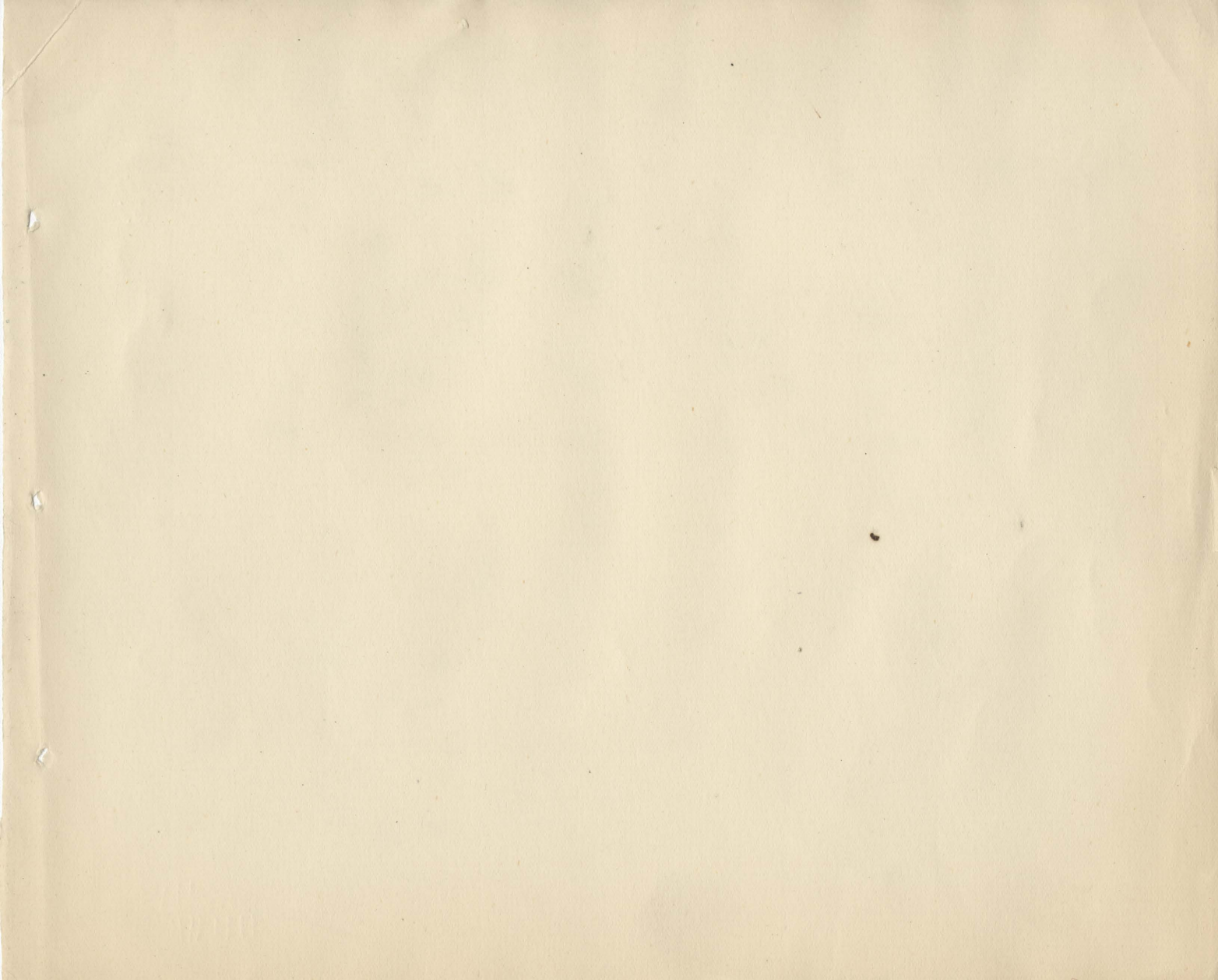
RISĀLA (-T)

SHARḤ

TARJUMA (-T).

Also the Persian *idāfa* (-I), or Arabic case terminations -U, -I.

3. III. Principal subjects. The chief purpose of this treatise is to help the reader to handle the works which originally, or due to a defect of the copy, possess no proper titles. It must be realized, however, that it was possible only to introduce the most important subjects with which these treatises deal.
4. III. Names of copyists. The date in brackets after the name of the scribe in this index is that of the ~~MS.~~ MS. Copied by him.
5. III. Places of copying. The date in brackets after the name of the place shows that the colophon containing this indication is so dated.





(2)

Part II

Catalogue  
(2)

Part I.

Persian MSS.

I. History.

1

1.

فتح نامه صاحب قرانی

Fath-nāma-i-Sāhib-qirānī.

1.

"The victory book of the world-conqueror." A simplified and slightly abbreviated version of the famous Zafar-nāma, the history of Timūr, by Sharafu'd-Dīn Ālī Yazdī (d. 858/1454). The name of the abbreviator is not mentioned, but this paraphrase is dedicated (as the Zafar-nāma itself) to Ibrāhīm Sultān, son of Shāhrukh (d. 838/1434-5). See EIO 190-1; EB 160; cf. Elliot, Bibliogr. Index, p. 4, No. cxxi. See also EB 160.

سر و سپاس بقیاس تحفه پایگاه کبریاء بادشاه بادشاهان سرد الی

It is divided into a muqaddima, and three maqālas (f. 4v, bottom).

Transcribed apparently toward the beg. of 1236/1821, as it is copied by the same scribe as No. 2, <sup>further on,</sup> ~~above,~~ and has a library note of S. Jalāl'u'd-Dīn Haydar Khān (with seals at the beginning and end), dated 1223/1808, <sup>this is the date</sup> (dated the 28th Rab. II 1236/the 2nd Febr. 1821, Lucknow. ff. 127; size: 26,5 x 15,5; 20,5 x 9,5 cm. Lines 20, no judgments. Or. pap., thickness 10 = 0,4 mm.) (end. not good. Worn-out, especially towards the end.)  
(Indian mss.)

Sum  
Mae



مطلع السعدين و مجمع البحرين

2.

Matla' u's-sa'dayn wa majma' u'z-zahrayn.

2.

"The place of rising of two auspicious stars and the confluence of two seas." This copy contains the first vol. of the important history of Timūr and his successors, by Abdu'r-Razzāq b. Ishāq Samarqandī (d. 887/1482), who completed his work about 875/1470-1. The present volume deals with the end of the dynasty of the Persian Chingizides, the appearance of Timūr, and ends with the events of 807/1405, i.e. the death of Timūr and accession of his son Khalīl Sultān. See about this work: Br. Lit. Hist., III, 428-30; GIPh 361; R 181-3; EIO 192-5; EB 163-4; B. Lockett 468-9; Morley 96-8; IVASB 81-4; CHR I 1056; II 1206-7; Browne 70; Anwar 87-8; Fl II, 190; Journ C. 286-8; Isk SIB-4; Elliot, Hist. of India, IV, 89-126, etc., where older bibliography is mentioned. Beg.

حسن مطلع انوار اخبار و افتتاح مقال و لطف ظهور اثار الخ

Dated the 24th Rab. II 1236 / the 29th Jan. 1821. It was transcribed by Asad Ali Riziwanī, at Lucknow, by order of Jalāl u-Dīn Haydar Khān (whose auto seals, dated 1223/1808, are found on the first and the last leaves, and an autograph note on f. 1).

Ff. 368; Size 26 x 16; 20.5 x 9.5; #. Lines 20, no jadwals. Or. paper, thickness 10 = 0, 41 mm. Condition - fairly good. Worm-eaten.

(no. next.)

NOTE: PUBLISHED LAHORE 1941-40 - incomplete

Amu  
1/12

3.

Raudatu's-safa.

3.

"The meadow of purity." The first vol. of the famous universal history, by Mir Khwand, or, to give him his full name, Muhammad b. Khwand Shah b. Mahmud (o. 903/1497). For his biography and bibliography of his work see Br. Lit. Hist. III, 431-3; JIPh 356; R 87-96; Morley 30-38; EIO 24-75; EB 36-69; <sup>net</sup>BL 216-231; IVASB 10-31; Rosen Nos 11-14; Pertsch, p. 370-46; Aumer 72; CHL I, 487-99; II, 720-4; B4 2; Bk 456-61; Madrasa 121-5, etc. Cf. also Elliot, Hist. of India, iv, 127-140. It was several times lith. in Persia and India (Tehran, 1274<sup>h</sup>; Lucknow, 1874; Bombay 1271, etc.). The present volume is devoted to the legendary account of ancient world, and ends with the reign of the last Sassanide prince, Yazdajird III. Beg. as usual:

زیب فهرست نسخه "مفاخر انبیاء عالی مکان و زینت دیباچه ... اما بعد" چنین گوید  
 راقم این حروف ... محمد بن خاوند شاه بن محمود الخ

Small type

A very good copy, dated the 22nd Ramadan 1040 / the 24th Apr. 1631.  
 Ff. 174; Size: 35 x 23.5; 27 x 16.5 cm. Lines 27, within red and blue jādvals. Good  
 Brownish Or. pap., thickness 10 = 0.91 mm. Good hd. nast. Cond. good. Bad vignette at  
 the beginning.



4.

Ta'rikh-i-Firishṭa.

تاریخ فرشته

4.

The second vol. of the important compendium of Indian history, from the beginning of Muhammadan rule to about 1015/1606-7, by Muhammad Qāsim <sup>(b.)</sup> Hindū-shāh Astrābādī, surnamed Firishṭa, and dedicated to Ibrāhīm Dīl-shāh of Bijāpur (987-1035/1529-1626). The work was several times lithographed in India, and was translated into English by J. Briggs, 4 vols., 1829. For further bibliography see Elliot, Hist. of India, VI, 207-236 and 532-69; R 225 sq.; E 10 291-302; EB 217; IVASB 135-9; Bucker 536-40; Morley 63-8; Nk 538-9; ED 200; CHL I, 207-3; II 1100-3; etc. The work is also styled Gulshan-i-Ibrāhīmī; Nawras-nāma-i-Firishṭa; Tawārikh-i-Firishṭa, etc. The present copy is ~~slightly~~ incomplete at the end. The whole work is divided into a muqaddima, 12 maqālas, and a khātima. This copy ~~contains~~ begins, as usually in the case with the second volume of this history, with the second Rauḍa of the III<sup>rd</sup> maqāla (f. 2), and contains also the IV<sup>th</sup>

5

magāla (f. 317) and the V<sup>th</sup> (f. 401). The latter is incomplete towards the end, but on ff. 213-216v there are 4 leaves taken from the end of the V<sup>th</sup> and beg. of the VII<sup>th</sup> magāla. The verses of the III<sup>rd</sup> magāla begin on: II - f. 2; III - f. 116; IV - f. 300v; V - f. 313; VI - f. 315. Beg.

صدر و ثنای قادری را که از درر الفاظ چهره عروس معنی ... اما بعد کمین  
بنده قاسم فرشته برضائے سخن سنجان ... هویدا میگرداند که چون حفظ  
المرتب در جلد اول این نسخه که موسوم بکلیشن ابراهیمی و احوال خواتین دهلی الخ

found  
type

Copied towards the end of the XII/XVIII c. Different hands.  
Ff. 450; Size: 26,5 x 17; 21,5 x 12 c.m. Lines 16, no initials.  
Or. pap., thickness 10 = 0,48 mm. Bold ind. rest. Cond. fairly good.  
Slightly worn eaten in the middle and towards the end.



5.

خلاصۃ التواریخ

Khulāṣatu't-tawārikh.

5.

"The essence of histories", a History of India, from the legendary times to the accession of Aurangzib, by Sujān Rāy, or Sujān Sing'h, who composed it in 1107/1695. It is divided into three principal sections: Geographical description of India, ff. 7-57; legends and fairy tales concerning early Hindu rajas, ff. 57-105; and the history of the Muhammadan period (ff. 105-314). See R 230-1; E 10 362-4; EB 246; Mosley 69-71; AC 32-3; BR 544-8; Browne 84; Pertsch 455-6; CHL I, 346; II, 436; Sumner 84, Bk 540, etc. Elliot, Hist. of India, VIII, 5-12; JRAS, 1894, pp. 733-68; JA, 1854, p. 366, etc. Beg. as usual:

نقاش نگار خانہ کائنات و مصور کار کاہہ ممکنات الخ

Dated the 27<sup>th</sup> Shi'l-Qa'da 1221 / the 15<sup>th</sup> Feb. 1807

ff. 314; Size: 31 x 18; 23,5 x 13; lines 17, within red and blue jāduals. Oz. pap., thickness

10 = 0, 62 mm. in ind. mat. Cond. fol. good. Worm-eaten.

Small  
Yp

رقعات عالمگیری

6.

Ruq'at-i-Islam-giri.

6.

A collection of letters of Aurangzeb addressed to his sons and some officials, apparently the same as EK 252, R 402 and 1vC 148. There is no preface and no colophon ~~and~~ (the copy is incomplete at the beginning), and it is not certain by whom these letters have been collected. Several versions of ~~it~~ <sup>(similar collections)</sup> have been repeatedly lithographed in India. *Bej.*

فرزند سعادت توأم شاه عالم بهادر حفظ الله تعالی الخ

Small  
type

Copied in the beg. of the XIII/XIX c. Some pages are written diagonally. Ff. 41; Size: 20,5 x 11; 15 x 7,5; lines 14, no judgments. Or. pap., thickness 10 = 0,63 mm. Bad Indian shikasta. Cond. not good; - worn edges.



تاریخ نادری

7.

Ta'rikh-i-Nādirī.

7-9.

The history of Nādir-shāh (1148-60/1736-47), also called Nādir-nāma, Jahān-gushā-i-Nādirī, etc. It was composed in 1171/1757 by Muhammad Mahdī b. Muhammad Nāṣir Aṣṭāṭādī. See R 192 sq.; EIO 558-65; EB 302-6; <sup>not</sup>BL 486-7; RS 65; Pertsch 437-9; Rosen 140-1; IV ASB 94-7; VC 21; CHL II 252; Anwar 81; Mehren 23; Morley 138; Dorn C. 293; Sh 48-9; Wk 524; etc. It was translated into English by W. Jones, 1773; French - by the same, 1770; German - Gadebusch, 1773, Lith. reprint in Persia and India. Printed: Calcutta, 1845. The present copy is slightly incomplete at the end, and is bound in three vols., although there are no divisions in the text. Obj. as usual:

۱. دانا یان روز آگاهی و دقیقه یان حکمت های الهی الی

Copied toward the end of the XII/XVIII c. Some folios are misplaced.  
 3 vols. Ff. 152 + 104 + 46; Size: 27x18; 16x9 cm. Lines 13, within jāduals.  
 Or. pap. Thickness 0.056 mm. (new margins, different paper). Ind. not. Bound.  
 Not quite good, damaged by pasting.

Strong  
type

موهبت عظمی

31.

Mawhibat-i-ʿUẓmā.

33.

The great favour, A tract on rhetoric, poetical figures, etc., by Sirāj al-Dīn ʿAlī Khān Irzū (d. 1169/1756). See Bk 854 (1). It is arranged in short paragraphs, each beginning with *بشنو*. Beside, it is divided into a mugaddima, 962, and a khātima (a few lines only). Beg. as usual:

فصاحت ما به معانی پردازان ستایش کلیبیست ... اما بعد این رساله ایست  
موسوم به موهبت عظمی در بیان فن معانی زبان پاسی که سراج الدین علی آرزو  
بتائید ربانیش ساخته الخ

Small  
type

Dated the 12th Jun. 1259 / the 21st June 1843. Scribe - Shāh Muhammad.  
Transcribed at Cawupore. Ff. 25-26 are left blank, partly. Numerous marginal  
notes.  
Ff. 54; size: 23,5 x 14; 18,5 x 9,5 cm. Lines 15, no jadwals. Or. pap.,  
thickness 10 = 0,56 mm. (Cond. good.)  
(Ind. unst.)



32.

حدائق البلاغة

Hadā'iq'u'l-balāghat.

34.

"The gardens of eloquence". A detailed treatise on prosody and poetics, by Shamsu'd-din Muhammad Hāshimī Abṭāsī, with the takhallus Faḡīr, or Maftūn (D. ca. 1181/1767). The work was completed in 1168/1754; the author gives for that date no less than five chronograms, at the end of his book. See for them IV ASB 395, ~~where~~ where another copy of this tract is described. ~~the treatise is divided into~~ the treatise is divided into five hadīgas, and a khātima: the first hadīga deals with rhetoric (f. 5); II - with metaphors (f. 36); III - with prosody (f. 47); IV - with rhyme (f. 64); V - on muṣammās (f. 69); khātima, on quotations <sup>(saraqāt)</sup> (f. 88). Beg.

همدیکه رخساره شامد بیان را غازه پیرای غایب ... اما بعد بر ضمیر صفا تخمیر هوشتان ان خبیران

small type

Copied in the beginning of the XIII/XIX c. Numerous marginal notes.  
 Ff. 93; Size: 30 x 18; 21,5 x 12 cm. Lines 17, no initials. Europ. pap., thickness 10 = 0,31 mm. Bold hd. nast. Cond. good.

33.

Tilismātu'l-khayāl.

طلسمات الخيال

35.

The talismans of fiction; a large collection of official documents and specimens of official and private correspondence, belonging to the second half of the XII/XVIII c., of poetical compositions, etc. It was compiled by Nawal Kishore, with the takkhallus Nazākat, in 1197/1783 (chronogram, of. 2<sup>o</sup> top, طلسمات خيال وى), but was not completed until after 1200/1786, as there are letters with that date. See IVASB 403; BK 886. The work is divided into 7 tilisms and a khātima. The copy is slightly incomplete at the end. The headings are given only in the first four tilisms: I, on letters to princes, f. 2v; II, on letters to nobles, f. 15; III, on correspondence, official and private, of people of <sup>different</sup> position, f. 22v; IV, on documents concerning transactions with land and other property, f. 34v. The other three tilisms have no headings which should be written in red ink; ~~but~~ the space reserved for them remains unfilled. These tilisms deal with: I - on titles and



ways of addresses; VI, on expressions of praise or condemnation; VII, on different qasidas, etc., mostly of religious contents (see VASK 403). Beg.

سواد دیده معنی و کلکونه عارض سخن سمد چهار پیرای ... اما بعد سمد و  
ثنا عاصی بی رایا ... قول کشور اجم.

Copied in the beg. of the XIII/XIX c.

Ff. 224; Size: 34,5 x 21; 26 x 13,5 cm. Lines 23, no faduals, Or.

paper, thickness 10 = 0,44 mm. Ind. rust. Cond. mostly tol. good, but some places are injured by worms, at the beginning.

Small  
type

34.

Majma'u'l-qawā'id.

مجموع القواعد

36.

"A collection of rules." A treatise on epistolography, intended for the beginners, and arranged in 4 parts. The name of the author is not stated, but the work was composed apparently about 1209/1794-5 because towards the end of it, where are given documents concerned with money transactions, the majority contain that date. Beg.

ای انکہ بجمہ تو پچہ یارای دیر... از استبداد طفلان خوردسال کہ خاطر انہا الخ

Copied by the same Saubhūsahāy, cf. Nos. 19, 26, 36, apparently also about 1258/1842.

Small type

Ff. 47; Size: 21,5 x 14; 16 x 9 cm. Lines 15, no jād wāl. Or. paper, thickness 0=0,56 mm. 1st part. Cond. tal. good. Worm-eaten in the middle.



A collection of epistolographic specimens, composed in 1211/1796-7 (f. 5, bottom), by a Hindu renegade, Dawlat Singh, or Muhammad Hasan (or Husayn) Qatil (born in 1170/1757, d. 1230-31/1815-18) who lived chiefly in Delhi, <sup>and Lucknow,</sup> and produced several works on stylistics. As he mentions on f. 5, he was 41 years old when working over this treatise. His work exists in several versions; this one seems to be identical with Lv PS (II), 339, but different from R 794 and CHL II, 707; ~~it~~ it apparently contains no letters in Arabic. One of these versions has been lithographed in Lucknow, 1844, and Cawnpore, 1848. There is no division into chapters, and the ruq'as are numbered only in the beginning, up to 99 (f. 22v). ~~Some~~ Towards the end there are letters written in such a way as to avoid, or to give predominance to some particular letters in words. See.

تجلی فراید الفاظ لوح پرور و تفرس غرایس معانی رشاققت ... اما بعد قتیل بی سرو پا کویدان

At the end, ff. 45-48, there is a letter, incomplete (?), apparently by the same

Contil. Further on (ff. 49-50), there are scrappy poetical quotations.

Small  
type.

Copied in the beg. of the XIII/XIV c. Many notes and glosses on the margins. Stray quotations on f. 1.

Ff. 50; Size: 25,5 x 16; 20 x 9,5 cm. Lines 19, no initials. Or. pap., thickness 10 = 0,51 mm. Ind. nat. Cond. good; margins in the beginning are injured with moisture.



41  
without dots

36.

قانون مکتوب

Qānūn-i- maktūb.

38.

"The Law of the written." A short tract on epistolography, in 21 faṣls, by سید اسد son of Motī Lal, of Shāhābād (f. 1v). The specimens are so selected as to explain some particular detail of the technique of letter-writing. The present copy, although, as stated in the colophon, being complete, contains only 14 faṣls. It is called in the concluding lines - Ḍawānir-i- Adāb. The date of composition is not stated, but the work cannot be younger than the first half of the XIII/XIX c. Deg.

... و بران صحیفه معرفت که با فکر بلند عرف ... تالیف کباب (sic) صاف (sic)  
این رساله که مسمی بقانون مکتوب است بنده (sic) درگاه سید اسد است

without dots

Small type

Dated the 11th Rab. II 1258 / the 22<sup>nd</sup> May 1842. Scribe - Sambhū Sahāy  
(cf. above Nos. 19, 26, 34 ) whose seal is applied at the end (with the same date).  
Fp. 25; Size: 21,5 x 14; 16 x 9 cm. Lines 15; no jadwals. Or. pap. thickness  
10 = 0,47 mm. Inv. no. Cond. good.

## VI. Poetry.

48

37.

يوسف وزليخا

Yūsuf-u Zulaykhā.

39. X

Romanticized poem on the subject of the story of Joseph, by Abū 'l-Qāsim Ḥasan (or Ahmad, or Mansūr) Firdausī Tūsī (d. 411-21/1020-30). Its copies are comparatively rare: A 545-6; EB 505-6; RS 200; 1vA 5B 425; Sprenger 407; Bk 279; Bk 12, etc. It was edited by H. Ethé, in *Anecdota Oxoniensia, Syrian Series, II*. Translated (partly) by Schechter-Wssehrd (acts of the VII Congress, Vienna, 1889, pp. 47-72), and ZDMG, 41, p. 577-99; ~~and~~ later on a complete translation was published by the same author, Wien, 1889. It was lit. in India. Cf. also: Br. Lit. Hist. II, 146-7; JMH 230-1; Horn 110-2; Mohl, Le Livre des Rois, pref., pp. 42, 46; Ethé, in Acts of the VII<sup>th</sup> Congr., 1889, pp. 20-3; Grünbaum's paper in ZDMG, 43, pp. 1-29; 44, pp. 445-77; Encycl. of Islam, II, 110-1. The present copy is apparently complete, although there may be a few lacunas in the middle of the book. Neg. as usual.



بنام خداوند هر دو سرای که جاوید باشد همیشه بجای

Small  
type

Copied about the end of the XII/XVIII c., or in the beginning of the XIII/XIX c. Occasional notes and glosses on the margins. Different handwriting after f. 138.

Ff. 189; Size: 20 x 11,5; 14 x 7,5 cm. Lines 16, no justals. Or. pap., thickness 10 = 0,63 mm. Ind. navt.; cond. fairly good.

38.

دیوان انوری

Diwān-i-Anwarī.

40.

Poems of Anḥadū'd-dīn ʿAlī of Mayhana, who used the takhallus Anwarī (d. ca. 585-7/1189-91), a court poet of Sanjar, the Saljuq (511-52/1118-57). See about him and his work: Enc. of Islam, I, 362; Br. Lit. Hist., II, 364-91; GIPH 261-3; Horn 195, Pizzi I, 99-101; M. Feré, JA, 1895, p. 235. Some of his poems were edited by V. Zhukovski, St. Petersburg, 1883; other copies: EIO 935-49; 2864-5; EB 543-58; 1480; R 554; RS 211, 215, 218-20; Broune 205-7; Pertsch 743; Rosen 120; Aumer 10; Flügel I, 502; Dorn C. 319; Krafft 62; IVAS B 450-4; Cld. I, 379-81; II, 507-11; Sprenger 3313; Dh 290; Sk 25-7. It has been repeatedly lith. in Persia and India. The present copy is slightly incomplete at the beginning. The first complete poem begins:

سپهر رفعت و بحر نوال و ابر سنیا ' علاء دین کہ سپهر بست از سواد علا

A good copy; poems are alphabetically arranged.

Dated the 20th Rab. II 1079 / the 27th Sept. 1668. Transcribed in Aurangzeb's time, at Farīdābād, near Delhi, by Muḥammad Safī. An additional poem at the end. Numerous marginal notes.  
 Fl. 295; size: 28,5 x 17; 19,5 x 10,5 cm. Lines 17, nojadwals. Or. pap., thickness 10 = 0,54 mm. Int. rest. Cond. good.

Small  
 5/11



39.

Khamasa-i-Nizami.

A portion of originally an excellent old copy of the famous five poems of Nizami, or Jamalu'd-din Abu Muhammad Ilyas b. Yusuf b. Mu'ayyad Nizami'd-din Ganjawi (d. 598-607/1202-11, most probably 598-9/1202-3). See Br. Lit. Hist., II, 400-11; JIPh 241-4; Horn 160, 181; Pizzi I, 217-9; II, 178-97. For other copies see EIO 972; RS64; EB585; IVASB 466; etc., where references to earlier catalogues are given. Detailed bibliography of European editions, translations, etc., and Oriental publications is given in E. Edwards' Catalogue of the Persian printed books in the British Museum, 1922, columns 286-292.

The present copy apparently forms the second half of the original volume. The Makhzanu'l-Asrar is here entirely absent. The only complete poem is here Dayla wa Majnun:

1. (ff. 1-81, in the central double column). Khusraw-u Shirin, composed in 576/1180-1, with laudatory references to Sultan Sa'ad Toghrul b. Arslan, Atabeg Abu Ja'far Muhammad, etc. Here the beginning is

lost, and besides there is a lacuna of several leaves after f. 6. the first heading here is found on f. 2:

مصاف کردن خسرو با بهرام جوین و گریختن بهرام بجانب چین  
 a 'seven lemmies'.

2. (ff. 1-6, marginal column). Haft paykar, (The end of the story of Bahram Yür. It was composed in 593/1197, was often lib. in the East; recently it has been translated into English. The first heading, on f. 1, is

وفات بهرام کور در غار

3. (ff. 6v-183, marginal column). Iskandar-nāma. The first part of this famous epic, dealing with the oriental myths of Alexander, comp. ca. 597/1200-1, and dedicated to Atabey Nūzratī-dīn. It is called also Barri, as dealing with Iskandar's expeditions by land, or also Sharaf-nāma-i-Iskandar. For its extensive bibliography see R 564; E 10972, etc. The latest works concerned with it are: Encyclop. of Islam, vol. II, 535; Friedländer, Die Chadir-Legende und der Alexanderroman. There is a lacuna of several leaves immediately at the beginning (f. 6v) and probably later on, ff. 135, 138, 144. Beg. as usual:

خدا یا بهمان پادشائی تراست، ز ما خدمت آید خدائی تراست



4. (ff. 81v - 207, central double column, and on ff. 183v - 206v also the marginal column). Laylā-wa Majnun, comp. 584/1188, and dedicated to Abū 'l-Muẓaffar Shīrwān Shāh. Translated by J. Atkinson, *Laylī u Majnun*, a poem from the original of Nazami, London, 1836. It is complete except probably small lacunas after ff. 135, 138, 144. Sey. as usual:

ای نام تو بہترین سر آغاز  
بی نام تو ~~نام~~ نامہ کی گیم باز

An excellent old copy, dated (ff. 6 and 81) 890/1485. Fine vignettes on ff. 6v, 81v. The copy apparently comes from Herat, judging from the type of its hand writing. Headings sometimes are not filled in. No. 42 also forms a part of this volume, but for technical reasons was bound separately. Ff. 207; Size: 7.75 x 4 ; 15 x 6.5 cm. Lines 15 + 30 on the margins, within double jāduals (gold and coloured). Brownish old Or. pap., thickness 10 = 0.53 mm. Calligraphic Herati minute naṣt. Cond. rather not good. The MS. <sup>is</sup> considerably ~~extensively~~ damaged by worms and white ants, although the central part of pages is much better preserved than the margins.

Small  
type

40.

مخزن الاسرار

Makhzan 'l-azrār.

42.

The 'Treasure of Mysteries', the famous ethico-religious poem of Nizāmi, composed ca. 572-3/1176-8, and dedicated to Bahram-shāh of Arzinjān; for the bibliography see above, No. 39. It was edited by Bland, London, 1844; repeatedly lith. in India. It is divided into 20 magālas. The present copy contains extensive commentaries on the margins, and numerous interlinear glosses, especially at the beginning. They continue as far as f. 24v, reappear on f. 68 and ff. 70-72v. See, as usual.

بسم الله الرحمن الرحيم، قسمت کلید در کتب حکیم

Small  
type

Copied about the beg. of the XIII/XIX c., or a little earlier.  
 Ff. 72; Size: 31 x 19,5; 20,5 x 11 cm. Lines 14, within double red lines.  
 Brownish Or. pap., thickness W = 0,43 mm. Bold lat. not a good.



اسکندر نامہ نظامی

41.

Iskandar-nāma-i-Nizāmi.

43. X

Another copy, complete, of the first part of Nizāmi's Iskandar-nāma, see above, No. 39. - Copious marginal and interlinear notes and glosses. Key. as in No. 39 (3).

Small  
type.

Copied about the middle of the XII/XVIII c. The last leaf apparently was supplied much later on.

Ff. 186; Size: 24 x 13; 15,5 x 6,5 cm. Lines 19, no jaw wals. Or. pap.; thickness 10 = 0,54 mm. Ins. nast.; cond. fairly good.

42.

The same.

44.

The second part of the Iskandar-nama, called Bahrī, or  
 (as here) Khīrad-nāma-i-Iskandar, dealing with the campaigns of Alexander  
 on the seas. It is dedicated to 'Izzud-dīn Mas'ūd, son of Nūrud-dīn  
 Arslān. Edited by A. Sprenger, Calcutta, 1852-69. Often lit. in  
 India, usually together with the first part. Beg.

خرد حرکی کنجی آرد بدید ' ز نام خا سازد انرا کلید'

Small  
 type

This copy originally formed a portion of No. 39, which is dated  
 890/1485. Here no date is given, but the paper and handwriting are identical.  
 Ff. 57. For measurements, etc., see ~~No.~~ No. 39. The text is  
 arranged in two columns and continued in the third, on the margins.  
 Good vignette.



الحی نامہ

43.

1 Cahī-nāma.

45.

The 'Book Divine', the well-known Sufi poem of Farīdūd-dīn Aḥī Ḥamīd  
 Muḥammad b. Abī Bakr Ibrāhīm an-Niṣhābūrī, Aḥḥār  
 (d. 618-27/1221-30). It has the form of a dialogue, and is arranged  
 in 22 <sup>(f. 172r)</sup> maqālas. See EIO 1031 (14), etc.; EB 622 (11); R 576, 578; Pertsch  
 III; Sprenger 357; IASB 477 (3); LC 204 (4), etc., copies are  
 found in almost all libraries, as separate books, or as parts of  
 Aḥḥār's Kulliyāt. ~~www.orientalbooks.com~~ Beg. as usual:  
 بِسْمِ اللَّهِ مَلِكش بی زوالست' و صفش عقل صاحب نطق لالست'

Small  
type

Copied about the beg. of the xiii/xix c. Glosses on the margins. Notes  
at the beginning and end.

Ff 191; Size: 24,5 x 12,5; 16,5 x 7 cm. Lines 17, within initials.  
Brownish Or. pap., thickness 10 = 0,61 mm. Inv. num. Cond. tol. good.  
Worn-out, especially towards the end.

44.

شرح مشنوی مولوی

Shark-i-Mathnawi-i-Mawlavi.

46.

A modern, but rare, commentary on Rūmī's Mathnawī,  
 by Ḥudūd-ʿAlī Muḥammad b. Niẓāmī ʿ-ḍ-ḍīn Muḥammad  
 al-Anṣārī al-Sikālawī <sup>"Bahr al-'Ulūm"</sup> ~~of Lucknow~~ (d. 1230/1819-20) ~~cf.~~  
Tadhkiratu l-'ulamā -i-Hind, pp. 122-3, see R 591-2; Bk 82-4, etc.  
 It is divided into six daftars (I - f. 2v; II - f. 197v; III - f. 376v; IV - f. 524v;  
 V - f. 643v; VI - f. 767v). Neg.

الحمد لله الذي استأثر في حجاب غيبه بالغنى والقدم ... اما بعد فيقول العبد الضعيف  
 الراجي ... عبد العلي محمد ابن نظام الدين محمد الح

Small  
 type

Copied towards the end of the XIII/XIX c. After marginal notes.  
 Ff. 871; Size: 28 x 17,5; 22 x 11,5 cm. Lines 21, no jewels. Europ.  
 pap., thickness 10 = 0,42 mm. Int. nat. cond. very good.



45.

Diwān-i-Sa'ādī.

47.

A slightly incomplete copy of the diwān of Sa'ādī, or Musharrifū'd-Dīn b. Musliḥi'd-Dīn, or Sharafū'd-Dīn Musliḥ b. Abdi'l-Lah Shīrāzī (d. 690-1/1291-2). A biography of Sa'ādī and bibliography of the editions of his works, etc., see Henri Marse, *Essai sur le poète Saadi, suivi d'une bibliographie*, Paris, 1919. The most important descriptions of MM. of his diwān and other works are given in EIO 1117, EB 681; A 595. Cf. also E. Edwards' catalogue of printed books, etc., cols. 545-74. The present copy contains:

1. (ff. 1-57v). Qasidas, etc. The first complete poem is the one which is usually placed the first in many copies, beg.

ای نفس اگر بیدیه تحقیق بگری درویشی اختیار کنی بر توانگری

They include a few mathnayas (f. 48) and additional ghazals (f. 56).

2. (ff. 57v-61). Tarjī' bands, etc., beg. as usual:

ای زلف تو هر نفس کندی جشمت بگرشده چشم بندی

3. (H. 69-264v). Ghazals, in alphabetical order. Only a few are missing at the end. Beg. unusual:

سباس و حمدی پایان خدارا که صنعش در وجود آورد مارا

Small  
copy

A well written copy dating from about the beg. of the XII<sup>xviii</sup> / ~~XIII~~ c.

Ff. 264; Size: 24,5 x 12,5; 19 x 8 cm. Lines 17, within red and blue  
jardnes. Brownish Or. pap.,  $\frac{1}{2}$  thickness 10 = 0,66 mm. Good hnd.  
rest. Cond. good, except at the end.



46.  
Būstān.

بوستان

48.

Sa'adi's famous didactic mathnawī poem, <sup>(called the 'garden of fragrance')</sup> (completed in 655/1257, sometimes also styled Sa'adi-nāma. For bibliography see No. 45. It was great many times lith. and printed in Persia, Turkey, India, Turkestan, etc., and repeatedly commented upon, translated, etc. The present copy, although comparatively modern, is exceptionally well-preserved. Hg. as usual:

بنام خداوند جان آفرین ' حکیم سخن بر زبان آفرین

Copied in the middle of the XIII/XIX c.

Ff. 148; Size: 26,5 x 15; 16 x 8,5 cm. Lines 15, with red and blue initials. Brownish Or. pap., thickness 10 = 0,46 mm. Ind. Mast. Cond. very good.

Small  
type

47.  
The same.

49.

Another copy of the Jāstān, see No. 46. It has many notes in ink and pencil, by ch'lick hand, which make it look a little dirty, otherwise a good transcript. Reg. as in No. 46.

Dated 1231/1816; scribe - Ahmad Ali.

Ff. 132; size: 23 x 14; 15.5 x 8 cm. Lines 15, within red and blue jādvals. Brownish ~~Dr.~~ pap., thickness  $W = 0,76$  mm. Good ind. mat. Cond. fairly good. Slightly worn later and repaired at the beginning; new margins in the first half.

Small  
type



48.

abyāt-i-

Hall-i-lughāt-i-Būstān.

50.

A glossary of the Būstān (sa No. 46), by Muhammad Abū Rasūl b. Shihābi' d-Dīn b. Shihāb' l-Lah b. Tahīz b. Hasan al-Qurayshī al-Hāshimī, who in 1073/1662-3 composed a commentary on the Julistān (referred to here on f. 1v), cf. EW 1180, R 604, Spengler 550, etc. The words are collected in alphabetical order, only under the initial letter. See

سپس سپاس علیس که علم علم آدم الاسماء کلها ... چنین گوید منزوی زاویه همول  
محمد عبد الرسول ابن شهاب الملت الخ

Small  
type

Dated the 17th Rub. I 1233/the 25th Jan. 1818. A few additions on the margins.

Ff. 65; Size: 24x14; 19.5 x 9 cm. Lines 18, no jaḍval. Brown or. pop. thickness w=0.68 mm. hd. next. Cond. very good.

49.

انهار الاسرار

Anhār 'l- asrār.

51.

"Rivers of mysteries," a detailed commentary on the Būstān (see No. 46),  
by 'Alim 'l- lah al- Husaynī al- Chishtī al- Jāland'hārī (f. 7v),  
who compiled it (f. 8) in 1130/1718 (chronogram: از کلام شیخ سعدی یادگیر).

The title as above is given on f. 8. ~~There is~~ An introduction dealing  
with poetics and the technique of versification, on f. 15. The <sup>commentary</sup> ~~text~~  
is composed in strict Sufic spirit and contains a large number of  
references to different Sufic and theological works. The original  
text is introduced <sup>with</sup> ~~by~~ Qawl Bey. (f. 7):

محمد خداوند پیرا که در بوستان جان انهار اسرار جاری ساخت ... اما بعد فیقول

العبد المرتجی بفضل الله الخ (auth.)

Transcribed from the original, as stated in the colophon; dated 1226/1811.

Scribe: Nūr-Muḥammad b. Muḥammad Kāsan b. Ḥāfi' Ahmad Kāṣim  
Lah. Seals at the beg. and end. A fihrist on ff. 6-7. Ff. 1-3 are blank, with a few notes.

Ff. 273; Size: 26,5 x 15,5; 20 x 10 cm. Lines 17, no jaḥwals. Or. brown with  
paper, thickness 10 = 1,07 mm. Inv. rust. End. very good.

Small  
type



50.

Sharh-i-Bustān.

52.

A commentary on the Bustān (see No. 46), by  
 Abdu'l-Wāsi' Hānsawī (flourished in the first half of the XII/XVIII c.)  
 See EIO 1150; Sprenger 552. It follows the text of the poem, which  
 is <sup>introduced</sup> ~~quoted~~ here with قوله. See, as in EIO 1150:

ربنا لا تو اخذنا ان نسينا او نخطانا ... ميگويد معترف بعجز و ناداني در فهم  
 الفاظ و درک معاني عبد الواسع هانسوي که الخ.

Small  
 type

Copied in the beg. of the XII/XIX c. (apparently about 1233/1818,  
 as No. 48 which is written by the same hand, on similar paper).

Ff. 72; Size: 24 x 14; 19,5 x 8,5 cm. Lines 18, no judgments.  
 Brown Or. pap., thickness 10 = 0,26 mm. Inv. num. cond. very good.

51.

The same.

53.

Another copy of the same commentary on the Bustan (see No. 50).  
This copy also does not contain the Date of composition. Sj. as usual,  
see No. 50.

Small  
type

Dated 1235/1919-20. Transcribed by Abdullah Manikpuri,  
at Lucknow, Mufti-ganj. Scrappy notes and practical quotations at  
the end.

Ff. 45; Size : 21,5 x 11; 18 x 8,5 cm. Lines 15, nojad wals. Brownish  
Or. pap., thickness 10-0,78 mm. 1nd. part. Cond. tol. good. Some eaten  
and slightly pasted.



گلستان  
54.

52.

Gulistān.

The 'flower-garden',

(The most famous didactic work in prose and verse by Sa'di (see No. 45),  
Comp. in 656/1258. For bibliography see the works of Henri Masné and of  
E. Edward, referred to above, No. 45. The work was printed, lithographed,  
etc., a very great number of times, in all ~~countries of the~~ Muham-  
mudan countries, translated in many European languages, and  
commented upon. The present copy is fairly good one. Def. as usual:

میت خدایا عز و جل که طاعتش موجب قربت است {

Small  
type

Dated Jum. II of the 14th year of Muhammad Shah's reign, i.e. 1144/Dec.  
1731. A few marginal and interlinear glosses. Initial Caub, of no artistic  
value.

Ff. 124; size: 21 x 12; 17 x 8 cm. Lines 13, within double jawabs.  
Pr. pap., thickness 10 = 0.48 mm. Ind. next. Cond. fairly good.

53.  
The same.

54.

Another copy of Sa'di's Gulistan (see No. 52), although a little more modern than the preceding one, but much better preserved. It has a great number of explanatory notes on the margins, all through the volume. Beg. as in the preceding copy. A Fihrist on fly-leaves at the beginning.

Strong  
type

Dated 1194/1780. scribe - Muhammad Ya'qub b. 'Abd'ul-Latif al-Hawari al-Jalandhari. Many seals in the beginning. Notes at the end. Ff. 99; Size: 20 x 11,5; 13,5 x 6,5 cm. Lines 17, no jawals. Brown Or. paper, thickness W=0,84 mm. Ind. nat. Cond. quite good.



54.

شرح گلستان

69

Sharḥ-i-Gulistān.

56.

1199/1784-85  
checked MS - WJW

A commentary on the Gulistān, composed in Īmābid (Patna) in 1199/1784-5 (f. 1v), for Mr. William ډاډرسکاف by Turābi, or (f. 48v), Ḍiyā'u'l-Ḥaqq Qalandar-Baksh. It explains prose and poetry, the original text is marked by a line on the top. Beg.

بهترین نوای که عند لیبان گلستان فصاحت ... اما بعد بنده ترابی که  
بعد ویرانی و خرابی دیار هندوستان اینج

Small  
type

Dated the 10th Safar 1207 / the 25th Sept. 1792. Scribe - Shuykh Sā'ūn. Ff. 1v-8v are written by a different hand.

Ff. 48; size: 24,5 x 16; 17 x 10 cm. Lines 19, no jaḍwals. Or. pap., thickness 10 = 0,72 mm. Ind. rest. Cond. tol. good. Worm-eaten.

55.  
Khamsa-i- Khusrau.

امير خسرو  
57.

The famous five romantic and didactic poems of the same Amir Khusrau, <sup>Yamīnu 'l-dīn Abū 'l-Hasan b. Dīn of Delhi (d. 725/1325). For his life and works</sup> (see Br. Lit. Hist. III, 108-110; JLP, 244-5; Horn 188, 191; Pizzi I, 104-6, 254; II, 147-8; EIO 1186-1222, 2379; EB 753-99; R 240-2, 609; RS 215-6; Brune 251-4; Pertsch 831; Anner 21-2; Flügel I, 542; Gotha C. 74; Dorn C. 370-2; VAS 558-9; VC 218; CHL II, 441-2; ~~Schefer~~ 1329; ~~Sp~~ Sprenger 465-70; 184 315-8; Bk 125-31, etc. For the bibliography of works on Khusrau's poetry, and editions of his poems, see E. Edwards's catalogue of the Persian printed books in the British Museum, 1922, cols. 333-6. The present essay contains:

1. (ff. 1v-47r) Maṭla' u'l-anwār (the "Rising place of lights," a didactic poem, in imitation of Nizāmi's Makhzāmī'l-arrār (see No. 40), comp. in 698/1298-9, and dedicated to 'Alā' u'd-dīn Muhammad Khilji, a ruler of Delhi, beg.

بسم الله الرحمن الرحيم ، خطبه قدیمست / بملک قدیم

(sic)



2. (ff. 48r - 104v). Shirīn-nāma Khusrāw, dedicated to the same prince and completed the same year as the preceding one. Neg. as usual:

خداوندا دلم را چشم بکشای، بمراج یقینم راه بنمای

3. (ff. 105v - 140v). Laylā wa Majnūn, also dedicated to Altā'ud-dīn and composed the same year as (1). Neg. as usual:

ای داده بدل خزینه (از) عقل از توشده خزینه پرواز

4. (ff. 141v - 185v). Hašt bihišt, corresponding to Nizāmī's Haft paykār, completed in 70ff/1301-2, Neg. (or "Eight Paradieses")

5. (ff. 186v - 246). Āīna-i Sikandarī, or Iskandar-nāma, (completed) in 699/1299-1300, dedicated to the same Altā'ud-dīn. Neg.   
 ای کشاینده خزانة بود نقش پیوند کارگاه وجود   
 the 'Mirror, or the book of Alexander'

همان پادشاهای خدای تراست، ازل تا ابد پادشاهی تراست

Copied in Lucknow (f. 185v), towards the end of 1246/leg. 1831. <sup>The date is probably not accurate.</sup> Strangely, two different works are dated (ff. 140v and 185v) similarly the 2<sup>nd</sup> Ram. 1246/ the 6<sup>th</sup> Febr. 1831. See on f. 1. The text is written in four columns. Occasional marginalia. ff. 246; size: 24,5 x 14,5; 18 x 10,5 cm. Lines 19, with in double jedwals. Dr. pap., thickness 10 = 0,62 mm. 122. nast. Cond. tal. good. Worm-eaten.

Sumed  
type





Bit'as, etc., beg. (f. 221):

ای غیرت مهر و خجالت ماه آه ازستم فراق تو آه

Rubā'as, beg. (f. 226):

پاکست خداوند کریم اکبر  
بیرون ز خیال و دانش و عقل بشر

An excellent and highly ornamented copy dated Rub. II 984/July 15-76. It opens with two paintings (ff. 1v-2), which slightly suffered from moisture. Then follows an excellent double page couple (ff. 2v-3), in good preservation. On ff. 131, 173, 205 there are good paintings, all undoubtedly dating from the XVI<sup>th</sup> century. Highly ornamented margins, in different colours and gold. Seals, mostly of S. Ghulam Husayn Ridawi, 1193/1779. Others are illegible.

Ff. 232; Size: 33 x 22.5; 16 x 10 cm. Lines 12, within gold and blue jadhwal. Thick or. pap., mostly double, each leaf, single leaf 0, 12-0, 14, double - 0, 24-0, 26 mm. Calligraphic Herati na'at. Cond. very good, only slightly injured by moisture, and on some leaves the jadhwal lines have cut through the paper.

Sum  
type

57. ~~2~~

قران السعین

59.

'The meeting of the two  
auspicious planets';

Qirānu's-sa'dayn.

The well known poem of the same Amir Khusrav Dihlawi (see No. 55), describing in flowery and bombastic verses the meeting which took place in 688/1289, at Delhi, between Mu'izzu'd-din Kayqubād, ruler of Delhi (686-9/1287-90), and his father, the ruler of Bengal, Nāṣiru'd-din Boghrā Khān. The poem was completed in Ram. 688/Sept.-Oct. 1289. It was repeatedly ~~reprinted~~ lithographed in India. See EIO 1186-8, 1208-14; EB 773-5; R 611-2; RS 256; Browne 254; Pertsch 838-9; Sprenger 470; IuASB 563-5; CHL I, 839-40; II, 920-1; Ed 291, etc. Also Elliot, Hist. of India, III, 524-34; Cowell's summary in JASB, 1860, pp. 225-39. The present copy is slightly incomplete at the end. Beg. with 3 additional verses:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
'خطبه قدس است بملک قدیم'

the real beginning (verse 4):

مرد خداوند سرایم نخست ، تا شود این نام بنا مش در ست

Copied about the middle of the XIII/XIX c., in two columns, with a third on the margins. Occasional notes and explanations.  
Ft. 46; Size: 30 x 18.5; 22 (10) x 14 (10) cm. Lines 9 + 20, no jadwals. Europ. paper, thick net 10 = 0, 28 mm. Ind. nast. Cond. good.

Small  
type



58.

The same.

60. ~~60~~

Another copy of the same Qirānū 's-sa'dayn, see No. 57, this time complete, although not so <sup>well</sup> legible as the preceding one. It contains the same introductory verses, but only two, and begins as usual, see No. 57.

Small type

Dated the 23<sup>rd</sup> Safer 1275 / the 1<sup>st</sup> Oct. 1858, as given in the colophon. Marginal and interlinear notes and glosses.

Ff. 123; Size: 19,5 x 10,5; 15,5 x 6,5 cm. Lines 17, no jaḍwals.

Brownish Or. pap., thickness 10 = 0,51 mm. Inv. rust. Cond. l. good. Slightly worn-eaten and dirty.

59.

شرح قرآن السعديين

Sharh-i-Qirānu's-sa'dayn.

60.

A commentary on the Qirānu's-sa'dayn, see No. 57.

The author is Nūr-Muḥammad or Nūr 'l-Haqq, the son of the well known Indian theologian, Abū 'l-Haqq Dihlawī (d. ca. 1053/1643). It was composed in 1014/1605-6 (1084-70, cf. p. 5v).

See lv c 220; Sprenger 471. The present copy is slightly incomplete at the end. Beg. as usual:

خطبه کبریای و جلال مرادشاهی را که بادشاهی اورا ... اما بعد، مینماید کمترین بندگان  
نور محمد المدعو بنور الحق که الخ

Copied in the beg. of the XVIII/XIX c.

Ff. 105; Size: 24 x 15,5; 18 x 9,5 cm. Lines 13, no juvenals. Brownish coarse Europ. pap., thickness w = 261 mm. Ind. naṣṭ. and shikasta. Cond. very good.

Small

type



8.

سیر المتأخرین

Siyar al-muta'akhhirin.

10-11.

"Lives of modern notables." A complete copy of this important work on Indian history, by  
 Ghulam Husayn b. Hidayat - 'Ali Khan b. 'Atim-i'd-din b. S. Fayz  
 'ah Tabataba'i al-Husayni (cf. vol. I, f. 2, v. II, f. 1v). The main  
 portion of his work, here vol. II, was completed in 1195/1781. It deals  
 with the narrative about the events from Aurangzib's death, 1118/1707  
 to 1195/1781. The first vol. contains a muggaddima, derived, with  
 a few modifications, from the Khulasatu't-tawarikh (see above,  
 No. 5), or <sup>(of the latter)</sup> ~~its~~ originals. It deals with the history of India from  
 the legendary times to the death of Aurangzib. It was composed  
 later than the main portion; 1197/1783 is called the current year  
 on f. 10v, top. The work is <sup>usually</sup> ~~sometimes~~ divided into 3 vols., i.e. the muggaddima,  
~~the first~~ the period 1118-1152/1707-39, and 1153-1195/1739-1781;  
 here the second and the third vols. are ~~joined into one~~ bound together:  
 See R 280-1; EIO 416-21; EB 265; Morley 105; Browne 101-2; VASB 174-5;  
 LC 37; Asmer 85; BK 582-4, etc. lith. and printed: Lucknow, 1283,  
 Calcutta 1833, 1836; translated, Calcutta, 1789; partly translated by J. Briggs,  
 1832, etc. Cf. also Elliot, Hist. of India, viii, pp. 194 sq.

beg. of the mugaddima (here vol. I):

الحمد لله ... اما بعد، بر رای دانشوران مستخبران

beg. of the second vol. (originally the first, here ff. lv-226v):

سپاس بقیاس و ستایس سرمدی اساس... اما بعد، بر نگرندگان صحایف روزکاران

beg. of the original second vol. (here vol. II, ff. 227v-282):

مرد و تنای بادشاه علی الاطلاق و شکر و سپاس... اما بعد، برای... مستخبران اثاران

Dated (f. 226v of the second vol.) the 15th June 1857, Calcutta.

Both vols. are written by the same hand.

2 vols. Ff. 200 and 282; size 30x19; 22.5 x 11.5; lines 23, no

judvals. Bluish and greyish Europ. pap. (embossed S.B. & C.), thickness

10 = 0.38 mm. Small lud. rest. Cond. very good.

James  
type



9.  
Risāla-i-salāten-i-Ajam.

رساله سلاطین عجم

12.

A list of names of the kings belonging to different dynasties, historical and legendary, which ruled over different parts of the world since Adam to the time of the Indian Timurides (their list ends with Muhammad Akbar, 1221-53/1506-37). The author, Abdu'l-Shad b. (Muhammad) Fāliq (f. 1v) is probably identical with the compiler of the Wagā'ih-i-dilpadhīr, a history of Oude (comp. in 1250/1834-5), see R 961, IV C 46, etc. The present work he wrote in 1229/1814, as this year is referred to as current at the time of composition, on f. 12. His ~~interests~~ attention is directed only to Persian and Indian dynasties. Dates are scarce. See  
مردا ثم مردا بحسالة و جلاله ... اما بعد چنين ميگويد عبد الاحد ابن فايق -- كه اين  
رساله چند ورق بطريق اجمال ا

Small  
type

Copied about the middle of the XIII/XIX c. Many marginal notes, by a different hand.

Ff. 12; ~~12~~ Size: 24 x 14.5; 16.5 x 8 cm. Lines 17, no jedwals. Or. pap., thickness 10 = 0.72 mm. Bad Indian shikasta. Cond. not quite good. Worm-eaten.

## II. Biography.

12

10.

Tarjuma-i-Khulāṣatu'l-mafākhir.

ترجمہ خلاصۃ المفاکیر

13.

The usual version of the Persian paraphrase of the Khulāṣatu'l-mafākhir, or, as it is also called, At-rāf 'ajā'ibil-āyāt wal-barāhīn ... hikāyat Rauḍi'r-riyāhīn, or Takmilā, a supplement to the hagiological work of the author, Rauḍu'r-riyāhīn fi hikāyati's-sālihīn, by 'Abī-fī'd-dīn 'Abdu'l-lah b. As'ad al-Yāfi'ī (d. the 20th Jun. II 768/the 22nd Feb. 1367), see Brock. II, 176-7. The translator, a disciple of the famous Indian Sufi, Jalāl'u'd-dīn Bukhārī Makhḍūm-i-Jahānīyān (d. 785/1384) does not mention his own name. He wrote towards the end of the VIII/XIV<sup>E</sup> chiefly about 'Abdu'l-Qādir Gilānī. The book contains 200 notes on early Sufis (some of these legends are more didactic than biographical) <sup>(in their nature).</sup> For other copies see E10643; IVASB 242; IVPS (I) 857. The present copy is slightly incomplete at the end (probably a leaf or two have been lost). Bey.



13  
الحمد لله... ميگوید اضعف عباد الله اصلاح الله شانہ کہ چون کتاب  
خلاصۃ المفاسر فی مناقب شیخ عبد القادر الجلی

Small  
type

Copied towards the end of the XII / XVIII c. Different handwritings.  
Many marginal notes ~~and~~ and glosses.  
Ff. 153; Size: 27,5 x 16; 20 x 10 cm. Lines 15, no jawwal.  
(Towards the end the lines are written diagonally). Or.-pap., thickness  
10 = 0,48 mm. Ind. nost. - shikasta. Cond. not quite good. Worn-  
out.

11.

Nafahātu'l-uns.

"The breathings of friendship," the famous hagiological work giving biographies of ancient and mediaeval Sufis, by Nūrū'd-dīn 'Abdu'r-Rahmān b. Nizāmī 'Dīn Ahmad Kharijīdī Jāmī (d. the 18th Muharram 898/the 9th Nov. 1492), completed by him in 883/1478. It was very often lit. in Persia and India; printed edition (by Nassau Lees), Calcutta, 1859. See Br. Lit. Hist. III, 435; GIPK 306; EIO 1357(8), 1359, 1367; EIB 894(3), 895(3), 957-61; R 349 sq.; <sup>subset</sup> Bl. 416-20; IVASB 248, 251; VC 65-6; Peitsch 40, 87, 55-8; Fleischer, *Gesd.* C. 408; CHR I, 1193; II, 1321-2; ~~...~~ <sup>204-6</sup> 154 84; Bk 180(5), etc.; where older bibliography is given. Beg. as usual:

الحمد لله الذي جعل مرآتي قلوب اوليائه ... ميكويه شكسته باي ... عبد الرحمن بن احمد الجامي الخ

Small  
dye

The original copy (ff. 9-15; 28-114; 279-383) was transcribed apparently in the beginning of the XI/XVII c. or even earlier. Other parts were written probably in the XIII/XIX c. Many marginal notes, probably taken from 'Abdu'l-Ghaffar Kāzi's commentary. ff. 983; Size: 19 x 11; 12.5 x 7 cm. lines 21, within juvenals. Or. pap., thickness 10 = 0, 42 mm. Khorasani nat., often not less. In modern parts - ind. nat. Cond. to l. good. Slightly worn-eaten. Slightly damaged at the end (f. 383).





Distances between some important places; III (f. 4), on the ocean (بحر);  
V (f. 4v), on seas; VI (f. 9v), on islands; VII (f. 13v), on rivers (جیحونها);  
VIII (f. 17), on mountains; IX (f. 20), on deserts; X (f. 22v), on some  
 cities; XI (f. 24v), on characteristics of different nationalities; XII (f. 25v),  
 on 'peculiarities' of some localities; XIII (f. 27), on some  
 'wonders' (عجایب و موضوع); XIV (f. 32v), on precious and other minerals;  
XV (f. 34v), anecdotes connected with some places; the Khātima (f. 37),  
 on some provinces of India. Beg.

سپاس و خدایرا جل جلاله و حم نواله که اقالیم سبعة ... اما بعد چنین گوید

احوج عباد صدر الدین محمد بن لبر دستخان الخ

Copied probably shortly before 1132/1720, ~~written by the same scribe~~ because a copy of another work of the same  
 author, ~~written by the same scribe~~ written by the same scribe, is so dated. A few  
 additions on the margins.

f. 43; Size: 24,5 x 13,5; 17 x 7,5 cm. lines 16, no javdals. Or. pap., thickness  
 10 = 0,43 mm. Good, almost calligraphic hnd. nast. Condition t.o.l. good.  
 Worm-eaten.

same  
type



Mahāmid-i-khamisa.

"Five laudable things." Apparently a quite unknown encyclopaedia, dealing chiefly with geography and 'wonders' (عجائب), but also devoting special chapters to stories about ancient prophets, early kings, etc. The author calls himself Amīr 'Alī (f. 2); in his poems he uses the takhallus Amīr (f. 4). The date of composition is not given and the name of the prince to whom it is dedicated (ff. 2, 3) is not mentioned. All that can be gathered from <sup>Amīr's</sup> lengthy laudatory verbiage is that he is writing at Lucknow (f. 4), and that the famous buildings of Husaynābād <sup>in that city</sup> ~~there~~ (are called 'new' (جديد), f. 5). It is therefore possible to regard as probable his identity with S. Amīr 'Alī of Delhi, ~~of the~~ who lived in the beginning of the xiii/xix c. (Spr 202).

He quotes a considerable number of his authorities, especially those dealing with cosmographical matters. Some of them are well-known works, as Haft-iqlīm (ff. 9, 10v, etc.), 'Ajā'ibul-makhlūqāt (f. 8v, etc.); Nuz'batul-qulūb (f. 11, etc.); Siwarul-aqālim (f. 11); Mu'jamul-buldān (f. 8v, etc.); other authorities are less known, or even entirely unknown, such as Rasmul-ard (f. 10); Tuhfatul-gharā'ib (f. 12); ~~...~~

Tuhfatul'-abwāb (f. 12v); Mir'ātu'l-jamā' khayāl (comp. 1102/1690-15  
 cf. IvASB 223); Masāliku'l-mamālik (ff. 14, 18, etc.); Hasbūqu'l-  
 bayān (f. 14v); Majma'ū'l-bahrayn (f. 15); 'Ajā'ibu'l-buldān  
 (f. 19); Kitābu'l-ansāb (f. 20), etc. The author shows great religious zeal of  
 a shī'ite.

(The title of the book appears on f. 7v; the work is divided into a  
 preface, and five qisms:

- (f. 8) 'قسم اول' در ذکر جبال و عجائب عالم و طلسمات
- (f. 17v) " دوم " در ذکر عجائب بحری و بحار سبعة و تعداد جزائر
- (f. 21v) " سیوم " در قصص انبیاء
- (f. 52v) " چهارم " در ذکر ملوک عجم و سلاطین ما تقدم
- (f. 63) " پنجم " در حکایات و لطایف و ظرایف و نکات

Beginning of the treatise:

نعمت ستایش لا یرال و دولت شکر مالا مال مستوجب پیشکش ... اما بعد ضعیف  
 ازلی امیر علی وجه تسطیر این نسخه ... بیان مینماید الخ

Small  
type

Dated 1257/1841. A fihrist of chapters on two additional leaves at the beginning.  
 Ff. 89; size: 26x17; 19,5 x 9,5 cm. Lines 11, within double jāduals. Originally  
 Or. pap., thickness 10=0,56 mm. (additional paper putted to the margins). Good, almost  
 calligraphic ms. nat. Cond. good, slightly worn eaten.



14.

Tuti-nāma.

طوطی نالی

17.

The well-known collection of instructive 'tales of a parrot', by Diyā'ud-dīn Nakhshabī who lived in Delhi in the first half of the VIII/xiv c., and completed this book ca. 730/1330. For the biography of the author and the extensive bibliography of this important document of ~~the~~ folk-lore see *GIJh* 258, 324-6, 335; *R* 753sq.; *EIO* 743-51, 2851; *EB* 444-8; *Browne* 308-9; *lc* 105; *Peutzsch* 985; *Aumer* 53-4; *Leiden C. I.*, 355-6; *CHL I*, 657-8; *II*, 845; *Bh* 440-1; *Bk* 728-9, etc. Cf. also *ZDMG*, vol. 21, p. 505. ~~It~~ It was translated by M. Jerrons, in 1792. The present copy contains the usual number of stories - 52. Neg. as usual:

مناجات، محضرت رزاق النعمات فی عشاء ... در بیان آغاز کتاب گوید، کیفیت ترتیب این حکایات این

Copied in the beginning of the XIII/xix c. (here only the day is given - the 21st of Ramadān). Scribe - Hidāyat al-Lah b. Murād Baksh, etc. Incidental notes and additions on the margins. A good copy, from the Punjab.

Ff. 149; Size: 27.5 x 16; 20 x 9 cm. Lines 19, within double jadhwal. Brownish Or. pap., thickness 10 = 0.59 mm. hd. rest. Cont. good.

Strong type

15.  
The same.

18.

Another copy of the same Nakhshabi's version of the 'tales of a parrot' as described above, No. 14. It contains the usual 52 tales.  
~~in number of pages, etc.~~ Eq. as in No. 14.

Dated the 27<sup>th</sup> Muharram 1224 / the 14<sup>th</sup> March 1809, Shāhjahānpūr.  
In an additional note at the end it appears that stories 17, 19, 20, 22 were omitted in the original. They were <sup>(inserted and rearranged after</sup> ~~added~~ the 28<sup>th</sup>. Notes on the margins.

F. 265; size: 23,5 x 14; 17 x 9 ~~mm~~ cm. Lines 13-15, no jawwals.

Or. pap., thickness 10 = 0,54 mm. ind. n. s. t., different hands. <sup>cond. tol. good.</sup> (Worn - eaten.)

Small  
type



16.

Mufarrihu'l-qulub.

the book "gladdening the hearts";

A Persian paraphrase of the famous didactic stories of the Hito padēša. The date of the translation in this copy, as in other known

transcripts, is not given. The name of the translator (which is variedly given in different copies) here appears in the form of Tājū'd-dīn Muftī 'ab-Maliki; his patron to whom the work is dedicated is called (f. 2)

Nusratū'd-dīn (b.?) Shaykh Sharafū'd-dīn. ~~whom~~ So far <sup>he</sup> could not be identified. See R 757; EIO 1983-6; EB 1320; Browne 324, 326; Pertschke 1033; Aumeri 47, Mehren 29; IVASB 1709; VC 685; ~~etc.~~ RSBz 198; <sup>CHAKI 199</sup> etc.

It was several times lith. in India. The present copy is slightly incomplete at the end. *Def.* as usual:

سپاس بیقیاس مر حضرت بادشاہی را کہ از جملہ زندگان خویش ... بدانکہ این کتاب را کہ در زمان ہندوی بود نام آنرا ہیتوپدیس گفتندی انج

Copied about the beginning of the XIII/XIX c. Notes on the fly-leaves at the beginning, with a few poetical quotations in Hindustani.

Ff. 102; Size: 20,5 x 12; 14,5 x 7,5 cm. Lines 13, no jāduals. Brown Or. pap., thickness 10=0,58 mm. md. nast. Cond. tol. good. Slightly worm-eaten and injured by moisture (margins). Purchased 12.iii.27, Lahore.

Sum  
dya

17.

'Iyār-i-dānīsh.

عیار دانش

20.

'The touchstone of knowledge', ~~a~~ version of the ancient collection of didactic stories, the book of Kalīla and Dimna, ~~compiled~~ based on the early translation of Naṣm'īd-rah b. Muḥammad b. al-Ḥamīd (who wrote ca. 539/1144-5). The compiler is the well-known Abū'l-Faḍl b. Muḥarak ~~al~~ Ḥillāmī (d. 1011/1602), who wrote it at the command of Akbar, completing it in 996/1588. It is divided into 16 ḥabḥ and a khāṭima. See R 756-7; E 10 767-77; EB 438-40; Pertsch 974 sq.; Browne 314-6; Sumner 47; Flügel, III, 286; Iv ASB 292-3; Iv C 106; Iv PS (E) 777; CHL I, 693-5; II, 877; Caetani 26; E 240; Rehatsek 227; Bk 445; Madrasa 153; Bk 735-7; etc. Lit. Calcutta, 1879, and later on. The present copy is slightly incomplete at the end. Beg. as usual:



سیاس ازل وابد خداوند میرا که از کران تا کران از اشکار و نهان الخ

Copied in the beg. of the XIII/XIX c. Different hands, some  
are written without diacritical dots. Incidental notes on the margins.

F. 260; Size: 22 x 13; 17.5 x 9 cm. Lines 15-18; nojad wa

Or. pap., thickness 10 = 0,52 mm. Ind. nost. and shikasta. Cond. lost  
good. Worm-eaten.

Small  
copy

18.

Kāristān.

کارتان

21.

'The workshop', The story of prince Wālā Akhtar and his adventures, composed in 1050/1640, in highly bombastic prose, by Abū'l-barakāt B.

ʿAbdī'l-Majīd Multānī, with the takhallūs Muwīz (s. 1054/1644).

It is dedicated to Shāhjahān (f. 4), and was written at Jaunpūr. See EIO 2083-7; VASB 366 (2); CHL II, 998-1020, etc. In some copies it is called Kār-nāma.

It was lithographed in Lucknow, 1848. Deg. as usual:

ستایش کونا کون پادشاهی را سزاوار است که پادشاهان روی زمین ان

Dated the 20th Rajab 1258 / the 27th Aug. 1842; transcribed at Lucknow, by Muhammad Hasan. Numerous explanatory notes on the margins.

Ff. 76; **Size:** 24,5 x 14,5; 18,5 x 9,5 cm. Lines 15, no jādwal. Or. pap., thickness 10 = 0,42 mm. Ind. nat.; cond. tol. good. Worm-eaten.

Small  
type



ترجمہ بیتال پچسی

19.

Tarjuma-i. Baytāl-pachisi.

22.

Apparently otherwise entirely unknown Persian paraphrase of the famous Hindu collection of fairy tales, the '25 stories of a demon', the Vetālapañcaviṅgati, belonging to the cycle of 'Vikrām and the demon'. On f. 1, in the top-corner, it is called Nādirāt, <sup>or 'narratives'</sup> (and in the concluding lines, f. 77, Tarjumatu'n-nawādir). The anonymous translator completed his work in 1154/1741 (a chronogram is given for this date on f. 77v as تاج نثر). It is divided into nādirs, apparently corresponding to chapters in the original (here the latest is the 16th nādir, on f. 64r; afterwards the headings are not written). It is peculiar that up to the 12th nādir, each of them has a lengthy, sometimes about two pages long, heading, or rather preamble, in flowery prose, ~~but~~ <sup>but</sup> on them written in red ink. Later on these headings disappear. The text is apparently considerably condensed.

Beginning:

بنفشہ سجدگی قبول جناب صانع کہ سے برکہ خلقت کلی انج

(Abū'l-lah Khān, son of)

The work is dedicated to nawwāb (Zaynu'd-dīn Khān, who is profusely eulogised on ff. 1v-2.

(this date probably belongs to the original copy.)  
~~this is probably the copy of~~

Dated 1199/1785; Scribe - Sambhūsarāy. His seal, dated 1258/1842, is applied at the end. Cf. Nos. 26, 34, 36 here.

f. 77; Size: 21,5 x 14; 16 x 11,5 cm. Lines 14, nojadwals.

Or. prep., thickness 10 = 0,53 mm. Ind. not. Cond. ok, good. Slightly worm-eaten. Purchased at Sandila, 27.ii.1927.

Small  
type.



20.

حکایات نادره

Hikāyat-i-Nādira.

23.

A collection of didactic anecdotes, in plain language, giving many popular parables, etc. The popular tradition ascribes these stories to the authorship of Ja'far Zafarī, of Narnawī, a poet and stylist of the middle of the XII/XVIII c. (see Sprenger, 242), who wrote mostly in Hindustani. The book has no preface (in all copies that are known), and opens abruptly:

حکایت اول ' دو زن در طفلی میازعت میکردند و گواه نداشتند ان :

Small  
Type

Dated the 19th Jan. I 1269 / the 28th Febr. 1853. Transcribed (at Lucknow) in the reign of Wājid Ali-shāh, by Kidār nāth.

Ff. 13; Size: 30 x 18,5; 22,5 x 13. cm. lines 11, no javdals. Europ. pap., thickness 10 = 0,34 mm. Good Ind. nast. Cond. quite good.

21.

افسانه، شاه هند

Afsāna-i-Shāh-i-Hind.

24.

A story of the adventures of an Indian prince, incomplete at the end. There is no preface, the tale begins abruptly, and therefore it is impossible to find whether it is an independent composition, or an extract from some collection of fairy tales. Beg.

حکایت کنند کہ در اقصائی ممالک هند بادشاہی بود کہ اورا اے

Small  
type

Copied in the beginning of the xiii/xix c., in a horrid form of Indian shikasta, typical of its kind.

Ff. 9; Size: 24 x 15; 16.5 x 8 cm. Lines 17, no jedwals. Or. paper. Bad ind. shikasta. Cond. tol. good. Slightly worn-eaten.



22.

Anīsu'l-'ushshāq.

انيس العشاق

25.

"The friend of Lovers", The well-known treatise on the metaphors, etc., used in poetry in connection with description of various points of beauty in human body, by Hasan b. Muhammad (f. 4v), usually known as ash-Sharaf or Sharafu'd-din Rāmī. He dedicated it to Shaykh Uways (Ilkhānī) (757-76/1354-74) as stated on f. 2. See for other copies, ~~and~~ Br. Lit. Hist., III 462; JIPH 335; R 814 RS 420-1; E10 2035; E131339; Browne 182(2); lv ASB 337; lv C 170; CHLZ, 112-3; Pertsch 85; Damer 122; <sup>Flügel</sup> ~~RT~~, 414; translated into French by C. Huart, 1875; cf. also Paret de Courteille, JA, 1876, pp. 588-91. It is divided into 19 bābs (ff. 4v-5r) in some copies (cf. lv C 170) it is called Anīsu'l-'ushshiqin. Beg. as usual:

حمد و ثنای مر خالق را علت کلمه (sic) که در صبا خلقت ... غرض از این مقدمات  
 آنکه روزی در تاریخ فتح روز افزون .... ابو الفتح شیخ اویس بهادر خان خلدالم سلطانہ ...  
 من بندہ در محروسہ مراغہ الخ

Small  
type

Dated the 18th Muharram 1255 / the <sup>322</sup> ~~321~~ Apr. 1839. Scribe - Murād Allī Shāh, during the waiz-ship of Munawwaru'd-Daula.

\* Ff. 4v-52v; Size 20x13; 13x6.5 cm. Lines 11, within red and blue jāduals. Or. pap., thickness 10=0, 51 mm. Clear ins. mark. Cond. good. Slightly worn - eaten.

23.

Risāla-i-qāfiya.

رساله ' قافیه

25 (24).

A short treatise on poetics, the same as described in *lvC 175*, attributed to Hilālī (cf. f. 53v):

... چون گذر سوی این سواد کنند، از هلاکی بخیر یاد کنند ...

As it was suggested in *lvC 175*, this Hilālī may be identical with Hilālī the well known poet, who died in 936 or 939/1529-33. ~~It~~ It is divided into 9 short fāsils (not serially numbered). Many notes on the margins. *See*.

الحمد لله الواهب المتعال والصلوة على صاحب ديوان اكمل ... اما بعد مؤوده  
میشود که یکی از ~~مؤوده~~

Small  
type

Dated the 11th Jum. I 1255 / the 23rd July 1839; ~~scribe is~~ written apparently at Lucknow, by the same Murād Ali b. 'Abdi'l-Q. Bāqī, as No. 22 above. Marginal notes by different hand.

\* Ff. 53-64v; Size: 20 x 13; 13 x 6.5 cm lines 11, within jadwals. Or. pap., thickness 10 = 0.61 mm. Ind. nat. Cond. tol. good. Additional paper pasted to the margins.



تصنیفات ظہوری

24.

Taṣnīfāt-i-Zuhūrī.

26.

The famous ~~specimens~~ ~~compositions~~ compositions of Zuhūrī, or Nūrī'd-dīn Muḥammad Turshīzī (d. ca. 1025/1616), who flourished in India in the beginning of the xi/xvii c. See g21pk 309; R 678-9/E10 (and 741-2; 1500-14; EB/1076-80; 1241; Pertsch 909-10, 1006-7; Rosen 264; lv ASB 356-61; lv C 139; <sup>ASB</sup> Bk 376; Bk 284-7; Sprenger 580, etc. ~~...~~)  
 all his works were repeated by lithographed in India. The present copy contains only the following risālas:

1. (ff. 1v-12v). Diḡācha-i-Gulāz-i-ʾIbrāhīm, in praise of ʾIbrāhīm II, ʾIsīlshāh. Seq. as usual.

ظہوری پشاور سنسن بطراوت حمد بہار پیرائی است اے

2. (ff. 12v-36). Diḡācha-i-Khwān-i-Khalīl, another composition in <sup>bambusitic</sup> highly ornate prose, seq.

ای از تو بر اهل تخت و اکلیل سبیل اے

3. (ff. 36-47v). Di-tācha-i-Nawras. Another similar composition, being a flowery preface to a book on music. Mss. as usual:

سرود سرایان عشرتکده قال که بنورس الخ

Copied towards the end of the XII/XVIII c. Many explanatory notes on the margins.

Ff. 47; Size: 21 x 12; 14 x 7 cm. Lines 11, no fadwals. Cr. pap., thickness 10 = 0, 56 mm. Good Ind. ms.. Cond. fairly good; slightly worn - eaten.

Small  
type



25.

Arb 571

مینا بازار

Minā bazar.

27.

'The bazaar of enamel', Another composition by the same Zuhūrū, exactly in the same strain as the preceding works (ca No. 24). It deals with flowery descriptions based on metaphors taken from different crafts or trades. Neg. as usual:

عسینان رو پوشن حیا پرور و خلوتیان عفت کوش پاک نظر ان

Dated the 16th Dhī-l-ḥijja 1236 / the 15th Oct. 1821. Marginal notes and glosses, some of them in pencil.

Ff. 22; Size: 25 x 15,5; 20 x 10,5 cm. Lines 15, no fādvals. Or. pap., thickness 10 = 0,47 mm. E. ind. post. Cond. tol. good. Injured slightly by dampness, in the middle.

Sumed  
type

26.

The same.

28.

Another copy of the Minā sāzār (see No. 25), with many marginal notes and glosses. At the end there are a few poetical quotations and a ruq'ā, apparently also taken from Zabīrī. Deg. as usual, see No. 25.

Small  
type

Dated Muharram 1259 / February 1843. Transcribed apparently at Lucknow, in the reign of nawwāb Amjad Ūllāh, by Saikhūsabāyī. <sup>(see Nos. 19, 34, 36)</sup> The seal of the latter (dated 1258/1842), is applied at the end, f. 29v.

Ff. 30; size: 21,5 x 14; 16 x 9 cm. Lines 15, no junctions. Pr. poor, thickness 10 = 0,53 mm. Ind. wart.; cond. fairly good. Slightly worm-eaten.



27.

رقعات امان الله حسینی

Ruq'at-i. Amānu'l-lah Husaynī.

29.

A collection of epistolographic specimens, in a rather Sufic spirit, by Amānu'l-lah Husaynī, with the takhallus Amānī, or, according to his official name, Amānu'l-lah Khānuzād Khān Ferūzjang b. Mahābut Khān Zāmān-beg, who flourished under Jahāngīr and Shāhjahān, and died in 1046/1636-7. He is well known as a writer on medical, agricultural matters, lexicography, etc. See EIO 1763(7), 1893, 2934; Pertsch, 129; CHL II, 699; Bk 210(2). Cf. R 509, 877. It was lithographed in Lucknow, 1269; printed in Calcutta. This work, also called Ruq'at-i. Husaynī is different from another, larger, and purely epistolographic work of the same author, the lushā-i. Husaynī, or lushā-i. Khānuzād Khān (cf. EIO 2077).

beg.

سور وافر خدا ایرا که یا قوت قوت ناطقه بی بها در عند انشای ان

Copied about the beginning of the XIII/XIX c. A good copy, although the headings of separate letters are omitted.

Ff. 32; Size: 20x12; 14x7,5 cm. Lines 13, no jadwals. Europ. pap., thickness 10=0, 73 mm. ind. inst. Cond. very good.

Small  
type

28.

Inshā-i-Harkaran.انشاء هرکرن  
30.

in 76 abs.)

The famous collection of epistolary models, compiled ca. 1040/1631 by Harkaran, son of Mut'haradās Kanbū Multānī, see R 530; EIO 2069-76, 2932; Blochet 1062; EB 1384; Browne 188; Pertsch 124, 129; Anwer 124; Mehren 28; Leyden Cat. I, 175; Iv A 5 B 367; Iv C 141; ~~CHL II~~ CHL II, 125-7; E D. 933; ~~etc.~~ etc.

It has been lith. several times in India. Edited and translated into English by F. Balfour, Calcutta, 1781, rep. 1831. In some copies this treatise is called Irshādu'l-tālibīn. The present transcript is slightly incomplete at the beginning: probably only one page is lost. Apparently by mistake the title is given here (f. 1, line 6) as Irshādu'l-qulūb. It is peculiar also that towards the end some specimens contain dates 1207/1792 and 1208/1793-4, -probably inserted instead of the original ones by the scribe.

Copied in the beginning of the VIII/XIX c.

Ff. 34; size: 22 x 15; 20,5 x 10,5 cm lines 14, nojadwals. A. pap., thickness 10=0, 51 mm. Ind. rest. cond. not good. worm-eaten, injured by moisture.

Small  
type



29.

دیباچہ دیوان عالی

Di-bācha-i-*diwān*-i-*‘Alī*.

31.

The preface to the diwān of the famous satirist and poet, ‘Alī, or Niṣmat Khān, or, to give him his original name, Niṣmat Khān Muḥammad (d. ca. 1122/1710). See *g̃p̃h* 337; R 702-3; E10/1660; ~~EB~~ EB 1157-8; Sprenger 328-9; IVASB 826, etc. It was written in 1104/1692, and a chronogram is given for this date in the concluding lines as ‘شکر نسبت واجب واجب’. It contains flowery verbiage on the subject of the value of poetry. Beg.

عیار افزای نقد سخن کسیر نیست که چون بر فلزات معدن لفظ الح

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Numerous marginal notes explaining difficult expressions.

F. 12; Size: 24 x 14; 16 x 7.5 cm. Lines 14, no jadvāls. Or. pap., thickness 10 = 0.52 mm. Ind. nat. Cond. vol. good, although margins are much worm-eaten.

Small  
type

30.

رسائل عبدالله بن علي

Rasā'il-i- 'Abdu'l-lah b. 'Alī.

32.

Two short works of didactic contents, written in ornate prose, by 'Abdu'l-lah b. 'Alī Tabīb, who flourished in the later part of Aurangzib's reign. The present copy, although badly injured by worms, is a very fine specimen of calligraphic art and of a 'luxus-edition' of the Moghul period. It was ~~composed~~ written by a good calligrapher, Sayyid 'Alī Bukhārī an-Nagawī, in 1111/1699, for the library of Kār-Talabkhān an official at that time, and was corrected by the author <sup>(his brother or suff. 25 and 38)</sup>.

1. (ff. 1v - 23). Mauba'u'l-afādil. A didactic tract in prose and verse, dedicated to Aurangzib (f. 3v). It was composed in 1105/1693-4 (the title is a chronogram for that date). Reg.



طوطی شکرین مقال و بیل عنبرین بال بزبان فصاحت تکلم اچ

2. (f. 23v - 38). ~~Manuscript~~ Fadā'ilu'n-nugabā'. Another tract on didactic matters, consisting of notes on different <sup>(moral and religious)</sup> virtues, etc.; which it was also composed in the same year, 1105/1693-4 (sup. es, top), for which date the title is a chronogram. It is also dedicated to Aurangzib (f. 24, top). Another copy of the same tract has been noticed in VASB 1086. *تخلق بخلقى که از حقیقت نبت دارین ... اما بعد خاک راه عارفان لبیب و سالکان ادیب عبدالله بن علی الطیب اچ*

*Small type*  
 Date, the first item (f. 23) the 15th Rab. I, and the second (f. 38), the 11th of the same month (sic) <sup>1111</sup> i.e. the 10th and the 6th Sept. 1699. Scribe - Sayyid Isā' Bukhārī an-Nagawī. First two pages and f. 23v are ornamented. Ff. 38; Size: 23,5 x 15; 14 x 8,5 cm. Lines 9, within gilt jāduals. Space within jāduals differently coloured. Or. pop. (leaves are mostly double, pasted together), thickness 10 = 1,97 mm. Calligraphic ind. nat. Cond. not good. Boundy worn-cutten. Notes on the first and last pages, mostly stray quotations.

Diwān-i-Salmān-i-Sāwajī.

6h.

Poems of Salmān-i-Sāwajī, or Jamāl al-Dīn Muḥammad Salmān b. Alā' al-Dīn Muḥammad of Sāwa (d. 778-9/1376-7), who flourished at the court of Ḥasan Buzurg Ilkhānī (736-57/1335-56) and later on of Shaykh Uways (757-76/1356-74). See Br. Lit. List. III, 260-71; GIPh 248; Horn 122-3; Pizzi I, 108-11; <sup>25 220, 265; E10 1237-43;</sup> II, 208-10; R 624; EB 807-10; Pertsch 842-3; Sprenger 555; IvASB 584-5; CHL II, 553-4; Bk 321-3; Bk 147, etc., where older bibliography is given.

The present copy does not contain qasidas. It opens with ghazals, <sup>which are arranged alphabetically,</sup> but probably one or two leaves have been lost. The first complete ghazal begins:

دل بیوی وصل این کل آب و گل را ساخت جا' <sup>کستی</sup> ورنه مقصود این <sup>کشتن</sup> دل کجا و گل کجا

~~group~~ The poem which is the first in IvASB 584, is here found on f. 47.

Rubā'īs, beg. on f. 55:

ای آنده تو طالب خدائی بخدا' از نمود بطلب نیست خدا از تو خدا'



Tarjī' bands, bey. as usual (f. 58):

ما مریدان کوی دلداریم، سر بمسجد فرو نمی آریم

Muqatta'āt, a few gazidas, etc. (f. 61):

دومش چون در تبق خواب نخواهانیدم، این دو هندوی جهان دیده نورانی را

Copied apparently in the beg. or middle of the XII/XVII c.

Small  
type

Ff. 77; Size: 27 x 16,5; 25 x 13,5 cm. Lines 15 + 25 or more on the margins. Or. pap., thickness 10 = 0,52 mm. Ind nastr., often without diacritical dots. Cond. not bad, but margins have been injured by worms. Some pages are dirty.

61.

Diwān-i-Kamāl

دیوان کمال

63.

Poems of Kamāl, or Kamāl al-Dīn Mas'ūd Khujandī, who died in Tabriz about 792-808/1390-1406. See Br. Lit. Hist., III, 320-30; GZK 304; Pizzi I, III-2; EIO 1278-80; EB 857-8; R 632; RB 275-6, 286; Pertsch 855; Aumer 27; Flügel I, 557; Tornberg, 1465; 103; Fleischer, Dresden, 7; Sprenger 454; IV ASVS 596-7; (CHL II, 603-4; mg 38; Sk 163-4, etc. The present copy is slightly incomplete at the end. It is placed on the margins of the Diwān-i-Qāsim (see No. 62). As mentioned there, the order of leaves at the end should be: ff. 164, 163, 166, 168, 165, 169, 170, 162, 167, etc. Before f. 164, there <sup>are several</sup> ~~are~~ lacunas. ~~They~~ This copy contains and between several last leaves

Qasidas, beg. as usual (f. 1v):

افتتاح سخن آن به که کند اهل کمال  
بشنائی ملک احمد خدای متعال

Ghazals, alphabetically arranged, beg. as usual (f. 14):

ای سرا پرده سلطان خیالت دل ما کرده درد و غم تو خانه باب و کل ما



Small  
type

An excellent copy, calligraphically written. On f. 1 there is a seal of Ulugh Beg, the Timuride (850-853/1447-9), so that the copy belonged to his library, and probably was transcribed for it <sup>during his reign</sup>. An ornamented bismillah; headings ~~alternately~~ alternatively in blue and gold.

\* F. 177; size: 16 x 10,5; 13,5 x 8 cm. Lines 11 in the double central column and 23 in the marginal column, <sup>(withing gold jadvahs.)</sup> Old Or. pap., thickness 10 = 0,68 mm. Excellent minute Herati nast., written probably by a very good calligrapher. Cons. is, on the whole, good, except at the end and of the first leaf, which are injured slightly by worms and moisture.

دیوان قاسم انوار

62.

Diwān-i-Qāsim-i-anwār.

63. ~~64.~~

Poems of Qāsim, or Qāsimī, or Sayyid Mu'izzu'd-dīn Āli-Tabrizī, surnamed Qāsim-i-anwār (d. 835 or 837/1431~~5~~-1434). See Browne, Lit. Hist., III, 473-87; G/Ph 295; Horn 176; Pizzi I, 112-3, 236-7; EIO 1285-9; EIB 862-6; R635; RS 280(1); Pertsch 860; Aumer 28; Gotth C. 101; Flügel I, 558-9; Sprenger 532-3; IVASB 601; IV C 734; Dh 330; Bk 170; Ch II, 595; etc. Apparently this Diwān <sup>has</sup> never been lithographed or printed. The present copy contains ghazals, alphabetically arranged, and a collection of quatrains, qit'as, etc. at the end, which are not in alphabetical order. Seq. of ghazals, as usual:

من بپاره سودا زده سرگردانم که باوصاف خداوند سخن چون رانم

These poems are arranged properly to those on -lām; those on mīm, nūn, wāw and hā ~~concept etc~~ are lost. Ghazals on yā are almost complete (The leaves must be bound as follows: 164, 163, 166, 168, 165, 169, 170, 162, 167 - end).



The section of quatrains etc. is incomplete at the end, and the leaves are misarranged. See as usual (p. 167r):

مسند عییم از حضرت سلطان قدم، یک جرعه شراب را که سر تا قدم

same  
ly

\* For the date of the copy, number of folios and measurement see above, No. 60.

شرح يوسف و زليخا

63.

Sharh-i. Yūsuf-u Zulaykhā.

64. ~~65~~

An apparently entirely unknown commentary on Jāmi's most popular poem, the Yūsuf-u Zulaykhā. The compiler, Muhammad ṣ. Ghulām Muhammad (f. lv) states in his preface that having conceived an idea to comment on this poem of Jāmi, he collected earlier commentaries, of which one, <sup>(the oldest,</sup> was anonymous, <sup>and</sup> another belonged to the author of Sharh-i. Muhammad Akram Multāni; <sup>he got also yet</sup> ~~and~~ another Sharh, <sup>of which the author is not mentioned.</sup> ~~he~~ studied a number of other commentaries to different poems, <sup>in addition,</sup> later on, the son of Muhammad Akram, Muhammad Ridā also composed a commentary ~~on~~ <sup>of it</sup> on the same poem. When the author obtained a copy (as he narrates ~~at~~ in the conclusion), he noted all cases where his comments differed from those of Muhammad Ridā's. As amongst different references



There are frequent mentions of Abdu'l-Wasi' (Khusrawi),  
 the well-known philologist of the middle of the XII/XVIII c.,  
 (see above, No. 50), it is obvious that the present work was written sometime towards  
 the end of the XII/XVIII c., or in the beg. of the XIII/XIX c. The author  
 may be identical with Abu Muhammad b. Ghulam Muhammad  
Gulhawī, whose commentary on Attar's Paand-nāma was  
 lith. in Lahore, 1892; and Muhammad Akram (b. Abdi'r-Razzāq?)  
Multāni, mentioned above, is probably identical with the author  
 of the commentaries on Khusraw's Maṭṭa'ū'l-ansārī and  
Sa'adī's Gulistān, (lit. Delhi, 1293/1876), ~~and~~ <sup>lith. Ludhian</sup>  
 1873, 1900, Lahore 1899; ~~the work~~ <sup>it</sup> was composed in 1185/1771-2, see Sprenger, 550. Reg.  
 الحمد لله ... ميکويہ احقر عبدالصمد محمد بن غلام محمد تجاوز الہ سبحانہ عن ذنوبہ الخ

Dated the 7th Ram. 1234 / the 30th June 1819. Scribe - Muhammad  
 Ghawth b. Hafiz Ghulam Ali. Notes on the margins.

Ff. 154; Size: 26,5 x 16; 18,5 x 9,5 cm Lines 17, within double jedwals.  
 Bound with Or. pap., thickness 10 = 0,68 mm. Ind. next. Cond. very good.

Handwritten  
 notes

شاه و درویش

64.

Shāh-u darwīsh.

~~ff.~~ 65.

'King and beggar', An allegoric and mystic poem of Hilālī, or Badru'd-dīn Astrābādī (d. 936-9/1529-33), which is also called shāh-u gadā. It was translated into German verse by H. Ethé, *Morgenländische Studien*, Leipzig, 1870, pp. 197-282. See EIO 1426-9; EB 1022-5; R 656; Pertsch 36, 711, 895; *Bumer* 35; *Leiden C. II*, 122; *Dorn C.* 389; *Sprenger* 427; *AvASB* 659-60; *CHd I*, 586-8; *FD* 298; *Schefer* 1308, <sup>1412, 1519</sup>. Cf. also H. Ethé', in the *Abhandlungen d. V. intern. orient.-Congresses*, Berlin, 1882, vol. II, pp. 130-5. It was lith. in Tehran. The present copy is almost complete, apparently only one leaf is missing (3); but the order of the leaves is much confused, and should be: 1, 38, ~~36~~, 37, 39-63, 28-35, 64, 2-18, 36, 19-21, 23, 22, 24-27, 65. *Beg.* as usual:

ای وجود تو اصل هر موجود، هستی و برده تو (sic) خواجی بود

Small  
ff.

Copied apparently about the end of the XII/XVIII c., or in the beg. of the XIII/XIX c.  
 ff. 65; Size: 19x10,5; 13,5x7 cm. Lines 10, within double jaerals. Brownish  
 Or. pap., thickness 10=0,63 mm. Ind. mark. Cond. tol. good.



65.

دیوان ثنائی

Dīwān-i-Thana'ī.

66.

Lyrical and laudatory poems of Husayn Mashhadī, with the takhallus Thana'ī (d. ca. 996/1588), who came to India and flourished under Akbar. For his biography and works see JIPh 307-8; EIO 1449-50; EB 1045-9; RS 309; Pertsch 722, 899-900; Springer 578; IASB 680-1; IVC 254; Bk 250; ~~IAAB 249~~ RSB 249. Lit. Several times in India (often confused with sanā'ī). The present copy has several lacunas: after ff. 29, 51, 55 (the correct order of leaves is 58, 56, <sup>lacuna</sup> 57, 59) and 76. ~~the other words~~ The largest lacuna coincides with the beginning of ghazals, i.e. after f. 56, comprising the poems on alif akh & ba.

Seq. of the qasidas (f. 6v), as usual:

در روش حسن ناز هست بسی خوشنما  
غمزه بطرز ستم عشوه بزرگ جفا

Seq. of mugatta'at (f. 75v):

شهر یارا بخاک در که تو که خدایش نیافرید مشما (sic)

Seq. of quatrains (here they are remarkably numerous) (f. 79):

فریاد که دیده غرق خون کردم  
دل از ره عقل و دین بردن کردم

Copied towards middle of the xii/xviii c. Occasional marginal comments and glosses.

Small  
type

Fol. 95 (originally should be 104, as stated in the Colophon); size: 20,5 x 11; 16,5 x 8 ~~cm~~ cm. Lines 15, no initials. Brownish Or. pap., thickness 10 = 0,52 mm. Ind. naft. Cond. not good, much worm-eaten, dirty.



66.

قصائد عرفی

Qasā'id-i-'Urfi.

67. ~~قصائد عرفی~~

Qasidas of 'Urfi Shirāzī, or Muhammad b. Zaynī 'D-dīn

'Alī b. Jamālī 'D-dīn Shirāzī, a poet of Akbar's time who came to India in 994/1586, and died in 999/1591. See <sup>on his works in general:</sup> *JIPh* 247, 298, 308, 311; *EIO* 1451-63; *EB* 1051-4, 1991; *RG* 67, 738, 845; *RS* 310-1; *Brown* 289-90; *Rosen* 261-3; *Pertsch* 901-5; *Anner* 36; *Tornberg* 110; *Flügel I*, 592; *NASB* 683-4; *CHL I*, 421, 422; *II*, 953; *Ed* 108; *Bh* 364-5; *Bk* 253-8; *Sprenge* 528-9, etc. It has been many times lit. in India. *Bej. annual*:  
 ای متاع درد در بازار جهان انداخته کوه فرسود در جیب زبان انداخته

Small type

Dated the 28th Jum. I 1223 / the 22nd July 1808. Transcribed at Ganauj, by Amīr 'Alī, in the reign of Nawwāb Sa'ādāt-'Alī Khān. The leaves are misplaced on several occasions, but their numeration is correct.  
 Ff. 64; Size: 27.5 x 18; 17 x 10 cm. lines 15, no jādvals. Or. pap., thickness 10 = 0.46 mm. Inv. next. Cond. tol. good. Slightly worm-eaten. New margins.

67.

رام و سیتا

Rām-u Sītā.

~~67~~ 68.

A Persian versified paraphrase, greatly condensed, of the Ramayan, by Mas'ūh (ff. 3, <sup>12</sup>, etc), whose real name was Sa'dullāh (or, as given here in the colophon, Mas'ūhullāh) Kayrānawī Panipatī. He dedicated his work to Jahāngīr (f. 10v). See E101967-9, EB1315; 1vC 265; cf. R 1078. The present copy is complete, although in the middle of it the leaves have been misplaced (they are correctly numbered), and, besides, in the beginning the headings of the separate chapters were not filled in; space was reserved for them. Beg.

خداوندا ز جام عشق کن مست، که از مستی فشام بر بهمان دست

Dated 1235/1819-20. Notes on f. 1.

f. 187; Size: 23 x 16; 17 x 10 cm. lines 15, no jādvals. Or. pap., thickness  $W = 0,62$  mm. Ind. manā. Cond., on the whole, t.s.l. good, but in some places badly worn-eaten.

Small type



68.

Kulliyāt-i- Bāqiz.

Poetry and prose works of Bāqiz, or Baqiz Khān, or Muhammad Bāqiz Najmī-Thānī (came to India under Jahangir), a poet of the first half of the XI/XVII c. The present copy is fuller than the one described in E10 1535. It contains several minor works of Bāqiz which apparently are otherwise entirely unknown; these are:

who died after 1037/1628, cf. further on (3).

1. (ff. 1v - 25). Dīwān-i- Bāqiz. Poems of Bāqiz, the same as E10 1535 (2). They begin with qasīdas, beg.

Ghazals (f. 8v), beg. آسانتر است پیش من از صحبت رایان  
تا یافت دل درد طلب لذت عمران  
A few gītas, zabā'īs, fards and un'ammās at the end (f. 20).

2. (ff. 25v - 27). Sharh-i- hadīth. Comments on the hadīth: khaym'ī- umūr awratukā. Beg.

اوزی در مجمع ارباب فضل و دانش و اصحاب کمال انج

On f. 27v there are scrappy political quotations.

90  
3. (ff. 28-54v). Inshā-i-Bāqir. A collection of letters, official and private, specimens of ornate prose, etc. Some of them are addressed to Jahāngīr, to Aurang-Shāh of Golconda, to Zaynāl-Beg, to Temūr-Beg, etc. On f. 47 is given a letter of condolence on the occasion of the death of Jahāngīr. The copy is incomplete at the beginning, apparently one leaf only is missing. ~~It~~ It is the same as E10 1535(4). Beg.

... فرمود که هر یک بستان استعراذ خود از

4. (ff. 55-106). Maw'izā-i-Jahāngīrī. A short tract on ethics and politics, dedicated to Jahāngīr, composed in 1021/1612-3 (chronogram مؤلف، f. 106). It is the same work as described in E10 1535(1), 2205; NAB 1388. ~~It~~ It is divided into a mugaddima, and two bars, subdivided into 6 and 4 fajls (their headings are given ~~in~~ in E10 2205). The present copy is incomplete at the beginning when probably only one page is missing. Beg.

... سخنان حکمت انجام بود که دست برامن فرصت از

5. (ff. 107v-129v). Risāla dar hay'at. About a half of a tract on astronomy, divided into ~~two~~ a mugaddima and two maqālas, the first subdivided into 6 bars, the second-into 4 bars. This copy breaks off in the beg. of the second bar of the first maqāla (on spheres). Beg.



92

تحمید و تمجید مقتضای شان واجب الوجودیست... اما بعد! میگوید نقطه  
موهوم خط استوای نکته دانی محمد باقر نجم ثانی الخ

6. (ff. 130-140). Sharh-i-qiṭ'a-i-Bāqiz. A commentary on the  
author's own qiṭ'a of religious contents, composed by him while on a  
journey to Delhi, inspired by a dream. It is the same work as E101535(3), and  
begins:  
محمد ملکی که نظام سلسله بدو وود وجود از آثار بود و کالات... اما بعد! در حینی که  
قلیل البضا عه رموز سخندان محمد باقر نجم ثانی الخ

*Small  
type*

Copied apparently towards the end of the XI/XVII c. Originally an  
excellent copy, but the first 20 leaves are damaged by white ants. Seals dated 1171/1778.  
Fp. 140; Size: 20x11,5; 13,5x7cm. Lines 13, written in jadwals. Or.  
pap., thickness 10 = 0,62 mm. Very good hid. nast., apparently the same hand  
all through the copy. Cond. good, except in the beginning. Margins slightly  
worm-eaten.

Diwān-i-Jalāl Asir.

69 70.

A good and complete copy of the poems of Jalāl 'd-Dīn b. Mirzā Mu'min Isfahānī, with the takhallus Asir, an intimate friend of Shāh Abbas I, and a great drunkard, who died ca. 1049/1639-40.

See *GIK* 311; *EIO* 1541-51; *EB* 1096-100; *R* 681; *PA* 915; *Sprenger* 342-3; *IVASB* 737-40; *IVC* 266; *IBh* 389-90; *IBh* 303-4; *CHK II*, 502-3; etc. *Litt. in Lucknow*, 1880. The copy contains:

1. (ff. 1v-59). Qasidas, qit'as, furids, etc., alphabetically arranged, beg. as usual:

ای دانه تسبیح ~~چهل~~ بیست خیالت دل دانا' سر حلقه' مستان رخت دیده' بینا'

2. (ff. 59r-312v). Ghazals, alphabetically arranged, beg.

ای گلشن از بهار خیال تو سینها' بر کل از طراوت نامت سفینها'



3. (ff. 312v - 320v). Rubā'īs, not arranged alphabetically, seq.

علم کرده ریاض جان مه و سال مرا آئینه ندارد دل خوشحال مرا

Small  
type

copied toward the end of the XII/XVIII c.

Ff. 320; Size: 24 x 14; 17,5 x 8,5 cm. Lines 17, no  
good ind. mat.  
 junctions. Or. pap., thickness 0,58 mm. Cond. good. Slightly  
 worm-eaten.

70.

دیوان غنی

Dēwān -i- Ghānī.

70.

Poems of Ghānī, or Muhammad Tāhir Kāshmirī (d. 1079/1668-9). For his biography and other copies of his dēwān see JPAK 309, 311; R 692; EB 1127-9; Spengler 410-11; IASB 774-6; BK 334-5, etc. It was several times lit. in India. The present copy contains ghazals and some short mathnawīs at the end. The poems are ~~not~~ arranged in an alphabetical order. There is a small lacuna after f. 47; the order of leaves must be: 1-14, 48, 52, 15-33, 37, 34-36, 38 + 47, lacuna, 53-end. Seq. as usual:

هنون (sic) گو که از قید خورد بیرون کشم پارا، کتم زنجیر پائی نویشتن دامان صحرارا،

Small  
type

Dated the 15<sup>th</sup> Rajab 1233/the 21<sup>st</sup> May 1819. Scribe: mān ul-dīn b. Ghulam Nabī.  
 ff. 56; size: 24.5 x 14; 17.5 x 10 cm. Lines 15, within jedwals.  
 Or. pap., thickness 10 = 0.53 mm. Cond. rel. good. Slightly worm-eaten.



71.

دیوان محیی

Dīwān-i-Muhyī.

72. ~~71~~

Religious poems of Muhyī, who in the colophon is identified with Muhyī 'D-dīn Abū 'l-Qādir Jilāni, the famous <sup>(Arab)</sup> Sufi of the VI/xii c. Most probably the lake belongs to the end of the xii/xviii c. or the beg. of the xii/xviii c., because another copy of it, see IV ASB 904 or Sprenger 501, is dated 1149/1736-7. The poem which is given as the first in ~~the~~ <sup>the</sup> latter copy, is here the second, and the dīwān begins:

کبریا ی بسر تربیت و سیرافه ما،  
بینی از خون جگر آب زده خانه ما،

Summary  
type

A good copy dated Lucknow, the 17<sup>th</sup> Jun. I 1250 / the 21<sup>st</sup> Sept. 1834. A few marginal glosses.  
Ff. 15; size: 23,5 x 15; 16,5 x 8,5 cm. Lines 15 + 30 on the margins.  
Or. pop., thickness w = 0,56 mm. Minute ind. part. Cond. very good.

72.

Diwān-i-Hikmat.

~~72~~ 73.

Poems of Hikmat, about whom no information is available. As he appears in his poetry as an ardent Shi'ite, he may be identical with the author of the Sawlat-i-Safarī, see R 708, who wrote in 1143/1730-1. This diwān was lith. in Lucknow, about 30 years ago. The present copy is slightly incomplete at the beginning. It contains:

1. Qasidas and tarji'-bands, all in praise of Imams (ff. 1-70v).

The first complete qasida begins:

یک عشوه عیان گفت ز چشم تو بها صد فتنه ازان کشت بریک مثره برپا

2. Ghazals, in alphabetical order (ff. 7v-179v), beg.

چو باشد ربطها با تیغ قاتل عضو عضومرا نباشد آه اگر از لطف مایل عضو عضومرا

3. Rubā'īs, unarranged (ff. 180-181v), beg.



احمد که ازو کار خدا یافت نظام' پیغام خدا باو درود است و سلام'

4. Several marthiyas, in praise of the Imams (ff. 181v - 189v), leg.

شد محرم کز تف آه دل اهل جهان' بر فلک چون صوی آتش دیده بید کهکشانشان'

Copied towards the beginning of the XIII/XIX c. A fairly good copy, although margins are badly worm-eaten. Almost in every section (حرف) of ghazals there are blank leaves apparently reserved for further insertions.

F. 189; Size: 25 x 15; 19,5 x 9 cm. Lines 17, with coloured jadwals. Brownish Or. pap., thickness 10 = 0,52. Ind. nast. Cond. of the text itself is quite good, although, as mentioned above, margins are injured by worms.

Small  
type

73.

~~73~~ 74. X

Diwān-i- Maẓhar.

A brief *diwān* (called in the colophon only an extract, muntakhab), of Maẓhar, or Mirzā Janjānān, with his full name Shamsu'd-Dīn Kabību'l-Lah (d. 1195/1781), cf. R 363, 1086. The poems are not arranged, ~~in any order~~ so that ghazals, ~~and~~ quatrains, etc., follow each other quite disorderly. It may be an abbreviation of the version described in Sprenger 488; lv ASB 875; Bk 417; and is probably identical with lv ASB 876. The poems quoted in lrc 745 (4) also belong to this *diwān* (cf. here f. 26v, where the same ghazal is given). Beg. as usual:

ای <sup>زید</sup> بروی کران خواب بخت ما، با آنکه کربه داد سیلاب رخت ما

Dated the 27th Rab. II 1226 / the 21st May 1811.

Ff. 35; Size: 20,5 x 11; 17 x 8 cm. Lines 15; no jedvals. Or-pap., thickness 10 = 0,62 mm. Ins. rust. and shikasta. Cond. not good. Worm-eaten.

Sum 9  
4/16



74.

Shihāru'l-ajal.

اخبار الاجل

75

"Book of Death," A long versified tract on the rites, observances and prayers concerned with death, funeral ceremonies, etc. The author calls himself merely Ghulam Husayn (f. 174). He states (ibid.) that he composed his work in 1199/1784-5. <sup>For this date</sup> ~~For this date~~ <sup>own</sup> his name is a chronogram. The work contains a lengthy preamble with endless glorifications of God, Prophet, his mir'rajis, first khalifs, etc. It is arranged in the form of questions and replies, and begins on f. 49. There is a large number of anecdotes (with the headings hikāyat), and religious legends, <sup>and</sup> much of didactic element. Beg.

هر مصنف را که حق آله کند، زینت نامه ز بسم الله کند

Beg. of the tract itself (f. 48v):

باب اول در حقیقت موت و مناسب ان سوال کر کسی را مرگ آید حال او چون شود  
 شرحش سراسر باز کو انج

copied in the beg. of the XIII/XIX c. Numerous marginal notes and glosses.  
 Ff. 177; Size: 20,5 x 11, 13,5 x 6,5 cm. Lines 15, nojad wals. Greyish Cr. pap.  
 Thickness 10 = 0,64 mm. Inv. not. Cond. tol. good. Worm-eaten.

Small  
type

75.

Jān-u dil.

76.

(‘Soul and heart,’)

A long mathnawī poem, containing an allegorical story (also called Dil-u jān), dealing with Divine love, etc. The author, Qamaru'd-dīn Minnat Sūnipati (d. 1207-8/1792-3), composed it in 1204/1789-90 (see f. 14v where chronograms قمر فرنگ, and others are given), and dedicated it to naẓẓab Asafu'd-daula (1188-1212/1774-98) of Lucknow. There are also additional dedications to the author's spiritual guide, Muhammad Fakhrud-dīn (f. 9v), and also to Muhammad Husayn (f. 14), apparently a local official. The title as above is mentioned on f. 16v. Apparently no other copies of this poem ~~apparently~~ are known. The present one is slightly in complete, probably one page is missing on either side. It opens here abruptly:

بہ نخل شمع آتش زن بجائے بہ آتش ز مغز استخوانم

beg. of the story itself (f. 17v): بخون عنوان طراز نامہ درد، چنین این قصہ رنگین رقم کرد:

Sumit  
Dyke

Copied in the beg. of the xiii/xix c.  
ff. 144; size: 19.5 x 11; 14 x 7 cm. Lines 9, no jādvals. Or. pap., thickness 10 = 0.53 mm. hd. not. Cond. not quite good. Worm-eaten, especially in the middle



76.

Diwān-i- Wahbī.

77.

Poems of Wahbī, apparently a modern poet of Lucknow, the same as Sprenger 585 (No. 554). The poem given there as the initial, is here found on f. 13v:

الھر جلوہ گر کن زیور نازک خیالی را کہ سازم کوھر گوش سخن مضمون عالی را

The present copy contains only ghazals. It is incomplete at the beginning and end, where probably only a few leaves have been lost. All poems are of lyrical contents and apparently there are no chronograms, or ~~any other dates or allusions to historical events.~~ dates, or allusions to historical events.

Copied in the beg. of the xiii/xix c.

Ff. 314; Size: 24,5 x 14; 18 x 10 cm. Lines 14, no jadwals. Or.

prep., thickness 10 = 0,73 mm. Coarse ind. manst., occasionally without diacritical dots. Cond. not good. Worm-eaten and injured by moisture.

Small type

77.

مجموعه تاريخات اظهر

Majmū'a-i-ta'rikhāt-i-Azhar.

78.

A large collection of rubā'īs, gīt'as and ghazals with chronograms for ~~most~~ the dates of the most different occasions, deaths, births of different people, etc. The author, Azhar, Ahmad Ali-khān, apparently flourished in Lucknow about and after the middle of the xiii/xix c. His poems, in ~~Persian~~ Persian with a few in Hindustani, are mostly written for the date 1264/1848. Only a few (ff. 103v-104) give the ta'rikh 1265/1849. ~~Once~~ Once (f. 8) is given 1267/1850-1. There is even a chronogram in Christian era, 1847, composed in Hindustani for some local magistrate. The earliest date is 1238/1822-3 (ff. 105). *Reg.*

بر فلک ماه نو یو ظاهر شد، در دل آمد غم جناب امام

Small  
copy

Copied probably ~~early~~ in or shortly after 1267/1850, may be the author's own copy, as there are many corrections. Notes and additions on the margins.  
Ff. 106; Size: 20,5 x 12,5; 14,5 x 7,5 cm. Lines 11, no jawāls. Greenish Europ. pap., thickness 10 = 0,44 mm. ind. part., cond. good.



78.

اشعار عبد الاحد

Ash'ar-i-Abd ul-Ahad.

79.

Autograph copy, or the <sup>copy with the author's corrections,</sup> original draft of poems by Abd ul-Ahad b. Mu'izzam Ali b. Pir Ali Umr-Dizaz b. Tufayl-Ali (Tufayl) of Lucknow, with the takhallus Abd ul-Ahad, or Za mi, who flourished in the second half of the xiii/xix c. In this volume there are many chronograms for the dates ranging between 1271/1854-5 (f. 22v) and 1289/1872-3 (ff. 1v, 26, 30, 30v, etc.). The present copy contains:

1. (ff. 1-11v). Haft-khwān. Seven qasidas in praise of Ali b. Abi Talib, in imitation of the Haft-band of Muhtasham Kashi.

~~XXXXXXXXXX~~ It begins with a prose preface, in which it is stated that the poems were composed in 1289/1872, and were corrected by the author's teacher, Ghulam Husayn Balgrami. It ~~begins~~ <sup>has been edit.</sup> in Lucknow, 1290/1873.

یزدانرا سپاسم کہ قصیده آفرینش را از بندش مهر نیروز ... زین پس این هیچکس از  
 الصلوات ای سایه ات ناسوده بر فرش زمین " والسلام ای پایه افتخار افروده بر عرش برین"  
 Beg. of the poem (f. 2):

2. (ff. 11v-19). A collection of short poems with chronograms for the dates of different events: births of the author's children, deaths of different relatives, erection of buildings, deaths of different nobles, their wives, etc. Apparently these poems are intended as an appendix to the Haft-khwān, as there are chronograms for the date of its completion at the end (ff. 16v-19). The last few are from the author's friends: Wāsīt; Rafīq Balghāmī; Wahshat; Farhād.

3. (ff. 20-30v). Another collection of poems with chronograms, which may be of some use for the students of the history of Aucknow.

4. (ff. 31-41v). Another copy of the Haft-khwān, see (1), also with many corrections and alterations.

5. (ff. 41v-54). Another series of short qit'as, etc., similar to (2); some poems are identical in both.

6. (ff. 55-70v). More chronograms and different short poems. At the end, ff. 69-70, there is the first of the seven bands, cf. (1), with numerous alterations.

7. (ff. 71-76). A mathnawī poem, <sup>apparently merely a beginning of a</sup> ~~improbable~~ large versified work, beg.  
 بنام خداوند یکتا و فردا زن و مرد را گفت او ساز کرد



Small  
type

probably shortly after  
Copied ~~apparently~~ ~~probably~~ 1289/1873, apparently autograph, or author's  
own copy, corrected and altered by him all through. Several pages are left  
blank.

Ff. 76; Size: 21,5 x 21; 25,5 x 15 cm. Lines 12 (irregular), no initials.  
Brownish Europ. pap., thickness 10 = 0,61 mm. Int. mast. Cond. tol.  
good.

79.

Diwān-i-Suhayl.

Poems of an apparently otherwise entirely unknown poet, Suhayl, whose full name was (see No. 79)<sup>81</sup> - Haydar Husayn Ridāwī, Dihlawi Islām-Khāni. Nothing can be gathered from all available tadhkiras either of Persian or Hindustani poets. The present copies (this and the next two) of his works, are his autographs, but are undated. According to the information of his descendant, from whom these MSS. were purchased at Lucknow (Nov. 1925), he lived some 50 years ago. This is quite possible, as in No. 79 (p. 20) there is a poem <sup>(in praise)</sup> of a certain Husayn Sāhib who is called the Honorary magistrate (انزیری مجسٹریٹ). As no information of his biography ~~can~~ may be found elsewhere, it will not be superfluous to quote here an interesting list of his works which he gives at the end of No. 79: (1) Sab'a sayyāra, in Persian, on alchemy, in seven miftāhs; (2) Jawāhir-nāma, verified, in Persian, on precious stones; (3) Mu'allimū 's-ṣ-ṣanā'i, in Persian, on alchemy and medicine, in three risālas;



- (4) Persian Diwān (apparently the present work); (5) Another Persian Diwān containing qasidas and rubā'īs also; (6) Hayāt (or Jannāt?) al-carifin, versified, Persian, in 8 bābs; (7) Mirājū'l-cālimin, Persian, prose and verse, in 7 bābs, on poetics and rhetoric; (8) Ganjina-i-hikmat, Urdu, in 3 bābs, on creation of Adam, utterances of prophets and saints; (9) Qisasu'l-ambiyā, versified, Urdu; (10) Versified history of the Bahmani Dynasty, in Urdu; (11) A Mataunisi in Urdu, on history of Indian Sultāns and their buildings; (12) Urdu Diwān; (13) Khutūt-i-mawẓū'āt, in Persian, written for different friends (perhaps the same as No 78?). ~~¶~~

The present Diwān contains almost exclusively ghazals, alphabetically arranged. Only a few rubā'īs and tarji'bands are given at the end (ff. 41r-43v). Seq. of ghazals:

جان خود باز تو در راه و رضائی مولا: بہترین سخنت مرد و ثنائی مولا

Copied towards the end of the XIII/XIX c. Said to be an autograph.

Ff. 43; Size: 10 x 16; 8 x 12.5 cm. (Bayād form). Lines 13, no jadwals. Bad Europ. pap., thickness 10 = 0.84 mm. Ind. nat. Cond. quite good.

Small  
type

80.

اشعار سهیل

Ash'ar-i-Suhayl.

81.

Apparently a draft book of poetry by the same Suhayl (see No. 79). There are some mathnawī poems, but ~~many~~ mostly ghazals. None of them apparently contains chousgrams. Ff. 23-31v and 32r-33v are left blank. The first poem begins:

سهیلا ~~دو~~ بتائید رب ذو ~~ال~~ الیمن، همان به که دوشیزه کوی سخن،

Copied, as the preceding ~~the~~ Ms., towards the end of the xiii/xivc., obviously an autograph. Many corrections, alterations, etc.

Ff. 35; Size 15,5 x 12; 13 x 9 cm., or less. Irregular number of lines on the page. Europ. pap., thickness 16 = 0,44 mm. bed. post., cond. good.

Small  
leaf



مثنویات سومیں

81.

Mathnawiyāt-i- Suhayl.

82.

Two mathnawī poems by the same Suhayl (see No. 79), in Urdu, not included in the list of his works given at the end of this volume. In order not to split Suhayl's works they can be described here.

1. (ff. 1v-16v). Bayān-i- hadīth-i- Bisāt-i- ʿAlī- Murādā.

A religious poem in praise of ʿAlī. Beg.

بیان کیا کر وہین صفات خدا، جداگانہ سب سی ہی ذات خدا

2. (ff. 17v-39). Siyāsat-i- Islāmiyya, or Wāqiʿāt-i- Karbalā, dedicated to one Hasan, Honourary magistrate, dealing with Shi'ite legends. At the end there are very unskilled chronograms for the death of ʿĀsaf-ud-Dawla (I don't know?) - (A. 39), i. e. 1212/1797. His successors, as Wājiz ʿAlī are also praised. Beg.

و دل کو ہی محبوب محمد خدا، زبان کو ہی مرغوب محمد خدا

Copied towards the end of the XIII/XIX c., also probably an autograph as the handwriting is the same as in Nos. 79 and 80.  
ff. 39; size: 24 x 15.5; 15 x 8 cm. Lines 16, no'ud'vals. Bad Europ. pap. Thickness 10 = 0.51 mm. End. rest. End. good.

Small  
type

82.

Majmū'a-i-ash'ār.

مجموعه اشعار

83.

An anthology of ancient and modern poets, arranged as to give specimens of every form of poetical compositions: gajidas, ghuzals, quatrains, etc. The majority of these specimens, as would be natural to expect, are taken from the famous <sup>authors,</sup> ~~poets,~~ but there are also poems belonging to the pen of rare poets, <sup>such</sup> as Tūfan (ff. 92<sup>v</sup>); Rafiq (ff. 92<sup>v</sup> - 93<sup>v</sup>); Ishraq (f. 94); Shabiri (f. 121<sup>v</sup>); Rāhib (f. 122<sup>v</sup>); Shihāb (f. 123<sup>v</sup>); Ridā (f. 124); Safi-Qulī (ff. 124<sup>v</sup>); <sup>181</sup> Aẓīm (f. 125<sup>v</sup>); Qaṣṣāb (ff. 126 - 127<sup>v</sup>, <sup>183</sup> etc.); Sāmit (ff. 128<sup>v</sup> - 129<sup>v</sup>); Masrūr (f. 133<sup>v</sup>); Azal (f. 133<sup>v</sup>); Khayyām (very rare in anthologies, here 58 quatrains on ff. 139 - 142<sup>v</sup>; ~~and~~ 2 on f. 146<sup>v</sup>; 1 on f. 149; 1 on f. 153); Shāh Mahmūd (f. 142<sup>v</sup>); Abū Sa'ūd (ff. 144<sup>v</sup> - 145<sup>v</sup>); Bāyazīd Bisṭāmī (f. 150<sup>v</sup>); Firdausī (f. 150<sup>v</sup>); Majdā (f. 179<sup>v</sup>); Mahjūr (f. 180<sup>v</sup>); Najīb (f. 181); Qaysar (f. 181<sup>v</sup>); Jāmi' (f. 181<sup>v</sup>); Rijā (f. 182); Nāḥi' (f. 182<sup>v</sup>); Āḥwā (f. 190<sup>v</sup>); Kaydar (f. 257<sup>v</sup>); Madmūn (f. 263), and others. This anthology has been compiled



not later than the ~~beginning~~<sup>end</sup> of the XII/XVIII c. It has no preface or colophon, and the name of the compiler does not appear in it.

Small  
type

Copied about the beg. of the XIII/XIX c.  
Ff. 324; Size: 23 x 14; 16,5 x 9,5 cm. Lines 17, no justify. Or.  
pap., thickness  $\approx$  about 0,71 mm. Ind. var. (different hands). Cond.  
not quite good; worn-eaten, traces of moisture, especially towards the end.

83.

رساله در حکمت

Risāla dar hikmat.

84.

A short tract on the elements of philosophy, ascribed in the colophon to the authorship of Avicenna, or Abū 'Alī al-Husayn b. 'Abdīl-lah Ibn Sīnā, surnamed Shaykh al-rā'īs (d. 428/1037), but probably compiled by somebody else and only based on ~~the~~ Ibn Sīnā's works. It has the form of a letter, which, as stated in the postscript, was written for Hāshim Muhammad Ibn 'Alī.   
وله نستعين وله الحمد دائماً وكفا يوجد ... باكرم دوستی که دوستی وی خدا را بود الخ

Copied about the middle of the XIII / XIX c. A few notes on the margins.  
Ff. 7; Size: 26x14,5; 22x9,5 cm. Lines 17, no junctions. Europ.  
Bluish pap., thickness 5 = 0,26 mm. bind. unst. orig. Cond. tol. good.

Small  
type



84.

فرداغ اخلاق ناصری

Farhang-i-Akhlāq-i-Nāṣiri.

85.

A detailed vocabulary of all difficult or uncommon words which are found in the text of the Akhlāq-i-Nāṣiri, the famous work on ethics, by Nāṣir-i-Dīn Ṭūsī (d. 672/1274), - see all about it in EIO 2155 or EIO 1435, etc. The author calls himself (f. 1v) Taqiyya-i-Dīn Muḥammad b. Nāṣir-i-Dīn Muḥammad Mashhādī. He does not give the date of completion (probably this is due to the incompleteness of this copy), but it is obvious that he wrote about the middle of the XIII/XIX c. On f. 2v he mentions his authorities amongst which there are: Farhang-i-Rashīdī (comp. 1084/1654), and Farhang-i-Muṣayyis Wafā'i, which is probably identical with EIO 2517, ~~which was~~ (composed in 1237/1821-2). For all these authorities the compiler introduced special abbreviations, which he began to put with every word that he explained. But very soon he gave <sup>them</sup> up, after f. 8. Originally he intended to give a special appendix explaining the Arabic quotations found in the Akhlāq-i-Nāṣiri, but in this copy it does not appear. The words

are arranged according to their first and last letters. They are mostly Arabic. No other copy of this work apparently is known. The present transcript comes <sup>(almost)</sup> to the end of the dictionary (the last letters are <sup>plus</sup> y ~~and~~ n), but ~~with~~ the work itself <sup>probably</sup> has never been finished; <sup>or in the original</sup> ~~perhaps~~ the end was lost, so that the scribe put at the end تم. بج.

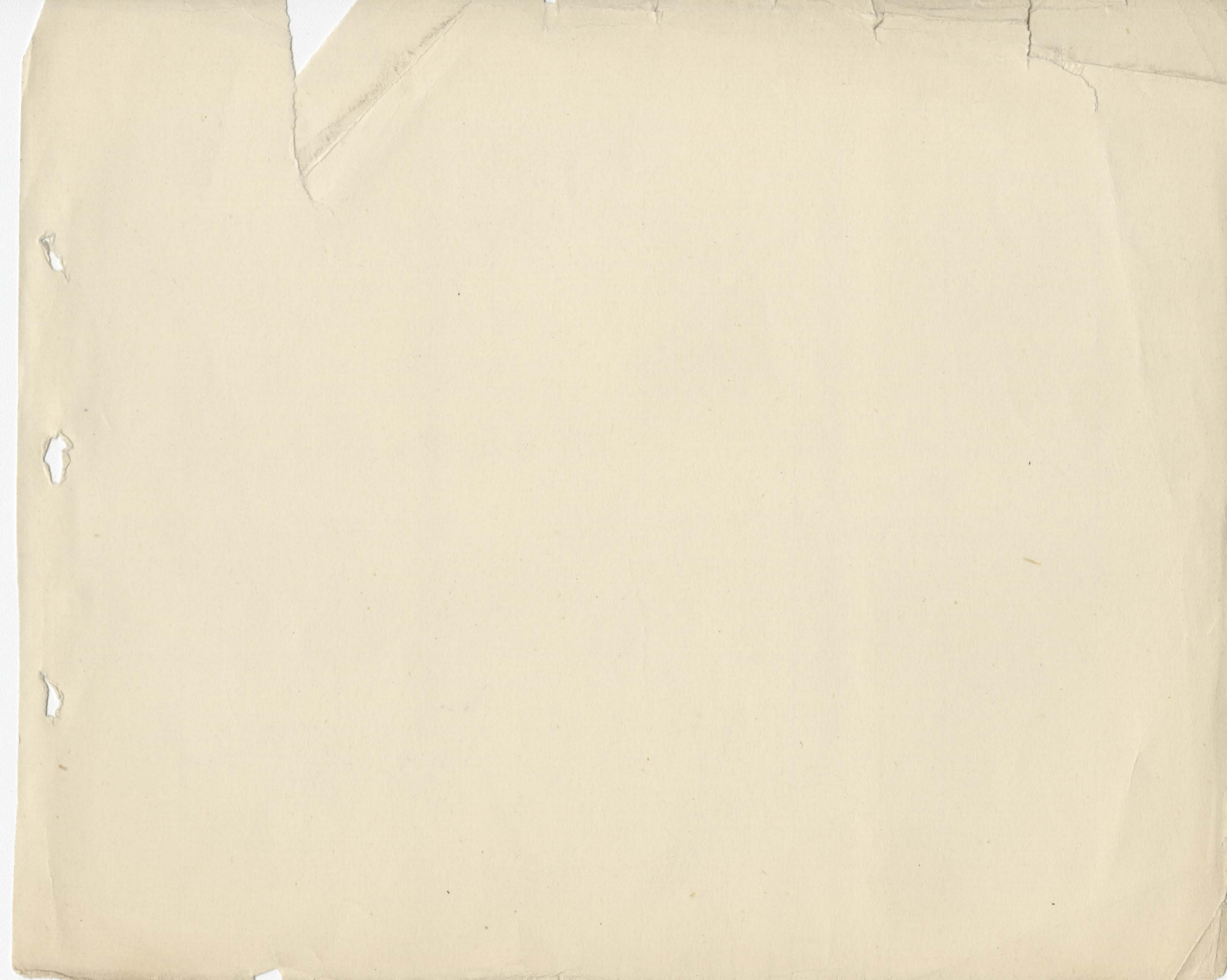
سپاس و ستایش پروردگاری را که مقتضای و کلم ادم الاسباء کلها صحاح لغات ... اما بعد می نماید نیازمند لطف سرمدی تقی الدین محمد ابن

Small  
type

Copied towards the middle of the XIII / XIX c. A well written copy, with a few notes and additions on the margins. F. 2 is misplaced, the order is: f. 1, 3, 4, 2, 5 etc.

F. 14 8; Size: 21 x 15; 15,5 x 7,5 cm. Lines 15, nojadwals. Brown Or. imp., thickness 10 = 0,78 mm. Good led. mast. Cond. very good.





85.

Miftāḥu 'l-jinān.

86.

"The key of the Paradise," a large work on ethics, from the religious point of view, by Muhammad Muḥīr-i-Wajih Adīb (f. 2r), apparently Muhammad b. Muḥīr-ud-dīn b. Wajih-i'd-dīn Adīb, a disciple of the famous Sufic shaykh of Delhi, Nāsīru'd-dīn Chirāgh (d. 757/1356). See E102565; R 40; IV C 489. As proved in R 40, it must have been compiled about 770/1368-9. Copies of it are very rare, and the present one apparently is the oldest known, although, unfortunately it is damaged by worms, and there is a lacuna after f. 128. The work is divided into 25 ḥabls: I, on the formula expressing the unity of god (tahliq), f. 6v; II, on ablutions, f. 45v; III, on namāz, f. 60v; IV (on fasting, ḥajj coincides with a lacuna); V, on zakāt (f. 132); VI, on the rewards for those who nurse the heart of a true believer (f. 166v);



VII, on good manners, f. 168; VIII, on anger and mercy, etc., f. 174v;  
 IX, on modesty, f. 186v; X, on Truth and lying, etc., f. 189; XI, on  
 claims of relations, etc., f. 213v; XII, on gratitude, f. 224v; XIII, on patience  
 and resignation, f. 227v; XIV, on prayers and devotion, f. 231; XV, on prayers  
 in misfortunes, f. 238; XVI, on prayers for victory, etc., f. 242; XVII, on prayers  
 in illness, f. 251; XVIII, on increase of memory, f. 257; XIX, on different  
 virtues, f. 260v; XX, on protection from the punishment after death, f.  
 264v; XXI, on causes of wealth, poverty, etc., f. 280v; XXII, on different  
 food stuffs, with regard to preference for them, f. 291; XXIII, didactic stories  
 about kings, <sup>etc.,</sup> f. 296; XXIV, on signs of Resurrection, <sup>the arrival of the Day of the</sup> f. 312v; XXV, on prayers  
 for special occasions, f. 323v. — The work is based on many religious and  
 Sufic compositions; <sup>their titles</sup> ~~which~~ are given in E10 2565. The language is  
 simple with occasional archaisms. Leg. as usual.

محمد بیحد و ثنای بیحد مر خالق احد و رازق صمدرا... و بقده، میکوید بنده ضعیف گناه کار،  
 امیدوار بر رحمت عظمت پروردگار... محمد مجیر و حمید ادیب الحج

Dated the 15<sup>th</sup> Shi Ba'da 949 / the 20<sup>th</sup> Febr. 1543. Scribe -  
 Süst. Muhammad b. Shaykh Muhammad al-Khwārizmī. Ff. 1-3,  
 47 and 110-111 are of modern origin. Originally a fine copy, unfortunately  
 much damaged by moisture, worms and white ants. The second half  
 is in a much better condition, than the first. Marginal notes on some  
 leaves.

Ff. 349; Size: 23,5 x 14; 14 x 8 cm. Lines 17, within blue and  
 gold jāduals, gold Or. brownish pap, thickness  $\rho = 0,82$  mm. Excellent  
Kerati nast. Cond. not good, as mentioned above.

Small  
type



86.

Bahāristān.

بهارستان

87.

"The spring garden". The well known imitation of Sa'di's Julistān (see above, No. 52), containing didactic anecdotes and maxims, in eight raūdas; ~~and~~ the seventh of them ~~contains~~ contains also an anthology of Persian poets. The author, Nūr al-Dīn 'Abd al-Rahmān Kharrjīdī Jamī (d. the 18th Muh. 898 / the 9th Nov. 1492), composed it in 892/1487. See for other copies EIO 1383-6; EB 894-6, 962-4; R 755; Pertsch 882 sq; Flügel I, 574; III, 542; Anwer, 52; Rosen 260-1, 293; Browne 274-5; Speyer 1452(6), 1521; v. ASB 612(3), 638-9; CHL I, 155-6; CHL II, 143; R. B. 46(2), 181; Caetani 48, Bk 442; Bk 180, 202, etc. The extensive bibliography of the editions of the Bahāristān, and different works on it, or translations, is given in E. Edwards' catalogue of the Persian printed books in the British Museum, 1922. In the present copy the initial half a page has been lost, otherwise it is complete.

Small  
type

Dated the 17th Shawwāl 1179 / the 29th March 1766. Scribe - Bhūla b. Jarrīsh Muḥammad b. 'Alī Akbar.  
Ff. 96; Size: 18 x 18; 14 x 7 cm. Lines 12, no jadwals. Or. pap., thickness 10 = 0, 68 mm. Ind. nest. Cond. tol. good. Worm-eaten.

87.

Akhlaq-i-Muhsini

اخلاق محسنی

88.

The famous treatise on ethics, by Husayn b. 'Alī al-Ḥā'iz al-Kāshifī (d. 900/1505), who dedicated it to Abū'l-Muhsin, the son of the Timurid <sup>prince</sup> (Sultān Husayn Mirzā. It was composed in 900/1495 (the title as above is a chronogram for that date). Some ~~the~~ copies give its title in the form of Akhlaq-i-muhsiniyān. It is divided into 40 bābs (their headings are given in E10 2188). It has been translated into English by H. G. Keane, Hertford, 1851, and summarised by J. de Tassy, JA, iv, 61-81. For other bibliography and copies see E10 2188-2200; EB 1460-2; R 443; Blochet 742-9; Rosen 291; Aumer 63; Mehren 6; Dorn C. 257; Krafft 193; IV ASB 1386; CHL I, 23-25; II, 33-36; ED 97, 263; Madrasa 134, etc.

Lithographed a great many times in India and other countries. The present copy is slightly incomplete at the beginning, ~~and~~ <sup>opening with</sup> ~~ends~~ <sup>at the end of the preface.</sup>

Dated the 15th Sha'ban 946 / the 26th Dec. 1539. scribe-Haydar b. 'Abdill-Kāmid al-Dā'ini. Notes on the margins, and at the end.  
 Fl. 146; size: 21 x 11.5; 15 x 8 cm. lines 15, no; dwls. Brownish Or. pap., thickness 10 = 0.68 mm. good Khorasani navt. Cond. fairly good; slightly worn, eaten and dirty.

Small  
type



The author is Bahā' al-Dīn al-'Āmilī.

① Brockelmann SNII 595

② Aghā Buzurg Tihirānī. Dharī'ah. I:24-25 no. 127.

88.

Ādāb-i-Abbāsī.

آداب عباسی

89.

A treatise on ethics, ~~not~~ giving an ideal arrangement of the life of a pious Shi'ite, in the day and night. The author calls himself (4.2v) — <sup>He</sup> Sadra, and dedicates his work to Shah <sup>Safavi</sup> Abbas, ~~apparently the first~~. He therefore is probably identical with the famous Persian philosopher and divine, Sadra-i-din Muhammad b. Ibrahim b. Yahya Shirazi (d. 1050/1640). It gives much prominence to purely religious element, in Shi'ite strain; the tract is divided into six books:

- (4.3v) باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد
- (4.67v) باب دوم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد
- (f. 78v) باب سیم در بیان آنچه از وقت ظهر تا فرورفتن آفتاب بجای باید آورد
- (f. 99v) باب چهارم آنچه از فرورفتن آفتاب تا وقت خوابیدن بجا باید آورد
- (4.117) باب پنجم در بیان آنچه از وقت خوابیدن تا نصف شب بجا باید آورد
- (f. 125) باب ششم در بیان آنچه از نصف شب تا طلوع صبح بجا باید آورد



Beg.  
 تقدیس پادشاه و تسبیح قادریا کہ خلص عدوش بمفتاح فلاح ... و بعد  
 چنین گوید این ذره خاکسار، بصدرا شده شهره اوزگار، الخ

Small  
 type

Dated the 28<sup>th</sup> Jun. II 1053 / the 13<sup>th</sup> Sept. 1643.  
 Ff. 168; S<sup>18</sup> 18 x 10; 12 x 5 cm. Lines 13, no initials. Old Europ.  
 pap., ~~thin~~. Thickness 10 = 0,81 mm. Persian nat. cond. tol.  
 good.

89.

توقیعات کسرا

Tawqī'āt-i-Kisrā.

90.

"Maxims of Khusrāw". A collection of maxims on ethical and political matters, ascribed to Anūshirwān, the Sasanide, compiled by Jalālud-dīn, or Jalālā, Tabātabā'ī Isfahānī, who flourished in India about the middle of the XI/XVII c. He wrote a history of the siege of fort Kangra in 1044/1634-5, cf. R 258, IV C 29. (The present work <sup>copies of</sup> apparently are very rare, see CHd II, 335-7. It was published with an English translation by W. Young, "The wisdom of Naushirwan", Lucknow, 1892. It is divided into short sections with the heading - tawqī'āt-i-Kisrā, with a counterpart - marfū'āt-i-wuzarā. These chapters are not numbered. Hey.

Small type

انجم الله الذي ربك سلسلة نظام العالم بسياسة رياست انجم  
 Dated ~~1260~~ 1260/1844. Scribe Muhammad Hasan. Many marginal notes in the beginning. Interlinear glosses.  
 Ff. 4b; Size: 24.5 x 15; 19 x 10 cm. lines 15, nojaduals. Or. pap., thickness 10 = 0.68 mm. 1 wd. nat. cons. tol. good.



90.

Undatu'l-wā'izīn.

عمدة الواعظين

91.

The support of preachers! Sermons, on ethical and religious matters, in 25 majlises, by Ahmad b. Mahmūd b. Alī al-Qurayshī, surnamed Badz, a Shi'ite according to his madhhab. He does not mention the date of composition, but it is obvious that he was writing in the XII/XVIII c., probably towards the end of it, as he refers to the Hayātu'l-qulūb of Majlisī, etc. See.

الحمد لله (عنه) الذي شرف العلم في جميع الكائنات ... اما بعد، ميكويد اضعف  
عباد الله القوي امير بن محمود بن علي القريشي الملقب ببدراحي

Small  
type

Strangely, it is dated 149. / 1. 11, the 15th Muharram. The date 1011 A.H. is quite impossible; the 15th Muharram 1101 is the 29th Oct. 1689. All this is highly doubtful. Scribe - Fakr-din Ahmad, of Banūn. Probably the end of the XII/XIII c., or better the beg. of the XIII/XIX c. is the proper date. Ff. 58; size: 29x16; 24x12 cm. Lines 25, with in-jud walls. Bound with Or. pap. Ind. past. Cond. not quite good. The bottom of pages is injured by moisture, but the text is clearly legible. Worm-eaten.

91.

Fawā'id-i-Naṣiriyya.

فوائد نصيرية

92.

A treatise on ethics and politics, by Sayyid Muḥammad <sup>(f.10)</sup> <sup>dedicated</sup> to the nawwāb of Oudh, Sa'ādāt 'Alī-Khān Mubārīz Jang (1212-29/1797-1814), and composed <sup>at</sup> by the request of ~~the~~ nawwāb Naṣir'u'd-Dawla Fārisu'l-Mulk Muḥammad 'Alī Khān Sipahdār Jang (f.10), after whose name the title of the book is given. It appears that the chief <sup>purpose</sup> ~~object~~ of this composition was to justify and to bring under the sanction of religion some measures concerning the taxation, as the tract chiefly dwells on ~~the~~ such subjects as the virtue of paying the Zakot, and khums, <sup>voluntary</sup> ~~erections~~ of public buildings, etc. It is divided into a mugaddima, three babs, and a khatima:

- (f. 11) مقدمه در فضائل و مناقب سلاطین عظام اچ.
- (f. 15) باب اول در ضوابطیکه پادشاهانرا و وزرا و امرارا بارعایا و خدام مسلوک باید داشت.
- (f. 58) باب دوم در بیان زکوٰة و خمس.
- (f. 76) باب سوم سوم در ذکر مصارف مستحبه اموال و ~~سائر~~ سائر وجوه اچ.
- (f. 82v) خاتمه در بیان فضیلت علم دین و ثواب تحصیل آن اچ.



On ff. 1v-5 there is a detailed fihris with some flowery  
prefatory dissertations. Ff. 5v-7 are blank. On ff 63-65v  
there is inserted a hāshiya to the portion of the treatise found on  
f. 62v, by some Mirz-Āghā. Beg. of the treatise (f. 7v):

الحمد لله اهل الكبرياء والصلوة ... اما بعد بر اصحاب نجات و ارباب فطانت  
مخفی و مستور نیست که الخ

Small  
type

Dated the 17th Sha'ban 1282/the 5th Jan. 1866. Scribe - Ghijāth-ud-  
Dīn Muhammad Khān, or Mirzā 'Abd-ullāh Chishtī, who transcribed  
this book for Muhammad Fāriḥ 'Alī-Khān.

Ff. 86; Size: 24,5 x 15; 19,5 x 8 cm. Lines 11, with in red and blue  
jaldwāli. Europ. pap., thickness 10-0, 41 mm. Bold ind. part. bound.  
Good; margins are worm-eaten.

92.

Dalilu'l-ihšan.

93.

'The proof of betterment', a treatise on religious ethics, dealing chiefly with virtues connected with devotions. It is based on the teachings of a Sufic shaykh, Miyan 'Abdu'l-lah Multani, delivered by him during his stay in the village Khushkaba, and compiled by his pupil, Mustaqim b. 'Inayati'l-lah of Namaksari-Miyan. It is divided into 8 books. The date of composition is not given, and there are apparently no indications in the ~~to~~ narrative as to the period in which the work was composed. References are only to well known early authorities. Judging from the style, it must be a modern work. Reg.

The work has been lith. in Lahore, 1876

منقولات کتاب دليل الاعسان از زبان فصیح البیان حضرت عبداللہ متوطن ملتان ہزاران  
 و سپاس مر صانع را کہ بنائی هفت آسان را ان

At the end (ff. 119v-133) there is a religious legend, called in the colophon Āforēmish-nāma, a fantastic story of love adventures of Muhammed's



father, Abu'l-lah b. Mat'allib. The name of the compiler is  
not mentioned. Hg.

الحمد لله ... بيان اسعدك الله تعالى في الدين (sic) در دستور الاقنات (sic)  
اورده است افزينش نامه محمد الخ

At the end-notes in Panjabli.

Song  
type

Copied in the beg. of the xii/xixc. Scribe (4.118v) - Hassan  
(6.) Muhammad. Occasional marginal notes. Note on f. 1.

F. 133; Size: 22,5 x 12; 16,5 x 8 cm. Lines 13, with red and  
blue jadhwal. Brownish Or. pap., thickness  $w = 0,73$  mm. 1/2.  
part. Cond. vl. good. ~~Several lacunas~~ Several lacunas, leaves are  
misplaced in the middle of the volume.

VIII. Sufism.

120

93.

Kashf al-mahjūb.

كشف المحجوب

94

(called 'the revelation of the veiled')

The second half of this important work on Sufism (which is the earliest of its kind written in Persian. It was completed ca. 465/1073, by ~~Abū'l-Hasan~~ Abū'l-Hasan 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Hujwīrī, called in Lahore, where his shrine is shown nowadays, Dātā Gauj Bahāsh. The date of his death is not known, but must not extend much into the last quarter of the V/XI c. For the scanty biographical information which may be gathered about him, see the prefaces to the (abbreviated) translation of his work by R. A. Nicholson, 1911 (Gibb Memorial series, xvii), and to the full edition of the original text by V. Zhukovskiy, St. Petersburg, 1925. For other copies, etc., see: ~~XXXV~~ Dr. Lit. Hist., II, 288; JPh 364; EW 1773-7; EB 1245; R 343; Flügel III, 440; Pertsch 287; Rosen 291; iv ASB 1149-52; iv C 403; ~~NOTES~~ Notices et Extraits, XII, p. 360. The work was several times lith. in Lahore, and a good lith. edition appeared in Samargand, 1914.



The present copy opens with p. 247, line 16, of Zuhovskij's edition.

Dated the 2nd Shīr Qu'ida 1148 / the 15th March 1736. The owner, Nawāzish Allī 'Āzmatū'l-lah b. Shāh Lad'hā Salgrāmī, has purchased the greater portion of this copy, and transcribed the end of it by his hand. Occasional notes on the margins. Seals at the end, all chased.

Ft. 172; Size: 22,5 x 11; 16,5 x 7 cm. Lines 17, nojadwals.

Or. pap., thickness 10 = 0,83 mm. hid. mast. Cond. tol. good. Worn-edges.

Small  
type

94.

کیمیای سعادت

Kimiyā-i-sa'ādāt.

95.

'Alchemy of happiness', the famous Sufico-ethical treatise, by Ghazālī the philosopher, or Zaynu'd-dīn Abū Hāmid Muḥammad b. Muḥammad al-Ghazālī at-Tūsī (d. 505/1111). The work was printed and lith. many times in the East; it was translated in full into English by H.A. Kames, Albany, New York, 1873. (The numerous other copies of the work, and generally bibliography concerned with this treatise, see E101781; EB1429; R36; Pertsch 288, etc., where references to earlier catalogues are given. The work is divided into an introduction, subdivided into 4 simwāns (ff. 4, 15v, 23v, 26v), and into four rubūs (ff. 40, 86v, 175v, 273v). See, as usual:

شکر و سپاس زاوان بعدد ستاره آسمان ... اما بعد بدانکه آدمی را جزو و بازی نیافریده اند

~~Handwritten~~ Dated the 2nd Rub. II 1007 / the 2nd Nov. 1598.

Ff. 395; size: 33 x 19; 23,5 x 11 cm. Lines 25, with in gold and blue jewels.

Good or. pap., thickness 10 = 0,92 mm. Good had. mast. Cond. fairly good, slightly worn. eaten

Small  
LHM



95.

The same.

96.

The end of the third rukn, and the whole of the fourth (ff. 55v), of the same Kimiyā-i-sa'ādat, see No. 94. originally a fine copy, still in good preservation, except at the end where it was damaged by worms.

Small  
type

Dated Dhū'l-Qa'da 973 / May-June 1566. Scribe - Abū Muḥammad b. Muḥammad b. Maḥṣūr an-Nasafī al-Afrānī. F. 209; Size: 24,5 x 14; 17 x 9 cm. Lines 19, with gold and blue jadvāls. Good old Or. pap., thickness 10 = 0,84 mm. Very good Khorasani inst. Cond. fairly good, except at the end. Worm-eaten.

شرح لمعات عراقی

96.

Sharḥ-i-Lamā'at-i-'Irāqī.

97.

A commentary on the famous treatise on Divine Love, and other theosophical matters, by ~~the~~ 'Irāqī, or Fakhrū'd-dīn 'Ibrāhīm b. Shahrjār Hamadānī (d. ca. 686-8/1287-9). Several commentaries on this work are described in EB 1253, 1254, 1298, but whether it coincides with one of them, or is quite a new composition, cannot be ascertained now, as the present copy is incomplete at the beginning, and there is no mention of ~~the~~ <sup>its author and exact title</sup> (in the colophon). It is not Jāmi's well known commentary, called Ashī'at-i-Lamā'at. The preface and the beginning of the first lam'a are lost here; the heading of the II<sup>nd</sup> lam'a is (f. 3v):

فهم من فهم لم یذوق لم یعرف لمعه (دوم) درین مذهب علیہ الرحمة بیان ایجاد عالم میکند اع

The initial Arabic sentence appears in ~~every~~ <sup>the</sup> headings of every lam'a, and there are 27 of them.



There are apparently no indications as to the name of the <sup>commentator</sup> ~~author~~;  
~~the~~ the work may ~~have~~ have been composed not later than the  
 beg. of the xi/xvii c., as the present copy dates from that time.  
 Numerous poetical quotations, mostly rubā'īs.

Copied in the beg. of the xi/xviii c. Arabic sentences often  
 translated into Persian in interlinear ~~glances~~ glosses.

Ff. 63; Size: 19,5 x 12; 12,5 x 8 cm. Lines 15; no jawāli. Old Or.  
 pap., thickness 10 = 0,64 mm. Good khorasani natf. Good. Col.  
 Good. Worm-eaten, near margins.

Small  
 type

97.

Maktūbāt-i-Aḥmad Munyarī.

مکتوبات احمد منیری

98.

A collection of the famous Sufic letters of Shaykh Sharafu'd-dīn Aḥmad b. Yahyā Munyarī (d. 782/1380-1), the famous saint of Eastern India (Bihār). According to the introduction, and a few letters at the beginning, it must be the so-called fourth collection. The editor states that Imām Muẓaffar, a contemporary and correspondent of Shaykh Aḥmad, during 25 years of his friendship with the latter, had about 200 letters from him, dealing with the most profound doctrines of Sufism. When he was dying, he ordered that all letters should be put with him into the grave, in order to prevent their being divulged to the uninitiated. This was done, but some of them were recovered in original drafts amongst the papers of Shaykh Aḥmad, and so the editor, possibly the same Zayn Badr Ḥarabī (Zaynu'd-dīn b. Badrī'd-dīn Ḥarabī) who edited his other collections, compiled them into an independent book. In the copy of the India Office (E.10.1847) there are 28 letters,



in MS B 1207 - only 27. But in the present copy there are not less than 201 letters. Only a small number of them are addressed to Imam Muẓaffar, but the majority - to different people, to whom the letters of the second collection (cf. E 10 1844) are directed. It is difficult to decide ~~whether~~ to which collection every letter belongs - this would require a long study. But it is also possible that the writer, finding more letters in the papers of the Shaykh, copied them also.

Beq. (as in E 10 1847):

الحمد لله ... اما بعد این چند مکتوب مرغوب که بتحریر پیوسته است که آنرا

Small  
type

A peculiar copy, made of fragments of different MSS. belonging to different periods: ff. 6-8v (= <sup>und 14-24v</sup> end XII/XVIII c.; ff. 9-13v = different, same period; ff. 35-37v, 116-117v, 122-123v, 162-163v, 170, 188, 190-192v, 199-201, - about the beginning of the XIII/XIX c.; ff. 38-115v, 118-121v, 124-161v, 164-169v, 171-187v, 189-190, 143-148v, - belonged to a good copy, dating probably from the beg. of the XII/XVIII c. And ff. ~~202-256v~~ 202-256v may date from the middle of the X/XVI c. Many marginal notes, glosses, etc.

Ff. 256; Size, of the last portion: 24 x 13,5; 18,5 x 9 cm. Lines 23, within jadvāls. Different Or. pap. 10 = 0,53 mm (ff. 176-185), or 1,106 mm. (ff. 234-243). Different handwriting. Ind. mat. Cond. not good. Worm-eaten.

98.

Kitabu l-awrad.

99.

A very detailed treatise on prayers, dhikr, and other forms of devotion prescribed for every occasion in life to every Sufi and ~~to~~ a pious Muhammadan. The name of the author is not mentioned; it is said here simply: 'the shaykh says so...', and it seems probable that the book was compiled by a disciple of some leading Sufi shaykh, ~~being~~ based on his lectures. As the copy itself is dated 892/1487, it is probable that the work could not have been completed later than about the middle of the IX/XV c. It contains a short introduction on the 'repentance', in Sufic sense, duties of a muwadd, etc., and then a long series of Arabic prayers with instructions as to the number of times to be repeated, or other details. Apparently no authorities are referred to. The work is quite typical of the Indian medieval Sufism with its great devotedness to the form, not to the philosophical side, as in Persia, of Sufic doctrine. (See p. 94).



الحمد لله ... قال الشيخ رضي الله عنه، بدانک طریق شیوخ سلف ... استقامت  
بر متابعت مهتر عالم ... و اول مرتبه قدم متابعت بعد از تصحیح توبه  
استقامت بر اعمال او اچ

Before this treatise there are placed: Hulyat-i Mustafā (f. 1); Hulyat-i-Rasūl (ff. 1v-4v), - Both are prayers, with interlinear Persian translation. On ff. 5-5v are given 99 'names' of God; on ff. 6-8v - Durūd-i-mu'azzam, a lengthy praise to Muhammad.

The main treatise, and the additional prayers are profusely commented upon, <sup>on the margins</sup> mostly in old handwriting. Arabic text is thoroughly vocalised.

Small  
type

Dated (f. 127v) Dhū'l-Qa'da 892/Oct.-Nov. 1487. Scribe-Muhammad b. ... A  فهرست at the end. Notes on the last page. A good specimen of old Indian MS. Ff. 127; Size: 20 x 14; 11 x 7.5 cms. Lines 15, no jād wāl. Old Or. pap., thickness 10=0.64 mm. Old nashk, which was in use chiefly in Lucknow in the <sup>15th</sup> XVIc. and X/XVI c., and is now called khatt-i-Bihār. Cond. tol. good, although margins have been injured by worms, especially at the beginning.

99.

Durrū'l-majālis.

'The jewel of assemblies', the well known collection of religious legends, didactic stories, and Sufic anecdotes, in 33 bābs, by Sayfī'z-Zafar Naubihārī. The date of composition so far remains unknown. It is clear only that the work has been compiled before xi/xvii c. See *g/Ph* 331; *EIO* 1762, 1882-9; *R* 44; *Pertsch* 980; *Sumer* 58; *Flügel III*, 444; *Leyden C.I.*, 359; *IV ASB* 1306-8; *IV C* 474; *CHd II*, 476, etc. *Lith. Lahore*, 1900. The headings of the bābs are given in *EIO* 1762. The present copy is good and old, but there is a lacuna after f. 9, apparently of 8 leaves, corresponding to the end of the 4th bāb — end of the 9th. Beg. as usual:

مَدَى كَمْ از عنایت الهی بزبان عارفان درود و ثنای که از تو اتر الهدایت از

Dated the 18th Jun. II 1077 / the 16th Dec. 1666. Scribe - Rahmatu'll-Lah B. Salīm Ansārī. A few marginal notes.

Ff. 51; size: 27.5 x 19; 23 x 12.5 cm. Lines 25, nojadwals. Brown Or. pap., thickness 10 = 0.74 mm. Good hid. nast. Cond. fairly good. Worm-eaten, especially towards the end.

Small  
type



100.

The same.

101.

Another copy of the same work, see No. 99. It opens with a fibrist, interrupted by a note; and then appears the first bab (f. 1). Many marginal notes and glosses. It is slightly incomplete at the end, where bābs 32 and 33 are missing.

Copied towards the end of the xii/xviii c.

Ff. 107; Size: 21 x 13,5; 17,5 x 14 cm. Lines 14, no initials.

Brown Or. pap., thickness  $w = 0,57$  mm. Coarse ind. not. Cond. fairly good, except at the end. Slightly injured by moisture.

Small  
ff

101.

Kashkūl-i-Sahā'ī.

کشکول بهائی

102.

The fifth vol. of the collection of didactic anecdotes and religious matters, in Persian and Arabic, in Sufic strain, called Kashkūl, or 'the ~~gran~~ begging bowl', compiled by Sahā'ī 'l-Dīn Muhammad b. Husayn al-Šūlī (d. 1030/1621), the famous Divan of Shāh 'Abbās' reign. As it contains many passages in Arabic, it is usually ~~classified~~ classified as an Arabic book, see Brock. II, 415; Loth 834-40; Bodl. II, 304-5; CHL II, 1044; ELO 2981; Flügel I, 409; R 775; cf. ELO 2797; Pertsch, 45, 50, etc. Lith. and printed in Tehran, 1266; Tabrīz, 1260; Bulāq 1288, and later. The present copy opens without an introduction with the story of Nizām Shāh:

هدایت یافتن نظام شاه بادشاه دکن باین سبب که حضرت امیر المؤمنین  
در خواب پسرش را باین شرط شفا فرمودند و تفصیل بیان ترقی او در هند دکن انج

Copied about the beg. of the XIII/XIX c. A few notes on the margins.

A fehrist at the beginning, on fly-leaves.

Ff. 149; Size: 26,5 x 16; 20 x 10 cm. Lines 22, no jawabs. Or. pap., thickness 10 = 0,27 mm. hid. nast. Cond. fairly good, although the upper portions of leaves are slightly damaged by moisture.

Samuel  
Sylh



102.

Mi-bāyad shiniḍ.

می باید شنید

103.

'one must hear as follows' - a short suffixo-didactic treatise containing instructive counsels, each beginning with the same words - mi-bāyad shiniḍ. It was composed in 1159/1746, by Muhammad Ali Rif'at b. 'Atiqillāh Khān<sup>ab</sup> Husaynī al-Wāsiṭī, for his son. The date of composition is expressed by two pronouns at the end: می باید شنید شنید شنید and قول مردان را بجان و دل می باید شنید (f. 9v). See *VPS* (I), 873 (15). It was ~~in~~ l. t. in *Ind. a. Reg.*

الحمد لله ... اما بعد دانه چین خرمن درویشان و بنده کترین ایشان محمد علی رفعت ان

Small  
type

Copied in the leg. of the xiii/xix c.

Ff. 9; size: 24 x 16; 16,5 x 10,5 cm. Lines 16, nojadwals. Or. pap., thickness 5 = 0,27 mm. Ind. a. Reg. Cond. good.

103.

Mushāhidāt-i- Sūfiyya.

104.

'Sufic visions', a tract on sufi theory, in many short and unnumbered chapters, called mushāhidās, by Ahmad b. Muhammad al-Husaynī al-Kālpavī (p. 2). He does not mention the date of composition; the authorities whom he quotes are only very early Sufic saints. There are many poetical quotations, mostly rubā'īs, and occasional dramatic phrases. See.

اجناس سپاس و ستایش بی قیاس نثار جناب حضرت مآب ... و بعد هذا میگوید  
المحتاج الى الله القوی احمد ابن محمد الحسينی الکالیپوی الخ

Small  
type

Copied about the beginning of the XIII/XIXc. Occasional additions on the margins. From p 8 to the end the handwriting is different from that of the beginning. Pp. 28; Size: 19,5 x 12; 14 x 8 cm. Lines 13, no jādvals. Or. pap. thickness 10 = 1, 2 mm. (Cont. fol. good. Worm-eaten. ind. mat.)

wrote th in 1058/1648.

cf. Urdu trans. of Tadh-i 'Ulamā  
-i Hind no. 224



104.

Anisut-tālibin.

105.

A treatise on the elementary principles of Sufic doctrine, called 'the friend of those searching (for the mystical path)', by Abdu'l-karīm, as he briefly calls himself or f. h., or Abdu'l-karīm b. Muhammad Muqim Rāy-Barilawī Nagrāmī (d. the 2<sup>nd</sup> Rajab 1248/the 15<sup>th</sup> Dec. 1832, see Tadhkiratu'l-ulamā-i-Hind, p. 131), an inhabitant of Rae Bareilly, near Lucknow, a disciple of S. Abdu'l-karīm Jawrāsī, <sup>who d. 1248</sup> (a khalifa of Shāh Lāl, etc. Apparently no other copies of this work have been described. It is divided into two asls (ff. 2 and 11). The first asl, divided into five fusls, deals with a brief exposition of the teachings of shari'at; the second, in 25 fusls, gives a detailed, but elementary account of tafiqat. There is no colophon, but the work seems to be complete. See.

بيت، چه زهره خاک مسكين را که تو حيد خدا گويد... اما بعد پوشيده مباد که محبت حق انچه

Small  
type

Copied in the beg. of the XIII/XIX c. Occasional marginal notes.  
Ff 87; Size: 24,5 x 15,5; 16,5 x 9,5 cm. Lines 15, no jādvals. Or. pap., thickness 10 = 0,65 mm. Inv. ms. Cond. good.

105.

الكلام المبين

Al-Kalāmū'l-mubīn.

106.

A short tract on the theosophical matters connected with Sufic doctrine, by the same Abdu'l-karīm Ray-Bariḥawī as mentioned in No. 104. This work is referred to in the Taḥkīkātū'l-salāmā-i-Hind, p. 131. Its full title is: Al-kalāmū'l-mubīn fi kashf asrārī'l-haqq wal-yaqīn, i.e. 'A clear word revealing the mysteries of the Truth and of the True'. It deals with the question of 'mystic love', etc. Beg.

الحمد لله الذي ارسل الينا رسولا ... اما بعد، پوشيده مباد که بهترین علوم  
علم دین است

Small  
Type (C) Copied about the middle of the XII/XIXc.  
Ff. 14; Size: 21 x 12; 16 x 8 cm. Lines 12, no jadwals. Or. pap.,  
thickness 10=0,98 mm. Coarse hd. mast. Cond. good.



106.

Kalimatu't-tahqiq.

كلمات التحقيق

107.

'Words of verification', a treatise on the wahdatu'l-wujud, 'the unity of the existent world', and other Sufic-theosophical elementary doctrines, by the same 'Abdu'l-karim (Ray-Bari-lawi), see above, No. 104. It is divided into several unnumbered fajls.

Key.

محمد بیحد و سپاس بقیاس مر خالق را سزد که ... فلماذا این کاتب الحروف دزه  
بیمقدار عبد الکریم الح

No Colophon. At the end there is a beginning of another risala on the same subject (ff. 6-6v), and on f. 7r there are notes of Sufic contents.

Small  
type

Copied probably by the same scribe, and at the same period as No. 104. The Ms. apparently formed originally a part of the same vol. to which the other Ms., No. 104, also belonged. Purchase note on f. 7r, dated 1287/1870.

Ff. 6; Size: 24,5 x 15,5; 16,5 x 9,5 cm. Lines 15, no jad wals. Or. pap., thickness 10 = 0,66 mm. hd. matt. Cond. good.

مجموعه

108. +

107.

Majmū'a.

A collection of Sufic short treatises by different authors, mostly those who belonged to the Naqshbandi affiliation:

1. (ff. 2v-11). Risāla-i-mīr-i-wahdat. A treatise on 'the light of unity of God', and other theosophic matters, by ʿAbdū'l-lah Naqshbandi, surnamed Khawāja-i-khud. ~~It is~~ It is divided into short paragraphs each uniformly beginning with ay sayyid. Hey.

الحمد لله الحمد لله  
تو بسوی تو هست ای

2. (ff. 11v-28). Lawā'ih. A treatise on Sufism, by Nāzū'd-dīn ʿAbdū'l-Rahmān Jāmī (d. 898/1492), written in ornate prose and mixed with practical messages. See EIO 6357, 1368-71; EB 894-5, 971-5; R 44; Browne 277; Rosen 292; Pertsch 282; Sumner 21; Doorn C. 252; IVASB 631-5; Bk 180, 210-1, etc. Published by E. Whinfield, Or. Transl. Fund, vol. xvi, 1904. Hey. as usual:

الهی لا احمی ثناء علیک کیف و کمر ثناء یعود الیک ای



3. (ff. 28-29). A note of Sufic contents, in Arabic, ascribed to Sayyid Sharif, and several others, of smaller size.

4. (ff. 29v-121v). Asht-i-'atā' l-Lama'āt. Jami's (cf. ~~16~~ <sup>here 2</sup>) well known commentary on the Lama'āt of 'Irāqī (cf. No. 96), completed in 886/1481. See EIO 1357(11); EB 894-5; R 594; Pertsch 282; Dorn C. 371; v ASB 612 (29), etc., where other copies are mentioned. It was Gith. in Tehran. Bey.

لولا لمعات برق نعته (sic) القدم من نحو همى الجود و همى الكرم الخ

5. (ff. 122-126v). Sharh-i-abyāt-i-Mathnawī. Explanations of a few verses from the Mathnawī of Jalāl al-Dīn Rūmī. The author apparently does not mention his own name. He only states that he has written this note in 1227/1812. Bey.

الحمد لله فى الجلال و الصلوة على (سوله... اما بعد) معلوم اصحاب فردو دانائى الخ

6. (ff. 127-128v). A mathnawī, in Shi'ite strain, bey.

السلام اى صاحب خلق عظيم، السلام اى معدن لطف عميم،

It is apparently one of the numerous imitations of the Hafz-band-i-kāshī (cf. No. 78).

7. (H. 130-176v). Lawāmi', or Sharh-i-Minīyya-i-Khamziyya.

A commentary on the famous Sufic qaṣīda of Ibn al-Fāriḍ (d. 632/1235), called the Minīyya (rhyming in mim), by the same Jāmī. It was completed in 875/1470-1. See EIO 1357 (16); EIS 894-5; R 808, 828; Perlsch 282; Leyden C. I, 72, etc. The present copy is slightly incomplete at the end. Neg.

سبحان من جميل ليس بوجه نقاب الا النور الخ

*small type*  
Copied in the end of the 1226 and beg. 1227/end 1811 - beg. 1812, because items (1) and (2) are dated the 18th Sh'ab' al-Qa'da and the 21st Sh'ab' al-Bijja 1226/the 4th Dec. 1811 and the 6th Jan. 1812. Scribe - Ghulam Haydar (f. 28).  
Notes on the margins.

Ft. 176; size: 27 x 16,5; 18,5 x 10 cm. Lines 13, with red and blue initials. Or. pap., thickness 10 = 0,78 mm. ind. nast. Cond. not good. Worm-eaten and injured by moisture.



108.

Majmū'a.

مجموعه

109.

A small collection of short Sufic works by different authors:

1. (ff. 1v-8v). Risāla-i- 'Abdū'l-lah Anṣārī. The well known invocations and Sufic counsels of 'Abdū'l-lah Anṣārī of Herat (o. 481/1088), see JAPH 282; EIO 1779; R 35; Blochet 81-3; Flügel III, 497; Born C. 254, etc. Many times lithographed in Persia and India, usually as an appendix, or on the margins of some larger Sufic tracts.

Seq. as usual: ای ز دردت بیدان را روی (بی) درمان آموه ۱

2. (ff. 9-11v). Ma'nī-i- muwad-u nak nām Khudā-i- ta'ālā. A short tract, explaining the meaning of the attributes of God, which so often are used in prayers and incantations. Under every 'name' its cabalistical numerical value is given. The name of the author does not appear. Seq.

او (۴۴) نام وجود حق جامع صفات الوهیت ۱

3. (ff. 12-14v). Nukāt-i- mutafarriga-i- ilizā Bidil. Extracts from the Nukāt, a book on Sufic aphorisms, by Bidil, an Indian poet who

died ca. 1137/1724-5 (see EIO 1676; EB 1169, R 706, etc.).

4. (ff. 14v-15v). Wasīyyat-i-bukamā. A short, and apparently rare tract by Afdalud-dīn Kāshī (d. 707/1307-8). Seq.

ای بویدگان حکمت و بویدگان طریق سعادت این

It is difficult indeed to pronounce as to its being genuine. At the end there are more of the nukat of Bid'īl; names of the four rivers of Paradise, etc.; f. 17 is blank.

5. (ff. 17v-20v). Ta'fīr-nāma-i-Yūṣuf. Joseph's book on interpretation of dreams, one of the innumerable versions. Seq.

الحمد لله... اما بعد بدانکه این تعبیرنامه از حضرت یوسف علیه السلام است الخ

Small type

The first item (f. 8v) is dated the 2nd Sha'abān 1203/the 28th Apr. 1789; all others are ~~not~~ dated, but all are transcribed by the same hand.

Ff. 20; Size: 20x12; 16x9,5 cm. Lines 13, no initials. Or. pap., thickness 10 = 0,8 mm. Clear wd. mark. Cond. fairly good.



مجموعه

109.

Majmū'ah.

A collection of Sufic and religious short treatises, transcribed by different hands, and only quite accidentally joined into one book.

1. (ff. 1-2v). Ar-riṣālatu'l-ḥamzūma fi't-tajwīd, a verified tract on the rules about recitation of the Quran, by Muḥammad Ibn al-Jazārī (d. 833/1429, see Brock. II, 201), in Arabic, seq.

يقول ابى عفروب سامعى محمد ابن الجزرى الشافعى

2. (ff. 4-5v). Shajarāt-i-Sūfiyya. The shajaras, or affiliations of the Sufic orders: Qādirīs, Suhrawardīs, Chishtīs, Fayfūrīs, etc., with some details on the Qalandari shikr. On ff. 3-3v there are poems of Sufic contents.

3. (ff. 6-8v). Risāla-i-Darwīshī. A short treatise on the darwīsh lore, on 4 pieces, on different khānwādas, etc., according to the teachings of the Indian Sufis.

4. (ff. 9-13). Scraps of Sufic contents; a note on the anatomy of the plants and some aphrodisiacs, etc.

110.

5. (ff. 14-15). Risāla dar Tahwīl-i. Fātīha. A short note on the interpretation and recitation of the first sūra of the Coran.
6. (ff. 16-17v). Risāla dar nikāh. A brief tract on marriage, by Abd al-Rashid Chandnawati (چندنوٹی), divided into 11 parts. It was completed in 1090/1679. Neg.
- الحمد لله ... اما بعد این ' میکوید بنده خاکسار راجی بعفو رحمت پروردگار فقیر ...  
عبد الرشید چندنوٹی الخ
7. (ff. 18-24v). Scrappy notes, the largest - on prohibition of tobacco (f. 19).  
~~ff.~~ ff. 20-24v belong to an old Ms., dealing with prayers and recitations of the Coran.

Small  
type

Copied about the end of the xii/xviii c., or in the beg. of the xiii/xix c.  
F. 24; Size: 22,5 x 15. Different number of lines, different paper, hand-writings, etc. Cond. vbl. good.





111.  
The same.

112.

Another copy of the Nisābī's-sibyān, much abbreviated (see No. 110). It was transcribed with large distances between the lines in order to insert, in red ink, interlinear marks of the metre, but this is done only as far as f. 9. It begins, like the preceding copy, with a prose preface, which differs, however, in wording. *Hij.*

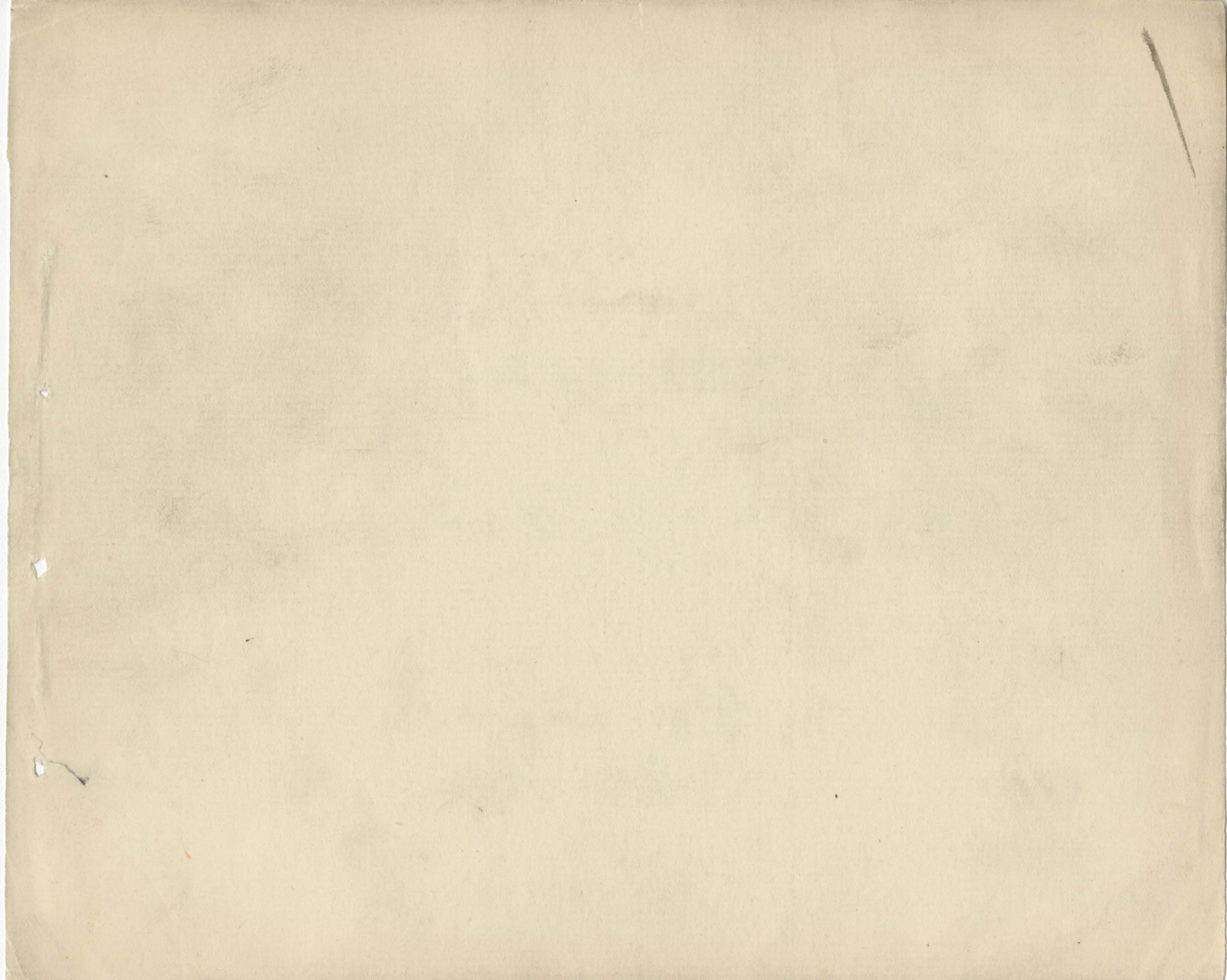
الحمد لله... فرد' همی گوید ابو نصر رواجی، نصایم را بخوان که علم رواجی، عسر حافظه ای

Small  
syk

Transcribed by Sambhūśahāy (cf. Nos. 19, 26, 34, 36), in Lucknow, in the house of the maharaja Talukchand, in 1252 of the Fasli era, or about 1258/1842 (this date appears on the scribe's seal, applied at the beginning and end of the copy).

F. 29; Size: 21,5 x 14; 17 x 11 cm. Lines 7, no jedwals. Or. pop., thickness 10 = 0,67 mm. Coarse lad. nast. Coust. vl. good. Slightly worm-eaten.





112.  
Kanzu'l-lughāt.

کنز اللغات  
113.

A large Arabic and Persian dictionary, ~~the~~ 'The treasure of words', in which the words are arranged according to their first and last letters. It was composed by Muhammad b. 'Abdill-Khāliq b. Ma'rūf, and dedicated to the princes of the local dynasty of Gilān, Kārgiyā Muhammad b. Nāsir (851-83/1447-78), and his son Mirzā 'Alī b. Muhammad (883-91/1479-1506). See EIO 2392-6; EB 1670; R 507-8; RS 173; Broune 155-7; CHL I, 948-50; Blochet 951-5; Pertsch 219-20; Jamer 109; Jom. c. 202; IvPS (I) 884-5; Bk 250-1; Bk 832; Arabic Catalogues. <sup>BM</sup> ~~BM~~ Nos. 1019, 1382-3; <sup>BMS</sup> ~~Suppl.~~ No. 878; <sup>BN</sup> ~~BN~~ Nos. 1248-9; Lith. in Persia, 1283. A good copy, unfortunately slightly ~~but~~ incomplete at the end - the letter ~~س~~ <sup>س</sup> is missing (here the



Last word is (هذره). Beg. as usual:

ابتدای هر سخن آن خوبتر در هر مقام... بخواهر کنوز لغات حمد و ستایش  
نثار بارگاه... اما بعد... چنین گوید محتاج مغفرت حضرت غفور الخ

Small  
type

Copied in the beg. of the XII/XVIII c. Many marginal notes  
and glosses.

Ff. 470; Size: 25 x 17,5; 18 x 9,5 cm. Lines 18, no jedwals.

On pap., thickness 10 = 0.58 mm. Good int. text. Cond. fairly  
good. Slightly worm-eaten and pestered.

فہرست جہانگیری

113.

Farhang-i-Jahāngīrī.

114.

A Dictionary of words of purely Persian origin, explained in Persian, dedicated to Jahāngīr, composed in 1017/1608-9, by Jamālūs 'D-Dīn Husayn Injū b. Fakhrī 'D-Dīn Hasan Shirāzī (d. ca. 1030/1621). <sup>It is arranged according to the second letter, and secondly according to the first.</sup> (See EIO 2481-93; EB 1734-46; R 496-8; RS 168; Rosen 298; Anmer 105-6; Mehren 24; Pertsch 192-7; Blochet 984-92; Brown 140-1; CHLI, 730-1; B. RS 20-1, 153, 268; Bk 246; Bk 797-801; c. Salemann, Mélanges Asiatiques, vol. IX, 537-41; JA 1871, pp. 106-24. Lith at Lucknow, 1293. The present copy is slightly incomplete at the beginning, where only one leaf is probably missing. The muqaddima, divided into 12 ā'īns, ends, ~~and~~ and the work itself begins, on f. 16v. At the end it ~~ends with the~~ <sup>ends with the</sup> letters ~~س plus ر~~ <sup>thus only</sup> ~~and~~ the khātima breaks off with the last words of) س plus ر;



is ~~also~~ missing. The authorities on which the work is based, are mentioned on ff. 1v-2. The title is given on f. 2v, where also the chronogram for the date is given - زحم فرزند نورالدين بهائى نيكو

Small  
type

Copied about the end of the xi/xvii c., or in the beg. of the xii/xviii c.  
Ff. 390; Size: 26,5 x 19; 21,5 x 11 cm. Lines 25, within red and blue jadsals. Or. pap., thickness 10-0,78 mm. Good cond. last.  
Cond. on the whole is fairly good, except at the beginning and the end which are damaged by worms and dampness.

114.

Burhān-i-qāṭi'.

برهان قاطع

115.

'The decisive proof,' the famous Persian Dictionary, arranged according to the first and then the second letters <sup>of words.</sup> It was composed for 'Abdū'l-lah Qutb-shāh in 1062/1652, by Muḥammad Ḥusayn b. Khalaf at-Tabrizī, with the tathallus Burhān. It is divided into 29 qutbārs, each corresponding to a letter of the alphabet, with a short mugaddima in 9 fā'idās. See EIO 2495-2503; R 500; Blochet 999-1003; Browne 144-5; CHL I, 129-31; Sumner 107-8; Journ C. 435; Iv ASB 1426-30; Bk 802-3; Bk 247, etc. Cf. also Mélanges Asiatiques, VI, p. 96; Blochmann's Contributions, pp. 18-20, etc. Published in Calcutta by Captain Roebuck, 1818, reedited 1822, 1834. A good copy, complete, although the margins are slightly worn - eaten, Deg. as usual:

ای راضیا بهر زبان در انواہ ... اما بعد' برای معنی آرای ارباب دانش و ضمیر آفتاب ضیای الخ  
 copied about the beginning of the XII/XVIII c. Scribe - Masnad - 'Alī - Khān. Notes on the margins.  
 Ft. 451; Size: 35 x 20; 28,5 x 15 cm. Lines 25, no jadwals. Or. pap., thickness 10 = 0,74 mm. Ind. wash. Cond. fairly good.

Search  
174



2. Grammars.  
a. Arabic.

161.

115.

سراج المتعلمين

Sirāju 'l-muta'allimīn.

116.

'The lamp of the students', a commentary on the Kāfiya of Ibn Hājib (cf. No. 116), by Burhān(u'd-dīn) b. Shihābi'd-dīn 'Abdu'l-lah al-Jāmī (f. 1v), see IV C 557-8. The present copy has the date of composition, not found in others, i.e. 915/1509-10 (f. 2).

Many comments on the margins. Beg.

ربنا آتقنا من لدنك رحمة ... حمد وسپاس و ستایش بی حمد و قیاس خداوندی را ... و بعد  
چنین گوید منشی این نامه نامی ... برهان بن شهاب الدین عبدالم الجامی الخ

Copied about the beginning of the XII/XVIII c. Scribe - Muhammad  
Ibrāhīm b. Muhammad 'Abdu'l-lah. Seals at the beg. and end.

Ff. 233; Size: 25 x 14; 15 x 8 cm. Lines 19, no jadwals. Or. pap.,  
thickness 10 = 0.78 mm. Ind. nast. Cond. fairly good. Slightly worn - edges.

Brockelmann SI 535 (50) - " pers. Hall i turkibi

K. v. B. b. S. 'Abdallāh ġānī, Lucknow 1884.

Small  
type

نظم کا فیہ

117.

116.

Nāẓm-i-Kāfiya.

A versified Persian paraphrase of the Arabic treatise on Arabic grammar, called al-Kāfiya fi'ḥ-nahw, which was composed by Jamāl al-Dīn Abū Amr Uthmān b. 'Umar b. Abī Bakr b. Yūnus, surnamed Ibn Ḥājib (d. 646/1249). The author of this paraphrase calls himself, in the concluding lines, Hilālī:

یا زین حرفا بگذر صلائی که پر کردیم از معنی است خالی

As apparently no other copies of this work are known, it is difficult to find out whether or not this Hilālī is identical with the famous <sup>Persian</sup> poet who died in 936-9/1529-33. It may be mentioned that there is a short work on versification and rhyme, which is also attributed to the authorship of Hilālī (see IV C 175). The work is divided into unnumbered ~~the~~ chapters with Arabic headings, as stated in the



Colophon, it contains 940 bayts. Seg.

سخن دانی که در عهد و تحیت، قلم بر خط کشید این داشت نیت، ... بحث

الکلیت، بدان کین جنس را حدیث شایع، انج

Small  
type

A good, but badly worm-eaten copy, dating from the beg. of the  
xiii/xix c. Occasional notes in the old margins wherever they are  
still preserved (new margins have been added).

Ff. 35; size: 25.5 x 14; 17 x 8 cm. Lines 15, no initials. Brown  
or. pap./ind. nast. and shikasta. Cond. not good, worm-eaten.

117.

Tuhfa-i-Mirza Lahuri.

تحفه میرزا لاهوری

118.

An apparently otherwise quite unknown work on Arabic grammar. It is a commentary on a Persian treatise on Arabic grammar called Sarf-i-Hawā'ic, by Ahmad al-Khafī (f. 16). The commentator's name is not found in this copy, which is slightly incomplete at the beginning. It appears only from the title of the book (f. 1v) that he had a surname Mirza Lahuri, as he narrates in ~~the~~ what remains of the preface, he came, ~~from India~~ after apparently some calamities, to India. The present work he compiled to present to a nawāb (the name is not mentioned), in order to obtain some money from him <sup>(and)</sup> to get back to his <sup>(own)</sup> country. No indication of the date of composition, but it must be not ~~later~~ later than the middle of the XII/XVIII c. beg. of the book:

... رسید و فتور عظیم واقع شد و اثر آن بنفقیر رسید کالغریق فی الماء {



Bej. of the commentary itself (f. 4v)

بان اسعدک الله تعالی فی الدارین، یعنی نیک بخت گردانید ترا خدای تعالی

در دوسرای انج

It is peculiar that separate Persian words are sometimes vocalized, and very strangely *k* is written occasionally as *g*, as in بنابرانگ or even زیرانگ (sic), بدانگ, etc., although in all other words the difference between *k* and *g* is not marked.

At the end there are some scrappy quotations from the poetry of Mahmūd, a poet of uncertain date (the same as IVASB 894-5); fragmentary notes of Sufic and religious contents. More scraps at the beginning.

Dated the 1115 year of Temūr Shāh, the 10th of Ramadān. This Temūr Shāh is apparently the son of Ahmad Shāh Durrāni. ~~(He ruled in 1187-1207/1773-93)~~, so the date should be 1197/the 9th Aug. 1783.

Ff. 58; Size: 20 x 13; 15.5 x 9.5 cm. Lines 13, no jawāls. Brown Or. pap., thickness 10 = 1.22 mm. Coarse ind. nast. Cond. tol. good. Slightly worn-eaten.

Small  
dye

118.

Tarkibāt-i-Aḥmadiyya.

ترکیبات احمدیہ

119.

A collection of difficult cases of inflection of Arabic irregular verbs, compiled, for the use of his pupils, by Ahmad Ali-b. Muhammad Khalil Jaunpūri, in 1213/1798-9. Cf. loc 629, where another treatise by the same author, written in 1205/1790-1, on agriculture, is described. ~~beg.~~ on f. 1v the treatise is called Risāla-i-tarkibāt-i-chihil-gāna, but this title is apparently incorrect.

beg.  
بعد از شکر و سپاس پیشمار برکاتہ قادر دادار... میکوید احمد علی بن محمد خلیل  
جونپوری ا.ع.

Small  
type

Copied in the beg. of the xiii/xix c.

Ft. 6; Size: 23,5 x 14,5; 20,5 x 12 cm. Lines 21, no f. initials.

Or. pap., thickness 5 = 0,32 mm. bind. mast. cond. bol. good. Worm-eaten.



119.

Majmū'a.

مجموعه

120.

A collection of Persian and Arabic treatises on Arabic Grammar, by different authors:

1. (ff. 1v - 13v). Risāla dar nahw. A treatise on Arabic syntax; ~~and composition~~ The name of the author is not mentioned. It ends abruptly, but lower on ff. 13v it is added: tammāt bi'l-khayr.  
 الحمد لله ... اما بعد بدان ارشدك الله تعالى في الدارين كه اين مختصر است مضبوط

2. (ff. 14v - 16). al-ṣawāmil. A portion of the famous treatise  
 در علم نحو احوال  
 (in Arabic) on Arabic syntax, by (Abū Bakr) Abū 'l-Qāhir b. 'Abdī'r-  
 Rahman al-Jurjānī (d. 471/1078), see Busch. I, 287; Akh. 6475-6;  
 Flügel 148; Anmer 696-7, 766; Gotha 212-4; Krafft 50; Toruberg 511;  
 Mehren 175; Dorn C. No. 175-6; BN 3088-91; 4008, etc.; BM 486-7, 491, etc.;  
 Lott 981; Algier 15, 46, etc. Often printed in the East. Neg.  
 العوامر في النحو على ما ألفه الشيخ الامام الفاضل عبد القاهر بن عبد الرحمن الجرجاني الخ





Ilah-diya, as stated on p. 22, on the heading. The date of composition is not mentioned. Beg.

الحمد لله عبد الشاكرين ... بعد علمك الله تعالى علما نافعا طفلي كه از شير  
صرف مالوف باشد انج

8. (ff. 48v-55). ~~Another~~ Manzūma-i-Mi'at-āmil. Another copy of the same versified abbreviation of the Mi'at-āmil, as in (3) above. Beg. as in that transcript.

9. (ff. 56v-82v). Mi'at-āmil. Another copy, this time complete, of the same tract on Arabic syntax as (2) here. Beg. slightly differs:

الحمد لله على نعمائه الشاملة ... اعلم ان العوامل في النحو على ما افه الشيخ انج

10. (ff. 68v-83). Mi'at-āmil. Yet another copy of this treatise, beg. as in the preceding one, but slightly differing in wording.

11. (ff. 84-97v). Shāh-i-Mukhtār-i-Mi'at-āmil. ~~A short treatise on Arabic grammar, in Hindustani, (The name of the compiler is not given. Beg.~~  
A commentary, ~~in Hindustani,~~ <sup>incomplete at the end, on the next item (12).</sup>

اما بعد حمد الله على الانعام جاعل النحو في الكلام ... فان الولد الاعز لا زال كاسه مسودا انج

Ff. 98-100 are left blank, which

12. (ff. 100v - 133v). Mukhtasar Mi'at-sāmil. An abbreviation of the Mi'at-sāmil (see 2 above), in Arabic. The name of the compiler is not mentioned. It begins as the preceding work (11) and after this follows:

... اردت ان المظنه من كلام الله الامام ... ابى بكر عبد القاهر ... البحر جازى الح

13. (ff. 135v - 164v). Sharḥ-i- Mukhtasar-i- Mi'at-sāmil. A Persian commentary on the preceding work. The names of the original author and of the commentator are not given. Beg.

اما بعد حمد الله ... اما بعد شرف شرط است كاجى در اغاز كلام اردن چنانچه الح

Small  
type

Copied by different scribes. On f. 21v the date is given as Safar 1221/April-May 1806. Others <sup>items</sup> are not dated, but obviously have been transcribed about the same time. Notes on blank leaves, and occasionally on the margins.

Ff. 164; Size: 23,5 x 14,5; Lines 9, 13, 15, 17, 18, within red jāduals.  
Pr. pap. ind. nat., different handwritings. Cond. very good.



6. Persian Grammar.

120.

Muntakhabn 'u-nahw.

منتخب النحو

121.

A treatise on Persian syntax, with numerous poetical quotations illustrating the rules expounded in the narrative. It was composed in 1214/1799-1800, ~~by~~ (f. 2), by Amir Haydar Husayni Balgrami (ibid.), who composed it as a school book, adopting from Arabic grammar all that is equally applicable to the Persian speech. The work is divided into a muqaddima and 4 babs, subdivided into pasls. Many explanatory notes on the margins. See.

در فاعل اشیا حق جل و علی را ... بعد بنده اعتراف ... امیر حیدر حسینی بگرامی گوید

small  
type

Copied about the middle of the XIII/XIX c. seals at the beginning and end.  
Fj. 46; Size: 24x14.5; 17x9 cm. Lines 15, no judgments. Or. pap., thickness 10 = 0.68 mm. hd. mat. Cond. good. Slightly worm-eaten.

کنز الفوائد

121.

Kanzu 'e-fawā'id.

122.

A treatise on Persian grammar, by Dūlārī Lā'le (f. 1), who arranged it in two parts: I, on etymology, in the alphabetical order of <sup>simple</sup> (suffixes, prefixes, etc. (f. iv), and II, on <sup>compound</sup> suffixes and syntax (f. 40). It was chiefly based on some unedited tract by Sirāj 'Alī Khān Arzū (d. 1169/1756). ~~It~~ It is dedicated (f. 1v) to Muhammad Shāh (1221-53/1806-37), and the copy itself is dated 1231/1816, so that the work must have been composed ca. 1225/1810.

بج. محمد مبدعی کہ جمیع موجودات را بدو حرف کن فیکن (ناید) بعد، فیقول العبد المذنب  
باذیال ... دولاری لعل کہ این رسالہ مسمی است بکنز الفوائد الخ

Small  
type

dated (on the margin of f. 65) the end of Shāh 'Alī 1231 (?) / mid. Oct. 1816.  
Notes on the margins.  
Ff. 65; Size: 24 x 14,5; 17,5 x 9 cm. Lines 14-16, no jādvals. Or. pap.,  
thickness 10=0,97 mm. 1rd. most. Cond. good. Slightly worn-eaten.



122.

Jāmi' u'l-fawā'id.

جامع الفوائد

123.

A detailed tract on Persian etymology, and chiefly the inflection of verbs, compiled by Sa'ādātū'l-lah (f. tv) for the use of school boys, and especially of his own children. The date of composition is not given, but judging from the general style, the work was probably written in the beg. of the xiii/xix c. seq.

بعد از شکر و سپاس فاعل حقیقی که صورت انسان ... فقیر سعادت اله  
→ خدمت بزرگان حال و استقبال این

*Sumkhya*

Copied about the middle of the xiii/xix c. A few marginal notes.

f. 32; size: 25,5 x 14; 18 x 10 cm. Lines 17, nojadvals. Or. pap.,

thickness 10=0,75 mm. hand. mast. Cond. quite good.

123.

Jawābit-i- Pārsī.

ضوابط پارسی

124.

'Grammatical rules of the Persian language'. This is simply the preface, in 12 ā'īns, to the Farhang-i- Jahāngīr see No. 113, which is dealing with ~~the~~ Persian grammar. Heq.

آیین، در بیان چگونگی زبان پارسی، بدان ایک الله تعالی که انج

Out. 1 it is called Qawā'id-i- Pārsī, and at the end called tuwārik of Abdū'l-<sup>Qādir</sup> Ghalib.

Small  
type

Copied in the beg. of the XII/XIX c. Scribe - Muhammad Alim, a disciple of Shaykh Abdū'r-Rahīm.

Ft. 19; size: 24 X 13,5; 18,5 X 10 cm. Lines 14-16, no jadwals.  
Or. pap., thickness 10=0,85 mm. Ind. shikasta-nast. Cond. good.



1. Astronomy and mathematics.

124.

Lilāwati.

لیلاوتی

125.

A translation of the Sanskrit work on mathematics, Lilāwati.

It was prepared ~~under the~~ for Akbar (963-1014/1556-1605), by

Fayḍī, or Abū'l-Fayḍ b. Muḥarrak Nāgūrī (d. 1004/1595).

See Gl. Ph 353; ELO 1998-2000; R 449-50; Pertsch 1031; VASB, 694, etc. Cf. CHL II, 36, Bīḡ-ḡanit. The present copy is slightly incomplete at the beginning where probably only one leaf is missing. It opens with:

... سودت نقدهد اکبر بشناس تا خدا بشناسی، الخ

Copied in the beg. of the XIII/XIX c. Occasional notes on the margins.

Fj. 95; Size: 22 x 15.5; 16.5 x 10 cm. Lines 11, no jaḡwāl.

Or. pap., thickness  $W=0.71$  mm. Good bold hand. Cont. not quite good. Margins are worm-eaten.

Small  
type

125.

رساله در تحقیق سنه شمسیه و قمریه

Risāla dar Tahqīq-i-sana-i-Shamsiyya wa qamariyya. 126.

A treatise on eras which were in use amongst the Persians and Indians, by <sup>(G.)</sup> Muḥammad Najm al-Dīn Khān, surnamed Badī' al-quḍāt. He flourished in the beginning of the XIII/XIX c. This is the same work as described in R 1013 and IVASB 1504; <sup>for</sup> his another work, on the extraction of cubic roots, see VC 579(2), and a tract on punishment of minor offences, # IVASB 1061. Beg. as usual:

حامدًا و معلیًا، اما بعد، میگوید بنده، کترین خدمتکار طلبه علوم یقین  
قاضی القضاات محمد نجم الدین که رساله ایست در تحقیق سنه الهی

Small  
type

Copied in the beginning of the XIII/XIX c. Many marginal notes.

Ff. 7; Size: 24 x 14,5; 16,5 x 8 ~~cm.~~ lines 17, no initials. Or.

pap., thickness 5 = 0,38 mm. Ind. part.; cond. obl. good. Worm-eaten.



126.  
Majmū'a dar hisāb.

مجموعه در حساب

127.

Two short treatises, one of mathematics, chiefly on fractions, quite accidentally joined in one little volume with the other tract, on cabalistic matters:

1. (ff. 1-5). Tajribatu 't-taksīr. A treatise on fractions; the name of the author is ~~not~~ mentioned in the colophon as <sup>shāh</sup> Muhammad Akram Ghilawī, with different epithets implying his being a Sufic shaykh. He therefore may be identical with Muhammad Akram mentioned in IV PS (I) x 772 (12), who died in 1174/1761. Heg.

الحمد لمن مرتب الاحكام و الآثار ... اما بعد، فهذه عبارة في علم التفسير الخ.

At the end (ff. 5-5v) there is a scrappy astrological note and practical quotations.

2. (ff. 6-15v). Risāla dar a'dād-i-saghīr wa kabīr. A tract on magic squares (lauh). The name of the author is not mentioned. Heg.

الحمد لله ... بدانکه اعداد صغیر و کبیر کرا گویند باید دانست که الخ

A scrappy note on ff. 16v-17.

Small  
type

The first item is dated (p. 5) the 16th Jun. I 1175 / the 13th Dec. 1761.

The scribe's name is illegible.

Ff. 17; Size: 19 x 11,5; 17 x 11 cm. Lines 12, irregular, no initials.

Or. pap., thickness 5 = 0,36 mm. had. part. Cond. fol. good. Some stains,  
traces of moisture.



مجموعه

128.

127.  
Majmū'a.

A small collection of short tracts on logic and on mathematics, by different authors.

1. (ff. 1v - 5v). Risāla dar mantiq. A short tract on logic.

The title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اعلم علم بر دو نوع است یکی تصور دوم تصدیق تصدیق ان

2. (ff. 5v - 9). Hudūdu'l-ashyā'. A short treatise, in Arabic, on definitions of different philosophical terms. The name of the compiler is not given. Beg.

الحمد لله ... اما بعد، فهذه رسالة في جميع تعريفات بعض الاشياء ان

3. (ff. 9v - 10). Risāla dar munāẓira. A very short versified treatise on terminology of the art of conducting disputations, beg.

اگر قایل کلامی کرد انشا' بوجه نقل یا بر وجه دوی

Short notes at the end.

4. (ff. 1v-28r). Khulāṣatu'l-hisāb. A short treatise on mathematics, in Arabic, divided into a mugaddima and 10 books, by Jaḥō'u'd-dīn Muḥammad b. Husayn al-Āmūlī (f. 1v), who dedicated it to Ḥasan Bahādur Khān, ~~cf. Loth. 758~~. The author died in Shawāl 1030/Aug. 1621; he completed his work ca. 1004/1595-6. See Bruch. II, 415; <sup>(SI 595)</sup> ~~Shah~~ 5998; Loth 758; B.M. 1345(2); Dorn C. No. 243; Cairo V, 180; VII, 89; III 352 (II), etc. Often printed in India and Persia. Numerous marginal notes. Def. as usual;

شکر یا من لا یحییٰ بجمیع نفعہ عددی... و بعد قال... بہا و الدین محمد بن حسین الاصلی الخ

5. (ff. 29v-63). Tarjuma-i-Khulāṣatu'l-hisāb. A Persian pamphlet of the preceding treatise, compiled in 1092/1681 (during the reign of Aurangzeb), by Shaykh 'Abd al-Faḥr al-Lah Muḥandīsī, as he calls himself in the beginning of the work, or, more correctly, shaykh 'Abd al-Faḥr al-Lah b. Ahmad Mi'mār Lāḥūrī, surnamed Muḥandīs. See EIO 2253, 2254(5); R 457; v PS (I) 898. Def. محمد لہ ... اما بعد، میگوید فقیر لطفہ اللہ مہندسی کہ کتاب حساب را کہ تصنیف استاد محقق الخ



Small  
Type

The first three items were transcribed by Farīdu 'd-dīn b. Wāhid (or Wājid), in Ramadān 1096/Aug. 1685; the last two - by Najībū 'l-lah, in the end of 1130/1718. These last two items were copied in Qasūr, near Lahore. Notes on f. 1.

Ff. 63; S 21,5 x 11,5; 15,5 x 8 cm. (the latter part), lines 15, no jādvals. Or. pap., thickness  $W = 0,52$  and  $0,64$  mm. <sup>(incl. part.)</sup> Cond. tr. good. Slightly worm-eaten.

2. Magic, alchemy, divination, charms, etc.

128.

Tilism-i-i'jāz.

طلم اعجاز

129.

'The talisman of miracles', an interesting brief treatise on the most varied subjects connected with magic, alchemy, magic medicine, charms, sexual ~~by~~ matters, preparation of poisons, antidotes, etc., etc. It is a translation from a Hindi (or Sanskrit) work called here Kūtak (کوتک). The translator calls himself Kishan Sing'h, son of Darān-nāth, with the takhallus Bisāt (f. lv). The date of translation is not given, but the style and the language in which it is written point doubtlessly to the end of the XII/XVIII c. It is divided into 14 bars, subdivided into numerous short fuṣls. Beg.

سپاس بیقیاس جهان افزینی را سزااست که این همه اشکال کونا کون ... اعقوبی زبور و زندگ  
کشن سنگه متخلص به بساط .... که از بیو ظهور هوشیندی اچ

Small  
type

Stated the 15th Rab. II 1219 / the 24th July 1804. Scribe - Amrit Lal, who copied it at Mahūna. A few marginal notes. Magical drawings and tables. Ff. 42; size: 17 x 9,5; 15,5 x 7,5 cm. Lines 13, 10, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42. Or. pap., thickness 10 = 0,86 mm. Indian shikasta. Cond. good. Slightly worn - later.



129.  
Majmū'a.

مجموعه  
130.

A collection of prayers and invocations to God, which are ~~magic~~ intended to produce the effect rather by magic than piety.

1. (ff. 1-7). Jawāzdaḥ nām-i- asrār-i-Bārī Ta'ālā.

The 12 secret 'names' of God, and explanations as to their proper use in invocations. It is difficult to tell without a proper study, whether these words are entirely meaningless, or are derived from some particular language. Follow different effective prayers, on the authority of different eminent Sufic shaykhs of India, the latest apparently being Naṣīm 'd-Dīn Chirāgh-i-Dihlī (d. 757/1356). Beg.

دوازده نام اسرار باری تعالی اللهم یا بشیخ بشیخ دالها موا أشینطیون الخ

2. (ff. 7-10). Du'ā'hā. Some prayers recommended by two Sufic shaykhs - shaykh Miḡān and Sh. Sa'd (without any further definition), with very short Persian explanations:

بعضی دعاها بندگی مخدومی ... شیخ میان میخواندند و بندگی ... شیخ سعد

خوانده فرمودند اچ

Strong notes at the end and m. f. 10v.

3. (ff. 11 - 40v). Awzād-i-rūz-hā-i-hafta. A detailed work on the different prayers which are recommended for every particular day of the week in order that one may succeed in his desires. The introductory story contains the same narrative of Yūnus b. Tāhir of Balkh, about the revelations to a certain Muḥammad Ḥafāzī, as contained in 1vC 344 (1). The prayers are distinguished by different terms: du'ā, munājāt, wasīlat, ḥaykal, ḥisār, tahmīd, tasbīḥ, tahlīl, istighfār, durūd, wird, etc. Beg.

آورده اند روایت کند از یونس بن طاهر که امام بلخ بود او چنین گفت مردی بود در اصفهان او را محمد بن اسامه المقرئ خواندندی اچ

Beg. of the work itself (f. 13):

الحمد لله ... ورد روز جمعه ... الحمد لله الذي خلق السموات اچ

On f. 12v is inserted a short poem in what is apparently Hindi of the end of the XV<sup>th</sup> or beg. of the XVI<sup>th</sup> c., - an interesting little document, for a linguist.



4. (ff. 40r - 42v). Isnād-i-istighfār-i-'ajā'ib. A long prayer incomplete at the end, with an introduction, in Persian, narrating an anecdote about a miracle of the Prophet, etc., beg.

اندر خبرست که رسول علیه السلام در مسجد مدینه نشسته بود با اصحابه (sic) کرام الخ

Small  
type

Copied about the beginning of the x/xvi c., somewhere in Lucknow, in the handwriting called khatt-i-Bihār; the Arabic text is completely vocalised. There are great many marginal and interlinear notes, by different hands, old and modern. Notes on f. 1.

Ff. 42; Size: 20 x 14; 13,5 x 7,5 cm. Lines 19, no initials. Old or. pap., thickness 10 = 0,74 mm. Old Ind. nastr. Cond. tol. good. Worm-eaten, but only margins suffered much.

130.

Majmū'a.

کتابخانه

131.

A collection of treatises on occultistic subjects, by different authors. It is obvious that their selection was not quite accidental, because all are transcribed by the same hand, on the paper of the same quality.

1. (ff. 1v-31v). Isnād-i-chihil ismi-Bāzī Ta'ālā. Magic properties of the 40 'names', or laudatory epithets of God. The compiler does not mention his own name, but gives the date of composition (f. 31v), as the beg. of Safar 1215/end of June 1800. He refers to many authorities such as Fakhr al-Din Abū'l-makārim Muttaqī, Ibn al-'Arabī, etc.   
 هر کس که این اسماء و عظام را با عزاز و اغیار با خود دارد حاجت

2. (ff. 31v-127v). Risāla dar khawāss-i-Qur'ān. A collection of notes on magic properties of every sūra of the Quran, to which are added numerous Shi'ite prayers, traditions, different anecdotes, magic prescriptions, etc. It is difficult to think that this is a continuous treatise. Scrup at the end.



3. (ff. 128 - 167v). Bātilu's-sihr. <sup>methods of</sup> ~~the ways to practice~~  
<sup>neutralizing</sup> ~~the~~ charms and sorcery. Different prayers, in Shi'ite strain, are given,  
 with short instructions as to their use. *See*.

باطل السحر، اگر کسی سحر کرده باشند یا کنند، بنویسد این را (با) خود دارد ان شاء الله.

4. (ff. 168 - 173v). Risāla-i-kunūf. A short tract on the magic  
 action produced by writing the same letter a definite number of  
 times, and preparation of charms. *See*.

هر کس که یکبار یا زده الف بنویسد شب سه و با خود دارد ان شاء الله.

5. (ff. 173v - 222v). Risāla-i-sifāt-i-haywānāt wa nabātāt.

An interesting treatise on magic properties of different animals and  
 plants. Some prescriptions of 'popular medicine' at the end. *See*  
 abruptly:

صفت شیر، چنین گویند که شیر از گوش بترسد ان شاء الله.

It contains a great number of superstitions and beliefs about  
 animal world which may be of value to the students of folklore.

6. (ff. 223 - 256). Ṭa'bīr-nāma-i-Imām Ja'far. A short work  
 on interpretation of dreams, ascribed, as usual, to the 6th Shi'ite Imam,  
 Ja'far Ṣādiq. *See*  
 از... امام جعفر الصادق... نقل است هر شب از ماه کسی خواب به بیند ان شاء الله.

7. (ff. 256-288v). Sharḥ-i-du'wā-i-Jaushan-i-saghīr. An explanation of magic influence, etc., of the prayer called Jaushan-i-saghīr, or 'Minor armour', by Abū Ṭalīb b. Waḥb, who took it from the work of his grand father, Taqiyu'd-Dīn Ḥasan b. Dā'ūd, the Mahju'd-du'wāt. Beg.

میکوید کاتب الحروف الی اللہ ابو طالب بن وہب کہ یافتہ دعای جوشن الی

8. (ff. 289-346). Sharḥ-i-bu'ā'i-sūrat wa ad'iyā. A collection of notes on the magic properties of different sūras of the Coran, such as yāsīn, ikhḥās, etc., on different prayers, etc.

9. (ff. 346-362). Fal-nāma-i-Ja'far-Sādiq. A peculiar system of divination, ascribed certainly to Ja'far Sādiq. It gives a series of notes on prophets, describing their magic influence. One has to shut his eyes and put his finger on the special table with their names, and then to see the augury in the notes. Beg.

الحمد لله... این نسخه ایست که هر کس که خواهد حال خیر و شر خود را بداند

Scraps on ff. 312-363.



10. (ff. 363v-381). Ahkām-i-nikāh. An interesting tract on superstitions connected with marriage and sexual matters in general, giving much material for the study of Muhammadan folklore. Hey.

احکام نکاح و کسی کہ مرتکب این میشود واجب است آن

11. (ff. 381-388v). Another short tract on cabalistic meaning of letters, on propitious days, on auspicious time for bathing, putting new clothes, etc. At the end, ff. 389-395v - scraps of magic contents.

Small type

(dated (f. 388v) the 11th Shawwāl 1215/the 25th Febr. 1801. Written for nawwāb 'Alī-Mardān Khān. Scribe - Jūhman. Ff. 395; Size: 22,5 x 12; 17,5 x 7,5 cm. Lines 11, no jewels. Or. pap., thickness 10=0,62mm. Good ind. rest. Good.

131.

Majmū'a.

مجموعه

132.

A collection of short works on occultistic subjects, by different authors.

1. (ff. 1-3). Qiyāfa-nāma. A short treatise on physiognomy. The name of the author and the date of composition is not mentioned. A short note at the end. *beg.*

قیافه نامه چشم سبز مانند فیروزه و کبود مایل بزردی دلیل اوصاف ذمیه است ان

2. (ff. 4v-5v). Magical tablet, belonging to the theories of numbers, ghālib wa maqṭūb.

3. (ff. 6-7v). (Ta'mīr-i-khāna). A short notice on different observances and superstitions connected with building a house, *beg.*  
در باب تعمیر کردن عویلی نو، جائید تجویر عویلی نمایند اول یک سبو پر اب ان

4. (ff. 9-10v). A fragment of some epistolary work.

5. (ff. 11-12v). Kitāb-i-bayān-i-jastan-i-a'dā. A short tract on auguries which may be derived from observation of <sup>pulsation in</sup> ~~transmission of~~ different parts of the body. It was compiled by order of Alexander the Great who brought together



for this purpose all the astrologers of Rūm and of India.   
 بدانکه این کتاب است در بیان جستن اعضا که در وقت ذوالقرنین ساخته اند

6. (ff. 13v-18v). Bābu 'd-Ḍamīz. Treatise on divination by magic calculation of the numerical value of the name, and then finding the appropriate verse in the special verified table added here. It was composed in 1086/1675-6 (the title is a chronogram for this date), and dedicated to Aurangzēb, by Mu'izzu'd-dīn ḥ. Ḥadi' al-Majīd Jāmi'ī. Beg.

بعد از تقدیم ستایش علمی که کاملش ... احقر من عباد الله الحمید  
معین الدین جامعی بن شیخ عبدالمجید از نظر صاحبان اهل نظران

7. (ff. 20-21v). Fragments of magic contents.

Small  
type

Copied in the beg. of the xiii/xix c. On f. 5v the date is given as the 21st Ramadān 1221 / the 2nd Dec. 1806.   
Ff. 21; Size: 24,5 x 15 cm. Different numbers of lines; diff. paper; diff. handwriting. Cond. fairly good.

132.

Majmū'a.

مجموعه

133.

A collection of short treatises on occultism, by different authors.

1. (ff. 4 - 11v). Risāla dar muqatta'āt. A treatise on some special magic prayers, accompanied by different ceremonies. There is no preface, and, besides, the copy is incomplete at the end. The name of the author and the title of the work are not given; it must have been composed sometime in the  $\text{xi/xvii c.}$ , or beg. of the  $\text{xii/xviii c.}$ , because there are references to several eminent Sufis of the beg. of the  $\text{xi/xvii c.}$  Beg. abruptly:

قبل از شروع دعوت سه روز روزه دارد و اگر اسم جمالی باشد از دوشنبه ان

2. (ff. 12 - 14). Risāla-i-ghālib-u maghlūb. A short treatise on cabalistic calculations, cf. No. 131 (2), usually attributed to the authorship of Aristotle. Beg.

الحمد لله... بدانکه این رساله ایست مسمی بغالب و مغلوب که حکیم جهان ان



(divided into an ishāra and 4 ḥaqīqas)

3. (ff. 15v - 19v). Risāla dar nafas. A short tract, on the secret system of breathing as adopted by Jogis in India. The name of the compiler and the date of composition are not mentioned. Beg.

لله الحمد و للرسول صلواته ' چون خلاصه علم نفس یعنی معرفت دم که ای

4. (ff. 19v - 33). Risāla dar ta'bir-i-khwāb. A treatise on interpretation of dreams, divided into a murqadīna, of general character, and 12 ḥinṭas, dealing with the meaning of dreams about objects of different classes. Judging from the uniformity of the style, it must have been compiled also by the ~~same~~ author of the preceding tract (3). Beg.

لله الحمد و للرسول صلواته ' چون تعبیر خواب وابسته بعقل سلیم و فکر مستقیم است ای

5. (ff. 34 - 40v). Risāla-i-mashwarat-i-kalām-i-Majīd. A short treatise on taking auguries from the Coran, compiled from different standard works. The name of the author and the date of composition are not given. Beg.

چون خواهی که در مهمات بکلام مجید مشورت کنی اول طهارت سازی ای

6. (ff. 40v - 49). Fāl-nāma-i-Qur'ān. Another treatise on divination by the Coran. Beg.

چون خواهی که فال مصحف بینی و این حقیقت مجربست ای

7. (ff. 49-51v). Fāl-nāma-i-zamī. A short treatise on the principles of the divination by zamī, ascribed to the authorship of Muhammad himself. Neg.

نسخهٔ اصل از حضرت رسالت <sup>چنان</sup> که احوال تمام عالم در شانزده نوح آورده اند ای

8. (ff. 51v-52). Fāl-nāma-i-angusht. A short tract on divination by special tablet on which a square must be pointed, without seeing, by the finger, and the corresponding figure can be found in a special verified list of explanations. Neg.

چون حقیقت فال کسی معلوم کنی باید که هر دو چشم خود به بندد ای

The last two items are dated the 5th Rujab 1248/28th Nov. 1832, and this date holds good for all these articles, except the first, which originally belongs to a different vol., and was transcribed probably about the end of the XII/XVIII c. Marginal notes.

Ff. 52; size: 26 x 15; 19.5 x 11 (in the middle of the vol.). Lines 11, 12, 18, nojadvals. Cr. pap., thickness (ff. 66-67) 10 = 0.78 mm. Ind. nat. Cond. fairly good. Slightly worn-edges.

Small  
type



XI. Muhammādan Theology.

I. Sunnite works.

ترجمہ کنز الدقائق

133.

Tarjūma-i-Kanzu'd-ḍaqa'iq.

134.

(Hanafite) A Persian paraphrase of the Arabic work on the system of Sunnite fiqh, i.e. principal religious and legal ~~institutions~~ foundations of Muhammadan doctrine, the Kanzu'd-ḍaqa'iq, i.e. 'the treasure of ~~subtle~~ subtleties'. The original was composed by Ḥafīzu'd-dīn Abū'l-ḥarūt Abū'l-lah b. Abūmad b. Muḥammad an-Nasafi (d. 710-1/1310-1). The Persian translator calls himself Nasu'l-lah b. Muḥammad Jamāl al-Ardī al-Kirmānī (his name in different copies is variously given as Hamnād, Jamnād and Indī, Arzī, Azdī, etc.). See EIO 2575-9 (where the list of the headings of books is given); Blochet 68; Pertsch 250; Browne 22; v. ASS 1026-30.

beg.

الحمد لله الذي اوضح مناهج الشريعة والاسلام ... وبعد فيقول ~~العبد الضعيف~~ نصراني بن محمد جمال الاردني المعروف بكرماني

Small type

Copied by different hands, on different papers, about the beg. of the xiii/xix c. Many notes on the margins. Fl. 170. Size: 27 x 16,5 cm. Lines 13, 18, 21, 24, -irregular; no jādvals. Or. pop., of different qualities. Inv. next, good and bad. Cond. good. Slightly worn-eaten.

134.

Taysir 'l-ahkām.

تيسير الاحكام

135.

1. 'The facilitation of the rules', a concise work on the fundamental principles of the Muhammadan doctrine, divided into five books: on 'faith', on 'avoiding sins', on 'prayer', on 'good and evil desires', and on 'elementary ethics'. See EIO 2595; IV ASB 1085. Etbé in his note regards the work as dating from the end of the XI/XVII c., but this <sup>(the oldest known)</sup> copy is dated 932/1525. The author who calls himself Shihāb-i-Shams-i-Umar Dowlatabādī (p. 1) is obviously identical with Shihāb-i-Dīn b. Shams-i-Dīn Umar az-Zāwālī ad-Dowlatabādī al-Jaunfurī, who died in 848-9/1444-5 (see Gulzār-i-abrār, IV ASB 259, No. 165), the author of the Tafsīr Bahr-i-nurwāj, dedicated to the Shazqī sultan, Ibrahim Shāh (803-844/1400-40). The reason for this identification is this: ~~in his introduction~~ the author dedicates his work to Ashraf Khān (whom Etbé has identified with a nobleman



Muhammād Ashraf Khān (who died in 1097/1686); <sup>this Ashraf Khān</sup> ~~and who was in fact~~  
 (as he is called in the verified passage in the preface) the brother of Ibrāhīm Shāh Shargī, mentioned above. The titles  
 which the author gives to him, خان اعظم و خاقان معظم, obviously indicate  
 his princely origin. See, as usual:

مکہ وافر و ثناء متوافر حضرت ذالجلال (etc) ... اما بعد، میگوید  
 اضعف بندگان کردگار هادی شهاب شمس عمر دولتآبادی ان

There is a lacuna after f. 20. To this treatise, occupying the main  
 portion of the volume (ff. 1-36), are add.

2. (ff. 36v-49v). Mushkilātu'l-fiqh. A treatise on difficult  
 cases in legal practice, by Ahmad b. Muhammad b. Ahmad,  
 surnamed Nizām (Nizām u'd-dīn?). It is dedicated to a ~~prince~~ ruler,  
 but not a king, whose name is not given. He is only called ~~Khān~~  
 Khān-i-mur'azẓam (like Ashraf-Khān in the preceding note, -perhaps  
 he may be identical with him?). The work is divided into six parts,  
 each subdivided into several questions and replies. Hand with short

maybe a reverified summary, but <sup>(the latter)</sup> (apparently) is slightly incomplete. See.

الحمد لله ذي العزة والبقاء، المنزه عن النقص والغناء ... وبعده قال  
العبد ... احمد بن محمد بن احمد المقلب (sic) بنظام ... لما جمعت المشكلات الخ

3. (ff. 50-60v). Tahdhib-i-khulāṣa-i-tarḥīb. A treatise on fiqh, incomplete at the end (and probably also at the beginning, where it opens abruptly). The name of the author and the date of composition are not mentioned. It consists of a number of questions, in original or in translation, from the standard early works on these subjects. Apparently a portion of the preface was damaged in the original, and therefore this way opens abruptly:

... باسماي کتب مذکور شيخ الاسلام محمد بن احمد ابن ... بفارسي جمع کرده است الخ

The first item is dated (f. 39) the 9th Rab. I 932 / the 24th Dec. 1525. Scribe

Abdu'l-Majid b. Shaykh Burhān Quṭb-i-Lāhūrī. Numerous notes on the margins and ~~at~~ blank leaves. A good typical copy as to its handwriting.

Ff. 60; Size: 22.5 x 16; 16 x 10.5 cm. Lines 18-19, 20; no jaḥwals. Old Or. pap. Thickness 10 = 0.76 mm. Inv. Shikasta of 'khatt-i-Bihār' type. Cond. good. Worm-eaten.

Small  
type



135.

Usūl-i-Ḥukūm - Shāhī.

اصول ابراہیم شاہی

136.

A short treatise on the terminology and elementary principles of the theoretical system of jurisprudence (usūl-i-fiqh), by the author Shihāb (ad-dīn)-i-Shams (ad-dīn) 'Umar Zāwālī (Gawlatābādī-Jaunpūrī), see No. 134(1), who dedicated this treatise to Ḥabībūn Shamsī (803-44/1400-40). The work is intended for the beginners, and is written mostly in the form of questions and replies. See

محمدی کہ اصول ~~محمدی~~ حکمہ آن باحکام عام ... میگوید اضعف بندگان ... شہاب  
شمس عمر زاوولی ... بر حکم آند بادشاہ دین الہی

Small  
type

Copied about the end of the xii/xviii c. Notes at the end.

Pf. 9; Size: 22,5 x 15,5; 17,5 x 12 cm. Lines 27, no jadwals. Brownish

orig. pap.; ind. nat. cond. Pl. good. Worm-eaten.

(Thickness  $\delta = 0,38$  mm.)

تفسير حسيني

136.

Tafsir-i- Husayni.

137.

The famous Sumnite commentary on the Quran, by Husayn b. Ali al-Wā'iz al-Kāshifī (d. ca. 910/1505), who composed it between 897 and 899/1492-4. See *JIPH* 366; *EIO* 2681-90; *EV* 1805-8; *R* 9-11; *RS* 1; *Browne* 13-15; *CHL* I, 1129-1311; *II*, 1278-9; *Mehren* 3; *Leyden C. IV*, 39; *Fleischer, Leipzig*, 390; *IVASB* 959-967; *Bh* 147-8, *Madrasa* 184-7, etc. *Sitzb. Lucknow*, 1874, and later on. The present copy contains only the first half of the work, suras i-xviii, with a short hucna at the beginning. The work is also known under the title al-Mawāhibu'l-'aliyya, or simply Mawāhib-i-'aliyya.  
 Beg. as usual:

بعد از توهید قواعد محامد الهی و تاسیس مبانی ثنا خوانی الخ

Copied about the end of the XII/XVIII c. A few glosses on the margins.

f. 248; Size: 30 x 20; 22 x 12 cm. lines 27, written in red and blue jādwal. brownish Or. pap., thickness 10 = 0,86 mm. Ind. mat. Cond. good. Slightly worm-eaten.

Small type



137.

The same.

138.

The second vol. of the Tafsir-i-Husayni, see No. 136. It is incomplete at the beginning and opens with the sura XX, 26. A good copy, although margins are much injured by worms.

Small  
type

Copied, the greater part of the volume, probably in the end of the xi/xvii c. The end (ff. 434-481) have been supplied later on.

Ff. 481-~~480~~ minus 17 (at the beginning). Size: 25 x 14; 21 x 11 cm. Lines 21, within red and blue jedwals. Good Ind. inst. Cond. fairly good. Worm-eaten.

138.

Sharh-i-qaṣīda-i-Burda.

شرح قصیدہ برکہ

139.

An apparently hitherto unknown commentary on the famous Arabic poem in praise of Muhammad, al-Burda, or al-Kawākib al-Durrīyya fi madh khayr al-barrīyya, by Sharaf al-Dīn Abū 'Abīd-  
 lūh Muhammad b. Sa'īd al-Buṣṭurī (d. 694-7/1295-8), cf. Brock. I, 269, where copies in other libraries, editions of the original text, translations, etc., are given. The commentator calls himself (f. 1v, bottom) Ibrāhīm b. Muhammad b. Ibrāhīm al-Isfara'īnī. He completed his work, as he mentions in the concluding lines, in the beg. of Muharram 920/beg. of March 1514, having undertaken it as ~~an~~ an expiatory act securing the much desired safety in those troubled days (war of Isma'īl Safawī with Uzbegs). The text is explained word by word; in the beginning couplets of the original are written on the margins by a later hand. Beg.

برآمد ناظم این قصیدہ برکہ پیش بلاغت بلاغت او ندیده اے

Copied about the end of the xi/xvii c., or in the beg. of the xii/xviii c.

Ff. 37; Size: 21 x 11.5; 16 x 7.5 cm. Lines 21, no jewels. Or. pap., thickness 10 = 0,86 mm. Good ind. part. Good. dot. good. Worm-eaten.Small  
type



شرح فرائض سراجیه

139.

Sharh-i-farā'id-i-Sirājiyya.

140.

A Persian paraphrase and commentary on the Arabic tract on partition of inheritances, called al-Farā'idu's-Sirājiyya. It was composed in the VI/XII c., by Sirāju'd-dīn Muḥammad b. Muḥammad b. 'Adīr-Rashid as-Sajāwandi al-Hanafī, see Brock. I. 378; Shls 4701-2, et. (it was often translated, etc. and printed in the East). The commentator calls himself Muḥammad b. 'Ubaydi'l-Lah al-Mu'minābādī, an expert on these matters from Bukhāra (H. 4v). The date of his compilation is not given, but it is not later than the X/XVI c. See.

بعد از ادای ثنای حضرت محی خالق بیچون --- عرضہ سید ارد کو شہ نشین زاویہ مجزو  
نامرادی محمد امین بن عبید اللہ المؤمنی بلای الحی

The commentary begins on f. 5. There are occasional notes on the margins. On H. 1v-2 there is a short risāla, called Ḥarbū'l-gisnat, in Persian, on

Division  
~~Iranian~~. The name of the compiler is not given. Sec.

باین انواع حساب چهار است احاد و عشرات و مئات و الوف ا

Ff. 2v-4 are left blank.

Samt  
 196

Copied apparently in Bukhara in the Madrasa of Khan, the old,  
 in 1008/1599-1600.

Ff. 76; Size: 19 x 12,5; 14,5 x 9 cm. Lines 23, nojadwals. Brown ink  
 on paper, thickness 10 = 0,76 mm. Bukhara inst. Cond. fairly good.

Slightly worn - eaten.



140.

مجموعه در فرائض

Majmū'a dar farā'id.

141.

A collection of short ~~unintended~~ Persian and Arabic treatises, or extracts, dealing with partition of inheritances.

1. (ff. 1v-7v). The end of a tract on partition of inheritances, consisting of Arabic rules, commented upon in Persian. It is difficult to see how much is missing at the beginning. Most probably it had been transcribed from an defective original.

2. (ff. 9r-14v). Risāla dar taqsim-i- mirāth. A short tract on the same subject. The name of the author is not mentioned. Beg.

بدان تہیح این مسئلہ چند صورت داد، صورت اول انکہ اے

Notes on f. 15.

3. (ff. 15v-17). Ar-risālat fi'l-wasiyyat. A short tract, in Arabic, on the forms of inheritance. The name of the author is not mentioned. Beg.

إذا عرفنا هذا فنقول الوصية المطلقة اربعة انواع اے

4. (ff. 17v-20v). A fragment, also in Arabic, on similar matters. Interlinings and marginal notes. Scrappy notes and tables on ff. 21-26.

5. (ff. 26v - 35v). Risāla dar farā'id. A treatise on partition of inheritances, by Muhammad b. Bābā-i-Kalān. The date of composition is not given, — obviously not later than the X/XVI c. Heg.

الحمد لله... اما بعد، فقیر معقیر بی بضاعت... محمد بن بابا، المشتهر بکلان المفتی که باعث بر تحریر این رساله آن بود که بعضی از فضلا درس فرایض میکنند از

6. (ff. 35v - 46v). Risāla dar hisāb. A short treatise on arithmetic in so far as it may be required for calculations connected with the partition of inheritances. The author is the same Muhammad b. Bābā-i-Kalān, as in the preceding treatise. Heg.

الحمد لله... اما بعد میگوید بنده ضعیف محتاج بر رحمت پروردگار لطیف محمد بن بابا، المشتهر بکلان المفتی که

Small  
copy

Copied apparently towards the end of the X/XVI c., by Bābā-Dust al-Bukhārī (ff. 26 - 46). Others are written by different hands, but also about the same time.

Ff. 46; Size (f. 27): 19 x 12; 15 x 8,5 cm. Lines 20, with an appendix in oblique short lines at the bottom; no judgments. Or. pap., thickness 0,087 mm. Bukhārī inst., different. Cond. fairly good. Slightly worn-edges.



2. Shi'ite works.

141.

جامع عباسی

Jāmi' -i- Abbāsī.

142.

The well known standard work on Shi'ite fiqh, by Bahā'u'd-dīn Muhammad b. Husayn al-Āmilī (D. 1031/1622), continued after his death by Niẓām'u'd-dīn b. Husayn Sāwajī. See E 102581; EB 1784; R 25; Drowne 25; CHS I, 288; II 351-2; Blochet 20-1; Aumer 130; Mehren 5; Iv ASB 1112-3; Leyden C. IV, 178; Fleischer, Dresden, 338, etc. The present copy contains both volumes, the second beginning on f. 113. A complete, fairly well preserved copy. Neg. as usual:

الحمد لله... وبعد، چون توجه خاطر ملکوت ناظر اشرف اقدس کلب آستان الخ  
 It is divided into 20 baḥs (see ff. 2-2v). The first vol. contains 5 baḥs, and the second-15 (beginning from 1).

Small type

Dates the 18th Muharram 1153 / the 15th Apr. 1740. Notes on the margins, also at the beginning and the end.  
 Ff. 364; size . 23 x 14.5; 16, 5 x 6.5 cm. lines 20, within red and yellow jied walls. Dr. pap., thickness 0.039mm. Kashmiri ust. Cond. fairly good. Slightly worn - eaten at the beginning.

142.

Dah majlis.

ده مجلس

143.

The well known collection of Shi'ite legends, concerning the sufferings of Muhammad, the Imams, and different saints. It is based almost entirely on the Raudat al-sh-shuhadā' of Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. 910/1505). The name of the compiler and the date of composition remain unknown. See EB 136; R 155; VASB 1106; VC 373; B 4 35, etc. The work is divided into 10 majlises. The present copy does not contain the preface, and opens with the first majlis:

مجلس اول در ذکر وفات حضرت رسالت پناه... راوی اخبار جانسوز و حاکیان حکایت عم اندوز الخ

Dated the 21st Jum. II 1242 / the 19th Jan. 1827.

Ff. 86; Size: 22,5 x 14,5; 16 x 9,5; ll 11, no initials. Or. pap., thickness 10 = 0,57 mm. Good ind. part. Cond. very good.

Small  
type



143.

1<sup>o</sup> jāz-i-Asadī.

اعجاز اسدی

144.

Another commentary on the ~~same~~ Haft-band of Kāshī (who is here called, f. 1<sup>v</sup>, Mufti Kāmil 'D-Dīn Ḥasan Kāshī), by (f. 3, top) Muḥammad 'Alī b. Muḥammad Sādiq al-Ḥasanī an-Nīshāpūrī, who dedicated it (f. 2v) to Shujā' 'D-Dawla Muḥammad Khān Asad-Jang, nawwāb of Lucknow (1167-88/1753-1774). It is peculiar that the original poems, on which this commentary is written, are quite different from the Haft-band in No. 144, although their general character is identical. It is obvious that one of them must be an imitation of the other. Beg.

الحمد لله ... اما بعد از ان چون هفت بند که ... مولانا کمال الدین حسن کاشی ... در سبک  
نظم آورده بودند ان

Beg. of the poem (f. 3):

السلام ای سایه ات خورشید رب العالمین آسان عز و تمکین آفتاب داد و دین

Copied about the middle of the XIII/XIX c., in Lucknow, by 'Alī b. Ḥusayn Ridāwī.

Ff. 179; Size: 28 X 17.5; 21 X 11 cm. Lines 9, waja'wals. Europ. pap., thickness 10 = 0.57 mm.

Good / ind. next. Cond. good. A seal at the end.

Small  
type

144.

lḥāmāt-i-Imānī.

الهامات امامی

145.

'The inspirations concerning the Imān', a detailed commentary of purely religious character on seven combined poems, the Haft-band, in praise of Ali, composed by Muḥtasham Kāshī (d. 996/1588). The text of the Haft-band, complete, is prefixed for the facilitation of references\* (f. 5v), ~~beginning~~ beginning on f. 1v:

السلامت یا علی <sup>ص</sup> اسم رب العالمین، زوج زهرا بو الحسن هم جسم ختم المرسلین،  
 (its full title is lḥāmāt-i-Imānī fi manāḡib-i-maḡham'at-rajā'ib)

The commentary was started in 1190/1776 and completed in 1192/1778 (f. 223v), by (f. 6v) S. Abū'l-ʿAlī, or Mīrān (? مبرن) Bukhārī al-Ḥasanī al-Qādirī al-Katānawī, who dedicated it to his spiritual guide, S. Imāmī ʿa-dīn ʿAlī (f. 6v). Beg. (f. 5v)

محمد بی محمد جناب مستطاب حضرت اکرم الاکرمین ... بعده، صیگوید فقیر حقیر کترین  
 غلامان ... سید عبد <sup>ص</sup> لعلی عرف مبرن بخاری الحسنی القادری الکتانوی الخ



Dated the 8th Rajab 1259 / the 3rd Aug. 1843. Scribe - 'Abid-  
Husayn b. 'Ali Akbar Harami.

F. 225; Size: 25,5 x 15,5; 18 x 10 cm. Lines 13, nojadwals. Or. pap.,  
thickness 10 = 0,76 mm. hd. rest. Cond. good. Slightly worn-eaten.

Small  
type

مرشد العوام

145.

Marshidu 'l-'awām.

146.

A detailed work on Shi'ite theology, with the title 'the guide for every body', by Abū 'l-Qāsim b. al-Hasan al-Jilānī, who wrote apparently about the beg. of the XIII/XIX c. The system of division into chapters is rather confusing. There are kitābs, as is usual in the books on fiqh, then there are bābs, matnabs, fasls, etc. The present copy is good, but incomplete at the end, and worm-eaten.

الجمهورية ... چنین گوید اقل عباد الله ابو القاسم ابن الحسن الجیلانی کہ این چند کلمہ  
در بیان مسایل عبادات است

Copied in the beg. of the XIII/XIX c. Occasional notes on the margins.  
Ff. 98; Size: 21 x 13,5; 15 x 8 cm. Lines 13, no initials. Or. pap.,  
thickness 10 = 0,77 mm. Good hd. matn. Cond. not good. Worm eaten,  
although the text, except at the end, suffered not much. A note on  
f. 1: 'two leaves are missing at the end', which may be true.

Small  
paper



146.

رساله در ذکر پیغمبر و ائمه

Risālah dar dhikr-i- Payghambar wa a'imma.

147.

A short note on the Prophet and the Imams, giving all details as to their names, surnames, dates of births and deaths, members of their families, etc., according to the usual ideas of Shi'ite tradition. At the end it is called Ansābu'l-a'imma (f. 9v). It was composed for Miyan Fath-'Ali-khān, apparently towards the end of the XII/XVIII c. Beg.

الحمد لله الذي في المجد والعلو ... اما بعد ازین رساله ایست در بیان ذکر حضرت رسول (ص)

At the end there are several tables of similar contents (ff. 10-11v and 12v-13). On f. 12 is given an astrological note.

Copied about the beg. of the XIII/XIX c. Scribe-Mir Afzal 'Alī Ridāwī al-Mukhānī (?), who most probably is also the compiler of the book.

Ff. 13; Size: 24,5 x 14,5; 18 x 10 cm. Lines 17, no jewels. Or. pap., thickness 5 = 0,42 mm. Good hand. cust. good. A few notes in the margins.

Small  
type

147.

Risāla dar usūl-i-dīn.

رساله در اصول دین

148.

A catechetical exposition of the elementary principles of Muham-  
 madian doctrine, by Qutub-i-dīn Muhammad b. Ghizāthi 'D-dīn Ali  
 (f. 2, bottom); <sup>cf. VASB 1351.</sup> It consists of questions and answers, with references to  
 different standard works. Copious commentaries on the margins. Apparently  
 slightly incomplete at the end. beg.

الحمد لله ... بدانکه بندگی حق سبحانه تعالی همچنانکه بر همه بندگان مکلف فرض عین است ای

On ff. 14-16 there are given scrappy quotations. On ff. 17-20  
 appears a mathnawī on partition of inheritances, beg.

بهترین ذکر حمد چهار است ، پس صلوة رسول مختار است ،

Small  
type

Copied in the beg. of the viii/xixc.

Ff. 20; Size: 22.5 X 15.5; 16 X 9.5 cm. Lines 8, nojadwals. Or. pap., thickness

10-1, 12 mm. Coarse ind. nast. Cond. det. good. Slightly worn-eaten.



148.

Minkāju's-sālikū.

منهاج السالكين

149.

A detailed treatise on the question of the religious lawfulness of smoking tobacco, with references to numerous Shi'ite authorities. It was composed by Mir Fida 'Alī Mūsawī al-Harzī, probably about the beginning of the XIII/XIX<sup>c</sup>. Beg.

الحمد لله الذي نور قلوبنا بانوار الهداية المعصومين ... اما بعد، اين است منهاج السالكين  
در بيان مزال اقدام الـ

At the end, ff. 53-62 is given a note on sinfulness of singing (Fi bayāni'z-zanā bi'l-ghanā). On ff. 62v-67v are given several (Arabic) Shi'ite hadiths, with their isnads, partly translated into Persian on the margins. Beg.

قال عبد العظيم بن عبد الله الحسيني قال الـ

Small  
type

Dated (f. 53) the 28<sup>th</sup> Ram. 1266/the 7<sup>th</sup> Aug. 1850. Scribe-Muhammad Makki.  
Ff. 67; Size: 19,5 x 13; 14,5 x 8 cm. Lines 9, no jedwals. Europ. pap., thickness  
10 = 0,51 mm. Ind. nest. Cond. good.

تحرير الشهادتين

149.

Tahrir 'sh-shahādatayn.

150.

A translation of the Arabic work on the Shi'ite tradition about the story of Husayn and the death of Hasan, styled Sizru' sh-shahādatayn, by (f. 2) Abdū'l-'azīz b. Walayyī 'l-lah Dīhlawī (d. 1239/1823-4), cf. Tadhkirat<sup>-i-</sup>ulamā' i-Kind, p. 122, where the treatise is referred to. The translator calls himself simply Salāmātū 'l-lah (f. 2v), without any further details. ~~cf.~~ (cf. No. 162 further on)   
 الحمد لمن افاض على الشهداء سحاب الرحمة ... افا بعد بر كسانيك سلون

Small  
dyeطريق هدايت الخ  
 Date: Campore, Shi' l-hijja 1255 / Feb. 1840. Scribe - Ramādān 'Alī.

A few occasional notes on the margins.

Ff. 70; Size: 25 x 15; 19 x 9,5 cm. Lines 15, no javals. In. pap., thickness 10 = 0,52 mm. In. nat. Cond. tol. good, although in some places much worm-eaten.



150.

سوالات عشره

Su'ālāt-i- 'ashara.

151.

Ten questions, with detailed replies to them, dealing with some Shi'ite theological matters, and also others, as lawfulness of studying European logic; entering the service of unbelievers; of listening to singing, etc. The replies are ascribed to <sup>the same</sup> Shāh 'Abdū'l-'Azīz (Dihlawī), ~~1229/1234~~ <sup>see above, No. 149.</sup> 189.

سواک اول آنکہ ہر فرقہ امامیہ کہ فی زمانہ مذہب ایشان الخ

Small  
type

Dated the 13<sup>th</sup> Safar 1251 / the 20<sup>th</sup> June 1835, Lucknow.

A few additions on the margins.

Ff. 12; size: ~~21~~ 21,5 x 13; 16 x 7,5, ~~cm.~~ cm. lines 15, no jadvals.

Or. pap. Ind. not. Cond. not good. Worm-eaten. Pasted.

151.  
Majmū'a.

مجموعه  
152.

A collection of short treatises, by different authors, dealing with various religious topics.

1. (ff. 1-7). Makharrij-i-kur'āf-i-tahajjī. A short treatise, incomplete at the beginning on the pronunciation of Arabic letters in recitations of the Quran.

2. (ff. 8-15v). Risāla dar ahkām-i-namāz. A short treatise on the elementary necessities of a proper <sup>shrite</sup> namāz, by Muḥammad Baqir Rashti (d. 1260/1844), *leg.*

الحمد لله... اما بعد... این مختصر بیست از فتاوی جناب... محمد باقر الرشتی *leg.*

3. (ff. 16-27). Risāla dar nukhūsāt-i-ayyām. A short treatise on the propitious and unlucky days of the week and of the months, with an appendix on Indian Calendary, a prayer, etc. *leg.*

الحمد لله... بدانکه توکل و اعتماد بر جناب مقدس الهی نمودن *leg.*



4. (ff. 28-30). Fragments, apparently belonging to the works of Mirzā Mahdī, or, to give him his real name, Muhammad Mahdī b. Muhammad Shafī' al-Astrābādī (b. 1259/1843). A list of his works are given on f. 29v (the blessings invoked upon him imply that he was still living at the time when the list was written).

5. (ff. 30v-95). Mumtāz dar namāz. A treatise on the namāz, by the same Muhammad Mahdī Astrābādī (see just above). It was completed in 1237/1821-2, as stated in the concluding lines. Another copy in IV PS (II), iii.398. Beg.  
 همه و سپاس خداوندی را سزااست که دور است ... اما بعد، این رساله ایست ممتاز در بیان مسایل نماز در نهایت اختصار الخ

6. (ff. 45-124v). Istihkām dar bayān-i-mujmal az masā'il-i-ṣayyām. A treatise on devotions connected with fasting, by the same Muhammad Mahdī Astrābādī, who completed it in 1243/1827-8. It is divided into 14 foḥḥs. Beg.


الحمد لله (sic) الذي جعل الصوم ... اما بعد، چنین گوید بنده حقیر معترف بقصور و تقصیر الخ

7. (ff. 126-215v). Mahārat dar bayān-i masā'il-i tahārat.

A treatise on details of ablutions, etc., composed in 1245/1829-30, and dedicated to Nasim'id-Din Haydar of Lucknow (1229-1243/1814-27), by the same Muhammad Mahdi Asbādati. The date of completion (chronogram الغدير, f. 215v), is rather too late. Perhaps the ~~verse~~ expression

بنا یح الغدير آمد بانجام

must be understood as merely the day of the anniversary of this great Shi'ite <sup>event.</sup> ~~day.~~ Beg.

بعد از سه عزت معبود... چنین گوید بنده ضعیف بی سواد... 

Scrappy quotations on the last leaf.

Transcribed, except ff. 1-27, by S. Māh-ʿAlī Jāfari (ff. 95 and 215v); the date is given only on f. 95, as the 11th Jun. I 1245/the 31st Nov. 1829. Many marginal and interlinear notes and glosses.

Ff. 216; Size: 17 x 10; 13,5 x 7 cm. Lines 12, no initials. Or. pap., thickness 10 = 0,89 mm. bind. must. Cond. fol. good, except at the beginning, where many leaves are injured by worms.

Small type



152.

Mujmū'a.

مجموعه

153.

A collection of short religious treatises, by different authors. Some of them are of a comparatively early origin.

1. (ff. 1-90). Tafsīr-i-āyāt-i-usūl wa ahkām. A brief exposition of the system of Shi'ite doctrine, in four books, subdivided into kitābs and fuṣūls. It was compiled by an anonymous author by order of Qutb-shāh Muhammad (989-1020/1581-1611). Its purpose was to collect all the coranic verses on which every detail of the doctrine may be based. *Beq.*

الحمد لله ... اما بعد، زمان قضا بریان شد و سلطان سلیمان نشان از

2. (ff. 90-120). Scrappy notes, poetical quotations, etc., dealing chiefly with religious matters.

3. (ff. 120v-151). Malāḥim-i-Dāniyāl. A translation of the 8th book of the apocryphal Book of Daniel, dealing with various supernatural revelations. The name of the translator is not mentioned. *Beq.*

ترجمه باب هشتم و خلاصه مکالمه معانی این است، دانیالی که شیخ بزرگوار جامع احادیث از

4. (ff. 157-212). Muntakhab-i-ahādith. A collection of hadiths on different subjects, extracted from different standard works, Shi'ite and Sunni. Some of them have an interlinear translation; there is no preface, and it seems probable that the selection is due to the scribe.

Small  
type

Dated, on f. 89v, the 11th Shawwāl 1207 / the 22nd May 1793; and on f. 151, - the 1st Safar 1209 (here 1290) / the 28th Aug. 1794. Many marginal notes.

Ff. 212; Size: 19x11; 15,5 x 7 cm. Lines 11, no judicials. Or. brownish pap., thickness 100, 84 mm. Ind. part. Cond. not quite good - worm-eaten.



153.

Majmū'ah.

سوم

154.

A collection of short works and fragments chiefly of religious contents.

1. (ff. 1v-12). Risāla dar ~~sharḥ~~ namāz-i-Jum'ā. A treatise on some details of (prayer on) Friday, by Muhammad Husayn Husayni, a descendant of Qutub'id-dīn Karwī. The work is divided into 5 parts, but here only four of them are given, as the end is lost. Beg.

الحمد لله الذي قال يا أيها الذين آمنوا ... من بعد، ميگوید فقیر فقیر سید محمد الخ

Scraps at the end, ff. 12v-17, in Persian and Urdu, chiefly poetical quotations.

2. (ff. 17v-23v). Asmā-i-Haqq Ta'ālā. The usual 'names of God', with explanations of the magic effect of each of them. Beg.

قواله الذي لا اله الا هو عالم الغيب الخ

3. (ff. 24-29). Risāla dar akhlāq. A short treatise, in Sufic strain, on different virtues, incomplete at the end. Beg.

خداوند اگر تو مرا بدی خوانی خداوند بر سر همه خواجده شوم الخ

4. (ff. 30-32v). Risāla dar anwā'-i-fuqarā. Another fragmentary treatise on ethics, in Sufic strains, dealing with four kinds of the poor, etc. Beg.

کما قال النبی... لولا لفقرا لهدک الاغنیاء پس بدانید ای عزیزان و ای مومنان ای

At the end, ff. 32-33v, notes of cabalistic and magic contents.

5. (ff. 34-58). Risāla dar taṣawwuf. A treatise, in prose and verse, on Sufic virtues and ethics in general, by 'Abdū'l-Hakīm. It is apparently a compilation from different standard works, Beg.

قل الحمد و سلام علی عباده 'من بعد' از فقیر حقیر... عبد الحکیم کنای خاکپای ای

A note on a charm of Solomon, and scribbly poetical quotations on ff. 58-60v.

Small  
type

Copies in the beg. of the xiii/xix c.

Pf. 60; Size: 24.5 x 15.5 cm. Different number of lines, mostly obliquely written. No joints. A-pap., thickness 10=1, 12 mm. Ind. inst., different hands. Cond. good.



3. Prayers, etc.

154.

اسناد حرز یمانی

Isnād-i-Harz-i-Yamāni.

155.

A detailed explanation of the spiritual benefits which may be derived from the recitation of a special felicitous prayer, given here in the original Arabic. The compiler of the Persian explanatory text is not ~~too~~ mentioned. The work may be of old origin, depicting the mentality of the mediaeval Muhammadans in India; but the chief interest of this copy <sup>(lies)</sup> in its palaeographical side - it gives good specimens of three different types of the khatt-i-Bihar, the handwriting of Eastern India in the ~~ix/xv~~ ix/xv and beg. of the x/xvi centuries, i.e. of Persian, ordinary Arabic, and of special Kufic-like Arabic used mostly for the copies of the Qur'an. Beg. of the Persian text:

کتابی که سیمینغ تیزیر ورم قرنهای ناصردود ای

small  
type

Copied about the beg. of the x/xvi c. Numerous notes on the margins. Ff. 24; Size: 20 x 14; 14,5 x 9 cm. Lines 18 (also 15, 17), nojad 4als. Oz. pap., thickness 10 = 0,73 mm. Cond. not quite good. 45cm-centen.

دعاء وداع ماه رمضان

155.

Du'ā-i- wadā' -i- māh-i- Ramadān.

156.

The prayer of the parting with the month of Ramadān', which should be recited on the last day of it. An interesting neat copy of it, dating apparently from the end of the ix/xv c., or the beg. of the x/xvi c. The text is carefully vocalised. At the end is given a Persian commentary, explaining every word. Beg.

در روز اخيرين بخواند 'اينست' يا من لا يرغب في الجزاء الخ.

Copied, as stated above, about the beg. of the x/xvi c., in the peculiar Indian handwriting used in Lucknow, etc., at that period, called khatt-i-Bihar. Notes on the margins. Bayād - form.

Ff. 4; Size: ~~11.5 x 17.5~~ 10.5 x 14; 7.5 x 11.5 cm. lines 28, no jad walls. Or. pap., thickness 1 = 0.07 mm. Careful Ind. work. Cond. good. Slightly worn - enter.

Small  
type





156.

شرح دعای حزب البحر

Sharh-i-Du'ā-i-Hizbu'l-bahr.

157.

The text and the instructions as to the methods of reciting the prayer, called Hizbu'l-bahr, i. e. ~~the auxiliaries on the sea~~ 'the auxiliaries on the sea'. The commentary must be of early origin (the name of the author and the date of composition are not mentioned), because the authorities referred to here are only mediaeval Sufic Shuykh's, mostly Indian, not later than the VIII/XIV c. It is possible to assign it as early an origin as the beginning of the IX/XV c. Beg. abruptly:

طریق دعوت حزب اعظم حزب البحر اینست چون کسی خواهد که بدعوة این حزب بجهت مهم عظیم الح

Small  
type

Copied about the middle of the XII/XVIII c. Notes on the margins.

f. 8; Size: 22,5 x 13,5; 14 x 7,5 cm. Lines 13, no jadvahs. Or. pap. Good  
ind. mark: and shikasta. Cond. good. Slightly worm-eaten.



4. Controversy.

157.

Manuscript n. l. madhāhib.

معرفة المذاهب

158.

'The knowledge of religions', a short treatise, by Mahmūd  
(b.) Tāhiz ghazālī, on the elementary dogmas of Orthodox  
Sunniism, and a very brief review of 72 'erring sects'. The  
time of composition is not known. See EIO 1920 (1); VC 399 (1). Deg.

الحمد لله المجدد الطاهر المعبرود الباطن والظاهر... ميكويد بنده ضعیف امیدوار  
بر رحمت متعالی محمود طاهر غزالی ارجو.

Additional notes on two last leaves.

Copied in the beg. of the XIII/XIX c. Notes on the margins,  
interlinear glosses.

Ff. 6; Size: 23,5 x 15,5; 18 x 12 ~~cm.~~ cm. Lines 16, no jud vals.  
Brown or. pap. Coarse ind. nat. Cond. bad. Worm-eaten.

Small  
dope

158.

Murāsilat-i-'ulamā-i-Shi'ā wa Sunnī.

159.

A very interesting short collection of controversial epistles, most probably genuine, which were exchanged between the leading Sunni Divines of Turkestan and the Shi'ite Mujtahids of Mashhad. The dates are not mentioned, but most probably they were written in the beg. of the xiii/xix, when Turkoman raids on Khorasan were particularly destructive; there are many allusions to these in the text.

1. (ff. iv - 6). ~~Muhammad~~ Nāma'ī ki afā'id-i-Māwarā'n-nahr ba ahl-i-Mashhad-i-muqaddas nawishta and. The author of this epistle is not mentioned. *Ms.*

دوشیده نیست بر هیچ مومن عالم که تعرض باموال و نفوس کسانیکه این

2. (ff. 6 - 17). Reply to the preceding, by Mulla Muhammad. *Ms.*  
نوشته نتایج افکار و رشحات اقلام در اثر باران

3. (ff. 17 - 22v). Quotations from the Wasā'il-i-shi'at, which was completed in 1082/1671, by Muhammad b. al-Kasan b. al-



al-Hurr al-ʿAmīrī (d. 1099/1688), see Kashf al-hujub,  
 No. 135, No. 674.

Small  
 type

Copied about the beg. of the XIII/XIX c. A note on f. 1, another  
 at the end.

Ff. 22; Size: 19 x 10,5; 15,5 x 7,5 cm. Lines 11, nojadvals.

Or. pap., thickness  $\delta = 0,43$  mm. Good lat. work. Cond. unfortunately  
 rather bad - much worm-eaten in the middle.

159.

Izāmiyya.

الزامیه

160.

A treatise on the defence of Sunnite dogmas against the doctrine of the Shi'ites, by Sibghatū'l-lah Uthmānī, a disciple of different eminent theologians of the beg. of the XIII/XIX c., such as Muḥammad Kuran, Abdu'l-'Alī (apparently the famous divine of Lucknow, surnamed Bahmū'l-'ulūm, d. 1235/1820), and Haydar 'Alī (apparently Fayḍābādī, d. 1225/1810, who was famous for his fierce denunciations of the Shi'ites). The tract was composed in 1216/1801-2 (chronogram on p. 7v - در غیب). It is divided into several ḍalīls. Notes on the margins. Beg.

مرد بجز و تنای لا تقد شایسته صانعی احدیر است که ای

Dated the 26th Safar 1251 / the 23rd June 1835.

Fp. 20; Size: 25 X 15,5; 16 X 8 cm. Lines 15, no jed wals. Or. pap., thickness 5 = 0,31 mm. hd. mast. Grid. wt good; - worm-eaten.

Sum 9  
7/10



تکفیر المکفرین

160.

Takfiru'l-mukaffirin.

161.

'Cursing those who invoke curses', a very interesting and detailed treatise on the controversy between the Shi'ites and Sunnites. It is written from the Sunnite point of view, defending the first three Khalifs, 'A'isha, Mu'āwiyā, etc., against the accusations of the partisans of 'Alī. The author, <sup>(is often practiced)</sup> as ~~is often practiced~~ in controversial works, does not mention his own name. He refers to a large number of authorities, old and modern, and it is obvious that he was writing in the beg. of the XIII/XIX<sup>th</sup> century, when there was a considerable tension between ~~the~~ both sects. Beg.

قل لا استلکم علیہ اجرًا الا المودة فی القربیٰ درین ولا قارع صحاح گردیده کہ عزیز  
 سو سووم بسید محمد کاظم متسنن برفض طریقہ والد خود را از

Small  
type

Dated the 14th Rab. I 1279 / the 9th Sept. 1862. Scribe - Muhammad Gulgrāmī, surnamed Wakīl-i-ālam. Notes on the margins.

Ft. 49; Size: 19 x 14; 15 x 7 cm. Lines 13, no jed'als. Europ. pap., thickness 10 = 0.44 mm. Ind. rest. Cond. quite good.

وسيلة النجاة

161.

Wasilatun-najät.

162.

A controversial treatise, called 'the path to salvation', refuting all arguments of the Sunnites and establishing the truth of Shic'ism. The name of the author is not mentioned. The tract seems to be entirely in the style of the different controversial compositions which were written in the beginning of the XIII/XIX c., during the tension between the Shic'ite and Sunnite communities in Lucknow, and generally in Northern India. See.

الحمد لله (سنة 1246) خلق هذه و الصلاة ... سبب تأليف شخصي از اشنایان که بخدا  
تشیع الفت داشت ان

Dated the 21<sup>th</sup> Jum. II 1246 / the 15<sup>th</sup> Dec. 1830.

Ff. 21; Size: 22 x 13; 18 x 8,5 cm. Lines 15, no jadvahs. Or. pap., thickness 10 = 0,82 mm. Ind. not. Cond. not quite good. Worm-eaten, posted.

Small  
type



162.

مجموعه رسائل شيعيه

Majmū'a-i- rasā'il-i- Shi'iyā.

163.

A very interesting, although much worn-out, little volume containing two works on Shi'ite controversy with Sunnism, with detailed argumentation of the contested doctrines.

1. (H. IV-30) Risāla-i- Sayyid Muhammad. An exposition of the essential points of the Shi'ite doctrine, in controversial spirit, by the Mujtahid Sayyid Muhammad, who flourished about the middle of the XIII/XIXc. Unfortunately, although there are numerous titles and laudatory expressions accompanying his name, ~~the~~ the latter is never given in full. The compiler, apparently ~~the~~ identical with the scribe, also does not mention his own name. *Req.* الحمد لله وكفى والصلوة ... اما بعد، درین زمان که خاطر از مناظره طایفه امامیه ایز

The text of ~~the~~ S. Muhammad's article begins on p. 5.

2. (ff. 30v - 50v). Nagl-i-khutūt-i-munāzira. The correspondence on the disputed points of the Shi'ite doctrine, which took place in 1249/1833-4 between two leading Shi'ite Divines, S. Muhammad (mentioned above) and Shāh Salāmātullāh. It consists of questions and replies to them, from both sides alternatively. Beg.

نقل خطوط مناظره بیان مجتهد مذهب امامیه مولوی سید محمد صاحب و جناب مولانا شاہ سلامت للہ صاحب در سنہ ۱۲۴۹ اتفاق مراسلت افتاد، سوال الخ

Dated, the first - the 16th Safar, and the second - the 1st Rab. I 1250/24th June and the 8th July 1834.

Ff. 50; Size: 20,5 x 11,5; 16 x 8 cm. Lines 15, no jeradals. Or. pap., thickness 10=0,92 mm. 1<sup>st</sup> part. Cond. not good. Worm-eaten.

James  
Dyer



XII. Varia.1. Polytechnics.

163.

Majmū'ū 's-ṣanā'i'.

مجموع الصنائع

164.

A kind of a polytechnical and alchemical encyclopedia, giving instruction as to preparation of artificial precious stones, glass, etc. The time of composition and the name of the author are not known for certain. Most probably, the book appeared not later than the beg. of XI/XVII c. The name of the author is given in some copies as Mir Yahyā, or Ḥakīm Faylasūf-i-Maghribī. The work is also styled Majmū'ū 's-ṣanā'i', Ḥakīm Faylasūf-i-Maghribī. The work is also styled Majmū'at al-'s-ṣanā'i', Jawābir al-'s-ṣanā'i', etc. It is usually divided into 42 books, but here are only found 41 (in the preface, f. 2v, - 40 books in 140 fasc.). For a detailed list of contents see E.O. 248.1-3; <sup>also</sup> (E.B. 1869-70; R. 489-90;

1r ASB 1621; 1v C 631; etc. Beg.

محمد و سپاس بر اربع الاساس حضرت صنایع را که ... اما بعد بر خاطر معطر  
و ضمیر منور ارباب لباب ان

Small  
type

Copied about the beg. of the XIII/XIX c.

F. 75; Size: 22,5 x 13,5; 16 x 7,5 cm. Lines 15, within double jādvals.

Or. pap., thickness 10=0,68 mm. Ind. mast. Cond. not good. Margins are much worn eaten.

164.

Sham'-i-mahfal.

شع محفل

165.

A collection of proverbs, in Arabic, Persian and Hindi, arranged in alphabetical order of the first letters of their initial words. It was compiled in 1254/1838 (Chronogram عشرت مردم, f. 2), by (f. 87) Mirzā Panū (?). It is divided into fascles, each corresponding to a letter of the alphabet, subdivided into three magālas, each dealing with one of the three languages. It opens with a versified preamble:

شد ز سر ناله سر و نعت و ضیح ' هست تمهید این کتاب فسیح (فصیح؟) '... این  
نسخه که شع محفل نام و عشرت مردم تاریخ دارد الخ

Small  
type

Dated by the same year as compiled, i.e. the 28th Rajab 1254 / 17th Oct. 1838.  
Scribe - Abdur-Razzāq A'zamī, of Dewī (دیوی).

Ff. 87; Size: 17.5 x 11; 11.5 x 6 cm. Lines 8, no jadwals. Cr. pap., thickness  
10 = 984 mm. Coarse Ind. hast., in black, red, and green. Cond. fairly good;  
Worn - later.



3. Miscellanies.

165.

Dānūs-i-īshrat.

قانون عشرت

166.

One of the numerous adaptations of the famous Koka-gastra, a Sanskrit work on sexual matters, of great bestiality, accompanied by a number of specific medical, cosmetical and other advices. The name of the translator is not mentioned. Cf. Blachet 234; IVASB 1703, etc. This version is divided into 15 fasls. Beg.

اول نام بیوردگار ~~بر~~ بر زبان می رانم که انسان را به کمال خوبی آید

Copied towards the end of the xiii/xixc., with pretences to make an "édition de luxe".

f. 24; Size: 25,5 x 16; 19 x 10 cm. Lines 11, ~~with~~ within double coloured jādvals. Europ. pap. (coloured within jādvals), thickness 1020, 68 mm. hd. mast., col. bord.

Small  
type

166.

Majmū'a.

مجموعه

167.

An old collection of treatises and fragments, chiefly of religious contents.

1. (ff. 1-8). Risāla-i- Sa'dī. One of the well known risālas of Sa'dī (cf. above, No. 45) of didactic contents. It is incomplete at the beginning.
  2. (ff. 8v-18). Several prayers; a list of the names of the prophets, in alphabetical order; more prayers and notes.
  3. (ff. 18v-19v). Qissa-i- Bikramājīt. Unfortunately only a very short fragment of an early version of some Indian tale about raja Vikramāditya, perhaps a translation of the Baytal-pachisi (cf. above, No. 19). Hcg.  
آورده اند که راجای بود بکراماجیت نام که تمام عالم در ضیاء او بوده است
- Scanty hetical quotations on ff. 20-20v.



4. (ff 21-28). Diya-i-Bibi Fātima. Two short legends about Fātima, the daughter of Muḥammad. Beg. of the first:

چنین آورده اند بعد از نقل بی بی خدیجه رضی الله عنها بی بی فاطمه را دو سال گذشته بود ا

The second (f. 25):

در خبر است فردا قیامت امنا و صدقا فاطمه زهرا ا

Dated (f. 8) the 4<sup>th</sup> Muḥarram 932 / the 21<sup>st</sup> Oct. 1525. Scribe

'Abdu'l-Majid b. Burhān Qutb al-usūlī (?), at Sandīka.

f. 28; size: 22,5 x 15; 15,5 x 10,5 cm. Lines 18, no jaḍwals. Or. pap. thickness 10 = 0,82 mm. Old Ind. rust. (khatt-i-Bihar). Cond. fairly good. slightly worm-eaten.

Small  
copy

167.

Majmū'a. ~~مجموعه~~

مجموعه

168.

A collection of miscellaneous notes and scraps, chiefly connected with book-keeping and accounts, in Persian and Hindustani.

1. (ff. 1-6v). A list of rājās of different provinces, of the princes of several Muhammadan dynasties, 7 šūbas; verified chronologies for different dates, etc.

2. (ff. 7-19). Risāla dar siyāq. A treatise on accounts. The name of the author is not mentioned. *beg.*

چون کار پردازان دفاتر روزگار و کار گزاران پسندیده اطوار اے

Scraps on ff. 19v-29v, containing some dastūrs for a divān, poetry in Hindustani, etc.

3. (ff. 30-40). A long qaṣīda, rhyming in -ā, incomplete at the end, *beg.*

سحر چون شاه انجم خیمه زد در دامن صبرا ' ~~مجموعه~~

Scraps in Hindustani at the end.



4. (ff. 40v-45v). Rām-avatār. A short story from the Hindu mythology about the incarnation of Rama. Beg.

لایان اخبار از کارنامه سعادت اطوار یعنی راماین اچ

Scraps on ff. 45v-48v, chiefly poetry in Hindustani

5. (ff. 49-53v). Kayfiyyat-i-ijād-i-qawm-i-kāyastha. An account of the origin of the principal four casts, according to the usual Hindu beliefs. Beg.

کیفیت ایجاد قوم کا بیشتر کہ در کام کون مکان اشتہار یافتہ اند اچ

6. (ff. 53v-72v). Scraps, charms, notes and poetry in Hindustani.

Sum  
ty

Copied in the beg. ~~a middle~~ of the XIII/XIX c.

Ff. 72; Size: 18,5 x 10; 15 x 7 cm. Lines 16, no jadsals. Or. pop., thickness 10-1,5 mm. shikasta. Cont. faintly good. Slightly worn - edges.

(3)

Part III

22

Catalogue

(3)

Parts II and III

Arabic & Hindustani MSS.



Part II. Arabic Manuscripts.

243

I. Theology and Law.

1. Commentaries on the Coran.

168.

الكشاف عن معاني التنزيل

Al-Kashshāf 'an haqā'iqi't-tawzīl.

169.

The famous commentary on the Coran, called "the (book) revealing the truths of the revelation". It was completed the 23rd Rab. II 528 / the 20th Feb. 1134, by Abū'l-Qāsim Jāzū'l-lah Mahmūd b. 'Umar b. Muḥammad az-Zamakhsharī (born in 467/1074, d. 538/1143). See Brock. I, 290-3; Ahlū 769-88; ~~BM~~ BM 64-7; BMS 104-6; Loth 52-6; BN 597-603; Sumner 84-7; BL 103; CHL I, 929; II, 1032-7; Horn 44; Ref. 390-6; Algiers 320-5; Cairo I, 189; AS 242-52; Köpr 124-97; NÖ 396-414; Yari 84-91; Bk 2-3; Madrasa 1-2, etc. Edited by Nassau-Lees, Calcutta, 1858; printed Cairo, 1864, 1890, etc. Extract edited by S. de Sacy, 1829. The present copy ~~contains~~ contains the first half of the work, sūras I-XII. Key as usual:

محمد النبي انزل القرآن كلاماً موقفاً ... اعلم ان متن كل علم و نمود كل صناعة الخ

Copied toward the ~~end~~ middle of 1152 / 1739 ~~(1739)~~ Many notes

on the margins and interlinear glosses. Notes on f. 1.  
 ff. 275; size: 31 x 20; 25 x 14 cm. Lines 31, no jaḥwals. A. pap., Richman 10 = 1, 22 mm. Arabic (southern) rest., dots under د and ذ. Scr. not quite good - dirty.

Small  
copy

169.

The same.

170.

Another copy of the Kashshāf (see No. 168), containing a portion of the second half of the work, sūras VIII-xxviii. Numerous explanatory notes on the margins, by different hands. On f. 503v it is called the 2nd vol.

Small  
type

Dated the 1st Shawwāl-hijja 785 / the 25<sup>th</sup> Jan. 1384. Scribe - Muhammad b. Muhammad al-Khwārizmī. Notes on f. 1. Seals, erased.

Ff. 504; Size: 18,5 x 13,5; 14 x 3,5 cm. Lines 21, no jadwals. Or. pop., thickness 10 = 1,16 mm. Old Khorasani nat., Itā without diacritical dots. Cond. tol. good. Slightly injured by dampness.



Anwārū't-tanzīl wa asrārū't-ta'wīl.

"The lights of revelation and the mysteries of interpretation", one of the most famous commentaries on the Coran, by Nāsirū'd-dīn Abū Sa'īd 'Abdu'l-lah b. 'Umar b. Muḥammad (or 'Alī Abū'l-Khayr) al-Bayḍawī (the date of his death is variously given by different authorities as 685/1286; 691/1292; 695/1296; 710/1310, and even 716/1316). See Brock. I, 416-7; Ahlū 817-33; BM 64; BMS 116; Loth 70-80; BN 627-36; CH I, 104-5; II, 130; Aumer 17-18; Dorn 45; Leyden iv, 31; Edinb. 1, 155; Cairo I, 55; Ish 4; Madrasa 4-9, etc. Edited by H. Fleischer, 2 vols., Leipzig 1846-8, with indexes by W. Fell, *ibid.*, 1878; often printed in Egypt, India (Delhi, 1855; Bombay 1862; Lucknow, 1865, etc.). The present copy contains only the first half of the work, incomplete both at the beg. and the end, dealing with sūras II, 23 — XVIII, 34. Many marginal notes and interlinear glosses, by different hands.

Small copy

Old copy, dating probably from the end of the ~~IX~~ <sup>XIX</sup> c., written in typical Indian handwriting of that period. Some leaves are of more modern origin. F. 287; size: 29.5 x 18; 22 x 12 cm. Lines 29, <sup>within red and blue</sup> ~~and~~ <sup>and</sup> ~~actuals~~. Or. pap., thickness 10 = 0, 81 mm. Old red. inst. Cond. (not quite good. rest ok).

171.

Al-Itqān fī 'ulūmī'l-Qur'ān.

الاتقان في علوم القرآن  
172.

'The (book of) strengthening in the knowledge of the Coran', the well-known work on the Coran in general, its critic, methods of reading, history, etc., by the famous prolific theologian, Jalāl al-Dīn Abū 'l-Faḍl Abū 'l-Rahmān b. Abū Bakr b. Muḥammad b. Abū Bakr as-Suyūṭī al-Khudayrī ash-Shāfi'ī (born the 1st Rajab 849/the 3rd Oct. 1445, d. the 18th Jun. I 911/the 17th Oct. 1505). See Brock. I, 145; Ahlw 423-4; BM 93; BN 656-8; Leyden 1096; Algiers 314; Cairo I, 120; AS 63; Bk 12; Printed Calcutta 1852-4; Cairo 1278; 1306. The treatise is divided into a muqaddima and 80 na'is (the list of their headings is given in Ahlw 423). According to the colophon of this copy it was completed the 13th Shawwāl 878/the 3rd March 1474. Bey. as usual:

يقول العبد ... عبد الرحمن بن أبي بكر السيوطي ... الحمد لله الذي أنزل على عبده الكتاب ... وبعد، فان العلم بحر زخار لا يدرى له من قرار

Small type.

Dated the 4th Muḥarrām 1045/the 20th June 1635. The MS. belonged to the library of a doctn, Maḥmūd-Dawla, whose seals, dated 1264/1848, are applied at the beg. and the end. Incidental notes on the margins.

Ff. 402; Size: 25 x 16.5; 16 x 10 cm. Lines 19, within red and blue jādwal. Brownish Or. pap., thickness 10 = 0.68 mm. Inv. west. Cond. good. Slightly worn-eaten.



172.

Mashāriq 'l-anwār.

مشارق الانوار

173.

"The place where lights are rising up", the famous work on Sunnite tradition based on numerous early standard compositions and collections of the hadiths. The author, a Hanafite theologian and philologist, Raḍiyu 'd-Dīn al-Ḥasan b. Muḥammad b. al-Ḥasan as-Sāghānī, was born in 577/1181, and died in 650/1252. See Brock. I, 360-1; Ahlwardt 1322; BN 732; BNA 5274, 5788; BMS 145; Tornberg 394; Algiers 476; Cairo I, 420; Yari 280-4; Bk 30; Bk 365. Cf. special work on it by K.V. Zetterstéen, Leipzig 1896. ~~¶~~ The full title is as follows (f. 2v): Mashāriq 'l-anwār an-Nabawiyya min Saḥābi 'l-akḥbār 'l-Mustafawiyya. It is divided into an introduction and 12 bābs. The present copy is slightly incomplete at the beginning and at the end; at the beg. probably only one leaf is lost. It has a large number of marginal explanatory notes, and, besides, ~~great~~ many passages have an interlinear Persian translation which often ~~is~~ is peculiarly archaic in its orthography, and therefore may be quite interesting by itself. Many marginal notes are also in Persian.

Small  
type

Old copy, dating apparently from the end of the IX/XV c., or beg. of the X/XVI c., written somewhere in Eastern India. A seal on f. 1, erased.

Ff. 284; Size: 24 x 15; 15,5 x 9,5 cm. Lines 11, no jadasals. Old Or. pap., thickness  $w = 1,08$  mm. Old Ind. rust. (Khath-i-Bihar). Cond. tol. ~~rather~~ good. Worm-eaten, especially towards the end.



173.

Al-arba'ūn hadīthan.

الأربعون حديثاً

174.

A collection of 40 (or 42) the most important hadīths, by  
 an-Nawāwī, or Abū Zakariyā Yahyā b. Sharaf'ūd-dīn b.  
 Muzā b. Hasan al-Kizāmī al-Hawānī an-Nawāwī  
 (D. 676 / 1277). See *Arab. I*, 396; *Ahlu* 1476-87; *BM* 878, 1484;  
*BMA* 16; *BN* 386; 744; *Aumer* 127; *Leiden* 1746-7; *Cairo I*, 264,  
 etc. The present copy is slightly incomplete at the end, and contains  
 only 35 hadīths. *Wj. as usual.*

قال الشيخ الإمام العلامة ابن زكريا يحيى ... النواوس ... الحمد لله ... أما بعد فقد رويتنا

Copied apparently about the middle of the X/XVI c., because the  
 second half of the volume is dated 958/1551, cf. No. 175. Notes on the margins  
 and on f. 1.

\* Ff. 1v-15v; for measurements, etc., see No. 175.

174.

Mishkātū 'l-Masābīh.

کتاب : المشکاة

175.

The famous enlarged version and a commentary on the Masābīh's-Sunnat of Abū Muhammad al-Husayn b. Mu'ād al-Farrā' al-Baghawī (d. 510-6/1116-22), by Waliyyū'd-dīn Abū 'Abdī'l-lah Muhammad b. 'Abdī'l-lah al-Khatīb at-Tabrīzī, who completed it in the month of Ramaḍān 737/April 1337. See Brock. I, 364; AShw 1292; BMS 1268; BN 720; BNA 6322-3; Loth 152-6; Gotha 597; Esavz. 1506; Catz I, 420; Sh 32-3; Yk 349-53; Madrasa 14-15. Repeatedly lithographed and printed: Egypt, India, Turkestan, St. Petersburg. Translated into English by A. Matthews, Calcutta, 1810. Cf. I. Goldzieher, *Mus. Stud.* II, 270-1. ~~Man.~~ The present copy contains a great number of explanatory marginal and interlinear notes. *Dej.*

... انما بعد فان التمس به لا يستتب الا بالافتاء

Dated th 11<sup>th</sup> Jun. I 1074/11<sup>th</sup> Dec. 1663. Scribe - Muhammad Mu'īnīn b. Muhammad Sa'īd al-Kilānī. Portions are written by different hands. Fj. 449; Size: 26 X 18; 19.5 X 11.5 cm. Lines 25, w. jadwāl. Or. pap., thickness 10 = 0.68 mm. Inv. ms. Cond. Tol. good. Traces of moisture.

Small type



175.

Al-Kiṣm 'l-ḥaṣīn.

الحسن الحسين

174.

The famous book of prayers, with explanations and references to tradition, called Al-Kiṣm 'l-ḥaṣīn min kalām Sayyidī 'l-mursalin, i.e. 'the strong stronghold, based on utterances of the Lord of ~~the~~ Apostles'; by Shamsu'd-dīn Abū 'l-Khayr Muḥammad b. al-Jazārī al-Burhānī ad-Dimishqī al-Shirāzī (born 751/1350, d. 833/1429). See Brock. II, 207; BSM 127, 143; Lests 345-7; Cairo I, 336; CMA II, 406; ~~MA~~ ~~II~~; Flügel IV, 144; BN 1169-71; Anmer 120, etc. The present copy is slightly incomplete at the beginning.

*Small  
174*

Dated 958/1551, Samarqand. Great many marginal and interlinear notes and glosses.

\* Ff. 16-116; Size: 18,5 x 11,5; 11,5 x 6,5 cm. Lines 13, no jaḥāz. On. pap., thickness  $\mu=0,92$  mm. Clear Turkestan redst. Cond. fairly good. Dusty ~~and~~ traces of moisture.

176.

من لا يحضره الفقيه

Man lā yahḍuruhū 'l-faqīh.

176.

"The book for one who cannot get hold of a lawyer", a concise practical exposition of the system of Shi'ite fiqh, by Abū Ja'far Muḥammad b. 'Alī Ibn ~~Ḥabīb~~ Bābūya al-Qumī, surnamed Shaykh Ṣadūq, the famous early Shi'ite theologian whose death is variously placed ca. 387/991, or ca. 391/1001. See Brock. I, 187; Ahler 4782-3; BM 905; doth 289; Bodl II, 84-6; BN 1108; BNA 6615-6, 6659, 6662; Dorn 250; 18450. Lits. in Persia, in duckwood, etc. A good copy, with numerous short notes on the margins, leg. as usual:

الحمد انى احمدك و اشكرک و اومن بك ... قال الشيخ الامام ... ابو جعفر محمد بن علي ...  
اما بعد، فانه لما ساقنى القضاء الى بلاد الغربة اتم

Small paper

Dated: Sha'bān 1074 / March 1664. The scribe, Muḥammad Faḥmān b. Muḥammad al-Tālgānī, mentions that he has copied this ~~work~~ eleven times. He expresses a wish to know do this more again. Good vignette. Seals and notes on f. 1.  
Ff. 403; Size: 23,5 x 17; 18 x 11 cm. lines 23, Wißlin red and blue juvenals.  
Or. pap., thickness 10 = 0,92 mm. Kharrami text. Cond. good.



177.

الفرائض السراجية

Al-Farā'idu's-Sirājiyya.

177.

The well-known work on the rules concerning partition of inheritances, according to the orthodox Kanafile practice <sup>(cf. above, No. 139.)</sup> The author, Sirāju'd-dīn Abū Tahīr Muhammad b. Muhammad b. Abdi'r-Rashīd as-Sajāwandī, flourished ~~was~~ about the end of the VI/XII c. See Brock. I, 378; Ahlw 4701-2; BM 409; BMS 275(3); Lott, 239; Gotth 1099; Fleischer, Leipzig, 481; Leyden C. iv, 123; etc. It was printed and lithographed, translated into different oriental languages, commented upon, ~~etc.~~ verified, abbreviated, expanded, etc., a great many times. English translations: by W. Jones, 1799; A. Rumsey, 1890 (see. edition) <sup>etc.</sup> The present copy has many marginal and interlinear notes in its original portion (ff. 5-28v). Neg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... قال رسول الله ... تعلموا الفرائض و علموها الناس الخ

Small  
type

Dated 1096/1685. This date apparently belongs only to the original MS., ff. 5-28. The first 4 leaves, and ff. 29-44, were copied about the beg. of the XIII/XIX c., probably because the original was much worn-out.  
F. 44; size: 19x12; 10x5.5 cm. lines 7, no javdals. Or. pulp., thickness 120, 72 mm.  
hd. naft. Cond. fairly good. Worn-out.

فوايد

178.

The same.

178.

Another copy of the same tract on the rules concerning the partition of inheritances, see No. 177. Occasional notes on the margins. Heg. as usual, see the preceding transcript.

Small  
type

Copied about the beg. of the xii/xviii c. Scrappy notes, in old handwriting, at the end.

Pf. 12; Size: 22,5 x 15,5; 15 x 11,5 cm. lines 15, no jadwals. Brownish Or. pap., thickness  $\delta = 0,46$  mm. hd. rest. Cond. fairly good. Slightly worm-eaten.





الحمد لله ارف التسميه التمجيد في مفتاح الكلام ... وقد دل بلاى التعريف  
والتحصيل على اختصاص الجنس الى

Small  
type

Copied to ward the beg. of the XII/XVIII c. The last 4 leaves are  
written by a different hand.

Ff. 71; size: 21,5 x 12; 15,5 x 7 cm. Lines 21, no red vels. Or. pap.,  
thickness 10 = 0,82 mm. <sup>good</sup> Stud. mast. Cond. tol. good. Slightly  
worm-eaten.



البسيط في الفرائض

180.

Al-Basit fi'l-farā'id.

180.

A detailed treatise on the law of inheritance, by Shaykh-zāda, or Najm al-dīn ash-Shurayhī al-Kubrāwī. Apparently no other copy of this work is known. The author lived not later than the xi/xvii c. The present copy contains very extensive marginal commentary and interlinear glosses. Many pages are in a tabular form. Key.

الحمد لله ابقاى الوارث المحيي... اما بعد فيقول الفقير الى الله الغني  
 في نظم الشريحي الكبرى المدعو بشيخ زاده... قد سألني بعض الاحباب ان

Dated the 19th Muharram 1120 / the 10th Apr. 1708.

Ff. 36; Size: 22,5 x 16; 17 x 7 cm. Lines 15, no initials. Or.

pop., thickness 0=0, 92 mm. Pearls not not. not. not. not.

Worm-eaten.

James  
 T. H.

181.

Al-Majmū' fi 'l-'aqā'id.

المجموع في العقائد

181.

Three very short treatises, dealing with Sunni theology, by different authors.

1. (ff. 102v). Al-'aqā'id al-Nasafiyya. The most popular elementary exposition of the system of Sunni theology, by Najm al-Dīn Abū Ḥafṣ 'Umar b. Muḥammad b. Ahmad al-Nasafi (born 460/1068, d. 537/1142). See *Broch. I*, 427; *BM* 541; *Götha* 55; etc. often printed, with commentaries. Edited and translated by Cureton, London 1843; trans. by d'Ohrsson; by Eiegler, 1792, etc. See.

قال الشيخ الامام ... نجم الدين عمر بن محمد بن احمد النسفي رحمه الله قال اهل الحق عقايق الاشياء الخ

2. (ff. 2v-3v). Al-fiqh al-'akbar. A short note on the principle of Muhammadan doctrine, ascribed to Abū Ḥanīfa an-Nu'mān b. Thābit al-Kufī (d. ca. 15/768), see *Broch. I*, 120; *Shih* 1923-4; *Sumar* 889; *BN* 1122(6), 1229-30; *Leiden* 1975; *Fleischer*, Leipzig, 192(4); *idem*, Dresden, 198(13); etc. The work has been often printed, usually with different commentaries. See.



كتاب الفقه الأكبر من تصنيف الامام الاعظم <sup>عليه السلام</sup> ابي حنيفة نعيم بن ثابت الكوفي  
... يجب ان نقول آمنت بالله و ملائكته الخ

3. (ff. 4-6r). Ar-risālat fi'l-'aqa'id. A treatise on various

dogmas of Muhammadan theology, with controversial references  
to different 'erring' sects. At the beginning and the end it is also called,  
as the preceding tract, al-Fiqh al-'akbar, and also ascribed  
to the authorship of Abi Hanifa, most probably quite wrongly. ~~It~~  
Or, perhaps, it may be its continuation. ~~See~~

الحمد لله ... هذا الكتاب الفقه الأكبر مما صنعه ~~الامام~~ امام المسلمين سراج  
الملة ابو حنيفة نعيم بن ثابت الكوفي ... لا يكفر احد بذنب ولا يخرج به احد من الايمان الخ

Numerous marginal notes, interlinear glosses.

Copied about the beg. of the XII/XVIII c.

ff. 6; size: 22,5 x 16; 18 x 13 cm. Lines 28, no folio vals. or. pap.,

thickness 5 = 0,56 mm. Peculiar ind. mark and ind. hl. gold.

Small  
type

182.

ʿUmida ʿaqīdat ahliṣṣunna.

عمدة عقيدة أهل السنة

182. *(theology)*

An exposition of the elements of ~~the~~ Sunnite ʿaqā'id, according to Hanafite doctrine, by Ḥāfiẓ al-Dīn ʿAbd al-Lah b. Ḥamīd al-Dīn Ahmad b. Mahmūd an-Nasafī (d. 710/1310-1), see Brockelmann, *II*, 147; *Mohw* 1488-90; *BM* 12485; *Leh* 434-6, 465; *BN* 784(3); *Leipz* 217, etc. Ed. G. Gurev, London, 1848. *(The present copy has very extensive marginal and interlinear commentaries written apparently by the same scribe who copied the main text. See*

الحجراته ... قال ~~هذا~~ الامام العالم المجتهد حافظ الملة والدين عبدالم ... النسفي ... بعث هذا

المختصر عمدة عقيدة أهل السنة والجماعة الخ

Copied about the beginning of the ~~middle~~ *beginning* of the xii/xviii c.

Ff. 26; Size: 22,5 x 15,5; 15 x 9,5 cm. Lines 8, no jawwal. Or. Brownish pap., thickness 0=0,68mm. Inv. no. Cond. fairly good. Worm-eaten.

Small type



183.

بانت سعاد

Bānat Sa'ād.

183.

The famous poem in praise of Muhammad, by Ka' b b. Zuhayr (Muhammad's time), with a Persian interlinear translation and a copious commentary on the margins, ~~also~~ in Persian and in Arabic. Apparently these notes do not form a continuous *hawāshī*. See Brock. I, 38; copies of the poem are very frequent, ~~copies~~ cf. BMS 1037(2); Ahlwe 7486-8, etc. Edited by Lette, Leyden, 1748; by Freytag, Halle, 1823. Belg.

بانت سعاد فقلبي اليوم من هول <sup>شيئا</sup> نشد سعاد بس دل من از روز شد تباہ کرده ای

At the beg., ff. 1-2, there is a *Chishtī shajara*, or invocation to God appealing to the help of the saints of the Chishtī affiliation. It begins with Muhammad Antb, then Shaykh Sārang, S. Rājū (d. 827/1424), etc. Ff. 2v-4 are occupied with notes on the days on which the anniversary of ~~different~~ deaths of different Sufic saints falls; the story of the origin of the *qaṣīda* Bānat Sa'ād (in Persian); notes in Arabic.

small  
type

Dates the 22nd Ram. 909 ( <sup>by Lorenz gemini</sup> ) / the 9th ~~March~~ March 15 04.  
Scribe - Muhammad b. ... Notes at the end.  
Ff. 24; Size: 19,5 x 14; 9 x 5 cm. lines 3, no jawāsh. Or. pap., thickness 10 = 0.84 mm. Old ind.  
inst. (Khatt-i-Bihār). Cond. to b. good. Slightly worn - eaten and pasted.

التبيان في شرح الديوان

184.

At-Tibyān fi sharhi 'd-Diwan.

184.

A very rare commentary on the *Diwān* of al-Mutanabbī,  
 or Abū 'l-~~Ḥayyib~~ Ahmad b. al-Ḥusayn (born 303/905, d. 354/965),  
 by Muḥyi 'd-Dīn Abū 'l-Ḥagā Abū 'l-Lah b. al-Ḥusayn  
 al-ʿUkbarī (born 533/1138, d. 616/1219), see *Buch. I*, 88, 282; printed  
 in Cairo, several times. The present copy is slightly incomplete at the end.  
 Key.

الحمد لله العظيم سلطانه الجزيل... اما بعد، فاني لما اتقنت <sup>الديوان</sup> ~~المعاني~~ الذي  
 انتشره ذكره في سائر البلدان وقرأته... على... ابي الحرم ملكي بن ريان الماكسيني بالموصل  
 سنة تسع وتسعين وخمسةائة وقرأته بالديار المصرية على... ابي محمد عبد المنعم بن صباح التميمي الخ

Copied about the end of the XIII/XIXc. Very few corrections on the margins.

f. 464; Size: 29 x 18,5; 21 x 10,5 cm. Lines 23, no jaḥwils. Europ. pap,  
 thickness 10 = 0,51 mm. hd. rest. cond. gold.



قصيدة البردة

185.

Qasīdatu 'l-Burda.

185.

The famous religious poem by Sharafu'd-dīn Abū  
Abdill-ah Muhammad b. Sa'īd ad-Dūlāsī al-Buṣīrī  
(born 608/1211, d. 694/1294). It has for a real title 'Al-Kawākib  
ad-Durriyya fī madh Khayri'l-barriyya. It has been many times

cited and translated, by ~~W. J.~~ J. Uri, 1761; Rosenzweig, 1824; Rulf, 1860; J. Albenq, 1872; Lockmanji, 1893; R. Banet, Paris, 1894.

See Brock. I, 264; Shluw 7786-7; both 817-21; BM 76; etc. Very often printed all over the east. The present copy has all thorough interlinear and marginal paraphrase and comments. The name of the author of the commentary is not mentioned. *Hej.*

امن تذکره بپیران بنی سلم، شرح، قابل نفس مؤدرا خطاب میکند بنفس خود که آیا ای اهل

Copied about the beg. of the XIII/XIX c.  
Pp. 54; Size: 25,5 x 15, 15 x 6,5 cm. Lines 3, no initials. Or. pap., new margins.  
Indian mast. Cond. fairly good. Slightly worn-out.

Small  
copy

186.

Sharh Qasidat al-Burda.

شرح قصيدة البردة

186.

A commentary on the Burda. The name of the author and the date of composition are not given here. The copy is incomplete at the end; ~~and~~ it is apparently not identical with other commentaries described in different catalogues. It seems to be a modern work; beg.

الحمد لله... وبعد فقد روى عن ناظم القصيدة المعروفة بالبردة المشهور في (عنه) بالبردة...  
امن تذكر ان الجيران جمع جار كثيران جمع نار ان

Small  
copy

Copied in the beg. of the XIII/XIX<sup>s</sup>. Occasional marginal notes.  
Ff. 46; size: 21 x 11.5; 15 x 7.5 cm. Lines 13, nojadwals. Or.  
pop., near ~~cross~~ margins, thickness  $d = 0.76$  mm. Ms. part.  
Cond. fairly good.





188.

روض الاخبار

Raḍu'l-akhya'r.

188.

An abbreviation of the Raḍi'u'l-abrār by az-Zamakhsharī  
 (Abū'l-Qāsim Maḥmūd b. 'Umar, d. 538/1143), ~~and~~ called  
Raḍu'l-akhya'r al-muntakhab min Raḍi'i'l-abrār, by <sup>(Muḥyi'd-Dīn</sup> ~~(Muḥibb-ud-Dīn~~  
 b. Qāsim b. Ya'qūb (al-Amāsi, d. 740/1533). See Broch. I, 292; II, 429;  
Mulw 8357; BM 1125; BMS 1136; BMA 63; JSTOR 2134; ~~BN 3501-2; BNA 6242; ISH 421; CHR I, 483-4; Anuser 600; Rosen~~  
105; Cairo N, 208. Printed several times in Cairo. The work contains anecdotes  
 about different eminent men; it was completed in 926/1520, and  
 dedicated to Sulaymān b. Salīm of Turkey. The present copy has extensive  
 marginal commentaries, which are very valuable as containing biographical  
 information concerning the persons referred to in the text. See

فجر الهم على ما عدته من البيان ... اما بعد فيقول العبد ... محمد بن قاسم بن يعقوب اع  
 A good copy dated 1044/1634-5. A Pikrist, and many scrappy notes at the beginning.  
 F. 239; S. 22. 20x14; 10x7.5cm. <sup>lines</sup> 17, no initials. Or. pap., thickness 10=0, 82mm.  
 Arab. part. Cond. good. Slightly parted.

Small  
paper



الروض الفائق في المواعظ والرقائق

189.

Ar-raudū' l-fā'iḳ fi 'l-mawā'iz wa'r-raqā'i'.

189.

A large collection of anecdotes, instructive stories, etc., by Abū Maḍyān Shu'ayb 'Abdū'l-lah b. Sa'īd b. 'Abdī'l-kāfi al-Miṣrī al-Makkī al-Shurawī al-Qafṣī al-Hurayfīsh (d. ca. 807/1398). See Brock. II, 177; Ahlw 8806-11; ~~BNL 3~~ 1439; BMS 240; BN 1305-9; Rosen 24; Algiers 577(2) & 579; Cairo II, 159; etc. Printed many times in Cairo. It is divided into 52 faṣḥs, although other copies have sometimes 53. Hcg.

الحمد لله ... كتاب الروض الفائق في المواعظ والرقائق يشتمل على نطب  
وتنزيهات و احاديث اخ

Copied towards the end of the xi/xvii c. (the date is erased and replaced with 817, obviously impossible). Scribe-Muḥtafā b. Nāṣir b. Jamālī D-Dīn (جمالدين) b. Ahmad. Occasional notes on the margins.

Ff. 234; Size: 26 x 17.5; 20 x 12.5 cm. Lines 21, no jewels. Or. pap., thickness 10=1,21 mm. Arab. hast. Cond. good.

Small  
type

190.

المستطرف من كل فن مستظرف

Al-Mustatraf min kull fann mustatraf.

190.

An anthology and collection of anecdotes, forming a sort of an encyclopedia of life, by Muhammad b. Ahmad al-Khatib al-  
 Adhribi (d. ca. 850/1446). See Brock. II, 56; Allen 8387-8 (where a complete  
 list of the headings of chapters is given; BN 3309-82; BNA <sup>6235-9</sup> ~~6235-9~~;  
 Loth 830-2; BM 335, 654; BMS 1114-16; BMA 60; Flügel I, 374;  
 Bodl. II, 97; Escurial II, ii, 7.8; Gotting 2142-51; Leyden, c., 2nd ed.,  
 500-2; Nijmegen 1377-8; CHD I, 1047-9; EDS3; etc. Printed many  
 times in Cairo. Cf. also Le Muséon, 1886, pp. 605-9; Bull. de l'Ac. du  
 Var. N.S. XV, 1, p. 210; transl. into French by J. Rat, Paris 1899 (incomplete);  
 Bey.  
 الحمد لله الملك العظيم العلي الكبير ... اما بعد فقد رايت جماعة من ذوى العلم الخ

Handwritten initials or signature in blue ink.

copied toward the end of the xi/xvii c. The beg. and the end are restored by a  
 modern hand.  
 Ft. 364; S<sub>120</sub>: 28,5 x 19; 22,5 x 136. <sup>lines</sup> 21, no initials. Or. pap., thickness  
 10 = 1,22 mm. Arab. rest. Cond. good. Slightly worn - later and soiled  
 by dampness.



191.  
Sh-shifā.

الشفاء  
191.

The second jumla, or part, of the famous encyclopaedia of philosophical sciences, by Avicenna, or Abū 'Alī al-Husayn b. 'Abdī'l-lah Ibn Sīnā (d. 428/1037), see Brock. I, 452-8; Ahlvs 5044; BM 745; BMS 711; BMA 12; Bode I 581; Loth 475-7; Leyden iii, 315-9; Cairo VI, 99; Bode I, 435-7, 452, 467-8, 471-3, 475-7, etc.; II, 581 etc.; Tornberg 344; Jaint 770-5. The present ~~copy~~ second jumla is divided into 8 fauns: I, on theoretical philosophy, f. 2; II, on cosmology, f. 127v; III, on existence and annihilation, f. 148v; IV, on action, etc., f. 181; V, on geology and meteorology, f. 197v; VI, on man; VII, on plants; VIII, on animals — the last three are not properly marked, as the headings intended to be made in red ink, have not been written. Hg.

الحمد لله ... وهي الجملة الثانية من كتاب الشفاء والام المعين، و اذا فرغنا بتيسير الله  
و عونه ان

Small  
type

Copied about the beg. of the XII/XVIII c. Very few corrections on the margins.  
Ff. 239; Size: 27 x 15; 21 x 9.5 cm. Lines 25, no justify. Or. pap., thickness  
10 = 0.78 mm. hd. nast. Cond. tol. good, except at the beginning where the book was  
much pasted.

192.

التعليقات

At-Ta'liqat.

192.

Notes on different philosophical topics, each with the heading "ta'liq". It is apparently the same rare work as BM 978(7), ascribed to Abu 'Ali ibn Sina'a (d. 428/1037), cf. *Ind. I*, 455(21), although the initial passages are different. Bcg.

الحمد لله... تعليق 'موضوع المنطق هو المعقولات الثانية... الى المعقولات الاولى  
من حيث توصل بها الى

The last ta'liq begins with:

ليس علو الاول بحده هو تعقله الاشياء الى

Small  
type.

Dated the 10th Ram. 1267 / the 9th July 1851.  
Ff. 125; Size: 29 X 18; 22.5 x 11 cm. Lines 14, nojadvals. Europ. pap.,  
thickness 10 = 0.39 mm. hd. nat. Lond. poss.



193.

Ḥayāt 'ulūmīd-dīn.

احياء علوم الدين

193-194.

The famous expositors of the theoretical side of Muhammadan Theology, by Ḥayāt 'd-dīn Abī Ḥamid Muḥammad b. Muḥammad al-Ghazālī at-Tūsī (born 451/1059, d. ~~505~~ 505/1111, the 14th Jun. II 505/the 18th Dec. 1111). See Brock. I, 422; Akh. 1679-1706; BM 854-8; BM 5173-4; BMA 8; Lotts 602-10; Hode I, 287, 295, 297; Flügel 1656; ~~Leiden~~ Leyden 2146; Algiers 554-8; CH. II, 19; ED 394; NA 129; BNA 5125, 5812, 6670, 6717; Yari 693-5, etc. Printed often in Egypt. Cf. special papers by Hitzig, EDMJ VIII, 172-86; Carra de Vaux, Transactions of the Catholic international congress, 1891, etc. The present copy contains only the first half of the work, slightly incomplete at the beg. (only half a page is missing). Neg. of the second rub' (vol. II):

الحمد لله الذي احسن تدبير الكائنات وخلق الارض والسوات الخ

Dated the 12th Shawwāl and the 8th Dhū'l-Ḥijja 1026/the 13th Oct. and the Dec. 1617. Scribe - Abū 'aḥ-Samūd s. Abū 'e. walī al-'Abbāsī. A fine calligraphic copy. Nice vignette. 2 vols. Ff. 185 and 201; Size: 27,5 x 14,5; 18,5 x 8,5 cm. lines 29, within jawdāls. On. pap., thickness 10-0,51 mm. Good ind. unab. Cond. good.

Small  
type





195.  
At-Bāqu'dh-Dhahab.

الطباق الذهب

196.

A collection of 100 of good counsels, on different subject, an imitation of Zamakhshari's (Mahmūd b. 'Umar, <sup>(Fahro, No. 188)</sup> d. 538/1143) work, the At-wāqu'dh-Dhahab. It was composed by Sharafu'd-dīn 'Abdu'l-mu'min (or Fadlu'l-lah) b. Hibati'l-lah b. Muḥammad Shufurwa al-Isfahānī, who is better known as a Persian poet, with the takallūs Sharaf or Shufurwa (d. ca. 600/1203, cf. IVASIS 465 and Rieu, Pers. Suppl., 239). Other copies of the same work, see: Brock. I, 292; Ahlw 8684-5; BM 1429; BMS 1003(3); BN 3948(3), 3964(3); 3979(1); Esar. II, 544; Flügel 311; Cairo IV, 203, 301; VII, 182, 251, 265; Cth I, 38; II, 66, etc. It was written by order of (f. 2)

Zahir al-Din Ahmad b. Mahmud b. Ali al-Khawarizmi  
(or al-Khawarizmi, al-Khwarizmi, etc.), who in some copies  
appears as the author. Hey.

اللهم انا نحمدك على ما اسبلت من جلايب كرمك ... فقد اشار الى  
ولي من اولياء امره فلاة الرقاب الخ

Small  
copy

Dated 1140 / 1727-8. A good copy, although the heading of the  
chapters, which should be written in red ink, have been omitted  
(space reserved for them is left blank).

Fp. 40; Size: 24 x 14; 13.5 x 8 cm. Lines 15; no jad vob. Or.  
pap., thickness 10 = 0.69 mm. Good, almost calligraphic hand.  
inst. Good. Slightly worn-later.



196.

Ar-Risālat fī 'l-hikmat.

197.

A short exposition of the elements of philosophy and physics, definition of technical terms, etc. The exact title of the book, the name of the author, and the date of composition are not mentioned in this copy; ~~and~~ a collation of the ~~long~~ initial passages and other data with those of works of similar content, described in different catalogues, shows that it cannot be identified with any one of them. It appears to be a comparatively modern work; anyhow it could not be written before the VII/XIII c., judging from quotations from the authors of that period found here. The treatise is divided into a muqaddima of general introductory contents, and three ḥuṣūṣ:

- الفن الاول في البحث عن العوارض الذاتية العامة للأجرام و الاجسام (f. 11)
- الفن الثاني وفيه فصول فصل في اثبات الفلك المحدد للجهات الى (f. 24v)
- الفن الثالث في العنصریات، الفصل الاول في البسائط العنصرية الى (f. 31v)

on p. 50 the author refers to his other work, al-Jins al-'āli fi sharh  
al-jawāhiri'l-ghālī, but this could not be ~~found~~ identified also.

beg. of the treatise.

الحمد لله ولى النعمة والصلوة على نبي ... وبعد  
الحكمة علم باحوال الموجودات  
اعيانا كانت الخ

Dated the 5th Muharram 1266 / the 21st Nov. 1849.

F. 109; 5.25 x 16; 20 x 11.5 cm. Lines 17, no jewels. Europ.

prop., thickness 10 = 0.46 mm. hd. mat. end. gold. Slightly worn  
cután.

Small  
type



197.

شرح هداية الحكمه

Sharh Hidāyatī'l-hikmat.

198.

A commentary on the portions of the Hidāyatī'l-hikmat,  
 by Abū al-ʿAlī D-Ḍin Muḥammad b. ʿUmar al-Ḥārī (d. 663/1254),  
 dealing with Physics and Metaphysics. The commentator is  
 Ahmad b. Mahmūd al-Ḥarawī, or Mawlānā-zāda (the exact  
 period of his work is not certain, <sup>probably the VIII/XIV</sup>). See Brock. I, 464; BM 853; BMS 1248,  
 Loth 494-5; BN 2360-1; Escar. I, 535; <sup>(204)</sup>Leiden 1577-8; <sup>(204)</sup>Gottingen  
 12.7 (2); Yunt 208; Cairo II, 99; Bode I, 576; etc. Hg.

باسمك اللهم يا اهل الحمد و الثناء ... وبعد، فهذه مجلدة مشتتة على شرح  
 ما سوى المنطق عن المختصر الموضوع بالهداية الخ

Dated the 4th Safar 1266/the 20th Dec. 1849.

Ff. 73; Size: 25 x 16; 20 x 11.5 cm. Lines 17, no jedwals.

Eurp. pap., thickness 10 = 0.49 mm. Mod. east. Cal. good, slightly worm-eaten.

Small  
 type

198.

ناشية ظهور الـ

Naṣhiyat Zuhūrū'l-lah.

199.

Glosses, by Zuhūrū'l-lah al-Anṣārī, to the commentary by Mir Zāhid, or Muḥammad Zāhid b. Muḥammad Ḍalām Karawī (who flourished towards the end of the xi/xvii c.), on a treatise on philosophy. The title and the author of the latter are not mentioned, and it is not easy to identify it as <sup>the</sup> glosses apparently ~~is~~ the text of the commentary is not given in full. Compiled in 1206/1791-2 (apparently no other copies are known).

انجم لافله و الصلوة على صاحبها (س) ... قوله ' كان المراد بالعلم التجدد الخ .. اعلم  
 ان البعدية على قسمين بعدية زمانية و في الخ

James  
 2/1/19

Dated - Shu'ban 1240/1825 or at Lucknow, the 20th March 1825, Lucknow, in the reign of Ghāziyyū'l-Dīn Ḥaydar. (A very bad) scribe - Muḥammad Jan b. Mursal Rāmpūrī.

Ff. 75; size: 24,5 x 15,5; 17,5 x 10,5 cm. lines 14, no jadwals. Or. pap., thickness 10 = 0,94 mm. inst. rest. Cond. good.



199.

مؤنس الخلوات

Mu'nisu'l-khalawāt.

200.

A versified treatise on ethics, by a modern poet who calls himself simply 'Abbas (f. 70). It was completed in 1260/1844 (the title is a chronogram for this date, cf. f. 70). The headings are so composed as to have two rhyming parts. After the usual praises to god, etc., and a short preface (ff. 3-3v), the headings are:

- (f. 3v) 'جوهر ذات سناء في اغتنام العمر والبقاء'
- (f. 5) 'روائح المسك في قبائح الضحك'
- (f. 6) 'عقد فريد في التخويف و التهديد'
- (f. 68) 'اقراط اياقوت في نعوت الكوت'

etc., the last is

leg.

الحمد لله البديع الصمد الواحد الوتر الذي لم يولد...  
اما عقيب الحمد والصلوات، فاقول هذا مؤنس الخلوات

Small  
type.

Dated 12th Safar 1260 / ~~the 3rd March~~ 3rd March 1844. New margins.  
Ff. 70; Size: 23 x 14.5; 13,5 x 7 ~~cm~~ cm. Lines 10, within red and blue jades. Orig. new margins, of cheap machine-made paper. hd. mat. cond. fairly good. Slightly worn-eaten. Bad vignette.

مجموع الرسائل في الحكمة

201.

200.

Maḥmūd<sup>ar-</sup> 'azā'ir ḥikmat.

A collection of short treatises dealing with different topics of philosophy and theology, by different authors.

1. (ff. 2v-26v). ḥikmat al-ḥikmat al-ḥikmat al-ḥikmat, as it is called here in the colophon, or, as it is known under its usual title - ad-Durrat al-fākhirā, a Sufico-philosophical tract on the substance of deity, etc., by Jāmi, Nūr al-Dīn 'Abd al-Rahmān b. b. Ahmad Kharijī (d. 18th Muharram 898/), the 9th Nov. 1492). See Brock. II, 207; al-ḥikmat 2324-5; Flügel 1930(2); Gotth. 87(2); al-ḥikmat 670; al-ḥikmat III, 124, etc. See.

الحمد لله الذي تجلّى بذاته لذاته فتعین فی باطن علمه ... اما بعد، فهذه رسالة في تحقيق مذهب الصوفية

Numerous marginal notes and interlinear glosses. Notes on ff. 1-2.



2. (ff. 29-40). Fragments and ~~samples~~ <sup>extracts, in Arabic and Persian,</sup> of religious contents, from different works, mostly from Al-Yawāqit wa'l-jawāhir (by ash-Shahrāsīnī, d. 973/1565, see Brock. II, 336); from (f. 36) the Zubdati'l-haqā'iq (also called Tamhidāt), by 'Ayyūb 'e-qudāt Abdu'l-lah b. Muḥammad al-Hamadānī al-Miḡānījī (executed ca. 533/1139); Sullamū's-samawāt, a rare Sufico-Biographical treatise by Abū 'e-Qāsim al-Kāziri (end X/XVI c., cf. EIO 1909).

3. (ff. 41v - ~~52~~<sup>53</sup>). Ar-Risālat fī zaddi't-Taftāzānī. A short treatise on the principles of theology, directed against ~~the~~ <sup>some</sup> teachings of (Mas'ūd b. 'Umar) al-Taftāzānī (d. ca. 791/1389). The authorship is ascribed to Nūrī 'e-lah Ḥusaynī, ~~who~~ (f. 53), who is identified in the endorsement on f. 41 with the famous Shi'ite writer, Nūrī 'e-lah Shāhshūrī (executed in 1019/1610). The latest authority, referred to here, is Dawwānī (f. 48v), who died in 907/1501. The treatise contains very interesting references to different sects of Islam, especially to the Musta'zilis. Neg.

شهد الله انه لا اله الا هو و الملائكة و اولو العلم ... وبعد، فهذا فصل خطاب اوتيتاه و ذكر مبارک انزلناه  
 لغيره جاراه ردًا على فارس مضار المعاني ... التفات زاني فانه قد اطال في حاشيته لسان الخ

On ff. 53v-57v there are different fragments

4. (ff. 58v-69). Shirā'ī-Makka-i-mu'awẓama. A short work, in Persian, dealing with a brief description of Mecca places of pilgrimage, their measurements, and some facts from their history. ~~written~~ The name of the compiler is not given. He wrote still in the reign of the Turkish sultan Murād III (982-1003/1574-95); on f. 67v the year 982/1574 is referred to as the date of some building. Neg.

بدان ایگ الله بنیل هذه السعادات ... اما بیت الله الشریف که کعبه ظاهر است بلندی  
او بسوی آسمان درین زمان بیست و هفت گز است ان

Scraps on f. 69-71v.

5. (ff. 72-85v). Risālat fi taḥqīq ma'ni kalimati 'l-tayyiba. A short treatise on the 'meaning' of the usual Muhammadan formula of lā ilaha illā 'l-lah etc. It is ascribed at the end, by a different hand, to the author of it of the same ad-Dawwāni (see above, 3), but is quite different from Shahr 2441. Neg.

الحمد لله الذي نور قلوب المومنين ... هذه رسالة في تحقيق معنى كلمتي (sic) الطيبة الخ





201.

ایسا غوجی مع شرح

Ṭsāghūjī ma' sharih.

202.

1. The well known short tract on logic, by Abū-ṣū'ūd-ḍūn Mufaddal b. Umar al-Abhari (d. <sup>ca.</sup> 663/1264). See Brock. I, 464; *Index* 5228-9; BM 531-2; BMS 729; BN 253(2), 254(2), 256(2), 2500(10); ANA 5731, 5328; 6178, 6184, 6376; Flügel 1524-5; Kniffit 391; Fleischer, Leipzig, 39(2); Gotth 1171-4; *CMAT*, 115; II, 139; *Index* 497, 503, 582, 1042; *Index* C. 69, etc. Often printed, usually with a commentary. ~~It~~ It is based on the *Ḍisālayih* of Porphyrius. *See* as usual.

محمد الله واهب التوفيق ونشكره بهداية الطريق ... اما بعد، فهذه رسالة في المنطق اوردا فيها

2. A commentary on the Ṭsāghūjī (ff. 3v-21). The name of the author is not mentioned, and, unfortunately, the name of the prince to whom it is dedicated (f. 4r) is not inserted. It is apparently an entirely unknown work, as there is no mention of it in Brock. I, 464, etc. *See*



الحمد لله الذي جعل منطق الانسان مظهر المعلومات ... فلما كان المختصر  
الموسوم بابي ساجو جي للشيخ الامام افضل المتأخرين اثير الدين الابهرى ابا

Dated the 5th Safar 873 / the 25th Aug. 1468. Seals at the end; marginal  
and interspersed of Ws and aster.

Small  
type.

Ff. 21; Size: 16x10; 13x7cm. Lines 22, no justify. Or. pap., thickness  
5 = 0.62 mm. Arabic part. Cond. good. Slightly worn - outer and pasted.  
Traces of moisture.

202.

The same.

203. X

Another copy of the Tsāghūji (see No. 201),  
clearly written. Neg. as in the preceding copy.

Small  
copy

Transcribed probably about the end of the XII/XVIII c.  
Ff. 5; size: 25 x 15,5; 18 x 10,5 cm. Lines 15; no jedvals.  
62. pop. New ~~just~~ margins. Good hd. part. Cond. good. Slightly  
worm-eaten.



203.

شرح ایساغوجی

Sharh Tsāghūjī.

204.

Another commentary on the same Tsāghūjī (see No. 201),  
 by Husām u'd-dīn Hasan al-Kātib (o. 760/1359), see  
 Brock. I, 464; Akh. 5-230-1; Jothm, 1171; Bidl. I, 498, 514;  
 Kraft 394; Leyde. (2) 114; Aumer 6.72; BN 2356, 2359; BNA 6376;  
 SMS 729(2); Cairo VI, 60, 70, 73-4; etc. Copious marginal notes,  
 some of them on additional leaflets. Veg. as usual:

الحمد لله الواجب وجوده الممتنع نظيره ... اما بعد فان كتاب الشيخ الامام الخ

Small  
 176

Copied about the beg. of the XIII/XIX c. Notes on f. 1.

f. 17; Size: 25,5 x 16; 19,5 x 11 cm. Lines 15, no justification. Or.  
 pap., thickness 5 = 0,38 mm. bind. unkn. Cand. fol. good. Slightly  
 worn - aken.

204.  
 Se. Majmū'at fi'l-mantiq.

الجمهورية في المنطق  
 205.

A collection of short treatises and commentaries, by different authors, dealing with logic and philosophy. They belong to different periods, were copied by different scribes, and were bound together quite accidentally, probably not long ago. Some ~~items~~ are in Persian.

1. (H. 4-4v). Ar-Risālat fi'itibāt i't-tawhīd. A short treatise on the unity of God, ascribed in the colophon to the authorship of Jalāl al-Dīn ad-Dawwānī (d. 907/1502). Beg.

الحمد لمن تفرّد وتعالى أن توحد... و بعد، فمذهبه مباحث متعلقة بكتابة التوحيد الخ

It is divided into 5 baḥthas. Notes and l. and in the margins.

2. (H. 5v-14v). Sharḥ ar-Risālat fi'itibāt i'l-tawhīd. A commentary on the preceding treatise, incomplete at the end. The name of the commentator is not mentioned. Beg. فقال من الامور العامة، اي الشاملة لجميع الموجودات الخ



3. (ff. 15-20v). At-Tabṣira. A treatise on logic, intended as an introduction to the study of this discipline, by Ḥadi' u d. Dīn b. Ḥadi' l-Kaḥīm al-Qādirī. Apparently slightly incomplete at the end. Beg.

الحمد لله على نواله... اما بعد فيقول العبد ... بديع الدين ابن السيد العارف الكامل

عبد الحكيم القادري الخ

4. (ff. 21-24v). A fragment, also on logic.

5. (ff. 25-31v) Risālat fi 'ilm al-mantiqiyya (?). A short treatise, incomplete at the end, on the difficult questions of logic, and different errors. The author calls himself Maḥmūd b. Ni'mati' l-Lah al-Bukhārī ar-Rūḡarī (cf. Brock. I, 466; BMS 731). Beg.

هذا للحكيم الكاشف الاسرار الحقايق (sic) وشكرا للعلم ... و بعد فهذه  
عدة نكاة ... اخذها احقر عباده الله الباري محمود بن نعمة الله البخاري الرومكري العارف الخ

At the end, ff. 32-33v there is a fragment on legal matters.

6. (ff. 34<sub>v</sub> - 27<sub>v</sub>). Sharh Tahdhibi'l-mantiq. A commentary

on the famous Tahdhibu'l-mantiq wa'l-kalam, a treatise on  
 Logic, by Sa'du'd-din <sup>Mas'ud</sup> b. Umar at-Taftāzāni (d. ca. 791/1389).

The author of the commentary is Jalālu'd-din Muhammad

b. As'ad ad-Dawwāni (cf. above, 1). See Brock. II, 215; Akh. I

5176-7; Loth 539-42; Dorn 67; Gotth 1194; Cairo II, 61, 73.

Lith. in India. Many marginal and interlinear notes and glosses.

See.

تهذيب المنطق و الكلام توشيح بذكر المفصل... وبعد هذه بحالة نافلة وعلالة رايقة الخ

7. (ff. 78-157<sub>v</sub>). Hāshiya 'ala Sharh Tahdhibi'l-mantiq.

A Gloss on the preceding work, by Mīr Zāhid, or Muhammad Zāhid

b. Muhammad Allah al-Karawī (d. towards the end of the XI/XVII<sup>s</sup>).

See Brock. II, 215; Loth 554. See.

الحمد هو ان المراد بالحمد المعنى المصرى وهو ما يعبر عنه الخ



after f. 93 the copy is written by quite a different hand, on different paper. But it seems that both parts belong to the same work. It is incomplete at the end. Pp 158-9 are blank.

2. (ff. 160v - 218v). Sharḥ Sullamī 'l- 'alūm, A commentary on the Sullamī 'l- 'alūm, by Muḥibbū 'l- lah b. 'Abdī 'sh- Shakkīr al- Dihārī (d. 1119/1208). The commentary was composed by (f. 161) Muḥammad Walī b. Muḥammad Ḥāqīz al- Ḥusaynī al- Tirmidhī al- Barīlawī (cf. Tadhkiratu 'l- 'ulamā-i- Hind, p. 219). He dedicated his work to Mīr Fadwiyat Khān (f. 162), apparently at the end of the XII/XVIII c. The text is incomplete at the end. Apparently no other copy of this work is known. Hey.

سبحان من وجوده ماهية و ماهية هوية ... و بعد فيقول من ليس في اعداد الفضلاء ..

... محمد ولي ابن محمد باقر الحسيني الترمذي مخرجا و البرلوي مولداً اذ

Seals dated 1171/1757-8 and 1185/1771-2 on f. 160.

9. (ff. 219v - 239). Tahqiqāt dar bayān-i ahwāl-i manjūdat

A treatise, in Persian, on philosophy, in application to the principles of Muhammadian theology, by Muhammad, surnamed Shamsā Gilāni, apparently identical with Shamsu'd-din Muhammad b. Yahyā Lahijī Gilāni, with the takhallus Asiri, the well-known author of a commentary on the qulshah-i rāz, etc. <sup>(he died in the beg. of the X/XVII c.)</sup> See IV C 493; cf. R 650 where his biography is given. The present copy is slightly incomplete at the end. Partly written diagonally. See.

سپاس تقدس اساس و ستایش بیرون از قیاس ... چنین گوید ~~محتاج ترین~~ ~~بفنی~~  
حقیقی مورد مشهور ~~بشما~~ کیلانی از

10. (ff. 240 - 276v). Ash-Shamsiyya. The most popular treatise

on logic, by Najm u'd-din Abū 'Umar al-Kātibī al-Qazwīnī, surnamed Ṭabīzān (d. 675/1276). See Gr. I, 466; Atlas 5256-7; Oru 83; Sayden III, 369; Loth 502, etc.; Ann. 6678, etc. Edited by



by A. Sprenger, with a translation, Bibl. Indica, 1854. Slightly  
incomplete at the end. Marginal and interlinear glosses. Neg.

الحمد لله الذي ابدع نظام الوجود و اخترع ما هيأت الاشياء ... وبعد، فلما كان  
باتفاق اهل الفعل الخ

Copied by different scribes. Items 1, 2, 6, 8 are dating apparently  
from the end of the XII/XVIII c. Others are more modern. Notes on the margin  
ff. 276; Size: 22,5 x 13,5 cm. Lines - different numbers, from  
9 to 29. Or. pap., different qualities. Cond. bl. gold. Worm-  
eaten, slightly pasted.

Spencer  
copy







207.

Sharḥ Tahdhīb:il-mantiq.

شرح تهذيب المنطق

208.

A commentary on the famous treatise on logic, the  
Tahdhīb:il-mantiq wa'l-kalām, by <sup>Sa'du'd-</sup>~~Sa'du'd-~~ Mas'ūd b.  
 'Umar at-Taftāzāni (d. ca. 791/1389), compiled by 'Abaydu'l-lah  
 b. Fadli'l-lah al-Khātibī (most probably of Khātibī, a town  
 in the province of Kirman, in Persia, on the caravan route from the  
 Badshah Abbas to Khorasan). The present copy, the oldest known,  
 contains a dedication to (the Timuride) Sultan 'Abdu'l-latif,  
 the son of ~~Ulughbeg~~ (who ruled in Turkestan only for a few months in 853-4/1449-50. This  
 dedication apparently is not known in other known copies. See Brock.  
 II, 215; Dublin 5182-3; BN 2396; Leyde 1558; Algiers 1406; etc., where  
 the date of composition is given two centuries later. See.  
 ان الحق ما يترن بنشره منطق القاضي و الحاضر ... و بعد فيقول الفقير الى الله الغني عبد الله  
 بن فضل الله الخبيصي ... لما رايت المختصر المسس بالتهذيب الخ



Small  
leaf

Dated the 23<sup>rd</sup> Jum. I 877 / the 26<sup>th</sup> Oct. 1472. Sorile - Kat'kar  
 b. Fughan b. Fakhr al-Din (کفکر بن طعن بن فخر الدین). Occasional notes on the  
 margins. A good clearly written copy. Seals at the beg. and the end.

Ff. 36; Size: 16 x 10; 12 x 7 cm. Lines 21, no ja'wals. Or. paper, thickness  
 1 = 0.09 mm. Persian na'at. Cond. fairly good. Slightly worn-out.

الرشيدية شرح الشريفة

208.

Ar-Rashidiyya sharh 'sh-Sharifiyya.

209.

A commentary on the treatise on conducting disputations, al-Asas 'sh-Sharifiyya, or simply 'sh-Sharifiyya, by Sayyid Sharif al-Jujānī (d. 816/1413). The name of the <sup>commentator</sup> ~~author~~ is not mentioned, according to Loth 558, he was Abdu'r-Rashid al-Jawfūrī (d. ca. 1083/1672-3). See Brock II, 216; W 461(2), etc. Beg.

الحمد لله بقاء بعد التيسر بالتسمية بحمد الله ... فقال الذي لا مانع لحكم مريدا بالمانع معناه الخ

Small  
7/10

Aspir toward the beg. of the XII/XVIII c. Scribe - Nur-Mahammad. Fl. 19; size: 21x12; 14.5x8 cm. Lines 23, no initials. Or. pop., thickness 10=0.82 mm. Clear lat. nat. Cond. vol. good. Worm-eaten. Seals on f. 1, defaced; several notes.



VI. Arabic grammar.

299

209.

Ash-Shāfiya ma'a 'sh-Sharh.

(f. iv-50.)

الشافية مع الشرح  
210.

1. (The well known treatise on Arabic grammar, called ash-Shāfiya fi 't-tasrīf, or al-Muqaddimat fi 't-tasrīf, by

Ibn Hājib, or Jamāl al-Dīn Abī 'Umar 'Uthmān b. 'Umar b. Abī Bakr (d. 646/1248). See Brockh., 303-6; Ahlvi 6600, etc. — its copies are common. Often printed in different Muhammedan countries. Beg. as usual:

الحمد لله، وسلام على عباده... وبعد، فقد سألني من لا يسعني مخالفته ان الحق الخ

2. (f. 52v-192). Sharh 'sh-Shāfiya. A commentary on the preceding work, by Fakhr al-Dīn Ahmad b. al-Hasan (or al-Kusayn) al-Jārbīzī (d. 746/1345). See Brockh. I, 205; Ahlvi 6605-6; Lath 949-50; Don 183; Flügel I, 172; BM 234, 642; BM 5956; Gotth 50(3); Sh 374; Cairo IV, 8; VII, 648, etc. Often printed in India. The present copy

slightly differs in its beginning from other transcripts, opening with a passage similar to that of the original work. The name of the author is omitted in the preface, and appears only in the colophon. See, as ~~the~~ note, ~~where~~ the whole of its introduction is here copied. Then begins the commentary:

..... الحمد لله هو الشفاء على الجميل من نعمته او غيرها تقول حدث ان

It is peculiar that the concluding passages of both, the note and of the sharh in this copy are also similar in their wording.

Dated the 10th Sha'ban 1213 / the 17th Jan. 1799. Notes on the margin.

Ff. 192; Size: 24 x 16; 18,5 x 10,5 cm. Lines 15, no initials. Or.

Pop., thickness  $w = 112$  mm. hd. mat., different hands. Good. Worm-eaten, slightly pasted.

Small  
copy



210.  
Sharḥu 'l-ʿizzī.

شرح العزى  
 211.

A commentary, by Saʿūdī-dīn Masʿūd b. ʿUmar at-Taftāzānī (d. 791/1389) on the well-known treatise on Arabic grammar, the ʿizzī, or at-Taṣrīfu 'l-ʿizzī, by ʿizzū-dīn Abū 'l-ḥudā'il Abū 'l-Wakkās b. Ibrahim b. Abū 'l-Wakkāb al-Khawrazmī az-Zanjānī (flourished ca. 655/1257). See Brock. I, 283; *Ahlu* 6617-8; *gotth* 200(2); BM 235; *Cairo* IV, 7; VII, 218, ~~etc~~ 84376, etc. The present copy is slightly incomplete at the beginning; probably only one leaf is lost. Beg. abruptly:

... ان التعريف تحرير المصدر الى امثلة مختلفة لاجل حصول معان مقصودة الخ

Dated (by a different hand) 976/1568-9. Numerous marginal notes.

Ft. 85; size: 19,5 x 12; 12,5 x 6 cm. Lines 15, no joins. Or. pop., thickness

1020,94 mm. Good bind. rest. Cond. ok, good. Slightly worn - outer

Small  
 Ma

211.

التصريح شرح التوضيح  
212.

At-Tasrih sharhu 't-Tawḍīh.

A super-commentary, by Faynu 'd-dīn Khālid b. 'Abdī'l-lah (b. Abi Bahr b. Muḥammad al-Jarī al-Qāhiri) al-Az'harī (born 838/1434, d. 905/1499) on the ~~the~~ commentary on the Alfiyya the famous grammatical treatise of Jamālū 'd-dīn Muḥammad b. 'Abdī'l-lah Ibn Malīk at-Tā'i al-Jayyānī (d. 672/1273), by Ibn Hishām (Abū 'l-lah b. Yūnus b. Hishām, d. 762/1362), called Tawḍīh (al-masālik ilā 'l-Alfiyya Ibn Malīk), or Andahū 'l-masālik etc. See Brock. I, 218; Ahdw 6651-2; BN 4078-85; ANA 5292, 5315; Gotha 102; BM 236; etc. It is also called at-Tasrih li-maḍmūnāt 't-Tawḍīh. The present copy is good and complete. The text of the Tawḍīh is marked with red ink stroke. Neg.



الحمد لله الملهم لتوضيحه جدا موافيا... وبعد فيقول العبد الفقير الى مولاه الغني  
 خالد بن عبد الله الازهرى... ان الشرح المشهور بالتوضيح على الفيه ابن مكران

Small  
type

Copied about the middle of the XII/XVIII c. A few corrections  
 and additions in the margins.

Ff. 550; Size: 21 x 18; 21 x 11.5 cm. lines 19, no initials.

Or. pap., thickness 10 = 0.83 mm. bind. next. Cond. good. Worm-  
 eaten.

212.

Lubbu 'l- albāb.

لب الالباب

213.

A treatise on Arabic grammar, by Shamsu 'd- dīn

Abū 'l- Muṣ'ib b. Muḥammad al- Barqūmīnī, who dedicated his work to the famous wazīr of the Mongol rulers of Persia of the end of the XII/XIII c., Sāhib Dīwān, or Shamsu 'd- dīn Juwaynī (d. 683/1284). See Bruch. II, 21 ; B.M.S 967; Loth 899; Gottha 284; Cairo, IV, 101, etc.

The present copy was specially transcribed for inserting the marginal and inter-linear commentaries, which have been added apparently by the same hand. Neg.

الحمد لله الموجود (sic) من العدم المتأثر بالقدم... وبعد، فلما رأيت بمصاحبات اتحاد الملوك الخ

The first leaf is supplied by a modern hand, and contains no commentaries.

Dated the 29th Rab. I 1102 / the 31st Dec. 1690, in the reign of Aurangzib; Scribe — Ghulam Mustafā b. Abū 'l- Ra'ūf b. Shāh Sa'ūd... as- Saḡhānī.

Ff. 145; size: 25 x 16,5; 16 x 10 cm. Lines 5, nojadwals in the first half, red ones in the second. Or. pap., of different qualities, thickness 0 = 0,76 and 0,88 mm. Cond. tol. Good. Some-what and slightly parted.

Small  
type



213.

As-Sāfi sharḥu'l-Wāfi.

الصافي شرح الوافي

214.

A detailed commentary on a very rare treatise on Arabic grammar, al-Wāfi fi 'u-nahw, by Muḥammad b. ~~Uthmān~~ Uthmān b. 'Umar al-Balkhī (flourished not later than the end of the VIII/XIV c.), see Brock. II, 193; Loth 970-1. The copy is slightly incomplete at the beginning, and the name of the commentator does not appear. At the end it is stated that the work was completed the 10th Shawwāl 1018 / the 29th Jan. 1610. Apparently no other copy of this commentary is known. The title as above is given on the first leaf. Key. as it is:

... وابتدأ في معاد يسي باسم فيكونا ١٠١٨

Dated ~~to~~ the end of Rajab 1027 / July 1818 Scribe - Iḥdād b. Ma'rūf al-'Uthmānī. Notes on the margins.

Ff. 363; Size: 23,5 x 14; 18,5 x 8,5 cm. Lines 29, no jedwals. Or. pap.; ~~the~~ rest. Cond. fairly good. Worm-eaten.

Sum  
1919

214.

الفوائد الضيائية

Al-Fawā'id al-Ḍi'yā'iyya.

215.

A commentary on the famous treatise on Arabic grammar, by the al-Kāfiya, by Ibn al-Hājib, or Jamāl al-Dīn 'Uthmān b. 'Umar (d. 646/1248), composed by the famous Persian poet Jāmī (d. 898/1492) for his son, Ḍi'yā' al-Dīn. See Brock. I, 304; II, 207; Akh. 6575-6; BN 4044-53; SNA 5796, 6218, 6299, 6353-61, etc.; BM 441, 1032-4; BMS 949-50; Aumer 716; Flügel 126; Kraft 39; Dorn 164-5; Rosen 133; Fleischer, Leipzig 21-2; CHD I 742-4; etc. Often printed and lithographed in Turkestan, Kazan, India, etc. The present copy contains a large number of marginal notes and interlinear glosses. Neg. as usual.

الحمد لله والصلوة على نبيه وعلى آله .. اما بعد، فهذه فوائد وافيه بحل مشكلات الكافية

Copied about the end of the XII or XIII c.

f. 227; Size: 24 x 15,5; 18 x 9 cm. Lines 15, ~~very~~ within double jedwals. Or.  
pap.; thickness 10=0,86 mm. Inv. part. Cond. good.

Small  
type



215.

Az-kisālat fi 's-sarf.

الرسالة في الصرف

216.

An incomplete copy of an early treatise on Arabic grammar, containing many quotations from the Coran and <sup>from</sup> early poets, to illustrate the rules. Several leaves are lost both at the beginning and at the end, so that it is impossible to identify it with ~~the~~ some other work using the notes in the Catalogues. It is divided into numerous short bābs, subdivided into fusūls; the first are

(f. 2v) باب المعرب ' المعرب ما اختلف اخره باختلاف الين

(f. 13v) باب الفاعل ' وهو ما جعل الفعل حديثا عند الين

(f. 22) باب المفعول ' المفعول المطلق هو المصدر نحو ضربت ضربا الين

etc. the last bābs deal with: hurūfu't-taqrīb; al-lāmāt; tā'; tanwīn, mūn; hū'a's-sabā'a. Very many marginal and interlinear notes and glosses, often taken from commentaries on different standard gram-

metrical treatises. Some notes are in Persian.

*surely  
a/pe*

Copied towards the end of the X/XVI c. A peculiarly ornamented transcript, probably of Caucasian origin, presenting many uncommon features. Quite singular is the way in which ~~the~~ explanatory notes are connected with the passages to which they refer, - simply by a line, across the text.

Ff. 186; Size: 22 x 14; 12 x 6,5 cm. Lines 8, w/ jedwals.

Or. pap., thickness 10 = 0,74 mm. Caucasian <sup>(?)</sup> manus. Cous. w/ gold. Worm-eaten.



216.

As-Surah min as-Sahāh.

الصراح من الصحاح

217.

The well-known version of the Sahāh of Isma'el b. Hammād al-Jauharī (d. 393/1002), ~~with Persian equivalents for the Arabic words.~~ the famous Arabic dictionary, with Persian equivalents for the Arabic words. It was completed the 15th Safar 681 / ~~the~~ the 28th May 1282, at Kashghar, by Abū 'l-Faḍl Muḥammad b. Umar b. Khālīd, surnamed Jamāl al-Qurashī. See Brock. I, 128, <sup>(296i)</sup> ~~Abū~~ 6947; BM ~~1007-8~~; <sup>227,467;</sup> ~~R~~ 507; Leth 1015-22; EIO 2388-90; Brovne 153-4; CHL I, 647-8; II, 835; Leiden I, 69; Ed 139-140; etc. Printed - Calcutta, 1812-5; 1832, etc. It is divided into ḥāḥs, according to the last letter, and subdivided into faḥs, according to the first letters. A good old copy, with occasional notes on the margins. *Hey.*

قال الفقيه الى صولاه الغنى به عن سواه ... ابو الفضل محمد بن عمرو بن خالد ... احمد الله وهو المصود بكل اللغات ... وبعد فان الصراح (sic) اللغة دواء العلة الخ

Copied towards the end of the IX/XV c. 4 leaves at the beginning and 4 at the end are of more modern origin.

Ft. 4945 size: 28,5 x 18; 18,5 x 11 cm. Lines 24, within double jedwals. Oed Br. pap., thickness 10 = 0,79 mm. Oed md. past. Calligraphic. Good binding.

Sumner  
Hb

217.

Muqaddimatul'-adab.

مقدمة الادب

218.

An old, but incomplete copy of Zamakhshari's /Kitā'ul-  
Qāsim Mahmūd b. Umar al-Khwārizmī, born 467/1074, d.  
 538/1143) work on Arabic (lexicology, dedicated to <sup>and Persian</sup> Alī 'u'd-dīn  
It sīz Khwārizm-shāh (522+51/1128-56). See Brock. I, 291;  
 Akh. 6960-2; Leyden 139-40; etc. Edited by J. Wetstein, 2 vols.  
 Leipzig 1844. The present copy is incomplete both at the beginning and  
 at the end. In some places folios were incorrectly bound. The Persian  
 equivalents of Arabic terms are written between the lines. The ~~present~~  
 work is originally divided into 5 qisams; here they are not properly following  
 each other due to the confusion of the leaves, which of the have no catchwords.

Copied towards the end of the ix/XV c., or in the beg. of the x/XV c.

Ff. 192; Size: 23 x 14; 16 x 8.5 cm. Lines 15, no jeridals. Or. pap.,  
 thickness 10 = 4.03 mm. Old ind. rust. (khatt-i-fihār). Cond. not good.  
 Worm-eaten, patched.

Small  
 paper



218.

النهاية في غريب الحديث

219-220.

An-Nihāya fi ghāribi 'l-hadīth.

A dictionary of the hadīth, explaining all <sup>difficult</sup> words met with in the different collections of hadīths, etc. The words are arranged <sup>after a</sup> European way, according to their first, and then their second letters. The author, Majdu'd-dīn Abi's-sacādat al-Mubārak Hu al-Athir ash-Shaybānī al-Jazārī, was born in 544/1149, and died in 606/1209. See Brock. I, 357; Ahl. 1650-8; Loth 999; BM 1387; BMS 1252; SMA 52; Bode I, 1061; II, 607; Cairo I, 445; AS 4781-2; Rūghib 319-62. Printed Cairo, 1311; G. K. Tehran 1269, etc. The present copy is slightly incomplete at the beginning and the end, where probably a few leaves are missing. It is divided into two vols. (alif - shīn, and sād - yā). Beg. of the first complete vol (I, f. 1):

أب الهمزة مع الطاء في حديث عمر فبيهم الزمان وقد اطأ الله الاسلام الخ

حرف الصاد، باب الصاد مع الهمزة فيه ان عبير الله بن جشم كان اسما الخ  
Beg. of the second vol.

Small type

Copied towards the end of the XII / XVIII c. Scribe - Sulaymān. Notes on the margins.  
2 vols. F. 317 and 255. Size: 27 x 17; 18,5 x 9 cm. Lines 21, no jadwāl. Or. pap., thickness 10-12 mm. (no. next 622 tal. and)

219.

Majma' u'l-Bihar.

مجمع البحار

221.

Another dictionary of the difficult words met with in the hadiths found in different collections, based chiefly on the preceding one, the Nihāya (see No. 218). The compiler, Jamāl al-Dīn Muḥammad b. Tāhir al-Siddiqi al-Fattāni (Pattani, from Gujrat), died in 986/1576

~~See Brock. II, 416; BM 1688-9; Loth 1023. Printed in India.~~ See Brock. II, 416; BM 1688-9; Loth 1023. Printed in India. The title of the book in its complete form is Majma' bihāri'l-awwār fi gharā'ifi't-tawzīl wa-latā'ifi'l-akḥbār.

It refers to its authorities, under abbreviated designations. Their list is given in the preface, f. 2. The work was completed in 978/1570-1, the first part - two years earlier. The present copy is good and comparatively well preserved; it is divided into two halves, at the end of the latter says. Seg.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي... اما بعد فان علم الحديث لا يخفى اثاره ان



Small  
type

Dated the 14th Shi'ahijja 1082 / the 12th Apr. 1672. It was transcribed from a copy, dated 1019/1610, written by Haydar b. Firuz Kashmiri, a pupil of Abd al-Hagg Dihlawi. Scribe - Abd al-Shakir b. Abd al-Kasim b. Jalal al-Din al-Kashmiri. Notes on the margins. Seal n.f.1.

Ft. 396; Size: 33 x 25; 25.5 x 17 cm. Lines 31, within jafrals. On. pap. thickness  $w = 0.46$  mm. Int. mat. cond. fairly good, except the margins which are somewhat worn-out.

220.

Shuyf Majma' i'l- bihār.

ذيل مجمع البحار

222.

An appendix to the preceding work (see No. 219), probably the same which is referred to in Lots 1023, containing additions to the Majma' u'l- bihār, also in alphabetical order. The name of the compiler is not stated, - most probably it was written by the author himself. See.

وصلی اللہ تکر خیر خلقہ ... فنقول بعد حمد اللہ تعالیٰ علی دوام نعمایہ ... اعلم انی اصطلحت هنا ذی الاصل علی انی اکتب اول کلمہ من حدیث الہی

Small size

Dated the 17th Safar 1083 / the 14th June 1672. The scribe, the outer appearance of the MS., the quality of paper, etc., are the same as No. 219. Ff. 48. Cond. not quite good. New margin, traces of moisture. Last two folios are partly obliterated.



221.

شرح التلخيص المطول

Sharḥu't-Talkhīṣi'l-muṭawwal.

223.

A commentary on the Talkhīṣu'l-Miftāḥ, the famous treatise on rhetoric, by Jalālu'd-dīn Muhammad b. Abī'r-Rahmān al-Dawwānī ad-Dimashqī (d. 739/1338). The latter work itself is an abbreviated version of the third qism of the Miftāḥu'l-ʿulūm, a detailed work on Arabic grammar and rhetoric, by Sirājū'd-dīn Yūsuf b. Abī Bakr b. Muhammad as-Sakkākī al-Khwārizmī (d. 626/1229). The commentator is the famous mediæval theologian and philologist, Saʿdū'd-dīn Masʿūd b. ʿUmar at-Taftāzānī (born 722/1322, d. ca. 791/1389). He compiled ~~the~~ this larger commentary (which is different from his Mukhtaṣar, see further, No. 224) in Herat, completing it, as stated in the concluding lines, the 11th Safar 748/the 25th May 1347, and dedicating it to Muʿizzu'd-dīn Abū'l-Ḥasan Muhammad the Kurte sultan (732-769/1331-1370). See the Brock. I, 295; Ahlū 7191-2;

BM 533-4; DMS 983; BMA 54; CHL II, 1208-9; Loth 852-60;  
 BN 4386-91; BNA 4820, 5380, 6380, 6423, 6588, 6722; Selyers 200-1;  
 Aumer 681-2; Mehren 200; Flügel 237(2); etc. Lib. and printed  
 several times in Constantinople, Luchnow, etc. The present copy  
 omits the few usual prefatory lines and begins with the commentary  
 itself:

الحمد لله افنتح كتابه بعد التيمن بالتسمية بحمد الله سبحانه الخ

Small  
type

A good copy, dating apparently from the beg. of the XII/XVIII c.  
 Marginal lines, numerous at the beginning, rare afterwards.

Ff. 207; Size: 28,5 x 17,5; 18,5 x 8,5 cm. Lines 23, no jedvals. Or.  
 pap., thickness  $w = 0,79$  mm. Good hand., cond. good. slightly  
 worm-eaten in some places.



222.

The same.

224.

Another copy of the same commentary on the Talkhis's -Miftāh, see No. 221. It contains only the first half of the work, or the first form. The second form, or the 'ilmu 'l-buḡān breaks off just in its beginning, on p. 150. Useg. as usual, see No. 221..

Copied towards the end of the xii/xviii c.

F. 150; Size: 21,5 x 15; 15 x 9,5 cm. Lines 15, no jadwals. Or.  
kop., thickness 10 = 0,96 mm. Inv. post. cond. fairly good.

Worm-eaten.

Small  
type

223.

حاشية على المطول للسيالكوتي

Hāshiya 'alā 'l-dhātawwal li's-Siyālkūtī.

225.

A commentary on the preceding work (No. 221), by Abū 'l-  
 Ḥakīm b. Shamsi' d-dīn as-Siyālkūtī (ca. 1062/1052). See *Brosch. I*, 295;  
*Loth* 876; *Esar. I*, 233, etc. Printed repeatedly in Constantinople. Beg.  
 abruptly, without a preface:

قوله 'افتتح كتابه الخ اي كتابه المقدر في الذهن الكانت الخطية الخ

Copied by different scribes towards the end of the xiii / xviii; some portions  
 were supplied as late as the second half of the xiii / xix c. years, dated 1231/186.

Ff. 384; Size: 25 x 14; 19 x 7 cm. lines 23, no jeridals. Or. pap. thickness  
 10 = 0.64 mm. mid. mast. and. good. Slightly worn-out.

Small  
 type



224. شرح التلخيص المختصر  
Sharḥu 't-Talkhīsi 'l-mukhtaṣar. 226.

Another commentary on the same Talkhīsu 'l-Miftāḥ,  
 by the same Taftāzānī, see No. 221. It is more concise than the  
 preceding one, and therefore is styled al-Mukhtaṣar, against the  
 former which is called al-Mutawwal. ~~See No. 221.~~ It was  
 completed in 756/1355, and dedicated to Mahmūd Jānibeg of the Golden  
 Horde (741-58/1340-57). See Brock. I, 291; Akhw 7206-7; Leyden C 307-8;  
 Aumer 863; Kraft 20; Dorn C. 207; Mehren 201; BM 5-55-6; Leth  
 877-85; BN 4381 (2), 4398-405, 4415 (2); Escar. II, 211, 231; <sup>Bl. 3991</sup> etc. Beg.

محمد ك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني ... فيقول العبد الفقير...  
 مسعود بن عمر المدعو بسعد التفتازاني ... الحمد هو الثناء باللسان على قصد التعظيم الخ

Good copy dating from the middle of the XIII/XIX c. Occasional notes on the  
 margins.

f. 244; size: 29 x 19; 19.5 x 10.5 cm lines 13, no jedwals. Europ. pap., thickness  
 10=0.58 mm. Clear hd. mat. Cond. good. slightly worn - eaten.

Small  
 type

225.

حاشية على المختصر لخطائ

Hāshiya 'alā' l-Mukhtasar li-Khatā'i.

227.

A commentary on the preceding work, the Sharḥu't-Talkhi's al-Mukhtasar by Taftāzāni, composed about 850/1446, by Khatā'i, or Mawlānā Zāda (died probably ca. 901/1495). See Brock. I, 295; Ahlu 7208-9; Leitn 886; BN 4408; Dorn C. 210; Esar. II, 227(3); etc. Printed Calcutta, 1840, etc. The present copy contains many marginal notes. See.

نحمدك اللهم على ما اعليتنا من سوابغ النعم... قوله 'نحمدك' اثر الحمد على ا

At the end, ff. 72v-82v are added the following items: Ar-Risālat fi Khawāṣṣ Siwari'l-Qur'ān, a short tract (ff. 72v-75) on the <sup>spiritual</sup> effects gained by recitations of every particular sūra. On ff. 77v-79 is given a short tract on some questions of rhetoric; on ff. 79-80 - Ar-Risālatu'l-Waḍ'iyya, by ʿAdud-d-Dīn, also on rhetoric; on ff. 80-82 - Qawā'idu'l-Bahth, on conducting disputations; on ff. 82v there is a fragment. Ff. 75v-77v are blank.

Copied by different hands, about the beg. of the XIII/XIX c. Notes on f. 1, and on the margins all through the volume.

Ff. 82; Size: 23 x 13; 15 x 7 cm. Lines 15, 16 and more, to justify. Or. pap., thickness 10 = 0.77 mm. In. inst., different hands. Cond. good.

Sumey  
Fayez



226.

Al-Misbāh fi shāhī'l-Miftāh.

المصباح في شرح المفتاح  
228.

A detailed commentary on the Miftāh al-ʿulūm (by as-Sakkākī) (cf. No. 221), by as-Sayyid ash-Sharīf al-Jurjānī, or ~~Abd al-Muhsin~~ ʿAlī b. Muḥammad Jurjānī (d. 816/1413).

See Brock. I, 294; Ahlul 7029-30; Leyden 299; BN 4419; Escar. II, 63, 206-8, 210, 284(2), 645; Flügel 236; Sh 397; etc. Printed in Constantinople.

Obj. as usual:

حمدك اللهم على ما هديتنا اليه من دقایق المعانی --- و بعد، فقد طال ما جار في صدری الخ

Small  
type

Copied about the middle of the XIII/XIV c.

190; Fl. ~~224~~; Size: 28,5 x 18,5; 23,5 x 13 cm. Lines 25, no initials. Europ.

pap., thickness 10-11,53 mm. Med. inst. Cond. good. Slightly worn - eaten.

227.

حاشية على شرح الملتخص

Hāshiya 'alā sharhi 'l-Mulakkhkhas.

229.

A supercommentary on the commentary, by Qāḍī-zāda, or Mūsā b. Mahmūd ar-Rūmī (d. ca. 823/1420), on the tract on astronomy called al-Mulakkhkhas fi 'l-hay'at (comp. ~~ca.~~ 618/1221), by Mahmūd b. Muhammad al-Jaghminī. It was composed by the well-known astronomer, Nizām al-Dīn Abū 'l-ʿAlī b. Muhammad al-Birjandī (d. ca. 930/1523-4). See Brock. I, 473; Lott 754; BMS 762; Journ. C. III; Cairo II, 221, 224; ~~XXXXXXXXXXXXXXXXXXXX~~ Ahw 5677, etc. ~~XXXXXXXXXXXX~~ The text of the original is introduced by قول. ~~XXXXXXXXXXXX~~ Fey.

الحمد لله رب المشارق و المغرب زين السماء ... بعد هذه تعليقات على المواضع المشككة و تنبيهات على الامور و المباحث ٢١

(H. 499-190v),

A good old copy dating from the end of the x/xvi c. The beginning and the end, which probably were missing, have been supplied by a modern hand (dated the 25<sup>th</sup> Jun. II 1303, the 31<sup>st</sup> March 1885).

F. 210; Size: 16,5 x 10,5; 11,5 x 5 cm. Lines 15, nojad wals. Or. pap., thickness 10 = 0,91 mm. Khorasani našt. Cond. fairly good. Slightly worn - later.

Small type



228.

Khulāsatu'l-hisāb.

کتاب الحسب

230.

Another copy of this well-known treatise on arithmetics, see above, No. 127 (4). Numerous marginal notes at the beginning, with explanatory drawings and tables. See, as in No. 127 (4).

Small  
type

Dated ~~towards the~~ the 3rd Safar 1226 / the 27th Febr. 1811. Scribe - Amin 'd-din Ahmad.

Ff. 55; Size: 24 x 15,5; 13,5 x 6 cm. Lines 11, no initials. Or. pap., thickness 10 = 0,97 mm. Ind. part. Cond. very good.

229.  
Dābita qawā'idi'l-hisāb.

صنایع قواعد الحساب  
231.

A short treatise on the elementary principles of mathematics, completed the 9th Ramadān 1095/the 20th Aug. 1684, by 'Ismatull-Lah b. A'zam b. 'Abdi'r-Rasūl Sahāranfurī (of Sahāranpur, in the Panjab, here سهارنפור). It is divided into a muqaddima, 59isms, and a khātima. Notes on the margins. Beg.

سبحانک یا من عنده علم الحساب بجمع مکوناته و مخلوقاتہ ... وبعد، يقول اعصى عباد الله اکرم الغفور عمت الله بن اعظم بن عبد الرسول ساکن سهارنפור ان

At the end, f. 29v - a note in Persian; on ff. 30-67 is given another copy of ~~the~~ <sup>above</sup> Al-Farā'idul-Sirā'ijyya, see ~~entry~~ <sup>entry</sup> No. 177. Another note, in Arabic, on ff. 67v-68.

Small  
type

Copied about the beg. of the XIII/XIX c. ~~17~~  
Ff. 69; Size: 21,5 x 14,5; 14 x 8 cm. Lines 15, no jādwal. Or. pap., thickness 10 = 1,12 mm. Ind. not. Cond. very good.



230.

Badr-i-Munir.

بدر منیر

232.

"The shining moon"; or, as it is also called, Sihzūl-bayār,  
"the magic of eloquence", ~~is~~ a poem by Hasan, or Mir Ghulam  
Hasan, who flourished <sup>towards</sup> the beginning of the XIII/XIX c. It was  
completed in 1193/1779, and is considered the best poem in Urdu  
language. See Sprenger 809, etc. Often printed in India. ~~Some~~  
Initial leaf is missing in this copy, which opens with:

... سدای نمود و نکی اوسی نمود ' دل بستگی کی ہی اوسی کشود

In the colophon it is called simply Mathnawī-i-Mir Hasan.

Dated the 10th Ram. 1258/the 16th Oct. 1842. Scribe - Gāpī-Prasād. <sup>Additional</sup>  
verses at the end.

Ff. 78; Size: 21,5 x 14,5; 17 x 8,5 cm. Lines 14, within jād wāl. Or  
pap., thickness 10=0,91 mm. hd. part. Cond. rather bad at the beginning, but good  
towards the end.

Stamps  
H/O

231.

Diwān-i-Jān Sāhib.

دیوان جان صاحب

233.

Poems of Jān Sāhib, or Mir Jār 'Alī of Lucknow, a poet of the beg. of the XIII/XIX c., written in a rather purified ~~and~~ Kindyastari language, almost Hindi. See Sprenger 616; *Litt.* several times in Lucknow. It contains ghazals, in alphabetical order, with several Warkhamasas at the end. *Wg.* as usual:

شان میں اللہ کی مطہر وہ ہو دیوان کا ' جیسی بسم اللہ پہاتک ہی ذوق قرآن کا

Dated the 1255 of the Fasli era, or in the middle of the XIII/XIX c.  
Scribe - Gobind Lal, who was writing at Azimābād (Patna)  
Ff. 97; Size: 26 x 16.5; 18 x 9 cm. Lines 15, no jaḥwals. Or. pap.,  
Thickness 10 = 1.27 mm. lad. nast. Cr. good. Slightly worn - exten.

Small  
copy



پدماوت

232.

Padmāvat.

234.

The love story based on a Hindu tale about Ratan and Padmāvat, in Hindustani verse. It is called also Sham'-a parwāna, i.e. 'The candle and the moth'; the original author was 'Ibrat, or Sayyid Diyā'udīn 'Alī Mustafā-ābādī Rāmpūrī, who died after having written only a small part of the work. It was completed by 'Ishrat, or Ghulām 'Alī Barīlawī, in 1211/1796-7. See Sprenger 613. A good complete copy containing also a preface, which begins

دیباچہ کتاب حمد و سپاس بیقیاس کا خاص بنام... بعد اسکی سبب تالیف اور موجب الٰہی

Key of the poem:

جسی وہ عشق کی دریا پر طوفان میں لایا ہے ' حباب ایسا اوسے دم مارا مشکل ہو جاتا ہے ' <sup>(End)</sup>

Dated the end of the book 1250 / the 6th March 1835. Scribe-Mubārak 'Alī. Notes at the end.

H. 171; size: 27,5 x 16; 18 x 9,5 cm. Lines 13, within double jadhals. Or. pap., thickness 10=0,57 mm. Good ind. rust. Cond. tot. good. Slightly worn-out.

Summary  
type

233.

Nasīhatu'l-muslimīn.

نصيحة المسلمين

235.

A short and very interesting treatise, in Kindustāri, dealing with the heretical and infidel customs and practices of Indian Musalmanians. The name of the author does not appear. The work is divided into 5 fuzls, and ends with a short mathnawī. The date of composition is not mentioned, but the work most probably dates from the beg. or middle of the XIII/XIX c. Hg.

سبحان الله کیا شان ہی تیری کہ ... بعد سب کی سنا چاہتی کہ اب ہندوستان میں ان

Copied towards the second half of the XIII/XIX c.

Pf. 44; Size: 20x12; 15,5x8 cm. Lines 9, no jewels. Coloured

Europ. pap., thickness 10=0,41 mm. hd. mat. Cond. very good.

Hand  
type



234.

Barq-i. Lamī'.

برق لامع

236.

A fierce denunciation of Sunnism, from Shi'ite point of view, called 'the splashing lightning'. The author wisely omitted his own name. Cf. CMH II, 170. The date of the ~~work~~ completion of the work is expressed in two chirograms, given at the end, giving two different dates: one is فورشید طالع i.e. 1230/1815; the other - کردم لعنت بر یوبکر = 1246/1830-1. The second is obviously too late, as the copy itself is dated 1245/1827. It is divided into short chapters each containing a statement (قول) of the Sunnite, and a refutation (جواب) from the Shi'ite. ~~which is very~~

پس (از حمد) خدائی همی و قیوم، پس از لعنت رسول پاک و معصوم ...  
بیان کرنا هون ایک تارہ حکایت 'ہی ایک ملعون سنی کی شکایت' انا

Dated the 2nd Safar 1243 / the 25th Aug. 1827.

Ft. 71; Size: 24x15; 17.5x10cm. Lines 11, no jed marks. Coloured Or.

prop., thickness 10-12mm. ~~had~~ had rust. Cond. not quite good. Worm-eaten.

Small  
type





235.

Diwān-i-Nāsikh.

دیوان ناسخ

237.

Poems of Nāsikh, or Shaykh Mu'ām Bakhrī of Lucknow, who also used the takhallus Nāsikh; died in 1254/1838-9. See *Spranger* 271, 628. This is only one of the three diwāns of this poet. It contains chiefly ghazals, alphabetically arranged, and also, towards the end, poems of other kinds. Several gītas at the end contain dates for chronograms for the dates of different events. ~~On~~ On f. 1 the title of this collection is given as Diwān-i-Daftari-i-parīshān. A few leaves at the end have been lost. *Hy.*

اقرار نبوت مین حی اقرار خدا کا انکار امامت مین حق انکار خدا کا

Copied about the middle of the XIII/XIX c.

Ff. 87; Size: 24x15,5; 20x11,5 cm Lines 16, no justification. Or.

coloured paper, thickness 10=0,92 mm. Ind. Mus. Lib. Cond. bl. good; some leaves are considerably worn - enter.

Small type

Appendix.

Persian poetry.

236.

Diwān-i Kāfiẓ.

دیوان کافز

238.

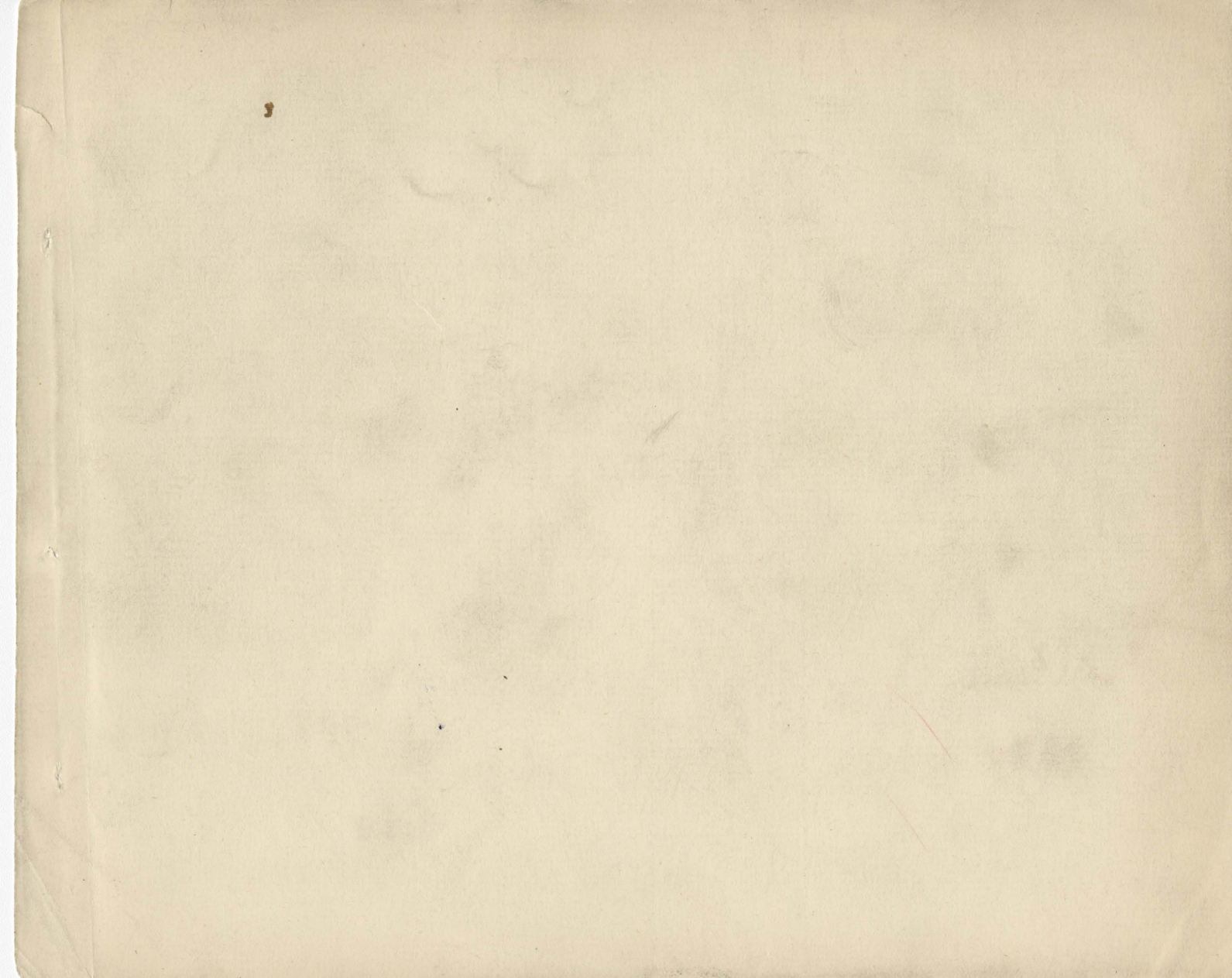
Lyric poems of Shams-ud-din Muhammad Kāfiẓ Shirāzi (d. ca. 791/1389). Br. Lit. Hist. III, 271-319; J. Ph. 303; Horn 114-122; Pizzi I 302-10; ELO 1246-74, 2883-7; EB 815-53; R 627-637. For references to other copies, see ASB 587 and other latest catalogues. For a bibliography of editions, translations, and other works on these <sup>poems</sup> see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 467-75. Also a good note in the Encyclopaedia of Islam, v. II, 1915, pp. 210-2. The editions, lithographed or printed, are very numerous, especially those produced in Persia. MS. of the diwān are extremely common, may be found in every well-to-do house in Persia and Turkestan. Bg. as usual:

«لا یا ایها الساقی اد، کاسا و ناو لها» که عشق آسان بود اول و بر افتاد مشکوبا

On f. 202 begin; after a lacuna, 91 lines, madhams, etc. On f. 217v-21v is given the famous sāqi-nāma. On 221v-277 - some Chronograms and other poems. Dated the end of Maharrum 1247/July 1831. Write - Muhammad Kayāt. After hands. Ff. 247; Size: 23,5 x 14,5; 16,5 x 9; 22,5, no jaw wals. Or. pop., thickness 10-0,91 mm. Ind. not; Col. good.

Small type





Note to printer.

Indices I—IV to be set up

in two columns.

Indices V—VII in three or more  
columns

Indices VI<sub>2</sub> and VIII — ~~Be Column~~

All indices to be set up in

small type

Words underlined with blue

and figures with ink are to be

set up in fat type.

Words underlined with ink — italics.

instead of " " in repetitions use set

En-dash — —

(4)

Part IV

# Catalogue

## 4. Indexes.



## INDICES.

Note. Letters A and H before the numbers show that the work is in Arabic language, or in Hindustani language. Works in Persian are all those which are not specially marked.

Index I.Names of Persons.

A.		
<u>Abbās I</u> , of Persia (995-1037/1587-1628)		69, 88, 101
" (phil., wr. 1260/1844)		<u>199</u>
<u>Abdu'l-Ahad</u> b. Miwāz Zam Allī b. Pīr Allī Lakḥnawī		
" " b. Muḥammad FẒīl (p., mid. xiii/xix)		<u>78</u>
" " b. Muḥammad FẒīl (hist., mid. xiii/xix)		<u>9</u>
<u>Abdu'l-Allī</u> (theol., d. 1235/1820)		<u>159</u>
" Birjandī (astron., d. ca. 930/1524)		<u>297</u>
" Miran Bukhārī Katānawī (theol., wr. 1192/1778)		<u>744</u>
" Muḥammad b. Niẓāmī 'D-ḡim as-Sikhālawī		
" (comment., d. 1235/1820)		<u>44</u>
<u>Abdu'l-Azīz</u> b. Waliyyi'l-Lah Dihlawī (theol., d. 1239/1824)		<u>149, 150</u>
<u>Abdu'l-Ghafūr</u> Lārī (sup., fol. x/xvi)		11
<u>Abdu'l-Hakīm</u> (sup.)		<u>153 (5)</u>
" b. Shamsi 'D-ḡim as-Siyāl-kūtī (log., d. ca. 1062/1652)		<u>206, 223</u>



Abdu'l-Haqq Dihlawi ( <u>theol.</u> , v. 1053/1643)	<u>59</u> , 219
<u>Abdu'l-karim Jawrasi</u> ( <u>sup.</u> , end xii/xviii)	104
" b. Muhammad Muqim Kay-Burilawi Nagami ( <u>sup.</u> , v. 1248/1832)	<u>104-6</u>
<u>Abdu'l-lah b. Ahmad b. Mahmud an-Nasafi</u> ( <u>theol.</u> , v. ca. 711/1311)	
" b. Abu Tabib ( <u>stylist</u> , fol. xii/xviii)	<u>133</u> , <u>182</u>
" Ansari Karawi ( <u>sup.</u> , v. 481/1088)	<u>20</u>
" b. Hamid; v. Dīm Ahmad b. Mahmud an-Nasafi ( <u>theol.</u> , v. ca. 711/1311)	<u>108</u> (1)
" b. Abū-Husayn al-'Ukbari ( <u>comment.</u> , v. 616/1219)	<u>133</u> , <u>182</u>
" Khān b. Zaynī v. Dīm Khān ( <u>hawāb</u> , ca. 1164/1741)	<u>184</u>
" b. Muhammad Miyanaji, or Sayyid al-Qudāt Hamadani ( <u>sup.</u> , v. ca. 533/1139)	19
" Multani, Miyan ( <u>sup.</u> , ca. Mid. xiii/xix)	200 (2)
" b. Mutallib	92
	92

<u>Abdū'l-lah Naqshbandī, or Khwāja-i-khurd</u> ( <u>suf.</u> )	<u>107</u> (1)
" b. Umar al-Bayḍawī ( <u>theol.</u> , d. ca. 710/1310)	<u>170</u>
" b. Yūsuf b. Hishām ( <u>gram.</u> , d. 762/1361)	211
<u>Abdū'l-Latif</u> ( <u>gram.</u> )	123
" b. Ulughbey (853-4/1449-50)	207
Abdū'l-Mukīm b. Muḥammad al-Bargūminī ( <u>gram.</u> , end vii/xiii)	<u>212</u>
Abdū'l-Qādir Jilānī ( <u>suf.</u> , d. 561/1166)	10, 71
Abdū'l-Qādir b. Adīl-Raḥmān al-Jazjānī ( <u>gram.</u> , d. 471/1078)	<u>119</u> (2)
Abdū'l-Raḥīm ( <u>suf.</u> , beg. xiii/xix)	123
Abdū'l-Raḥmān b. Abī Bakr as-Suyūtī ( <u>theol.</u> , d. 911/1508)	<u>171</u>
" b. Nizāmī'd-dīn Shams, Nūrī'd-dīn <del>Abī</del> Jānī, Kharijīdī (P., d. 898/1492)	<u>11</u>
<u>Abdū'l-Rasīd Jaunpūrī</u> ( <u>log.</u> , d. ca. 1083/1673)	<u>208</u>
" b. Chandrawatī ( <u>theol.</u> , d. 1090/1679)	<u>109</u> (6)



Abū 'l-Raẓzāq b. 'Isḥāq Samarqandī	( <u>hist.</u> , p. 887/1482)	<u>2</u>
Abū 'l-Wahhāb b. Ibrāhīm az-Zanjānī	( <u>gram.</u> , ca. 655/1257)	210
Abū 'l-Wāsi' Ḥansawī	( <u>gram.</u> , mid. xii/xviii)	<u>50-1, 63</u>
Aḥarī, Athīr u'd-dīn Muḥammad b. 'Umar	( <u>gram.</u> , p. 663/1264)	197, <u>201 (1)</u>
Ādam		
Āḥar		79
Āḍud-dīn ( <u>stylist</u> )		82
"		<u>225</u>
" Abū 'l-Raḥmān b. Ahmad al-Ḥijrī	(p. 756/1355)	179
Āḍal u'd-dīn Kāshī	( <u>ref.</u> , p. 707/1308)	
Āḍif u'd-dīn Abū 'l-Lah b. As'ad al-Yāfi'ī	( <u>ref.</u> , p. 768/1367)	<u>108 (4)</u>
<u>Aḥmad</u> (Shāh, Durānī, 1187-1207/1773-1793)		<u>10</u>
"		117
"	Esī Khān Aḥar (p., ca. 1267/1851)	
"	" b. Muḥammad Khalīl Jaunpūri ( <u>gram.</u> , 41. 1213/1799)	<u>77</u>
"	b. al-Ḥasan al-Jārbīzī, Fakhr u'd-dīn ( <u>gram.</u> , p. 746/1345)	<u>118</u>
"	al-Khāfi ( <u>gram.</u> )	<u>209 (2)</u>
"	b. Muḥmūd al-Ḥarawī, Mawlānā-Fāda ( <u>philos.</u> , ca. VIII/xiv)	117
		<u>197</u>

<u>Ahmad b. Maḥmūd b. 'Alī al-Durayḥī, Ḥadramūt-ī</u> ( <u>theol.</u> , <u>ca.</u> end XII/XVIII)	<u>90</u>
" b. Muḥammad al-Ḥusaynī al-Kalḥawī ( <u>inf.</u> )	<u>103</u>
" b. Muḥammad b. S. Niẓām ( <u>theol.</u> , <u>ca.</u> IX/XU)	<u>134(2)</u>
<u>Tāshā</u>	<u>160</u>
<u>Aḥbar (963-1014/1556-1605)</u>	17, 65, 66, 124
<u>Alā'u'd-dīn Muḥammad (Khiljī, of Delhi; 695-715/1296-1316)</u>	55
<u>Alexander the great</u>	39(3), 42, 131(5)
<u>Alī (ibn Abī Tālib)</u>	78, 144, 160
" <u>Mardān Khān (ḥawwāb, ca. 1215/1801)</u>	130
" b. Muḥammad (of Gīlān, 883-911/1479-1506)	112
" <u>Mustafā-ābādī Rāmpūrī, 'Ibrat (p., beg. XIII/XIX)</u>	<u>232</u>
" b. <u>Uthmān al-Jullābī al-Hijwīzī (inf., end V/XI)</u>	<u>93</u>
<u>Alī, Ni'mat Khān, Ni'm 'd-dīn Muḥammad (p. p. ca. 1122/1710)</u>	<u>29</u>
<u>Alī-mu'l-lah Chishtī Jaland'hārī (comment., wr. 1130/1718)</u>	<u>49</u>
<u>Amān u'l-lah Khān Zād Khān, see Amānī</u>	27



Handwritten text at the top of the page, possibly a title or header, including the word "Handwritten".

Vertical handwritten text on the left side of the page, including the number "100" and other illegible characters.

Main body of handwritten text, consisting of several lines of cursive script, likely a list or a series of notes.

Amānī, Amān 'l-lah Husaynī, Khānzādkhān Fīrūz-jang ( <u>styl.</u> , d. 1046/1637)	27
al-Amāsī, Muḥammad b. Qāsim b. Ya'qub ( <u>anecd.</u> , d. 940/1533)	188
<u>Amīr</u> 'Alī Dīkhlawī, Amīr (p., beg. xiii/xix)	13
" Khusraw Dīkhlawī, Yamīnu'd-dīn Abī 'l-Hasan b. Sājīn (p., d. 725/1325)	55-9, 63
Amjad 'Alī ( <u>namwāb</u> , ca. 1259/1843)	26
Amūshirwān	89
Anwarī, Suhadu'd-dīn 'Alī Mayhāna'ī (p., d. ca. 587/1191)	38
Ibn Arabī, Muḥammad b. 'Alī ( <u>sup.</u> , d. 638/1240)	130 (1)
Aristotle	132 (2)
Arzū, Sirāju'd-dīn 'Alī Khān (p., d. 1169/1756)	31, 121
Āṣafu'd-dawla ( <u>namwāb</u> of Lucknow, 1188-1212/1774-98)	75, 81
Ashraf Khān ( <u>prince</u> , beg. ix/xv)	134 (1)
Asīz, Jalālu'd-dīn b. Mīrzā Mu'mīn Isfahānī (p., d. ca. 1049/1640)	69



- Ibn al-Attir al-Jazari, Mubārak ash-Shaybānī  
 (Lex., d. 606/1209) 218
- Attir al-Dīn Muḥaddal b. Umar al-Abhari (Philos., ~~1213~~/  
 d. 663/1264) 197, 201 (1)
- Atsiz (Khawārizmshāh, 522-51/1128-56) 217
- Attār, Farīdu al-Dīn Muḥammad b. Abū Bakr Nīshāpūrī  
 (p., d. ca. 627/1230) 43, 63
- Aḥmad al-Dīn ʿAlī Awari Māhānāʿī (p., d. ca.  
 587/1191) 38
- Aurangzīb (1069-1119/1659-1707) 5, 6, 8, 30, 38, 137(6), 212
- Avicenna, see ~~Avicenna~~ al-Ḥusayn b. ʿAlī al-Ḥakīm Ibn Sīnā  
 (Philos., d. 428/1037) 83, 191-2
- ʿAyn al-Qudāt Ḥamadānī, ʿAbd al-Ḥakīm b. Muḥammad Miḥānājī  
 (Suf., d. ca. 535/1139) 200(2)
- Azal (p.) 82
- Azhar, Aḥmad ʿAlī Khān (p., ca. 1267/1851) 77
- ʿAzīm (p.) 82

## B.

- Ibn Bābūya al-Qurī, Muḥammad b. 'Alī (theol.,  
 d. ca. 391/1001) 176
- Badī'ud-dīn b. 'Abdī'l-Hakīm al-Qādirī (philos.) 204 (3)
- Badī'ud-dīn 'Zamān Ahmad b. al-Ḥusayn al-Ḥamadānī  
 (stylist, d. 398/1007) 187
- Badr, Ahmad b. Muḥmūd b. Ahmad b. 'Alī al-Qurayshī  
 (theol., ca. end xii/xviii) 90
- Badrūd-dīn Aṣṭarābādī, Kīlālī (p., d. 936-9/1529-33) 64
- al-Baghawī, Ḥusayn b. Mas'ūd al-Farrā (theol., d. ca.  
 516/1122) 174
- Bahā'ud-dīn 'Amīlī, Muḥammad b. Ḥusayn, Bahā'ī  
 (theol., d. 1031/1622) 101, 127(4), 141
- Bahā'ī, see preced. entry.
- Bahrām (shāh, cf. Arzūjān, ca. 573/1178) 40
- " Gūr (hero of a tale) 39(2)



- Bāqir, Bāqir Khān, or Muḥammad Bāqir Najm-i-Thānī  
(P., beg. xi/xviii) 68
- Abū 'l-Barakāt b. 'Adīl-e-Majīd Miltānī, Munīr  
(P., d. ca. 1054/1644) 18
- al-Bargūmīnī, Shamsu'd-Dīn Abdu'l-Muḥṣin (gram.,  
end vii/xiii) 212
- Bayāzīd Bistānī (ant., iii/ix) 82
- Baydawī, Abdu'l-Lah b. 'Umar (med., d. ca. 710/1310) 170
- Bīdīl (P., d. 1137/1725) 108 (3, 4)
- Sizjandī, Abdu'l-ʿAlī b. Muḥammad (astron., d. ca. 930/1524) 227
- Sisāt, Kishan Singh (occult., ca. beg. xi/xviii) 128
- Burhān, Muḥammad Husayn b. Khalīl Tabrīzī (lex., end xi/xvii) 114
- Burhānu'd-Dīn b. Shihābī'd-Dīn Abdi'l-Lah al-Jānī (gram., 42. 915/1520) 115
- al-Buṣṣī, Muḥammad b. Sa'īd (P., d. ca. 694/1294) 138, 185

D.

Daniel	152 (3)
Dāta Ganj bakhsh (Šāh-i b. 'Uthmān Mujiwī, q.v.)	93
Dawāli Siyāh, Qatīl, or Muḥammad Ḥasan (Kusayn) ( <u>Styl.</u> , o. ca. 1233/1818)	<u>35</u>
Dawwānī, Jalālu'd-dīn Muḥammad b. Asād ( <u>Philos.</u> , v. 907/1501)	200 (3), 204 (b, 6)
Ṭhabībī (p.)	82
<u>Ḍiyā' u'd-dīn</u> (son of Jāmī, end ix/xv)	214
" Nakhshabī ( <u>anecd.</u> , mid. XIII/xiv)	<u>14-15</u>
<u>Ḍiyā' u'l-Haqq Balandār-bakhsh Turābī</u> ( <u>comment.</u> , w. 1191/1785)	<u>54</u>
Dūlāzī La'āl ( <u>gram.</u> , beg. xiii/xix)	<u>126</u>
	<u>121</u>



Abū l-Faḍl b. Mubārak Ḥallāmī ( <u>hist.</u> , d. 1011/1602)	<u>17</u>
Fadwiyat Khān (end xii/xviii?)	204 (8)
<u>Fakhr al-Dīn</u> Ḥakīm b. Shahrīyār Mamadīnī, Ḥarāqī (p., d. ca. 688/1289)	96
" Abū l-maḥkīz Muṭṭaqī ( <u>theol.</u> )	130 (1)
Faqīr, Shams al-Dīn Muḥammad Ḥabbāsī, or Muṭṭaqī (p., d. ca. 1181/1767)	
<u>Farākhānī</u> , Abū Naṣr Muḥammad b. Abī Bakr ( <u>lex.</u> , vii. ca. 617/1220)	<u>32</u>
Farkād (p., end xiii/xix)	<u>110-1</u>
Ibn al-Fāriḍ (p., d. 632/1235)	78 (2)
Farīd al-Dīn <u>Ḥāz</u> , Muḥammad b. Abī Bakr Nīshāpūrī (p., d. ca. 627/1230)	107 (7)
Fath-Ḥalī Khān ( <u>theol.</u> , ca. end xii/xviii)	<u>43, 63</u>
Fātima (daughter of Muḥammad)	<u>146</u>
Abū l-Fayḍ b. Mubārak Nīgūrī, Fayḍī (p., d. 1004/1595)	166 (4)
	<u>124</u>

Faydi, <u>su</u> Abū'l-Fayḍ.	
Faylisūf-i-Maghribī ( <u>Technol.</u> , ca. <del>beg.</del> xi/xvii)	<u>163</u>
Fidā 'Alī Mūsawī Ḥazīnī ( <u>Theol.</u> , ca. beg. xiii/xix)	<u>148</u>
<u>Firdausī Tāsi</u> , Abū'l-Qāsim Ḥasan (p., d. ca. 421/1030)	<u>37, 82</u>
Firishṭa, Muḥammad Qāsim b. Ḥindī Shāh Astrūbādī ( <u>hist.</u> , beg. xi/xvii)	<u>4</u>

## G.

Gharī, Muḥammad Tāhir Kashmīrī (p., d. 1079/1669)	<u>70</u>
Ghazālī, Fayḍ-i-dīn Muḥammad b. Muḥammad at-Tāsi ( <u>Philos.</u> , d. 505/1111)	<u>94-5, 193-4</u>
Ghaziyūd-dīn Ḥaydar ( <u>nawwāb</u> , of Lucknow, 1229-43/1814-27)	<u>198</u>
<u>Ghulām 'Alī Barīlawī</u> , 'Ishrat (p., w. 1211/1797)	<u>232</u>
" Ḥasan, Ḥasan (p., beg. xiii/xix)	<u>230</u>



<u>Ghulām Husayn</u> (p., <u>wt.</u> 1199/1785)	<u>74</u>
" " Balgrāmī (p., mid. xiii/xix)	78
" " Hidāyat 'Alī Khān Tabātabā'i ( <u>hist.</u> wt. 1197/1783)	
" " Ridawī (1193/1779)	<u>8</u> 56

## H.

Hāfi'z, Shams 'd-dīn Muḥammad Shirāzī (p. d. ca. 791/1389)	<u>236</u>
Ibn Hājib, 'Uthmān b. 'Umar (gram., d. 646/1249)	115, 116, <u>179</u> , <u>209</u> , 214
Kamādānī, Badī' u'-z-zamān Ahmad (styl., d. 398/1007)	<u>187</u>
Abū Hanīfa, an-Nu'mān b. Thābit al-Kūfī ( <u>theol.</u> , d. ca. 151/768)	<u>181</u> (213)
Kausawī, 'Abū 'l-Wāsi' (gram., mid. xi/xviii)	<u>50-1</u> , 63
Karkarān b. Maṭṭharādās Multānī (styl., <u>wt.</u> <u>ca. 1040/1631</u> )	<u>28</u>

<u>Hasan</u> (Honorary magistrate, end xiii/xix)	79, 81.
" Bahādur Khān (offic., beg. xi/xvii)	127(4)
" Suzurg, Tākhānī prince (736-57/1331-56)	60
" Ghulām Hasan (f., beg. xiii/xix)	<u>230</u>
" b. Muḥammad as-Saghānī ( <u>theol.</u> , d. 650/1252)	<u>172</u>
" " " Sharafu'd-dīn Rāmī ( <u>styl.</u> , end. viii/xiv)	<u>22</u>
<u>Haydar</u> (f.)	82
" 'Alī Fayḍābādī ( <u>theol.</u> , d. 1225/1810)	159
" Husayn Balgānī, Amīr - ( <u>gram.</u> , d. 1214/1800)	<u>120</u>
" " Ridawī Dihlawī / Islām-khānī, Suhayl (f., end xiii/xix)	<u>79-81</u>
Hikmat (f., beg. xii/xviii?)	
Hilālī, f. Badm'id-dīn Asṭrābādī (p. = <u>styl.</u> ? d. ca. 939/1535)	<u>72</u> <u>23, 64, 116</u>
Ibn Hishām, Abdu'l-lah b. Yūsuf ( <u>gram.</u> , d. 762/1361)	211
Kajwiri, 'Alī b. Uthmān b. 'Alī al-Jullābī ( <u>inf.</u> , end v/xi)	<u>93</u>
al-Hurayfīsh, Shurayb Abdu'l-lah b. Sa'd al-Qaṣī al-Makki ( <u>anecd.</u> , d. ca. 801/1398)	<u>189</u>



Husāmud-dīn Hasan al-Kātib ( <u>phil.</u> , d. 760/1359)	<u>203</u>
<u>Husayn b. 'Abdill-lah, Ibn Sīnā</u> (d. 428/1037)	<u>83, 191-2</u>
" b. 'Alī al-Wā'iz al-Kāshifī ( <u>theol.</u> , d. ca. 910/1505)	<del>87</del> <u>136-7, 142</u>
" Injū Shīrāzī, Jamālud-dīn ( <u>lex.</u> , d. ca. 1030/1621)	<u>113</u>
" Makhādī, Thana'ī (p.), d. ca. 996/1588)	<u>65</u>
" b. Mas'ūd al-Farrā al-Baghawī ( <u>theol.</u> , d. ca. 516/1122)	174

## I

<u>Ibrāhīm</u> (Sharqī shāh, 803-44/1400-40)	134(i), 135
" (son of Shāhrukh, d. 838/1435)	1
" ('Adil-shāh of Bijāpur (987-1035/1579-1626)	4, 24(i)
" b. Muhammad b. 'Arabshāh al-Isfarā'īnī ( <u>theol.</u> , d. 920/1514)	<u>138</u>
'Ibrat, 'Alī Mustafā-ābidī Rāmpūrī (p., beg. xiii/xix)	<u>232</u>
al-Ījī, 'Abdud-dīn 'Abdu'r-Rahmān b. Ahmad ( <u>theol.</u> , d. 756/1355)	179
ilah-diya ( <u>gram.</u> )	<u>119(7)</u>

- Ilyās b. Yūsuf, Jamālu 'd-dīn Niẓāmī Ganjawi  
(p., v. ca. 607/1211) 39-41, 55
- Imām-bukhsh Lakhnawī, Nāsikh or Nāṣiḥ (p., v. 124/1839) 235
- Imām 'd-dīn 'Alī (sup., end xii/xviii) 144
- 'Izāqī, Fakhr 'd-dīn Ibrāhīm b. Shahriziyār Hamadāni (sup. p.,  
v. ca. 688/1289) 96, 107(4)
- Iskrāq (p.) 82
- 'Iskrāt, Ghulām 'Alī Farilawī (p., nr. 1211/1797) 232
- Isma'īl (Shāhī Shāh, I., 907-30/1502-24) 138
- 'Ismatu'l-lah b. Aẓam b. 'Abdī 'l-Rasūl a-Saḥarānpuri  
(mathem., nr. 1095/1684) 229
- 'Izzu 'd-dīn Mas'ūd b. Nūri 'd-dīn Arslān (end vi/xii) 42



J

Abū Ja'far Muḥammad, Aṭṭābey (ca. 576/1181)	39 (1)
<u>Ja'far Sādiq</u> (Imām)	130 (6, 9)
" Zafalī of Narnaw (P., mid. XII/XVIII)	<u>20</u>
al-Jaghūrīnī, Mahmūd b. Muḥammad (astron., wr. 618/1221)	227
Jahāngīr (1014-37/1605-28)	27, 67, 68, 113
<u>Jalāl al-Dīn Ḥaydar Khān</u> (1236/1321)	1, 2
" Maḥdūm-i-Jahāngīrān Bukhārī (sup., d. 785/1384)	10
" Muḥammad Bulkhī, Rūmī (L., d. 672/1273)	44, 107 (5)
" b. Muḥammad Mi'mīn, Asīr-i-Isfahānī (P., d. 1049/1640)	69
" as-Suyūtī, see as-Suyūtī	<u>171</u>
" Tabṭabā'ī (Jalālā) Isfahānī (styl., mid. XI/XVII)	<u>89</u>
Jalandhārī, Ḥatīm al-Lah Chishī (com., wr. 1130/1718)	<u>49</u>
Jamāl al-Qarṭhī, Muḥammad b. Umar b. Khālīd (lex., wr. 681/1282)	<u>216</u>

- Jamāl al-Dīn Husayn Injū b. Kasan Shirāzī (Lex., d. ca. 1030/1621) 113
- " Ilyās b. Yūnūf Nizāmi Janjāri (p., d. ca. 607/1211) 39-41, 55
- " Muḥammad Salīmān b. 'Alī 'iḍ-ḍīn Muḥammad,  
Salīmān Sāwajī (p., d. ca. 779/1379) 60
- Jāmi, Nūr al-Dīn 'Abd al-Raḥmān b. Nizāmi 'iḍ-ḍīn Khayrāzī  
(p., d. 898/1492) 11, 63, 86, 96, 107 (24, 7), 200, 214
- Jāmi' (p.)
- Jān Sāhib, Yār 'Alī Lakḥnawī (p., leq. xiii/xix) 82  
231
- Janjānān, Maḥzar, a Shams al-Dīn Kabīb al-Lah (p., d. 1195/1788) 73
- Jāmi' al-Lah Maḥmūd b. 'Umar az-Zamakhsharī (theol.,  
d. 538/1143) 168-9, 188
- al-Jārbirdī, Aḥmad b. Kasan (gram., d. 746/1345) 207 (2)
- al-Jānharī, Isma'īl b. Kamāl (Lex., d. 393/1002) 216
- al-Jāzārī, Muḥarrak b. al-Aḥīz ash-Shayḥīnī (Lex.,  
d. 606/1209) 218



16u al-Jazari, Shamsu'd-din Muhammad ad-Dimishqi

(theol., d. 833/1429)

109(1), 175

Joseph

108(5)

al-Jurjani, Sayyid Sharif (theol., gram., d. ca. 816/1413) <sup>107(2)</sup> 179, 206, 208

Juwayni, Shamsu'd-din Sahib-dewan (offic., d. 683/1284) <sup>226</sup> 212

K.

Kasb b. Zuhayr (p., I/vii)

183

Kalpwai, Ahmad b. Muhammad al-Husayni (Suf.)

103

Kamal Khujandi, Kamalu'd-din Mas'ud (p., d. ca. 808/1406) 61

Kamalu'd-din Hasan Kashi (p.)

143

" Mas'ud, see Kamal Khujandi

61

Karziya Muhammad b. Nasir (851-83/1447-78)

112

Kar-talab-khan (offic., ca. 1111/1699)

30

Kashifi, see Husayn b. Ali al-Wa'iz 87, 136-7, 142

al-kātibī (Tabrizī) al-Qazwīnī, 'Alī b. 'Umar (log., d. 675/1276)	204/10
Khālīd b. 'Abdī'l-lah al-Az'harī (gram., d. 905/1499)	<u>211</u>
Khālīl Sultān (Timuride, 807-12/1404-9)	2
Khānzād Khān Firūzjang, Amānu'l-lah b. Mahābat Khān (styl., d. 1046/1636-7)	<u>27</u>
Khatā'ī, Mawlānā-zāda (theol., d. ca. 901/1495)	<u>225</u>
al-Khatīb at-Tabrizī, Muḥammad b. 'Abdī'l-lah (theol., nr. 737/1337)	<u>174</u>
<u>Khayyān</u> , 'Umar (p.)	<u>82</u>
Khusrāw, Amīr, see Amīr Khusrāw <u>55-9</u> , 63	
Khwāja-i-khurd, 'Abdū'l-lah Naqshbandī (sup.)	<u>107</u> (1)
Kishan Singh b. Barān-Nāth, Bisāt (occult., leg. xii/xviii)	<u>128</u>
L.	
Lal, al-Lal-shāh (sup., end xii/xviii)	104
Lutfu'l-lah Muḥandīs, b. 'Ashraf Mi'mār Lūkūrī (matth., end xi/xvii)	<u>127</u> (5)



M.

Madmūn (p.)	82
Maftūn, <u>see</u> Faqīr	<u>32</u>
Mahjūr (p.)	82
<u>Mahmūd</u> (Jāmi leg, of Golden Horde, 741-58/1340-57)	224
" (p.)	117
" , *shāh- (p.)	82
" b. Muḥammad al-Jaghūmī (art., wr. 618/1221)	227
" b. Ni'mat'i'l-lah al-Dukhārī ar-Rūgārī (philos.)	<u>204</u> (5)
" b. Tāhiz Ghazālī (theol.)	<u>157</u>
Majīdā (p.)	82
Majlisī, <u>see</u> Muḥammad Fāqīr b. Muḥammad Taqī	
Makhdūm-i-Jahāriyān, <u>see</u> Jātālū'd-dīn	10
ibn Malik, Muḥammad b. 'Abdī'l-lah at-Tā'ī (gram., d. 672/1273)	211
Masīh, Sa'dū'l-lah Kayrānawī Pācipatī (p., leg. xi/xvii)	<u>67</u>

Mas'hu' d-daula ( <u>Physic.</u> , ca. 1264/1848)	141
Masrūr (p.)	82
<u>Mawlānā-zāda</u> , Ahmad b. Mahmūd al-Karawī ( <u>Philos.</u> , ca. viii/xiv)	197
" " or khatā'ī ( <u>gram.</u> , d. ca. 901/1495)	225
Mazhar, Mirza Jānjānān (p., d. 1195/1781)	73
Minnat, Samān' d-dūs Sūriyātibī (p., p., ca. 1208/1794)	75
Mīz Aghā (comment., beg. xiii/xix)	91
Mīz Khwānd, Muḥammad b. Khāwand Shāh b. Ishām Karawī ( <u>hist.</u> , d. 903/1497)	3
Mīr Zāhid, Muḥammad Zāhid b. Muḥammad Shām Karawī ( <u>philos.</u> , Qud xi/xvii)	198, 204 (7)
Mirzā Lāhūrī ( <u>gram.</u> , 1 <sup>ca.</sup> iii/xii/xviii)	117
Motilāl Shāhābādī ( <u>styl.</u> , beg. xiii/xix)	36
Mu'āwiyā (41-60/661-680)	160
<u>Muḥammad</u> (prophet)	92, 98, 138, 166 (4)
" (Qutb-shāh, 989-1020/1581-1611)	152 (1)
" (Shāh, of Delhi, 1133-1161/1719-48)	52



	<u>Muhammad, S.</u> - ( <u>polit.</u> , <u>leg.</u> xiii/xix)	<u>91</u>
"	" (trad., <u>mid.</u> xiii/xix)	<u>162</u> (1, 2)
"	b. 'Abdī'l-khālīq b. Ma'rūf ( <u>lex.</u> , <u>end IX/XV</u> )	<u>112</u>
"	a. 'Aḥī'l-ḥ al-khatīb at-Tabrīzī ( <u>theol.</u> , <u>nr.</u> 737/1337)	<u>174</u>
"	" " Ibn Malik at-Tā'ī ( <u>gram.</u> , <u>d.</u> <del>ca.</del> 672/1273)	211
"	b. 'Abdī'r-Rahmān al-Qazwīnī ad-Dimashqī ( <u>gram.</u> , <u>d.</u> 739/1338)	221
"	b. 'Aḥī'r-Rasūl b. Shikābi'd-Dīn Qurayshī Kāshīnī ( <u>comment.</u> , <u>end XI/XVII</u> )	<u>48</u>
"	b. Shu'ayb al-Khatīb al-Ashkīhī ( <u>anecd.</u> , <u>d. ca.</u> 850/1446)	<u>190</u>
"	Shkhar (1221-53/1806-37)	9, 121
"	Shram Dihlawī ( <u>sup.</u> , <u>d.</u> 1174/1761)	<u>126</u>
"	" Multānī ( <u>comment.</u> , <u>end XII/XVIII</u> )	<u>63</u>
"	b. 'Alī b. Dābiyya al-Qumī, Shaḡh Saḍūq ( <u>theol.</u> , <u>d.</u> <u>ca.</u> 391/1001)	<u>176</u>

	<u>Muhammad Ali Khan Sipahdar Jang</u> ( <u>offic.</u> , beg. xiii/xix)	91
"	" b. Muhammad Sa'idiq al-Kasani an-Nishapuri (nr. 1167-88/1783-74)	<u>143</u>
"	" Rif'at b. Atiqill-Lah Khan al-Wasiti ( <u>surf.</u> , 141. 1159/1746)	<u>102</u>
"	" Amin b. 'Abaydi'l-Lah Mu'minabadi (ca. x/xvii)	<u>139</u>
"	" Ashraf Khan ( <u>offic.</u> , d. 1097/1686)	134(1)
"	" b. Sabā kalin ( <u>theol.</u> , ca. x/xvii)	<u>140(5,6)</u>
"	" b. Abi Dahr Nishapuri, <u>Attār</u> (p. d. ca. 627/1230)	<u>43, 63</u>
"	" <u>Sāqir</u> b. Muhammad Saqir Hajlisi ( <u>theol.</u> , d. ca. 1111/1700)	<u>90</u>
"	" " Najm-i-Thānis, or <u>Sāqir</u> (p. beg. xi/xvii)	<u>68</u>
"	" " Rashti ( <u>theol.</u> , d. 1260/1844)	<u>151(2)</u>
"	" Fakhr'ud-Din ( <u>surf.</u> , end xii/xviii)	<u>75</u>
"	" b. Ghulām Muhammad ( <u>comment.</u> , end xii/xviii)	<u>63</u>
"	" " " Gulhawī ( <u>comment.</u> )	<u>63</u>



	<u>Muhammad</u> b. al-Kasan b. 'Alī al-Hurr al-'Amīlī ( <u>theol.</u> , p. 1079/1888) <u>158</u> (3)	
"	<u>Kasan</u> ( <u>theol.</u> , beg. xiii/xix c)	159
"	" <u>Husaynī</u> ( <u>theol.</u> )	<u>153</u> (1)
"	" <u>Qatīl</u> , Dawālī-Singh ( <u>stph.</u> , p. ca. 1233/1818)	<u>35</u>
"	<u>Husayn</u> b. Khalaf Tabrizī, Burhān ( <u>lex.</u> , mid. xi/xvii)	114
"	<u>Ibrāhīm</u> ( <u>philos.</u> )	83
"	<u>Iṣfahānī</u>	129 (3)
"	<u>Ḥ. al-Jazarī</u> , see <u>Ibn al-Jazarī</u>	<u>109</u> (1), <u>125</u>
"	<u>Khāwand</u> , see <u>Mīr Khwānd</u>	3
"	<u>Mahdī</u> b. <sup>Muhammad</sup> <u>Nasīr Aṣṭrābādī</u> ( <u>hist.</u> , pp. 117/1757)	<u>7</u>
"	" " <u>Shafī' Aṣṭrābādī</u> ( <u>theol.</u> , p. 1059/1843)	<u>151</u> (4-7)
"	<u>Muhammad</u> al- <u>Sajāwandī</u> , <u>Sirāj al-Dīn</u> ( <u>theol.</u> , end vi/xii)	<u>177</u>
"	<u>Mujīz-i-Wajih</u> <u>adīb</u> ( <u>phil.</u> , pp. ca. 770/1369)	<u>85</u>

Muhammad b. Najmi' o- dūn khān Qādi' l- quḍāt (astron., beg.

	xiii/xix)	<u>125</u>
"	Qāsim Hindīshāh Ahrābādī, Firiḥta (list, beg. xi/xvii)	<u>4</u>
"	b. " b. Yāqūb al- Amāsī (d. 940/1533)	<u>188</u>
"	Qutb (sup.)	183
"	Ridā b. M. Akram (ca. end lii/xviii)	63
"	b. Sa'īd al- Jazīrī (p. d. ca. 694/1294)	<u>185</u>
"	<sup>Shirāzī, Ghamsūid- dūn</sup> Tāhir Kashīrī, Ghāmī (p. d. 791/1389)	<u>236</u>
"	b. " as- Siddīqī al- Fattānī (lex., d. 986/1576)	<u>70</u>
"	b. 'Umar b. Khālīd, Jamā'at al- Qarḥī (lex., nr. 688/1282)	219-20
"	b. 'Uthmān b. 'Umar al- Balḫī (ca. end viii/xiv)	<u>216</u>
"	Walī b. Muhammad Bāqir al- Barīlakhī (leg., end xii/xviii)	213
"	b. Yahyā Lahijī Gilānī, Asrīzī (sup., beg. x/xvi)	<u>204(8)</u>
"	b. Zafarī' o- dūn 'Alī Shīrāzī, 'Uḥfī (p. d. 999/1591)	<u>204(9)</u>
		<u>66</u>



Muharrir, Lutful. lah b. Ahmad Mi'mār Lahūrī ( <u>mathem.</u> , end xi/xvii)	127 (5)
Mukhibb'ul. lah b. 'Abdī'ah-Shakūr al-Bihārī ( <u>log.</u> , d. 1119/1708)	204 (8)
Abū'l-Muhsin b. Husayn Mirzā (prince, beg. x/xvi)	87
Mukhtasham Kāshī (p., d. 996/1588)	143, 144
Mukhyī (p., beg. xii/xviii?)	71
<u>Mu'izzud-dīn</u> b. 'Abdī'l-Majīd Jāmi'ī ( <u>occ.</u> , vol. 1086/1676)	131 (6)
" 'Alī Tabrizī, Rāsimul-amanār (p., d. ca. 837/1434)	62
<u>Mu'izzud-dīn</u> Husayn	119 (3)
" Kayqubād (of Delhi, 686-9/1287-90)	57
" Muḥammad (Kurt, 732-69/1331-70)	221
Mulla Muḥammad (theol., ca. beg. xiii/xix)	158 (2)
Munawwarud-dawla ( <u>offic.</u> , ca. 1255/1839)	22
Munir, Abū'l-Barakat Multānī (p., d. 1054/1644)	18
Murād III (of Turkey, 982-1003/1574-95)	200 (4)

- Mūsā b. Mahmūd ar-Rūmī, Qāḍī-zāda (astron., d. ca.  
823/1420) 227
- Musharrif al-Dīn b. Muṣliḥi' al-Dīn Sa'īdī Shīrāzī  
(p., d. ca. 691/1292) 45-54
- Mustaqīm b. 'Ināyat al-Dīn of Nāmukhsār-i-Miḡānī  
(astrilos., mid. xiii/xiv) 92
- al-Mutanabbī, Ahmad b. al-Musaqqi (p., d. 354/965) 184
- Muẓaffar (Miḡān, ~~theol.~~ theol., end viii/xiv) 97
- Abū al-Muẓaffar (Shīrwan-shāh, 589/1188) 39 (4)



N.

Nādir Shāh (1148-60/1736-47)	7
Najīb (p.)	82
<u>Najm al-dīn ʿAlī b. Umar al-kātibī, ḥabībī (lex., d. 675/1276)</u>	<u>204 (10)</u>
" ash-Shurayhī al-kubrawī (theol.)	<u>180</u>
Najm-i-thāwī, Bāqir khān, or Muḥammad Bāqir (p., leg. xi/xviii)	<u>68</u>
Nakhsabī, Siyāw al-dīn (anecd., unid. viii/xiv)	<u>14-15</u>
<u>an-Nāṣifī, ʿAbd al-lah b. ʿAḥmad b. Muḥammad (theol., d. 760/1361)</u>	<u>133, 182</u>
" Umar b. Muḥammad b. ʿAḥmad (theol., d. 557/1142)	<u>181 (1)</u>
Nāsikh, Imām Bukhārī al-khawāṣṣ, or Nāsikh (p., d. 1254/1839)	<u>235</u>
Nāsir al-dīn Boghrātkān (end VII/xiii)	
<u>Nāsir al-dīn Chirāgh-i-Dihlawī (suf., d. 757/1356)</u>	57
" Ḥaydar (ṣawwib, 1229-43/1814-27)	85, 129 (1)
" Tāsī (theol., d. 672/1273)	151 (7)
" Tāsī (theol., d. 672/1273)	84
Abū Naṣr Farāhānī (lex., 42. ca. 617/1220)	<u>110-1</u>

<u>Nazm 'l-lah b. Muhammad b. al-Hamid</u> ( <u>anecd.</u> , ca. 539/1145)	17
" b. " Jamāl (Hamnād) al-Brzī al-Kirmānī	
( <u>theol.</u> )	<u>133</u>
Nawāḥ-kishūr Nazākat ( <u>styl.</u> , wr. ca. 1200/1786)	
an-Nawāwī, Yahyā b. Sharafī 'd-dīn b. Mirā al-Hawrānī	<u>33</u>
( <u>theol.</u> , d. 676/1277)	<u>173</u>
Nazākat, <u>see</u> Nawāḥ-kishūr.	
Ni'mat khān 'Alī, Nūrī 'd-dīn Muhammad ( <u>styl.</u> , d. ca. 1122/1710)	<u>29</u>
<u>Nizām 'd-dīn 'Abdī 'l-'Alī b. Muhammad al-Birjandī</u> ( <u>astron.</u> , d. ca. 930/1524)	<u>227</u>
Nizāmī " b. Husayn Sāwajī ( <u>theol.</u> , leg. xi/xvii)	<u>141</u>
Janjawī, Jamāl 'd-dīn Ilyās b. Yūsuf (p. d. ca. 607/1211)	<u>39-41, 55</u>
Nūrī 'd-dīn 'Abdū'r-Rahmān Jāmī (p., d. 898/1492)	<u>11, 63, 86, 96, 107, 214</u>
† " Muhammad, <u>see</u> Ni'mat khān 'Alī.	<u>200, 214</u>
" " Turthizī, Zuhūrī (p., d. ca. 1025/1616)	<u>29</u>
" " "	<u>24-6</u>
Nūrī 'l-Haqq b. 'Abdī 'l-Hayy ( <u>comment.</u> , und. xi/xvii)	<u>59</u>



<u>Nūrū'l-lah</u> Husaynī (comment.)	200 (3)
" Shushbarī (Hed., p. 1019/1610)	200 (3)
<u>Nusratū'l-Dīn</u> (Stäbel, c. 597/201)	39 (3)
" b. Sharafī 'D-dīn	16

Panū (?) (w. <sup>p.</sup> 1254/1838) 164

Qāḍī-zāda, Mūsā b. Maḥmūd ar-Rūmī (ast. p. ca. 823/1420)	227
Qalandar- <del>khān</del> Bakhsh Turābī, Dīyā'u'l-Haqq (comment, w. 1191/1785)	<u>54</u>
Qamarū'l-Dīn Muḥḥab Sūnīpatī (p., p. ca. 1208/1794)	<u>75</u>
Qāsim, Qāsimī, Qāsim-i-Awwār, Muḥḥabū'l-Dīn 'Alī Tabrīzī	62
<u>Abū'l-Qāsim Firdausī</u> (p., p. ca. 421/1030) (p., p. ca. 837/1434)	<u>37</u>
" b. Hasan Jilānī (Hed., c. beg. XIII/XIX)	<u>145</u>
" Kāzīrūnī (sup., end X/XVI)	200 (2)

Darrāb (p.)	82
Ḍatīl, Dawāli Singh or Muhammad Hasan (styl., d. ca. 1233/1818)	<u>35</u>
Ḍaysar (p.)	82
<u>Ḍut-bāḍ-ḍin Karwī (theol.)</u>	153(1)
" Muhammad b. Ghijjattai ḍ-ḍin Ḍlī (theol.)	<u>147</u>
" * " p. Muhammad at-Tahtāyīn-Rāzī (Cry., d. 766/1364)	<u>205</u>

R.

Rafī <sup>c</sup> Dalgrāmi (p., ad xiii/xix)	78(2)
Rafiq (p.)	82
Rāhib (p.)	82
Rajī (p.)	82
Rājū (sup., d. 827/1424)	183
Rāmi, Hasan b. Muhammad, Sharafu ḍ-ḍin (styl., und. viii/xiv)	<u>22</u>



Ridā (p.)	82
Rijā (p.)	82
Rūmī, Jalāl'u-d-dīn Muḥammad Balkhī (p., 7. 672/1273)	44, 107(5)
Ruskof (?), William (ca. 1191/1785)	54

## S.

Sa'ādāt Ali Khān ( <u>narwāz</u> , 1212-29/1797-1814)	66, 91
Sa'ādāt ul-Lah ( <u>gram.</u> , ca. beg. XIII/XIX)	<u>122</u>
Sa'ād, Shaykh— ( <u>occult.</u> )	129(2)
Sa'ād ul-Lah (a. Mas'ūkh ul-Lah) Kayranawī Pānīpatī, Mas'ūkh (p., beg. xi, xvii)	<u>67</u>
Sa'ādī Shīrāzī, Muḥarrirfu-d-dīn b. Muḥslīhī d-dīn (p. d. ca. 691/1292) ( <u>Sadrā</u> )	<u>41-54, 86, 166 (1)</u>
Sadr'u-d-dīn Muḥammad b. Brāhīm (Shīrāzī) ( <u>Philos.</u> , d. 1050/1640)	<u>38</u>
" " b. Zabardast Khān ( <u>encycl.</u> , beg. XIII/XVIII)	<u>12</u>
Sadrā, <u>see</u> Sadr'u-d-dīn Shīrāzī.	
Safī Qulī (p.)	82

Saghānī, Hasan b. Muhammad b. Hasan ( <u>theol.</u> , d. 650/1252)	172
Sāhib-Ḍiḥwān, Shamsu'd-Ḍin Juwaynī ( <u>warīq</u> , d. 683/1284)	212
Abū Sa'īd (p.)	
Sa'īd Toḡhrul b. Ḍrslān (ca. 576/1181)	82
<u>Sajāwandī</u> , Sirāju'd-Ḍin Muhammad b. Muhammad ( <u>theol.</u> , vi/xii)	39(1)
as-Sakhawī, Sirāju'd-Ḍin Yūṣuf al-Khwārizmī ( <u>gen.</u> , d. 624/1229)	139, 177
Salāmata'l-D-Ḍah ( <u>theol.</u> , seq. xiii/xix)	221, 226
<u>Salmān Sāwajī</u> , Jamālū'd-Ḍin Muhammad Salmān (p., d. ca. 779/1377)	149, 162(2)
Samarqandī, Abū'l-Ḍ-Ḍazzāq b. Isḥāq ( <u>hist.</u> , d. 887/1482)	60
Sāmit (p.)	2
sanā'i (p., vi/xii)	82
Sanjār (511-82/1118-54)	65
Sārang, Shaykh. ( <u>sup.</u> )	38
Sayfī'z-Zafar Nawbihārī ( <u>sup.</u> )	183
	<u>99-100</u>



as-Sayyid ash-Sharīf al-Jurjānī ( <u>Herl.</u> , d. ca. 816/1413)	<u>107(3)</u> , <u>179</u> , <u>206</u> , <u>208</u> , <u>226</u>
Shāh 'Ism (1173-1221/1259-1806)	205
Shāhjahān (1037-69/1628-59)	18, 27, 206
<u>Shamsu'd-dīn Ḥabībū'l-lah, Maṭhar, or Jūrjānī</u> (p., d. ca. 1195/1178)	<u>73</u>
" Muhammad, Ḥāfiẓ Shirāzī (p., d. ca. 791/1389)	<del>73</del> <u>236</u>
" " Ḥāshim Abbāsī, Faqīr, or Maṭbūn (p., d. ca. 1181/1767)	<u>32</u>
Shamsū, or Shamsu'd-dīn Gīlānī Lāhijī, Shirāzī, Muhammad b. Yahyā ( <u>sup.</u> , beg. x/xvi)	<u>204(9)</u>
<u>Sharafu'd-dīn 'Abdu'l-Mun'im b. Ḥabībū'l-lah Sharfurwa Isfahānī</u> (p., d. ca. 600/1203)	<u>195</u>
" Shams b. Yahyā Muṅyarī ( <u>sup.</u> , d. 782/1381)	<u>97</u>
" 'Alī Yazdī ( <u>hist.</u> , d. 858/1454)	7
" Muhammad b. Sa'īd al-Buṣīrī (p., d. ca. 697/1298)	138
" Muṣliḥ b. 'Abdū'l-lah Shirāzī, Sa'īdī (p., d. ca. 691/1292)	<u>45-54</u>
" Rānī, Ḥasan b. Muhammad ( <u>styl.</u> , mid. viii/xiv)	<u>86</u> , <u>166(1)</u>
Shā'rānī ( <u>sup.</u> , d. 973/1565)	<u>22</u>
Shaykh Miṣyār ( <u>occult.</u> )	<u>200(2)</u> <u>129(2)</u>

Shaykh al-Ra'is, see Avicenna.

Shihab (p.)

82

" Shams-i-Umar Daulatā bādi (Jampurī) (theol.,  
d. ca. 849/1445)

134 (1), 135

Shi'ayb 'Abdu'l-Lah b. Sa'd al-Qafsi al-Hurayfih (anecd.,  
d. ca. 801/1398)

189

Shufurwa, or Sharaf Isfahāni, see Sharafu'd-Din 'Abdu'l-Mun'im. 195

Shujā'ud-Dawla Muhammad Saad-Jang (kanzab, 1167-88/1753-74) 143  
Sibghatu'l-Lah 'Uthmāni (theol., beg. xiii/xix)

189

Sihālawī, 'Abdu'l-ʿAlī Muhammad b. Niẓāmī'd-Dīn (Comment.,  
d. 1235/1820)

44

Ibn Sīnā, Abū ʿAlī al-Ḥusayn, Avicenna (d. 428/1077)

83, 191-2

Sipahdār Jang (beg. xiii/xix)

91

Sizāju'd-Dīn ʿAlī Khān Ārzū (p., d. 1169/1756)

31, 121

" Muhammad al-Sajāvandi (theol., vi/xii)

139, 177



<u>as-Siyālkūti</u> , Abdull-Hakīm b. Shamsi'd-dīn ( <u>log.</u> , d. ca. 1062/1652)	<u>206</u> , <u>223</u>
Solomon	153
<u>Suhayl</u> , Kaydar Husayn Adawi Dihlawi (p., end XIII/XIX)	<u>79-81</u>
Sujan Rāy, of Patyāla ( <u>hist.</u> , ca. 1107/1695)	<u>5</u>
Sulayman b. Salim (of Turkey, 926-974/1520-66)	188
<u>as-Suyūti</u> , Abdull-Rahmān b. Abi-Bakr ( <u>theol.</u> , d. 911/1505)	<u>171</u>

## T.

Taftāzāni, Mas'ūd b. 'Umar ( <u>theol.</u> , d. 791/1389)	200(3), 204(6), 207,
Tājuddīn Mufti al-Mālikī (anecd.)	<u>210</u> , <u>221-5</u>
Abū-Tālib b. Wahb ( <u>occult.</u> )	<u>16</u>
Talukchand, Maharāja ( <u>mid.</u> XIII/XIX)	130(7)
Taqiyyuddīn Hasan b. Dā'ūd ( <u>occult.</u> )	111
" Muhammad b. Nūriddīn Mashkadi ( <u>comment.</u> , mid. XIII/XIX)	130(7)
Thawā'ī Mashkadi, Husayn (p., d. ca. 996/1588)	<u>84</u>
	<u>65</u>

<u>Timur</u> (d. 807/1404)	1, 2
" Beg ( <u>offic.</u> , beg. XI/XVII)	68 (3)
" Shāh (Durrānī? - end XII/XVIII)	117
Tufān (p.)	82
Turābī, Diyā'u'd-Dīn Ḥaqq Baland ar-Raksh ( <u>comment.</u> , vi. 119/1785)	<u>54</u>
U.	
'Abaydu'l-Lah b. Fadlil-lah al-Khāṭiṣī ( <u>log.</u> , ca. 853/1449)	
'Ukbarī, 'Abdu'l-Lah b. al-Husayn ( <u>comment.</u> , d. 616/1219)	<sup>207</sup> <u>184</u>
<u>Ulugh Beg</u> , grandson of Timur (850-853/1447-1449)	61, 207
'Umar b. Muḥammad an-Nasafī ( <u>theol.</u> , d. 537/1142)	<u>181 (1)</u>
'Urḫī Shīrāzī, Muḥammad (p., d. 999/1591)	<u>66</u>
'Uthmān b. 'Umar b. Abi Jaḥr, Ibn al-Kātib ( <u>math.</u> , d. 646/1248)	<u>176</u>
Uways, Shaykh- (Ikḫānī, 757-776/1354-74)	d. 5, 116, <u>179</u> , <u>209</u> <u>22, 60</u>



## V.

Vikramaditya (hero of a tale)

166(3)

## W.

Wahbi (p., beg. xiii/xix)

76

Wahshat (p., end xiii/xix)

78(2)

Wājid Ali (nowwāb, d. 1269/1853)

20, 81

Wālā Akhtar (hero of a tale)

18

wāsiti (p., end xiii/xix)

78(2)

## Y.

Yāfisi, Afifud-din Abdull-lah b. ~~Asad~~ (sup., d. 788/1367) 10Yahya (politechn., beg. xi/xvii)163" b. Sharafud-din b. Mirza an-Nawawi (theol., d. 676/1277) 173

Yamīn ud-din, see Amir Khusraw.

Yār Ali Lakhnawi, jān sahib (p., beg. xiii/xix)

231

- Yazdajird III (the last Sasanide king) 3
- Yazdī, Sharafu'd-dūn (hist., o. 858/1454) 1
- Yūnus b. Tāhir Balkhī 129 (3)
- Z.
- Zāhid, see Mir Zāhid 198, 204 (7)
- Zahir'u'd-dūn Ahmad al-khawī (end vi/xii) 195
- Zauakhsari, Jām'i-lah Mahmūd (theol., 2. 538/1143) 168-9, 187
- Zanjāni, Abdu'l-Wahhāb Yazzu'd-dūn (gram. ca. 655/1257) 195, 217
- Zatālī, Jafar (p.), mid. xii/xviii) 210
- Zayn-i-Dad-z-i-Īshāti (suf., end viii/xi) 20
- Zaynu'd-dūn Muḥammad, see Ghazālī. 97
- Zaynāl Bey (offic., beg. xi/xvii) 68 (3)
- Zuhūru'l-lah al-Ansārī (philos., beg. xiii/xix) 198
- Zuhūrī, Nūru'd-dūn Muḥammad Turshizi (styl., o. ca. 1025/1626) 24-6.



## Index II.

Titles of Works.

## A.

<u>Ādāb-i-Abbāsī</u> ( <u>ethics</u> , fol. xi/xvii)	88
al-Ādāb-u'sh-sharīfiyya ( <u>disput.</u> , end viii/xiv)	A 208
<del>Ādāb-i-Ādāb-i-saghīr wa kabīr</del> , Risāla dar- ( <u>magic</u> )	126(2)
'Aḥdī, <u>see</u> Sharḥ Mukhtasari'l-muntahā	A 179
Āfarīnīsh-nāma ( <u>rel. leg.</u> )	92
Afsāna-i-Shāh-i-Hind ( <u>tale</u> )	21
<u>Ahkām-i-namāz</u> , Risāla dar ( <u>theol.</u> , end xiii/xix)	151(2)
" " <u>wikāh</u> ( <u>occult.</u> )	130(10)
Āṭina-i-Sikandarī (p., 699/1300)	55(5)
<u>Ājālibull-buldān</u> ( <u>geogr.</u> )	13
" 'l-makhlūqāt ( <u>cosmogr.</u> , end vii/xiii)	A 13
" 's-Sadr ( <u>geogr.</u> , ca. 1132/1720)	12

<u>Shihāru'l-ajal</u> (p., 1195/1785)	<u>74</u>
<u>Shihāq-i-Muhsinī</u> (ethics, 900/1495)	<u>87</u>
" " Nāsiri (ethics, mid. vii/xiii)	84
<u>Shfiyya</u> (gram., mid. vii/xiii)	A 211
<u>Shihāru'l-asrār</u> (comment., 1130/1718)	<u>49</u>
<u>Anīsu'l-ʿashiqīn</u> , see <u>Anīsu'l-ʿushshāq</u>	<u>22</u>
" 't-tālibūn (suf., beg. xiii/xix)	<u>104</u>
" 'l-ʿushshāq (poetics, mid. viii/xiv)	<u>22</u>
<u>Asābu'l-a'imma</u> (theol., ca. end xii/xviii)	<u>146</u>
<u>Autobiology</u> (ca. end xii/xviii), of Persian poets	<u>82</u>
<u>Anwāʿ-i-fiqarā'</u> , Risāla dar- (ethics)	<u>153</u> (4)
<u>Anwāru't-tawzīl</u> (theol., end vii/xiii)	A <u>170</u>
<u>ʿIqā'id</u> , Risālat fi'l- (theol.)	A <u>181</u> (3)
" an Nasafiyya (theol., beg. vi/xii)	A <u>181</u> (1)
<u>al-Arbāʿūn hadīthun</u> (trad., ca. mid viii/xiii)	A <u>173</u>
<u>Ashʿār-i-ʿAbdul-ʿAḥad</u> (p., mid. xiii/xix)	<u>78</u>
" " Suhayl (p., end xiii/xix)	<u>80</u>
<u>Ashīʿatu'l-lamacāt</u> (suf., 886/1481)	96, <u>107</u> (4)



At-bāḡa'ih-shahab ( <u>ethic.</u> , end vi/xii)	A <u>195</u>
Aṭ-ṭarāf 'ajā'ibi'l-āyāt ( <u>hagiogr.</u> , mid. viii/xix)	A 10
At-wāq'u'ih-shahab ( <u>ethic.</u> , beg. vi/xii)	A 195
Audāhu'l-masābih, <u>see</u> Tawdīh	A 211
al-Awāmil ( <u>gram.</u> , v/xi)	A <u>119</u> (2, 3, 7, 9, 12)
Awṣād-i-rūz'hā-i-ḥafta ( <u>occult.</u> , ca. end ix/xv)	<u>129</u> (3)

## B.

Bābu'ḍ-ḍanūr ( <u>occult.</u> , 1086/1076)	<u>131</u> (6)
Badr-i-munūr, or Sihm'l-bayān (p., 1193/1771)	H <u>230</u>
Bahāristān ( <u>ethic.</u> , 892/1487)	<u>86</u>
Bahr-i-mawwāj ( <u>theol.</u> , beg. ix/xv)	134 (1)
Bāyat Su'ād (p., I/vii)	A <u>183</u>
Barq-i-lāmi' ( <u>controversy</u> , ca. 1230/1815)	H <u>234</u>

al-Basit fi'l-farā'id (fiqh)	A 180
Bātilu's-sihr (occult.)	130(3)
Bayān-i-hadīth-i-Bisāt-i-Āli-Murtadā (p., end XIII/XIX)	<u>81</u> (1)
<u>Baytāl Pachisi</u> (transl., tales, 115-4/1741)	<u>19</u>
" " (tales)	H 166(3)
Book of Daniel (occult.)	15-2(3)
<u>al-Burda</u> (p., end vii/xiii)	A 138, <u>185</u> , 186
" Sharh-i-qasīda-i- (theol., 920/1514)	<u>138</u>
" sharh - (theol.)	A <u>186</u>
Burhān-i-Qāṭi' (lex. 1082/1652)	<u>114</u>
<u>Bustān</u> (p., 655/1257)	<u>46-7</u> , <del>90</del> 2/8-51
" Sharh-i- (comment., sa. leg. xii/xviii)	<u>50-1</u>



D.

Ḥābit qawā'id-i'l-hisāb ( <u>math.</u> , 1095/1684)	A <u>229</u>
Dah majlis ( <u>trad.</u> )	<u>142</u>
Dalilul-l-ihsān ( <u>ethics</u> , ca. mid. viii/xix)	92
Darbu'l-gismat ( <u>math.</u> , ca. end x/xvi)	<u>139</u>
Dawābit-i-Pārsi ( <u>gram.</u> )	<u>123</u>
<del>Dil-u jān, see jān-u dil</del>	<del>85</del>
Shikr-i-Payghambar wa a'imma ( <u>theol.</u> , end xii/xviii)	<u>146</u>
Shirā'ī-Makka-i-mu'azzama (end x/xvi)	<u>200</u> (4)
<u>Dībācha-i-Diwān-i-Āli</u> ( <u>orn. prose</u> , 1104/1693)	<u>29</u>
" Gulzār-i-Isrāhīm ( <u>beg.</u> xi/xvii)	<u>24</u> (1)
" Khwān-i-Khalīl ( " " )	<u>24</u> (2)
" Nawras ( " " )	<u>24</u> (3)
Dil-u jān, <u>see</u> jān-u dil.	75

<u>Ḥawān-i-Āli</u> (end xi/xvii)	29	
" " Anwarī (mid. vi/xii)	<u>38</u>	
" " Bāqir (beg. xi/xvii)	<u>68</u> (1)	
" " Daftar-i-parishān, <u>see</u> Ḥawān-i-Nāsikh		H 235
" " ḡhanī (mid. xi/xvii)	<u>70</u>	
" " Ḥafīz (mid. viii/xiv)	<u>236</u>	
" " Hikmat (beg. xii/xviii)	<u>72</u>	
" " Jalāl-Aṣr (beg. xi/xvii)	<u>69</u>	
" " Jān Sāhib (beg. xiii/xix)		H <u>231</u>
" " Kamāl-i-Khujandī (end viii/xiv)	<u>61</u>	
" " Khusraw ( <u>muṭalabb</u> , ca. 718/1318)	<u>56</u>	
" " Maṭhar (end xii/xviii)	<u>73</u>	
" " Muḥyī (ca. beg. xii/xviii)	<u>71</u>	
" " Nāsikh (mid. xiii/xix)		H <u>235</u>
" " Qāsim-i-anwār (beg. ix/xv)	<u>61, 62</u>	
" " Ṣaḍī (end vii/xiii)	<u>45</u>	



<u>Diwān-i-Salmān-i-Sāvajī</u> (mid. viii/xiv)	<u>60</u>
" " Suhayl (end xiii/xix)	<u>79</u>
" " Thana'i (end x/xvi)	<u>65</u>
" " Wahbi (beg. xiii/xix)	<u>76</u>
<u>Du'a-i-Kirzu'l-bahr, Sharh-i-</u> ( <u>prayer</u> )	<u>156</u>
" " <u>Wada'-i-mah-i-Ramadān</u> ( <u>prayer</u> , end ix/xi)	<u>155</u>

~~Durūd~~

Duru'l-majālis (inf.)	<u>99-100</u>
Durratull-fākhira ( <u>Khilas.</u> , end ix/xi)	A <u>260</u> (1)
Durūd-i-mu'azzam ( <u>prayer</u> , end ix/xi)	<u>98</u>
Duwāzdah nām-i-azār-i-Bāi Tasālā ( <u>ocult.</u> )	<u>179</u> (1)

Fadā'ilu'n-nuqabā ( <u>occ. prose</u> , 110r/1694)	<u>30</u> (2)
<u>Fāl-nāma-i-angusht</u> ( <u>occ.</u> )	<u>132</u> (8)
" " "Ja'far Sādiq ( <u>occ.</u> )	<u>130</u> (9)
" " "Qur'ān ( <u>occ.</u> )	<u>132</u> (6)
" " "Zamī ( <u>occ.</u> )	<u>132</u> (7)

<u>al-Farā'idu'l-3-Sirājiyya</u> ( <u>fiqh</u> , vi/xii)	A 139, <u>177-8</u> , <u>229</u>
" " <u>sharh-</u> (end x/xvi)	<u>139</u>
<u>Faḥrang-i-akhlāq-i-Nāṣiri</u> ( <u>ca. mid. xiii/xix</u> )	<u>84</u>
" " <u>Ḥusayn Wafā'i</u> ( <u>lex.</u> , 1237/1822)	84
" " <u>Jahāngiri</u> ( <u>lex.</u> , 1017/1609)	<u>113</u> , 123
" " <u>Rashidi</u> ( <u>lex.</u> , 1084/1654)	84
<u>Fath-nāma-i-Sāhib-qirān</u> ( <u>hist.</u> )	<u>1</u>
<u>al-Fawā'idu'l-2-Diyā'iyya</u> ( <u>gram.</u> , end ix/xv)	A <u>214</u>
<u>Fawā'id-i-Nāṣiriyya</u> ( <u>ethic.</u> , beg. xiii/xix)	<u>91</u>
<u>al-Fiqhul-akbar</u> ( <u>theol.</u> , by <del>Ḥusayn</del> ii/viii?)	A <u>181</u> (2, 3)

g.	
<u>Ganjnāma-i-ḥikmat</u> ( <u>rel. leg.</u> , end xiii/xix)	H 79
<u>ghālib-u maḡlīb</u> ( <u>occult.</u> )	
<u>gulistān</u> ( <u>Didact.</u> , 656/1258)	<u>131</u> (2), <u>132</u> (2)
" <u>sharh-i-</u> (1185/1772), by M. Ḥusayn Multānī	48, <u>52-3</u> , 54, 63, 86
" " (1191/1785)	<u>63</u>
	<u>54</u>



<u>Gulshan-i-ibrāhīmī, or Ta'rikh-i-Firidhta</u> ( <u>hist.</u> , ca. 1015/1007)	<u>4</u>
" " zāz ( <u>sup.</u> , beg. viii/xiv)	204 (9)
Gulzār-i-ibrāhīm, <u>ḡubūḡa-i-</u> (beg. xi/xvii)	<u>24</u> (1)
H.	
Hadīqat'u'l-balāghat ( <u>poetry</u> , 1168/1754)	<u>32</u>
<u>Haft-band-i-kāshī</u> (p., end x/xvi)	78, <sup>103</sup> 143, 144
" khwān (p., 1289/1872)	<u>78</u>
" iqlīm ( <u>geogr.</u> , end x/xvi)	16
" <u>pykar</u> (p., end 593/1197), <del>beg.</del>	<u>39</u> (2), 55 (4)
Hall-i-lughat-i-abyāt-i-Būstān (ca. 1073/1663)	<u>48</u>
Hāshiyā-i-Zuhūrī'l-lah ( <u>philos.</u> , 1206/1792)	A 198
Karbt-bikisht (p., 201/1302)	<u>51</u> (4)
<u>Kayāt'u'l-ʿarīfīn</u> (end xiii/xix)	79
" 'l-qulūb (theol., end xi/xvii)	90
<u>Hidāyat'u'l-hikmat</u> ( <u>philos.</u> , ca. mid. vii/xiii)	A 197
" " <u>sharh-</u> (ca. viii/xiv)	A <u>197</u>

<u>Hikāyat-i-nādira</u> ( <u>Tales</u> , mid. XII/XVIII)	<u>20</u>
<u>Hikmat</u> , Risāla dar-(end IX/X?)	<u>83</u>
" , Risālati fi'l- ( <u>philos.</u> )	A <u>196</u>
al-Hisnu'l-hasīn ( <u>theol.</u> , beg. IX/XV)	A <u>175</u>
Hitopadeṣa, su Mufarriḥu'l-ḡulūb	<u>16</u>
<u>Hizbu'l-bahr</u> ( <u>prayer</u> , ca. beg. IX/XV)	A 156
<u>Kudūdu'l-ashya</u> ( <u>philos.</u> )	A <u>127</u> (2)
<u>Kulyat-i-Mustafā</u> ( <u>prayers</u> , end IX/XV)	<u>98</u>
" " Rasūl ( <u>prayers</u> , end IX/XV)	<u>78</u>

	I.	
<u>Ḥiyā' ulūmi'd-dīn</u> ( <u>philos.</u> , end V/XI)	A <u>193</u>	
<u>Isjāzi-Asadī</u> ( <u>theol.</u> , end XII/XVIII)	<u>143</u>	
<u>Ilāhi-nāma</u> ( <u>sat.</u> , ca. beg. VII/XIII)	<u>43</u>	
<u>Ilhāmāt-i-huṣnī</u> ( <u>theol.</u> , 1192/1778)	144	
<u>Ilzāmiyya</u> ( <u>contror.</u> , 1216/1802)	<u>159</u>	



<u>Inshā-i-Bāqir</u> ( <u>styl.</u> , <u>beg.</u> xi/xvii)	<u>68</u> (3)
" " <u>Harkaran</u> (ca. 1040/1031)	<u>28</u>
" " <u>Husaynī</u> ( <u>beg.</u> xi/xvii)	27
" " <u>Khānazād khān</u> ( <u>beg.</u> xi/xvii)	27
<u>Inshādū't-tālibūn</u> , <u>su</u> <u>Inshā-i-Harkaran</u>	<u>28</u>
" 'l-wẓarā' ( <u>biogr.</u> , <u>beg.</u> xii/xviii)	12
<u>Īsāghūjī</u> ( <u>logic</u> , ca. mid. vii/xii)	A <u>201-2</u> , 203
" <u>Shark-</u> (ca. 873/1468)	A <u>201</u> (2)
" " (mid. viii/xiv).	A <u>203</u>
<u>Iskandar-nāma</u> ( <u>Bahrī</u> , 597/1201), by <u>Nizāmī</u>	<u>39</u> (3), <u>41</u>
" " ( <u>Bahrī</u> , end vi/xii)	<u>42</u> .
" " (p. 699/1300), by <u>Khusrāw</u>	<u>55</u> (5)
<u>Isnād-i-chihitīsu-i-Bārī Ta'ālā</u> ( <u>occult</u> , 1215/1800)	● <u>130</u> (1)
" " <u>Hiz-e-Yamanī</u> ( <u>prayer</u> , ca. <u>beg.</u> x/xvi)	<u>154</u>
" " <u>istighfār-i-ʿajāib</u> ( <u>prayer</u> , ca. end ix/xv)	<u>129</u> (4)
<u>Istihkām dar bayān-i-ṣayyām</u> ( <u>theol.</u> , 1243/1828)	<u>151</u> (6)

<u>Maḥabatu't-tauhīd</u> , Risālat fī- ( <u>Philos.</u> , end ix/xv)	A <u>204</u> (1)
" " <u>Shāḥ</u> - ( <u>Comment.</u> )	A <u>204</u> (2)
al-Itqān fī 'ulūmī'l-Qur'ān ( <u>Theol.</u> , 878/1474)	A <u>171</u>
Ḥyār-i-dānish ( <u>tales</u> , 996/1588)	<u>17</u>
'Izzī, or Taṣrifu'l-'Izzī ( <u>gram.</u> , ca. 655/1257)	A <u>210</u>
" <u>Shāḥ</u> - ( <u>Comment.</u> , end viii/xv)	A <u>210</u>

## J

Jahān-gushā-i-Nādirī, or Ta'rikh-i-Nādirī ( <u>hist.</u> , ca. 1171/1757)	
<u>Jāmi'</u> -i-Abbāsī ( <u>figs</u> , ca. 1030/1621)	<u>7</u>
" al-fawā'id ( <u>gram.</u> , beg. xiii/xix)	<u>141</u>
" al-unniahāt ( <u>figs</u> , beg. vii/xiii)	<u>122</u>
Jān-u-dil (p. 1204/1790)	A <u>179</u>
Jam'ātu'l-'ārifīn, see Kayātu'l-'ārifīn.	<u>75</u>
Jastan-i-a'ḍā, Baryān-i- ( <u>accult.</u> )	<u>79</u>
	<u>131</u> (5)



<u>Jawshan-i. kabir</u> , <u>Sharh-i. du'ā-i-</u> ( <u>occ.</u> )	130 (7)
" " <u>ṣaghīr</u> ( <u>occ.</u> )	130 (7)
<u>Jawāhir-nāma</u> ( <u>prec. stones</u> , end xiii/xix)	79
" <u>as-ṣanā'ī'</u> , <u>see Majma'u's-ṣanā'ī'</u>	163
<u>al-Jins al-ʿālī fī sharh-i'l-Jawāhiri'l-ghāli</u> ( <u>Philos.</u> ) A 196	

## K.

<u>al-kāfiya fī'n-nahw</u> ( <u>gram.</u> , beg. vii/xiii)	A 115, 116, 214
<u>al-Kalāmū'l-nubīn</u> ( <u>Suf.</u> , beg. xiii/xix)	105
<u>Kalīla wa Dimna</u> ( <u>Nasīdū'l-lah's</u> version, tale of)	17
<u>Kalimatū't-tahqīq</u> ( <u>Suf.</u> , beg. xiii/xix)	106
" 't-tayyiba, <u>Ḍisālat fī-</u> ( <u>theml.</u> )	A 200 (6)
<u>Kanzu'd-dagāliq</u> ( <u>figh</u> , end vii/xiii)	A 133
" 'l-fawā'id <sup>ḥāṣiṣa-i-</sup> ( <u>Pers. transl.</u> )	133
" 'l-lughāt ( <u>lex.</u> , end ix/xv)	121
<u>Kār-nāma</u> , <u>or Kāristān</u> ( <u>tale</u> , 1050/1640)	112
	18

Kashf'u'l-mahjūb ( <u>sup.</u> , ca. 465/1073)	<u>93</u>
Kashkūl-i-Bahā'i ( <u>sup.</u> , beg. xi/xvii)	<u>101</u>
al-Kashshāf ( <u>Marl.</u> , 528/1134)	A <u>168-9</u>
al-Kawākibū'd-durriyya fi-madh khayri'l-barriyya, <u>see</u> al-Burda ( <u>poem</u> , end vii/xiii)	A <u>138, 185</u>
Kayfiyyat-i-ijād-i-qawm-i-kāyashtha ( <u>leg.</u> )	H <u>167(5)</u>
<u>khamsa-i-Khusraw</u> (p., beg. viii/xiv)	<u>55</u>
"    "    Niẓāmī (p., beg. vii/xiii)	<u>39</u>
<u>khawāssu'l-haywān</u> ( <u>zool.</u> , beg. xii/xviii)	12
"    -i-Quz'ān, Risāla dar-( <u>occult.</u> )	<u>130(2)</u>
"    siwari'l-Quz'ān, Risālat fi-( <u>occult.</u> )	A <u>225</u>
khirad-nāma-i-Iskandar, <u>see</u> Iskandar-nāma-i-Bahri	<u>42</u>
<u>khulāṣatu'l-hisāb</u> ( <u>mathem.</u> , ca. 1004/1596)	A <u>127(4,5), 228</u>
"    "    Tarijuma-i- ( <u>transl.</u> , 1092/1681)	<u>127(5)</u>
"    't-mafākhir ( <u>hagiol.</u> , mid. viii/xiv)	A 10
"    't-tawārikh ( <u>hist.</u> , ca. 1107/1695)	<u>5, 8</u>



Khusrāw-u Shīrīn (Nizāmī's, 576/1181)	<u>39</u> (1)
Khutūt-i-mawzūm (epist., end XIII/XIX)	79
Khwān-i-Khalīl, Dibācha-i- (styl., beg. XI/XVII)	<u>24</u> (2)
Kīmiyā-i-sa'ādat (suf., end V/XI)	<u>94-5</u>
<u>Kitābul-ansāb</u> (hist.?)	13
" <u>Ik-awzād</u> (suf., ca. mid. IX/XV)	<u>98</u>
Kokā-shastā (sex. mathem.)	165
<u>Kulliyāt-i-Attār</u> (p., ca. beg. VII/XIII)	43
" " <u>Bāqir</u> (beg. XI/XVII)	<u>68</u>
L.	
<u>Lawsā'at</u> (by Ganjī, VII/XIII)	107 (4)
" <u>Sharh-i-</u> (ca. beg. XI/XVII)	<u>96</u>
<u>Lawā'ih</u> (suf., <del>1000/1471</del> ) 875/1471	<u>107</u> (2)
<u>Laylā wa Majmūn</u> (Khusrāw's, 698/1299)	<u>55</u> (3)
" (Nizāmī's, 584/1188)	<u>39</u> (4)
<u>Lilāwātī</u> (mathem., beg. XI/XVII)	<u>124</u>
<u>Lubūt-albāb</u> (gram., end VII/XIII)	<u>A 212</u>

M.

Mahāhid-i-khamsa (geogr. leg. xiii/xix)	<u>13</u>
Mahārat dar Tahārat (theol., 1245/1830)	<u>151</u> (7)
Mahju'ū-d-ḍu'wāt (ode.)	<u>130</u> (7)
<del>Mahju'ū-d-ḍu'wāt (ode.)</del>	<del>130</del>
Majmū'ū'l-behryn (geogr.)	<u>13</u>
" 'l-bitār (lex., 978/1571)	A <u>219</u> , 220
" " " , Shaykh - (lex., ca. 978/1571)	A <u>220</u>
" 'l-qawā'id (epist., ca. 1209/1795)	<u>34</u>
" 's-ṣanā'i' (polytechn., ca. leg. xi/xviii)	<u>163</u>
Majmū'a-i-ta'rikhāt-i-dzhar (p., ca. 1267/1851)	<u>77</u>
Makharij-i-kurūf-i-tahajji (theol.)	<u>151</u> (1)
Makhsūm'el-arrār (p., 573/1178)	<u>39</u> , <u>40</u> , 55 (1)
Maktūbāt-i-Ahmad Munyārī (inf., and viii/xiv)	<u>97</u>
Malāhim-i-Duniyāl (ode.)	<u>152</u> (3)
Man lū yahdurukū'l-faqih (fiqh, mid. v/x)	A <u>176</u>



Munba'u'l-afā'id (styl., 1105/1694)	30 (1)
Ma'nī-i-nuwāḍu nuḥ nām-i-kundā (ent.)	108 (2)
al-Maqāmiātul-Badi'iyya (aned., end iv/x)	A 187
Ma'rifaḥul-madhāhib (controv.)	157
Maṣābiḥul-sunnat (thes., es. end v/xi)	A 174
Maṣālik wa'l-mamālik (geogr.)	13
Maṣbaqu'l-bayān (geogr.?)	13
Mashāriqu'l-anwār (trad., bey. vii/xiii)	A 172
Mashwarāt-i-kalām-i-Majīd (voc.)	132 (5)
<u>Mathnawī-i-Mawlānī</u> (p., unid. vii/xiii)	44, 107 (5)
" " " Sharḥ-i- (bey. xiii/xix)	44
" " " Sharḥ-i-abyāt-i- (1227/1812)	107 (5)
" " " Ta'rikh (chron., end xiii/xix)	79
<u>Matla'u'l-anwār</u> (p., 648/1299)	55 (1), 63
" " " Sharḥ- (end xii/xviii, by Mulkānī)	63
" " " ṣ-ṣaḥāyā (hist., 875/1471)	2

Mawāhib-i-ʿAlīyya, <u>see</u> Tafsiṛ-i-Kusaynī.	136-7
Mawṣibat-i-ʿuẓmā (poetics, mid. XII/XVIII)	31
Mawʿiẓa-i-Jahāngīrī (ethics, 1021/1613)	68 (4)
<u>Misat-ʿāmil, a</u> al-ʿAwāmil (gram., v/xi) A 119 (2, 3, 7, 9-12)	
" " Mukhtasar- (gram.)	A 119 (11-13)
" " " (sharḥ-gram.)	119 (13)
" " " (sharḥ-gram.)	A 119 (11)
" " " Manzūmat- (verif.)	119 (3, 8)
" " " Sharḥ- (gram.)	119 (7)
Mi-bāyad shiniḍ (sub., 1159/1746)	102
<u>Miftāḥ</u> ul-jinān (ethics, ca. 770/1369)	85
" " ul-ʿulūm (encycl., beg. VII/XIII)	A 221, 226
<u>Mūmiyya</u> (p., beg. VII/XIII)	107 (7)
" " Sharḥ- (875/1471)	107 (7)
Mi-nā-bāzār (con. prose, mid. XI/XVII) †	25-6
<u>Minkhāj</u> ul-ʿābidīn (ethics, end v/xi)	A 194
" " s-sālikīn (theol., beg. XIII/XIX)	148





Miyūi

1

1 218

1 171

1 77

1 10

1 10

1 171

1 171

1 171

1 227

1 217

1 121

1 171

1 171

*[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]*



<u>Muntakhab-i-ahādith</u> ( <u>had.</u> )	<u>152</u> (4)
" an-nahw ( <u>gram.</u> ) 214/1800	<u>120</u>
<u>Muqaddimatul-adab</u> ( <u>lex.</u> , beg. vi/xii)	A <u>217</u>
" fi't-tasrīf, <u>see</u> Shāfiya.	A 209 (1)
Muqatta'āt, Risāla dar- ( <u>prayers</u> , xi/xvii)	<u>132</u> (1)
Murāsīlāt-i-'ulamā-i-Shī'a wa Sunnī ( <u>theol.</u> , beg. xiii/xix)	<u>158</u>
Murshidul-sawān ( <u>theol.</u> , ca. beg. xiii/xix)	<u>145</u>
Mushāhidāt-i-Shāfiyya ( <u>ref.</u> )	<u>103</u>
Mushkilātul-figh ( <u>theol.</u> , beg. ix/xv?)	<u>134</u> (2)
al-Mustatraf min kull fann mustatraf ( <u>anthol.</u> and <u>anecd.</u> , beg. ix/xv)	A <u>190</u>
N.	
Nafahātul-unns ( <u>hazibol.</u> , 883/1478)	<u>11</u>
Nādir-nāma, or Ta'rikh-i-Nādirī ( <u>hist.</u> , 1171/1757)	<u>7</u>
Nādirāt, <u>see</u> Baytul-pachisi.	<u>19</u>

- Namūz-i-Jum'a, Risāla dar - (Theol.) 153(1)  
 Naql-i-Khutūt-i-munāẓira (Theol., ca. 1249/1834) 162(2)  
 Naṣīhat ul-muslimīn (Theol., beg. XIII/XIX) H 233  
 Nawras, Dibācha-i- (orn. prose, beg. XI/XVII) 24(3)  
     " -nāma-i-Firishṭa, see Tārīkh-i-Firishṭa. 4  
 Nazm-i-Kāfiya (gram., beg. X/XVI?) 116  
 an-Nihāya fi gharā'ib il-hadīth (lex., ca. VII/XII) A 218, 219  
 Nisābul-s-sibyān (lex., ca. 617/1220) 110-1  
 Nukusāt-i-ayyām (orn.) 151(3)  
 Nukāt-i-Bid'il (orn. prose, beg. XII/XVIII) 108(3)  
 an-Nukāt ul-mawṭiqiyya, Risālat fi (logic) A 204(5)  
 Nūr-i-wahdat, Risāla dar - (surf.) 107(1)  
 Naz'hat ul-qulūb (cosmog., beg. VIII/XIV) 13  
     P.  
 Padmawat (P., 1211/1797) H 232  
 Pad-nāma-i-Attar (P., ca. beg. VII/XIII) 63



Q.

<u>Qanūn-i-ʿishrat</u> ( <u>sex. matters</u> )	<u>165</u>
" -i-maktūb ( <u>epist.</u> , <u>leg. xiii/xix</u> )	<u>36</u>
<u>Qarāʾid-i-ʿUrfa</u> ( <u>p.</u> , <u>end x/xvi</u> )	<u>66</u>
<u>Qawāʾidull-fahḥ</u> ( <u>rhet.</u> )	<u>A 225</u>
" -i-Pārsi, <u>see</u> <u>Jawābit-i-Pārsi</u> .	<u>123</u>
<u>Qawānīn-i-ādāb</u> , <u>see</u> <u>Qanūn-i-maktūb</u>	<u>36</u>
<u>Qirānū's-saʿdayn</u> ( <u>p.</u> , <u>688/1289</u> )	<u>57-8, 59</u>
" " <u>Sharḥ-i-</u> ( <u>comment.</u> , <u>1014/1606</u> )	<u>59</u>
<u>Qisṣaull-ʿanbiyā'</u> ( <u>p.</u> , <u>end xiii/xix</u> )	<u>H 79</u>
<u>Qissa-i-Bibi Fātima</u> ( <u>rel. leg.</u> )	<u>166 (4)</u>
" " <u>Dikramājī</u> ( <u>tales</u> )	<u>166 (3)</u>
<u>Qitʿa-i-Bāqir</u> , <u>Sharḥ-i-</u> ( <u>p.</u> , <u>leg. xi/xvii</u> )	<u>68 (6)</u>
<u>Qiyāfa-nāma</u> ( <u>physiognomy</u> )	<u>181 (1)</u>

R.

<u>Rām-awātar</u> ( <u>tales</u> )	
" -i Sita ( <u>p.</u> , beg. xi/xvii)	<u>187</u> (4)
<u>Rāmāyan</u> ( <u>p.</u> )	<u>67</u>
ar. Rashīdiyya Sharhu'sh-Sharīfiyya ( <u>disput.</u> , end xi/xvii)	<u>67</u>
<u>Rasmi'l-ard</u> ( <u>geogr.?</u> )	A <u>208</u>
<u>Randū'l-akhyār</u> ( <u>anecd.</u> , 926/1520)	13
" 'l-fāliq ( <u>anecd.</u> , end viii/xiv)	A <u>188</u>
" 'r-riyāhīn fi hikāyātis-s-ṣālihīn ( <u>hagiol.</u> , end viii/xiv)	A <u>189</u>
<u>Randabī's-ṣafā</u> ( <u>hist.</u> , end ix/xv)	A 10
" 'sh-shuhadā' ( <u>hist.</u> , end ix/xv)	<u>3</u>
<u>Risāla-i-Abdu'l-lab Ansārī</u> ( <u>sup.</u> , end v/xi)	192
" dar akhlāq ( <u>ethics</u> )	<u>108</u> (1)
" -i darwīshān ( <u>sup.</u> )	<u>153</u> (3)
" dar furā'id ( <u>fiqh</u> , ca. x/xvi)	<u>109</u> (2)
" " hay'at ( <u>astron.</u> , beg. xi/xvii)	<u>140</u> (5)
" " hikmat ( <u>philos.</u> , end <del>xiv</del> x/x?)	<u>68</u> (5)
	<u>83</u>



	<u>Kisāla dar hisāb</u> ( <u>mathem.</u> , ca. x/xvi)	<u>140</u> (6)
	" -i- <u>hurūf</u> ( <u>occult.</u> )	<u>130</u> (4)
ar-	" <u>al-Jāmiyya</u> ( <u>philos.</u> , end ix/xi)	A <u>200</u>
	" <u>dar mantiq</u> ( <u>log.</u> )	<u>127</u> (1)
	" -i- S. Muhammad ( <u>controv.</u> , ca. mid. xiii/xix)	<u>162</u> (1)
	" <u>dar munāzira</u> ( <u>rhet.</u> )	<u>127</u> (3)
	" " <u>naḥas</u> ( <u>occult.</u> )	<u>132</u> (3)
	" " <u>naḥw</u> ( <u>gram.</u> )	<u>119</u> (1)
	" " <u>nikāḥ</u> ( <u>law</u> , 1090/1679)	<u>109</u> (6)
	" -i- <u>nūr-i-wahdat</u> ( <u>inf.</u> )	<u>107</u> (1)
	" <u>fi'r-radd 'alā't-Taftāzāni</u> ( <u>controv.</u> , ca. beg. xi/xvii)	A 200 (3)
	" -i- <u>Sa'ādī</u> (mid. vii/xiii)	<u>166</u> (1)
	" " <u>salāti'u-i-Ājam</u> ( <u>hist. notes</u> , 1229/1811)	<u>9</u>
	" <u>dar siyāq</u> ( <u>accounts</u> )	
ar--	" <u>al-manṭūmat fi't-tajwid</u> (beg. ix/xv)	<u>167</u> (2)
	" <u>dar taṣawwuf</u> ( <u>inf.</u> )	A <u>109</u> (1)
ar-	" <u>al-waḍ'iyā</u> ( <u>rhet.</u> )	<u>153</u> (5)
		A <u>225</u>

<u>Ruq'at-i- Ilamgiri</u> ( <u>letters</u> , beg. xii/xviii)	<u>6</u>
" " <u>Amānū'l-lah</u> ( <u>epist.</u> , beg. xi/xvii)	<u>27</u>
" " <u>Husaynī</u> , see R. <u>Amānū'l-lah</u> .	
" " <u>Qatil</u> ( <u>epist.</u> , 1211/1797)	<u>35</u>

S.

<u>Sab'a sayyara</u> ( <u>alchemy</u> , end xiii/xix)	79
<u>As-Sāfi</u> , <u>shirhū'l. Wāfi</u> ( <u>gram.</u> , 1018/1610)	A <u>213</u>
<u>as-Sahāh</u> ( <u>lex.</u> , end iv/x)	A 216
<u>Sarf</u> , <u>Risālat fi-</u> ( <u>gram.</u> )	A <u>215</u>
" -i- <u>Kawā'ī</u> ( <u>gram.</u> )	117
<u>Sawlat-i- Sa'f darī</u> ( <u>p.</u> , 1143/1731)	72
<u>ash-Shāfiyya</u> ( <u>gram.</u> , beg. vii/xiii)	A <u>209 (1)</u>
" <u>Sharh-</u> ( <u>beg.</u> viii/xiv)	A <u>209 (2)</u>
<u>Shāh-u Darwish</u> ( <u>p.</u> , beg. x/xvi)	<u>64</u>
" -u <u>gadā</u> , see <u>Shāh-u Darwish</u> .	
<u>Shajarāt-i- Sūfiyya</u> ( <u>hagiol.</u> )	<u>109 (2)</u>



<u>Sham<sup>c</sup>-i-mahfal</u> ( <u>proverbs</u> , 1254/1838)	<u>164</u>
" -u panwāna (or Paduwanat) (E.), 1211/1797)	H <u>232</u>
ash-Shamsiyya (leg.)	A <u>204</u> (10), 205, 206
" Sharh- (Ar. VIII/XIV)	A <u>205</u> , 206
" # " Hāshiyā 'alā- (Ar. XI/XVII)	A <u>206</u>
Sharaf-nāma, see Iskandar-nāma	<u>39</u> (3)
<u>Sharh-i-ba'd-i-sūrāt wa ad'iyā</u> (theol.)	<u>130</u> (8)
" " hadīth (trad., leg. XI/XVII)	<u>58</u> (2)
ash-Shifā (philos., leg. V/XI)	A <u>191</u>
Shirīn-u Khuraw (by Khuraw, end VII/XIII)	<u>55</u> (2)
Sifāt-i-kaywānāt wa khabūtāt (occult.)	<u>130</u> (5)
Sihm'el-bayān, see Badr-i-Munir	H <u>230</u>
Sizzu'sh-shahādātayn (trad., leg. XIII/XIX)	<del>A</del> <u>149</u>
Siwara'el-aqālim (cosmog.)	13
Siyar'el-muta'akkhirīn (hist., ca. 1197/1783)	<u>8</u>
<u>Sizāju'el-muta'allimīn</u> (gram., 915/1510)	<u>115</u>

<u>Siyāsah</u> -i- islāmiyya (E., end XIII/XIX)	H 81 (2)
<u>Su'ālāt</u> -i- saḥara ( <u>theol.</u> , beg. XIII/XIX)	<u>150</u>
<u>Sullam</u> 's-samawāt ( <u>int.</u> , end X/XVI)	200 (2)
" 'e-'ulūm ( <u>log.</u> , end XI/XVII)	A 204 (8)
" " shurh- (end XII/XVIII)	A 204 (8)
as.- <u>Surah</u> min al- <u>Ṣaḥāh</u> ( <u>ex.</u> , 681/1282)	A <u>216</u>

## T.

<u>Ta'fīr</u> -i- khwāb, Risālah dar- ( <u>occult.</u> )	<u>132</u> (4)
" -nāmā -i- Imām Ja'far ( <u>occult.</u> )	<u>130</u> (6)
" " -i- Yūmf ( <u>occult.</u> )	<u>108</u> (5)
at- <u>Tabṣira</u> ( <u>log.</u> )	A <u>204</u> (3)
<u>Tafsīr</u> -i- āyāt -i- usūl wa ahkām ( <u>theol.</u> , end X/XVI)	<u>152</u> (1)
" al-Bayḍawī, see Anwār 't-tanzīl	A 170
" -i- Husaynī ( <u>theol.</u> , 899/1494)	<u>136</u> -7



<u>Tahdhīb-i-khulāsa-i-tarḡīb</u> (figs, ca. end IX/XV)	134(3)
" al-nawtiq (log., mid. VIII/XIV)	A 204(6) 207
" " Sharḥ - (ca. 853/1449)	A 207
" " " (end IX/XV)	A 204(6)
" " " Ḥāshiyā 'alā - (end XI/XVII)	A 204(7)
<u>Tahqīq kalimat-i't-Tayyiba</u> (theol.)	A 200(5)
" -i-sana-i-Shamsiyya (astron., leg. XIII/XIX)	125
Tahqīqāt wa-bayān-i-ahwāl-i-mawjūdāt (philos., ca. leg. X/XVI)	204(9)
Tahrīru'sh-shahādātayn (trad., leg. XIII/XIX)	149
Tahwīl-i-Fātiḥa (theol.)	109(5)
Tajribāt-i-takrīr (mathem., mid. XII/XVIII)	126(1)
Takfīm 'l-mukaffirīn (controv., leg. XIII/XIX)	160
Takmilat Raudī'z-ziyāhīn (logiol., mid. VIII/XIV)	A 10
<u>Talkhīṣu'l-Miftāḥ</u> (rhet., ca. leg. VIII/XIV)	A 221-5
" " Sharḥ Mukhtasar - (856/1355)	A 224, 225
" " " Ḥāsiyā 'alā - (850/1446)	A 225
" " Sharḥ Mutawwal (748/1347)	A 221-2
" " " Ḥāshiyā 'alā - (mid. XI/XVII)	A 223

at-ta'liqāt ( <u>philos.</u> , beg. v/xi)	A <u>192</u>
Tamhidāt 'ayni'l-Andāt ( <u>inf.</u> , beg. vi/xii)	200(2)
Tasmi'r-i-Khāna ( <u>occ.</u> )	<u>131(3)</u>
Taqsi'm-i-mirāth, kisāla dar- ( <u>law</u> )	<u>140(2)</u>
<u>Ta'rikh-i-Firishā</u> ( <u>hist.</u> , ca. 1015/1607)	<u>4</u>
" -i-Nādirī ( <u>hist.</u> , 1171/1757)	<u>7</u>
" -i-Shāhān-i-Bahmanī ( <u>hist.</u> , end xiii/xix)	4 79
<u>Tarjuma-i-Baytal-pachisi</u> ( <u>tales</u> , 1154/1741)	<u>19</u>
" -i-Khulāṣatu'l-mafākhir ( <u>hagiog.</u> , end viii/xiv)	<u>10</u>
" at-mawādir, see T. Baytal-pachisi.	
<u>Tarkibāt-i-Ahmediyya</u> ( <u>gramm.</u> , 1213/1799)	<u>19</u>
" -i-chihilgāna, see T. Ahmediyya.	<u>118</u>
at-Tasriḥ-i-'izzī, see al-'izzī	
at-Tasriḥ sharḥ Tawḍīḥ ( <u>gramm.</u> , end ix/xv)	A 210
at-Tawḍīḥ ( <u>gramm.</u> , mid. viii/xiv)	A <u>211</u>
Tawārikh-i-Firishā, see Ta'rikh-i-Firishā.	A 211
	<u>4</u>



Tawqī'āt-i-kisrā ( <u>ethics</u> , mid. XI/XVII)	<u>89</u>
Tayyīm 'l-ahkām ( <u>theol.</u> , beg. IX/XV)	<u>134</u> (1)
at-Tibyān sharh u'd-dīwān (p., ca. beg. VII/XIII)	A 184
Tilism-i-i'jāz ( <del>mag. res.</del> ( <u>occult.</u> , ca. end XII/XVIII)	<u>128</u>
Tilismāt ul-khayāl ( <u>epist.</u> , 1197/1783)	<u>33</u>
Tuhfa-i-Mirzā Sakhīrī ( <u>gram.</u> , ca. mid. XII/XVIII)	<u>117</u>
<u>Tuhfat</u> ul-abwāb ( <u>geogr.</u> ?)	13
" 'l-gharā'ib ( <u>geogr.</u> )	13
Tūtī-nāma ( <u>tales</u> , ca. 730/1330)	<u>14-15</u>
U.	
<u>Umdat</u> 'aqīdat ahli's-sunna ( <u>theol.</u> , ca. beg. VIII/XIV)	A 182
" al-wā'iḏīn ( <u>ethics</u> , ca. end XII/XVIII)	<u>90</u>
<u>Uḥul-i-dīn</u> , Risāla dar- ( <u>theol.</u> )	<u>147</u>
-i-l-brāhīm-shāhī ( <u>figh</u> , beg. IX/XV)	<u>135</u>

## V

Vetalapañchavīṅṣati ( <u>tales</u> )	19
Vikrām and the Demons ( <u>tales</u> )	<del>19</del> 19

## W.

al-Wāfi fi'n-nahw ( <u>gram.</u> , ca. end viii/xiv)	A 213
Waqā'i-i-dilpazīr ( <u>hist.</u> , 1250/1835)	9
Wāqī'āt-i-Karbala, see Siyāsat-i-Islāmiyya.	81(2)
Wasā'ilu'sh-sharī'at ( <u>theol.</u> , 1082/1671)	<u>158</u> (3)
Wasīlatu'n-najāt ( <u>controv.</u> , ca. beg. xiii/xix)	<u>161</u>
<u>Wasīyyat</u> , Risālat fi'l-	
" -i-hukamā ( <u>surf.</u> )	A <u>140</u> (3)
	<u>108</u> (4)

## Y.

al-Yawāqit wa'l-jawāhir ( <u>surf.</u> , mid. x/xvi)	A 200 (2)
<u>Yūsuf-u-Zulaykhā</u> (by Firdawsi, beg. v/xi)	<u>37</u>
" " " (by Jāmi, end ix/xv)	<u>63</u>
" " " Sharh-i- (end xii/xviii)	<u>63</u>



## Z.

Zafar-nāma (hist., beg. ix/xv)	1
az-Zawā bi'l-ghanā ( <u>theol.</u> )	<u>148</u>
Zubdatu'l-haqā'iq ( <u>Inf.</u> , beg. vi/xii)	200 (2)

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Index III.Principal subjects.

- |   |     |                                       |               |
|---|-----|---------------------------------------|---------------|
|   | A   |                                       |               |
| Ablutions   | 157 | Astronomy                             | 68, 171       |
| Accounts ( <i>siyāq</i> )                                 | 167 | Auspicious hours                      | 130           |
| Alchemy and magic   | 128 |                                       |               |
| Amulets   | 128 | B.                                    |               |
| Anecdotes, Arab. (cf. also<br>tales) A 187, 188, 189, 190 |     | <u>Biography, of Imams</u>            | 146           |
| <u>Animals, superstitious connected<br/>with</u>          | 130 | " of Sufis                            | 10, 11        |
| Anthology, Persian poetry                                 | 82  | Breathing, secret methods<br>of fogis | 132           |
| Architecture (of Mecca) A 200                             |     | C.                                    |               |
| Astrology   | 68  | cabalistic                            | 130, 131, 132 |



Casts, Hindu, origin of 167  
 Chronograms 77, 78  
 Controversy, Sunnite - Shi'ite  
     157, 158, 159, 160, 161  
     162; H 234  
Coran (Qur'an), commentaries on  
     136, 137; A 168, 169, 170, 171  
 " divination by 132  
 " magic properties of 130  
 " methods of recitation of.  
     109, 151  
 Customs and practices, heretical  
     of Indian Muslims H 233

D

Dictionaries, Arabic and Persian  
     110, 111, 112; A 216, 217  
 " Persian and Persian  
     113, 114  
 " of the hadith  
     A 218, 219, 220  
 Disputation, art of conducting  
     127; A 208  
Divination, by the Quran 132  
 " by zawl 132  
 " by various methods 130, 131  
 Dreams, interpretation of  
     130, 132

## E.

- Epistles, private or official, or  
epistolographic specimens  
6, 8, 27, 28, 33, 34, 35  
36, 68, 97
- Ethics, religious and theoretical  
68, 84, 85, 87, 88, 89, 90,  
91, 92, 94, 95, 153, 166;  
A 194, 195, 199

## F.

- Fasting, devotions to accompany -  
151
- Fingers, divination by laying  
f. — on the table 132
- Fiqh (law), Shi'ite, 141; A 176  
" Sunnite, 133, 134; A 179, 181  
" principles of (usūl) 135

## G.

- Geography 12, 13
- Grammar, Arabic: 115, 116, 117  
118, 119; A 119, 209, 210  
211, 212, 213, 214, 215, 216
- " Persian: 120, 121, 122, 123

## H.

- Hagiology, see Biography of  
Sufis
- Hindu rajas, dynasties of  
167
- History, general 3
- " of India 4, 5, 6, 8  
" miscellaneous 9  
" of Persia (Nādir) 7  
" of Timur 1, 2



L.

Law, see Fig.  
 " of inheritance 139, 140;  
 A 177, 178, 180  
 Legends, religious 99, 100, 142, 149, 166  
Logic 127; A 201, 202, 203, 204, 205, 206,  
 207  
 " European, lawfulness of studying  
 it 150

M.

Marriage, ceremony of 109  
 Mathematics 124, 126, 139, 140, A  
 A 127, 227, 228, 229

O

Occultism (see also Divination, Dreams,  
 Alchemy, Plays, etc)  
 108, 128, 129, 130  
 Ornate prose 24, 25, 26, 29, 30, 52, 53,  
 54, 86

P.

Philosophy 83; A 127, 191, 192,  
 193, 196, 197, 198, 200,  
 204  
 Physiognomy 131  
 poetics, prosody, stylistic, etc.  
 22, 23, 31, 32  
Poetry, Epic 39, 41, 42, 57, 58, 59,  
 " didactic and Satire 40, 43,  
 44, 46, 47, 48, 49, 50, 51,  
 53, 68, 74, 75, 107  
 " Hindustani (Urdu) 487,  
 230, 231, 232, 235  
 " Lyric 38, 45, 56, 60, 61, 62, 65,  
 66, 69, 70, 71, 72, 73, 76,  
 78, 79, 80, 236  
 " miscellaneous (in Anabik)  
 A 183, 184, 185, 186  
 " religious 138, 143, 144; A 183  
 " romantic 37, 39, 55, 63, 64, 67

- Polytechnics 163  
Prayers, of Friday 153  
 " magic 98, 129, 130, 132,  
 153, 154, 155, 156  
 " ordinary 151  
 proverbs 164  
 Pulsation, superstitious connected  
 with 131  
  
 R.  
 Raml, divination, by 132  
 Revelation of Daniel 152  
 Rivers of Paradise, names of 108  
 E  
  
 S  
Scraps, astrological 126, 146  
 " epistolary 131  
 " on fiqh A 204  
  
Scraps, grammatical 169  
 " historical 167  
 " law of inheritance 140, 147  
 " logic 204  
 " magical 130, 131  
 " medical 109  
 " miscellaneous 16, 17, 43, 44, 57  
 " on occultism 153  
 " in Panjābī 92  
 " poetical, Arabic 119  
 " " Hindustani 16, 129, 153, 167  
 " " Persian, 35, 57, 68, 96, 107,  
 147, 151, 152, 153, 166, 167  
 " religious 109; A 200  
 " Sufic 106, 107, 109, 117, 183; A 183, 200  
 " theological 146, 148, 157, 152, 157, 162  
 Sewing unbelievers, lawfulness of 150  
Sexual matters 128, 165  
 " " superstition connected with 130



Singing, singfulness of 148, 150.

Sorcery, methods to paralyse the effects 130

stylistic, rhetoric, etc.

A 221, 222, 223, 224, 225, 226

Sufism 93, 94, 95, 96, 97, 98, 107, 102

103, 104, 105, 106, 107, 108, 109,  
153

superstitions connected with: animals 130

" " " building a house 131

" " " marriage 130

" " " palpitation of arteries 131

" " " sexual matters 130

T.

~~Tales~~ 14, 15, 16, 17, 18, 19, 20, 21

Theology, Shi'ite 68, 81, 145, 147, 150, 152

" Sumite A 181, 182, 200

Theosophy 103, 106, 107, 108, A 204

Tobacco, leaffulness of 109, 148

Transition, Shi'ite 68

" Sumite A 170, 173, 174, 175

" varia 152

Translations from Sanskrit and Hindi:

16, 19, 124, 165, 166, 167

21.

Unlucky days and hours 151.

W

Wonders (aja'ib) 12, 13

Z

Zoology, superstitions, of animals 130.

Index IV.Names of Copyists.

A.	
<u>Abdū'l-Lah Chishtī, or Ghiyathu'd-Dīn Muhammad</u> (1282/1866)	91
" Mānikpūri (1235/1820)	51
Abdū'l-Majīd b. Burhān Qutb-i-Lahūrī (932/1525)	134, 166(4)
Abū'l-Razzāq A'zamī Dīwī (1254/1838)	164
Abdū's-Samad b. Abdī'l-Walī al- <u>Shāstī</u> (1026/1617)	193
Abdū'sh-Shakūr b. <u>Abī'l-Hasan al-Kathmūrī</u> (1082/1672)	219
<u>Afdal 'Alī</u> (beg. xiii/xix)	146
<u>Ahmad 'Abbāsī</u> (end xii/xviii)	194
" <u>'Alī</u> (1231/1816)	47
<u>'Alī</u> b. Bukhārī an-Naqawī (1111/1699)	30
" b. Husayn b. 'Alī Akbar Haranī (1259/1843)	144



Amir Ali (1223/1808)		66
Amir Sa'ad (1219/1804)	128	
Asad Ali Kidawi (1236/1821)		1, 2

## B.

Baba-Dust al-Bukhari (ed x/xvi)		140
Shula b. Darwish Muhammad b. Ali Akbar (1179/1766)		86

## D.

Dust Muhammad b. Muhammad al-Khwarizmi (949/1543)		85
---	--	----

## F.

Faridu'd-din b. Wahid (1096/1885)		127
Fath-din Ahmad of Bannu (ed xii/xviii)		90

## G.

Gopi Prasad (1258/1842)		230
Shaykh al-Din Muhammad Khan (1282/1866)		91
<sup>ghulām Khuday (1227/1812)</sup> ghulām Mustafa b. Ali's - Ra'uf al-Saghani (1102/1690)		107 212
Jobind Sa'ad (mid. xiii/xix)		231

## H.

Hasan (b.) Muhammad (beg. xiii/xix)	92
<u>Haydar</u> b. Abdill-Hamid al-Qā'ini (946/1539)	87
"    b. Firūz Kashmiri (1019/1610)	219
Hidāyatullah b. Murād Baksh (beg. xiii/xix)	14
Husayn Ridawi (mid. xiii/xix)	193

## I.

Ishādād b. Marūf al-Uthmāni (1027/1618)	213
Imām ul-Din b. Ghulām Nabī (1233/1819)	70

## J.

Jükman (1215/1801)	130
--------------------	-----

## K.

Katkar b. Fughān b. Fakhriddin (877/1472)	207
Kidarust'h (1269/1853)	20



M.

Mak̄h 'Alī Jāfari (1245/1829)	151
Masnad 'Alī Khān (beg. xvii/xviii)	114
Mubārak 'Alī (1250/1831)	232
Muhammad ... (892/1487)	98
" b. ... (909/1504)	183
" ,shāh - (1259/1843)	31
" 'Alīm (beg. xiii/xix)	123
" Balgrāmī (1229/1862)	161
" Dārāb 'Alī Khān (ca. 1282/1866)	91
" Nasari (1258/1842)	18
" " (1260/1844)	89
" Hayāt (1247/1831)	236
" Ghawthī b. Hafīz Ghulam 'Alī (1234/1819)	63
" Hārahīm b. Muhammad 'Alī al-Lah (beg. xiii/xviii)	115
" Jān b. Mubārak Rāmpūri (1240/1825)	198
" Mafdi (1266/1850)	148

	<u>Muhammad</u> b. Muhammad al-Khwārizmī (785/1384)	169
Abū	" " " an-Nasafī (973/1566)	95
"	Mu'min b. Muhammad Sa'īd al-Kilānī (1074/1663)	174
"	<sup>Safī (1079/1668)</sup>	
"	Yaqūb b. Abdi'l-Latīf Jalāndhārī (1194/1780)	38 53
"	Zamān b. Mahmūd al-Tālgānī (1074/1614)	176

Murād 'Alī (1255/1839)	22, 23
Mastafā b. Nāsir b. Jamālī'd-Dīn (end XI/XVII)	189

N.

Najībū'l-Lah (1130/1718)	127
Nawāzish-Āli 'Zamatu'l-Lah Jalqānī (1148/1736)	93
Nūr Muhammad b. Muhammad Kusan (1226/1811)	49

R.

Rahmatu'l-Lah b. Salīm Ansārī (1077/1666)	99
Ramadān 'Alī (1255/1840)	149



S.

Samthāsahāy (ca. 1258/1842)	19, 26, 34, 36, 111
shaykh Sā'ūn (1207/1792)	54
Sulaymān (end xii/xviii)	218

—

Index V.Places of Copying.

Azīmābād (Patna) (mid. xiii/xix)	231
Bukhārā (? , 1008/600)	139
Calcutta (1857)	8
<u>Cawnpore</u> (1255/1820)	149
" (1259/1823)	31
Farīdābād (near Delhi) (1079/1668)	38
<u>Lucknow</u> (1235/1820)	51
" (1236/1821)	12
" (1240/1825)	198
" (1246/1831)	55
" (1250/1834)	71
" (1251/1835)	150
" (1255/1839)	22, 23
" (1258/1842)	18
" (1269/1853)	20



Makūria (1219/1804)	128
Bapanj (1223/1808)	66
Samarqand (958/1551)	175
Sandilo (near ductusv) (932/1525)	166
Stähjähämpör (1224/1809)	15

---

Index VI.

Dates of copying.

A.H. 785/1384 A.D.	169	1040/1631	3	1174/11760	205
850/1447 (ca.)	61,62	1044/1635	188	1175/11761	126
873/1468	201	1045/1635	171	1179/11766	86
877/1472	207	1053/1643	88	1187/11774	200
890/1485	39,42	1074/1663-4	174,176	1194/11780	53
892/1487	98	1077/1666	89	1197/11783 (?)	117
909/1504	183	1079/1668	38	1199/11785 (?)	19
932/1525	134,166	1082-3/1672	219-220	1203/11790	108
946/1539	87	1096/1685	127,177	1207/11792-3	54,152
949/1543	85	1102/1690	212	1209/11794	152
958/1551	175	1111/1699	30	1213/11799	209
973/1566	95	1120/1208	180	1215/1801	130
976/1589	210	1130/11718	127	1219/11804	128
984/1576	56	1132/11720 (ca.)	12	1221/11806-7	5, 119, 131, 135
1007/1598	94	1140/11728	195	1223/11808	66
1008/1600	139	1144/11731	52	1226/11810-2	49, 73, 228
1026/1617	193	1148/11736	93	1231/11816	47, 121
1027/1618	213	1152/11739	168	1233/11818-9	48, (50), 70
		1153/11740	141	1234/11819	63
				1835/11820	51, 67



1236/1821	1, 2, 25	1275/1858	58
1240/1825	198	1279/1862	160
1242/1827	142	1282/1866	91
1243/1827	234	+ ———	
1245/1829	151	A.D. 1857	8
1246/1830-1	55, 161	—	
1247/1831	236		
1248/1832	132		
1250/1834-5	71, 162, 232		
1251/1835	150, 159		
1254/1838	164		
1255/1839-40	22, 23, 149		
1257/1841	13		
1258/1842	18, 34, 111, 230		
1259/1843	26, 31, 144		
1260/1844	89, 199		
1266/1849-50	196, 148, 197		
1267/1851	77, 192		
1269/1853	20		

Approximate dates of MSS.IX/XV c., end: 170." or beg. of the next cent.: 172, 216, 217X/XVI c., beg.: 129, 154, 155mid.: 97, 173, ~~2~~end: ~~227~~ 140, 215, 227XI/XVII c., beg.: 11, 96end: 68, 137, 189, 190" or beg. of the next cent.: 113, 138.XII/XVIII c. beg.: 7, 45, 112, 114, 115, 178, 179, 181, 182, 191, 208, 221.mid.: 41, 60, 65, 156, 211end: 4, 10, 24, 69, 90, 97, 100, 135, 136, 194, 202, 204, 206, 214, 218, 222, 223." or beg. of the next cent.: 29, 37, 67, 109, 110XIII/XIX c. beg.: 6, 11, 14, 16, 17, 21, 27, 28, 32, 33, 35, 40, 43, 50, 59, 72, 74, 75, 76, 82, 92, 97, 101, 102  
103, 104, 106, 116, 118, 123, 124, 125, 131, 133, 145, 146, 153, 157, 158, 163, 167, 181, 186, 187  
203, 225, 229mid.: 9, 46, 57, 83, 84, 105, 120, 122, 143.end: 44, 78, 79, 80, 81, 165, 184, 223, 224, 226, 231, 233, 235.





Index VIII.

Illuminated and calligraphically written copies, vignettes, etc.

1. Illuminated Ms.: (984/1576) 56
2. Calligraphically written copies: (beg. IX/XV) 61-82
  - (984/1576) 56
  - (1026/1617) 193
  - (1111/1699) 30
3. Vignettes (laah, or unnān): (beg. IX/XV) 61-62
  - (890/1485) 39, 42
  - (984/1576) 56
  - (1111/1699) 30
  - (mid. XI/XVII) 3
  - (mid. XII/XVIII) 52
  - (1260/1844) 199
4. Autograph copies (end XIII/XIX) 78-81