

A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
VOLUME II
PART I-URDU
THEOLOGY

No. 87. * کثیر الفوائد
KATHIR AL-FAWĀED.

Substance, paper. Size, 11½ × 7 inches. Pages, 98. Lines, 21 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, good. Appearance old.

Extent, incomplete.

Subject, Theology and Islamic Law.

Author, not known.

A short anonymous treatise on Islamic law and theology, according to the Hanafite school, dealing with four of the five standard duties a Muslim has to fulfil, viz., prayer, fasting, alms and pilgrimage (نماز، روزہ، زکوٰۃ، حج). The Chief authorities mentioned on fol. 496 are: Kanz al-daqa'iq کنزالذائق، Nūr al-idhāh نور الاضاح، and Fatāwā-i-'Ālamgiri فتاویٰ عالمگیری. The copy is slightly defective at the beginning. It appears that a small portion of the introductory preface is missing. The work is written in the Dakḥnī prose. No mention of this work is made in anyone of the Catalogues found in this Library. It seems probable that the author belonged to the Carnatic, though there is no mention of his name.

The work is divided into the following five Kitābs :

1. Kitāb ṭahārat کتاب طہارت, on fol. 2a (containing a مقدمہ and seven Bābs), beginning :
مبہوت فاعلمہ اومے کہتے ہیں کہ مرد و زن کا بدن ہرم گاہ کا پاکدیکر ملی الع
2. Kitāb ṣalوة کتاب صلوة, on fol. 9a (containing a مقدمہ and twenty-three Bābs), beginning :
قامت اومے کہتے ہیں کہ جماعت کے واسطے اذان کے طرح سے سوزن کہتا ہی الع
3. Kitāb zکوٰۃ کتاب زکوٰۃ, on fol. 30b (containing a مقدمہ and eight Bābs), beginning :
نصاب اومے مال کو کہتی ہیں کہ جس پر زکوٰۃ ہوئی مقدار اوسکا جائوروں میں الع
4. Kitāb ṣaum کتاب بیان میں روزوں کے روزہ اومے کہتی ہیں کہ ٹوک کرنا کہانی اور پیندی اور جماع کو صبح کی وقت میں الع
5. Kitāb ḥaj کتاب پانچھوان بیان میں حج کی مقدمہ حج اسلام حج فرض کو کہتی ہیں میقات اومے کہتی ہیں کہ (خانہ) مکے کے اطراف الع

The Bābs of each Kitāb are sub-divided into a number of Faṣls.

The copy opens abruptly thus : فصل اومے کہتی ہیں کہ ایمان لانا الع . This is evidently a portion of an introductory preface.

The title of the work appears at the end of the Ms. on fol. 496. Headings or 'unwāns' in red ink. Bold and neat hand-writing. Arabic passages in Naskhī character. A few lines at the end of the Ms. are supplied by a different hand. According to a note at the bottom of the Ms. the copy belonged to Sirāj al-Imām Muhammad 'Abd al-Ghani, son of Anwār al-Dowlah A. H. 1287.

The copy is not dated.

Scribe, Ahmed 'Ali Khān, son of Anwar 'Ali Khān Bahadur.

Beginning :

مفصل اسے کہتے ہیں کہ ایمان لانا خدا کے وحدانیت پر اور محمد کے رسالت پر اور فرشتوں پر اور تمام پیغمبروں پر اور تمام کتابوں پر جو پیغمبروں پر نازل ہوئی ہیں اور قیامت پر اور اس بات پر کہ تقدیر نیکی اور بدی کے خدا کے طرف سے ہے اور اونٹھنا جی کر بعد موت کے قیامت میں برحق ہی تفصیل ان سب کے عقاید ہی جیسا کہ اس رسالہ میں مجمل بیان ہوا الص *
End :

اس رسالہ سے نفع عالم بخشے اور پڑھنی والی کو اسکی اور بنانی والی کو اسکی اپنی رحمت عمیم اور فصل عظیم سی مغفرت کری بجاء حبیبہ و ندیہ سیدنا و مولانا محمد سید الانس و العجان و آلہ و اصحابہ ذوالفضل والا حسان سبحان ربك رب العزت عما یصفون و سلام علی المرسلین و الحمد لله رب العالمین آمین
اور بایمان دنیا سے لجاوی بہوت دعای خیر کرو اللہ تعالیٰ تمکو اجر دیوگا بہولنگا تمہارا احسان ہوگا *

No. 88. * خزانہ حسنات *

KHAZĀNAH-I HASANĀT.

Substance, paper. Size, 8½ × 6½ inches. Pages, 158. Lines, 17 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Theology and Religion.

Author, Sayyid Imām al-Dīn 'Alī Dohlevi, Kāmil.

سید امام الدین علی دہلوی کامل

A treatise on the observance of prayers, with special reference to the general principles of the five daily prayers of the Muslims, by Sayyid Imām al-Dīn 'Alī Kāmil, known as Faqir al-Hind فقیر الہند. The work was translated into Dakḥani dialect from the Persian original, styled, Miftāh al-Salāt مفتاح الصلوة of Shaikh Fatah Muhammad Muhaddith Burhānpūri. Besides the present work, as is stated in the preface, the author wrote the following books and commentaries :—(1) Kitāb-i Khazānat Allāh styled Tafsīr-i Muḥammadi, کتاب خزانة الله عرف تفسیر محمدی (2) Khazānat al-Rasūl, called Fatāwah-i Jahāngiri خزانة الرسول عرف فتاوی جہانگیری (3) Tarjumah-i fatāwi-i 'Almagiri ترجمہ فتاوی عالمگیری (4) Sharh-i futūḥ al-Harmain, شرح فتوح الحرمین (5) Sharh-i-takmil al-Imān شرح تکمیل الايمان (6) Sharhi-Karimā etc. etc.

There arises apparently some confusion in ascertaining the exact title of the work. The following verse on fol. 79b, clearly identifies the title as خزانة حسنات

نه فقط هي خزانة حسنات كي كتابا ابهي بناا ہے *

The following passage, appearing on fol. 79a, may also be carefully noted :

اور دوستدار ازلي نے خلق اللہ کے اس کتاب کو کہ خزانة حسنات ترجمہ ہے کتاب مزکور کا واسطی آسانی کے فرزندوں اور دلہنداں اور تمام صالحوں اور گروہ مومنان مطالعہ کر عمل فرماویں *

Here also the work is called "کتاب مذکور" خزانة حسنات in the above passage refers to Fatah Muhammad's Miftāh al-ṣalāt, مفتاح الصلوة, immediately mentioned above. This name is not certainly the actual title of the present work, as some have misunderstood it. This is merely a translation in Dakhani of Miftāh al-ṣalāt, as is clearly stated in the preface on fol. 2a :

خواستم کہ ترجمہ مفتاح الصلوة کہ تصنیف حضرت شیخ فتح محمد محدث برہان پوری است ارقام نمایم *

As for the following passage appearing on fol. 79a, it may be noticed that it is a mere reproduction of the original into the Dakhani dialect :

جو کچھ کہ کثیرا لوفوع دیکھا گیا اس پر اکتفا کر مفتاح الصلوة تمام کیا ہنڈے *

The present copy seems to be rare and valuable. It was transcribed by the author himself. It is illustrated throughout with quotations from the holy Quran, the traditions and the sayings of the traditionists محدثین and the four Imāms ائمہ اربعہ. The Persian original has been repeatedly printed (see Ind. Off. Lib. Catal. Vol. II Part VI.)

Date of transcription, A. H. 1259. Scribe, Sayyid Imām-Din 'Alī.

Beginning of the text on fol. 2a :

جان تو اے مومن تالیق بخت کرے تجھ کو خدای تعالیٰ کہ جاننا فرض کا ہر عاقل اور بالغ پر فرض ہے اور جاننا واجب کا واجب ہے اور جاننا سنت کا سنت ہے اور جاننا مستحب کا مستحب ہے حتیٰ کہ فتاویٰ کبیری میں اور فتاویٰ ناصری میں اور فتاویٰ مسعودی میں مذکور ہے کہ جو کوئی کہ فرضوں اور واجبات نماز کے نہیں جاننا ہے نماز اس کی روا نہیں ہے الخ *

Beginning :

حمد حق دمہدم ہزار کروں
شکر ہر لحظہ بے شمار کروں *
غافل حمد حق کا بندہ نہیں
مردہ دل اصل میں ہے زندہ نہیں *
حمد سے تازہ زندگانی ہے
صاحب عیش جا داں *

حمد حق ہے پیمبرون کو عزیز
 نور ہے چشم صاحبان تمیز *
 حمد کے باغ کا جو مالی ہے
 جیون سکندر کے بخت عالی ہے *
 حق کے توحید میں جو شاکہ نہیں
 جیون ملک نور ہیں کہ خاکہ نہیں *
 چاہتا ہے اگر جمال خضر
 ورد کر حمد حق مثال خضر *
 فکر روزی میں مت ہو خارو ذلیل
 رزق ہر شبی کا حق ہی آپ کفیل الصغ *
 لشکر جہل و فوج ہیں خبری
 جا بجا ملک میں لٹانا ہی *
 نعمت حق یہ واجب ازہر مو
 سجدہ شکر ہی دوگانہ ہی *
 یاد گاری تبری سے اے کامل
 سنخہ چند در زمانہ ہی *

End :

الحمد لله علي ذالك اللهم اغفر لاتبه وقاريه ومصنفيه واولاده واقربايه وآبائيه
 واجدادہ وجداتہ وعماتہ وخالاتہ واستادہ وجيرانہ وجميع المومنين والمومنات آمين
 يارب العالمين تمت تمام هذا الكتاب بعون الله ملك الرواب بتاريخ بيت بفتح
 شهر ذي قعدة تمام رسيد سنه ۱۲۵۹ هجري *
 بملك محمد غوث ولد حافظ پير *

No. 39. * چار کرسی

CHĀR KURSI.

Substance, paper. Size, 8½ × 6 inches. Pages, 81. Lines, 11 on a page. Language, Urdu.
 Character, Nasta'liq. Condition, injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Ahmad Khān Shirāni.

A concise treatise in Dakḥanī verse on Islamic religion and theology, especially on the ceremonies and formal observances of Muslims such as purification, ablution, prayers, invocations, rites and rules of marriage, together with a description of the Prophet's ancestors and the members of his family, based on the Quranic verses and the Prophet's traditions. The author calls himself Ahmad Khān Shirāni

a native of Kolar in the Mysore State. The work was commenced, as the poet himself states at Madanapalli in the Chittoor district and completed in A. H. 1196. The poet flourished during the time of Sultān Haidar 'Ali Khān of Mysore (b A. H. 1125 or 1131, d A. H. 1197).

The following verses selected from the Ms. illustrate the above points and some more details about the poet :

کرسیاں ہوی عہد نواب
 حیدر علی خان کے عمل *
 قصہ مدن پلي مني
 غلام علي شہکي مکان *
 مسلي ملایا اس سبب
 فرزند مچھ مسلي پڑين *
 حیدر خان یہ محي الدينخاں
 مسلي پڑين عثمان خان *
 تھی یاد مسلي شرع کي
 میں نظم میں دکھنے کیا *
 مسلي زيادہ ہیں ککر
 بھی نا پڑين مرد عورتاں *
 دیکھ محنتان اي مرد توں
 کرنا ہی محنت نظم کوں *
 بھی سانچہ تچھ مسلي دسي
 در کھول اوسپر رحمتاں *
 مسلي بيان کرسی کیا
 احمد خان شیراني غریب *
 یارب کرم کي کر نظر
 تینو مري بہایاں اوپر *
 باشندہ میں کولارکا
 کي سال موڑ واکل میں تھا *
 حاجي مکي حیدر ولي
 وہاں دو ولایاں کي تربتاں *
 چند سال بعد ظاہر ہوي
 حضرت فتح اللہ شاہ ولي *
 ہی دست چپ حجري ستي

تاریخ تھی چوتھی صفر
 یو چار کرسی ہوی تمام *
 سن یکت ہزار ایک سو نوں
 اوپر تھی چھی آغاز جاں *

The work was composed, as the poet states in the preface, at the command of the holy Prophet in a dream ; and at its completion the Prophet was highly pleased :

کرسی کے تین انعام کر
 دنیا نبی کے ہت میاں *
 مقنی کی او اندر لئی
 اپنی مبارک ہت میں *
 کوسی کیتیں پڑ دیکھ کر
 تعریف کا کرتی بیان *
 ہر روز کوئی کرسی پڑی
 اوسکون شفا عتمین کروں *
 (fol. 3a).

The following are some of the 'Unwāns of the work :

- جناب پیغمبر خدا صلی اللہ علیہ وآلہ وسلم کی کرسیکا بیان یعنی پیڑ پانکا * on fol. 3 b.
 بیچ بیان صحابہ کبار کے کہتا ہی * on fol. 6 b.
 بیچ بیان فرزندان رسول اللہ صلعم کی * on fol. 7 b.
 بیچ بیان رحلت رسول اللہ اور خلافت صحابہ کی * on fol. 10 b.
 بیان میں وضو کی کہتا ہی * on fol. 15 a.
 بنا ہی اسلام کی بیانیہ کہتا ہی * on fol. 21 a.
 پانچ وقت کی فرض نماز کی اور روزے کے بیانیہ کہتا ہی * on fol. 23 a.
 ذبح کی بیانیہ کہتا ہے * on fol. 34 a.
 فرمان نکاح باندی کے بیان میں * on fol. 35 b.

Verses and the Traditions are in the Naskhi character. 'Unwāns, in red ink.

Date of transcription, A.H. 1254. Scribe, Muhammad Qāsim. Colophon, on fol. 40b :

ہذا نسخہ چار کرسی من تصنیف حضرت احمد خاں شیرانی غفرلہ *
 بتاریخ دوازدہم ماہ جمادی الاول روز شنبہ ۱۲۵۴ یکہزار و دو صد
 و پنجاہ و چہار ہجری نبوی از دست عاصی محمد قاسم غفر ذنوبہ باتمام رسید *
 beginning :

او حق تعالیٰ ایک ہے
 اوسکوں ہی لایق پاکیاں *
 اوباب ماں سونین ہوا
 نا فرزنداں نا عورتاں *
 نین کوئی خدایو جا سمجھ
 ہی سمجھ خدا جن جیو دیا *

محمد رسول اللہ کون
 قاصد خدا کی تو پہچان *
 حق کے محمد لاڑی
 ویسی نبی کے ہم امت *

End :

یا رب کرم کی کر نظر
 تینو میری بہایاں اوپر *
 بہار خان اور حمید خان
 ہی تیسری رحماں خان *
 پڑ تو نیت خیر فاتحہ
 سورہ اذاجاء یاد پر *
 حق سوں دعایاں خیر مذک
 فرزند برادر دوستاں *
 درود بر محمد صلوٰۃ و سلام
 رسالہ کرسیاں کا کیا اختتام *

No. 40. داستان عجیب *

DĀSTAN-I AJIB.

Described under D. No. 40. Part II. Volume I.

No. 41. چار کرسی *

CHĀR KURSĪ.

Substance, paper. Size, 10 $\frac{1}{2}$ × 9 $\frac{3}{4}$ inches. Pages, 43. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Ahmad Khān Shirāni, احمد خان شیرانی

Begins on fol. 1 b. The other works herein are :—(1) Qiṣṣah-i Dallālah. Muk-tālah fol. 25a, (2) Farhang-i Turki Fārsi Angraizi fol. 40b, (3) Majmu'a-i Mathnawiyāt-i Miskin fol. 52b, (4) Risālah-i man dēpak fol. 60b, (5) Bayādh-i ash'ar-i mutafarriqah fol. 76b, (6) Bayādh-i ash'ar-i mutafarriqah fol. 80 a.

A restored copy of the work described under No. 39 above.

Date of transcription, A.D. 27—2—1943.

Scribe, T. 'Abd al-Sattār.

Beginning and end as usual.

No. 42. رسالہ من دپک *

RISĀLAH-I MANDĒPAK.

Substance, paper. Size, 10 $\frac{1}{2}$ × 9 $\frac{3}{4}$ inches. Pages, 31. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Theology (Poetry).

Author, Moulānā Muhammad Bāqir Āgāh.

Begins on fol. 60 *b* of the Ms. described under D. No. 41 above.

Same work as that described under Nos. 47 and 53 below wherein details are furnished.

No. 43. * رسالہ در نماز

RISĀLAH DAR NAMĀZ.

Substance, paper. Size, 8 × 6 inches. Pages, 77. Lines, 9 on a page. Language, Urdu. Character, Nasta'liq. Condition, Slightly injured. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Theology.

Author, not known.

Begins on fol. 41*b* of the Ms. described under D. No. 549, Part III, Vol. II.

An Urdu treatise on the principles of legal prayers in Islam with numerous legal decrees of the Imāms.

It is imperfect both at the beginning and end. Neither the name of the author, nor the title of the work appears anywhere in the Ms. A few folios in the Ms. are written by a different hand. The copy is written carelessly.

The date of transcription and the scribe, not mentioned.

Beginning :

فصل مکروہات کا جو نماز کے باہر ہے فصل. جگہ نے بدان میں جو کہ اوس جگہ پر نماز پڑنا مکروہ ہے سوا وپندرا ہیں اول غضب کئے سو زمین پر دوسرا غضب کئے سو مصلا پر تیسرا عہد معظمہ کے سقف پر اگر چہ سترابہے اور وہ چوتھا عالم کے آئے جانے کے راستے پر کہ جہان شور پکارا اوگون کا ہے الصخ *

End :

اگر کوئی تیمم سے نماز کیا اور اپنی منزل میں جو پانی ہے سو اوسے فراموش کیا تھا تو اعادہ کی حاجت نہیں مسئلہ اگر ایک تیر کے ٹپ پر پانی رہنے کا کمان ہو تو پانی طلب کرے وگرنہ خیر اور رفیق سے پانی مانگنا اگر مغرب *

No. 44. * تاج النساء

TĀJ AL-NISĀ.

Substance, paper. Size, 7½ × 5½ inches. Pages, 20. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

Begins on fol. 62*b* of the Ms. described under D. No. 547, Part III, Vol. II.

A small tract in Dakhanī verso. Date of composition and transcription not known. On the front page of the Ms. the following statement appears:—

”یہ تاج النساء بتاریخ تمام ماہ رجب المرجب کی آٹھویں کو ہوا“
 ”نوشتہ کاتب عاصی پر معاصی فقیر حقیق بیچمدان محمد اسمعیل عرف
 واجہامیان برائے خواندن وزیر بی بی صاحبہ بروز جمعہ اتمام شد“ *

Beginning :

ربذا یاربذا یاربذا
 کیوں زبان سے ہو سکے تیری ثنا *
 یا رحیم یا رحیم یا رحیم
 یا کریم یا کریم یا کریم *
 راہ ایسی رہمارے تیں عطا
 جسمین راضی تو رہے اور مصطفیٰ *
 مصطفیٰ اوپر درودان اور سلام
 آل ہر اصحاب پر اسکے تمام * الخ

End :

شرک دہیں یکخفی دوسرا جلی
 جب ہوا تو دور اُس سے ہے ولی *
 جز خدا کے کوئی نبین معبود ہے
 دو جہان کے بیچ او موجود ہے *
 بہایجان تاج النساء ہوی تمام
 مصطفیٰ اوپر درودان اور سلام *
 تمت تمام شد *

No. 45. عقائد دکھنی *

'AQĀĪD-I DAKHĀNĪ.

Substance, paper. Size, 8½ × 5½ inches. Pages, 37. Lines, 15 on a page; Language, Urdu.
 Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Agāh، مولانا محمد باقر آقا،

The other works herein are :—(1) Dībāchah-i ḥashtbiḥisht fol. 20 b, (2) Risālah-
 man dēpak fol. 30b, (3) Risālah-i man ḥaran, fol. 54a, (4) Risālah-i man mouḥan
 fol. 77b, (5) Risālah-i Jag souḥan, fol. 106 b, (6) Risālah-i ārām dil, fol. 135 a.

A concise treatise, in Dakḥanī verse, on the principal creeds, doctrines and the
 othics of the Islamic religion, deals chiefly with the conception of God and the angels
 the nature of the scriptures and the purpose of the Prophet's mission ; composed
 A.H. 1185-86 by the well-known Carnatic poet, called Moulānā Muhammad Bāqir
 Aqāh, who, according to most Tazkirah-writers, was born in A.H. 1158 and died
 in A.H. 1220. Bāqir Hussain Khān Nāitī, in his Tazkirah, styled Guldastah.

Carnatic کرناتک کل دستہ کرناٹک which was begun in A.H. 1210 and completed between A.H. 1244—48 (a very rare copy of which and perhaps the only one extant, is noticed in the A.S.B. Supp. Catal. Vol. I, No. 776), places the date of the poet's death in Til-haj. A.H. 1231—November, A.D. 1816. Agāh's life, his works, his reputation as a Persian, Arabic and Dakḥani poet and writer, his verstality and his mastery over all these languages are too well-known to be mentioned. It is estimated that during his life time, he produced more than three hundred works and composed not less than a hundred thousand verses. Some of his works have recently been discovered. A rare Arabic Ms. containing his letters addressed from the Court of the Nawāb of Arcōt to the Amir of Arabia, is known to be in the possession of Moulāna Dr. 'Abd al-Haq Sāhib M. A. Principal, Presidency College, Madras. For further information regarding the life and the works of the poet, refer Nos. 19, 29, I, I and 192, III, I.

The present work has several times been lithographed at Madras and Bombay. It was once in wide circulation among the Mussalmans. The main feature of the copy under notice is that it was transcribed during the life-time of the poet, namely, in A.H. 1210. A copy of this Ms. is known to be found in Paris. The work consists of about five hundred and forty-two lines. Headings, in red ink. The fly-leaf bears two seals, one of which reads thus : محمد عبدالغنى ١٢٨٦

Colophon on the fly-leaf :

عقائد دکھنی من تصنیف مولوی محمد : باقر آگاہ

Dated, -A.H. '1210. Scribe, Mazhar 'Ali Haidarābādī.

Beginning :

تُنا اور حمد ہی حقوں سزاوار
 کہ ہی قدرت کا جسکے سب یوبستار *
 کیا جب اپنی قدرت کون ہویدا
 کیا یکت کی سی سب عالم کون پیدا *
 محمد کون کیا سالار ہستی
 طفیل اوسکے ہی سب بالا ہستی *
 کیا سب انبیا کا اوسکون سرور
 شرف اوسکون دیا سب خلق اوریر *
 کیا برج ہدایت کا اسی سور
 جہان اسکے ہدایت سون ہی پر نور * الخ

and :

بہت نازک ہی دل اور ناتواں تن
 مہی محنت کی طاقت نین ہی ذوالمن *
 تھامنیج داکوں پر محنت سون یارب
 لہا مجھ تن سون پر زحمت کون یارب *

محبی دے صحت و قوت خدایا
 لکہ رکہ آبرو حرمت خدایا *
 سدا رک محبوں اپنی دھیانکی سات
 لجا آخر محبی ایمانکی سات *
 بحمد اللہ ہوا یو نامہ آخر
 بحق مصطفیٰ سلطان ناصر *

No. 46. دیباچہ ہشت بہشت *

DĒBĀCHAH-I ḤASHT BIḤISHT.

Substance, paper. Size, 8½ × 5½ inches. Pages, 19. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology (Biographical introduction).

Author, Moulana Muhammad Bāqir Āḡah.

In the same Volume as D. No. 45 above ; and begins on fol. 20b.

A short introductory preface to the Ḥasht biḥisht, composed partly in verse and partly in prose. Ḥasht biḥisht is the general title given to the eight tracts or رسائل composed separately by the poet, expounding the various excellent qualities of the holy Prophet and of his life (peace be on him). Here, each tract has been treated for descriptive notices as a separate Ms. Ḥasht biḥisht has been printed at Madras and Bombay. Once it was very popular among the Muslims. But with the appearance of the famous فوائد بدرہ by Badr-al-Dowlah, its popularity ceased. Two copies of the ہشت بہشت are known to be found in the British Museum and in Paris. The work was commenced in A.H. 1184 and completed in A.H. 1206.

The present introductory preface deals in detail with the contents of each of the tracts and the dates of their composition. In the versified portion the poet exhorts the Muslims to celebrate every year the glorious birthday or the میلاد of the holy Prophet. He, then, enumerates the various authorities, on which the following tracts are based. The following are some of those authorities.

اصابہ فی معرفتہ الصداۃ، و نافع الوفا، تحفۃ الغریب، فذخ المسائل،
 روضۃ الاحباب، معارج الذبوة، نشوایہ الدبوة، جذب القلوب، تحفۃ الاخبار،
 جواهر العقیدین وغیرہا *

The copy ends on fol. 29b. Occasional marginal notes. The title of the work and the name of the author appear on fol. 20b. No date of transcription. Scribe, not known.

Beginning :

حمد و سپاس حق سبحانہ تعالیٰ کیتین سزاوار ہی کہ نعمتان اوسکو گنتی سی
 ہمار ہیں اؤر درود و سلام اوپر سید عالم کی صلی اللہ علیہ وسلم کہ فضائل و بزرگیار
 اونکی بیشمار ہیں اؤر اوپر آل واصحاب اونکی کہ سب اولیائی امت سی
 بہتر اؤر تمام امتوں کے سردار و مطہر ہیں *

End :

جس کیتین سرور اوپر ایمان ہی
 اور وہ دلہی اوس پر قربان ہی *
 گروہ خوش ہوئے شاہ کی ولادت سے
 نعمتیں کیا کیا ملیں گی کو اوسے *
 نعمتیں اوسکی ہیں بے حد ای خدا
 دی تو یہ توفیق مومن کون سدا *
 تمت *

No. 47. رسالہ من دپاک *
 RISALAH-I MAN DEPAK.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 47. Lines, 13 on a page. Language, Urdu.
 Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah باقر آگاہ

In the same Volume as D. No. 45 above ; begins on fol. 30b.

A tract in verse on the birth of the holy Prophet (peace be on him), dealing principally with the "Divine light" or نور out of which, it is supposed, the Prophet was born, composed between A.H. 1185-1186. The title of the work appears on the fly-leaf and in the following verse on fol. 33b :

نام اسکا رکھہ تون من دپاک اور نجا اوسے شہ آکی رک *

The copy ends on fol. 53b.

Written in a bold and clear hand. 'Unwāns, in red ink and in a Naskhī character.

A copy of the same is described under D. No. 29, I, I.

Not dated; scribe, not known.

Beginning :

جس حمد کون نین آخر اول
 ہی خاص خدائی عزوجل *
 نادات کون اوسکی غایت ہے
 نا وصف کون اوسکی نہایت ہے *
 اسما وصفات اوسکی بے حد
 اسرار و رموز اوسکی بے حد *

End :

سب عیاں ہی تجہ پر میرا حال
 اوس سخن پر آخر ہوا مقال *
 بے حد پیچ تون ای رب اکبر
 تسلیم نہری محبوب اوپر *

رسالہ من ہرن * No. 48.

RISĀLAH-I MAN HARAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ

In the same Volume as D. No. 45 above; begins on fol. 54a.

This short treatise in verse expounds the prophecies, uttered by the ancient Prophets of God and the good tidings conveyed in the scriptures regarding the glorious birth and advent of the Prophet of the Desert; composed between A.H. 1185-1186. Every tract of the *هشت ہشت* is written in a different metre. The copy ends on fol. 76b.

The title of the present work appears on the top of fol. 53b and in the following verse on fol. 57a.

نام رکھیا ہوں اسی من ہرن ہی اوسب عشاق کتبیں میں لگرو *

Headings, in red ink; clear and bold hand-writing. The work contains six hundred and fifty-one verses.

Date of transcription and the scribe not known.

Beginning :

بسم اللہ الرحمن الرحیم
 کذب قدم کا طلسم عظیم *
 بلکہ امانت ہی بہر حرف اسم
 کذب حقایق کی ہزاراں طلسم *
 جو ہی کتاباں سیر خدا کی تمام
 سو ہی اوسب اوسمین نہاں اے ہمام *

End :

منتظران راہلب آمد نفس
 ای ز تو فریاد تو فریاد رس *
 حق صوں تہذیبات وصلوات و سلام
 روح مقدس ہو تیرب صبح و شام *

رسالہ من موہن * No. 49.

RISĀLAH-I MAN MOWHAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 54. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah مولانا باقر آگاہ

In the same volume as D. No. 45 above ; begins on fol. 77b.

This treatise deals with the birth and the miracles of the holy Prophet ; composed between A.H. 1185 and 1186. The title of the work appears on fol. 77 b and in the following verse on fol. 78b.

زکھہ یو نسخی کا ناؤن من موہان کروسیلہ اوسی تون احمد کن *

Headings, in red ink. At the end of the Ms. on fol. 104a appears a Ghazal composed by the poet himself. The copy ends on fol. 104a.

Date of transcription, A.H. 1207. Scribe, not known.

At the end of the Ms. on fol. 104b, the following note appears :

بموجب ارشاد کرامت بنیاد خانصاحب قبلہ دوجہان فیاض عالم
عالمیان تکیہ کاه غریبان ارادتمندان محتاجان زرنر علیخان بہادر مرحوم
دام اقبالہ بتاریخ بست و دویم شہر صفرالمصفر سنہ ۱۲۰۷ ہجری قمری در
ترمل دہلی باتمام رسانیدہ *

This shows that the copy was transcribed during the life-time of the poet.

Beginning :

ای تیری حمد میں بیان حیران
ہو ج میں تیری جسم و جان حیران *
نہ تیری ابتدا کون غایت ہی
نہ نہایت کون کچھ بدایت ہی *
راہ میں تیری عقل ہے کسیاں
کچھ نہائی بغیر حیرانی * الخ

End :

یک غزل میں کہا تھا ای سرور
ختم کرتا ہوں یو دعا اس پر *
دیکھ میرے کذاب بیحد کون
دیوہست یوں چلا تمہارا ہون *
یہاں تلک غصہ مجھ اپر نکرو
آخر ای ذوالعطا تمہارا ہون *
عفو باقر کی اب کرو تقصیر
ازبوائی خدا تمہارا ہون *
تمت تمام شد *

No. 50. رسالہ جگ سواہن *

RISĀLAH-I JAG SOWHAN.

Substance, paper. Size, 8½ × 5½ inches. Pages, 57. Lines, 15 on a page. Language, Urdu.
Character, Nastā'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ

In the same volume as D. No. 45 above ; begins on fol. 106 b.

This treatise deals with the bare facts of the Prophet's life from his eighth year to his death, giving in detail all the important anecdotes connected with this period. The title of the work appears on fol. 106a and in the following verse on fol. 108b.

رک یونسختی کا لقب جگت سوہن ہر دل پاک کا ہی من سوہن

All the headings, in red ink. Occasional marginal readings. Contains eight hundred and seventy lines. The date of composition is contained in the following verse appearing on fol. 134a.

کم اتھی پانزد از بارا سو سال بخبری تسی بنا ہی یہہ تو

A.H. 1185.

The copy ends on fol. 134 a :

Beginning :

ای تیری ذات میں حیران واصل
ای تیری وصف میں نادان عاقل *
نہ تعبی اول ونا آخر ہی
ناتعی باطن ونا ظاہر ہی *
باوجود اوسکی ہی توں ای قادر
اول و آخر و باطن ظاہر *

End :

گرم تعبی یوں تیری معجزو نمین کم
کہ نہو پھر عبیری سستی کون الم *
خاتمہ کرتوں میرا ایمان پر
بحق ختم رسال خیر بشر *

No. 51. رسالہ آرام دل *

RISĀLAH-I ĀRĀM DIL.

Substance, paper. Size, 8½ × 5½ inches. Pages, 88. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah مولانا باقر آگاہ *

In the same volume as D. No. 45 above ; begins on fol. 135a.

This deals with the personal and prophetic character and conduct of the holy Prophet, based on the Quranic verses and authentic Hadiths. A.H. 1185 is the date of composition as given in the following verse appearing on fol. 178a :

ہزار اڈریکٹ سو یہ ہشاد و پنہج تھی ہجرت کی ہر سان ہوا تب یہ گنج

The name of the title is contained in the following verse on fol. 137a :

ہی نام اس رسالہ کا آرام دل ہی ذکر اس کا سہ باب پر مشتمل

The work is divided into the following three Bābs :

1. On fol. 138a, beginning : در بیان آنکہ ہمہ اعضاء مبارک انحضرت صاعم نہایت اعتدال
بودند *
2. On fol. 149a, beginning : در بیان حسن سیرت انحضرت صلی اللہ علیہ وآلہ وسلم *
3. On fol. 156a, beginning : در بیان عادات سید سادات عالیہ انوارہ والتسلیمات *

The copy ends on fol. 179a.

Headings, in red ink. Bold and clear hand-writing.

Contains one thousand two hundred and fifty lines.

Foll. 171 and 172 contain a hand-drawn picture of a pair of sandals supposed to have been used by the holy Prophet and is considered to be an authentic miniature of the original.

The copy is not dated. Scribe, Zāhid Muhammad.

At the end of the copy (fol. 179a) the following note appears :

بر پشت کتاب آن نکو کردم رقمی بیاد گاری شاید کہ بدیں بہانہ روزے
دریں نگری و یادم آری

راقم بمشق عاصی زاہد احمد *

Beginning :

جہاں تک ہے عالم میں حمد و ثنا
سزاوار ہے تجھ کو یا ربنا *
ہیں سب عاتلان جگت کی حیرت مندی
کہ پونہی نہیں عقل تیری کندی *
ہے لایق تجھی عظمت و کبریا
کہ مانند تیری نہیں دوسرا *

End :

اپس لطف و رحمت ستی اے غفور
پریشانیاں سب میرے کر تون دور *
الہی بحق نبی الہدی
محبی عافیت پیچ رک تون سدا *
میرا خاتمہ کر تون ایمان پر
بحق محمد سراج البشر *
تمت تمام شد

ہشت بہشت *

HASHT BIHISHT.

No. 52. دیباچہ ہشت بہشت *

DEBACHAH-I HASHT BIHISHT.

Substance, paper. Size, 10½ x 6½ inches. Pages, 41. Lines, 15 on a page. Language, Urdu.
Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance old.

Extent, complete.

Subject, Theology.

Author, Moulānā Muhammad Bāqir Āgāh. مولانا باقر آگاه

The other works herein are :—(1) Risālah-i man dēpak fol. 10 a, (2) Risālah-i man haran fol. 31 b, (3) Risālah-i man mowhan fol. 54 b, (4) Risālah-i jag sowhan fol. 82 b, (5) Risālah-i ārāmdil fol. 111 b, (6) Risālah-i rāhat jān fol. 158 b, (7) Risālah-i mandarpam fol. 178 b.

A more beautiful and splendid copy of the same work as that described under D. No. 46 above. Written beautifully within gilt marginal lines and centre columns.

Begins with a short passage containing an account of some of the miracles of the reputed Saint, Shaikh 'Abd al-Qādir Jilānī.

The title of the work appears on fol. 1b.

The copy is dated A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 53. * رسالہ من دیپک

RISĀLAH-I MAN DĒPAK.

Substance, paper. Size, 10½ × 6½ inches. Pages, 44. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاه

In the same volume as D. No. 52 above ; begins on fol. 10a.

Same work as that described under D. No. 47 above.

The copy ends on fol. 30b. The title of the work appears on fol. 10b.

Gilt-ruled margins throughout.

Date of transcription, A.H. 1255.

Scribe, not mentioned.

Beginning and end as usual.

No. 54. * رسالہ من ہرن

RISĀLAH-I-MAN HARAN.

Substance, paper. Size, 10½ × 6½ inches. Pages, 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاه

In the same volume as D. No. 52, above ; begins in fol. 31 b.

Same work as that described under D. No. 48 above. The copy ends on fol. 53 b. The title of the work appears on fol. 31 b. Gilt-ruled margins throughout; beautifully written. 'Unwāns in red ink.

Date of transcription, A.H. 1255. Scribe, not known.

Beginning and end as usual.

No. 55. * رسالہ من مویان

RISĀLAH-I MAN MOWHAN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 55. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins in fol. 54b.

Same work as that described under D. No. 49 above. The title of the work appears on 54b.

Gilt-ruled margins. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 56. * رسالہ جگ سوبان

RISĀLAH-I JAG SOWHAN.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 57. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins in fol. 82 b.

Same work as that described under D. No. 50 above.

The title of the work appears on fol. 82 b. Gilt ruled margins. Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 57. * رسالہ آرام دل

RISĀLAH-I ĀRĀM DIL.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 79. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgāh. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins on fol. 111b. Same work as that described under D. No. 51 above. Four pages in the middle are left blank. The title appears on fol. 111b. Gilt-ruled margins.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning and end as usual.

No. 58. رسالہ راحت جان *

RISĀLAHI RĀHAT JĀN.

Substance, paper. Size, $10\frac{1}{4} \times 6\frac{1}{2}$ inches. Pages, 41. Lines, 15 on a page. Language, Urdu
Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins on fol. 158 b.

This tract deals with the peculiarities of the Prophet's character, based on the Quranic verses and narrations. The four aspects of his character, which are dealt with in this, are expounded in the following verses :—

قسم اول جو انهي فرض اوس اوپر
 نين انهي امت کون شرکت اوس بهتر *
 قسم ثاني جو انهي شه پر حرام
 پر انهي امت پہ جائز اي بهام *
 قسم ثالث جو انهي شه پر حلال
 پر انهي امت پر حرام اے جگ اوجال *
 قسم چوتهي ميں هي فضائل تو جان
 کہ ديا هي حق اوسي کرمان پان *

The date of composition is not mentioned, but the probable date is A.H. 1185, the year in which the preceding five tracts were composed. The title of the work is contained in the following verse appearing on fol. 160 b :

راحت جان اس رسالي کا هي نام
 اہل دلکون اوس سون راحت هي مقام *

The copy consists of six hundred and two verses. Gilt bordered. 'Unwāns, in red ink.

Date of transcription, A.H. 1256. Scribe, not known.

Beginning :

حمد بيحد اور ثناء بي عدد
 هي سزاوار خداوند صمد !!!
 عرش و کرسی سات دہرت و سات کم
 علم ميں جس کي هي اک ذرے سون کم *
 جس کا ہر مخلوق ہے سر عظيم
 کیا کرے کوي وصف اوس کا اي سليم *

End :

دل کو میرے کر تری انست نصیب
تن کو میری قربت وصحت نصیب *

پور شہادت پر میرا انجام کر
پور مدینہ بیچ میرا کر مقرر *

راحت جان یہاں ہوا پورا تمام
از طفیل مصطفیٰ شاہ انام *

تمت تمام شد بتاریخ ۱۹ رجب المرجب سنہ ۱۲۵۶ ہجری *

No. 59. رسالہ من درپن *

RISĀLAH-I MAN DARPAN.

Substance, paper. Size, 10½ × 6½ inches. Pages, 229. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, Moulānā Baqir Āgah. مولانا باقر آگاہ

In the same volume as D. No. 52, above ; begins on fol. 179 b.

An elaborate treatise dealing with the miracles of the Holy Prophet, with numerous illustrations, from the Quran and Traditions. The work was probably composed in A.H. 1206. The title of the work appears in the following verses on fol. 183a :

میں من درپن رکھا ہوں نام اوسکا
جلا دینا ہی دل کو کام اوسکا

Gilt-ruled margins. 'Unwāns' in red ink. Arabic passages in Naskhi character.

Date of transcription, A.H. 1257. Scribe, not known.

Beginning :

الہی! کیا کہوں اوصاف تیری
کہ عقل و فکر یہاں حیراں سے میری *

ہے کیا طاقت میری عاجز بیان کو
کہ کھولی حمد میں تیری زبان کو *

کہاں ہمت ہے ملک نارسا میں
کہ بولی یک سخن تیری نڈا میں *

End :

حیات و موت کو ملت میں اوس کی
ہمارا حشر کر امت میں اوس کی *

بھمد اللہ ہوا یہ نسخہ آخر
بھق مصطفیٰ سالر فاخر *

تمت تمام شد این رسالہ بابرکات بتاریخ ۲۲ محرم الحرام
سنہ ۱۲۵۷ ہجری روز چہار شنبہ *

No. 60. رسالہ من جیون *
RISĀLAH-I MAN JIWAN.

Substance, paper. Size, 10½ × 6½ inches. Pages, 58. Lines, 15 on a page. Language, Urdu
Character, Nasta'liq. Condition, good. Mode of writing, very good. Appearance, old.
Extent, complete.

Subject, Theology.

Author, Moulānā Bāqir Āgaḥ. مولانا باقر آگاہ

In the same volume as D. No. 52 above ; begins on fol. 295b.

This deals with how a true Muslim should express his love and devotion to the Prophet.

The date of composition of this work is noted in the following verse on fol. 322 b.

بارا سو ازور تہی چہی برس جب
یہ نسخہ خوش ہوا مرتب
A.H. 1206.

The name of the work is mentioned in the following verse on fol. 298b :

من جیون اسی ہی نام دلخواہ
ہی اس سی حیات ہر دل آگاہ *

The copy consists of eight hundred and eighteen verses. Gilt-ruled margins.
'Unwāns, in red ink.

Date of transcription, A.H. 1257.

Scribe, not known.

Colophon of the ہشت بہشت on fol. 324.

تمت کتاب بابرات ہشت بہشت من تصنیف حضرت مولوی
محمد باقر آگاہ رحمۃ اللہ علیہ بتاریخ نہم صفر المظفر
سنہ ۱۲۵۷ ہجری بروز جمعہ بوقت دو پہر بعون الملک الوہاب *

Beginning :

اے جو تیرا وجود عالم
تجہم علم سے ہے نمود عالم *
ہے مہر سی تیری عین اشراق
ہر ذرہ انفس و آفاق *

End :

دو جگت منی اپنا مجھکون کرتون
مت مجھکون لجا ہر اودھر تون *
تس ہرے خدا سی در سب اوقات
روضی ہم تری سلام و صلوات *

No. 61. * رسالہ من لگن *

SŪFISM

RISĀLAH-I MAN LAGAN.

Substance, paper. Size, $7\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 170. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Moulānā Qādhi Mahmūd Bahri. مولانا قاضی محمد بھری

A sufico-ethical treatise in the Dakhani verse. The date of composition is noted in the following verse appearing on fol. 84b :

بھری تو یہی کبتک برس تھے
 بارہ اوپر یکسو سرس تھے
 تب میس ایس کیا ہی بالا
 اس جگہ میں یو قدر نے رسالا

In the verse quoted above, the date is not clearly specified, but it appears that the probable date of composition was A.H. 1111. The poet lived during the first half of the twelfth century of Hijri era. When he died is not known, but it is certain that he was alive in A.H. 1117 (i.e.) A.D. 1705, as the date of composition of his 'Arūdh-i 'irfān عرض عرفان (noticed in A.S.B. catal., P. 616) was A.H. 1117. The fact that he flourished during the twelfth century A.H. is contained in the following verse appearing in fol. 15b.

ای بہای یو باروین صدی ہے
 نیکی کون دبا بدی بدی ہے

It seems that Bahri was a native of Gurgi 'گرگی' a village in the suburb of Bijāpūre. His father was Bahr al-Din the Qadhi of گرگی who came over to Bijāpūre in A.H. 1095. Details are not available regarding the life and works of the poet. The following extracts from the MS. illustrate some of the salient features of his life :

میں کو ٹھہری چھوڑ بہار آیا
 * دالان میں اس تٹی کے دہایا *
 جب برس چہار گئے گذر تب
 * آ سامنے مکہ دیکھائی مکتب *
 بسم اللہ جھپی کہی کہہ ہاں
 * میں بزل اٹھیا رحیم و رحمان *
 یعنی تھی بیٹی بہے ذہن زیرک
 چہرہ دلگت تھے جوان اور پیرک

(fol. 13 b.)

چالیس برس یہی تھی مستی
 یو شعر یو شاہدان پرستی *
 ہوا شعر بہے بہانت بہانت کا تھا
 بہو بہانت جو مہک سانت کا تھا *
 ہندی تو زبانچہ ہے ہماری
 کہنے نہ لگی ہمیں کو بہاری *
 (fol. 14 c.)

بولیا کہ بڈا ہوا ہوں بیدہوش
 نا تن میں ترنگ نہ جیو میں جوش *
 نا چک میں ہے چک نہ ہتمیں ہیر
 اب مہکون رکھو معاف ای میر *
 بولے جو نہیں ہے طبع پرہل
 مرزوں کو بسار ہولا مہمل *
 اس بات کون جب کچھ یک دیا گوش
 تب میں میں لیا یو من لگن جوش *
 دستور عمل ہے عاملان کون

دارو ہے دکھی بہری دلان کون *
 (fol. 15 a.)

میں شعر تو بول جانتا نہیں
 یو نیٹ نیٹ پہچانتا نہیں *
 مہکون نہ سفر سبق نہ صحبت
 گوگی منے گئی یو ہر اکارت *
 مکتب کون کس اب تلگت گیا نہیں
 مخدوم سون کس صلکت بہیا نہیں *
 یک صرف مہتھی نہ کن پڑایا
 ڈالی چھاڑ یا نہ جھڑ جھڑایا *
 صحبت تو نہیں کہہے کیسے سون
 ہندی نہ دکھنے نہ فار سے سون *
 نا سنگ کڈیے سنخدران کا
 نا رنگ ہی عشق پروران کا *
 نا نظم کے دوست نثر کے یار
 اس صفت سون مہتھی کیئے خبردار *

جس فی المثل ان منہ اول مان
دیوی تو سری سو شاہ بران *
تھا باپ میرا مرید اس گھر
اس گھر میں کیا آپس کون کوڑ *
مجلس میں سری اتھا سدا کال
اس شاہ کے کلام کا ہون دنیاں *
اب سے تو شکر کو چھوڑی کوڑ
بھری کر اتناں بس یو مذکور *
(foll. 85 b, 86 a).

Further information regarding the life and works of the poet may be found under D. No. 617, iii, ii.

The present work was once popular among the Muslims of the Dakhan. It was widely read and committed to memory. Even today many of the old folk recite the verses. This work has been printed. The present Manuscript is apparently old.

The work is divided into the following 'Unwāns :

1. on fol. 9 a, beginning : در حقیقت سر دیان مولانا حضرت شیخ محمد باقر نور
 مولا کے صاحب بندی کے نایب
 مانس نہیں مظہر العجایب *
2. on fol. 12 a, beginning : در مدح بادشاہ دین پناہ سلطان اورنگ زیب شاہی
 اب بول توں مدح بادشاہ کا
 اور اوسکے کماہنیک کلمہ کا *
3. on fol. 13 b, beginning : سبب تصنیف اس رسالہ
 میں کوڑ تھوی چھوڑ بہار آیا
 دالان میں اس دی کے آیا *
4. on fol. 15 b, beginning : در حکایت روزگار
 ای بھائی یو باروین صدی ہے
 نہ کی کون دبا بدی بدی ہے *
5. on fol. 17 a, beginning : در وعظ راضیہیت مقبرہ مایہ
 ای ڈوہ میں اس ہوس کے ڈوہ
 کانٹے میں ہوا کے یکچہ میں چوہے *
6. on fol. 22 b, beginning : در غلب عقی حقایق —
 گی دیس بھوت رہے سو تھوڑی
 بہتر جو ہرت پیداسون جرتی *
7. on fol. 25 a beginning : در وعایت درویشیہ
 ای خاص خدا کے خاص ہوا چہ
 مست خاص پنا خلاص ہوا چہ *

8. on fol. 32 b, beginning : در بیان عرفان --
ہستے او جو ہے نسا اوس خدا کے
بس جان حقیقت اوس خدا کے *
9. on fol. 44 a, beginning : در بیان وجور ماکوتی
ای دوست اون جو سکشمے ہے
کچھ بول جو جاتو میں جمی ہے *
10. on fol. 57 b, beginning: در بیان چندہن از اسرار دل و نفس --
کہ منجکون کہے جو کوئے کامل
یک ہات ا دوست دو سر اول *
11. on fol. 60 b, beginning : در بیان اسرار بیخودی و ذکر منصور وانا الحق --
کہتے ہیں جو بیخودی کے بن یار
دیتا نہیں درین اور مدار *
12. on fol. 73 b, beginning : در بیان مرگ مجاری و حقیقی --
جن مرگ کے مرم سون ہی محرم
مرنا نہیں جیوتتا ہے جم جم *
13. on fol. 77 b, beginning : در بیان عشق
ای عشق شراب کے چہکے ہو
پاوک میں پریت کے بہکے ہو *
14. on fol. 84 a, beginning : خاتمہ کتاب
جیونکہ جو ہے بے بدل جوت کا
ہر یک جو گہر ہے معرفت کا *
- دم دینے میں ہی تلک میرا رب
کر منجکون دکھانیا مرتب *

'Unwāns' in red ink.

Date of transcription and the name of the scribe not mentioned.

Colophon, in red ink on fol 1 b :

آغاز رسالہ من لکین عشق بیدردہ محمود بھری ساکن وطن گوکی ادب
عز اللہ زنوبہ در توحید باریتعالیٰ عز اسمہ *

Beginning :

ای روپ ترا رتے رتے ہے
پریت پریت پتی پتی ہے *

پریت میں روک نہ کم پتی میں
یک رہے اس اور راتے میں *

ہو رہو بھی کہا نہجائی تجکون
جو بیچ جگت کے جانے تجکون الخ *

End :

خاموش کون بولتے پرس ہے
 کہتے کون کہیں کہ بوالہوس ہے *
 ہو جیسا ہی عدت ہوس کیتیں ہوش
 کر ہوش ہوس سے فراموش *
 اک اصل پوچھ نہ جہانوں اوپر
 کر ختم خدا کے ناون اوپر *
 تمت تمام شد *

No. 62. * اشارة الغافلین
 ISHĀRAT AL GHĀFILĪN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 414. Lines, 15 on a page. Language, Urdu, Character, Nasta'liq. Condition, good. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism.

Author, Muhammad 'Āshiq Hoashi. محمد عاشق ہوشی

An ethico-mystical work in the form of a Mathnawī, principally based on the verses of the holy Quran, Traditions and a number of Persian verses, with their mystical significance in Dakhani verse, by Muhammad 'Āshiq Hoashi. He flourished, it appears, during the reign of Wālājāh, the Nawāb of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210, A.D. 1749—1795. The date of composition of the work is recorded in the following verses, on fol. 70 b :

محرم کے چہتے ہو وقت عصر
 کہ سن گیارا سو تھا چہتر اوپر *
 ہوا ختم شاعر دوشنبہ کے روز
 ولی اس میں کہنا تھا باقی ہنوز *

The 6th Muharram, A.H. 1176.

The title of the work appears on fol. 2 b in the following verse :

سنو نام اوسکا سو ای مسلمین
 کیتے اوسکون اشارة الغافلین *

Verse :

It is very difficult to find out the exact name of the poet.

It is only from the following verse on fol. 70 a that the title Muhammad 'Āshiq Hoashi has been traced out :

یو تصنیف جو عاشقی کر
 تخلص جو ہوشیکا دار وس اوپر *

Muhammad 'Āshiq is one of those poets of the Dakhan, like Amin al-Din 'Ali Khān Giryān امین الدین علی خان گریان the author of Tā'ed al-adād تاعد الاعداد

Beginning:

ہاں ہے اس کا بھی کر ابتدا
 خدا کے ہر طالب کون ہوے فایدا *
 اللہ نام اول اے بولوں انگے
 نوں دیتا ہے اس کون جو تھکن منکے *
 تو دانا ہے تیرے سوں مذکتے ہیں سب
 کوانا ہے توں سب سو منگنیاں کا رب *
 کئے جو نچھ جسکے ہے دل، بیچ خاص
 تو دیتا ہے اسکوں نکر تا نراس *
 تھے چھوڑ کر جاوے دسرونکے گھر
 سبب جو بسر نیکا ہے بے بصر *
 و لیکن وہاں بھی تو میں ہے سبحان
 بشر کی کیا قدرت کرے کسکو واں *
 جو دینا دلاتا تو ہے میرے رب
 یو تیری سو ظاہر کہ ماتاں ہیں سب *
 و لیکن میرے میں کہوں کیا صحیال
 کروں میں جو تیری خدائیکا خیال *
 عجب ہے تو حکمت میں ہے کار ساز
 تیرا تو نچھ جانے یو راز و نیاز *
 تو ایسا سکتوار ہے پاک ذات
 نکرے میں آتی ہے تیرے صفات *
 کہ جب توں اتھا کڈج مخفی بہتر
 نتھا کس کون معلوم کیوں تھا مگر *
~~چھپایا تھا کیا آپ کو آشکار~~
 نکل شوق سوں وینچھ پر دیکے بہار *
 بزان وہاں سینے ایک صورت پکڑ
 رکھیا نام صورت کا آدم ککر *
 سو اوس نام سوں آکر ظاہر ہوا
 فرشیتاں سوں سارے وہ سجدہ ایسا *
 اوس بات کا اسکے تیں ہے سکت
 کسی بات کانیں ہے اوسکوں لرت *
 اول میں اتھا آپ آپے احد
 احد سوں ہو احمد پکڑ جسم و قد *

End :

حدیث اس یور کھتا ہوں شاہد گواہ
 تور کھہ سنکے مطلب پو اوسکے نگاہ *
 کہوں ذات تو صفت آنا نظر
 کہوں صفت تو ذات آنا نظر *
 گر گوئی تو بے چوں تو باچوں دے
 اگر گوئی باچوں تو بے چوں دے *
 اگر کو نہ بے تن تو با تن ہے او
 اگر کو نہ با تن تو بے تن ہے او *
 عجب اس کا اسرار ہے کرم کوں
 نہ کہنے میں بھید آنا ہے یوں *
 کہا جان تلگ تھا سو کہنے کا حد
 ولے ایک تیرا اتنا باقی سند *
 ختم اس سخن پر کیا میں کیاب
 کہ عالم و جاہل جو ہوے لا جواب *

Colophon.

بو تصنیف محمد جو عاشق نے کر
 تخلص جو پوشیکا دھراوس اوپر *
 ہے بارا وطن مجھ سوں تم اے یار
 رہتا ہوں اپنا بیشتر قصہ منجھار *
 وکن میں عجایب شہر پیڑ ہے
 یو آدم کے کونجی میں کشمیر ہے *
 جو ہے پیر ماراں ہے کیتے خراب
 کیا ہوں اونو واسطے یو کتاب *
 یوں سنکر جو ایماں لا اس اپر
 پکڑ پیر انڈے خدا کوں بشر *
 یو آیت حدیثاں بھی درقول سوں
 کیا ہوں جمع لا یکت یکت بول سوں *
 مہرم کے جھٹے بوقت عصر
 کہ سن گیارہ سو تھا جہتر اوپر *
 ہوا ختم شاعر دوشنبہ کے روز
 سنو اس میں کہنا تھا باقی ہنوز *
 سنر اے مسلمان بھایاں تمام
 جو ہوتا ہے اب یہاں سو آخر کلام *

کہ جس وقت ہوا ہے ختم پر کلام
 تو بہرے پر درود اور سلام *
 الہی لکھن ہری کون نام دے
 بیڑ ہنہاری کے دل کون آرام دے *
 سنن ہار کے دل کون رکھہ تو جو شاد
 ہر یکت آدہ بیکی تون ہولا مراد *
 ہزار ان درودان ہزاران سلام
 بحق محمد علیہ السلام *
 کہ تمت کیا ہوں مبارک گہڑی
 لکھا آرزو دل منے رکھہ بڑی *
 تمت تمام شد۔ کارمن نظام شد *

No. 63. مثنوی مرآت الانوار *

MATHNAWĪ-I MIRĀT AL ANWĀR.

Substance, paper. Size, 10½ × 9½ inches. Pages, 41. Lines, 20 on a page. Language, Urdu. Character, Nastaliq. —Condition, good. Mode of writing not good. Appearance, now.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Shāhī Walī Allāh Qadiri. شاہ ولی اللہ قادری

Begins on fol. 1 a.

A restored copy of the same work as that described under D. No. 26, I, I. It appears that both the transcripts are copied from the MS. described under D.No. 431 III, I. The arrangement of the pages in all the three copies is not in proper order. Many of the folios are misplaced. The following passage, for example, appears on fol. 2 b, It seems, to belong to a different work styled Risālah-i-Wajūdiyyah.

رسالہ وجودیہ

الحمد لله رب العالمين..... بدان اے عزیز کہ رسالہ وجودیہ
 تصنیف شاہ سنیر اللہ قدس اللہ سرہ العزیز طالب خود بیان فرمودہ است
 اور وجود روشن کرد در بیان پنجم عناصر وبسے پنجم کند وغیرہ ہرچہ در عالم
 افاضت در وجود آدمی بیان فرمودہ این رسالہ فقیر حقیر شاہ ولی اللہ قادری
 خاک روبر درگاہ حضرت شاہ حبیب اللہ قادری قدس اللہ سرہ العزیز برائے
 سالکان راہ یقین..... ہر بان دکھنی بنظم آورده..... رسالہ وجودیہ
 مذکور این است ہر چہل و چہار ابیات مرتب نمودہ شد

In many places the metre of the poem also varies.

Details regarding the life and works of the author are not available. It seem probable that he is identical with Shāh Wali Allāh of Trichniopoly, the spiritua guide of Moulānā Bagir Agāh.

Date of transcription and the name of the scribe, not known.

Beginning :

سراون اسی جن محمد کا نور
اپس نورستی کیا ہے ظہور *
بھی نور محمد سون سب شکی کیا
محمد کون سب پر بڑائی دیا *

End :

صلوة اللہ سلام اللہ بھی اور آل پر ردم
وہی رہا ہر وہی سرور وہی مہتر وہی خاتم *
ختم خاتم پہ کیا میں کتاب مرآة الانوار
اسی نارو کے برکت سون کہر لینگے سمانیکے اسرا *

No. 64. * مثنوی مرآت الانوار *

MATHNAWI-Ī MIRĀT AL-ANWĀR.

Substance, paper, Size, 7½ × 4½ inches. Pages 45. Lines, 15 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, Complete.

Subject, Sūfism (Poetry).

Author, Shāh Wali Allāh Qādiri. شہادہ ولی اللہ قادری

Begins on fol. 1 a of the MS. described under D. No. 431, III, I.

Same work as that described under D. No. 63 above. Here also many pages are misplaced. Fragments from Tarjumah-i risālah-i Wajūdiyyah ترجمہ رسالہ وجودیہ and Panj ganj پنج گنج and Risālah-i-'aqa'el-i Dekhāni رسالہ عقائد دکھانی intervene between them.

Date of transcription and the name of the scribe, not known.

Beginning and end as usual.

No. 65. * رسالہ تصوف *

RISĀLAH-I TAŞAWWUF.

Substance, paper. Size, 7½ × 5½ inches. Pages, 16. Lines, 11 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mirān. محمد میران

Begins on fol. 1 b. The other work herein is Risālah-i tasawwuf in prose.

A short semi-sūfic treatise in the Dakḥani verse. Nothing is known about the author. He calls himself Muhammad Mirān. When he lived, is not known. It appears that he was a native of Kālāhasti in the District of Chittoor. One Pir Hussaini seems to be his spiritual guide. The following lines appearing on fol. 9 a illustrate the above points :

عبداللہ کو تو ہی دستگیر *	پیر حسینی میر پیر
برکت محمد پیغمبر *	اللہ مجھ پر کرم کر
ختم نبی پر ہوا تمام *	یہاں یکت کیا تھا مجھ نام
ہر یکت کسکون نادر دسی *	لکھا محمد میران اسی

The title of the work appears on fol. 1b.

Date of transcription and the name of the scribe, not known.

Beginning :

گذخ خنی میر آپ مقیم *	اول اللہ ہو ہی قدیم
جلی قلی روحی سرب خفی *	پنج ذکر سون یکتا ہے
اندیشہ کینا سو سرب *	آپس میں تاپ تھا خفی
ہوجیا آپس قلبی سون *	دیکھا آپس روحی سون
بتی کہا ہی کن فیکون *	جلی ذکر کی میانی ان
برقع خ کر کر اظہار *	محمد ہو کر نکلیا بہار
ہد ہد نمذیں پنجتن سب *	پنجتن میانی آپسی آپ
جیو صو پیر ہی دیکھ الکت *	ذات خدا کی نور جھلکت

End :

دلکی بتی پر نقش بہرہ *	جو ہی مسلمان یاد کرو
ہر ای صاحب میانصاحب کی *	تمام کیا نام پر راہب کی
دوزخ روزی ہووی اوسکون *	اگر کوئی دعوا کری اوسکون

رسالہ تصرف * No. 66.

RISĀLAH-I TASAWWUF.

Extent, complete.

Subject, Sūfism (prose).

Author, not known.

Appearance, old.

Begins on fol. 9b of the MS. described under D. No. 65 above.

A short sūfic treatise in the Dakḥani prose, by an anonymous author. It is illustrated throughout with numerous quotations taken from the holy Quran and the sayings of Shaikh Muhaid al-Dīn 'Arabī. This Shaikh is not identical with Muhaidul-Dīn Muhammad bin 'Alī al-Tā'ī al-Hātīmī, called Ibn al-'Arabī (b.A.H. 560d A.H. 638), the reputed author of the famous Arabic work styled Al-futūhāt al-makkiyah. — الموحات المکیہ

The present work is attributed to Shaikh Muhaïd al-Din'Ar whos eidentiy is not known. The following colophon appears on fol. 9 b :

رسالہ تصوف من تصدیف حضرت شیخ محی الدین عربی رحمته اللہ
علیہ *

Some of the verses are not properly quoted. The name of the author does not appear anywhere in the MS. Arabic passages are in Naskhi character.

Date of transcription and the name of the scribe, not known.

Beginning :

حضرت شیخ محی الدین عربی روایت کئی ہیں کلمہ کون پانچ جنس
سون ہو جنہاں یوں کوی نابوجیگا تو اوسکی مسلمانی اور اوسکی فقیری حرام
ہی سن طالب اول لا دسرا الہ تسرا الا چوتھا اللہ پانچوان پر سن طالب
اول لا کہی تو معنا دو جنس سون ہوتا ہی لا نفی بہی ہی اثبات بہی
ہی ہوجنا مرشد کامل سون خدا کہا ایس مومن و یجتہعون فی المساجد
ویقولون لا الہ الا اللہ برسوم نہو منافق - خدا کہا مسجد میں بیٹھ کر یوں کلمہ
ہولتی مین سو مومن نہوی او منافق مین الخ *

End :

محی الدین عربی بعض عارفان تنزیہ و تشبیہ دونو کون دو جنس سون
ہوچ کر کمالیت کون ہونچکر شر علی محملین رہی سن طالب جو کوی
کلمہ کا منزل مقام مرتبہ کون ہوجکر کمالیت کون نیڑی سوانو کو واصل
کہا جائیگا *

No. 67. * رسالہ تصوف *

RISĀLAH-I TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 5. Lines, 20, on a page. Language, Urdu.
Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Poetry).

Author, Muhammad Mirān. محمد میران

Begins on fol. 1a. The other work herein is Risālah-i tasawwuf in prose. Fol. 10 b.

A restored copy of the work described under D. No. 65 above. Date of trans-
cription, A.D. 29th November 1942. Scribe, Muhammad Gouth.

Beginning and end as usual.

No. 68. * رسالہ تصوف *

RISĀLAH-I TASAWWUF.

Substance, paper. Size, 10 × 9 inches. Pages, 9. Lines, 20 on a page. Language, Urdu.
Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, sūfism (Prose).

Author, not known.

Begins on fol. 10 *b* of the MS. described under D. No. 67 above. A restored copy of the work described under D. No. 66 above.

Date of transcription, A.D. 29th November 1942.

Scribe, Muhammad Gouth.

Beginning and end as usual.

No. 69. * رسالہ عقاید دکھنی *
RISĀLAH-I 'AQĀED-I DAKHĀNĪ.

Substance, paper. Size, 10½ × 9½ inches. Pages, 15. Lines, 20 on a page. Language, Urdu. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Sūfism (Prose).

Author, not known.

A short treatise in Dakhani prose on sūfic maxims and principles. Neither the name of the author, nor the title of the work appears anywhere in the MS. The present work seems to be a restored copy of the MS. described under D. No. 431, III, I. A similar copy is contained in the MS. described under D. No. 26, I. I. In neither of the three copies the correct title of the work can be ascertained. The present title appears only on the fly-leaf of the MS. Fol. 13 *b* to 14 *b* contain short notices in Persian on the "Twelve Imāms" The date of composition is not mentioned.

Date of transcription, A.D. 1929-30. Scribe, not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين و درود ہے عدد ہر سید المرسلین
صلي الله عليه وسلم - اے فرزند کیتی ایک باتان خدا کی پہچانت کی
بولتا ہوں خوب سن آؤر پہچان کسی نا محرم کے حضور یہی باتان نا ظاہر
کے اگر ظاہر کریگا تو کافر ہوگا اور سنا سو دیوانہ ہوگا نعوذ باللہ منہا
..... یعنی پہچانو خدا کون ثابت باتان سون یعنی
پیر اور مرشد کی باتان سون اور پہچانے تو خدا حاصل ہوتا ہے الخ *

End :

اور دل میں اوس ذکر کا خلاصہ معلوم ہونے ہمیشہ تمام عالم کون اور
اپسکون وہی ہے تو دیکھنے سون اور اسکے شوق اور خوشحالی اور لذت پاوے
کے سبب تمام اپسکو فراموش ہو محو در محو ہوا ذرہ جی اپنا ہی نیا
یا نہ در ہیا تو اس حال کون ذکر خفی بولتی ہیں
معصوم قاسم ابن امام تقی علیہ اسلام درسمہ سالکے شہید شدند منصور بن ناصر
بن ابراہیم لعنہ علیہ المدفون فی النہری *

No. 70. * تصائد و زلیات سودا *

QASĀĪD WA HAZLIYĀT-I SOWDĀ.

Substance, paper. Size, $9\frac{1}{4} \times 6\frac{1}{4}$ inches. Pages, 332. Lines, 14 on a page. Language, Urdu. Character, Nasta'liq. Condition, slightly injured. Mode of writing, fair. Appearance, old. Extent, incomplete.

Subject, Poetry (Kulliyāt).

Author, Mirzā Rafiāl-Dīn Sowdā, میرزا رفیع الدین سودا

A short collection mainly of Satirical poems and Qasīdahs (panegyrics), composed by Mirzā Rafiāl-Dīn Sowdā (A.H. 1125 to 1195 ; A.D. 1713 to 1781), a great Urdu poet, who enjoyed the reputation of being one of the best Qasīdahh-writers and surpassed his predecessors and contemporaries in satirical and humorous description of persons, things and places. Besides Qasīdahs, he composed a number of Ghazals, Qita'āt, Mukhammasāt, Ruba'āt, Fardiyāt and Mathnawiyāt.

For further information regarding the life and poetio works of Sowdā, refer to F.J. Blumhardt's India Office Library Catalogue of the Hindustani Mss. PP. 76-80. The poems of Sowdā have been repeatedly edited, arranged, lithographed and printed (vide J. F. Blumhardt's catalogue P. 77).

The present copy is defective both at the beginning and end. It opens abruptly with :

برنگ کوه ره خاموش حرف ناسزا سنکر
کہ تابدگو صدائے غیب سے کہیچی پشیمانی *

The poems are not alphabetically arranged. The copy consists of a few Ghazals, Qasīdahs, Mathnawiyāt and Mukhammasāt. They are classified and arranged as follows :

(1) Ghazals, on fol. 1 a, beginning :

برنگ کوه ره خاموش حرف ناسزا سنکر
کہ تابدگو صدائے غیب سے کہیچی پشیمانی *

(2) Qasīdahs, on fol. 3 a, with headings or 'Unwāns in red ink.

These consist of poems in eulogy of the great Imāms, Hadhrat 'Alī, the holy Prophet (peace be on him), 'Ālangīr II, and nobles and other men of eminence of his time. The Qasīdahs are not properly arranged ; a few Ghazals intervene between them.

First Qasīdah, in praise of Hadhrat Imām Hussain, on fol. 2a, beginning :

سواہ خاک نہ کہیچونکا مذمت دستار
کہ سر تو شب لکھی ہی میری بخت غبار *

Qasidah, a satire against Moulvi Sājīd, on fol. 92 a, beginning :

سناہي ميں يہ کسی ني بمدعاي نساد
 کہا ہي مولوي ساجد سي جاكي شاہ باد *

(3) Mathnawiyaāt, in satires, on fol. 96 a, beginning :

کیا ہوا یارو وہ نسق ہیہات
 لیہون کی چور کا کٹی نہا ہات *

Spaces for 'Unwāns of a few Mathnawiyāt are left blank.

A few Qasidahs intervene between the above satirical Mathnavis.

(4) Mukhammasāt, on fol. 142 a

جاي دنيا سي يہ دل اوڑ وفاداري دل
 ايک غم ہو ديتو ہو سکتی ہے غمخواري دل *

Date of transcription and the name of the scribe, not known. The copy appears to be very old.

Beginning :

برنگ کوہ رہ خاموش حرف ناسزا سذکر
 کہ تابد کو صدائے غیب سي کہیچی پشیمانی *
 نہیں غیر از ہوا کوئی ترقی بخش آتش کا
 نفس جب نکت ہے داغ داسی فرصت کیونکی ہو پائی *

End :

جہاں وہ پنہاں درختونکی اوڑ کہنی کہنی پات
 نہ وہ درخت ہیر اب واں نہ آدمی کی ذات *
 کوئی نہیں مولوی نہ ریسماں نہ دول *

No. 71. * چمن ناز *

CHAMAN-I NĀZ.

Substance, paper. Size 8½ × 6 inches. Pages, 178. Lines, 20 on a page. Condition, much injured. Mode of writing, fair. Appearance, new.

Extent, complete.

Restored in 1926-27 from D. No. 17. Part I, Vol. 1.

A rare Mathnawi in Dakhni verse, composed by Miskin. The original MS. from which this copy is transcribed, is styled **Majmū'ah-i Mathnawiyāt-i Miskin**. The title of the work is contained in the following verses.

چمن ناز قصہ کا یو نام ہے
 جو نازاں سو عالم کو سب کام ہے *
 (fol. 3 b.)

چمن ناز کر اوس رکھا نام میں
 جو باد پور باران سے کچھ کام نہیں *
 (fol. 88 a.)

The actual name of the author is not known.

It appears that the poet was alive in A.H. 1164.

Important extracts from the present copy are given below :—

اگر کوئی دانش وری کر دیکھائی
 غلط کچھ کہیا ہوں تو دامن دہنکائی *
 میں اتھا فارسی کو اب تمام
 جو دکئی سو معجہ کو نہ تھا انتظام *
 (پڑا) تھا میر جو فارسی سب تمام
 جو رقعہ کا برتا تھا میرا جو کام *
 کتاباں پڑا فارسی سو مدام
 جو دکئی سو معجہ کون نتھا کو جیہی کام *
 عجب پھول کند کند قصہ کریا
 عجب ہر مضمون گل میں دہرا *
 (fol. 3 a.)

مرا دوست تھا یک صاحب کمال
 جذر شمس اسکے تھی انکی ابھال *
 سرانا مرا کچھ مناسب نتھا

 اگر او مجالس میں آکر کھرے
 دیسی او جو مجلس جواہر چرے *
 انکھیاں میں جو اس مرک کا ناز تھا
 نراکت چلن ناز کا ساز تھا *
 جو کردی اتھی چال میں اسکی سب
 اوقھا ناچ مہوراں جو دنگ تھی عجب *

جو باتان ڪري تو بهي مور چنگ
 قدم جو رکهي تو بهي مردنگ *
 چلي تو جو تال پور بربط بهي
 جو دامن کي ڪري پوڪنڪري هني *
 سرايا پور تهورا مچي ڪام تها
 اڱر جو سراتا تو دفتر هوتا *
 اشارا ڪيا وه منجي امترا (اسطرح)
 يو دنياں تو دو دن ڪا هي سرا *
 بڙي يادگاري بڙي يڪ عجب
 عجب يڪ قصه بول تون يڪ عجب *
 قبوليا دل و جان سون اس سخن
 جو اس پر مرا تها وسب جان من *
 (fol. 4 a.)

There are numerous scribal errors throughout the copy. The style is hopeless. The copy contains a number of Ghazals composed by the author himself. The first page of the copy is missing.

The date of transcription and the name of the scribe not known.

No. 72. * چمن ناز *

CHAMAN-I NĀZ.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Pages, 15. Lines, 20 on a page. Condition, good.

Mode of writing, not good. Appearance, new.

Extent, incomplete.

Begins on fol. 52 b of the MS. described under D. No. 41 above.

Same as the above. Restored in 1942-43.

No. 73. * مثنوي مير تقی *

MATHNAWĪ-I MĪR TAQĪ.

Substance, paper. Size, $10 \times 9\frac{1}{2}$ inches. Pages, 14. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, incomplete.

Restored from D. No. 16. Part 1, Vol. 1 above. For details regarding the life and works of Mir, refer D. Nos. 14 and 15. Part I, Vol. 1 above; and J.F.B. Cat., No. 164, p. 85.

No. 74. * دیوان سودا

DĪWĀN-I SAWDĀ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 91. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 20. Part I, Vol. 1 above. For details regarding the life and works of Sawdā, refer D. No. 70 above and J.F.B. Cat. No. 146, pp. 76-80.

No. 75. • دیوان ولی

DĪWĀN-I WALĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 131. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 4. Part I, Vol. 1.

This copy contains the poetical work of Wali, the celebrated poet of the Doccān. His well-known poetical work styled Raudhat al-safā روضة السفا is noticed in J.F.B. Cat. No. 112, p. 59. Ethe, Ind. Off. Lib. Cat. No. 162; and Rieu I, p. 152 b.

Beginning :

جن ني عاشق کي چهره کون ديا ہے يک بهار الص *

End :

قربان ہوا اس چشم کي والا عصر پر عشاق کا تن من *

No. 76. * بیاض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 6. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 76b of the MS. described under D. No. 41 above.

Restored in 1942-43 from D. No. 7. Part I, Vol. 1.

No. 77. * بیاض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 4. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 8 ob of the MS. described under D. No. 41 above. Restored in 1342—43 from D. No. 6 Part I. Vol. I above.

No. 78. • اشعار ہندی

ASH 'ĀR-I HINDĪ.

Substance, paper. Size, 8 × 4½ inches. Pages, 156. Lines, 9—10 on a page. Language, Hindi.
Character, Nasta'liq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 170 a of the MS. described under D. No. 197. Part III, Vol. 1.

This booklet contains many Hindi verses. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not mentioned

Beginning :

اٹھ بہا من بیٹھے بہون اسارین

کنجوں کی کھنڈیاں آنکھیں کچ کنجک انجیر ناتھ مذہبھاریں *

End :

نہنچت نسبت میر اکت ہے کنتھہ اکت اسکت کری بل میں

بن سین سریر نہ دھیر دھرے نے سریر کی پیدا راستھل میر *

No. 79. دواہے

DAWHARAY.

Substance, paper. Size, 8 × 4½ inches. Pages, 66. Lines, 12 on a page. Language, Hindi.
Character, Nasta'liq. Condition, injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Begins on fol. 249 a of the MS. described under D. No. 197. Part III, Vol. 1 above. The name of the compiler of these Hindi verses is not mentioned anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

آنسو و چلت نت بوہنی اکت چوت کم کاج

سر منہہ یزد بب کھنڈ کری سو آوت یہ باج *

End :

دہونم جو نکست مدہہ جل جانب ہوکا آہہ
..... بیوکن منہن کرکي ساہہ *

FICTION.

No. 80. * اسرار عشق *

ASRĀR-I 'ISHQ.

Substance, paper. Size, 12½ × 7½ inches. Pages, 200. Lines, 27 on a page (including those on margins), Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Ghulām Husayn Muhammad. * غلام حسین محمد *

A very interesting love-story of 'Āqil and Nazarband Baygam, the two members of the royal family of Rome. The name of the author and his Takhalluṣ are contained in the following verses appearing on fol. 99 b.

ہے مولود میرا غلام حسین
مدد میرے ہیں امام حسین *
تخلص تو میرا محمد ہوا
غلام اب میں بدرا محمد ہوا *

He also calls himself 'Abd-al-Husain :

اؤر عبدالحسین ہی میرا نام ہے
یہی نام سے مجھکو اکرام ہے *

The author is quite probably identical with the author of the Raudhat al-Sālihin, a copy of which is found in the British Museum. The date of composition of this Mathnawī and the name of the author are found in the following verses on page 551 of the "Yurup mon Dakḥani makḥtūtāt". "یورپ میں دکھنی مخطوطات"

بارہ سے سن یہ اٹھوان تھا سن
جبکہ اس نظم سے غلام حسین *

ہوا فارغ بدرکت حضرت
ہر محمد و آل او صلوات *

A. H. 1208.

A.H. 1225 is the date of composition of the present work. This date is contained in the following verses appearing on fol. 99b. It may also be noted that according to the author's own statement, the work was commenced A.H. 1222 and was finished in A.H. 1225.

یہ حاصل ہوا ہیگا جب تجھکو گنہج
تھامن ایک ہزار دوصد و بست و پنج *

شروع جو کیا میں یہ قصہ کہتیں
تھا بارہا سے بائیس وہ سن و یقیں *

میں چھوڑا تھا آدھا بنا کر اسے
جو کچھ فکر مجھکو پڑی آن کر *

ہوا ہے بفضل خدا یہ نلام
تھا بارہا سے بست و پنج میں تمام *

From the verses cited above it can easily be presumed that the author was alive between A.H. 1208 and A.H. 1225. Some of the following chronograms found at the end of the MS. also supports this view.

کچھ اس میں نہیں ہے بفضل خدا
تو پھر دیکھ ہے قصد عشرت نزا *

اوسکا ہر مضمون اہل دل کہتیں
کہ دیا ہے پل پیر یوں سرتار عشق *

محبت کے روسے یہ ہاتف کہا
کہ مقدروں دل ہائے اسرار عشق *

سال تاریخ خواست چون حیدر
شد ندا شاہد خوشی زسروش *

In some of the verses composed by his contemporaries, the poet is also called Nawwāb .

از تصنیف نواب عالی مقام

چو شد داستان فرح اختتام *

بفضل خدا و بفضل نبی

کہا جبکہ نواب نے مثنوی *

The story begins on fol. 3 a with the following heading in red-ink :

آغاز داستان قصہ شاہ روم یعنی فیروز شاہ احوال گوید *

The opening verses of the story are :

خوشی سے بلا مجھکو مانی شراب
کہ تا میر کہوں ایک کہانی شتاب *

خوشی سے بلا تو مٹی پرخمار
کہ تا میر خشن سیتی ہوں دافگار *

کہ تھا روم کے ملک میں ایک شاہ
بہت خوبی و خلق کا پادشاہ *

سبھی پادشاہ دبریں اسکو خراج
سہارے اسے روم کا تخت و تاج

The following note appears at the end of the MS. on fol. 100 b.

این کتاب اسرار عشق بتاریخ دوم ماہ ربیع الاول سنہ ۱۳۲۲ ہجری
روز چہارشنبه بحسب خواہش حبیب النساء بہ قلم غلام جیلانی عفی عنہ
اعتتام یافت *

The margins contain many of the verses of the Mathnawī. The copy is well bound and covered in a nice cloth. The Mathnawī contains many Ghazals of the poet both in Persian and Urdu. It consists of five thousand and four hundred line .

The copy is dated Rabī' al-awwal, A.H. 1322. Scribe, Ghulām Jilānī.

Beginning :

شروع میر کیا ہوں بنام کریم

کہ وہ ہیگا بیدشت علی العظیم *

وہ واحد ہے یکتا وہ خلاق ہے

وہ معبود برحق وہ رزاق ہے *

رساندہ روزی ہندگان

کشایندہ کاروا ماندگان *

وہ ہیگا کریم اہو وہ ہے رحیم

وہ ہیگا قدیم اژر ہے وہ حکیم *

وہ ہے پادشاہ زمین و زمان

وہ سب اپنے بندوں پہ ہے مہربان *

”ہی ہے علی کل شی قدیر

نہیں کوئی اس سا وہ ہے ہے نظیر *

وہ ستار ہیگا وہ غفار ہے
وہ قدوس و جبرئیل وہ جبار ہے الخ

End :

تھا پنجشنبہ کا روز رور سعید
ہوا ختم یہ قصہ با امید *
محمد ندے طول کر اوسکے بس
ہوس ہے تو تھکے ہمیں قدر بس *
تمام یہہ ہوا ہیگا اسرار عشق
ہوا گرم اسیتی بازار عشق *
کیا ہوں میں اب ختم قصہ کی بات
کہو آل احمد یہ ہر دم صلوات *
تمام شد اسرار عشق *
تاریخ گذر ایذہ حسن اندین خان بہادر *
اگر دیکھے ذرا بہہ شعر والا
تو عاشق ہوے ہر تصنیف والا *
تو شہر شعر کا سردار و والی
رعیت ہیں تیرے مضمون عالی *

No. 81. (دوسرا چمن) *

KITĀB-I DABISTĀN (DŪSRĀ CHAMAN).

Substance, paper. Size, 10½ × 9½ inches. Pages, 79. Lines, 20 on a page. Condition, good
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Restored in 1942-43 from D. No. 23, Part I, Vol. 1.

This copy seems to be the second Daftar or the second part of the work styled
Dabistān دہستان.

No. 82. قصہ دلالہ محتالہ *

QIṢṢAH-I DALLĀLAH MUHTĀLAH.

Substance, paper. Size, 10½ × 9½ inches. Pages, 29. Lines, 20 on a page. Condition, good
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, not known.

Begins on fol. 25 of the MS. described under No. 41 above. Restored in 1942-43 from D. No. 21 Part, I, Vol. 1

No. 83. قصه جم جاه *

QISSAH-I JAMJAH.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 7. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Kamtarin. * كمتارين

Restored in 1942-43 from D. No. 10, Part I, Vol. 1.

The author's full name is Miyān Kamtarin. He is also called Pir Khān. He is an Afghānī, but spent the greater part of his life at Delhi and died in A.H. 1168. His name is mentioned in Qiyām al-Dīn 'Alī's Makhzan-i nikāt مخزن نکات, a copy of which is noticed in Ethe, Ind off-Lib. Cat., Vol. i, P. 360, No. 701. It is stated that Kamtarin used to sit in the evening in the Chauk of Delhi, and to sell his poems which he had written on detached pieces of paper. There appears at the end of the MS. fol. 7a a prayer in Arabic which opens with : اللهم اجمع لنا ابواب الرحمة and ends with * درحمتك يا ارحم الراحمين *

No. 84. قصه لعل و گوهار *

QISSAH-I LA'L WA GAUHAR.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 27. Lines, 20 on a page. Condition, good. Mode of writing, not good, Appearance, new.

Extent, complete.

Begins on fol. 5 a of the MS. described under D. No. 83 above.

Restored in 1942-43 D. No. 11, Part 1, Vol. I.

'Ājiz was born in the Dakhan and died in A.H. 1187. The Mathnawī was probably composed after A.H. 1150. 'Ājiz has also left a Diwān. This 'Ājiz is not identical with Sayyid Muhammad 'Ājiz, the author of the Qissah-i Malikah-i-Misar قصه ملکه مصر which was composed in A.H. 1100/ A.D. 1688.

The present work has been published at Madras in A.D. 1873.

No. 85. مثنوی سعد *

MATHNAWĪ- I SA'D.

Substance, paper. Size, $10\frac{1}{2} \times 8\frac{7}{8}$ inches. Pages, 10. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

(Poetry).

Begins on fol. 18 b of the MS. described under D. No. 83 above.

Restored in 1942-43 from D. No. 12, Part I, Vol. 1.

No. 86. قصہ دہدنی *

QIṢṢAH-I DAKHANI.

Substance, paper. Size, 8 × 5½ inches. Pages, 24. Lines, 15-17 on a page. Condition, injured. Mode of writing, very bad. Appearance, old.

Extent, complete.

Author, not known.

A defective Mathnawī in Dakḥanī verse. Neither the name of the author, nor the actual title of the work is to be found anywhere in the MS. Haydar Khān is probably the name of the author which is contained in the following verse appearing on fol. 12b.

اللہ سے کرم کرتوں مجھ پر سدا
کے حیدر خان تیرا کدا *

The hand writing is so bad that it is difficult to read the verses correctly. Scribal mistakes are found throughout the copy.

Beginning :

اول حمد بولوں اللہ سے تیرا
توں ہے کہ پرورد عالم کبیرا *
کروں حمد اللہ کا جیوں بار بار
سزا وار ہی حمد اللہ کے تہار *

End :

اللہ سے کرم کرتوں مجھ پر سدا
کے حیدر خان تیرا کدا *
کہ تجھ لطف سون مجھ کوں دیتا ہے
نہیری وصل میں جم رہوں

No. 87. * حکایات

HIKĀYĀT.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 4. Lines, 17 on a page. Condition, injured.

Mode of writing, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 74 a of the MS. described under D. No. 693, Part III, Vol. 2. Fragment of a large work in Dakḥānī prose. It is an abridged version of an English original, translated by order of Dr. John Gilchrist into easy Urdu, for use in educational institutions. According to the statement in the preface, the original English work was rendered in to some of the Indian languages. The copy is defective at the end.

Date of transcription and the name of the scribe not known.

Beginning :

بہت پند ہر اور شیر بدر کی تمثیل - کسی وقت ایک ہر شہری کے
ڈر سے بھاگ کر ایک غار کے اندر بیٹھا آتے

End.

تمہارا بدن برف کو سیا کر سکتا ہے پر برف تمہارے جسم کی سیاہی
دور نہیں کر سکتی *
خلاصہ بد آدمی بھلے کو برا کر سکتا ہے - برے کو بھلا *

No. 88. ترجمہ منطق الطیر *

TARJUMAḤ-I MANTIḤ AL-ṬAYR.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 227. Lines, 20 on a page. Condition, good.

Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Shaykh Wajih al-Dīn Wajdi. * شیخ وجہ الدین وجدی *

Restored in 1926-27 from D. No. 30, Part I, Vol. 1.

Wajdi is a native of Kurnool. He is known to have written two other Mathnawīs, namely, Tuhfaḥ-i, 'Āshiqān (A. H. 1115) and Bāgh-i Jānfizā (A. H. 1145). The present work is also styled Panchhī bāchā پنچویں باچا. This was composed in A. H. 1131, A. D. 1719. This appears to be the correct date of its composition. J. F. Blumhardt has wrongly attributed the authorship of this Mathnawī to a poet whose Takhalluṣ is dha'if ضعیف (vide J. F. B. Cat., P. 63 No. 121).

Date of transcription, A. D. 1926-27.

Scribe, not known.

Beginning :

پاک دلہن یاد کر اس پاک کون
جن دیا جیون اس موٹی بہر خاک در آلیح *

End :

تا کہ بندشے جاین میرے سب گناہ
ہوے او جلد یو میرا نامہ سیاہ *

No. 89. ترجمہ منطق الطیر *

TARJUMAH-I MANTIQA AL-TAYR.

Substance, paper. Size, 10½ × 9½ inches. Pages, 106. Lines, 20 on a page. Condition, good.
Mode of writing, fair Appearance, new.

Extent, complete.

Restored in 1942-43 from D. No. 31, Part I, Vol. 1. above.

Similar copies are described under D. No. 31-32, Part I, Vol. 1 above. A good copy of the present work is known to be found in the Āṣāfiyah Library, Hyderabad (Deccan.)

MEDICINE.

No. 90. طب شفا *

TIBB-I SHIFĀ.

Substance, paper. Size, 9½ × 6½ inches. Pages, 64. Lines, 10 on a page. Condition, good.
Mode of writing, fair. Appearance, old.

Extent, complete.

A short Urdu treatise on medical science, composed by an anonymous writer, dealing chiefly with the general principles of hygiene and describing the medicaments used in the treatment of diseases. The work was translated, as is stated in the preface, at the request of one Hadhrat Baygam Ṣāhibah (fol. 2 a) from a medical work styled, Muntakhab * منتخب

This book is styled on the fly-leaf Kitāb-i tibb-i Shafāi کتاب طب شفائی The last page contains three separate prescriptions.

The copy is dated A.H. 1210. The fly-leaf bears the following statement.

نمبر ۲۴ فی محرم الحرام سنہ ۱۳۰۰ ھجری *

Beginning :

بعد از حمد اور مدح نبی او ایسا پروردگار کہ بیچ حکم اوسکی تمام انسان
و ملائک و حیوانات و آسمان و زمین حاضر اور سرگرم ہیں از او ایسا خدایتعالی
کہ بیچ آواز کن کی اس دونو جہاں کو موجود کیا اور او ایسا حکیم ہے کہ

اپنی حکمت سون سب زمین تھا سو اوسے ظاہری میں لایا اور بعد از تعریف
سید البشر یعنی محمد مصطفیٰ صل اللہ علیہ و آلہ و سلم کی الصخ *

End :

نسخہ تب بہوت فایده مند ہی کشنیز خشک تین ماشے بادیاں چہی
ماشے اصل سوس تین ماشے . منقار یک تولہ کل نیلو فر تین ماشے یہہ تمام
دوایاں کا جوشندہ تیار کر کر تناول کریں *
تمام شد *

روز جمعہ کے ذیحجہ کی مہینے میں تاریخ چہارویں کتاب تمام ہوئی
سنہ ۱۲۱۰ ہجری *

No. 91. * نسخہ جات *

NUSKHAH-JĀT.

Substance, paper. Size, $7\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 8. Lines, 13-18 on a page. Condition, good.
Mode of writing, fair. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 *a* of the MS. described under D.No. 647, Part III, Vol. II, below.
Contains a few useful Naskhah-jāt with a brief description of principles concerning
hygiene. The prescriptions are given both in Urdu verse and prose. It appears
that the various prescriptions mentioned in the present copy are selected from
different medical works. A prescription from Shaykh Ibrāhīm is given on fol. 40 *a*
which is considered useful for applying as ointment or *مرحم*

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

صبح کو خواب سے جب ہرے بیدار
زبان کا کر مزا معلوم اے یار *
اگر میٹھا ہے لذت خونکا جوش
نہو تون فصد یہ اوسکے سراموش *
اگر کڑوا ہے لذت خونکا تھوڑا
ہے بے شک تہہ بدن میں تپکا زورا الصخ *

End :

بعد از سرے دوسری آدھی پوڑی اور آٹھا اونس شراب ڈالکر خوب حل کر کر پھر وہ شکر مذکورہ کو اوسمیں ڈالکر آمیز کر فرس سوکا لینا تب وہ شکر رنگ ہو یا چمک دار لیرینگے جب رنگ تیار ہو گیا *

رسالہ نسخہ جات * No. 92.
RISĀLAH-I NUSKHAH-JĀT.

Substance, paper. Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 16. Lines, 18-21 on a page. Condition, good. Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Begins abruptly on fol. 45 a of the MS. described under D. No. 651 Part III, Vol. II below.

A short Urdu treatise on the methods of preparing various prescriptions for various diseases. Some verses from the holy Qurān are also quoted ; and it is claimed that if the verses are properly chanted many of the diseases and ailments will disappear. Regarding the treatment of certain diseases, some sayings of the holy Prophet (peace be on him) are also quoted.

The copy is written by different hands.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر نسخہ سید خدم خواجه نصرالدین چراغ دہلوی فرماتے ہیں - اول ضر کر کر دو رکعت نماز پڑھ کر فاتحہ کرنا اور سات دفعہ درود پڑھنا بیچھے یہ آیت پڑھنا ان امنوا باللہ وجا ہدانع رسالہ الخ *

End :

اگر گل انار کے بہرل کے سات کہاویگا تو درد شکم درد اور بینی کا دور ہووے اگر سونٹ و کرم پانی سے کہاویتو شکم دور ہووے *
نہت تمام *

نسخہ جات * No. 93.
NUSKHAH-JĀT.

Substances, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 26. Lines, 11-13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 1a of the MS. described under D. No. 547, Part III, Vol. II below. A collection of some useful prescriptions.

The text is full of spelling mistakes.

Date of transcription, Şaffar, A.H. 1272.

Scribe, Lālah Bālahi Rām.

Colophon :

اینچند نسخہ جات وغیرہ بتاریخ پنجم ماہ صفر المعظم سنہ ۱۲۷۲ ہجری
در مقام مدراس بجای ترمکھڑی بجیلہ امیدوار سرکار فیض آثار اردست
عاصی پر معاصی کمنٹریں عوام لالہ بالاجی رام نگارش یافت *

Beginning :

بعد حمد و نعت حضرت رسالت پناہ صلی اللہ علیہ وآلہ وسلم کہ الخ

End :

بعد ایک شب کے صحبت کئے تو البتہ بارہا سال کی عمر ہوگی مگر
بہت نیراز پالی گیا تو دو تین خطرے (قہرے read) حالت اصلی پر آویگا۔
مغرب ہے *

تمام شد *

GRAMMAR.

No. 94. رسالہ قواعد ہندی *
RISĀLAH-I QAWĀ'ID-I HINDI.

Substance, paper. Size, 9½ × 5½ inches. Pages, 43. Lines, 17 on a page. Condition, injured.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 52 b of the MS. described under D. No. 693, Part III, Vol. II, below. A similar printed copy is described under D. No. 3 i, i above.

The present copy is styled on fol. 52 b, Risālah-i Zubān-i Rikhtah . رسالہ زبان ریختہ .
Whereas in the colophon on fol 73 b, it is called Risalah-i Hinde Gilchrist.

رسالہ ہندی گلکریست

It appears that the work was compiled at the request of John Gilchrist, the famous patron of Indian languages, for the use of the students of Fort William College, Calcutta.

Date of transcription, A.H. 1236, Scribe, Muhammad Tipū.

Colophon : on fol. 73 b.

رسالہ ہندی گلکریست ہوتے ظہر روز دوشنبہ ماہ ربیع الاول تاریخ
شانزہم سنہ ۱۲۳۶ ہجری ندوی بندہ کترین خاک پائے عالم محمد
ٹیپو جہت مطالعہ خود نوشتہ شد در شہر حیدر آباد *

Beginning :

یہ رسالہ زبان ریختہ ہندی کی صرف و نحو میں مشتمل ہے دو
مقالہ پر مقالہ اول مفردات میں کلمہ وہ لفظ کہ موضوع ہوئے واسطے ایک
معنی مفرد کے یہ شامل ہے تین بحث پر الخ *

End :

فایده دہسنا و دہلکذا دونوں مترادف ... چرسنا چوسکنا پٹنا پٹکنا
بطوریکہ کلام اکثر یہ الفاظ ذکر کرتے ہیں۔ یعنی جو ہے سو تمہاری سو
چیز ہے۔ مہربان نام خدا چشم بد دور *
تمام شد *

No. 95. قواعد دکھنی *

QAWĀ'ID-I DAKHĀNI.

Substance, paper. Size, 8 × 6½ inches. Pages, 27. Lines, 11 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 122 *b* of the MS. described under D. No. 732, Part III, Vol. II,
below.

A short Urdu treatise on the conjugation and etymological forms of Urdu verbs.
The name of the compiler is not found anywhere in the MS. The following note
appears at the end of the MS. on fol. 135 *a*.

بفضلہ تمام ہوا رسالہ صرف دکھنی کا ۱۵ ماہ نومبر سنہ ۱۸۲۷ عیسوی
از دست غلام محی الدین۔ مالک این کتاب عاجز غلام دستگیر *

At the end of the MS. appear a few Urdu verses and letters in Persian prose.

Date of transcription, A.D. 15th November 1827.

Scribe, Ghulām Muhiyi al-Dīn.

Beginning :

جانکہ تمام فعلوں دکھنی زبان میں چھ قسم پہ ہیں ماضی و مضارع
حال و مستقبل امر و نہی۔ ماضی او فعل ہی جو گذشتہ سے علاقہ رکھے
جیسا مارا مضارع او فعل ہی کہ جس سے زمانہ حال و آئندہ کا سمجھیا
جاوے حال او فعل ہی جو زمانہ موجود سے تعلق رکھے جیسا مارنا
ہی الخ *

End :

گردان اسم فاعل کی *

مارکے والا مارکے والے مارکے والی مارکے والیاں *

فعل میں اسم مفعول کے اور بعد صیغہ ماضی مطلق مجہول کا
بھی جیسا ماریا گیا اور کبھی لفظ ہوا کو آخر ماضی مطلق کے یادہ کر کے سے
حاصل ہوتا ہے *

گردان اسم مفعول کی *

ماریا ہوا مارے ہوئے ماری ہوئی ماریاں ہوئیاں

DREAMS, GEOMANCY, DIVINATION, ETC.

KULLIYĀT-I 'AMALIYYĀT.

کلیات عملیات *

تعبیر نامہ * No. 96.

TA'BIR NĀMAH.

Substance, paper. Size, 11½ × 6½ inches. Pages, 30. Lines, 19 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Dreams.

Author, Qādirī. * قادری *

The other works herein are (i) Fāl Nāmah, fol. 16 b, (2) Risālah-i Nujūm (Persian), fol. 19 a, (3) Risālah dar Ramal (Persian), fol. 21 b, (4) Ta'bir Nāmah (Persian), fol. 24 a, (5) Tarjumah-i Fāl-i Qurān, fol. 30 b, (6) Tafsil-i Ta'birāt-i Khwab (Persian), fol. 37 a, (7) Ahmadi Fāl, fol. 40 b, (8) Risālah dar 'Ilm-i Nujūm (Persian), fol. 54 b. (9) Majma'al-Fawā'id, fol. 58 a, (10) Majmu'ah dar 'Ulūm-i Ghāyb, fol. 67 a, (11) Risālah dar Tibb (Persian), fol. 102 a.

Ta'bir Nāmah on fol. 1, Urdu translation in verse of a Persian treatise on the interpretation of dreams, by an anonymous author, but whose Takhalluṣ (penname) is contained in the following verses:—

(fol. 1 a)

زبان کو نعمت سے اب قادری کہول
یہ۔ پائی میر سخن کے وہ شکر کہول *

(fol. 2 a)

تجربے قدرت بفر شاعری ہے
ملی تبراً تخلص قادری ہے *

(fol. 15 b)

یہ اپنی قادری کو قادری کر
گدا کردی نہ شاہ دیار تری کر *

From the following verse appearing on fol. 15 b, it is clear that the date of composition of the present work is A.H. 1216.

تھی سن پھرت سے بارا سو پو سولا
یہ غنچہ نب دہاں ڈر اپنے کہولا *

The following verses on fol. 2 a may be carefully noted, as they contain an account of the author's life and details regarding the present work.

یہ دل دریا = فکرت کا ہو غراض
لے آنا جب سگن کے مرتبیاں خاص *

نہوتا تھا انہو کا کوئی خریدار
ہوا تھا گرم بیدگری کا بازار *
مجھ سے کرتے ہیں جوہریاں ملامت
کہ پوت اپنی ہمارے آگے لامت *
کوئی کہتا تھا مجھ کو کہجائے

ہیں در دالے تیرے موتی کے دالے *
کوئی کہتا تو کیوں پڑتا پڑاتا
بڈھا جوں کوٹھری میر پڑوانا *

یہ سن شہرت لیا دل میرا فی الفرر
میں باز آیا سخن کہنے سے ہر طور *
ولیکن میرے یاں ایک درست آیا
سراپا مغز ہو با پوست آیا *

ہی شمس الدین جسکا نام ثانی
شرافت اور نجابت میں گرامی
کہا مجھ کوں زباں درفشاں سے
کہ تو ممتاز ہے سب شاعراں سے *

پلا مجھ کو سخن کا تیری پانی
پیاسا میں ہوں اے بحر معانی *
مرے نزدیک نسخہ فارسی ہے
مجھ والے کوں مثل آرسی ہے *

فن تعبیر کا اسمیں بیان ہے
بیان اس کا نہ ہر ایک پر عیاں ہے *

ڪر اس کا ترجمہ ہندی میں مرقوم
کہ نسخہ معتبر ہے اور منظوم *

نہانے کا قرار اس سے کہہ میں
اور ہندی زبان سے یوں کہا میں *

بیاں اس کا کیا منظوم مارا
زمانے کو جس میں گارا *
(fol. 14 b)

یہ تعبیراں جو بولا ہوں بیان وار
وہ ہیں سب فارسی نسخہ سے ای یاز *

It appears that the author took materials from Kāmil al-Tabīr. کامل التعمیر
the famous early work on the interpretation of dreams by Abū al-Fadhī Husayn
who flourished towards the middle of the 6th century of the Hijrah. The following
verse appearing on fol. 3 b may be cited as an evidence of the above statement.

زیادہ بھی طرف سے اپنے بول
کہہ کچھ کامل التعمیر سے بول *

The work is divided into fourteen Bābs and a Khātimah.

The copy is not dated. Scribe, not mentioned.

Beginning :

ثنائی ہے نہایت اور بسیار
ہی معبود حقیقی کون مزار *
چہڑک منہ پر ہماری آب کن کا
عدم کے نیند سے ہم کو جگایا *
عدم کا ہی لیا تھا کہہ اندازا
ہمارے منہ اجالے میں لے آیا •
اوسے کہانا ہے نا پینا ہے نا خواب
ولا نوم صفت ہے اس کی دریاب *
بشارہ میں کسی کو وہ منب مار
کیا ہی فیض اوجی سے سرفراز *
دیا ہی اس نبی کو عام تعبیر
دیار دہر کا جو ہو گیا میں الض *

دي ہمت راہ کا مجھکو سرانجام
 کہ ہمت راہ میں تیرے آئیگی کام *
 دے بہرہ مایہ عرفان مجھکو
 بچالے راہ کی چوروں سے مجھکو *
 میرا سائی تو ہی ہے رہنما ہے
 تجھے بھولا سو دایم *
 عذاب قبر سے مجھکو چھڑادے
 مجھے دو خکی آتش سے بچادے *
 طفیل مصطفیٰ کے مجھکو یا رب
 بخش ہماری گناہاں میری تو سب *

No. 97. * فال نامہ *

FĀL NĀMAH.

Substance, paper. Size, 12 × 7½ inches. Pages, 5. Lines, 19 on a page. Condition, fair.
 Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Fortune-telling (Geomancy).

Author, not known.

Begins on fol. 16 b of the MS. described under D. No. 96 above.

A short Urdu treatise in prose on divination by putting fingers upon a special magical tablet on which certain numbers are written. The author explains in detail the inner meanings of those numbers and their influence on the future. Neither the name of the author, nor the title of the work is found anywhere in the MS.

Date of transcription and the name of the scribe not known.

Beginning :

ہو فال ہی رسول صلی اللہ علیہ وسلم دیکھے سو یو اصل دیکھنے وقت
 پہلی وضو کرنا بعد از الحمد للہ یکبار قل ہو اللہ تین بار پونا بعد دعا یکبار
 یو پونا بسم اللہ الہم انی اسألتک وتعالی بکتابک الخ *

End ;

بسبب یا تین روز میرا ترا کام فتح ہوئیگا بزرگاں کے نام سو قرآن
 پڑا کر بخشانا بلا دور ہوگی انشاء اللہ تعالیٰ *
 تمہارا شکر *

No. 98. * احمدی فال

AHMADĪ FĀL.

Substance, paper. Size, 12 × 7½ inches. Pages, 23. Lines, 17 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, complete.

Subject, Fāl.

Author, Qādir 'Alī Kamtar. قادر علی کتتر

Begins on fol. 40 b of the MS. described under D. No. 96, above.

A short Urdu treatise in verse on divination and fortune-telling by the method of Ramal, with numerous illustrations of tabular forms, strange incantations, magic figures termed as *فایت* and *تعوذ* was composed by one Qādir 'Alī, poetically known Kamtar. The work is in the form of a Mathnawi. The name of the author appears in the following verses on fol. 51 b.

محمد امام الدین ابن علی
غلام ان کا میر یعنی قادر علی *
یہی کتتر تخلص سے مشہور ہے
وہی شعر ناقص میں مذکور ہے *

The poet speaks of his father in the following verses appearing on foll. 51 a and 51 b. The title of the work and other details are also contained in the lines :

بحمد اللہ کتتر تو خوشحال ہو
ہو ی انصرام احمدی فال یو *
کیا ترجمہ فال قرآن کون
ذکر فال بھی چند عنوان سون *
کیا منتخب علم تہجیم بھی
کیا سب قواعد سے ترقیم بھی *
ہر ایک حرف کے سب موکل کو دیکھ
ہر اور ستاری مفصل سو دیکھ *
کہ یعنی رکھا قاعدی پر نظر
لکھا تب یہ تفصیل کے میں سطر *
کیا ہونڈ میں سب بیاض و کتاب
لکھا ہی قواعد جو غالبہذاب *

کہ یعنی پدر میری والا نہاد
 مجھے پیشوا مقتدا اوستاد *
 مجھے فیض ہے انکی انفاس کا
 مجھے ہوئی خوش ہے اوسی.....
 کتابان سے انکو اتھا بہوت شوق
 کتابت کا سب عمر تھا انکو ذوق *
 میری لک نہ بھولے کتابانکی بات
 خزانہ کہیں اوقلم اور دوات *
 کتابان لکھے اوسو مشہور ہیں
 بہت مدرسے جسے معمور ہیں *
 جنو کے ہزاران سوشاگرد ہیں
 کروں کیا عدد سب زن مرد ہیں *

The date of composition of the work is contained in the following verse on fol. 51 b.

کیا احمدی فال کون منشی
 سنہ یکہزار دو صدوسی و سہ *
 A. H . 1233

Date of transcription and the name of the scribe not known.

Beginning :

بمحمد خرد بخش اہل علوم
 تصور سے ہی مغفرت سب نحریم *
 مہندس نیا بھول کر ہندسہ
 پڑیا اہل تقریم کو وسوسہ *
 ترے عجز کا پہنڈیگا رمال نے
 میر ہے صاحب فال نے *
 خداوند دانندہ غیب ہے
 منڈرہ نقایس سے لاریب ہے *
 منہم رہی اور رمال او
 کہ پہچانتا خلق کے فال او اللع *

End :

کروں فاتحہ تم جو دیکھندے مال
 وگرنہ ہے محنت میری با.....
 خدایا گناہاں سے کر پاک تون
 سبھی زشت اعمال کر پاک تون *
 سخن میرا مشہور کر جا بجا
 بحق محمد شفیع الورا *
 تمت تمام شد *

No. 99. ترجمہ فال قرآن *

TARJUMAH- IFĀL-I QUR'ĀN.

Substance, paper. Size, 12 × 7½ inches. Pages, 13. Lines, 20 on a page. Condition, good.
 Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fāl.

Author, not known.

Begins on fol. 30 b of the MS. described under D No. 96, above.

A short treatise in Urdu verse on divination by putting fingers upon the verses of the Qurān, with the interpretation in alphabetical order of the initial letters of the verses upon which the finger was put. The interpretation extends to the letter ق only. It seems therefore that the copy is incomplete at the end. The present work is a translation of a Persian work styled Fāl-i Qurān فال قرآن

کہ فرمائی صحیح ہے فہم القرین ہی
 نظم اسکا کئے تو بہترین ہی *
 کیا یہ نظم ترتیب فال قرآن
 کہ لانا ہی مسلمان صدق ایمان *

The date of composition of the work is A.H. 1242, which is contained in the following verses on fol. 32 a.

تواریخ کا کروں اب عقد حاصل
 جمادی الثانی تھی تاریخ اول *
 کہ بارہ سو پہ چہل و دو اتھاسن
 کیا دریافت از بس شعر کے فن *

Hand writing and spelling mistakes throughout the copy. Alphabetical letters in red ink. The last page bears a short incantation or *منتر* *چندر*. The copy is not dated. The name of the scribe not known.

Beginning :

قال الله تعالى والله المستعان علي ما تصفون
 کرونمیں اول حمد خدا ہی
 وہی ہادی یقین راہ ہدا ہی *
 بشرکیتیں وہی عرفان بخشیا
 دیا عزت شرف امکان بخشیا *
 تفضل حق کہا تو سب عیاں ہی
 نہیں تو سر بسر کنگی زبان ہی الصخ *

End

جو کچھ ارشاد تھا فضل خدا کا
 کرم انضال وہ اسکی عطا کا *
 ہوا کچھ پر کرم اکرام اسکا
 عطا مخصوص وہ انعام اسکا *

No. 100. مجمع الفوائد

MAJMA'AL-FAWA'ID.

Substance, paper. Size, 12 × 7½ inches. Pages, 18. Lines, 20 on a page. Condition, fair.

Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Divination.

Author, Sayyid Shāh 'Abd al-Nabi Qādirī. * سید شاہ عبدالنبی قادری عرف نبی بادشاہ *

Begins on fol. 58 a of the MS. described under D. No. 96, above.

A short Urdu treatise on divination by astrology and the influences of the heavenly bodies on days and hours, with numerous astronomical tables and magical figures and diagrams, compiled by Sayyid Shāh 'Abd al-Nabi, called Nabi Badshāh. The name of the author and the title of the work appear on fol. 58 a. The date of compilation is not known.

The copy is not dated. Scribe, not known.

Colophon : on fol 58 a.

سید شاہ عبدالنبی قادری عرف نبی بادشاہ عفی عنہ چند فواید
 دریاضہ کرنے ایام سعد اور نحوسات کی واسطے حضور قدسید نواب عالمہ

کے زبان ہندی سین یہہ رسالہ بہوت کتاباں فارسی میں نکال کر فایده
موافق دستور العمل

اور نام اسکا مجمع الفوائد دستور العمل شاہی رکھا*

Beginning :

الحمد لله رب العالمين. والصلوة والسلام علي رسوله سيدنا محمد المختار
واله الاطهار واصحابه * برار اجمعين بعد سراسر عاصي معاصي دعا گوید الخ *

End :

لا اله الا الله محمد رسول الله صلي الله عليه وسلم برحمتك يا ارحم الراحمين
فلان بنت فلان *

No. 101. مجموعہ در علوم غیب

MAJMU'AH DAR 'ULUM-I GHAYB.

Substance, paper. Size, 12 × 7½ inches. Pages, 70. Lines, 20 on a page. Condition, fair.
Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Fortune-telling.

Author, not known.

Begins on fol. 67 a of the MS. described under D. No. 96, above.

A confused collection, defective fragments and short pieces in Urdu and Persian prose and verse, dealing with astronomy, astrology, Ramal, Fāl, eras, solar and lunar, interpretation of dreams, secret scripts, amulets, calculation of dates, demonology and magical practices, etc., illustrated with numerous figures and tabular forms. The copy is carelessly written by different hands. Urdu and Persian passages are intermingled. There is neither beginning nor end. The sources of these fragments are not known. Neither the name of the author, nor the title of the work is mentioned anywhere in the MS.

The copy is not dated. Scribe, not known.

Beginning :

شیخ شرف الدین قدس سرہ العزیز گفتہ اند کہ اور سوزو کردہ بعدہ ایک
بار سورہ فاتحہ بخواند و سہ مرتبہ قل هو اللہ احد خواندہ سطرالف یکت و سہ سہ
سطر طرح کند ہرچہ سہ سطر باقی ماند البعدہ (علمدہ read) بنویسد۔ مطلب کدام
حوالہ کند باید دید الخ *

End :

چورو منتر ایسر پاچا سید سانچا بحق اللہ محمد رسول یہہ مہتر
واسطے دنہل اور تولد اور کڑھ واسطے تیل پردم کر کر دینا

DICTIONARY

No. 102. فرہنگ ترکی فارسی انگریزی
FARHANG-I TURKI FĀRSI ANGRAYZI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages 22. Lines, 20 on a page. Condition good.

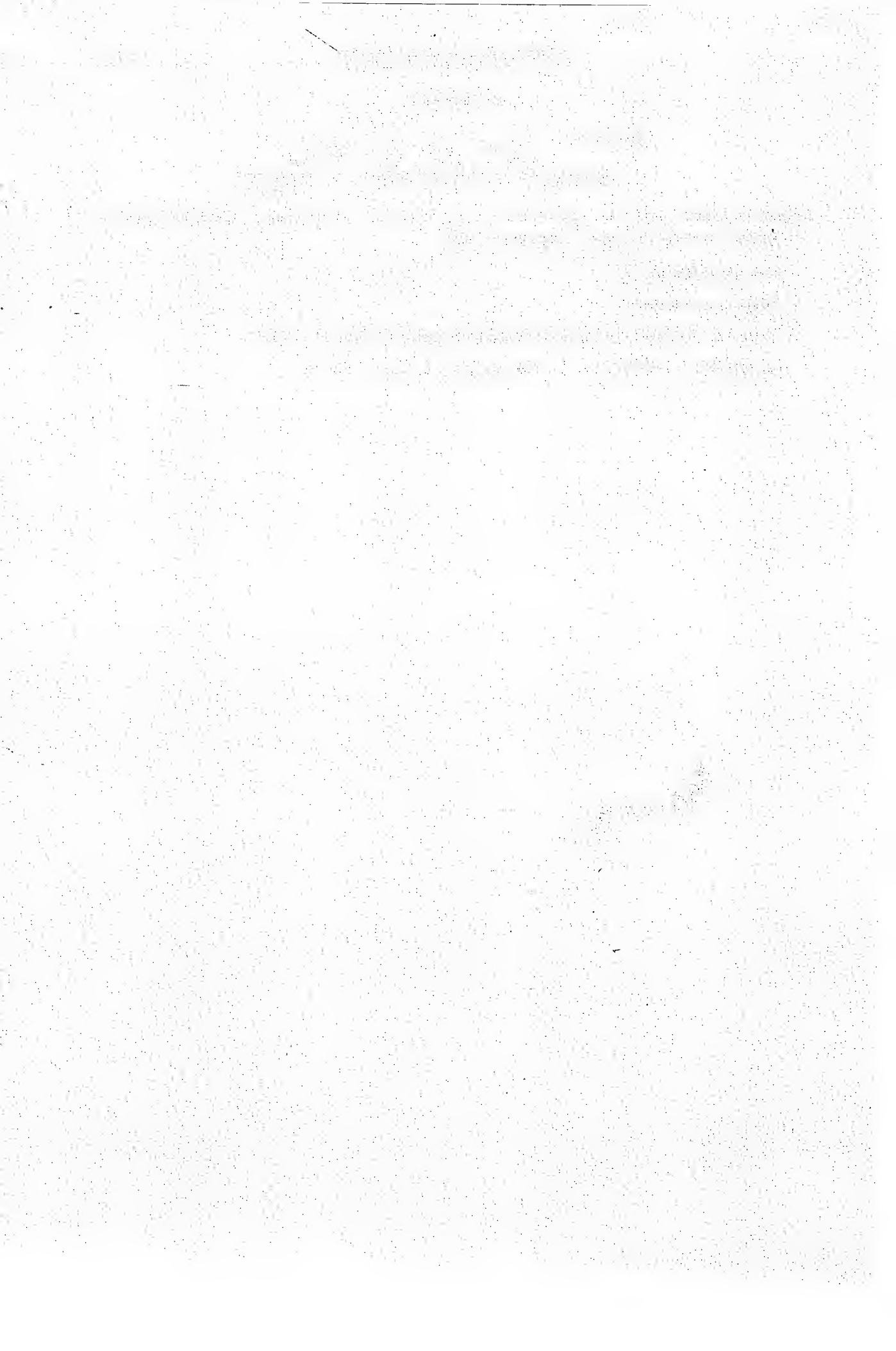
Mode of writing, not good. Appearance, now.

Extent, incomplete,

Author, not known.

Begins on fol. 40 *b* of the MS. described under D. No. 41, above.

Restored in 1942-43 from D. No. 33, Part I, Vol. I, above.



PART II—ARABIC

THEOLOGY.

No. 198. * دلائل الخيرات

DALAIL-AL-KHAIRAT.

Substance, paper. Size, 9 × 5½ inches. Pages, 272. Lines, 9 on a page. Condition slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Abū Abd Allāh Muhammad b. Sulayman b. Abu Bakr Jazūli.

ابو عبد الله محمد بن سليمان بن ابراهيم جزولي *

It is a well-known collection of prayers of the Holy Prophet Muhammad, compiled by Abu Abd Allāh Muhammad b. Sulayman b. Abu Bakr Jozūli. It is a very popular among the Muslims and has been repeatedly printed. The compiler died on Rabi-'al-awwal 870 A.H. corresponding to 1465 A.D. (see Rieu Suppl. Cat. of the Ar. Mss. in the Brit. Mu. P. 165a. Similar copies are described in e Rieu, Ar. Cat. P. 76; doth, No. 350; the Ber. Cat. No. 3919; Pr. No. 807; and the Khed. Lib. Vol. II P. 194). A Persian commentary styled Mazra'-al-Hasanat مزرع الحسنات upon the present work is noticed in Bk. Cat. Vol. XVI, P. 112.

The title of the work appears on fol. 1b. The name of the author and the date of composition are not mentioned any where. The full title of the work, as given in the Preface, is دلائل الخيرات وشوارق الانوار في ذكر الصلوة على النبي المختار معلم. The copy is incomplete at the end. The first word of every Prayer is in red ink. Foll. 18a—19a contain five coloured map sketches representing the sacred tomb or روضه مبارك. The copy is slightly repaired. The name of the scribe and the date of transcription not mentioned.

Beginning :

الحمد لله الذي لا ايمان والاسلام والصلوة والسلام علي محمد
نبيه الذي استنقذ به من عبادة الاوثان والا صنم وعلي آله اصحابه النجباء
المررة الكرام الص *

End :

واجعلها نورا بين ايدينا ومن خلفنا وعن ايماننا وعن شماننا وفي
حياتنا وموتنا وفي تدبرنا وحشرنا ونشرنا و ظلا يوم القيامة علي
78

No. 199. * درود مسعود

DARŪD-I-MAS'ŪD.

Substance, paper. Size, $8\frac{1}{2} \times 4\frac{3}{4}$ inches. Pages, 27. Lines, 9 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short collection of prayers copied from اوراد خان غالب مسعود خان. The title appears on the fly-leaf and in the colophon. There are interlinear and marginal notes through out. Date of transcription and the name of the scribe, not known.

Colophon—Fol. 14b.

ایں درود مسعود در تصدیه آرکات ملک کرناتک از اوراد خان سمو المکان
غالب مسعود خان در مہ ماہ مبارک رمضان سنہ ۱۲ جلوس والا تحریر یافت *

Beginning :

انصوۃ وانسئم علیک یا رسول اللہ انت شفیع المذنبین انا المذنب
فشنعنی یا شفیع المذنبین الصلوۃ والسئم علیک یا رسول اللہ الصخ *

End :

اللهم یا موجود صل علی محمد الراجد و علی آل محمد و بارک و سلم
کما صلیت و بارکت و ارحمت و ترحمت علی ابراهیم و علی آل ابراهیم
و علی جمیع الانبیاء والمرسلین و علی المملکة المقربین و علی عباد اللہ الصالحین
و علی کل ملک برحمتک یا ارحم الراحمین *

No. 200. * اسماء غوث الاعظم

ASMA' I-GHAUTH-AL-A'ZAM.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 5. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Syed Ahmad Kabir-al-Rafā'i.

سید احمد کبیر الرفاعی *

This is a form of incantation addressed to the reputed Saint Shuikh 'Abdul Qadir Jilāni (b. circa A.H. 470, d. A.H. 561) with the attributes ascribed to him.

The colophon appears on fol. 1b.

ایں اسماء مبارک حضرت غوث الثقلین رضی اللہ تعالیٰ عنہ من تصنیف
سید احمد کبیر الرفاعی قدس اللہ سرہ *

Written in a neat and bold Naskhi character. It breaks off in fol. 3b. Date of transcription and the name of the scribe not known.

Beginning :

يا حضرت شهنشاہ یا اکمل من اولیاء اللہ یا قادر بتدرۃ اللہ یا موصوف
بصفات اللہ یا معروف بذات اللہ یا متعجبی بتعجبہ اللہ یا منصور بنصر
من اللہ الخ *

End :

یا رفیق السفر یا ناصر الخطر یا قاطع الشرر یا کلید الظفر یا تطب الشجر
والحجر از کرم رمن نگر سه بار بگوید اغثنی وامددنی یکبار بگوید *
تمت تمام شد *

No. 201. * انوار العقول فی اشعار وصی الرسول *

ANWĀR-AL-'UQŪL FI 'ASH'ĀRI WASĪ AL-RASŪL.

Substance, paper. Size, 10½ × 9¾ inches. Pages, 98. Lines, 20 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Extent, complete.

Subject, Arabic Poetry.

Author, Abd-al-Rahman b. 'Alawi b. Muhammad al-Aydarūs.

عبدالرحمن بن عاوی بن محمد العیدروس *

Restored from D. No. 43 Part II, Vol. I. The work is preceded by a short pro-
face by the compiler. The title of the work appears on fol. 5a of the Ms. The
following note appears at the end of the Ms.

کتبه الفقیر جمشید بن محمد بن مسعود الحسینی الزواری فی سلخ شهر
جمادی الآخر سنه ثلاث وتسعين وثمانیه الخ *

No. 202. * شرح ہدایۃ الحکمہ *

SHARH-AL-HIDĀYAT-AU-HIKMAH.

Substance paper. Size, 10¾ × 7½ inches. Pages, 94. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Subject, Philosophy.

Author, Husain b. Muinuddin al-Maybadi. حسین بن معین الدین المیمدی

Begins on fol. 25a of the Ms. D. No. 649 It is an Arabic commentary on
al-Hidāyat-al-Hikmah الهدایۃ الحکمہ, a well-known book on Philosophy written
by Athir-al-dīn Mufadhhal 'Umar-al-Abhari (d. A.H. 663), the author of the com-
mentary on the Īsāghaujī. The MS. is full of marginal glosses. Since the pages are
not properly arranged the work actually begins on fol. 64b and breaks off in folio
30b. Folios are arranged in the following order :—42a—47b ; 34a—41b ; 25a—33b ,

17a—24b ; 9a—16b ; 1a—8b. Few pages are slightly injured. The copy is written by two different hands (see fol. 29b). The date of transcription is not known. The name of the scribe is Turab 'Ali.

Beginning :

الهداية امر من لديه وكل شيء يعود إليه له الحمد علي ما انعم علينا
سوابق النعم ولو احقها والهم اليها حقائق الحكمة و دقا يقها و الصلوة علي
جميع الانبياء و الا ولياء خصوصا علي نبينا محمد الصخ *

End :

و النار ايضا ينقلب هو اء كما يشاهد في المصباح فان ما ينفصل عن شعلته
لو بقيت ناراً ترويت

No. 203. شرح التهذيب *

SHARH-AL-TAHZIB.

Substance, paper. Size, 8 × 4 $\frac{1}{2}$ inches. Pages, 56. Lines, 21 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Maula Shaykh 'Abdal-Salam. مولانا شيخ عبدالسلام

A defective copy of a commentary on Tahzib al-Mantiq of 'Allamah Taftāzānī (d. A.H. 792), a popular text book of Deductive Logic. The commentary is elaborate and comprehensive in its mode of description and simple and lucid in style. The name of the author and the title of the work appear on the fly-leaf. Nothing is known about the author of the present commentary. This work seems to be quite different from the two well-known commentaries of Mulla 'Abd Allah Yazdi (d. 1015 A.H.) and Mulla Jalāl al-Din Dawwānī respectively, different copies of which are described under D. Nos. 128, 129, 130, 132 and 141. ii. i (ref. also Rieu, Brit. Mus. Ar. Cat. P. 501a, No. 735 and Brn. Camb. Mu. Ar. Cat. P. 103).

The commentary is not easily distinguishable from the text. The copy is much damaged ; but still it is readable. The copy is not dated and the name of the scribe not known.

Beginning :

قال المولى العلامة بسم الله الرحمن الرحيم تقديرة بسم الله الرحمن الرحيم
اولف لان متعلق بهذا الباب ماجعل التسمية مبدء له و شرح كلمات النسبة
في المطولات الحمد معناه غاية الثناء مختصته بالله لانه

End :

ويمتنع تركيب ما يئتم من امرين متساويين فيكون للجنس العالي فصل
مقوم ولا يكون هذا الفصل مقسما للجنس المبدي فو قد ان ايس فو قد جنس ثم
اعلم ان فصل النوع السافل مقدا له ولا يجوز ان يكون له فصلا مقسم
الرابع الخاصة و هو الخارج الوجودي يعنى ان الخاصة في اصلا حهم
اسم لكلي

No. 204. * رسالته في المنطق

RISĀLATUN FĪ AL-MANTIQ.

Substance, paper. Size, 6½ × 3½ inches. Pages, 166. Lines, 17 on a page. Condition much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

An Arabic super-commentary upon the commentary in an anonymous work in logic. The copy is defective both at the beginning and end. The title of the work, the name of the author and the date of composition cannot be ascertained. The folios are numbered, but they are not properly arranged. The folios are found to be arranged in the following order. Foll. 78a—93b, foll. 142a—149b, foll. 134a—141b, foll. 74a—77b, foll. 94a—133b, foll. 150a—157b. The copy abruptly opens on fol. 78a and ends on fol. 157b.

Date of transcription and the name of the scribe not known.

Beginning :

تسميه به كون الميزان سببا لظهور النطق و لقوله حتي
المنطق ومحلها ولها مكان ظهور القوة النطقية التي هي في الجنس الناطقة
وتقويتها الخ

End :

والجسم الذاتي المتصف العامته المشتركة بين الانسان والشجر ولا توجد
ذالك اي تمام المشترك المذكور كما لهيوان مثلا في النوع *

GRAMMAR.

No. 205. * الفرائد الضيائية

AL-FAWĀ'ID-AL-ZIĀ'YAH.

Substance, paper. Size, 7¼ × 12¼ inches. Pages, 211. Lines, 23 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Nūr-al-Din 'Abd-al-Rahmān al-Jāmī.

ملا نور الدين عبدالرحمان الجامي *

A well-known commentary of al-Kāfiyah of Ibn-i-Hājib. Copies of the same are described in Vol. I, Part II under D. Nos. 95, 96 and 98. The MS. contains marginal and interlinear notes. Just to distinguish the text from the commentary, the former is written in red ink. The name of the scribe and the date of transcription not known.

Beginning :

الحمد او اية والصلوة علي نبيه و علي اله واصحابه المتتابعين بأدبه اصابع فهذه
فوائد وافيت به حل مشكلات الافيه العلامة المشتهر في المشارق والمغرب ... الخ *

End :

..... وبعد قد استراج لي كد الانتهاض انقل هذا الشرح عن السواد
الي البياض لعبد الفقير عبدالرحمان الجامي وفقه الله سبحانه في وظائف
عبوديته الاعراض عن مطالبته الاعراض والاغراض صخرة السبت الهادي عشر من
رمضان المنتظم في سلك شهر سنته سبعة وسبعين وثمان مائة - تمت *

No. 206. كشف النقاب عن مخدات ملحة الاعراب *

KASHF-AL-NIQĀB 'AN MUKHDARĀT-I-MULHAT-AL-
I'RĀB.

Substance, paper. Size, 10½ × 9½ inches. Pages, 122. Lines, 20 on a page. Condition good. Mode of writing, not good. Appearance, now.

Extent, complete.

Author, 'Abd-al-Qadir. b. Ahmad. b. Ali-al-Fākihi.

عبدالقادر بن أحمد بن علي الفاكهي *

A restored copy of the work described under D. No. 106, Vol. I, Part II. It is a commentary by 'Abd-al-Qadir Fākaḥī (d. 982 A.H.) upon the Mulhat-al-I'rāb of al-Qāsim b. 'Ali-al-Hariri (d. 516 A.H.); the latter was printed in Cairo in A.H. 1302. Various commentaries have been written on this well-known work.

No. 207. الرشاد في شرح الارشاد

AL-RISHĀD FI SHARHIL IRSHĀD.

Substance, paper. Size, 10½ × 9¾ inches. Pages, 81. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, now.

Extent, complete.

Author, Muḥammad-b-Sharif al-Husayni. محمد بن شريف الحسيني

A restored copy of the work described under D. No. 71, Vol. I, Part II.

No. 208. * العوامل

AL-'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 2. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Rahmān al-jurjānī.

عبدالقادر بن عبدالرحمان الجرجاني *

The other works herein are (1) sharh al-'Awāmil fol. 2b, (2) Nahw-i Mir (Persian) fol. 27a, (3) Kitāb-i Dharīrī fol. 26b, (4) Al-Kāfiyah fol. 27b, (5) Hall al-Lughāt (Persian) fol. 226b.

The well-known primer of Arabic syntax for beginners. Copies of the same are described under D. Nos. 72 a, 92, 93, Part II, Vol. I, above.

Date of transcription and the name of the scribe not known.

Beginning :

العوامل في النحو عني ما ألفه الشيخ الامام الفاضل عبدانقادر بن
عبدارحمن الجرجاني المخ *

End :

والمعنوية منها عددان العامل في المبتدا والنحو والعامل في النعل المضارع
وهو وقوعه موقع الاسم *

No. 209. * الكافية

AL-KĀFIYAH.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 225. Lines, 5 on a page. Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jamāl al-Dīn Abū 'Amr 'Uthmān b. 'Umar, known as Ibn al-Hājib.

جمال الدين ابو عمر و عثمان بن عمر المعروف بابن الحاجب *

Begins on fol. 27b of the MS. described under D. No. 208 above.

The well-known standard work on Arabic syntax by Ibn al-Hājib who died in A.H. 646/A.D. 1248, 1249. Copies of the same are described under D. Nos. 101, 102, 103 and 104. Part II, Vol. I above.

The present copy contains copious interlinear and marginal notes in Arabic and Persian, chiefly from Jami's famous Arabic commentary, styled Sharah-i Mullā Jāmi شرح ملا جامي *

The owner of the copy is Muhammad Darwaysi.

Date of transcription and the name of the scribe not known.

Beginning :

الكلمة لفظ وضع لمعني مفرد وهي اسم وفعل وحرف الخ *

End :

والمخففة تحذف للساكن وفي الوقت فيرد ما حذف والمفتوح ما قبلها
تقلب الفا بفضله — تمام شد *

No. 210. * العوامل

-AL'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7$ inches. Pages, 8. Lines, 7 on a page. Condition, fair
Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Qādir b. 'Abd al-Rahmān Jurjānī

عبد القادر بن عبد الرحمن الجرجاني *

Begins on fol. 68b of the MS. described under D. No. 680, Part III, Vol. II
above.

Same work as that described under D. No. 208 above.

Copious interlinear and marginal notes throughout.

No. 211. * كتاب ضريري

KITĀB-I DHARIRI.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 27. Lines, 15 on a page. Condition
slightly worm-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Abū al-Hasan 'Alī b. Muḥammad b. Ibrāhīm al-Dhariri,

أبو الحسن علي بن محمد بن إبراهيم الضريري *

Begins on fol. 13b of the MS. described under D. No. 208 above.

A popular standard work on Arabic etymology.

A copy of the same work is described under D. No. 93, Vol. I, Part II—

Date of transcription and the scribe not known.

No. 212. * عمل الخليلي

LAL AL-KHALILĪ.

Substance, paper. Size, $6\frac{1}{2} \times 3$ inches. Pages, 112. Lines, 7 on a page. Condition,
much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A short standard Arabic book on etymology. The title of the book and the name of the scribe appear on the fly leaf. The name of the scribe is Muhammad Salim. The copy is written in a bold Naskhi character. Date of transcription not known.

Beginning :

الحمد لله رب العالمين والصلوة على رسوله محمد وآله اجمعين اعلم
ان المصدر اصل الخ *

End :

وكذا حكم مهموز اظمان يظمان اظمان فهو مظمان والله اعلم بالصواب *

No. 213. * زنجاني

ZANJĀNĪ.

Substance, paper. Size, $7\frac{1}{2} \times 4\frac{1}{4}$ inches. Pages, 26. Lines, 8—10 on a page. Condition, good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Author, 'Abd al-Wahāb b. Ibrāhīm al-Zanjānī. عبدالوهاب بن ابراهيم زنجاني

Begins on fol. 86b of the MS. described under D. No. 687. Part III, Vol. II below.

Copies of the same are described under D. Nos. 72 and 73. Part II, Vol. I above.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين اعلم ان التصريف في اللغة التصير الخ *

End :

وقد يستوي لفظ العاعل والمفعول في بعض المواضع

ومنجاب ومختار ومضطر ومعتد ومقعد *

No. 214. * شانبيه

SHĀFIYAH.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 44. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete

Author, Jamāl al-Dīn Abū 'Uthmān 'Umar b. Al-Hājib

جمال الدين ابو عثمان عمر بن الحاجب *

A restored copy of the work described under D. No. 74. Part II, Vol. I above.

Similar copies are described under D. Nos. 75, 76 and 77. Part II, Vol. I above.

No. 215. شرح العوامل

SHARH AL-'AWĀMIL.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{4}$ inches. Pages, 20. Lines, 15 on a page. Condition, slightly worm-eaten. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 2b of the MS. described D. No. 208 above.

Same work as those described under D. Nos. 83, 92 (a), 93 (a) and 113 (b). Part II, Vol. I above.

Beginning :

الحمد لله رب العالمين والصلوة والسلام *

End :

وعند اكثر الكوفيين عامل الفعل المضارع تعبرده عن العوامل النواصب والحواسم
وهو المختار *

No. 216. شرح العوامل

SHARH 'AL-AWĀMIL.

Substance, paper. Size, $11\frac{1}{4} \times 7$ inches. Pages, 19. Lines, 19 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 72b of the MS. under D. No. 680.

Same work as that described under D. No. 215 above.

Occasional interlinear and marginal notes are found in Persian and Urdu. A few pages at the end of the copy contain miscellaneous passages in a confused hand writing.

MISCELLANEOUS.

No. 217. الحكايات

AL-HIKĀYĀT.

Substance, paper. Size $8\frac{1}{4} \times 6\frac{1}{4}$ inches. Pages, 130. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete,

Subject, Fiction.

Author, not known.

This is an Arabic translation of an anonymous collection of Persian tales and stories mostly with some moral maxims. The present copy contains the

Persian text also. The name of the author, the title of the work, and the date of composition are not known. The Arabic version is written in bold and clear Nas-khi character. There are many mistakes as far as the application of diacritical marks to the Arabic passages are concerned.

Date of transcription and the name of the scribe not mentioned.

Beginning :

دوزن در باره طفلي مزارع ميگردند و گراه نداشتند اردو پيش قاضي رفتند
 وانصاف خواستند قاضي جلال را طلبيد و فرمود كه اين طفل را د و پاره كن
 امرانين تذازين في طفل و كلمتا هما بلاشهره فترانين عندالقاضي و طلبين
 الانصاف فالقاضي طلب الجلال و امره بان تقطع هذا الطفل المرح *

End :

وتدر نعمت خدا و ندي شناسم يادشاه چون اين جواب شنيد بسنديد
 و اورا دركذار گرفت و مرتبه او بزرگ كرد *
 واعرف حق نعمت السلطان ففرح السلطان منه واحضنه و قبله و اعظم قدره
 و منذلته فرق ماکان *

No. 218. غريب المقامات

GHARĪB AL-MAQĀMĀT.

Substance, paper. Size, 10½ × 9½ inches. Pages, 126. Lines, 29 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

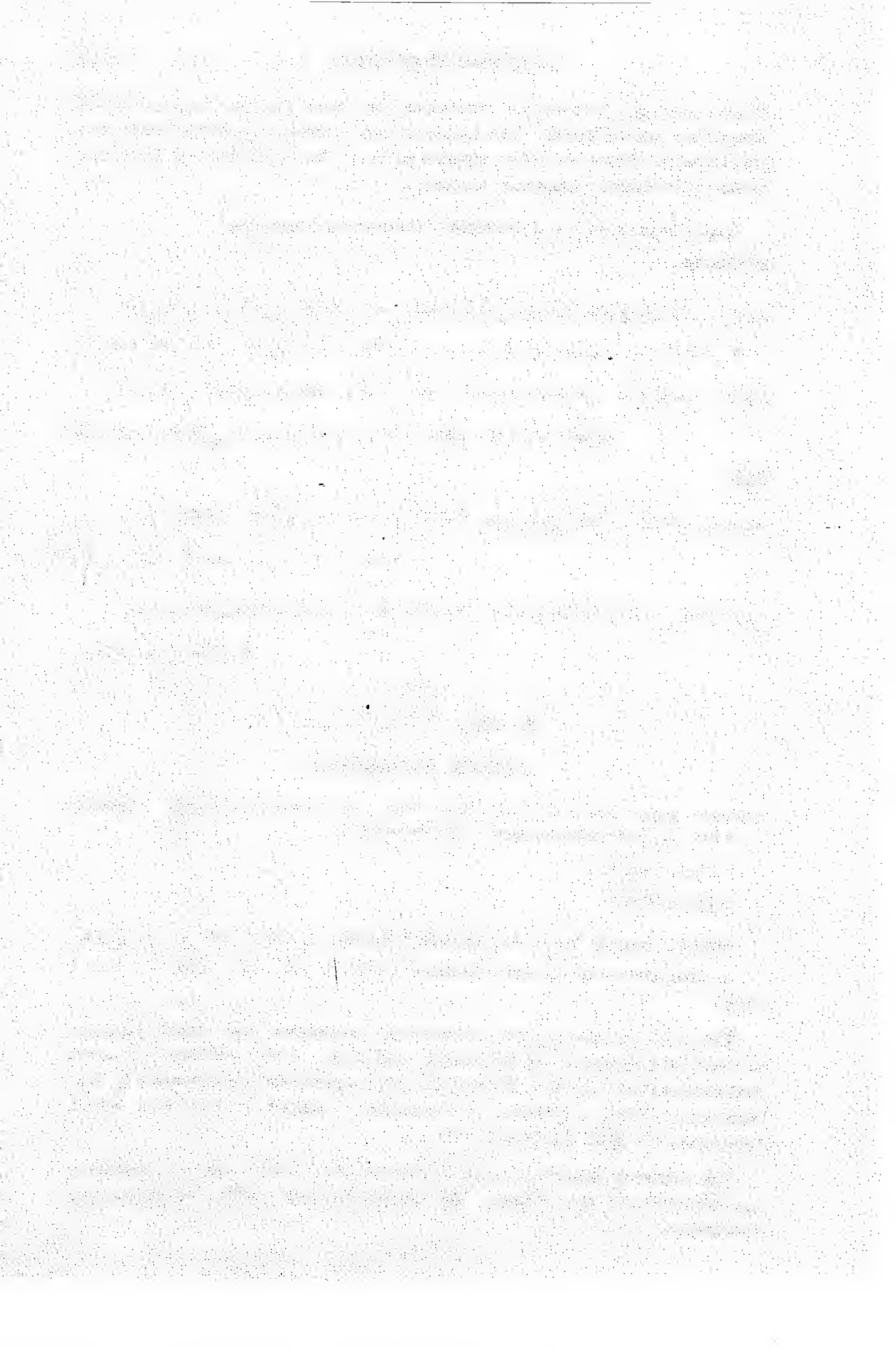
Subject, Glosses.

Author, 'Umar b. 'Ali b. al-Mubārak al-Manili, عمر بن علی بن المبارک الموصلي

A restored copy of the work described under D. No. 181. Part II, Vol. I above.

This work contains copious glosses on the well-known work styled Maqāmāt-al-Harīrī of Al-Qāsīm b. 'Alī al-Harīrī (d. A.H. 516). A very valuable copy of the Maāqmāt al-Harīrī, dated A. H. 557/A.D. 1162 and copied by Muhammad b. Muhammad al-Harīrī, a grandson of the author, is noticed in Brit. Mus. Suppl. Cat. of the Ar. MSS. No. 1006 P. 635.

The author of the present work appears to have lived during the middle of the 7th century of the Hijrah. The glosses are very useful and explanatory throughout.



PART III—PERSIAN

THEOLOGY.

No. 537. (فتح العزيز) تفسیر عزیز

TAFSİR-I 'AZĪZI (FATH AL-'AZĪZ).

Substance, paper. Size, $11\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 434. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsir (Exegesis).

Author, Maulānā Shāh 'Abd al-'Aziz Dihlavi مولانا شاه عبدالعزیز دہلوی

A very extensive Persian commentary on the 30th Part of the Holy Qur'ān entitled Pārah-i 'Amm. Relevant Traditions and apt quotations from famous writers on his subject are pressed into service.

The author is the son of Shāh Walī Allāh Dihlavī (b. A.H. 1114 d. 1216) and grandson of Shāh 'Abd al-Rahīm Dihlavī. Maulānā Shāh Rafī 'al-Dīn Dihlavī (b. A.H. 1163 d. 1233) and Maulānā Shāh 'Abd al-Qādir Dihlavī (b. A.H. 1167 d. 1243), his two great learned brothers have left a number of renowned works in Persian and Urdu. Shāh 'Abd al-'Aziz was born in A.H. 1159, A.D. 1746 and died in A.H. 1239/A.D. 1824. He is also the author of the Bustān-i Muha-ddithīn بسنان محدثین and Tuhfa-i Ithnā 'Ashariyyah, etc.

The present MS. copy of his commentary on the سورة فاتحة (foll. 1—46) has a short preface by him. This preface is the first part of the commentary. The second part begins on fol. 49b. A subject index to Part II is appended on foll. 47 and 48. This part begins with the commentary on the سورة عم يتساءلون. A copy of the present work without preface is noticed in Ivanow, A.S.B. Suppl. Cat. Vol. II. No. 990, wherein it is styled Tafsir-i 'Abd al-'Aziz. The title Fath al-'Aziz فتح العزيز is contained in the following note on fol. 1a.

تفسیر جزعم تیسارون از شاه عبدالعزیز صاحب قدس سره کہ مسدود
بفتح العزيز است بتاریخ دہم شعبان، سنہ ۱۲۷۱ ہجری روز شنبہ از ہراج کتب
جناب افضل العلماء قاضی ارتضی علی خان صاحب سرکار فیض آباد
جناب حضرت قبلہ نواب سید محمد ط. خان بہادر مدظلہ العالی بقدمیت
مبلغ ہشت روپیہ دوازدہ آنہ خرید شد *

The work was written as is stated on fol. 2a in the preface, in A. H. 1208. Our copy is very old, probably transcribed during the lifetime of the author or shortly after his death in A.H. 1239. Qādhī Irtidhā 'Alī Khan Shāhib, the owner of the copy was born in A.H. 1198 and was still alive in A.H. 1268. In the

following note appearing at the end of the MS. on fol. 169b, it is stated that this copy was transcribed from the original and was collated with it.

”قد باجمعت المقابلة من الاصل المنقول عنه *“

The scribe of the original copy is 'Abd Allāh (fol. 2a).

Foll. 1—46 seem to have been supplied by a different hand. This portion is much injured, but still it is in a readable condition. The Arabic text is written in red in the Naskhī character. The first portion is in Nasta'liq and the Arabic verses are underlined in the red. The copy is well-bound. Occasional explanatory notes appear on the margins.

Commentary on سورة فاتحة begins on fol. 2b with :

بسم الله الرحمن الرحيم : بئام خدای بخشاینده مهربان الصخ *

Commentary on سورة عم-ید-۶۱.۱۰۱ opens on fol. 49b with :

سورة تسائل واین سورة را نیا؟ نیز گوید مکی است الصخ *

The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

Beginning :

حمد را با تر نسبتی درست

بر دربار که رفت بر درتست *

سیاس تقدس اساس جمیع السند را بدرگاه اوست و ستائش مبرا از آلائش
در جمیع ازمنه سزا وار بارگاه اوست جواریح آفریده را چه یارا که
آفریننده را در خور کبریای او ستاند *

از دست و زبان که بر آید

کز عهد شکرش بدر آید الصخ *

End :

ولبذ بعضی از محققان نوشته اند که ابتدای قرآن بلفظ با است و انتهای او
بلفظ سین اینهمه اشاره بانست که قرآن مجید در کونین بس است چنانچه حکیم
ثنائی فرموده است *

اول و آخر قرآن زجه با آمد و سین

یعنی اندرره دین رهبر تو قرآن بس *

No. 538. * تفسیر حسیني

TAFSĪR-I HUSAYNĪ.

Substance, paper. Size, 13½ × 9½ inches. Pages, 992. Lines, 27 on a page. Condition, fair. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tafsir (Exegesis).

Author, Husayn b. Ali 'al-Wā'iz al-Kāshifī, حسین بن علی الواعی الکاشفی

A Persian commentary upon the holy Qur'ān, with the Arabic text in red-ink written in the Naskhī character, by the well-known Kamāl al-Dīn Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. A.H. 910/A.D. 1505). The author intended at the request of Mir 'Alī Shīr to write an elaborate commentary upon the Holy Qur'ān in four volumes, styled *Jawāhir al-Tafsīr li-Tuhfat al-Amīr* جواهر التفسیر لتعفة الامیر. He could finish the first volume only. A copy of this first volume is noticed in *Ethe, Ind. Off. Lib. Cat.*, No. 2680. The present work (which is quite different from the *جواهر التفسیر لتعفة الامیر*) is a commentary on the whole of the holy Qur'ān. It was written during A.H. 897 and 899/A.D. 1492-1494.

The *سورة* and *جزو* are distinctly marked in red. The first page is gorgeously embellished; second page is gilded; splendid binding. Some pages are damaged, but repaired. On the first page is a Persian note relating to the purchase of the MS. at a cost of Rs. 64. The first and the last pages contain two seals. The first reads thus: *۱۱۵۱ سید جاد محمد خان*. The second is not decipherable, but it bears the date A.H. 1072. The copy appears to be very old and most valuable. The owner is stated to be Sayyid Jāh Muhammad Qādirī.

Date of transcription and the name of the scribe not known.

Colophon, on fol. 16.

تادر غره محرم المکرم سنه سبع وتسعين وثمان مائة بحریه عالیہ ملهم
غیبی از عالم لاریبی بخاطر فاتر بنده حانی حسین اعظ کاشفی رسید کہ
عجالتہ المقت را ترجمہ میرا از تکلف سخن آرائی ... و خاطر خاطر را پیش
از رسیدن آن ثمرات ریاضی فرقائی بدین نوبادہ حدائق معانی کہ نسبت
باسم سامی آن حضرت بمواهب علیہ التسمی یافتہ محفوظ گردانید

The title *Mawāhib-i 'Aliyyah* مواهب علیہ otherwise known as *فسیر حسینی* occurring in the above passage, appears on P. 1460. of *Ethe, Ind. Off. Lib. Cat.*, Vol. I.

Beginning :

بعد از تمجید قواعد محمد الہی و تاسیس مبادی ثنا خوانی حضرت
رسالت پناہی علیہ و علی آلہ واصحابہ صلواتہ عن التناہی نمودہ میشود
کہ قبل ازین باشارات مشتمل بہ بشارت کہ از عالیحضرت امارت پناہ ایالت
دستگاہ معالی صفات مذاقب سمات مقرب الحضرت السلطانیتم موتمن المملکتہ
الخاقانیتم عضد واتہ الدولتم القاہرہ سراج السلطنت الظاہرہ موید الاسلام
والمسلمین الخ *

End :

و در افتتاح کلام الہی بحرف باء و اختتامش بحرف سین سری است *
چہ این دو حروف بس باشد عرب گوید ای حسبتک بس بمعنی

چنین باشد که حسبک بن الکونین ما اعطیناک بین الحزمتین و از نوادر اتفاقات
آنست که این دو حرف در لغت پارسیان معنی حسب آید یعنی پسندیده
و حکیم ام اشارت به این معنی نمود بیت اول و آخر قرآن زچه باو و آمد
و سین یعنی اندره *

No. 539. * نور العیون

NŪR AL-'UYŪN.

Substance, paper. Size, 9 × 4½ inches. Pages, 92. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Polemics.

Author, not known.

Begins on fol. 152b of the MS. described under D. No. 583 below.

A controversial treatise containing a denunciation of the doctrines of the Shi'ites and a defence of the right and privileges of the companions of the holy Prophet especially of the first three caliphs. The Shi'ah theory of the Imamat is fully discussed. Ap quotations from various eminent Shi'ah commentaries, the holy Qur'an and Traditions are pressed into service. Many pages are devoted to the interpretation of the following verse of the Qur'an which is supposed to be one of the controversial verses of the Qur'an between the Shi'ahs and the Sunnis:

” تنزیل من حکیم حمید و السابقون الاولون من المهاجرین والانصار والدين
اتبعوهم باحسان رضی الله عنهم ورضو عنه واعد لهم جنات تجري تحتها الانهار
خالدين فيها ابدًا ذاك الفوز العظيم “

Neither the name of the author, nor the date of composition is mentioned anywhere in the copy. “ نور العیون فی تفسیر ” والسابقون الاولون “ is the full title of the work as is stated on fol. 153a in the preface. The date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي صير اصحاب نبيه خير اصحاب الانبياء و خاطبهم بكنتم
خير امه و كذاك جعلناكم امة وسطا لتكونوا شهداء والزهم كلمته التقوي وانزل
عليهم السكينة و اتم عليهم النعماء و حبب اليهم الايمان و كره اليهم الفسوق
والعصيان وكانوا مشاهدين علي طاعته مدي الاناء و اسبغ بتوسطهم علي كل من
دوتهم من اهل هذا الدين جلايل الالاء فهم اصول الاول بشمول البطلا
جميع من سواهم فررهم بلا امتراء الصخ *

End :

بپاس اختصار درین رساله بده روایت صحیحہ اختصار نمود اهل ایمان
وایقان را یک روایت کافی بود و صلی اللہ علی نور الوجود و سرالشہود والہ واصحابہ
افایزین برضوان المعبود المحبوبین القدوس الوداد وسلم تسلیما کثیرا *

No. 540. * زینت القاری *

ZĪNATAL-QĀRI.

Substance, paper. Size, 9 × 4½ inches. Pages, 6. Lines, 15 on a page. Condition, good.

Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwid (Art of Recitation of the holy Qur'ān).

Author, not known.

Begins on fol. 198b of the MS. described under D. No. 583 below.

A short Persian tract on Tajwid. It is partly versified. The title of the work is contained in the following verse appearing on fol. 198b.

ای عزیز اول کہ گفتے باز گوی
زینت القاری کتابے ساختم *

* The name of the author is not mentioned anywhere in the copy.

Date of transcription and the name of the scribe not known.

Beginning :

زینت القاری کتابے ساختم
نظم آن را پارسی پرداختم *
وقف کردم این تدر از بهر حق
در زبان خاص و عام انداختم *
جهد کردم من درین در روز و شب
جان و تن را لیز دروی با ختم *

End :

ایضا تم میقات فنادی اکثر هما علی ان قراة القرآن بالالحن مکروه
اسماع اللہ بمافیہ من تشبیه و مرده قوالہ علیہ السلام ' زینوا القرآن با صواتکم
القراة بنغمته العرب قال علیہ السلام اذروا ' القرآن ما یحسد العرب *

No. 541. * المنتخب التجويد

AL-MUNTAKHAB AL-TAJWID.

Substance, paper. Size, 9 × 4½ inches. Pages, 22. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwid.

Author, not known.

Begins on fol. 201b of the MS. described under D. No. 583 below.

A short Persian treatise on the art of proper recitation of the holy Qur'ān with a description of the principal schools of readers of the Qur'ān. The name of the author is not mentioned in the copy. The treatise is divided into a number of Fasl̄s are in red-ink. An incomplete fragment of an anonymous work on Tajwid is found at the end of this MS.

Date of transcription and the name of the scribe not known.

Beginning :

ای نوا ساز برده تَنْزِيل
راست آمد بیان آن ترتیل *
که ادای حروف و حفظ و قوف
کرد تفسیر آن رسول عَطُوف *
پس بحکم حدیث اگر خواهی
که ز ترتیل یا بی آگاہی *
مخرج حرفها بنام بدان
با صفائی که کرده اند بیان الصخ *

End :

صاد را وقف مرخص خوانده
ایستی دروی اگر در مانده *
ق فصل وقف آمد پیشگی
نزد بعضی وقف باشد بعضی لے *
لام الف باشد علامت گردرو
نیست وقف آن جا ترا بگذرا زو *
تمت الرساله المنتخب التجويد بعون الملک *
حمید تمت تمام شد *

No. 542. * قواعد القرآن

QAWĀ'ID AL-QUR'ĀN.

Substance, paper. Size, 9 × 4½ inches. Pages, 51. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Tajwīd.

Author, Yār Muhammad b. Khudādād Samarqandī,

يار محمد بن خدا داد سمرقندی *

Begins on fol. 214b of the MS. described under D. No. 583 below.

A concise Persian treatise on the proper methods of reading the text of the Qur'ān, illustrated throughout with various verses of the Qur'ān. The work is dedicated to 'Ubayd Allāh Bahādur Khān who reigned in Transoxania (A.H. 939—964/A.D. 1532—1540) fol. 215a. Yār Muhammad b. Khudādād states in the preface that he attended the valuable lectures of the most learned 'Ulamās of his time on this subject and acquired much knowledge of the Tafsir and علم القراء. In the preface the author is called Yār Muhammad Khudādād Samarqandī, without ابن before خدا داد. The title of the work appears on fol. 215b. The work is divided into twelve Bābs.

Copies of the same are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 2703 and Ivanow, A.S.B. Cat. P. 437, No. 973. A fragmentary copy of the same work is described in Rieu II, P. 803, No. IV.

Different readings on the margins.

Date of transcription and the name of the scribe not known.

Beginning :

حمد بپسند و ثناء بپسند مر حضرت قادري را که قرآن مجيد و فرقان
حميد بر ما فرستاده شکر بان منعمي که نعمت ايمان و عرفان به ما داد تقدت
اسماء و تزئيت کبريا ۶۶ و صد هزاران صلوات نامهاي و حذف تهنيات
زاکيات بر مرقد سزون و مشهد معطر خلاصه کائينات و زبدۀ مخلوقات آن سيدي
که نام مبارکش رخ *

End :

ولعذاب الاخرة انبر كصاحب العوت انه لمحبزون وفي لوح اذا جاء لايوخر
وفي الذاز عات كالمديرات امرا ابصارها خاشعة اذا كره خاسرة حديث موسي
فمن شاء ذكره وفي الغاشيه فيها عين جاربه وفي البلد عليه الهد *

تمت الكتاب بعون الملك الوهاب *

فقہ عمدۃ الاسلام *

FIQH-I 'UMDAT AL-ISLĀM.

Substance, paper. Size, 9 × 4½ inches. Pages, 165. Lines, 19 on a page. Condition, much injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Fiqh.

Author, Abū Ṭāhir b. Kamāl. ابو طاهر بن کمال

Persian treatise in prose, on the Sunni system of Fiqh, dealing chiefly with the five principal commandments or فرائض of the Islamic religion. Two defective copies of the same are noticed in Ivanow, A.S.B. Cat., No. 1051 (I) and the Suppl. Vol. II, No. 997.* The name of the author does not appear in anyone of these two copies. A similar copy is described in the Cat. of the Arabic and Persian MSS. in the Būhār Library (Calcutta), No. 140 (a). The actual name of the author is Abū Ṭāhir b. Kamāl Multānī (f. 81b), not 'Abd al-'Aziz as given in Hāji Khalīfah No. 8303. The date of composition is not mentioned. The work frequently quotes extracts from the following authorities (fol. 82a and 82b): 'Umdah عمدۃ, Aqidah عقیدہ, Amālī امالی, Manār منار, Kashf al-Asrār کشف الاسرار, Fatāwā-Khānī فتاوی خانى, Muḥit محیط, Sharh-i Ṭahāwī شرح طحاوی, Majma 'al-Bahrayn مجمع البحرین, Targhib al-Ṣalāt ترغیب الصلوات, Tirmazī ترمذی, Mashāriq al-Anwār مشارق الانوار, etc.

According to the statement of the author on fol. 81b, the work is divided into five Muqāddimah. But actually it is divided into the following Bābs :

1. کتاب الایمان , (not mentioned) on fol. 1b, beginning :

درکشف الاسرار آورده است الصح

2. کتاب الطهاره , on fol. 20a, beginning :

شرائط نماز شش چیز است الصح

3. کتاب اصدرة , on fol. 34a, beginning :

بدانکه سبب نماز وقت است بدر آمدن الصح

4. کتاب الصوم , on fol. 59a, beginning :

بدان وفقتک الله تعالى علي الطاعات الصح

5. کتاب الزکوة , on fol. 63b, beginning :

زکوة فرض عین است برمسلم مر بالغ و عاقل الصح

6. کتاب الاضحمة , on fol. 67b, beginning :

تربانی واجب است بر هر مسلمانی که توانگر باشد الصح

7. کتاب الحج , on fol. 68b, beginning :

حج فرض عین است بر همه مسلمانان الصح

8. خاتمہ , (not mentioned) on fol. 81b, beginning :

میگوید بنده کنایگار الراجی الصح

These kitābs are again subdivided into a number of Bābs and Faṣls Headings in red. Arabic passages in Naskhi character. Occasional different readings on the margins.

The copy is not dated, but the following inscription appears at the end of the MS.
بمؤن الملك الجليل تحریر ۲۲ رجب المرجب سنه چهارم محمد شاهى در تصیفه آرکات ماکه کونائک *

Beginning :

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله وصحبه
جمعين بدان ارشادك الله تعالي في الدارين در كشف الاسرار آورده است اول
چيزی که بر بنده واجب است پیش از جمله فرائض پس از بلوغ شذاختن
خدای تعالی است الخ *

End :

وختاتمته خیراین ضعیف رامدد بفائده با خلاص کندد اللهم احینا
مع الایمان و امتنا بالایمان واحشرنا فی زمره المتقین یوم الحساب و صلی الله
علی خیر خلقه وآله النبی المکی المدنی القریشی وآله اجمعین برحمتک
یا ارحم الرحمین *

No. 544. فقه عمده الاسلام.

FIQH-I 'UMDA'T AL-ISLĀM.

Substance, paper. Size, 10½ × 9¾ inches. Pages, 83. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 543 above.

No. 545. مآلبد شانعی

MĀLĀ BUDDA SHĀFA'Ī.

Substance, paper. Size, 8½ × 5½ inches. Pages, 256. Lines, 11—13 on a page. Condition, slightly injured. Mode of writing, very good. Appearance, old.

Extent, complete.

Subject, Theology.

Author, not known.

A Persian treatise on religious observances as expounded by the Shāfai school of thought. As the work is intended for the beginners, the language used is simple and easy.

The title appears on the fly-leaf and the chapters are marked in red ink. Folios 105a to 128a were supplied by a different hand. The fly-leaf and the

last page contain two seals respectively. The first reads ملك محمد اسلام and the second is not decipherable. ۱۲۸۶

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين و صلوات الله وسلامه ورحمته وبركاته
علي محمد بن المصطفى اما بعد بدان و نغذك الله تعالى للطاعات كه اين
كتاب درميان مسئلة چند از فرض و سزف و ادبست و آنچه بايد دانست
از كارهاي دين و راه مسلماني

End :

واز عبد الله بن عمر روايت آمده است اين معني كه ما مي شهردم كه فرستاده
خداي تعالى محمد مصطفي صلي الله عليه وسلم دريك مجلس صدنوبت

مي گفت رب اغفري وتب علي انك انت التواب الرحيم م م م . . .

No. 546. ترجمه كنز الدقائق

TARJUMAH-I KANZ AL-DAQĀIQ.

Substance, paper. Size, 13 × 7½ inches. Pages, 528. Lines, 15 on a page. Condition injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Naṣr Allāh b. Muhammad b. Jamal al-Azdī.

نصر الله بن محمد بن جمال الازدي *

Persian translation of the famous Arabic work entitled *Kanz-al-Daqā'iq* كُزَالِدَقَائِقِ, a catechism according to the Hanafi school, by Hafiz al-Dīn al-Nasafi (d. A.H. 710/A.D. 1310), printed at Delhi in A.H. 1287.

Similar copies are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, pp. 1386–1389, where the author is called by different names, such as جمال الازدي، جمال الازدي and جمال الازدي. The work is divided into a number of Bābs, Kitābs and Faṣls—all marked in red ink. The fly-leaf contains the following invocation :

(۱) يا كلنج (۲) حيدر جنك *
۱۲۰۱

Preface to the work is written in Arabic. The text of the translation begins with:

كتاب الطهارة فرايض وضو الصخ *

Date of transcription, not known.

Scribe, Hāfiz Nūr Muhammad.

Beginning :

الحمد لله رب العالمين الذي اوضح مناهاج الشريعة والا سلام و اورد
مناهل التكليف جملة الانام وجعل العلماء تادة لابي الجنة الصخ *

End :

الحمد لله وفنني بتر جمته هذا الكتاب والصلوة على رسوله محمد خير خلقه
واله اجمعين تمت تمام شد کار من نظام شد بتاریخ بیت ونهم شهر محرم
الحرام سنه ۳۰۵ جلوس خط فقیر الحقیر خاک پای حافظ نور محمد عفرالله
ذنبه بروز چهارشنبه در وقت چاشت اتمام رسید بمنه و کمال کرمه *

No. 547. اساس اسلام

ASĀS-I ISLĀM.

Substance, paper, Size, $7\frac{1}{2} \times 5\frac{3}{8}$ inches. Pages, 96. Lines, 10—14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject,

Author, Ābid. عابد

An account of Islamic law and ethics in Mathnavī form, by one Ābid about whom nothing is known. It was composed in the year A.H. 1064 (fol. 2a).

سر سال هزار وسعت و چهار
گرچه کم بود فرصتم بسیار *

The title of the work appears in the following verse on fol. 2a :

چون بدین گونه دادم العبادش
نام کردم اساس اسلامش *

Name of the author on fol. 2a :

گرچه این مرزۀ کار عابد نام
در عبادت نزد بحق یک گام *

Text, on fol. 2b, beginning

بشدوائے سالک طریق ارشاد
بادعون حقیقت رفیق معاد *

The MS. has no headings, though space for the purpose is left blank.
Date of transcription and the name of the scribe not known.

Beginning :

بسم معبود کل موجود
من له حمد کل معبود *

صلی ربی علی ابی القاسم
وعلیٰ کل آله سلم الامم *

End :

چون تو مانیش قبله و مقصود
 لشود ہی شک از درت مطرود *
 چون نباشد بجز تراش تسکین
 چه بود دوستی دیگر به ازین *
 تمت تمام شد *

No. 548. رساله اوقات الصلوة

RISĀLAH-Ī AUQĀT AL-ṢALĀT.

Substance, paper. Size, 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$ inches. Pages, 17. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Hājji Muhammad Imām al-Dīn Khān, حاجی محمد امام الدین خان

A short but useful work on ascertaining the exact direction of Qiblah قبله and the exact hours for the performance of the five prayers, compiled by Hājji Muhammad Imām al-Dīn Khān, who, according to his own statement in the preface, on fol 1b, flourished during the time of Sirājī-Umarā Nawāb 'Azam Jāh Bahādur of the Carnatic family. The work was compiled (fol. 10a) during the year A.H. 1244. Numerous tabular forms containing days, hours and minutes are given. The fly leaf bears a diagram for finding out the four directions. Fol. 10b contains a table indicating the exact location of some of the cities in South India.

The copy is not dated. Scribe, probably written by the author himself.

Colophon :

این خاکسار ذرّه بیدمقدار حاجی محمد امام الدین خان عفی الله عنه
 خواست که رساله در معرفت اوقات الصلوة و جهت کعبه شریف بیان سازد *

Beginning :

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله الطاهرين اطاهرين
 واصحابه المهديين اما بعد درين او ان فرحت تزان در زمان جهان بان شريعت
 دان عالم پرو دين پناه مجمع مكارم صاحب السيف والقلم معدن الجود والكرم الخ *

End :

درین باب این خاکسار مدتی سعی بلیغ بکار برده تا که بر اوراق لیل و نهار
یادگار بماند این رساله در سن یک هزار دو صد و چهل و چهار مرتب شد *
۱۲۳۴

بزاران درود و بزاران سلام
بعق محمد علیه السلام *

No. 549. شرح نام حق

SHARH-Ī NĀM-Ī HAQQ.

Substance, paper. Size, 8 × 6 inches. Pages, 75. Lines, 13 on a page. Condition, injured.
Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikhtiyār b. Giyāth al-Dīn al-Husaynī.

اختیار بن غیاث الدین الحسینی *

A detailed Persian commentary on the well-known Mathuawī entitled Nām-i-Haqq of Maulānā Sharf-al-Dīn Bukhārī (Comp. A. H. 703/A.D. 1303). It is written by Ikhtiyār, the author of Mukhtār-al-Ikhtiyār, مختار الاختیار. The commentary deals with all the rites and observances of the legal prayer of the Sunnī school of thought.

The chronogram as composed by him on fol. 80b is enigmatic :

باستکمال ای ماه دو هفت
همانا هفت روزی حرف رفت *
مهی ذی الحجه چون این یابست تکمیل
بعبر تاریخ آن از آخر سال *

The work is styled in Etche and Riou Cats. Sharh-i-Maqdam-al-Salāt شرح مقدم الصلاة or Muqaddimah al-Salāt مقدمه الصلوة. Other Persian commentaries on Nam-i-Haqq are noticed in Etche, Ind. Off. Lib. cat., P. 1375 and Riou I., P. 23. Arabic passages in Naskhī character. Four pages at the end of the MS. are of a different work. Fol. 1b bears a seal that reads thus :

وتمت علی اولاد سسکین حقیر غلام قادر *

Date of transcription, A.H. 1250. Scribe, not mentioned.

Preface, on fol. 2a, begins with

اما بعد چندین گوید فقیر محتاج بر رحمت رب الغنی اختیار بن غیاث الدین

الحسینی الخ *

Text, on fol. 3a, beginning with

نام حق بر زبان همی رانم
که بجان و دانش همی خوانم الخ *

Beginning :

سپاس به قیاس سر پرورنده راکه رحمت به نهایتش طفل جان را به
شیر دلپذیر خطاب از بستان ام الکتاب پرورش دا دونسیم اطف عیمش صبا آئینه
صبا خرد به بین خرد را در مهد رحمت بدست رحمت بخشش آورد الخ *

End :

بچشم داستانش جلوه ده
ز تر صیح قبولش زیوریه نه *
بتوفیق نواله فتاح سلام
ز آغزش رسانیدم با نجام *
کنو دردی که با جانم تریب است
بحمد الله که رب العالمین است *

No. 550. تکمیل الایمان

TAKMİL AL-ĪMĀN.

Substance, p. per. Size, $12\frac{1}{2} \times 7\frac{3}{4}$ inches, Pages, 80. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Haqq b. Sayf al-Dīn al-Turk al-Dihlawī al-Bukhārī.

عبد الحق بن سيف الدين الترك الدهلوي البخاري *

A Persian treatise on the principles of Islamic creed, based on the Sunnī doctrine, compiled by 'Ad al-Haqq, the well-known author of *Jazb al-Qulūbilā dār al-Mahbūb*. جذب القلوب الى دار المحبوب (Vide No. 579 below) and a number of other works (Vide *Etche*, *Incl. Off. Lib. Cat.*, Vol. I, pp. 1392—1394).

On the first page of the present copy are quoted some of the traditions dealing with the esoteric significance of the names of the holy Prophet. There are copious marginal and interlinear glosses and explanatory notes.

Date of transcription is contained in the following statement appearing on fol. 36b :

تمت هذه الرسالة المسمي بتكميل الايمان و تفويته الايقان بتاريخ بست
و دوم رجب المرجب سنة ١٢٧٠ هجري نبوي حسن اختتام يافت *
—A.H. 1270.

At the end of this copy there are two separate printed copies of the work entitled *Raudhat al-Ābidin* روضه العابدين

Beginning :

الحمد لله رب العالمين والصلوة والسلام عني سيد المرسلين و امام المتقين
 و خاتم النبيين محمد واله واصحابه واتباعه اجمعين هدايت طريق الحق و هه
 علوم الدين الص *
 End :

و نا اميدي از رحمت خدا كفر است و ايمن بودن از عذاب وي تعالي نيز
 كفر است و ايمن در ميان اميد واري و ترس كاري است تمام شد ترجمه ع. بهي *

No. 551. * مجالس اولوئي

LU'LŪ-I MAJĀLIS.

Substance, paper. Size. $5\frac{1}{2} \times 4$ inches. Pages, 424. Lines, 11 on a page. Condition, much injured. Mode of writing, not bad. Appearance, old.

Extent, complete.

Subject, Religion and Ethics.

Author, not known.

A rich collection of a series of forty-seven discourses on religious and ethical topics delivered by Najm Muhammad between A.H. 859 and A.H. 861 in the famous Jāmi' Masjid of Ahmad Nagar in Gujarāt. They are based principally on the verses of the Qurān, the Traditions of the holy Prophet and the anecdotes from the lives of great saints. The compiler whose name is not known states in his preface that he was a disciple of Sayiid al-Mashā'ikh Sayiid Burhān Mahmūd and that he used to attend the above lectures along with a multitude of all classes of people of his time who thronged to the mosque with great zeal and fervent. From this statement it is clear that the compiler was a contemporary of Najm Muhammad. He was still alive when Najm Muhammad died in A.H. 861 (fol. 13a). Nothing is known about the life and works of Najm Muhammad. The compiler states on fol. 213a that he (Najm Muhammad) died in A.H. 861 at the age of seventy. The date of birth can therefore be placed in A.H. 791. He lived during the time of Abū al-Muzaffar Ahmad Shāh b-Muhammad Shāh b-Ahmad b-Muhammad Shāh b-Muzaffar Shāh Sultān whose identity cannot be established. He spent a greater part of his life, nearly forty years (fol. 213a) in Gujarāt preaching the Gospel of Allāh.

The MS. bears a seal which reads thus : محمد علي حسين خان تاج الامراء *

On the fly-leaf the following note also appears

۱۰ اردي قعدة سنه ۱۱۳۰ انيس روپيه قيمت

Abū Muhammad is the scribe and the owner of the copy. The title of the work appears on fol. 2b. The title page bears the full title of the work اولوئي مجالس در وعظ وصلاح Each lecture is described with proper dates in the following manner

مجلس اول قاضي نعم محمد بتاريخ هفتم ماه ذي قعدة سنه تسع
 وخمسين وثمان مائة شب دو شنبه كه فاضل ترين و بزرگ ترين شبهاست
 سخن در ذكر لطف خدا يتعالى افتاد الص *

The copy is not dated.

Beginning :

الحمد لله رب العالمين والعائبة للمتقين والصلوة علي رسوله محمد وآله
اجمعين - بد ان اسعدك الله تعالي في الدارين كه اين الفاظ وعظ درر بارو
گوهر نثار قاضي القضاة ملك العصر والزمان شاه دهر وفور العلم
بحر المعاني نعمان الثاني نجم محمد كه در عرصه گجرات تخت گاه شهر معظم
احمد آباد حرس الله تعالي عذ. جميع الافات الدنيا ولاخرة نكاه باد (بعهد؟)
پمايون قطب الدين والدنيا ابو المظفر احمد شاه بن محمد شاه بن احمد
بن محمد شاه بن مظفر شاه السلطان آن بزرگوار بر معتاد خود بعد از
جمعه حجاج المساكين وسيد اليوم وشب دو شنبه كه شبی با عظمت و رحمت
است بر منبر مسجد جامع بنا كرو ملك الشرق ملك الحبیب الملك
برمي آمد سخنها فائده دين پاک رابگوش خلق در مجلس آن
بزرگوار عالمان وفقهان وقرآن خوان سبع قاري وملوكان وامرا ولشكريان
وسوداگران و مردان و عورتان در پرده خاص و عام حاضر مي شدند الخ *

End :

بعد از بزرگوار نافع خلق علم باعمل داشت بتاريخ شانزدهم ماه
رمضان المبارک سنه احدي وستين وثمانماية در سه شنبه وقت اشراق سه
پاس روز گذشته بود كه از دار فنا بهدار البقا رحلت فرمودند عمر مبارك
بهشتاد سال رسیده چهل سال در گجرات در تذکیره گذرا نديدند خداوند
مقامش بجهت الفردوس كودرن وار كران بزرگوار را و اين فصير را
اخلاق و محبت لله والله اعلم بالصواب تمت تمام شد سالک و راقم اين كتاب ابو
محمد شکر الله غفر الله واولديه ولجميع المومنين والمومنات والمسلمين
والمسلمات *

No. 552. شرح نخشبي *

SHARH-I NAKHSHABI.

Substance, paper. Size, 10½ × 9½ inches. Pages, 44. Lines, 20 on a page. Condition,
good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, commen tary on Prayer.

Author, Dhiyā al-Dīn Nakḥshabī.

A restored copy of the work described under D. No. 431, Part III, Vol. I above, wherein it is styled *Sharh-i Du'ā-i Suryānī* شرح دعای سوریانی. This is probably another work written by *Dhiyā'al-Dīn Nakhshabī* (d. A.H. 751), the famous author of the *Ṭūṭi Nāmāh* (Comp. A.H. 730), the *Silk-i-Sulūk*, the *Juz'īyyāt wa Kulliyāt*, the *Gulriz*, etc. (Vide *Ethe, Ind. Off. Lib. Cal.*, Vol. I, Nos. 2034, 743—751, 1838, 1839 and 2852; *Rieu II*, P. 740a; and *Ivanow, A.S.B. Cat.*, No. 105). The author is simply called *Nakhshabī* (Foll. 1a and 43b). At the end of the MS. appear a few ruzd lines from the *'Aqaid-i Dakhani* described under D. No. 69, Part I, Vol. II, above.

No. 553. معرفت المذاهب *

MA'RIFAT AL-MAZĀHĪB.

Substance, paper. Size, $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 18. Lines, 11 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Sects in Islām.

Author, Mahmūd Tāhīr Ghazālī. محمود طاهر غزالی

Herein is included another work *Pand-i-Luqmāni-Hakīm* fol. 10b.

This is a very short Persian tract dealing with the elementary principles of the Sunni doctrine. A brief account of the seventy-three Muhammadan sects is also given. The author calls himself Mahmūd Tāhīr Ghazālī, but nothing is known about his life and other works. The title colophon of the work appears on fol 2b. Copies of the same work are noticed in *Ethe, Ind. Off. Lib. Cat.* No. 2548 and 1920, II.

Headings in red ink. Arabic passages in neat Naskhī character.

Date of transcription, Jamādi al-Awwal, 1254.

Scribe, Muhammad Qāsim.

Beginning :

الحمد لله المحمود الطهر المعبود في الباطن والظاهر والصلوة والسلام على
رسوله الكامل اما بعد گوید جامع این جواهر لای امیدوار بر رحمت
معالی محمود طاهر غزالی احسن الله اليه وغفر الله له ولوالديه که درنا بادشاه
توانا تظاعت الیه ترادف نعمایه چندین میفر ما ید الخ *

End :

حضرت حق سبحانه تعالی هدیج کس را بدان راه هائے کج ندار دهمه را به
صراط مستقیم که راه سنت و جماعت است ثابت دارد بحر مت النبي واله
الامجاد صلي الله عليه وآله واصحابه وسلم *

KITĀB AL-RASĀ'IL.

بذل الدراية في ذكر ضوابط الرواية *

BAZL AL-DIRĀYAH FI ZIKRI DHAWĀBIT AL-RIWAYAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 50. Lines, 15 on a page. Language, Persian. Character, Nasta'liq. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Science of Traditions.

Author, Maulānā Muḥammād Bāqir Āḡaḥ, مولانا محمد باقر آگاه.

The other works herein are (1) Tā'id al-Haqq, fol. 36b (2) I'lams al-A'lām, fol. 50a (3) Nahr al-Zindiq, fol. 77a, (4) Al-Tahqiq al-Aniq, fol. 113b (5) Lubb al-Lubāb, fol. 138a, (6) Daf'al-Waswās al-Khannās, fol. 154b, (7) Maqāmi'al-Hadid, fol. 202a, (8) Al-Barqal-Wāmidh, fol. 234b, Kashf al-Astār, fol. 278a, (10) Al-Hijaj-al-Nāhidhah, fol. 293b.

The Kitāb al-Rasā'il is a large Persian work in prose, which, in general, deals with the doctrine of the Imāmate, the legitimacy of the first four caliphs to the Khilāfat, and the most controversial points between the Sunnīs and the Shi'ahs regarding the theory of the Divine Right of the Prophets' descendants and nearest of kin to wield the supreme authority in Islam both temporal and spiritual. This theory is bitterly refuted by the author of the above work. The Khwārij or the seceders representing the extreme democratic view that any free Arab was eligible for election as caliph, are also attacked and strong arguments against these theories are furnished. The work is divided into eleven separate treatises or مسائل. For detail notices regarding the life and works of Maulānā Bāqir Āḡaḥ, refer MSS. Nos. 19, 20, Part I, Vol. I. above, 192, Part III, Vol. I, above, 45-51, Part I, Vol. II. above 52-60, Part I, Vol. II above.

The Bazl al-Dirāyah fi Zikr Dhawābit al-Riwāyah is the first treatise contained in the Volume. In the preface the author enumerates the sources studied by him for writing these eleven treatises. The preface begins on fol. 1b and ends on fol. 9a. The present treatise begins on fol. 10a and ends on fol. 35b. This treatise which deals with the Science of the Traditions and Narration and the authenticity of some of the اسناد (chains) and متن (text), should be treated, as the author states in the preface, as a kind of general introduction to the مسائل that follow it.

Beginning :

بعد حمد خدا و نعمت رسول

بشنو این نکته را بسمع قبول *

که این رساله اولی است از کتاب الرسائل فیما یتعلق بالامامة من المسائل
در بیان تحقیق متن و اسناد حدیث و اثر باصطلاح مهرة من خبر مقرون به
نهایت تلخیص و اختصار الخ *

End :

الحمد لله الذي خص اهل السنه منه بالخط العزيز والصلوة والسلام علي سيدنا محمد البشير النذير الذي ميزهم بما انا عليه واصحابي بتمكين واضح كثير وعلي آله وصحبه اهل المعبد الاثيرو اتباع سنته واضعياء امته سيما علي فلذة كبده وبضعه فلهه محي الدين الذي لم يوجد له نظير الح *

No. 555. * تائيد الحق في تعديد الفرق *

TA'ID AL-HAQQ FI T'DID AL-FIRAQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 26. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 36b of the MS. described under D. No. 554 above.

This treatise explains in details the various sects in Islam that sprang up immediately after the death of the holy Prophet (peace be on him with Traditi on that allude to those sects.

Beginning :

الحمد لمنزل الفرقان، الفارق بين الحق والباطل الح *

End :

اقتصار بدين مقدار اولي بودو كار سائل ديگر در پيش و تحريرش اخري مي نمايد اللهم كما جعلتنا بمنتك الغير المتناهيه من الفرنج السنيه الناجيه سيما علي وارثه ابي محمد محي الدين *
تمت تمام شد *

No. 556. * اعلام الاعلام بوجوب نصب الامام *

I'LĀM AL-'ALĀM BĪ-UJŪBI NAṢB AL-IMĀM.

Substance, paper. Size, 9 × 5½ inches. Pages, 53. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 50a of the MS. described under D. No. 554 above, the treatise deals with the theory of Accession to the Khilāfat in Islam based on verses of the holy Qur'an and Traditions from a strict Sunni standpoint and criticises vehemently the Shiaḥ doctrine of Divine Right. The title appears in red on the top of fol. 50a. All Arabic passages are in Naskhī character.

The treatise is divided into two Bābs :

1. on fol. 50a, beginning :

در ذكر وجوب نصب امام بر مذهب اهل سنت و جماعت وصل اول در بيان تحقيق الح *

2. On fol. 57a, beginning :

در ذكر اقوال اهل بدعت در مقدمه امامت و درين باب چند فصل است الح *

Beginning :

بعد الحمد لله تعالی بدان ای صاحب فهم رسا و فقهی الله تعالی
وایک اما یجب و یرضی که امامت نزد مالز احکام فروع است نه اصول و نصب
امام از فروع کفایه بود - اعنی اگر جماعت از اهل جن و عقد بنصبش
نیام نمایند فرض از دیگران ساقط شود **الحج** *

End :

و کلام در بسط اثبات این فرق بسیار است لیکن نظر باختصار این رساله برین
مقدار اکتفا نموده آمد صلی الله علیه وسلم و علی آل الطاهرین
و اصحابه من الانصار و المهاجرین و التابعین و تبعهم الی یوم الدین سیما علی
سید الافراد المحبوبین مدنا الی امام ابی محمد صهی الدین *

No. 557. نحر الزندین باثبات خلافتہ اند دیتی *

NAHR AL-ZINDĪQ BĪ-ITĤBĀTĪ KHĪLĀFAT AL-ŞĪDDĪQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 72. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 77a of the MS. described under D. No. 554 above.

This deals with 'the genuineness of the Sunnī Traditions regarding the legitimate right of Hadhrat Abū Bakr' accession to the Khilāfat, with numerous quotations from the holy Qurān.

The work is divided, as is stated on fol. 77b, into a **مقدمه** (introduction), two **باب** and a **Khātimah** (conclusion);

مقدمه on fol. 77b, beginning :

بدان ای برادر دینی لولاک الله بالعلم الیقین که یهود و نصاری **الحج** *

باب اول on fol. 78b, beginning :

در ذکر دلائل خلافت حضرت صدیق **باب** **الحج** *

باب دوم on fol. 97b, beginning :

در بیان حجج امامیه بر خلافت بلافضل حضرت **مرتضویه** **الحج** *

خاتمه not mentioned.

Beginning :

حمدیکه صلح بهار صادق نفسان انفس و آفاق **الحج** *

End :

..... و اصحابه من الانصار و المهاجرین و علی سائر اولیاء امتہ الماجدین
سیما علی وارثہ الاعظم ابی محمد صهی الدین *

No. 558. *التحقيق الانيق في بيان افضليته الصديق*

AL-TAHQIQ AL-ANIQ FĪ BAYĀNI AFDHALIYYAT AL-SĪDDIQ.

Substance, paper. Size, 9 × 5½ inches. Pages, 49. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 113b of the MS. described under D. No. 554 above.

Contains numerous verses and Traditions in praise of Hadhrat Abū Bakar, the first aliph and his greatness as the first legitimate successor to the holy Prophet (peace be on him).

Foll 121a to 127b are supplied by a quite different hand.

Beginning :

الحمد لله الذي شرف بد انكم جميع مذكوره چند
قسم است الخ *

End :

سيما علي وارثه الاعظم غوث الوري تمت تمام شد *

No. 559. *اب اللباب في فضائل الاصحاب*

LUBB AL-LUBĀB FĪ FADHĀ'IL AL-AṢḤĀB,

Substance, paper. Size, 9 × 5½ inches. Pages, 32. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 138a of the MS. described under D. No. 554 above.

Contains numerous quotations from the Holy Qur'ān and the sayings of the Prophet illustrating the greatness and the virtues of the Ashābs or the companions of the Prophet.

Beginning :

نفس آهنگ تحمیدی کند ساز
که درو وصف نبی ماندز پرواز *

End :

خصوصاً سید الاذواد - تمت بالخیر *

No. 560. *دفع الوسواس الخناس العارض في حديث الميراث والفدك والقرطاس*

DAF'AL-WASWĀS AL-KHANNĀS AL-ĀRIDH FĪ HADITH AL-
MĪRĀTH WA AL-FĪDAK WA QĪRTĀS.

Substance, paper. Size, 9 × 5½ inches. Pages, 95. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 154b of the MS. described under D. No. 554 above.

This treatise with the Shi'ah's arguments regarding the famous Tradition about ميراث (inheritance), the Fidak () and the قرضاس (writ).

Beginning :

حمد و سپاس بیرون از حضور تیراس « نزال » غرض و واسب بدعوض
را دستزد آخ *

End :

..... سیما علی سعید المصوبین المقربین - تمت تمام شد *

No. 561. «مقام الحدید فی جمع مضاعف المنہج والتجرید» *

MAQĀMĪ'AL HADĪD FĪ QAMĪ MATĀ'INALMANHĀJ WA AL-TAJRĪD.

Substance, paper. Size, 9 × 5½ inches. Pages, 64. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 202a of the MS. described under D. No. 554 above.

Contains a bitter criticism of the Shi'ah's denunciation of the Companions of the holy Prophet. It is based on numerous quotations from the holy Qur'ān and the sayings of the Prophet.

The work is divided into the following four Fāsḥs :

1. On fol. 202a, beginning :

دررد مطاعین این فریق الحداد اثر بر حضرت صدیق اکبر رضی اللہ
عنه آخ *

2. On fol. 216a, beginning :

دررد مطاعین ابن اخوان الشیاطین بر حضرت فاروق رضی اللہ
عنه آخ *

3. On fol. 221b, beginning :

دررد مطاعین زین زندقان بر حضرت جاع القرآن رضی اللہ
عنه آخ *

4. On fol. 227a, beginning :

دررد مطاعین این خزان بے گوش و دم بر جمهور اصحاب آخ *

Beginning :

الحمد لله الذي عصم نبيه عن كيد المشركين آخ *

End :

..... سیما علی وارثه الاعظم امام المحبوبین *

No. 562. * النبرق الوامض لكشف هفوات الروافض *

AL-BARQ AL-WĀMĪDH LI-KASHFĪ HAFWĀT AL-RAWĀFĪDH.

Substance, paper. Size, 9 × 5½ inches. Pages, 85. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 234b of the MS. described under D. No. 554 above.

This is polemical in nature. It criticises the doctrines of the Shi'ah's.

The copy is principally divided into two **نهمید** and two **فاسل** :

1. **نهمید** On fol. 234b, beginning :

مخفی نہاند کہ باتفاق تو اعدا عقلمیہ وضوابط نقلیہ **الصح** *

2. On fol. 235a, beginning :

برناظران این مطور محتجب و مستور نہاند **الصح** *

1. **فصل** On fol. 236b, beginning :

در ابطال ہجوات شیعہ کہ بد اصول و ذروع **الصح** *

2. On fol. 271, beginning :

درادات ضلالت سمات این یذابیع الفساد **الصح** *

Beginning :

سئائیش شایان و نیایش نمایان نیاز بارگاہ حضرت **عمدی الصح** *

End :

..... مہمما علی علی ، محبر بہ الاعظم **مید اہل المقامات** *

No. 563. * كشف الاستار عن مشابہتہ الروافض بالکنار *

KASHF AL-ASTĀRAN 'MUSHĀBAHATĪ AL-RAWĀFĪDHĪ BI AL-KUFFĀR.

Substance, paper. Size, 9 × 5½ inches. Pages, 29. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 278a of the MS. described under D. 554 above.

This is a very pungent criticism of the doctrines and theories of the Shi'ah's.

Beginning :

العمد لله الذي نهى عن سوالات الكفار و اوعده علي محاسنهم بدار البوار **الصح**

End :

مہمما علی وارثہ الاعظم و لایبہ الانحزم الذي كان قدمہ الاصم و سلم تسليماً كثيراً

الحجج النافضة في حكم الرافضة * No. 564.
AL-HIJAJ AL-NĀHIDHAH FĪ HUKM AL-RĀFIDHAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 59. Lines, 15 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Begins on fol. 293b of the MS. described under D. No. 554 above.

This treatise contains the final verdict of the author on the question of the heresy of the Shi'ah sect. According to the author, arguments are based on the verses of the holy Qur'an, the Traditions and the legal decrees of the great Imāms and jurists of Islam.

Regarding the date of composition of the above treatise of the کتاب رسائل the author furnishes the following statement on fol. 372b :

مخفي انما ند که رساله دفع الوساوس در آواخر سنه نالیف یافته و سائر
رسائیل کتاب الرسائل در سال دیگر رنگ ارتسام پذیرفته پس در ماده
تاریخ بکل الروافض کلمه یک عدد کم می شود در حقیقت تفاوت ماهی چند
بیش نبود و مضائیکه ندارد“

The date contains in the following versified chronograms :

چو خواستم زخرد سال اختتامش گفت
که منع مذهب ناحق نموده آگاهی *
چو تاریخ انعامش از عقل جستم زه در فاض فرمود به مین *

—A.H.1208.

Beginning :

الحمد لله الذي حبا الصحابه المناصب الكبار ليغيب بهم الكفار الخ *

End :

..... چون عدد مین را از جمله زهی رد فاض برآورد تاریخ برمی
آید و کمی ماهی چند مضائیکه ندارد چنانکه گذشت *

ŞUFISM AND ETHICS.

No. 565. * الانسان الكامل

AL-INSĀN AL-KĀMIL.

Substance paper. Size, 8½ × 5½ inches. Pages, 42. Lines, 13 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Doctrine of the Perfect Man.

Author, not known.

Begins on fol. 1a of the MS. described under D. No. 706 below.

A Persian treatise containing the mystical interpretations of some of the selected verses from the holy Qur'ān. This work is quite different from 'Abdal-Karīm al-Jilis, (d. between 808/1406 and 819/1417). Al-Insān al-Kāmil *الإنسان الكامل* which is in Arabic; neither it is identical with the Persian work entitled *Insān al-Kāmil fi Marifat al-Wāfir* *إنسان الكامل في معرفته الوافر*, written by 'Aziz-Muhammad al-Nasafi al-Bukhārī who died in 661/1263. The name of the author of the present work does not appear anywhere in the MS. The title of the work appears on fol. 1b. The MS. was copied from Shāh Kalim Allāh Shaḥs transcript. Mu.ammad Qudrat Rasūl is the owner of the copy. Scribe, not known.

Date of transcription, A.H. 1255.

Beginning :

بسم الله المقدم الاول هيت التي لا ابتدائي لها بسم الله المرخر... التي
لا انغضاء لها بسم الله ظاهر لدانية ولا كيفيته بسم الله باطن بلا ما هيت الخ

End :

وانزلنا القرآن بكل مثل ولكن الانسان جهولا آية ان الله غني عن العالمين
اگر در آئی درونی در باز است و اگر در نیایی حق به نیاز است این کتاب
کردیم برای خدای طالب حق تلاوة قرآن العظیم *

No. 586. ذخيرة الملوك *

ZAKHĪRAT AL-MULŪK.

Substance, paper. Size, 7½ × 4½ inches. Pages, 454. Lines, 15 on a page. Condition, slightly injured. Mode of writing, not good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Sayyid 'Ali b. Shihāb. سيد علي بن شهاب

An ethico-political Persian treatise, composed by Sayyid Ali b. Shihāb of Hamadān, who died A.H. 786 A.D. 1385, at the age of seventy-three. He is also the author of the following works: *Mastūrāt* *مستورات* described in *Ethe, Ind. Off. Lib. Cat.*, Vol. I., No. 1850; *Khulāṣat al-Manāqib* *خلاصة المناقب* (Comp. A.H. 778); *Hall al-Nuṣ'ūs* *حل النصوص* noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I, No. 1357, 9 and *Rieu II.*, P. 836b; *Daḥ Qā'idah* *درة ناعده*; *Risālat al-Iṣ'tilāhāt* *رسالة اصطلاحات* *Mashāriq al-Azwaq* *مشارق الاذواق* a copy of which is noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I, No. 1922, 12; *Munājāt* *مناجات* and a number of letters and Ghazals are also ascribed to him.

Two incomplete copies of the present work are found in this Library. (Vide Nos. 425 and 426, Part III, Vol. I., above, the latter being transcribed in A.H. 1057). Copies of the same are also noticed in *Ethe, Ind. Off. Lib. Cat.*, Vol. I., pp. 1188—1190; *Rieu II.*, P. 447b; and *Ivanow, S.B. Cat.*, No. 1380.

According to the author (fol. 2a) the work is divided into the following ten Babs :

1. در هراط احكام ايمان و نوارم آن on fol. 3a, beginning :
قال الله تعالى آمنوا بالله ورسوله و نورالذي انزلنا الحق *
2. This Bāb is not traceable in the copy.
3. در مكارم مهربت و حسن اخلاق الخ on fol. 43b, beginning :
سدرت خلفائى راشدين وضوان الله عليهم اجمعين الحق *
4. در عقوبت والدين و زوج و زوجة on fol. 55b, beginning :
قال الله تعالى و قضي ربك ان لا تعبدوا الا اياه الحق *
5. در احكام ولايت و سلطنت و امارت و غيره on fol. 79a beginning.
قال الله تعالى ان الله يامر بالعدل و الا حسان الحق *
6. در شرح سلطنت معدوى و غيره on fol. 105a, beginning :
قال الله تعالى او الذي جعلكم خلائف في الارض الحق *
7. در بيان و جوب امر معروف و غيره on fol. 124a, beginning :
قال الله تعالى ولتكن منكم امة يدعون الحق *
8. در بيان فضيلت هكر و غيره on fol. 152b, beginning :
قال الله تعالى وان تعدوا نعمت الله الحق *
9. در بيان فضيلت صبر و غيره on fol. 187b, beginning :
چون مجاري جريان حكمت عملى الهي الحق *
10. در مذمت تكبر و غضب و غيره on fol. 212b, beginning :
قال الله تعالى ساعرف عن آياتي الذين الحق *

The fly-leaf contains a number of seals, but neither of them is decipherable. Arabic passages are underlined and are in the Naskhi character.

The copy is dated the 4th Ramadhan A.H. 1054.

Scribe, Habib.

Beginning :

حمد بسيار و ثنای بيشمار حضرت ملكي كه اسباب معاش مسكان خطه
ملك دلبوي را بتمهيد قانون سياست حكمي نظام داد الحق *

End :

پس شرفي كه بقلب درني مقدم شود يا باتشي بسوزد و شرف جهودي
بر آن راجع گردد و باين همه در آخرت مناقشه و حساب و گرفتار عتاب
گردد و بالله بالتوفيق *

No. 567. * **لوامع الاشراف**
LAWĀMI AL-ISHRĀQ.

Substance, paper. Size, $10\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 196. Lines, 17 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, Jalāl al-Dīn Muhammad b. As'ad al-Dawwānī.

جلال الدين محمد بن اسعد الدواني :

The well-known Persian work on ethics, with the full title, Lawāmi, al-Ishrāq, fi Makārim al-Akhlāq, **لوامع الاشراف في مكارم الاخلاق** sometimes styled also Akhlāq-i Jalālī **اخلاق جلالی**. The title of the work appears on fol. 56 and the name of the author on fol. 96a. **فقير جانی محمد بن اسعد دوانی**

The work was dedicated (fol. 36) to Husyan Bayg Bahādur, the ruler of 'Irāq A.H. 872—882/A.D. 1467—1477. According to the Haft-Iqlm, the author was born A.H. 830/A.D. 1427 and died. A.H. 908/A.D. 1502, 1503.

The work has been repeatedly printed.

The last page of the present copy bears a few Persian verses.

Date of transcription, Rabi 'al-Awwal, A.H. 1261.

Scribe, not known.

Beginning :

افتتاح کلام بنام واجب الاعتصام سلطانی سزده اصح *

End :

فايدهما بمزيد التايد والامتنان بحق عبيد الاعيان محمد وآله وصحبه
 من ذوي الاعيان بتاريخ يازده ايم ماه ربيع الاول سنة ١٢٦١ هـ تمت انمام
 پذيرفت *

نام کتاب هذا *

لوامع الاشراف في مكارم الاخلاق *

No. 568. * **اعظم سواطع الافاق في شرح لوامع الاشراف**
A'ZAMUSWĀṬ'AL-ĀFĀQ FĪ SHARHILAWĀMI' AL-ISHRĀQ.

Substance, paper. Size, $7\frac{1}{2} \times 5$ inches. Pages, 579. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, Complete.

Subject, Ethics (commentary).

Author, Muhammad Yūsuf 'Alī. **محمد يوسف علی**

A very rare and valuable copy of Muhammad Yūsuf 'Alī's Persian Commentary on Jalāl al-Dīn's well-known work styled Lawāmi 'al-Ishrāq or otherwise called Akhlāq-i Jalālī (see No. 567, above). The present copy is very beautifully got up.

The leaves are of different hues. The hand-writing is excellent. Probably this is the only copy extant. It was composed in the middle of the 13th century A.H. at the request of Nawāb Ghauth Khān Bahādur, the Nawāb of Arcot, one of the great patrons of scholars and poets and himself a poet and a man of literary taste and author of the Tazkirah-i Gulzār-i-A'zam. تذکرہ گلزار اعظم

Muhammad Yūsuf 'Ali like Amin al-Din 'Ali Khān Giryān (Ī) the author of Tā'id al-A'dād (see No. 736 below) is one of those authors and scholars of Arcot not known to Tazkirah-writers. From the present commentary it may easily be inferred what a man of erudition and great learning he was! Nothing is known about the details of his life and works. The following passages selected at random from his preface to his commentary throw some light on his life and his present work :

” اما بعد برضما پیرا و ابوالو بصر و خفی و محتجب میباشد که خدیو عالم پناه
خسر و عالی جاه رکن دیوان عدالت امیرالهند والا جاه عمدة الامرا
مختار الملک سراج الدوله محمد غوث خان بهادر بهادر جندگ المتخلص باعظم
..... باوصف اشتغال اشغال سلطنت و جهان داری و احتمال ائصال
نصفت و داد گستری همت عالی نهجت مصروف تحصیل علوم ادبیه و فنون
کسبیه میدارند و لمعه روز و شب در نعل و غفلت نمی گذارند (fol. 2a) * “
هنگام تهذیب اخلاق و بتعلم و استکشاف غوامض لواضع الاشراف فی مکارم
لاخلاق تالیف عالم محقق و فیلسوف مدقق ملا جلال الدین محمد بن اسعد
دوانی از خدمت ادیب لہیب ارب سہبان زمان حبان دوران
معدن نهم و ذکا سید ابو طیب خان والا امر سلطانی از ذر و قدر دانی
شرف صد و ریافت این خاکسار ازلی محمد یوسف علی بہ تنقیح و تفہیم
مغلفات و شرح و بسط مشکلات آن کتاب مستطاب پردازد بناء
علیہ این زاویہ کزین گمنامی باوجود عدم استطاعت و قلت بضاعت امر جلیل
سلطان نبیل را ذریعہ سعادت خود انگاشته بتسویدش پر داخل “
(fol. 2b-3a)

” چون تالیف این شرح باشارت آن عالی جاه بود مناسب چنان
نمود کہ باعظم سواطع الافاق فی شرح لواضع الاشراف موسوم شود تا سطوع
این شرح بعظمت نام ناسی و رسم سامی ممدوح آفاق مجسم اخلاق بجمیع
آفاق عام گردد (fol. 3a) * “

From the above passages, it may be concluded:—(1) That the writing of the commentary was probably commenced at the request of Nawāb Gauth Khān, about the time when Sayyid Abū Tayyib Khān Wālā (A.H. 1190—A.H. 1264) Nawāb's tutor, was engaged between A.H. 1253 and A.H. 1264 in teaching Lawāmi'al-Ishrāq to Nawāb Gauth Khān (Vide Tazkirah-i Gulzār-i-Azam PP. 368—374), who was at that time fourteen years old only. (2) That the author was still alive in A.H. 1253.

The exact date of the composition of the work cannot be ascertained. The first two pages of the copy contain a list of the contents of the *لوامع الاوراق*

Preface to the commentary, on fol. 1b, beginning :

تخلی بخلقہ کہ بذروہ اعلیٰ الخ *

Commentary, on fol. 1b, beginning :

افتتاح آغاز نمودن اعتصام چنگ در زدن جنود جمع جند الخ *

Date of transcription and the name of the scribe not mentioned.

Beginning :

تخلی بخلقہ کہ بذروہ اعلیٰ علیین عزت رساند حمد خالق اسما
جل جلالہ کہ نوع انسان را بخلعت فاخره و نقد کرد انبی آدم نواخت
و تادب بادبی کہ از حسیض اسفل انسانین مذلت نجات بخشد شکر منعمی
عم نوالہ کم کشتگان بادہ افراط و تفریط را بہدایم منزل اعتدال تخلیوا
با خلاق اللہ پرداخت و درودنا محدود نثار شاہد مجملہ زینت لی مع اللہ
وقت کہ سراپایش بعلی و حمل انک لعلی خلق عظیم آراستگی یافت الخ *

End :

از حسن اتفاقات زمان شرح و بسط این نعمات آنکہ ورود پور را از
طیب انگیزی سعید طیب طیبہ بطیب قدوم ابو الطیب و الطاہر علیہ التحیۃ
فی الاول والاخر بہ عاصی رسیدہ کہ عدت عشرتاش بنخستین کخ عشرت سراے
تہامیست عشرت کزین شدہ مناتش بعلو مرتبت این عشرت کہ شطر عدت
خود دانستہ بل صفت ازرا عشرت ہمہ خود پنداشت فی الجملہ عدت
عشرت و مکیات بہر تہمہ مؤلف کہ بشرف بعد دی نذل و مثل بالفعل مشرف
واحدے از امامدکم پائیگی درین عشرت کده باز نیافتہ فی صفرے گذاشتہ
کہ بحرامت منزلش چشم باز کرد الحمد للہ اولاً و آخراً و الصلوٰۃ و السلام
علی افضل رسلہ کثیراً متوالیا و علی آلہ واصحابہ ثانیاً و تالیاً *

No. 569. دانش نامہ

DĀNISH NĀMAH.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{3}{8}$ inches. Pages, 92. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Muhammad 'Atā' Allāh. محمد عطاء اللہ

A restored copy of the work described under D. No. 424—III, I, above.

A very useful Persian treatise on ethics and politics. The work was written, as is stated on fol. 2*b* in the preface, in A.H. 1244 during the time of Nawāb 'Azīm Jāh, Bahādūr who was born in A.H. 1217 and who acted as a regent to Nawāb Muhammad Gouth Khān (d. A.H. 1272). It appears from fol. 1*b* that this work was dedicated to Nawāb Muhammad Malfūz Khān Bahādūr Shaḥāmūt Jang who died in A.H. 1193. Nothing is known about the life and other works of the author.

At one place in the preface the work is styled *Matan-i-Dānish* دانش (fol. 4*b*) It consists of a Muqaddimah, three Maqālahs and a Khātimah.

No. 570. کنزِ حال (نَشِ چَمینِ ا) *

GULZĀR-I-HALL (SHASH CHAMAN).

Substance, paper. Size, 10 $\frac{5}{8}$ × 9 $\frac{1}{4}$ inches. Pages, 111. Lines, 20 on a page. Condition good. Mode of writing, fair. Appearance, new.

Extent, complete.

Subject, Ethics.

Author, Banwāli Dās. بن والی داس

A restored copy of the work described under D. No. 432, Part III, Volume I above.

A Persian translation of a Sanskrit drama which was composed by Kishan Dās Bhāt. Banwāli Dās, the author of the Persian version was a Munshi of Prince Dārā Shukūh in A.H. 1073 (See also *Ethe, Ind. Off. Lib. Cat.*, Vol. I., No. 195 and *Rieu II.*, P. 855*a*, No. III, and III., P. 916*b*). He is also called Ranjit Sing with the Takhalluṣ Wali or Wali Rām. He is known to be the author of a work styled *Rājā Wali* راجا ولی, copies of which are noticed in the *Ethe, Ind. Off. Lib. Cat.*, Vol. I., Nos. 205 and 206; and *Rieu II.*, P. 885*a*, No. III and III. P. 91*b* His *Mathnawī* styled *Mathnawī-i-Wali Rām* مثنوی ولی رام is described in *A. Spr. Cat.*, P. 589.

No. 571. ظفرِ نَامِه * *

ZĀFAR NĀMAH.

Substance, paper. Size, 7 $\frac{1}{4}$ × 5 $\frac{1}{4}$ inches. Pages, 7. Lines, 13 on a page. Condition good. Mode of writing, fair. Appearance, old.

Extent, incomplete.

Subject, Ethics.

Author, Ibn-i-Sinā, ابن سینا

Begins on fol. 43*b* of the Ms. described under D. No. 647. below.

A fragment from the *Zafar Nāmah*, a Persian version of a Pahlavī book on Ethics and politics, ascribed to the authorship of Buzurjmihr, the Wazir of Anūshirwān. Ibn-i-Sinā is stated to have translated it into Persian at the request of one Sāmānide prince. The work contains moral teaching and maxims of Buzurjmihr. They are in the shape of questions and answers, the interlocutors being Būzurjmihr and Aristot es. ارسطو علیس

Copies of the same are noticed in *Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 2151, 1762—18; Rieu I., P. 52, No. VII and Ivanow, A. S. B. Cat, P. 655. No. 1369.*

A text of the present copy slightly differs from that of the copies described in the above catalogues. The title of the work appears on fol. 44a in the preamble.

Date of transcription, A. H. 1267.

Scribe, Abū Bakr Jilāni.

Beginning :

بعد از حمد خالق بے همنا و نعت پیغمبر خدا میگویید که روزی
نوشیروان پادشاه عادل خواجہ بزرجمهر را کہ وزیر او بود طلبید و فرمود کہ
اے بزرجمهر برائے من کتابی پرداز بزرگ و خورد آسان و مشکل حار ()
چنانچہ درین جهان فانی راہ نماید و الفاظ خوب و عبارت مرغوب باشد و
در کاغذ خورد بگنجد و سود کند بود و عزیز دلها گردد و پس زما یادگار ماند
چون این سخن شنید بزرجمهر برخواست و یک ہفتہ را مہلت طلبید الخ *

End :

در جہالت چیست گنت ناانصاف کفتم ناانصاف کرامی گویند ہر
کرا علم نباشد و برو قل نہ کند و کفتم علم چیست و تل چیست کفتم
دانستن علم و کار کردن تل *

تمت تمام شد *

No. 572. پند لقمان حکیم *

PAND-I LUQMĀN-I HAKĪM.

Substance, paper. Size, 7 $\frac{3}{4}$ × 6 inches. Pages, 5. Lines, 11 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Subject, Ethics.

Author, not known.

Begins on fol. 10b of the Ms. described under D. No. 553⁷ above.

Wise sayings and admonitions addressed by the famous Luqumān Hakim to his son. A copy of the same is noticed in *Ethe, Ind. Off. Lib. Cat. Vol., No. 2217*, wherein it is styled *Wasīyat-i Luqmān* وصیت لقمان. The title of the work appears in red on fol. 10b and in the following colophon on fol. 13a.

تمت الكتاب بعون الملك الوهاب پند لقمان حکیم در سنہ ۱۲۵۳
بہری نبوی روز سہ شنبہ نہم ماہ جمادی الاول از دست کمترین احمد
قاسم شمس اللہ ذرہدہ ولوالدیہ *

Date of transcription, A.H. 1254.

Scribe, Muhammad Qāsim.

Beginning :

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله واصحابه
اجمعين اما بعد اين صد كلمه سود مند دل پسند که لقمان حکيم پسر
خود را وصيت کرده فرمود که اين سخنان را يادگير و بدان عمل کن خرد مند
و بزرگ گردد الخ *

End :

اموال خود را از اولادو ابتاع خویش مخفي دار و اگر اندک باشد در چشم
ایشان حقير نمائی و اگر بسيار باشد مرکز برجاي ایشان رضي نشود آنچه
شنيدی در عمل آر تا بر خور دار شوي *

HISTORY.

No. 573. * تاريخ علي عادل شاهي *

TĀRĪKH-I ALI 'ĀDIL SHĀHĪ.

Substance, paper. Size, 12 $\frac{1}{4}$ × 8 $\frac{1}{2}$ inches. Pages, 112. Lines, 19 on a page. (Shikastah). Condition, good. Mode of writing, good.

Appearance, old.

Extent, incomplete.

Author, Nūr Allāh b. Qādhi Sayyid 'Ali Muhammad al Husayni al-Qādiri.

نورالله بن قاضی سید علی محمد القسیمی القادری *

A history of Sultān 'Ali 'Ādil Shāh II of Bijāpūr (ruled from A.H. 1067 to A.H. 1083/A.D. 1656-1672), written in a flowery language. This work was written, as it appears from the preface, at the request of the Sultān and was probably completed in A.H. 1077.

The copy is slightly incomplete at the end. Copies of the same work are described in *Ethe, Ind Off. Lib. Cat.*, Vol. I., Nos. 450-453 and *Reiu. i.*, P. 318a. Headings in red ink. Copious marginal and interlinear explanatory notes throughout the copy.

Date of transcription and the name of the scribe not known.

Beginning :

ستائيش خدای جان و تن آفرين و بادشاه ملک آسمان و زمين منزه
و متبرا است الخ *

End :

بدان انکه برق درخشان زمينغ شرار تنذگ برق اينک بود چه برق که
باران اوسنگ *

No. 574. * تاریخ جهان کشائے *

TĀRIKH-I-JAHĀN GUSHĀ'Ī.

Substance, paper. Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 338. Lines, 21 on a page. Condition, good.
Mode of writing, good. Appearance, old.
Extent, complete.

Author, Mirzā Muhammad Mah̄di Khān Astarābādī.

میرزا محمد مهدی خان استرآبادی *

A persian History of Nādir Shāh who ruled A.H. 1148-1160 A.D. 1736-1747, with a brief description of events preceding his reign. The work was completed in A.H. 1171.

The present copy was transcribed in A.H. 1245. The oldest copy of this work, transcribed in A.H. 1188, is described in Ethic, Ind Off. Lib. Cat., Vol.I, No. 558. Our copy contains many useful marginal glosses written by a quite different hand. At the end of the Ms. there is a valuable letter, entitled Ruqa'-i-Durrat al Nādiri *رفعته درة النادری از کاظمین علمہ السلام* But it is short and incomplete.

Different copies of the same are noticed in Ethic, Ind Off. Lib. Cat., Vol.I, pp. 218-220 and Rieu I., P. 192 wherein details regarding the life of the author are furnished.

Date of transcription and the name of the scribe not known.

Beginning :

بر دانایان رموز آکاهی و تدقیقہ یابان حکمتہائے الہی واضح است کہ در
عهد و اوان کہ اوضاع جهان در منقلب و پریشان و چرخ ستم گر بکام ستم کیشان
کردد الصخ *

End :

گرچہ نامد ستودہ کرے از من
گرچون نہ گرفت اعتبارے از من *
بستم نقشے کہ چون تابندم ماند
بروئے زمانہ یادگارے از من *

No. 575. * مائدة الفوائد *

MĀ'ĪDATAL-FAWĀ'ID.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 496. Lines, 13 on a page. Condition, good.
Mode of writing, good. Appearance, old.
Extent, complete.

Author, Maulvi Ghulām Makhdūm, مولوی غلام مخدوم

An elaborate persian commentary on the well-known Waqā'i-i Nimat Khān 'Āli (a satirical chronicle of the siege of Hyderabad) of Mirzā Nimat Khān 'Āli, nicknamed Mirzā Muḥammad, who, according to most Tazkirah-writers died in A.H. 1121/A.D. 1709, 1710. For detailed notices regarding his life and works refer Ethe, Ind Off. Lib. Cat., Vol. I, pp. 902-907; Rieu I., p. 268, ii; 745a, 796 and 850b, iii. 1049a; and Ivanow, A.S.B. Cat., Vol. I., No. 826 (4) etc.

In appearance the copy looks beautiful. It consists of pages painted in different colours. The text is underlined in red. Arabic passages are in Naskhī character.

Date of transcription, A.H. 1273.

Scribe, not known.

Colophon :

ستایش و نیایش مرخدائے موفق را بر توفیق اتمام طبع کتاب
مائدة الفوائد شرح و قایع میرزا نعمت خان عالم عرف میرزا محمد که آخر
مخاطب بخطاب سطلای بدانشمند خان کردید الخ *

Beginning :

حمد به حد و ثنای به عدد سر کریمه راسزد که خوان نعمت احسان
به پایان بر عالم و عالمیان گسترده و از نعمت خوان عدایش بهره بانس و جان
و جهانیان فرارسیده شعر —
چنان پهن خوان کرم گسترده
که سیه رغ در قاف قسمت خورد الخ *

End :

چون بر پهن جز اسفندار مدماهی نیفراید اگر چه عمر ترا فرود اما عاقل
او کم شد تعریضیست بر این که اگر چه بادشاه به پیری رسید اما عقل و حواس
بادشاه مختل گردید صحاح اغلاط مائد الفوائد جزو ثانی قضیه خبر
ثانی قیاس افتراقی *

No. 576. * قوم نرائط *

QAUM-I NAWA'IT.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 20. Lines, 11 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Ikrām Khān. — اکرم خان

A short persian treatise on the origin and purity of the Nawā'it, race in India especially in the Dakhan. The author refutes vehemently (fol. 1b) the explanation regarding the origin of the community, given by the compiler of the Qāmūs as "being a community of mariners."

صاحب قاموس در کتاب خود میگوید النایط طایعه من القوم الملاحین
 مدحان الله عجیب تاریخ دارن بی عدیل بود که حرف ابجد را تفرقه نه نمود
 و مخرج تا ۶ و طاء را در یک محل شمرده قطع نظر ازین مغالطه صریح که طفل
 و ابجد خان هم قائل چنین غلطی نخواهد شد کتب متداوله هم بنظر غرر دیدید *

He traces the origin of the community to the great Imām Ja'far Tayyār and then gives in details an account of different sects of the Nāwā'it.

Date of transcription and the name of the scribe not known.

Colophon :

بسمت الرسالة اکرام خان فی وجه تسمیة اذلقاب القوم النوايت *

Beginning :

شرايف حمد و توحيد مرجمدي راست که دانش از علامات حدوث
 احساب انساب بی توسط ارحام واجداد متبرا است و فضائل نعمت و تمجید
 مر سرورے را که جنابش مفخر اشرف قریش و اعیان عرب کشته الصخ *

End :

نرض ازین تحریر و ایمای آین مبیل این است که چون کثرت تولد
 و تناسل سر رشتنه ابنائے عالم و فرزندان بنی آدم بسر تزايد اولاد و ازدیاد
 خاندان بایے بی شمار غلط واقع نشود زیرا که خلق الانسان من تنافؤ واقع
 هرکس از جائے مراتب خویش پا بیرون نهد و واقف از اجداد پدری و مادری
 باشد یینطق علیکم و شیء سمعنا *

No. 577. * (جلد اول) *

AKBAR NĀMAH.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 648. Lines, 20 on a page. Mode of writing, fair. Condition, good. Appearance, new.

Extent, complete.

Author, Abū al-Fadhl b. Mubārak, ابو الفحل بن مبارک

A restored copy of the work described under D. No. 281, Part III, Vol. I above.

[A detailed history of the reign of Akbar, written at the emperor's order. The work was completed on the 27th of Shabān, A.H. 1004/A.D. 1602 and was continued down to A.H. 1010, within a year of the author's death in A.H. 1011, A.D. 1602. The third volume of this work is known as Ā'in-i-Akbarī آئین اکبری. The first two volumes of the Akbar Nāmah have been lithographed at Lucknow, A.H. 1284. A greater portion of the Ā'in-i-Akbarī has been translated by Francis Gladwin, Calcutta, 1783.]

For detailed notices regarding the life and works of the author, refer Etche, Ind Off. Cat., Vol. I, pp. 99-112.

تذکره الانساب * No. 578.

TAZKIRAT-AL-ANSĀB.

Substance, paper. Size, 10 × 5½ inches. Pages, 64. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mustafā 'Alī Wālā jāhī. مصنف علی والجاهی

A rare and valuable Persian work, written by Mustafā 'Alī Wālā jāhī b. Khayr al-Dīn Khān. It was written in A.H. 1192 during the reign of Nawāb Wālā Jah Amīr al-Hind 'Umdat al-Mulk Anwar al-Dīn Khān who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D. 1749-1795. The author traces in the following statement appearing on fol. 3a his genealogy back to Shaykh 'Abd al-Qādir b. Qādih Shaykh Ibrāhīm b. Shaykh Nim Allāh Khattābī Fārūqī Qanaujī.

جدنا شیخ عبدالقادر ابن شیخ ابن شیخ ابراهیم ابن شیخ نعم الله
خطابی فاروقی قنوجی که جد اعلمی ایشان از آنجا آمده سکونت بلده قنوج
اختیار کرده بودند و بلده ما مشهور است بخطابیان حالا در آن سلسله سوائی
یک مسجد دیگر بهیچ نشانی نمانده جدنا معنی الیه برائے طالب علمی در
تصبه () کوپامو آمده تحصیل علوم ظاهری نموده و بیعت
ازادت بجانب اقدس تطب الاقطاب حضرت بندگان نظام الدین ابدیتهوی که
سکونت کوپامو اختیار نموده بودند / آوردند الخ *

This Ms. contains a very useful and interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, greatmen of piety, well-known Shaykhs, authors and greatmen of eminence. His information is based on the authentic oral accounts furnished by one of his relatives and on what he himself had personally seen and experienced. According to his own statement, the Nawābs of Arcot were closely related to him. He has also furnished a genealogical account of Anwar al-Dīn Khān and his relationship with his own ancestors. But the author has not given in details the literary and other activities of his ancestors.

The following passages from the present work is worth citing :--

قصه این صدیقان اینست که بزرگ صاحب کرامات و خرق عادات
و جامع الکمالات صدیقی نسب از روم بهندوستان آمده و اردبیلده اوده گردید
چند مدت در اوده استقامت نموده قاضی اوده بسیار صحیح النسبین بود
جو اردیار اوده اعتبار می داشت آن بزرگ صدیقی شرافت حسبی و نسبی
قاضی مذکور دریافته درخواست کنخدائی بادختران خود قاضی کرد قاضی گفت
مرا حسب و نسب و شرافت شما معلوم نیست آن بزرگ گفت که من
صحیح النسبین صدیقی استم - زیر اژدها بمن اثر نمی کند اگم شما

بخواهند تعبیر به نمایند که قاضی گفت که در مار کبران میباشد این را اعتبار نیست
 آن بزرگ صدیقی گفت که شما را بجه طور اعتبار آید قاضی اوده گفت که
 شما بروم بروند و نسب نامه خود بهم بر سلطان و قاضی و مفتی و دیگر اکابران
 روم نویسانیده بیاوند آن وقت مرا یقین صحیح الذبسی شما خواهد بود آن بزرگ
 گفت من این چندین نسب نامه می آورم لیکن بعد آوردن هیچ عذر شما قبول
 نخواهم کرد - قاضی اقرار کرد که بعد آوردن چندین نسبنامه هیچ عذر نخواهم
 نمود - آن بزرگ بروم رفته نسبنامه خود بخط کوفی به همراه سلطان و قاضی
 و مفتی و دیگر اکابران روم آورد قاضی مسطور دختر خود را بان بزرگ کتختدا
 کرد حالا درخاند فرزندان آن بزرگ آن نسب نامه موجود است *

The *برک* mentioned in the above statement is one of the author's ancestors.

About his grand father *Shaykh Khayr Allāh*, the author observes on fol. 8b
 as follows:—

جدنا شیخ خیرالله که بسیار فضایل و کمالات می داشتند قصه خواند
 نماز فجر تا بسمت و دو سال در درگاه حضرت مخدوم شاه لعل پیر و کثرت اؤراد
 و وظائف ایشیاں مشهور است و حالا استمداد بر آوردن حاجات از روح
 پاک مزار شریف ایشان جاری است با دختر خرد مولوی الهداک ابن مولوی
 الله بخش ابن شیخ عبدالعزیز کتختدا شدیم الخ *

Colophon :

اما بعد میگوید اضعف العباد و مصطفیٰ علی و الا جاهی ابن خیرالدین خان
 ابن شیخ خیرالله قزوقی فاروقی گویاموی که در سنه یک هزار یک و صد و نود و دو
 ماهری در بندر چیناپتن در عهد ایالت مظهر قدرت ربانی در اب
 دلاجه امیر الہند عدۃ الملک آصف الدولہ انور الدین خان بہادر ظفر یاب جدک
 مدیہ سردار الخ *

The copy was transcribed at the request of Nawab's Imadal. Daulah Imam
 al-Din Khān Bahādur Zafar Jang in A.H. 1244.

There is a seal at the end of the Ms. which reads thus: "فضل احمد خان 1210"

Beginning :

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين خاتم النبيين

محمد وآله واصحابه اجمعين الخ *

End :

بعق احمد سالار ثقلین
 که کردی از طفینش کونین *
 زمین و آسمان در سایه اوست
 زمدح جمله برتر پایگه اوست *
 بعق دین او جمله صنافش
 بعق راز پاک دانتش *

No. 579. جذب القلوب
 JAZBAL-QULŪB.

Substance, paper. Size, 8×5 inches. Pages, 342. Lines, 15 on a page. Condition, good.
 Mode of writing, fair. Appearance, old.

Extent, complete.

Author, ' Abd al-Haqq b. Sayf al-Dīn al-Turk al-Dihlavi al-Bukhari.

عبد الحق بن سيف الدين الترك الدهلوی البخاری *

A complete Persian copy of the work styled Jazb al-Qulūb describing the history and topography of Medinah. The author died in A.H. 1052/A.D. 1642. He is the well-known author of the Akhbār al-Akhyār اخبار الاخبار, the Tārikh-i-Huqqi تاریخ حقیقی and many other works. The author began this work in A.H. 998/A.D. 1590 while still in Medinah and finished it in A.H. 1001/A.D. 1593, in Delhi. (fol. 6').

و ابتدائے تسوید این حروف آن در سنه ثمان و تسعین و تسع مائتہ در
 مدینہ طیبہ بودہ و توفیق تہیض آن در سنہ احدی و الف در بلدہ دہلی یافتہ *

The full title of the work is Jazbal al-Qulub ila Daral-Mahbub جذب القلوب
 الى دار المحبوب According to the authors statement appearing on fol. 6a in the
 preface, this work is chiefly based on similar works such as the Arabic Wafa' al-
 Wafa' bi- Akbari Daral- Mustafa ونا الوفا با اخبار دار المصطفیٰ Samhudi's Iqtifa' al
 Wafa' خلاصہ الوفا and the Khulāṣat al-Wafā' bi-akhbāri Dāral-Muṣṭafā انصاف الوفا
 با اخبار دار المصطفیٰ *

The present copy was probably transcribed in A.H. 1112. A complete copy of this
 work is noticed in Pr. Ber. Cat., p. 512, the date of transcription of which is not
 mentioned. Jazb al-Qulūb has been printed in Lucknow, A.H. 1282, A.D./1865.

So ibe, Muhammad 'Abd Allah Mehkari

Beginning :

صد شکر کہ از تشنگی غم رستم
 چون قطره بدریائے کرم پیوستم
 برگشتی توفیق ازل بندبشتم
 وز زمزم قدس چہرہ دل شستم *

End :

بعضے از غرباء بعدوان تضرع وانكسار در حضور ذابض الانوار آن حضرت
صلي الله عليه وسلم ذوق وتوجه انشاء نموده و خوانده امید که مسموح سماع رضائے
آنحضرت شده باشد سبھانک رب العزت عما یصفون و سلام علی المرسلین والحمد لله
رب العالمین برحمتک یا ارحم الراحمین الخ *

BIOGRAPHIES.

No. 580. سوانحات ممتاز

SAWĀNIHĀT-I MUMTĀZ.

Substance, paper. Size, 10½ × 9 inches. Pages, 27. Lines, 20 on a page. Condition,
good. Mode of writing, good. Appearance, new.

Extent, incomplete.

Author, Khayr al-Din Hasan Ghulām-i-Dhāmin b. Itikhār al. Daulah Hāfiz
Muhammad Nāsir Khān.

خير الدين حسن غلام بن افتخار الدوله حافظ محمد ناصر خان *

Probably a restored copy of the transcript described under D. No. 447 Part III,
Vol. I, above, wherein details regarding the life of the author and the present work
are furnished. The author was born in A.H. 1194. A.D. 1780. The title of
سوانحات ممتاز was conferred on him in A.H. 1249.

The present copy is incomplete at the end. A complete copy of the work
is noticed in Ethe, Ind Off. Lib. Cat., Vol. I, No. 502 wherein Dr. Ethe states
that no other copy of this rare work is known.

Date of transcription and the name of the scribe not mentioned.

The following note appears on the title page.

سوانحات ممتاز بر مجمل سوانح دولت عظیم من تصنیف غلام آل محمد
خورشید الملک افتخار الدوله محمد ناصر خان مصمم جنگ سلمه الله تعالی *

Beginning :

شکر خدا ور د زبان کیریم *

حمداً متواتراً شکراً - تکثراً بخدای عزوجل که بر نوع نکات جهان را به کسوت
رنگارنگ و کونا کون جلوه ظهور داده الخ *

End :

رو بروی درهازه کلس محل درخت فرورد آمده از دست بچه بردار خاص
جامه کازله ولایتی یا بنگالی با سنجاف سبز در بر کرده و کمر بند کجراتی زیب میان
نموده برنشانی زخم گوی انگشت شهادت دست *

No. 581. کلمات الشعراء

KALIMAT AL-SHU'ARĀ'

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 125. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Mirzā Muhammad Afdhal. مرزا محمد افضل

A restored copy of the Ms. described under D. No. 442, Part III, Vol. I, above.

The well-known Tazkirah of the persian poets of India. Besides a Tazkirah-writer, the author was also a good poet and was acquainted with almost all learned men of his age. His Takhallus was Sarkhush. He died according to the Khazanaḥ-i 'Āmirah in A.H. 1127 A.D. 1715. The work is also styled Tazkirah-Sarkhash. It was composed in A.H. 1093 A.D. 1682. copies of the same work are noticed in Etho, Ind O.F. Lib. Cat. Nos. 670-672 and 3024; Rien I, p. 369; and A spr. Cat., p. 108 Similar copies are described under D. Nos. 441 and 443, Part III, Vol. I, above.

No. 582. ترجمہ بیتال پچھسی

TARJUMAH-I BAITĀL PACHISI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 149. Lines, 20 on a page. Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Subject (Tales).

Author 'Abd al-Karīm b-Ilyās. عبد الکریم بن الیاس

A restored copy of the work described under D. No. 292, Part III, Vol. I, above, wherein it is wrongly styled Tārīkh-i Rajagān. تاریخ راجگان

Contains a collection of Indian tales, translated into Persian from a Skt. work called Bay'āl Pachisi. بیتال پچھسی. The Persian version was completed, as it seems, during the reign of Shāh Nūr al-Din Jahāngir (reigned A.H. 1014-1037/A.D. 1605-1627), who is enlogized in the preamble on fol. 1b. The work was commenced, as the author states on fol. 2b, at the instance of Prince Shāh Parwiz, who, in the prime of his youth, was very fond of reading tales and histories. The actual title of the work is not mentioned anywhere in the Ms. Nothing is known about 'Abd al-Karīm b. Ilyās, except the fact that he lived during the reign of Emperor Jahāngir.

The work is divided into twenty-five Hikāyāt all dealing with fabulous tales. The Urdu version of the original work has been lithographed in A.D. 1872 at Cawnpore.

No: 583. تاریخ حضرت موسی

TĀRĪKH-I-HADHRAT MŪSĀ.

Substance, paper. Size, $8\frac{3}{4} \times 5$ inches. Pages, 301. Lines, 17 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mu'in b. Hāji Muhammad al-Farāhī معین بن حاجی محمد الفراهی

The other works herein are (1) Nūr al-'uyūm fol. 152 b (2) Zīnat al-Qāri fol. 198 b (3) Al-Muntakhab al-Tajwid fol. 201 b and (4) Qawā'id al-Qur'ān.

A detailed biography of the Prophet Moses, completed in A.H. 904/ A.D. 1498, 1499. The author calls himself on fol. 2a, Mu'in Miskin. But his full name seems to be Mu'in al-Din Muhammad Amin al-Farāhī al-Harawi, who, according to Tazkirah-writers died in A.H. 907/A.D. 1501, 1502. He is the well-known author of the M'ārij al-Nubuwaḥ معارج النبوة (copies of which are noticed in Rieu I, p.149; Ethe, Ind Off. Lib. Cat., Vol. I, Nos. 138-144), Raudhat al-Wā'izīn روضته الواعظین Tafsir-i Hadā'iq al-Hadā'iq fi 'Kashfi Asrār al-Daqā'iq فی کشف اسرار الدقائق Ahsan al-Qiṣaṣ احسن القصص, and many other works (see foll. 1-3). Most of these works have been printed. More details regarding the life of the author are furnished in Rieu I, pp. 149-150.

The present work known by different titles, such as 'قصه موسی' and 'معجزات موسی'. It is styled in Ethe, Ind Off. Lib. Cat., Vol. I, p. 247. Tārīkh-i Mūsawī تاریخ موسوی. The work is preceded by a short preface in which the author states how he had applied himself to the study of Traditions and Islamic Law. Headings are in red ink. Arabic passages in Naskī character.

The owner of the copy seems to be Ghulām Muhammad b. 'Abd al-Wahāb.

Date of transcription and the name of the scribe not known.

Beginning :

ربنا ائنا من ادنک رحمتہ و ہی لئامن امرنا رشد الحمد لله نعمته و نستعينه
و لو من به اما بعد ہاں گوید بندۂ ضعیف المسکین بعون اللہ
القوی المتین ختم لہ ولجميع المؤمنین بالخیر کہ این فقیر بے بضاعت باوجود
عدم استطاعت مد - چہل سال تقریباً با مر خطیر تذکیر اقدام می نمود الصغ *

End :

اگر درد دلم را چاره بودی

غم را در جهان غمخوار بودی *

چه نقصان آمدے درکار خویان

کہ تزل عاشقان یکبار بودی *

بدانکہ درین تحقیقات و اشارات دیگر هست کہ در تفسیر بحر الدر رأی زاد

نموده ایم و این نسخه را این مقدار اکتفا بود واللہ المستعان *

No. 584. سری بهاکوت

SRI BHĀGAVAT.

Substance, paper. Size, $9\frac{1}{2} \times 6\frac{1}{4}$ inches. Pages, 552. Lines, 15 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, not known.

A Persian rendering of the Bhāgavat Purāna. The present copy contains only a portion of the original. It is divided into a number of Babs and Fasls. The author of the original is Vyāsa, who is considered to be one of the great Hindu seers. The work has been translated in many languages and has been repeatedly printed. A copy of the same is noticed in Etbe, Ind Off. Lib. Cat., Vol. I, No. 1952, but its beginning differs from that of the present copy. The last fourteen pages contain passages in Hindi.

Date of transcription, A.H. 1242.

Scribe, Haqiqat Roy.

Colophon :

تمام شد این پوران سری بهاکوت بتاریخ هفتم ماه ذی الحجه سنه ۱۲۴۲
روز جمعه از دست حقیرتقصیر بنده حقیقت رائی واد ناول در ح در آباد خدایسته
صورت تحریر یافت *

Beginning .

زبان صدق بیان بید پوران بدان ناطق است پیش از آفرینش همه بود
بعد از آن بقدرت آفرید کار برحق باد پیدا شد از حرکت باد و بر روی آب
حبابی بهم رسید و آن حباب به بیضه مبدل گشت و از آن بیضه مظهر کل که آن
رانا رائی گویند ظهور کرد از ناف او کل نیلوفری بر آمد و از ساق آن گل موجودی
پیدا آمد که آن را برهما خوانند و برهما اطراف را پر از آب دیده بخود فرو ماند که
من از کجا آمدم و برائے چه پیدا شده ام درین حیرت باز در آن ساق نیلوفر فرو
رفت تا صد سال بیابان داشت چون دانهائی آن نتوانست باز بالا آمد و هم
دوان حیرت آوازے از غیب شنید که تب تب یعنی عبادت بکن برهما
عبادت مشغول شد الخ *

End :

وہما ناسری بہاکوت بمنزلہ امرامت یعنی آبھیات در دنیا چنانچہ
دیوتھا در سرگ لوک انہرت میخورند و ہم میزند در دنیا اگر کسی باعقاد
بخواند و شنود زندہ جاوید میشود و از آمد و شد عالم وامبر ویکت میشود *

POETRY.

No. 585. منتخب حدیقه حکیم سنائی

MUNTAKHAB-I HADĪQAH.

Substance, paper. Size, 8×4½ inches. Pages 62. Lines, 19 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Hakim Sanā'i. حکیم سنائی

A short ethics-mystical treatise in persian verse, abridged from Sanā'is, well-known Hadīqat al-Haḡiqah. The title of the work does not appear anywhere in the Ms.

The copy is hopelessly damaged.

The following is the only verse (fol. 30a) where the Takhallūs of the poet occurs:—

اندوین دولت از پی یا-ی
..... اکذون سنائی آبادی *

Different copies containing Farid al-Din 'Attār's selections from the same Hadīqah are noticed in Ethe, Ind Off. Lib. Cat., Vol. I, p. 577 and Spr., Cat., p. 353.

The Hadīqat al-Haḡiqah was probably composed in A.H. 534 or 535. According to the following verse appearing on the margin of fol. 2b, the date seems to be A.H. 528.

پانصد و بیست و هشت ز آخر سال
بر دیکر نظم نغز یافت کمال *

But this is the date of composition of Sanā'i's second Mathnawī styled Tariqal-Tahqīq طریق الحق from which, it appears, the above verse is taken. The most probable date of Sanā'i's death is A.H. 545/A.D. 1150. For further notices, refer Ethe, Ind. Off. Lib. Cat., Nos. 914-928;

Ivanow, A.S.B. Cat., Nos. 192, 264 (4), 329 and 516, Bk. Lib. Cat., Vol. 1, Nos. 19-24; Rieu II., pp. 549-550; Brn. camb. un Lib. Cat., pp. 294-298; and Nos. 107-110, Part III, Vol. I above.

Gilded columns and margins throughout. Copious extracts on margins selected from different works especially from the Persian version of the Kīniyā-i Sa'ādāt نیمه های سعادت of Muhammad al-Ghazālī of Tūs (d. A.H. 505). Spaces for headings have been left blank. The first few pages are embellished.

Date of transcription and the name of the scribe not known.

Beginning :

اب درون پرور
 کفر و دین هر دو پیش
 وحده لا شریک له کر یان الخ *
 میان گناه

End :

معنی اندر میان خط سیاه *

آب کاغذ نگاہدار چو نو *

No. 586. دیوان انوری
 DĪWĀN-I ANWARĪ.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 461. Lines, 16 on a page. Condition, good.

Mode of writing, fair. Appearance, old.

Extent, complete.

Author, Auhad al-Din 'Alī Anwarī اور عبدالدین علی انوری

A collection of the poetical works of Anwarī, the greatest Qasīdah-writer of Persia, who was a favourite poet of Sultān Sanjar to whom most of his Qasīdahs are addressed.

He died in A.H. 585/A.D. 1189 Sprenger places the date of his death in A. H. 586/A.D. 1190 (vide Spr. Cat., p. 332) and Daulat Shāh in A.H. 556/A.D. 1160. Abū al-Fadhl collected the poets' *Diwān* and wrote a short preface to it. The oldest copy of the Ms. was transcribed in A.H. 692 and now found in the Oudh Library (Vide Spr. Cat. No. 99).

The present copy contains :—

Qasīdahs in alphabetical order, except the first on fol. 1b, which begins with : مقدره له بالمع الخ The first Qasīdah in alphabetical order, on fol. 2b, beginning : مہر رفعت و کوه رتار الخ Foll. 2a/64 contain Qasīdahs. arranged in alphabetical order. From fol. 162b onward, the, Qasīdahs are spersed with Muqatta'āt, Ghazals, Rubā'is and Fards. Muqatta'at, for example, appear on fol. 164b, beginning with زمن بد عهد راجه ميگرئی الخ and this is immediately followed on fol. 165a by Ghazals, beginning with :

رخت دل اندر سرزلف تو نهادیم
 بر رخ زغم عشق تو خوننا به کشادیم

A few Rubā'is are inserted on fol 169a and thence a series of Qasīdahs in alphabetical order begin on fol. 169b, disjoined, however, by a few Ghazals, Qiṭā'ās and Rubā'is. From a close study of the contents, it appears that the Ghazals, Qiṭā'ās and Rubā'is are inserted in those Qasīdahs the Qawāfi of which corresponds to those of these, though the alphabetical order of the Qasīdahs is kept intact.

For further notices on Anwar's poetical works; refer Spr. Cat. p. 331; Rien II, pp. 554a-556a; Ethe, Ind. Off. Lib. Cat. Vol. I, pp. 582-587; and Bk. Lib. Cat., Vol. I, pp. 33-37; and Nos. 67 and 205c (4). Part III. Vol. I above.

Occasional marginal notes. A few miscellaneous verses on the first and last pages. The fly-leaf bears a number of seals which are not decipherable.

Colophon, on fol. 233a.

بعنايت الهي كتاب ديوان النوري بملك صوبه خاندیس بعد
 خان عالی شان رفيع القدر و انمکان بهره در خان غفران پناه نجابت
 خان بتاريخ نوز دهم شهر ذيقعدة سنه ۳۷ عام کتيري مطابق سنه ۱۱۰۴ هجري
 از دست شيخ نور محمد بن شيخ رحمت الله مرثوم گشت *

Date of transcription, A.H. 1104. Scribe, Shaykh Nūr Muhammad.

Beginning :

مقدرے نہ بآنت بقدرت مطلق
 کند بشکل نجاتي چو ...

End :

چهارکس یا بی که مہجوری منند
 گر بجوی از تریا تاثیرے *
 قاضي طوسي سديد بهيقي
 تاجک غم زادو کافي مارے *

No. 587. * تصائد خاقاني *

QASĀ'ID-I KHĀQĀNĪ.

Substance, paper. Size, 9×6½ inches. Pages, 336. Lines, 15 on a page. Condition, good.
 Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Afdhal al-Din Badil Ibrāhīm b. 'Alī Najjār Khāqānī of Shirwān,
 افضل الدين بدیل ابراهيم بن علی نجار خاقانی الشروانی *

A good collection of Khāqānī's Qasidas arranged in alphabetical order; slightly defective at the end. It begins with poems rhyming in الف and breaks off in a poem rhyming in م. According to one of the verses of his ode to Isfahān, Khāqānī, also called حسان العجم, was born in A.H. 500/A.D. 1106. The date of his death is variously given as A.H. 582, 588 and 595/A.D. 1186, 1192 and 1199; but the latest date (A.D. 1199) which is, as also given by Rien in his Persian catalogue Vol. II p. 550a, is the most probable one. Kh. 587-1199

complete poetical works including his Qasīdahs are contained in two Volumes described under Nos. 85 and 86. Part III, Vol. I, above (see also Nos. 82-84 and 87, Part III, Vol. I above). A very rare commentary on his famous Tuhfat-al-'Irāqayn شرح تصدق العراقيين, composed by Sayyid Ismā'il Abjadi is described under D. No. 612 below wherein it is styled Sharh-i Tuhfat al-'Iraqayn, شرح تصدق العراقيين

For further detailed notices on Khāqānī's life and works, refer Spr. Cat., p. 461; Ethe, Ind Off. Lib. Cat., Nos. 950-970; Rieu II, p. 558; Bk. Lib. Cat., Vol. I, pp. 39-45; and Ivanow, A.S.B. Cat., Vol. I, pp. 201-203.

The former part of the present copy contains a series of long Qasīdahs in praise of the holy prophet (peace be on him) and the latest part in eulogy of his contemporaries up to fol. 135a the Qasīdahs are numbered in red, but in the remaining folios spaces are left blank. The fly-leaf contains the following note:

قصائد خاتانی علیہ الرحمۃ از معرفت مشفق عبدالصمد صاحب خرید
نموده شد محمد فاضل دہلی عنہ *

Occasional interlinear glosses. Neat and clear Nasta'liq. Khāqānī's, poetical works have been lithographed in Lucknow, A.D. 1879.

Date of transcription and the name of the scribe not mentioned.

Beginning :

ای پنجم نوبہ کوفتمہ در دار ملک لا
لا در چہار بالش وحدت کشد ترا الخ *

End :

اودید آن نماز کہ قائم بر الف
کاپی بدیو ہفت سری برکند لگام *

No. 588. شرح قصائد خاتانی (محببت نامہ) *

SHARH-I QASĀ'ID-I KHĀQĀNĪ (MUHABBAT NĀMAH).

Substance, paper. Size, 8½ × 5 inches. Pages, 856. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, 'Abd al-Wahhāb b. -Muhammad al-Husaynī al-Hasanī al-Māmūrī Ghinā'ī, عبدالوہاب بن محمد الحسینی الحسنی المعمری غنای

An elaborate persian commentary on Khāqānī's Qasīdahs. The author flourished about A.H. 1090/A.D. 1679. He calls this commentary (fol. 5b) Muhabbat Nāmāh, محبت نامہ, copies of this commentary are described in W. Pr. Ber. Cat., p. 770 and G. Flügel I, p. 509. Flügel's copy begins with :

بسم اللہ الرحمن الرحیم - وجہ خاتانی کشور سنخوری و سلطانی ملک
بلاغت گستری الخ *

Copies of this Ms. are rare. Many commentaries on Khaqani's Kulliyāt have been written, such as the Rūh Afzā by Qabūl Muhammad described, in Spr. Cat., p. 463; the Sharh-i Diwān-i Khāqāni by Muhammad b. Da'ūd b. Muhammad, dated A.H. 995/A.D. 1587, noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 968, and one more commentary by 'Alawi Lāhiji (Vide Rieu II, p. 562).

On fol. 233b of the present Ms. the following inscription is found: صحیح البیان
In the middle of the copy two pages are left blank.

The fly-leaf bears a seal which is not decipherable.

Date of transcription, A.H. 1241.

Scribe, Muhammad Khalil Bayg.

Preface to the commentary, on fol. 1b, beginning.

خاتانی کشور سخزوری و سلطان ملک بلاغت گستری سزاوار قلم گیر
بلاغت و ابرعتی است که تیغ بیدریغ زبان را از نیام ان من البیان اسحرا الخ *

Text, on fol. 5b, beginning :

دل من پیر تعلیم است و من طفل زبان دانش
دم تسلیم سر عشر و سرزا نود بستاش *

Commentary, on fol. 5b, beginning :

در بحر ارج مژمن سالم بروزن مفاعلهن مفاعلهن و فاعلهن در شرح
گلشن راز از شیخ زاده لاهی مذکور و مسطور است که در اصطلاح عرفان آن
نیت انسان بر دست چه دل محل تفضل علم و کمالات و مظهر تغلب ظهور
ذات الهی الخ *

Beginning :

خاتانی کشور سخزوری و سلطان ملک بلاغت گستری الخ *

End :

و مرتق اسم آلت رتاق است بمعنی مصالغ و آلت جامها که مقصد ازان
احسان و انسانیت بمصالغ خلعت است یعنی چه احسان و انسانیت بنیت
کنم که ترا از من تاریکتر و وصال ترا بمن ارزانی دارد قدو قع الفراغ من تحریر
هذا النسخ الشریف فی تصدیه ایلور بتاريخ پنجم شهر صفر سنه ۱۴۱۲ اقل العباد
میر محمد خلیل بیگ ساکن اکبر آباد و نیز شهر گجرات *

ار که خواند دعا طمع دارم

ز آنکه من بنده گنه گارم *

تمت تمام شد *

No. 589. * دیوان ظہیر فاریابی *

DĪWĀNI. ZAHĪR FĀRYĀBĪ.

Substance, paper. Size. $11 \times 9\frac{1}{2}$ inches. Pages, 147. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, complete.

Author, Zahir Fāryābī, ظہیر فاریابی

A restored copy of the Ms. described under D. No. 29. Part III, Vol. I above wherein details regarding the life of the poet are furnished. See also Rieu II, p. 563; Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 724-726, 566 and 971; and Ivanow A.S.B. Cat., Nos. 463-794, 802, 923 (23), 925 (38), 927 (34), 934 and 1142.

No. 590. * اسکندر نامہ بحری *

ISKANDAR NĀMAH-I BAHRĪ.

Substance, paper. Size, $9\frac{1}{2} \times 5$ inches. Pages, 251. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nizāmi Ganjawī. نظامی گنجوی

The well-known Persian Mathnawī of Nizāmi with his full name Jamāl al-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Muʿayyid Nizām al-Dīn Nizāmi Ganjawī, who, according to most of the Tazkirah-writers was born in A.H. 535/A.D. 1140 and died A.H. 599/A.D. 1202.

The Iskandar Nāmah is divided into two parts; the first part is called Sharaf-Nāmah-i Iskandari. The second part is styled variously, such as Khirad Nāmah-i Iskandari, Iqbal Nāmah-i Iskandari or Iskandar Nāmah-i Bahri. Our present copy comprises only the second part of his work and relates to Alexander's adventures on sea. This work was composed in A.H. 599/A.D. 1202. It has been lithographed, Bombay A.H. 1277/A.D. 1860 and Lucknow A.H. 1879.

Further notices on Nizāmi's life and his works may be found in Spr. Cat., pp. 519-521; D.R.B., Ind Off. Lib. Cat., pp. 25-28; Rieu II, pp. 564-575; Bk. Lib. Cat. Vol. I, pp. 48-62; Ethe, Ind Off. Lib. Cat., Vol. I, pp. 595-610; and Avanow, A.S.B. Cat., pp. 226-210. A similar copy dated A.H. 1166 is noticed under D. No. 118, Part III, Vol. I, above.

The present copy is much damaged and worm-eaten, but is still in readable condition. This copy has been restored in the Library. Centre and margin-ruled pages throughout 'unwāns in red.

Date of transcription, A.H. 1162.

Scribe, Maqsūd' All.

Beginning :

خرد هر کجا گنجی آرد پدید
بنام خدا سازد آنرا کلید الصخ *

End :

که تا از میع خوش گوار افکنم
غمی کان گر فتنست جان و تنم *

No. 591. اسکندر نامه بحری *

ISKANDAR NĀMAH-I BAHRI.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 213. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

A restored copy of the work described under D. No. 590 above.

No. 592. شرح اسکندر نامه (منتخب الشروح) *

SHARH-I ISKANDARNĀMAH (MUNTAKHAB AL-SHURŪH).

Substance, paper. Size, $11\frac{1}{2} \times 7$ inches. Pages, 378. Lines, 21 on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulvi Badr 'Alī 'Azīm Ābādī and Mir Husayn 'Alī Jaunpūri.

مولوی بدر علی عظیم آبادی و میر حسین علی جاوہوری

A Persian commentary on the first part of Nizāmi's Iskandar Nāmah. This work is styled on fol. 1a, Muntakhab al-Shurūh منتخب الشروح. The author states in the Khātimalah on fol. 189a that there were many commentaries extant, but that none was satisfactory. The present work is an abridged edition of the well-known commentaries written on the Iskandar Nāmah. It was compiled during the time of Lord Minto, the Governor-General of India at the instance of the members of the College Council of Calcutta and was lithographed for the first time in A.H. 1228. It appears that the present copy is transcript of a printed one. Different commentaries on the Iskandar Nāmah are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1018-1027; Spr. Cat., pp. 522-523 and Riën II, pp. 820b and 859a.

The copy is dated A.H. 1249.

Scribe, Ghulām Ahmad.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين واله الطيبين
وصحبه الطاهرين الصخ *

End :

از انمي كه جانرا بدو پوش باد
 مرا شربت و شاه را نوش باد *
 مراد از نوش آبجديات است *

No. 593. شرح مخزن اسرار *
 SHARH-I MA'KHZAN-I ASRĀR.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 594. Lines, 13 on a page. Condition, good.
 Mode of writing, good. Appearance, old.

Extent, complete.

Author, Muhammad b-Qiwām b-Rustum b-Ahmad b-Mahmūd.

محمد بن قوام بن رستم بن احمد بن محمود المعروف بقرخي *

A detailed Persian commentary on Nizāmī's (b. A.H. 538/A.D. 1140, 1141) *Makhzan-i Asrār* (Comp. A.H. 572/A.D. 1176), compiled by the famous commentator, Muhammad b-Qiwām, a contemporary of Maulānā Mughith al-Din Hānsawī (fol. 3a). He speaks of his two other commentaries or glosses to Nizāmī's *Iskandar Nāmah* and *Sharaf Nāmah*. (fol. 4a). He speaks also of a similar commentary written by a certain learned man (fol. 3b):—

Two similar copies are described in *Ethe, Ind Off. Lib. Cat., Vo. I, p. 605 and Spr. Cat., p. 521*. The present copy is good and complete. It was transcribed for Mahmūd 'Alī Khān Ṣāhib from a transcript of A.H. 1246. The work was probably composed in A.H. 1091.

Date of transcription, A.H. 1255.

Scribe, 'Abd Allāh.

Beginning :

حمد و سياس مر فتاحي را كه فاتحه او كتاب منتخب اقبال خزانر
 غيب الخ *

End :

وانكه بفرمود نوشتن برو
 عفو كنش جرم بيا مرز ازو *

No. 594. مظهر العجائب *
 MAZHAR AL-'AJĀ-IB.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 148. Lines, 25 on a page. Condition, good.
 Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Din 'Attār, شيخ فریدالدین عطار

The other works herein are (1) *Musūbat Nāmāh* fol. 388*a*, (2) *Lisān al-Ghayb* fol. 466*a*, (3) *Ilāhī Nūmah* fol. 517*a*.

A *Mathnawī* in Persian verse by the great *sūfī* poet Muhammad b-Abī Bakr Ibrūhīm Farīd al-Dīn 'Aṭṭār who was born in A.H. 513/A.D. 1109 and killed in A.H. 627/A.D. 1230. For detailed notices on the life and works of the poet refer *Spr. Cat.*, pp. 346-358 : *Ethe, Ind Off. Lib. Cat.*, Vol. I, pp. 612-627 ; and 430 ; *Rieu I*, p. 344, and 77 pp. 576-580 ; and *Ivanow, A.S.B. Cat.*, Nos. 235, 264, 446, 477, 479, 480, 485, 487, 794, 906 and 923.

In the following verses on fol. 3*b*, the author says that his *Mazhar al-'Ajā-ib* is the best of all his works :—

دین کتب بسنیار دارم در جهان
ایک عظمی را عجائب نیک دان *
عظمی کل عجایب حیدر است
درمیان سالکان او حیدر است *

The metre of the *Mathnawī* changes on fol. 51*a* which begins with :

خداوند تری دانائی اسرار
کنه کارم ز فعل خود نگریدار *

Date of transcription, not known.

Scribe, Nujābat 'Alī.

Beginning :

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان الخ *

End :

ختم اینم باشد در جهان
غیر این معنی نگویم در عیان *

No. 595 . * مصدیت نامه *

MUŠIBAT NĀMAH.

Substance, paper. Size, 12½ × 9½ inches. Pages, 156. Lines, 25 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār,

Begins on fol. 388*a* of the MS. described under D. No. 594 above.

A Persian Mathnawī in which are explained many problems of mysticism through the medium of an imaginary character called 'Sālik' who travels all along the universe and converse with the angels and the spirits prophets expediting thereby the mysteries of the universe.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشیت خاک را الح *

End :

روز کار خشک سال طاعتت
این همه وقتتست نم این ساعتت *

No. 596. لسان الغیب *

LISĀN AL-GHAYB.

Substance, paper. Size, 12½ × 9½ inches. Pages, 102. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farid al-Din 'Attār, شیخ فرید الدین عطار

Begins on fol. 466a of the MS. described under D. No. 594 above.

A Persian Mathnawī on Sufism. The title of the work appears several times in different verses of the MS. spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

اسم توحید ابتدائی نام اوست
مزخ روحم جملگی در دام اوست *
اسم توحیدم بنام ذات بود
در بیانم عین تحقیقات بود الح *

End :

راه حتی بنموده ام اندر اسان
تا نکردند راه کم این مردمان *
مرد گمراه را نگردی پهنشین
تا نگردی همچو قارونست الح *

No. 597. * الهی نامہ

ILĀHĪ NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{4}$ inches. Pages, 118. Lines, 25 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 517a of the MS. described under D. No. 594 above.

A Persian Mathnawī, describing in parables the variety of human wishes. It is in the form of a story of a caliph and six sons. A copy of this work is described in Spr. Cat., p. 358 which begins:—

بنام آنکه ملکش ہے زوال است
بوصفتش عقل صاحب نطو لال است *

Beginning :

الهی نامہ را آغاز کردم
بنامت نامہ را باز کردم *
زبان را در فصاحت راه دادم
دہان را در بلاغت پر کشادم الخ *

End :

مرا برہن زخود گر میر ہائی
کہ ہر چیزے کہ می خواہی رہی *
زمن درہن بسے آمد تہاہی
.....

No. 598. * وصلت نامہ

WASLAT NĀMAH.

کلیات شیعہ فریدالدین عطار *

KULLIYĀT-I SHAYKH FARĪD AL-DĪN 'ATTĀR.

Substance, paper. Size, $12\frac{1}{4} \times 9$ inches. Pages, 31. Lines, 25 in four centre columns on a page. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

The other works herein are (1) Waṣīyyat Nāmah fol. 17b. (2) Mukhtār Nāmah fol. 24a. (3) Pand Nāmah fol. 31b. (4) Bulbul Nāmah fol. 40b (5) Baysar Nāmah fol. 45b. (6) Jawāhir al-Zāt fol. 48b. (7) Ushtur Nāmah fol. 163a. (8) Haf^l Wādi fol. 190b. (9) Khusraw Wa Gul fol. 197b (10) Asrār Nāmah fol. 282b.

A Persian Mathnawī

Copies of the same are noticed in Spr. Cat., p. 355; Ethe, Ind Off. Lib. Cat., No. 1031, 10 and Bk. Cat., Vol. 1, p. 74.

Date of transcription and the name of the scribe not mentioned.

Beginning :

ابتدا اول بنام کردگار
خالق هست و شش و پنجم و چهار آخ *

End :

بیت حق چمن را زیبا کند
وین عدو را همه یکتا کند *

No. 599. * وصیت نامه

WASSIYAT NĀMAH.

Substance, paper. Size, 12½ × 9 inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aḥḥār, شیخ فریدالدین عطار

Begins on fol. 17b of the MS. described under D. No. 598 above.

This is a rare Mathnawī. A copy of this work is described in Ethe, Ind. Off. Lib. Cat., Vol. 1, p. 616, wherein Ethe observes: "This very rare Mathnawī (Wassiyat Nāmah), which is probably identical with the Ausat nāmah in Stewart's Catal., p. 60, is only found here and in two Bodleian copies (Bodleian Catal. Nos. 622, 16 and 624, 6)" No copy of this MS. is found in other Libraries.

Date of transcription and the name of the scribe not mentioned.

Beginning :

اے بناءت کارا را افتتاح
نیست بے نام تو در امرے نلاج *
اے انیس مستمداں نام تو
کار ساز خلق اطی عام تو آخ *

End :

میکنی دعوی کہ دل نزد دوئیست
دل بصد جاداری این لایق کیست *
کوبدر تفویض فرماید دلت
زوپہ دلدل آید حاصلت *

No. 600. * مختار نامه

MUKHTĀR NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 25. Lines, 15 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فرید الدین عطار

Begins on fol. 24^a of the MS. described under D. No. 598 above.

This copy seems to be defective, for it is stated in the preface that Mukhtār Nāmah contains 1020 Rubā'iyāt (quatrains) selected from 6000 quatrain composed by the poet. But the present copy actually contains 250 quatrains without any headings or any arrangements.

This work was composed after the completion of the Khusrau Nāmah, the Asrār Nāmah, the Munṭiq ul-Tayr, the Ilāhī Nāmah, the Musibat Nāmah, the Jawāhīr Nāmah, the Sharh al-Qalb and his Diwān, a few Bahs only. The oldest copy of the present work, dated A.H. 1050/A.D. 1616 is described in Ethé, Ind. Off. Lib. Cat., Vol. I, p. 617.

Date of transcription and the name of the scribe not known.

Beginning :

حمد و سپاس بیقیاس خداوندی را که اشراق آفتاب آید *

End :

از خانه بر افتاده گدائے بودیم
باخانه شدیم و بادشاهی کشتیم *

No. 601. پند نامه

PAND NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 18. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فرید الدین عطار

Begins on fol. 31^b of the MS. described under D. No. 598 above.

A defective copy of the Pand Nāmah, the most popular of all the poetic works of 'Attār. The work has been repeatedly printed and translated into various European languages and edited by different scholars.

The copy begins with : ابتدا کردم بنام کردگار خالق خلق از صغار و از کبار
while the original text begins with the familiar line :

حمد بچند روز خدای پاک را آن که ایمان داد مشیت خاک را *

There are frequent handwriting errors throughout the copy. Many words and even lines have been misplaced (see also MS. No. 99, III, I above).

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا کردیم بنام کردگار
خالق خلق از صغار و از کبار الح *

End :

پر که آرت این وصیتها بجان
در دو عالم رحمتش بخشد خدایه *
تم تم
تمت تمام شد
کتاب پند نامه *

No. 602. بلبل نامه

BULBUL NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 9. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Aṭṭār, شیخ فرید الدین عطار

Begins on fol. 40b of the MS. described under D. No. 593 above.

Deals with the love of the nightingale to the rose, copies of this work are noticed in Spr. Cat., p. 335 and Ethæ, Ind. Or. Lib. Cat., Vol. 1. p. 613.

Date of transcription and the name of the scribe not known

Beginning :

تلم بردار را از دل عیان کن
سر آغازش بنام غیب دان کن الح *

End :

یاد خدا بردگی پیش کن
هر چه بجز اوست فراپیش کن *

No. 603. بے سر نامه *

BAYSIR NĀMAH.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 5. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 45b of the MS. described under D. No. 598 above.

A very short Mathnawī dealing with Ṣūfīc maxims.

There are no headings ; no proper arrangement. The work has been printed.

Date of transcription and the name of the scribe not known.

Beginning :

من بغير تو نه بينم در جهان
قادر را پروردگار جاودان الصغ *

End :

پر که او خود را فناي کل ساخت
اندر آنجا او بقاي کل يافت *

No. 604. * جواهر الذات

JAWĀHIR AL-ZĀT.

Substance, paper. Size, 12½ × 9 inches. Pages, 229. Lines, 25 on a page in four centro columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 48b of the MS. described under D. No. 598 above.

This Mathnawī contains the first Daftar of 'Attār's Jawāhir al-Zāt. The original work, it seems is divided into three Daftars or books, a complete copy of which is found in India Office Library (vide Ethe, Ind., Off. Lib. Cat., Vol. p. 620).

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه نور جسم و جان است
خدای آشکار و نهان است *

End :

کهر ریزست نورت در همه جا
تویی بیجا و نورت در همه جا *

No. 605. * اشتر نامه

USHTUR NĀMAH.

Substance, paper. Size, 12½ × 9 inches. Pages, 55. Lines, 25 on a page in four centro columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Din 'Attār, شیخ فریدالدین عطار

Begins on fol. 163a of the MS. described under D. No. 598 above.

A defective copy. Spaces for headings are left blank.

Date of transcription and the name of the scribe not known.

Beginning :

ابتدا بر نام حق لایزال
صانع اشیاک و ابداع جلال الصغ *

En' :

.....
میکنند هر نوع او اند شدید *

No. 606. * هفت وادی *

HAF'T WĀDĪ.

Substance, paper. Size. $12\frac{1}{2} \times 9$ inches. Pages, 13. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Din 'Attār, شیخ فریدالدین عطار

Begins on fol. 190b of the MS. described under D. No. 598 above.

A Persian Mathnawī. Spaces for headings are left blank. The last verse in this copy corresponds with that in the Asrār Nāmāh. A few pages at the end of the MS. are left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

حمد پاک از جان پاک آن پاک را الصغ *

End :

شروخی مایپیش چشم مامیار *

No 607. * خسرو و گل *

KHUSRAW WA GUL.

Substance, paper. Size, $12\frac{1}{2} \times 9$ inches. Pages, 169. Lines, 25 on a page in four centre columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shaykh Farid al-Din 'Attār, شیخ فریدالدین عطار

Begins on fol. 197b of the MS. described under D. No. 598 above.

The title of the work appears in the following verse on fol. 203b.

بنام خسرو روئے زمین را
نهادم نام خسرو نام این را *

The work is styled in Spr. Cat., p. 352, Gul-Khusrau گل خسرو and this seems to be an abridgement of the Khusrau Nāmāh. The present work also is an abridgement of the same work. It is also styled Gul wa Hurmuz گل و هرمز

The poet enumerates in the introductory preface many of his former works including the Mukhtār Nāmāh (see No. 600 above) and his Persian Diwān consisting of Ghazals and Qiṭā'ats. From fol. 215*b* onward the copy is written by a different hand. It is not known whether the date given in the colophon below relates to the date of transcription of the present copy alone or of all the works of 'Attār immediately described above :

نہمت الکتاب گل و خسرو تصنیف شیخ فرید الدین عطار بدستخط جان
عالم بتاریخ نوازدم سنہ ۱۱۸۶ ہجری الذیویہ در بلدہ فرخ آباد من
مضافات دارالخلافہ اکبر آباد *

Beginning :

بنام آنکہ گنج جسم و جان ساخت
طیسم گنج جان ہر دو جہاں ساخت الخ *

End :

کسی کو در دعا آرد مرا یاد
ہمہ وقتی نگہدارش خدا باد *

No. 608 . * اسرار نامہ *

ASRAR NĀMĀH.

Substance, paper. Size, 12½ × 9 inches. Pages, 65. Lines, 25 on a page in four centro columns. Condition, slightly injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Shaykh Farīd al-Dīn 'Attār, شیخ فریدالدین عطار

Begins on fol. 282*b* of the MS. described under D. No. 598 above.

A Persian Mathnawī.

The title appears on folio 313*b* in the second line.

The work is divided into nineteen Maqūlahs only. There is some confusion in the headings. On fol. 297*a* and fol. 301*b*, appear the eighth and the tenth Maqūlahs respectively; no mention of the ninth Maqūlah is made. The last two Maqūlahs on fol. 312*a* and 313*b* are wrongly called مقالہ ہستم و چہارم and the مقالہ ہست و پنجم 24th and the 25th, instead of 11th and 19th respectively. This may be an error committed by the scribe.

The work has been lithographed at Tūhrān.

Date of transcription and the name of the scribe not known.

Beginning :

بنام آنکه جان را نور دین داد
 حرد را در خدا دانی یقین داد *الحق* *

End :

در آن ساعت که جان از تن رها شد
 در عالم آن زمار، از هم جدا شد *

مثنوی مولانا روم * No. 609.

MATHNAWĪ-I MAULĀNĀ RŪM.

Substance, paper. Size, $10\frac{1}{2} \times 6\frac{7}{8}$ inches. Pages, 579. Lines, 23 on a page in four centre columns. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Maulānā Jalāl al-Dīn Rūmī, * مولانا جلال الدین رومی *

An old copy of the renowned Mathnawī-i Ma'nawī, composed by Maulānā Jalāl al-Dīn Muhammad b-Muhammad Bahā al-Dīn b-Husayn al-Balkhi, the greatest of the Ṣūfī poets of Persia, who was born in A.H. 604/A.D. 1207 and died in A.H. 672/A.D. 1273. Different copies of the same work are described under D. Nos. 151-168, part III, Vol. I above.

For particulars regarding the life and wrks of the poet, refer Ethe, Ind. Off Lib. Cat., Vol. I, Nos. 1060-1115; Spr. Cat., p. 783; Rien II, p. 584; Ioanow, A.S.B. Cat., Nos. 240, 490, 499, 500, 511, 518, 578, 648, 812, 848, 923 (30), 945, 946 (1), 1125, 1187 and 1341; and Bk. Lib. Cat., Nos. 59-87 and 87-123.

The present copy which formerly belonged to Muhammad Mū'in al Dīn was probably transcribed before A.H. 1174.

The title page bears two seals which read thus :

محمد نوازش خان
 سنه ۱۲۲۲ *

نوازش علی خان
 سنه ۱۱۷۷ *

The oldest copy found in this Library is described under D. No. 165, Part III, Vol. I, above, being transcribed in A.H. 1070 (not A.H. 1007 as put in the Catalogue). A very old copy of the same work transcribed in A.H. 834, is noticed in Ethe, Ind Off. Lib. Cat., No. 1060.

The present copy consists of the following six Daftars :

(i) On fol. 1b, beginning :

بشنو ازکے چون حکایت میکند
 از جدائیها شکایت میکند *الحق* *

(ii) On fol. 51b, beginning :

مدتے این مثنوی ناخیر شد
مہلتے ہا یست تا خون شیر شد الح *

(iii) On fol. 92b, beginning :

ای ضیاء الحق حسام الدین بیار
ایں سیوم دفتر کہ سنت شد سه بار الح *

(iv) On fol. 140b, beginning :

ای ضیاء الحق حسام الدین تویی
کہ گذشت ازہ بندورت مثنوی الح *

(v) On fol. 187b, beginning :

شم حسام الدین کہ نورالنجوم است
طالب آغاز سفر پنجم است الح *

(vi) On fol. 237b, beginning :

ای حیات دل حسام الدین بسے
میل میجو شد بقسم سادسی الح *

Each Daftar is preceded by a different preface in which Maulānā Hisām al-Dīn Tabrayzī is frequently addressed for inspiration. The work has been repeatedly printed. The copy is not dated and the name of the scribe is not known.

Beginning :

بشنو ازنی چون حکایت میکند
از جدا یها شکایت میکند *
کز نیستان تا مرا بدریده اند
از فزیرم مرد و زن نانیدہ اند الح *

End :

قصہ کوتہ کن مکن دلہا خراب
ختم شد واللہ اعلم بالصواب *
نہت تمام شد این کلام مثنوی حضرت مولوی ملا روم مثنوی شریف *

No. 610. مثنوی نہ سپہر *
MATHNAWĪ-I NUH SEPEHR.

Substance, paper. Size, 10½ × 6 inches. Pages 368. Lines, 17 on a page. Condition, much injured, but repaired. Mode of writing, good. Appearance, old.

Extent, incomplete at the end.

Author, Amir Khusrau Dehlavi, امیر خسرو دہلوی

A Persian Mathnawī which gives a poetical description of the court of Quṭb al-Dīn Mubārak Shāh (d. A.H. 720 or 721/A.D. 1320 or 1321) with an account of the principal events of his time, composed by Amir Khusrau when he was over sixty years old (fol. 15a).

مرا ہرگز شصت بالا گذشت
ہمیشہ پیش شاہن والا گذشت *

The work was completed on the 30th of Jamādi al-Thāni A.H. 718/A.D. 1318, seven years before the death of the poet in A.H. 725/A.D. 1325. Copies of the same work are described in Rieu II, 612a, and Etho, Ind. Off. Lib. Cat., Vol. I, p. 694.

Out of the nine spheres or گولہ سہاگہ , the present copy contains five spheres only and a number of Qasīdahs, Ghazals, etc., arranged as given below :

Verses in praise of God and the holy Prophet on foll. 1b—9a.

Spheres

(1) On fol. 9a, beginning :

سپہر برین گزہمہ برتر است الخ *

(2) on fol. 24b, beginning :

سپہر دوم کونست ... الخ *

(3) On fol. 43b, beginning :

ہست سپہری کہ سیوم *

(4) On fol. 42b, beginning :

از زبرست آنکہ سپہر چہارم الخ *

(5) On fol. 79b, beginning :

آن سپہری کہ در میان الخ *

This last سپہر breaks off in fol. 88b with : کشت وزہ درخم الخ and fol. 89a has been left out blank. Every sphere ends with a Ghazal of the author. Qa'sidahs and poems in praise of God, the holy Prophet and reputed saints and kings on foll. 90a—152a. Foll. 152b—167 contain قطعات and رباعیات in which are reflected the poet's own character and thoughts. Satires, on fol. 168a, beginning :

راست آرند در میان دوکس الخ *

Ghazals, not arranged alphabetically, on foll. 172a—184b, beginning :

ای دن ہمیشہ عبرت نظارہ جہاں کن
ظاہر نظر چہ بینی نظارہ نہاں کن الخ *

The copy was much damaged, but now it is well mended and bound. **Headings** in red ink. Occasional different readings on the margins.

Date of transcription and the name of the scribe not mentioned.

For notices on Amīr Khusrau, refer Spr. Cat., p. 465 ; Rieu I, pp. 240-241, II, pp. 609a-616b ; Ethe, Ind. Off. Lib. Cat., Nos. 1186-1122 ; and Bk. Lbi. Cat., Vol. II, pp. 176-193.

Beginning :

اول نگارش توحید کردگار
که این نه سپهر کشت بفر مایش آشکار آغ

End :

مخوان در بوستان و باغ ای دوست
که آنجا دلم کم *.....*

No. 611. شرح غزل حکیم ناصر خسرو *
SHARH-I GHAZAL-I HAKĪM NĀSIR KHUSRAU.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{1}{2}$ inches. Pages, 4. Lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Maulānā Qādhi Mahmūd Bahri, مولانا قاضی محمود بھری

The other work herein Sharh-i Gulgashtī fol. 3b.

A very short Persian commentary on select Ghazaliyyāt of Abūal-Mu'in Hakīm Nāsir Khusrau, author of the Kanzal-Haqā'iq (d. A.H. 431), written by Maulānā Bahri who flourished towards the first half of the 12th century of Hijrah. He is probably identical with the author of the Dastūr al-'Amal دستور العمل noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1061 ; and Ivanow A.S.B. Cat., Vol. I, p. 616, No. 1283. He was a native of کرکی in the province of Bijāpūr. The date of his death is not known. He is also known to have composed the 'Arūs-i 'Irfān عروس عرفان (A.H. 1117 A.D. 1705) and a short Mathnawī styled Manlagan من لکن (Comp. A. H. 1111). He has also composed a short Mathnawī in the Dakḥānī, styled Hikāyāt حکایات, a copy of which is noticed in Ivanow, A. S. B. Cat., p. 478.

Only one Ghazal in the present copy is explained and the commentary ends abruptly with the first two lines of the second Ghazal. Eleven pages at the end have been left blank.

Date of transcription and the name of the scribe not known.

Beginning :

بالای نه سپهر دو گوهر مدبر اند
کز نورشان دو عالم و دم منور اند *
برای مستمند من خرافات پسند چنان صورت من بندد که نه سپهر
غالباً کنایه بوجود آدمی باشد آغ *

End :

بحري باز آزيں کہ ہرکس
از دانش و بيدش آشنا نيست *
معلوم کہ ايں دو در شاپوار
شائستہ درج ہر کدا نيست *

No. 612. شرح تحفۃ العرائين *
SHARH-I TUHFAT AL-'IRĀQAYN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 168. Lines, 19 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Sayyid Ismā'il Abjadī, سيد اسماعيل ابجدی

A rare and valuable Persian commentary on Khāqānī's *Tuhfat Al-'Irāqayn*—the famous *Mathnawī* poem, in which the poet describes his pilgrimage to the holy cities of Mekkah and Medinah, with a special reference to 'Irāq-i 'Ajam and 'Irāq-i 'Arab. No mention of the present commentary appears to be made in any one of the catalogues or reference books, except in the *Tazkirah-i Gulzār-i Azam*, where, on page 23, the author points out that after finishing his other works, Abjadī was engaged in writing a commentary to the *Tuhfat al-'Irāqayn*. It seems quite probable that the present is the only extant copy. Three more different commentaries have been written on the *Tuhfat al-'Irāqayn*—viz. on by Shaykh 'Abd al-Salām, composed in A.H. 1057/A.D.1647.

(Vide *Ethe, Ind. Off. Lib. Cat., Vol. I, p. 591* and *Spr. Cat., p.463*). Abjadī in his preface (fol. 2a) has made a reference to this commentary. The second commentary is composed by Ghulām Muhammad, which, according to *Ethe, Vol. I, p. 591* is noticed in *Bodleian Cat., No. 580.* A third commentary is written by an anonymous author (vide *Ethe Ind. Off. Lib. Cat., p. 1556*).

Abjadī's exact date of birth is not found in anyone of the *Tazkirahs* or catalogues. Even Burhān Khān b-Hasan, the author of the *Tauzak-i Wālājāhī* and a contemporary of Abjadī has made no reference to it, though he has dedicated a special chapter to him. Nor has Nawāb Muhammad Gouth Khān in his *Tazkirah-i Gulzār-i 'Azam* made any mention of it. It is certain that Abjadī lived during the reign of Nawab Anwar Khān (d. A.H. 1162/A.D. 1749) and during the latter part of his son and successor, Nawāb Muhanmād 'Alī's reign, who ruled over the Carnatic from A.H. 1162 to A.H. 1210/A.D.1749 to 1795. Almost all *Tazkirah*-writers and cataloguers have fixed to the date of his death at or as A.H. 1193. It appears that their information is based on the following statement furnished by Nawāb Gouth Khān :

” آخرًا لا مر ابجدی در سنہ ۱۱۹۳ ع یکہزار و یک صد و نو و سہ ہجری
ازین دار فانی رخصت ہستی برصفت “ (P.231 تذکرہ گلزار اعظم)

Curiously enough, all European writers and cataloguers including Burhān Khān the author of the *Tanzak-i Wālājāhī* have not touched the question of the date of Abjadi's death; and they could neither accept nor reject as genuine the date furnished by Nawāb Gouth Khān.

It is indeed, difficult to fix the exact date of his death. But it is certain that Abjadi was alive in A.H. 1200/A.D. 1786 and he probably died between A.H. 1200 and 1205/A.D. 1786 and 1791. The best authority for this information is the following internal evidence furnished in the preface on fol. 1b. by Abjadi himself:

این بنده پریشان روزگار و شهید دینم ستم کار مستمند درگاه ایزدی
سید اسماعیل ابجدی از عنفوان بهار شباب تا به هنگام پیری بخانت انتساب
عمر عزیز خود در مشق شبان روزی اشعار آبدار و مطالعه مثنویات دقت
شعار حرف می نمود و بعد الفراع تصنیف خمسه منظومه مثل انور نامه و
زبدۀ الافکار و هفت جوهر و راقب و مرغوب و مودت نامه در سنه یک هزار و دو صدی
پنجری بعضی از احباب دانشمند و دوستان موافقت پسند و تلامذۀ عقیدت کیش
و عقیدت مندان صداقت کیش دست استهداد در دامن این ضعیف البنیاد
زده مستدعی بآن شده که در شرح تجنیه العرائین پر دازن الخ *

It is clear from this statement that the date of his death is not A.H. 1193 as is generally supposed. Further, it is worth noticing that at the bottom of the last page of a copy of his *Mudat* (see Part III, Vol. I, No. 146 above) the following inscription by an anonymous hand is found: "died 1203 A.H." The handwriting seems to be as old as the Ms. itself. This also supports, to a certain extent, the view that Abjadi died circa A. H. 1200. Burhān Khān observes in the preface to his *Tanzak-i Wālājāhī* (vide Part III, Vol. I, No. 304 above fol. 5b) that since Abjadi's *Anwar Namaḥ* (Comp. A. H. 1174/A. D. 1760, 1761) celebrating the exploits of Nawāb Anwar Khān, did not comprise, due to poetical treatment of the subject, all the relevant events and anecdotes connected with the reign of Nawāb Anwar al-Dīn Khān, he commenced writing his *Tanzak-i Wālājāhī* on the request of Nawāb Muhammad Āli Khān in A. H. 1195/A.D. 1781, and finished the first *Daftar* of it and the *Muq-addimah* in A. H. 1200/A. D. 1786 (Vide *Ethe*, Ind. Off. Lib. Cat., Vol. I, P. 196). But it is worth noticing that no mention of Abjadi's death is made either in the *Mudat* or in the work itself, showing thereby, though indirectly, that Abjadi was alive at the time. In this connection, it should also be noted that most of Abjadi's *Khamsa* viz. *Zubdat al-Afkār*, *Anwar Namaḥ*, *Rāghib wa-Marghūb*, *Haft Jauhar* and *Ma'udat Namaḥ* were transcribed between A. H. 1196 and 1197 (ref Mss. Nos. 2, 146, 112 and 113 above iii, i.) The handwriting of these Mss. seems to be identical. It is possible, though not certain, that the author himself might have been the scribe. In this case, the view that Abjadi died in A. H. 1193 becomes obviously wrong. Anyhow, this will be an interesting subject of later research.

Contents :

Preface, on fol. 1b, beginning :

الحمد لله الذي الهننا حقايق الحق *

Text, on fol. 2b, beginning :

مايم نظازگان غمناک
زي حقه سبز و مهره خاک الحق *

Commentary, on fol. 2b, beginning :

زي بمعني طرف حقه سبز مراد از آسمان و مهره خاک کنایه از زمين باشد
و بيت ثاني علت بيان بيت اول است حاصل اول هر دو بيت آنکه ما مردم
از نظر کردن آسمان و زمين غمناک هستيم الحق .

Headings or 'unwāns in red. quotations underlined. Neat and clear Nāsta'liq.

Date of transcription, A. H. 1249. Scribe, not mentioned.

Beginning :

الحمد لله اما بعد آنکه بر خاطر دريا مقاطر روشن نمنان معني
رس الحق *

End :

از هاي مشفق پر ايش
دو حلقه کنم بخاک پايش *
عقد بالفتوح کره بالکسر رشته مرواويد و ايرا بمعني زيرا يعنى از اين
جهت - حث بمعني بر انگيختن کرامت بمعني قرآن مجيد آمده تهليل
لاله الا الله *

No. 613. (شرح قرآن السعدين *)
NŪR AL-'AYN (SHARH-'QIRĀN AL-SĀIDAYN)

Substance, paper. Size, 10½ × 6¾ inches. Pages, 106. Lines, 19 on a page. Condition good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Nūral-Haqq. نورالحق

A useful Persian Commentary on Amir Khusran's (d. A. H. 725) famous Mathnawī styled Qirān al-Sa'dayn (قرآن السعدين (Comp. A. H. 688/A. D. 1289), by Nural-Haqq, the son of the celebrated 'Abd al-Haqq Dihlawi, Bukhāri. The Qirān al-Sa'dayn gives an account of the meeting Sultān Mu'izz al-Din (A. H. 686-689 A. D. 1287-1290) with his father Nāsir al-Din in A. H. 688/A. D. 1289 at Delhi.

A. H. 1014/A. D. 1605, 1606 is the date of composition of the present work as contained in the following curious verse appearing on fol. 3b in the preface :

چشم عيب از ميان بردارند
مي شود شرح قرآن السعدين *

That is A. H. 1084-70 — A. H. 1014.

In Spr. Cat., P. 471, this verse is wrongly cited as follows :

چشم عیب از میان برون آرید
می شود شرح قرآن السعدین *

Two copies of this work are described in Spr. Cat., P. 471 and Rion II. P. 617b. It seems that these are the only three copies extant. But Spr's. copy is either defective or the description given by Spr. is wrong. He states on page 471 that the preface to the Nūr al-Ayn was written by some one else. This statement seems to be wrong. No anonymous preface is known to have been written to the work. It was actually written by Nūr al-Haqq himself. Spronger quotes the following passage from the Ms. as the beginning of the commentary :

”خطبه کبریا و جزل سر پادشاهی را که پادشاهی الخ“

In the present Ms. this passage appears in the middle of the preface, namely, on fol. 2 a. Actually the commentary begins on fol. 4 a, with :

شکر گاری کردن که از روی تعظیم نعمت بخشا نیدد فهم شود الخ *

Two other commentaries to the Qirān al-Sa'dayn are described in Spr. Cat., p. 471, one by Abd al-Rasūl Qāsim and the other by an anonymous writer. The title of the present work appears on fol. 2a. The actual name of the commentator is Nūr Muhammad but commonly known as Nūr al-Haqq (fol. 2b).

Unwāns in red ink. Occasional marginal notes. The fly leaf bears a seal which is not decipherable.

The copy is dated A.H. 1108.

Scribe and owner of the copy, Shaykh Dāwūd.

Preface, on fol. 1b, beginning:

شکر هزاران هزار بعضرت پروردگار الخ *

Commentary, on fol. 4a, beginning :

شکر گاری کردن کردن که از روی تعظیم نعمت بخشا نیدد فهم شود الخ *

Beginning :

شکر هزاران هزار بعضرت پروردگار خالق اللیل والنهار که باراده خالص

خالق است روح پاک محمدی را مخلوق کردا نیدد و فرستادن سرود بیشمار بران

محرم اسرار در اول و آخر هر ادعیه و افتخار نیک با جانب پسندیده الخ *

End :

یعنی اگرچه من برینفنان آبدار مردم عبور بسیار کرده ام اگر از کسی
بر داشته ام

..... خنده دز دیده بین در زیر چادر میکند - حیا شرم و باران

و معنی اول مقصود است و چادر عبارت از پرده ابر است *

No. 614. دیوان ابن یمن *

DĪWĀN-I- IBN-IY-AMĪN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 117. Lines, 18-20 on a page: Condition, good. Mode of writing, good. Appearance, new.

Extent, complete.

Author, Amir Fakhr al-Din Mahmūd b. Yamīn,

امیر فخر الدین محمود بن ابن یمن *

Probably a restored copy of the Ms. described under D. No. 50 (a), Part III, Vol. I, above.

Contains some of the poetical works of Ibn-i Yamīn (d. A.H. 745/A.D. 1345).

Notices on the life and poetical works of Ibn-i Yamīn may be found, in Spr. Cat., pp. 433, 434, Rieu II, p. 825b; Ethe, Ind Off. Lib. Cat. Vol. I, Nos. 1230, 2881; and Ivanow, A.S.B. Cat., p. 251, No. 582.

Beginning :

نا نور بر ظهور آوردی

دو جهان شد بیک نفس پیدا *

End :

هم یمن بس که غمت در جگر چاک من است *

No. 615. دیوان حافظ *

DĪWĀN-I HĀFĪZ.

Substance, paper. Size, $7\frac{1}{4} \times 5$ inches. Pages, 346. Lines, 14-15 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Shams al-Din Muhammad Hāfiz of Shirāz شمس الدین محمد حافظ شیرازی

A collection of the poetical works of the celebrated Hāfiz of Shirāz, the greatest Persian lyric poet, who died in A.H. 791/A.D. 1389 according to the date recorded by Muhammad Gulandām, the friend of the poet and the compiler of his Diwān.

An elaborate list of the books written about Hāfiz and his poetry may be found in Ethe, Ind. Off. Lib. Cat., Vol. I, p. 720. His Diwān was first edited by Abū Ṭālib Khān in Calcutta, A.D. 1791 and re-printed in A.D. 1826. Copies of the work are noticed under D. Nos. 14-16. Part III, Vol. I, above.

Detailed notices on Hāfiz and his poetical works may be found in Spr. Cat., p. 415; Rieu II., pp. 627-631; Ethe, Ind Off Lib. Cat., Vol. I, pp. 719-728; Brn., Camb. un. Lib. Cat., pp. 346-351; Bk. Lib. Cat., Vol. I, pp. 231-269. Dr.B., Ind Off. Lib. Cat., pp. 48, 49, 52; Avanow, A.S.B. Cat., Vol. I, Nos. 587-591; and A.S.B. "Curzon collection." Cat., Nos. 229, 230 and 232.

The present copy contains :

- (1) Ghazals, in alphabetical order, on fol. 1 *b*, beginning

الا يا ايها الساعي ادر كا ساو ناولها انخ *

- (2) Tarjiband, on fol. 161*a*, beginning :

اي داده بديان دوستداري انخ *

- (3) Tarkibband, on fol. 162 *b*, beginning :

ساي اگرت يواي مياي انخ *

- (4) Mathnawis, on fol. 164-*a*, beginning :

سرفتنده دارد دگر روزكار انخ *

- (5) Muqatta'at, on fol. 180-*a*, beginning :

آصف عهد زمان خان جهان انخ *

- (6) Rubā'iyāt, on fol. 182-*a*, beginning :

امشب ز غمت ميان خون خواهم خفت انخ *

A few pages at the beginning are much damaged. Fol. 98-*b* contains a seal which reads thus محمد جعفر است خاك نعلين. Occasional marginal glosses. The copy is not dated. Apparently very old. Scribe, not mentioned.

Beginning :

الا يا ايها الساعي ادر كا ساونا ولها انخ *

End :

در صحبت آنکسي که صاحب پندراست
گر زهر خوري بدانکه شديرو شکر است *

ديوان مسعود بک * No. 616.

DIWĀN-I MASŪD BEK.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 130. Lines, 18-20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mas'ūd Bek, مسعود بک

A restored copy of the Ms. described under D. No. 50, Part III, Vol. I, above Mas'ūd Bek died in A.H. 800/A.D. 1397, 1398. His original name was Shir Khān. He is the author of various works on sufism such, as the Tamhidāt تمهيدات the Mir'āt al-Ārifin مرآت العارفين (noticed in Ethe. Ind Off. Lib. Cat., Vol. I, p. 1023 No. 1854) and the umm al-Nas ā'ih. The present work is styled in Rieu II, p. 632-*a*, No. Or. 312. Nūr al-'Ayn نور العين. The same title appears on fol. 1-*a* in the short preface of the author to his Divān. It is also called Nūral-'Ayn or Nūr al-'uyūn. The Divān, contains Ghazals and Ruba'is in alphabetical order:

No. 617. شاهنامه

SHĀH NĀMAH.

Substance, paper. Size, $7\frac{1}{4} \times 4\frac{1}{2}$ inches. Pages, 122. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Mirza Muhammad Qasim ul-Husayni of Janābādi Qāsini,

مرزا محمد قاسم القاسینی جنابادی قاسمی *

A Persian Mathnawi celebrating the exploits of Shāh Ismā'il Šafawi under whose time as is stated in the prologue on fol. 13a. the poem was commenced, but was not finished till after his death. The date of composition is contained in the following verse appearing on fol. 132-b of the Ms. No. Or. 339 described in Rieu II, p. 661a.

بلطف از سر نظم اگر بگذری

روایت پی بتاریخ او آوری *

—A.H. 940/A.D. 1533-34.

No exact date of Qāsim's death is known, but so far it is certain that he was still alive in A.H. 979. The Khamsah-i-Qāsini, خمسه قاسمی or his five epic poems are well-known. This present poem is one of them. The other four are:—

- (1) Laylā wa Majnūn. لیلی و مجنون
- (2) Gūi wa changān. گوی و چوگان
- (3) Khusrau wa Shirin. خسرو و شیرین
- (4) Shāhrukh Nāmah. شاهرخ نامه

(Vide Ethe, Ind. Office Lib. Cat., Vol. I, pp. 790-791 and Rieu II, pp. 660a 661b).

The present poem is variously styled, such as Shāh Nāmah (شاهنامه) Shahinsha Nāmah (شاهنشاه نامه), Ismail Nāmah (اسماعیل نامه) and Shāhinsha Nāmah (شاهنشاه نامه)

The copy is incomplete at the end. Neither the name of the author nor the title of the work appear anywhere in the Ms.

Date of transcription and the name of the scribe not known.

Beginning :

خداوند بیچون خدائی تراست

بر اقلیم جاں بادشاهی تراست *

End :

ز شیر ... مولا جنگ

جهان بيشه پر ز شیر پلنگ *

No. 618. دیوان آصفي

DĪWĀN-I ĀṢAFĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 110. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Khwājah Āsafi b Muqīm al-Dīn Ni'mat Allāh.

خواجہ آصفی بن مقیم الدین نعمت اللہ :

A restored copy of the work described under D. No. 1, Part I., Vol. III, above.

The poems of Āsafi, who died according to the best authorities in A. H. 923/A.D. 1517. This copy consists chiefly of Ghazals in alphabetical order, with a few Rubā'is at the end.

Detailed notices regarding the life and poetical works of Āsafi may be found in Rieu II., P. 651 : Spr. Cat., pp. 20, 71, and 310 : Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1393-1397 : and Ivanow, A. S. B. Cat., Nos. 647, 923 (58), 926 (4), 934, 939 (3) and 952 (1).

No. 619. شرح قصائد عرفی

SHARH-I-QAṢĀ'ID-I-URFĪ.

Substance, paper. Size, $7\frac{3}{4} \times 5\frac{1}{2}$ inches. Pages, 152. Lines, 14 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Mullā Abū al-Barakāt Munir Lahūri مولا ابوالبرکات منیر لاهوری :

A persian commentary on difficult verses in forty-one select Qasīdahs of 'urfi (d. A. H. 999/A.D. 1591). Munir died, according to most of the Tazkirah-writers, in A.H. 1054/A.D. 1644 (vide Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1148, No. 2078 and Spr. Cat., p. 129). But according to the following statement appearing on fol. 5 a in the preface, the date seems to be quite different.

بموجب اتفاق حسنه شبیه از شهبان رمضان المبارک ۱۰۵۷ ہجری یکہزار
پنجہاہ و ہفت ہجری از خادمان آنمخدوم ارباب سخن بعد از بست و دو سال
از برہانپور آمدہ این اوراق را کہ بر لطایف طبع آن عزیز مضر دانستن افتاد کہ
بمقتضای محبت باطنی بامتین مہر افشاندہ درکنار گرفتہ انہ *

It is clear from this statement that in A. H. 1057 Munir was no longer alive ; twenty-two years had already passed since his death. The date of his death should, therefore, be placed in A.H. 1035. بعد از بست و دو سال refers without doubt to the death of Munir (vide Bk. Lib. Cat., Vol. II, p. 200).

The present copy contains a preface by an unknown author. The author states in the preface that Munir wrote this commentary at the request of some of his friends, but before he could finish it he died. He speaks highly of Munir's

literary taste and his wonderful skill in poetic art and fine prose-writing and his masterly explanation of difficult Persian verses. Munir died and most of his incomplete works remained uncollected (fol. 4b). Three of his works entitled *Kulliyāt-i-Munir*, *Nigaristān-i-Munir* نگارستان منیر and *Ruqaāt-i-Munir*, رقعات منیر are described under Nos. 94, 205 (a) and 243 Part III Vol. I, above. His *Bahār-i-Sukhan*, *Naubādah*, *Kāristān*, *Karnāmah* and *Inshā'ī-Munir* are noticed in *Ethe, Ind. Off. Lib. Cat.*, pp. 1148-1150.

Other Persian commentaries on 'Urfi are: (1) *The Miftah al-Nukāt* by Mirzā Jān, completed in A. H. 1073/A.D. 1662, 1663 (vide *Spr. Cat.*, p. 530 and *Rieu ii*, p. 668) (2) *The Nigār Nāmah-i-Faydhī* by Muhammad Shāfi, completed in A. H. 1111 (vide *Spr. Cat.*, p. 529, 'Urfi's *Qasīdahs*, a complete copy of which is found in this library (vide D. No. 75 iii, i above) are repeatedly printed in India. The English translation of selected *Qasīdahs* of 'Urfi was published in Calcutta in A.D. 1887.

The copy is not dated. Scribe, not mentioned.

Beginning :

فیم آفریندی راسپاس که رشته جان سخن را با تار نفس سخن سنجان پیوند
کرده آنخ *

End :

یعنی موصوف به تهذیب اخلاق میدکني و ظاهر است که صفات دیگر
از اینها کل میکند *

No. 620. دیوان مظهر جان جانان

DIWĀN-I MAZHAR JAN JĀNĀN.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{3}{8}$ inches. Pages, 160. Lines, 9 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, Jānjānān Mazhar, جان جانان مظهر

Poems of Mazhar, with his full name Shamsal-Din Habib Allah who was born in A. H. 1111 or 1113 and died in Delhi in A. H. 1195/A.D. 1781. A work entitled *Diwān-i-Mazhar* دیوان مظهر by Muhammad Na'im Bārānchi, and devoted to the life of the poet, is noticed in *Rieu I*, p. 363. It is stated that Mazhar had selected only one thousand verses out of 2000 which he had composed. He has also composed many ghazals in the *Rikhtah* ریخته, a specimen of which is found at the end of the present copy. An album, containing his own selections styled *Chirāgh-i-Mazhar* چراغ مظهر is to be found in the Ms. described under D. 470, part III, Vol. I above.

The present copy is preceded by a preface in prose containing short auto-biographical notes which have been reproduced in full in Spr. Cat., p. 488. The following note by a different hand appears on the fly-leaf :

انشاء اللہ این کتاب را بعد فراغت نظر ثانی کرده بہر افق تانوں فقراتش را ہم عبارات را بہمراہ دلائل خواہم نوشت پس اینکہ عبارات بے طور نوشتہ شدہ است سببش اینست کہ دریک روز ہمہ حاصل مطالب را نوشتہ ام بسبب یاد داشت چرا کہ از خیالم کم نگردد و مطالب وغیرہ اکثر برابر نیست بعد فرست درست خواہم کرد *

The Ghazals are not in alphabetical order. Some lines have been left blank. A number of words are missing in the couplets, but in many cases the missing words have been substituted and are marked in red. Beside Ghazals, it contains Mathnavi Rubā'is, Qita'āt, Farliyāt, Mukhammasāt and a number of chronograms. Written in clear and neat Nasta'liq. Copious marginal and interlinear glosses and explanatory notes.

Further notices on Mazhar may be found in Spr. Cat., p. 488 ; Bk. Lib. Cat. (Suppl) Vol. I, p. 214 and Avanow, A. S. B. Cat., p. 398. See also D. Nos. 51, 52 and 470, III, I, above.

Date of transcription, A. H. 1274.

Scribe and owner, Haydar Husayn Fārūqi.

Colophon on fol. 80a.

”با تمام رسید کتاب دیوان میرزا مظہر علیہ الرحمہ بوقت مغرب
بتاریخ دوازدهم رمضان المبارک ۱۲۷۴ ہجری این قدر چیز
نایدت ہمراہ“

Beginning of the Urdu ghazal on fol. 80b.

اوس گل کو بہینچنا ہی محبوبی خط صبا کے ہات
اس واسطے بگا ہوں چمن میں ہوا کے ہات *

Beginning of the text on fol. 2b.

آبی نزد بروئی گوان خواب بخت ما
با آنکہ گریہ دہد بہ سیلاب رخت ما الخ *

End :

دلی دارم خیر داد خوا ہے
گذوں سر میکنم حرفی و آہے *

No. 621. دیوان وحشت

DIWĀN-I WAHSHAT.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{1}{2}$ inches. Pages, 265. Lines, 20 on a page. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Mir Jamāl al-Dīn Muḥammad Ṭabāṭabā'ī. میر جمال الدین محمد طباطبائی

A restored copy of the Ms. described under D. No. 62. Part III, Vol. I, above.

The lyrical poems of Jamāl al-Dīn Muḥammad Ṭabāṭabā'ī, poetically known Wahshat, who probably lived in A. H. 1066.

The original copy D. No. 62, Part III, Vol. I, above from which the present transcript has been restored is a very important old Ms. being transcribed in A. H. 1066, by 'Alī al-Husaynī al-Makkī b. Sayyid Ibrāhīm al-Astarābādī (fol. 1a) or Al-Jurjānī (fol. 163a), who calls himself (fol. 1a) the brother of the poet. According to the following note on fol. 163a the copy was read from the beginning to the end by the poet himself.

این ادراک از اول تا آخر بنظر قائل جمال الدین محمد طباطبائی رسید

It appears that the original is very rare copy, extant only in our Library. It bears three identical seals which read thus :

” بطوف کعبه درگاه سید علی قطب دیهم زمانه این امراهمیم *

The following note appears on the fly-leaf:

دیوان سیدت و نجابت پناهی اخوی ... میر جمال الدین محمد
طباطبائی وحشت تخلص که در عنقوران جوانی بخط خود نوشته ام — علی
الحسینی المکی *

The identity of the author cannot be established with certainty. He is probably identical with Jalāl al-Dīn Muḥammad Ṭabāṭabā'ī who came from Isfihān to India in A. H. 1044 and died after A. H. 1062 and to whom the authorship of the Pādshah Nāmah پادشاه نامه and the Tauqī'āt توقیعات are ascribed. He has also written prose-prefaces to the Diwān-i Abū Ṭalīb Kalīm' Qudsi and Hakīm Shifā'ī. But it is not certain whether this Jalāl al-Dīn Muḥammad was poetically called Wahshat. Several poets with this Takhallaṣ are mentioned in various Tazkirahs. It is noticed that sometimes the names Jalāl and Jamāl are confused by the Tazkirah-writers. The same confusion, it appears has occurred in the name of the present author.

Beginning :

اے نور تو در محفل دل شمع روا نہا
پروانہ حمد تو زبا نہا بد نہا الص *

End :

اے شاخ خزان دیدہ دل افسردہ ، بیش
آید روزی کہ زیب گلزار شوی *

No. 622. لیلی و مجنون

LAYLĀ WA MAJNŪN.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{4}$ inches. Pages, 145. Lines, 15 on a page. Condition, good.
Mode of writing, fair.

Extent, complete.

Author, Maulānā 'Abd Allāh Hātifi مولانا عبد اللہ ہاٹی

A good copy of the epic poem celebrating the loves of Laylā Majnūn. It was composed by 'Abd Allāh Hātifi of Jām, the reputed Jamis' nephew, who, according to the following verse appearing on fol. 73b composed by Maulānā Habib Allāh, died in A.H. 927/A.D. 1521 :

تاریخ فوت او طلبیدم ز عقل گفت
از شاعر شہان و شہ شاعران طلب *

It is said that Hātifi was unrivalled in his day as a Mathnavi-writer. In the epilogue he describes himself as a rightful successor of Nizāmi and Khusrau. He was a great admirer of Nizāmi and this may be inferred from the verses contained in the Khātimah on foll. 70b and 71a. It is requested that at the request of Shāh Ismā'il, Hātifi commenced writing a Mathnawi celebrating the later's victories. Of this Mathnawi however, he was able to write only a thousand lines which seem to be rare.

Hātifi intended, as he himself states in the epilogue, to write a Khamsah similar to that of Nizāmi and Khusrau. But out of this projected ^{کتاب} only four are extant. The first is the present work. The other three are Timūr Nāmah ^{نامہ} copies of which are noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, Nos. 1410-1416; Rieu II, pp. 653a-654b and Ivanow, A.S.B. Cat., pp. 640-652, Haft Manzar (Rieu II, p. 653b and Ivanow, A. S. B. Cat., p. 653), and Shirin wa Khusrau. He is known to have composed other works also which are not at present extant.

For further notices on Hātifi's life and works, refer Spr. Cat., Vol. I, pp. 412-422; Rieu II, pp. 653-654; Ethe, Ind. Off. Lib. Cat., Vol. I., pp. 776-770; and Ivanow, A.S. B. Cat., Vol. I, pp. 286-288.

A list of other poetic works bearing similar title, namely, Laylā wa Majnūn is given below.

(1) Majnūn wa Layla (comp. A. H. 698) by Amir Khusrau of Delhi (d. A. H. 725) (2) by Badr al-Din Hilālī of Astrābād (d. A. H. 939) (3) by Dhamiri of Isfahān (d. A. H. 990). (4) by Hindū (comp. probably before A. H. 1055) a copy

of this work is noticed in the Bodl. Cat., No. 1101. (5) by 'Abd al-Rahmān Jāmi (d. A. H. 898), composed in A. H. 889. (6) by Nizāmī (d. A. H. 599), composed in A. H. 584. (7) by Muhammad Qāsim Qāsim (d. after A. H. 979). (8) by Rūh al-Amin of Isfahān (d. A. H. 1047).

The name of the present work appears in the following verse on fol. 71b.

این قصه رسید چون با تمام
لیلی مجنون نهادمش نام *

At the end of the MS. on foll. 72a-73b is found a valuable preface in prose containing biographical notes on Hātifi. This *ملا هاتفی جامی نامش عبدالله خواهر زاده* begins with and ends with the verse.

از شاعر بهان و شه شاعران طلب

The work has been lithographed, Lucknow, A. H. 1279. All pages in the present copy have coloured borders. The fly-leaf bears a seal which is not decipherable.

Date of transcription, A. H. 1247.

Scribe, Muhammad Wajih al-Din Siddiqi.

Beginning :

این نامه که خامه کرد بنیاد
توتیغ قبول رویش باد آخ *

End :

کردند نداء این کهن دیر
کا حسنت احسنت تم بالخیر *

No. 623. قصاید یوسفی

QAṢĀ'ID-I YUSUFĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 70. Lines, 20 on a page. Condition, good. Mode of writing, fair. Appearance, new.

Extent, incomplete.

Author, Yusufi. یوسفی

A restored copy of the MS. described under D. No. 77, Part III, Vol. I above.

It consists mainly of Qasidaḥs. The poet is probably identical with the famous physician Yusuf b. Muhammad of Harāt or otherwise called Mullā or Maulānā Yusufi, the author of *Inshā'i Yusufi* or *Badā'i al-Inshā'*. Refer also Nos. 225-229 Part III, Vol. I. For his medical works. See Rien II. P. 475b.

No. 624. دیوان جمال الدین

DIWĀN -I JAMĀL AL-DIN.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 323. Lines, 20 on a page. Language, persian. Character, Nasta'liq. Condition, good. Mode of writing, not good. Appearance, new.

Extent, complete.

Subject, poetry.

Author, Jamāl al-Dīn b. 'Abd al-Razzāq Iṣfahānī

جمال الدين بن عبد الرزاق اصفهانی *

A restored copy of the MS. described under D. No. 13, Part III, Vol. I above.

A collection of Jamāls Qaṣīdahs, Ghazals and Rubā'is. He died according to most Tazkirah-writers in A.H. 588/A.D. 1192.

Brief notices regarding the life of the poet may be found in Spr. Cat. PP. 445 and 446; Ethc, Ind. Off. Lib. Cat., Nos. 724-725 (869) and Rieu II, P. 581a.

No. 625. شرح دیوان علی بن ابی طالب

SHARH-I DĪWĀN-I 'ALĪ BIN ABĪ TĀLIB.

Substance, paper. Size, $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 600. Lines, 17 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, Husayn b. Mu'in al-Dīn al-Maybadī حسین بن معین الدین مایبندی

A good Persian commentary upon the alleged Arabic Diwān of 'Alī b. Abī Tālib, the fourth Caliph of Islam. The work was completed in Ṣafar, A.H. 890/A.D. 1485. (Vide Ethc, Ind. Off. Lib. Cat., Vol. I, P. 1448, No. 2663, and Rieu I, PP. 19 and 20). The most correct date of Husayn's death may be placed in A.H. 910/A.D. 1504. He is known as the author of some philosophical works and a short treatise on astronomy. His Jāim-i Gaytūnuma is noticed in Rieu II, P. 812b. No. 7720, III. He used in poetry the 'Takhalluṣ of Manṭiqī منطقی. For further notices on the life and works of the commentator, refer Ethc, Ind. Off. Lib. Cat., PP. 1448, 1449 and 1450; Rieu I, PP. 19 and 20, II, P. 812b; and the Bk. Cat., Vol. IX, PP. 182-185.

For the Arabic original, syled Anwār al-'Uqūl min Kalāmi Wassiyy-al-Rasūl, refer No. 43, II, I. above, and the 'Ar. Cat., of the Brit. Mus. P. 276. The genuineness of Hadhrat 'Alis Arabic Diwān may be much doubted. This controversial problem requires much time and space, but it is sufficed to quote the passage appearing on page 19b, Rieu Cat., Vol. I.

"Maibudī found in the religious poems a scribed to 'Alī a convenient text for Ṣūfī comments. So little was he convinced of their genuineness that he says in his preface that he would be glad to think that the Diwān contained a single line proceeding from its reputed author."

The present copy is slightly incomplete at the end. It opens with the first Bayt of 'Ali's Diwān, without the introductory preface known as Fawātih-i Maybudī, فوائج ميبودی, which is divided into seven sections-called فائجہ copies of which are noticed in Ethe, Ind. Off. Lib. Cat., Nos. 2663-2665; and Rieu I, p. 19, No. 7536. Both the Persian commentary and the Arabic text are written in the Nasta'liq character. The fly-leaf which is not decipherable but the following date appears below it.

بفتح جمادى الثاني ١١٩٣ هجرى *

The copy is not dated. Scribe, not mentioned.

Beginning :

الناس من جهة التمثال اكفاء
 ابوهم آدم ولام حواء *
 مفهوم تعريف اشتاوتست به تعيين و تميز يعني در ذمهن سامع الخ *

End :

يخص مناقب اهل البيت حاضر
 لوكان يضبط عدازملى
 مهما تري صاف عقد من مد يحهم
 في نظمه وزير الحوتضمينا *

ناله درد No. 626.

NĀLAH-I DARD.

Substance, paper. Size, $8\frac{1}{4} \times 6$ inches. Pages, 198. Lines, 11 on a page. Condition, good. Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājaḥ Mir Dard. خواجه مير درد

The other work herein is Āḥ-i Sard fol. 101a.

A Persian commentary on Mir Dard's selected mystical verses, compiled by the poet himself. He was the son of Khwājaḥ Muhammad Nāsir, poetically called 'Andalib عبداليب, the author of the Bāzī-i Hoshafzā and the Nālah-i 'Andalib (Comp. A.H. 1153). Dard wrote, as he states in the preface, a treatise on prayer styled Asrār-i Ṣalāt, when he was only fifteen years old, and another work, entitled Wāridāl-i Dard at the age of twenty-nine, to which he wrote a commentary, called 'Ilm al-Kitāb (foll. 3a and 4b). He has also left a number of other works. He is considered to be one of the greatest mystic poets of the age.

The work has been lithographed in the Kabiri Press (India) A.H.1266/A.D. 1850.

Date of transcription and the name of the scribe not known. But it seems probable that this work along with his Āḥ-i Sard appearing on fol. 101a was transcribed in A.H. 1262.

Beginning :

حمد الهی کجا اریست من بید ستگاه کما حقہ سر انجام خواهد یافت تا
زبان خاہد بآں تر نمایم الخ *

End :

واللہ هو الناصر والمعین وبہ نستغفر و نستعین اللهم صل علی سیدنا محمد
صلوٰۃ بعدد کل صفات کمالک و بعدد کل انوار جمالک و بعدد آثار جلالک *

No. 627. آہ سرد

ĀH-I SARD.

Substance, paper. Size, $8\frac{1}{4} \times 6$ inches. Pages, 168. Lines, 11 on a page. Condition, good.
Mode of writing, good. Appearance, old.

Extent, complete.

Author, Khwājah Mir Dard, خواجه میر درد

Begins on fol. 101a of the MS. described under D. No. 626 above.

Date of transcription, A.H. 1262. Scribe, not mentioned.

Beginning :

حمدیکہ شایان جناب اقدس الوہیت باشد از بیچکس راسف نمی
آید الخ *

End :

اصبھنا واصبیم الملک اللہ رب العالمین اللهم انی استئذک خیر هذا الیوم
فتحه و نصره و برکتہ و ہدایہ و اعوذ بک من شر ما فیہ و شر ما بعدہ یا ناصر یا ناصر
یا ناصر *

No. 628. دیوان ترخان *

DĪWĀN-I TIRKHĀN.

Substance, paper. Size, $10\frac{1}{4} \times 9\frac{1}{2}$ inches. Pages, 226. Lines, 20 on a page. Condition, good.
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nūr al-Dīn Muhammad Tir Khān, نور الدین محمد ترخان

A restored copy of a rare MS. described under D. No. 12. Part III, Vol. I
above.

Contains Ghazals, Qasidahs, Rubā'iyāt and Chronograms, composed by Tir
Khān. These poems were composed by the poet as is stated on fol. 2b in the
preface, during the reign of Emperor Akbar, in A.H. 981. The original copy of
his Diwān found in this Library and described under D. No. 12, Part III,
Vol. I above is the oldest extant. No other copy of this MS. is known to be found
in any other Libraries. Extract from the preface is furnished below :

”و بعد دوستان هذا بنده قديم الخدمت و اخر العقيدت كمترين دولتخواهان ... عالي شان نورالدين محمد الملقب بغيا ترخان وموقف جلال ميرساند که چون اين بنده کمدين ارسن بست سالگی کمر جدو اجتهاد بخدمت ملازمت حضرت بادشاه جم جاه سليمان مغفرت پناه جنت آشيان افضل الملوك واساطين اکمل اهل الملوك بين العالمين قدوة العالمين والمحققين ظل الله ناصر الملتة والدين مجازي ابو الفتح نصيرالدين محمد همايون پادشاه الغازي طالب ثراه وجعل جهنم مژواه بسته بود بعد از خدمات لائمه شانه درملک اهل نشست وپم صحبتان خاص آنحضرت جايي داشت واز زمرة اهل مباحثه محسوب ودر اکثر درسها از شرکاء معدوده و بعض اوقات از جمله شاگردان محضوص بوده استعداد رياضيات خصوص درس اصطولاب از آنحضرت جنت منزلت مي نهد در اين اثناء طبع نقاد و ذهن وقاد به تحصيل نفود علوم ندرسيه شرعيه و حکمه اشتغال ميمود - گاه گاه نظمه بر زبان شکسته بيان مي گذشت و به موافقت نام نوي تخلص ميکرد *

ابرالفتح جلال الدين محمد اکبر بادشاه الغازي خلد الله تعالي ملکه سلطنة ولا زال برة و احسانه الي يوم الدين و اين بنده قديم را بنابر خدمات سابقه ولاحقه نوازش بسيار فرمودند و به خطاب خاني و ترخاني از جمله تخلصها است که کسی پيرامون آن نگشته واز اتفاقات حسنه است که ملقب با آن شده بنا برين تخلصي را برگزيده و چون بنندگان حضرت بواسطه طبع موزون تسويد و غزليات و مقطعات و رباعيات و نواريخ که در مدح آن حضرت و بادت شاهزاده عالی قدار عالی مقدار ملک اقتدار برخوردار سعادت يار طول الله تعالي اعمارهم و خلد آثارهم کتمه شده بود خواست که جمع سازد بتاريخ سنه احدی وثمانين و تسع مائة زندگاني از حدود ستمين تجاوز نهوده بود ترتيب اين ابیات که فايق برد و هزار است و در مدحت آن شاه عالم مدار بوجه منابر نمود امید دارد که عمر وفا نماید تا بصد هزار رسد *

ديوان فاني * No. 629.

DIWÂN-I FĀNĪ.

Substance, paper. Size, 10½ x 9½ inches. Pages, 127. Lines, 20 on a page. Condition, good.

Mode of writing, not good. Appearance, new.

Extent, incomplete:

Author, Shaykh Muhsin Fāni, شيخ محسن فاني

A restored copy of the work described under D. No. 35, Part III, Vol. I above.

No. 630. * دیوان نوری

DĪWĀN-I NAWĪDĪ.

Substance, paper. Size, $10\frac{1}{2} \times 9\frac{1}{2}$ inches. Pages, 19. Lines, 20 on a page. Condition, good
Mode of writing, not good. Appearance, new.

Extent, complete.

Author, Nawidi, نوری

A collection of Nawidi's Ghazals. This Nawidi cannot be identified as there are so many poets with the same Takhalluṣ. The present Dīwān is identical with that noticed in Ivanow, A.S.B. Cat., No. 320, pp. 15-19.

Beginning :

در صفت ترک الف

صد شکر که شد دولت وصل تو میسر

کردید ز خورشید رخسار دیده منور الخ *

End :

از صبح وجود تو تا شب گاه عدم

چون چشم کشودم نفسی دیدم و بس *

No. 631. * بیاض اشعار متفرقه

BAYĀDH-I ASH'ĀR-I MUTAFARRIQAḤ.

Substance, paper. Size, $6\frac{7}{8} \times 3$ inches. Pages, 72. Lines, 4-20 on a page. Condition, slightly
injured. Mode of writing, bad. Appearance, old.

Extent, complete.

Author, not known.

Short selections from a few Persian poets. The arrangement of the contents of the copy is in a hopeless state of confusion. There are no catchwords in the pages. The copy contains the following miscellaneous :

(1) Foll. 1a—13b, a Persian prose treatise on mathematics. Several pages are up-turned. A few select Persian verses are inserted in the pages. The treatise opens with :

دانستن قاعده حساب ضرب قسمت الخ *

(2) Foll. 14a—18b, another Persian treatise in prose, here styled dealing with نور نامی محمد مصطفی صلعم with نور محمدی the Light of the Prophet Mohamed. It begins with :

الحمد لله نزل است که چو نور حضرت رسول صلعم آفریده شد الخ *

Fol. 19 contains a few Persian verses.

(3) Foll. 20a—21a, a Persian fragment in prose, styled *جان چہارده معصوم* a short description of the fourteen Shi'ate Imāms, beginning :

طرفہ چہارده معصوم پاک اول محمد اکبر بن امیرالمومنین الصخ *

(4) Foll. 23a—25b, some verses of the Quran and their effect on magic.

(5) Foll. 27b—30b, a few Urdu verses in praise of Hadhrat 'Ali, composed by one *مقصود علی بیگ مرحوم* beginning :

اقلیم سیر وجود کے سلطان دین ہوئے
افراسیاب و خسرو خاقان چین ہوئے *

Fol. 31 has lacunæ.

(6) Foll. 32a—36a, Persian verses, selected from various *Diwāns*. The initial verse begins with :

در دو عالم چوں یکے دارندہ اشیا بود
ہر یکے در ذات یکتائی بے ہمتا بود الصخ *

The copy is written by a number of hands.

Date of transcription and the name of the scribe not known.

Beginning :

دانستن قاعدہ حساب ضرب قسمت باب اول تضعیف یعنی عدد
م وزن راتحت و فوق نوشتہ الصخ *

End :

چوتن درلحد اندازی مکن باخاک انبازی
دران جا رحمت سازی بویں بیچار یا اللہ *
شکستہ دل ہمی نالد بدرگاہ تو نصرالدین
برو رحمت فرماں کن برین گفتار یا اللہ *

No. 632. منتخب اشعار *

MUNTAKHAB ASH'ĀR.

Substance, paper. Size, 8½ × 5½ inches. Pages, 242. Lines, 15 on a page. Condition, much injured. Mode of writing, good. Appearance, old.

Extent, incomplete.

Author, not known.

A short anthology containing specimens of poetry, selected from the *Diwāns* of Hāfiz, Sāib and Mirzā Jalāl Asīr. The name of the compiler and the date of compilation are not to be found anywhere in the MS. The copy is much damaged and is slightly incomplete both at the beginning and end. The whole copy is supplied by the same hand.

Contents :

(1) Ghazaliyāt-i Hāfiz (d. A.H. 791), foll. 1a—25b. The Ghazaliyāt are arranged in alphabetical order. Fol. 25 contains some of his select. Rubā'iyāt.

(2) Muntakhab-i Azh'ār-i Saib (d. A.H. 1088), foll. 27b—68b. Ghazals in alphabetical order.

(3) Muntakhab Ash'ār-i Mirzā Jalāl Asir, an intimate friend of Shāh 'Abbās (d. A.H. 1049). Ghazals in alphabetical order, fol. 69b—121b. A few Ghazals of Asir are missing at the end. The copy abruptly opens with :

لب از مطرب که آغخ *

The date of transcription is not known, but the copy is apparently old. Scribe, not mentioned.

Beginning :

لب از مطرب که دل خوش باد و ی را
شنیدم ناله جان سوزی را آغخ *

End :

دل آئینه دار سینه ضایست
اگر رنجیده رنجیده باشی *

No. 633. * مامقیمان.

MĀMUQĪMĀN.

Substance, paper. Size, $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 30. Lines, 6-10 on a page. Condition, good. Mode of writing, not good. Appearance, old.

Extent, complete.

Author, Wisālī, وصالی

The other works herein are (1) Mahmūd Nāmah fol. 16b, (2) Tuṭi Nāmah fol. 26b.

The well-known Tarjī-band, called from its two initial words, Māmuqīmā, مامقیمان

The copy is written in a bad hand writing. The work has been repeatedly printed.

Date of transcription and the name of the scribe not mentioned.

No. 634. * محمود نامه

MAHMŪD NĀMAH.

Substance, paper. Size, $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Pages, 19. Lines, 10-12 on a page. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Extent, complete.

Author, Mahmūd. محمود

Begins on fol. 166 of the MS. described under D. No. 633 above.

A short collection of Ghazals, arranged in alphabetical order.

Date of transcription and the name of the scribe not known.

Beginning :

ایداغ بر دل ازغم خال تو لاله را
شرمندہ ساخت آہوے چشمت غزالہ را *

End :

یافت چون محمود بدبجہارہ ایاز شوخ را
من سگ اویم مرا ہر بار ہودے کاشکے *

LOGIC.

No. 635. شرح تہذیب *

SHARH-I-TAHZIB.

Size, 9½ × 11¾ inches. Pages, 150. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jamāluddīn Muhammad-b-Mahmūd al-Husaynī al-Shahrastānī.

جمال الدين محمد بن محمود الحسيني الشهرستاني

A Persian commentary on the well-known work in Arabic styled. "Tahzib al-Mantiq" تہذیب المنطق of 'Allāmah Sa'd al-Dīn b-'Umar al-Taftāzānī علامہ سعد الدین ابن عمر التفتازانی (d. A.H. 791 or 792/A.D. 1389, 1390).

Date of transcription and the scribe not mentioned.

Beginning :

سیاس بیخند و نیاس حکیمہ را مزد کہ زیار را منطق فصیح و دل را
تصور حق و تصدیق صحیح فرامت فرمود الخ *

End :

و ہذا بالمقاصد استنبیہ یعنی آنچه مذکور شد و این ظاہر شد
از بیان مذکور *

ASTROLOGY AND ASTRONOMY, ETC.

No. 636. رسالہ در معرفت اصطراب *

RISĀLAH DAR MA'RIFAT-I UŞṬRLĀB.

Size, 9½ × 5½ inches. Pages, 48. Lines, 17 on a page. Condition, slightly injured.

Appearance, old.

Extent, complete.

Author, Nasir al-Dīn Ṭūsī. نصیر الدین توسی

A Persian treatise on astrolabe, divided into twenty chapters or **بست باب** Nasir-al-Din Tūsi is the author of a number of works including the Akhlaq-i Nāsiri.

Other copies of the present work are noticed in Ethe, Ind. Off. Lib. Cat. No. 2254, 2; Rien II, p. 453a; and the A.S.B. Cat. (Curzon collection), Vol. I, p. 396; No. 569. A detailed commentary on the same is described in Rien II, p. 453b, wherein it is styled **شرح بست باب در معرفت اصطرلاب**

Date of transcription and the scribe not known.

Beginning:

الحمد لله رب العالمين وانصواته علي عباده المقربين خصوصاً علي
محمد وآله اجمعين **الخب ***

End :

اين است تمامي سخن در معرفت اصطرلاب والله اعلم بانصواب *

No. 637. رساله در معرفت كرد *

RISĀLAH DAR MA'RIFAT-I KURAH.

Size, $9\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 43. Lines, 15 on a page. Condition, slightly injured
Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 25a of the MS. described under D. No. 636 above. A short Persian treatise on astronomy, with special reference to the globe, its construction and explanation together with an account of methods for determining the direction of **جهت**

The date of transcription and the scribe not mentioned.

Beginning :·

..... الحمد لله رب العالمين وانصواته علي سيدنا
بدانكه اين كتاب بيست در معرفت كره كه هر كه برين عمل واتف شود
از اصطرلاب مستغني گردد **الخب ***

End :

همه كواكب را امتحان برين كونه بايد كرد و همچنين مطالع البروج *

No. 638. رساله في الهيئته *

RISĀLAH FI AL-HA'Y'AT.

Size, $9\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 103. Lines, 15 on a page. Condition, slightly injured.
Appearance, old.

Extent, complete.

Author, 'Alā al-Dīn Ali b-Muhammad al-Qoshji,

علاء الدين على بن محمد القوشجي *

Begins on fol. 46b of the MS. described under D. No. 636 above.

A treatise on astronomy, written for Muhammad II. The author died in A.H. 879/A.D. 1474, 1475. For full details regarding the life and works of the author, refer Rieu II, pp. 455—458; *Ethi. Ind. Off. Lib. Cat.*, Vol. I, pp. 1221 and 1223 and also No. 2240.

Date of transcription and the scribe not known.

Beginning :

الحمد لله رب العالمين وحمد الشاكرين والصلوة على خير خلقه الصخ *

End :

وپیست و دو برابر زمین است و اصغر ثوابت مرصوده پیست و سه برابر زمین است *

No. 639. رساله در علم ریاضی *
RISĀLAH DAR 'ILM-I RIYĀDHI.

Size, $9\frac{1}{4} \times 5\frac{1}{4}$ inches. Pages, 16. Lines, 15 on a page. Condition, slightly injured. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 46b of the MS. described under D. No. 636 above.

This copy which is defective at the beginning seems to be only a part of a larger work, the identity of which cannot be traced out. The present copy is only the 27th Chapter of that larger work. This Chapter deals with the methods of knowing Qiblah by means of a circle.

Date of transcription and the scribe not known. دائرة

Beginning :

باب پیست پنجم در دانستن سمت قبله در اثابهم سبعة بطریق دائرة
هندی الصخ *

End :

و این تمام عرض بند است از نود کم کرده باشد مانند این چندین
عرض بند همه است چون موافق بود بر صد برین اعتماد افتاد *

No. 640. رساله نجوم *
RISĀLAH-I NUJŪM.

Size, $12 \times 7\frac{1}{2}$ inches. Pages, 5. Lines, 20 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 19a of the MS. described under D. No. 96, Part I, Vol. II above
A Persian treatise on astrology.

Date of transcription and the scribe not known.

Beginning :

ال ي ع نعلق صريخ الخ *

End :

نستبحان الذي بيده الملكوت كل شيء واليه ترجعون *

رساله در علم نجوم *

RISĀLAH DAR 'ILM-I NUJŪM.

Size, 12 × 7½ inches. Pages, 7. Lines, 23 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 54b of the MS. described under D. No. 96, Part I, Vol. II, above.

A fragment on the propitious hours for the beginning of various undertakings, with numerous astrological tables, showing the various influences of various constellations at every day, hour, etc. The copy is preceded by the well-known "Fāl Nāmāh" attributed to Imām Ja'far Ṣādiq.

Date of transcription and the name of the author not known.

Beginning :

بر روایت حضرت امام جعفر صادق رضي الله عنه فرموده است الخ *

End :

يا زد هم تاس عطارن دوازدهم تاس مهر *

بیان تقسیم ساعات *

BAYĀN-I TAQSĪM-I SĀ'ĀT.

Size, 9½ × 7½ inches. Pages, 140. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

A calendar on the division of time.

The copy is defective both at the beginning and end.

At the end of the copy there is a separate folio containing historical notes regarding the life of Anandram Mukhlis (d. A.H. 1164/A.D. 1757), the author of the Mir'at al-Anwār *مراة الانوار* noticed in Rieu III, p. 997.

Date of transcription and the name of the scribe not known.

Beginning :

بیان تقسیم ساعات بر کواکب صیغه بد آنکه شبها فرور رابست و چهار

End :

ساعات است الفخ *
دوم نکاح حضرت یوسف و زلیخا است میوم نکاح حضرت موسی و
صفورا است علیه السلام *

No. 643. * تقویم *

TAQWĪM.

Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 34. Lines, 26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Contains astrological tables.

Date of transcription and the name of the scribe not known.

Colophon :

تمت تمام شد تقویم سال اول من تصنیف صلی اشور ولد بهواه شنکر

Beginning :

منهم ماکن صحیہ بندر *
الحمد لله الذي جعل الشمس ضياء والقمر نورا و قدره و منازل لتعلموا

End :

عدد السنين والحساب الفخ *
تمر در برج حمل اول شام مقارنه زهره تمام شب ۲۱ کهژی شب
گذشته *

MEDICINE.

No. 644. * طب الاکبر جلد اول *

ṬIBB AL-AKBAR (Vol. I).

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 432. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, known as Muhammad Arzāni

محمد اکبر عرف محمد ارزانی *

Similar to the works described under D. Nos. 368, 369, Part III, Vol. I above. The present copy contains twelve Babs only. There a few marginal notes supplied by two different hands. The MS. contains two seals which are not decipherable. The work has been printed.

Date of transcription, A.H. 1247.

Scribe, Shaykh Ādam, son of Shaykh 'Abd. al-Qādir.

Beginning :

صهیح ترین کلا هیک مشام ناطقتم دانش آئین را الفخ *

End :

ازالہ برم از عصر باؤف مع رعایت قرة مده باید کرد *

No. 645. * میزان الطب *

MĪZĀN AL-ṬIBB.

Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 302. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر عرف ارزانی

Similar to the works described under D. Nos. 389, 390, Part III, Vol. I above. The work has been printed.

For other works of the author, refer D. Nos. 368, 369, 387, Part III, Vol. I above and D. No. 646 below.

At the end of the MS. there are four pages dealing with urinal diseases.

Date of transcription A.H. 1257 or 1207.

Scribe, Ghulām Muhammad.

Beginning :

الحمد لله رب العالمين الفخ *

End :

و گفته اند جگر همان سنگ بریان کرده خورا نیدن نفع دارد *

No. 646. * مفرح القلوب *

MUFARRIH AL-QULŪB.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 640. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر عرف ارزانی

Similar to the work described under D. No. 387, Part III, Vol. I, above. A commentary on the well-known Arabic book entitled Qānūnchaḥ. قانونچه (Vide D. Nos. 166, 167, Part II, Vol. I above). The present copy contains only the first volume of the مفرح القلوب. The work has been printed at Lucknow, A.D. 1883 (fourth edition).

Date of transcription, 1258.

Scribe, not known.

Beginning :

بیان تقسیم ساعات بر کواکب صیغه بد آنکه شبها نروز را بست و چهار

End :

ساعات است الفخ *
 دوم نکاح حضرت یوسف و زلیخا است میوم نکاح حضرت موسی و
 صفورا است علیه السلام *

No. 643. * تقویم *

TAQWĪM.

Size, $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 34. Lines, 26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Contains astrological tables.

Date of transcription and the name of the scribe not known.

Colophon :

تمت تمام شد تقویم سال اول من تصنیف صلی اشور ولد بهواه شنکر
 منجم ساکن سجدهلی بندر *

Beginning :

الحمد لله الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا

End :

عدد السنين والحساب الفخ *
 قمر در برج حمل اول شام مقارنه زهره تمام شب ۲۱ کهژی شب
 گذشته *

MEDICINE.

No. 644. * طب الاکبر جلد اول *

ṬIBB AL-AKBAR (Vol. I).

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 432. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, known as Muhammad Arzāni

محمد اکبر عرف محمد ارزانی *

Similar to the works described under D. Nos. 368, 369, Part III, Vol. I above. The present copy contains twelve Babs only. There a few marginal notes supplied by two different hands. The MS. contains two seals which are not decipherable. The work has been printed.

Date of transcription, A.H. 1247.

Scribe, Shaykh Ādam, son of Shaykh ' Abd. al-Qādir.

Beginning :

صهیح ترین کلا هیک مشام ناطقتم دانش آئین را الفخ *

End :

ازالہ برم از عصر باؤف مع رعایت قرة مده باید کرد *

No. 645. * میزان الطب *

MĪZĀN AL-ṬIBB.

Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 302. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر عرف ارزانی

Similar to the works described under D. Nos. 389, 390, Part III, Vol. I above. The work has been printed.

For other works of the author, refer D. Nos. 368, 369, 387, Part III, Vol. I above and D. No. 646 below.

At the end of the MS. there are four pages dealing with urinal diseases.

Date of transcription A.H. 1257 or 1207.

Scribe, Ghulām Muhammad.

Beginning :

الحمد لله رب العالمين الفخ *

End :

و گفته اند جگر همان سنگ بریان کرده خورا نیدن نفع دارد *

No. 646. * مفرح القلوب *

MUFARRIH AL-QULŪB.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 640. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar, محمد اکبر عرف ارزانی

Similar to the work described under D. No. 387, Part III, Vol. I, above. A commentary on the well-known Arabic book entitled Qānūnchaḥ. قانونچه (Vide D. Nos. 166, 167, Part II, Vol. I above). The present copy contains only the first volume of the مفرح القلوب. The work has been printed at Lucknow, A.D. 1883 (fourth edition).

Date of transcription, 1258.

Scribe, not known.

Beginning :

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين الخ *

End :

چون ببحث فبعض درغایمت فرمودی بود جهد تمام در بسط کلام نموده
ایم تا طالبان را اطلع بر اسرار این کتب حقه مستحصل باشد انشاء الله تعالی *

No. 647. * مناظر الابدال *

MANĀZIR AL-ABDĀL.

Size, $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 76. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Maulvi Hakim Muhammad Yahya Nudrat.

مولوی حکیم محمد یحیی ندرت *

A short treatise dealing with the properties and peculiarities of various medical herbs, flowers, roots, etc., arranged in alphabetical order. The work has been printed.

Date of transcription, A.H. 1268.

Scribe, Abu Bakr Jilāni.

Beginning :

شکر و سپاس مر حکیمے رامزد که از ناروی صبر در ماں درد ایوب فرمود و حمد
و ثنائے مر شافی را زبید که از زلال وصال یوسف سوز درون یعقوب محو نمود
الخ *

End :

الحمد لله اولاً و آخراً وصلي الله علي رسوله ظاهراً و باطناً و آله واصحابه
الطاهرين وسلم كثيراً *

No. 648. * رسالہ نسخہ جات *

RISĀLAH-I NUSKHAḤJĀT.

Size, $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 125. Lines, 13. Condition, good. Appearance, old.

Extent, complete.

Author, Abū Bakr Jilāni, ابوبکر جیلانی

Begins on fol. 47b of the MS. described under D. No. 647, above.

Contains in all 203 prescriptions نسخہ جات, prescribed for various diseases, especially venereal and sexual. It deals also with the methods of preparing compound medicaments. It contains some prescriptions in Urdu also.

Date of transcription, not known.

Scribe, Abū Bakr Jilāni.

Beginning :

حمد بپند آن خدای عز و جل را سزوار است و نعمت بپند و درود

لا بعد ان خانم ندرت را سزوار است *

End :

نسخه مرتبه ریخته بیاید آب نیمون و آمله آس کرده بر سر ماند مرتبه
رفته بر آید *

No. 649. * رسالہ محمد اکبر *

RISĀLAH-I MUHAMMAD AKBAR.

Size, $10\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 48. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Akbar b. Hājī Mir Muhammad Muqīm

محمد اکبر بن حاجی میر محمد مقیم *

Fragment of a medical work, dealing with diseases of the various parts of the human body with a special reference to the preparation of drugs and medicaments.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي هدانا لهذا الذي كنا في الضلال المستقيم والصلوة على محمد بن الذي
وصف الخ *

End :

چون تمام شیرة ادرک در خورد بر آورده بقدر یکت برنج همراه پان
بد پند دو چند گرینگی می آرد *

No. 650. * خلاصه الحکمتہ در کلیات مجمع الجوامع *

KHULĀṢAT AL-HIKMAH.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 318. Lines, 23 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayn b. Muhammad Hādī al-'Alawīyī

محمد حسین بن محمد هادی العلوی *

An abridgement of the author's own medical encyclopedia entitled مجمع الجوامع. The author is the nephew of Hakim Mu'tamad al-Mulūk 'Alawī Khān b. Hakim Muhammad Hādī al-'Alawī, the author of the well-known work جامع الجوامع. In the preface, the author enumerates the works compiled by him (the author) between A.H. 1185 and 1195. He began compiling the present work on request of his spiritual guide Mir Muhammad 'Aliyy al-Husaynī in A.H. 1195. The work is lithographed in A.H. 1262 (A.D. 1846).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيد المرسلين الخ *

End :

چون ببحث فبعض درغایمت فرمودی بود جهد تمام در بسط کلام نموده
ایم تا طالبان را اطلع بر اسرار این کتب حقه مستحصل باشد انشاء الله تعالی *

No. 647. * مناظر الابدال *

MANĀZIR AL-ABDĀL.

Size, $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 76. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Maulvi Hakim Muhammad Yahya Nudrat.

مولوی حکیم محمد یحیی ندرت *

A short treatise dealing with the properties and peculiarities of various medical herbs, flowers, roots, etc., arranged in alphabetical order. The work has been printed.

Date of transcription, A.H. 1268.

Scribe, Abu Bakr Jilāni.

Beginning :

شکر و سپاس مر حکیمے رامزد که از ناروی صبر در ماں درد ایوب فرمود و حمد
و ثنائے مر شافی را زبید که از زلال وصال یوسف سوز درون یعقوب محو نمود
الخ *

End :

الحمد لله اولاً و آخراً وصلي الله علي رسوله ظاهراً و باطناً و آله واصحابه
الطاهرين وسلم كثيراً *

No. 648. * رسالہ نسخہ جات *

RISĀLAH-I NUSKHAḤJĀT.

Size, $7\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 125. Lines, 13. Condition, good. Appearance, old.

Extent, complete.

Author, Abū Bakr Jilāni, ابوبکر جیلانی

Begins on fol. 47b of the MS. described under D. No. 647, above.

Contains in all 203 prescriptions نسخہ جات, prescribed for various diseases, especially venereal and sexual. It deals also with the methods of preparing compound medicaments. It contains some prescriptions in Urdu also.

Date of transcription, not known.

Scribe, Abū Bakr Jilāni.

Beginning :

حمد بپند آن خدای عز و جل را سزوار است و نعمت بپند و درود
لا بعد آن خاتم نبوت را سزوار است *

End :

نسخه مرتے ریخته بیاید آب نیمون و آمله آس کرده بر سر ماند مرتے
رفته بر آید *

No. 649. * رسالہ محمد اکبر *

RISĀLAH-I MUHAMMAD AKBAR.

Size, $10\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 48. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Akbar b. Hājī Mir Muhammad Muqīm

محمد اکبر بن حاجی میر محمد مقیم *

Fragment of a medical work, dealing with diseases of the various parts of the human body with a special reference to the preparation of drugs and medicaments.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي هدانا لهذا الذي كنا في الضلال المستقيم والصلوة على محمد بن عبد الله
وصف الخ *

End :

چون تمام شیرة ادرک در خورد بر آورده بقدر یکت برنج همراه پان
بد پند دو چند گرینگی می آرد *

No. 650. * خلاصه الحکمتہ در کلیات مجمع الجوامع *

KHULĀṢAT AL-HIKMAH.

Size, $11\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 318. Lines, 23 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayn b. Muhammad Hādī al-'Alawīyī

محمد حسین بن محمد هادی العلوی *

An abridgement of the author's own medical encyclopedia entitled مجمع الجوامع. The author is the nephew of Hakim Mu'tamad al-Mulūk 'Alawī Khān b. Hakim Muhammad Hādī al-'Alawī, the author of the well-known work جامع الجوامع. In the preface, the author enumerates the works compiled by him (the author) between A.H. 1185 and 1195. He began compiling the present work on request of his spiritual guide Mir Muhammad 'Alīy al-Husaynī in A.H. 1195. The work is lithographed in A.H. 1262 (A.D. 1846).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله الذي خلق الانسان في احسن تقويم الخ *

End :

ولهذا درينجا ذكر نمود باين ختم نمود خانمه را *

No. 651. رساله مزاج زن و مرد

RISĀLAH-I MIZĀJ-I-ZAN WA MARD.

Size, $8\frac{1}{4} \times 6\frac{3}{8}$ inches. Pages, 71. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Jāmi, جامی

A short treatise in Persian verse on the science of sexual intercourse. The name of the author is not known. His Takhallus seems to be Jāmi. as is clear from the following lines :—

On fol. 3a,

پس از گفتن حمد پروردگار
بخوان جاءيا مدحت شهر يار *

On fol. 7a,

ءوافقه نه مرد است آن خفته را
ز جامي بدندار اين كغزه ا. *

The author lived during the reign of Sultān 'Abd Allā Qutubshāh of Golkonda (A.H. 1035—1083). He has composed verses in praise of the Sultān. The present work was composed in A.H. 1036, a year after the accession of the Sultān to the throne.

Date of transcription, A.H. 1256.

Scribe, Muḥammad Uṭmān or Rayhān.

Beginning :

کنم ابتدا من بنام خدا
که پیدا است از قدرتش دوسرا *
بنام هر آن حکمت پاک را
که داده شرف این سیه خاک را الخ *

End :

چو خواهی درین کار آئی براه
نخستین ز داد از همت بخواه *

No. 652. رساله نسخه جات

RISÁLAH-I NUSKHAJÁT.

Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 44. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 35b of the MS. described under D. No. 651 above.

A short treatise in verse on various methods of preparing compound medicines useful for various diseases especially for sexual and venereal complaints.

Date of transcription and the scribe not known.

Beginning :

End : در بیدان مباشرت کردن با زنان گوید الخ *

و صاحب مرض را دوسه انگشت بخوراند بفضل شفا خواهد شد *

No. 653. طب بحربات

ṬIBB-I MUJARRABÁT.

Size, $9\frac{1}{2} \times 7\frac{1}{2}$ inches. Pages, 24. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Deals with various kinds of compound drugs, their peculiarities and properties. The drugs are arranged in alphabetical order. The title page contains two seals which read thus :

(۱) محمد نعم الله خان
(۲) غلام محمد عقی الله خان بهادر
۱۲۱۷

Date of transcription and the name of the scribe not known.

Beginning :

باب الالف اتري پهل نمكي برائے ہاضمہ الخ *

End :

برائے اشتها پودینہ پاؤ آثار و الایچی شش تواء و مصري تواء سفوف
کہ تا ہفت روز کہ وقتہ بخورد غذائے لطیف بخورد *

No. 654. رساله در تشریح بدن

RISÁLAH DAR TASHRÍH-I BADAN.

Size, $9\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 64. Lines, 25 on a page. Condition, slightly injured. Appearance, old.

Extent, incomplete.

Author, not known.

Deals with various parts of human body. Various diets and cures for diseases are also explained. The work seems to be a Persian translation of a Sanskrit work.

The title page of the MS. bears two seals which read thus :

محمد اسد اللہ
 غلام محمد صفی اللہ خان بہادر *
 انور الدولہ اوسطو جنگ *
 ۱۲۱۵

Beginning :

Date of transcription, not known.

Scribe, 'Abī al-Rahīm Ṣabhāf.

فہرست مقامہ نوم یعنی تشریح بدن کہ آنرا اشناد بر *
 نامندو درین مقامہ شش باب است الخ *

End :

انجہ تعلق بدن دارد از و نمک و لادت تا وقت موت ہمہ بی اہمال و
 تفصیر گفتہ شدہ است *

No. 655. رسالہ در طریق ساختن و پرداختن

RISĀLAH DAR ṬARIQ-I SĀKHTAN WA PARĀKHTAN.

Size, 9½ × 5½ inches. Pages, 34. Lines, 20-26 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 336 of the Ms. described under D. No. 654 above.

A short treatise on the process of preparing various drugs and the methods of applying them to various diseases and ailments, with a special reference to the methods of حقنہ or clyster. It seems that the present work is a continuation of the Persian translation of the Sanskrit work referred to under D. No. 654 above.

The copy contains a number of handwriting mistakes.

Date of transcription and the scribe not known.

Beginning :

مقام پنجم از کتاب واکجہ بہت در بیان طریق ساختن و ہندج پرداختن
 قداوی است الخ *

End :

جانب اتر یعنی شمال است

جانب دکھن است یعنی جنوب *

No. 656. زبدة الحكم

ZABDATAL-HIKAM.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 54. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Shamsal-Din b Nūral-Din Ṭabīb, شمس الدين بن نور الدين طبیب

Similar to the work described under D. No. 362, Part III, Vol. I, above.

Deals with the general principles of hygiene, with a reference to the various properties of diet (عذای), beverages (اشربة), herbs (بقول), pills (حبوب) fruits (میوه ها) etc. This copy is better than the one referred to above.

Date of transcription and the name of the scribe not known.

Beginning :

سپاس بیدقیاس حضرت پرور دکارے را اجل جلال کے درخانہ
قنرتش بجهت حفظ صحت ابدان شرابے و غذائے مقدر بموده الخ *

End :

و اگم در اثنائے این سہوے مشاہدہ نماید آنرا بنوک خامہ الطاف اصلاح
فرماید الیہ الہادی الرشاد *

No. 657. تحقیق البحران

TAHQIḤ AL-BUHRĀN.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 9. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Hakim Ahmad Allāh Khān Dihlawī, حکیم احمد الہ خان دہلوی *

Begins on fol. 28a of the Ms. described under D. No. 656 above.

A fragment of the work described under D. No. 656 above.

Refer also similar works described under D. Nos. 351, 352 Part III, Vol. I above. The work was compiled in A. H. 1205.

Date of transcription and the name of the scribe not known.

Beginning :

فصل چہارم در بیان ایام واتح الوسط الخ *

End :

بسا باشد کہ طبیعت سادہ را ہرمبیل بحران بعد عشرین بود *

No. 658. دلائل النبض

DALĀ'IL AL-NABDH.

Size, $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Page, 15. Lines, 15 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Yusuf b Muhammad Yūsufi يوسف بن محمد يوسفی

Begins on fol. 33a of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (a), Part III, Vol. I above.

Yūsufi was the Munshi of the Emperor Humayūn (A. H. 937-963/A. D. 1530-1556). He is the author of the *بدائع الانشا* and *جامع الفوائد* and a number of other medical works. The following chronogram is found at the end of the Ms. :—

تاریخ سان تا کہ شود روشنی بآبیر

تاروره و چهار صد و سی علاج بر *

تاروره 512+430=A. H. 942.

The Ms. has been printed. (Vide A. J. Arb' Ind. Off. Lib. Cat., Vol. II, Part VI, p. 94).

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله النافع الحكيم العدم الخ *

End :

رد رقم خامسام دلائل الذهب *

No. 659. دلائل البول

DALA'IL AL-BAUL.

Size, 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$ inches. Pages, 12. Lines, 17 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Yūsuf b Muhammad Yūsufi, يوسف بن محمد يوسفی

Begins on fol. 41a of the Ms. described under D. No. 656 above.

Similar to the work described under D. No. 388 (b), Part III, Vol. I, above.

This work has been printed in A. H. 1869.

Date of transcription and the name of the scribe not known.

Beginning :

بعد حمد و سپاس حکیم مطلق جل ذکره الخ *

End :

وازان جمله است استفراغ ماده محقظه در بدن حنی در بهران

ادواری و فرق *

No. 660. رسالهٔ قوت باه

RISĀLAH-I QUWWAT-I BĀH.

Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 80. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains prescriptions useful increasing the procreative power.

Date of transcription and the scribe not known.

Beginning :

حب قوت باه الص *

End :

چنانکه صاحب تذکره تصریح باین معنی نمود *

No. 661. رسالهٔ نسخه جات

RISĀLAH-I NUSKHAHJĀT.

Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 9. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 41a of the Ms. described under D. No. 660 above. A description of simple and compound medicaments with their properties.

Date of transcription and the name of the scribe not known.

Beginning :

سرف ک چون زنا استعمال نمایند از عرق اعضائے ایشان بوی خوش

آید الص *

End :

بعدهٔ یکصد یا زده بار سورۃٔ اخلاص بخواند *

No. 662. مخبربات اکبري

MUJARRABĀT-I AKBARĪ.

Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 41. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Akbar Arzāni. محمد اکبر ارزانی

Begins on fol. 41a of the Ms. described under D. No. 660 above. A fragment of the well-known medical work entitled مخبربات اکبری. The work has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280. For Arzani's works, refer Mss. Nos. 368, 369, 387, 393, Part III, Vol. I, above and 646, 650 and 652, Part III, Vol. II, above.

Date of transcription and the name of the scribe not known.

Beginning :

دیگر جلقی را معجب است و قوت بسیار می آید الخ *

End :

نسخه بر طرفه بادام کتیزه نشاسته *
 ۵ عدد قدرے قدرے

No. 663. * نسخہ جات معجب *

NUSKHAHJĀT-I-MUJARRAB.

Size, 11 × 7 inches. Pages, 164. Lines, 10 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Contains a number of tested prescriptions collected from the medical works of various physicians, arranged in alphabetical order.

The following is the list of some of the physicians to whom the prescriptions are attributed.

Mir Muhammad Hādi, on fol. 2*b*, Hakīm Fadhī'Ali, on fol. 3*a*, Nawāb 'Alaw. Khān Sāhib, on fol. 7*b*, Imād al-Dīn Mahmūd (d. A. H. 1000), on fol. 10*a*. Nawab Mutamad al-Mulūk, on fol. 34*b*, Mir Muhammad Hādi, father of Muhammad Hāshim, on fol. 35*b*, Hakīm Kamāl al-Dīn Husayn Shirāzi, Mir Muhammad Hāshim, author of the Jamia-l-Jawāmi on fol. 44*b*, Hakimi Ghulām Murtadhā Dakḥani, on fol. 79*a*, and Hakīm Ahmad Allāh Khān Marhūm, on fol. 79*a*, etc.

Many of the physicians mentioned in the work belong to the Carnatic and the compiler himself seems to be a native of the Carnatic. He speaks of the Amir al-Umara Bahādur on fol. 73*a* :—

”وایں ماء اللہم برائے سرکار امیر الامرا بہادر نالہب شد“

Hakīm Ahmad Allah Khān, the court physician of the Nawāb of the Carnatic, who was still alive in A. H. 1216 (vide Waqi'āt-i-Azfarī p. 331) is mentioned on foll. 79*a* and 79*b*. He came to the Carnatic at the invitation of the Nawāb only after A. H. 1162. The exact date of the compilation of the present work cannot be ascertained.

Date of transcription, A. H. 1232.

Scribe, not known.

Beginning :

حرف الالف اطريقا جهت اليخونيات مراتي و صعود ابخرة بدماغ
نافع است پوست بلبله زرد پوست بلبله كابلتي بلبله سياه الص *

End :

صفت دار چيني باديان مصطكي رومي انيسون زر بناد حمله برابر
ذبات سنيد همچند هم شربت دو درم تاسه درم *

No. 664. * رياض الطب

RIYĀDH AL-ṬIBB.

Size, $10\frac{1}{2} \times \frac{1}{2}$ inches. Pages, 150. Lines, 15-16 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, Muhammad Radhā al-Ṭabīb, محمد رضا الطيب

A description of the various diseases of the body and its special parts from the head downward. The copy is only the second part of the Riyādh al-Ṭibb. A special *مناظر* or chapter is devoted to the diseases of the children. The work was compiled in A.H. 1096/A. D. 1685 by Muhammad Ridhā al-Ṭabīb. He is not identical with the copyist named Muhammad Ridhā al-Ṭabīb al-Shirāzī (A. H. 1194).

A similar copy of the work is described in Etho, Ind. Off. Lib., Cat., Vol. I, pp. 1274-75 wherein it is styled Riyādh-i 'Ālamghiri. The second part or *رياض ثانيا* is divided into twelve *مناظر*, but the present copy contains five *مناظر* only and a portion of the sixth *مناظر* which ends on fol. 75b.

A few pages at the end of the Ms. are left blank.

Date of transcription, A.H. 1192.

Scribe, not known.

Beginning :

الهم لاينصر غيرك في كل الارادة ولا معين لذاني جميع الحاجات فوق
وفق يا معجيب الدعوات واختم يا خالق الحروف والكمالات حتى اكتب
الرياض الثانية التي قد عهدت (9) في الرياض الاولى *

End :

وعود خام و سعد و گلزار و پوست انار . نمک پرکدام یکجزو کوفته
سواک کند *

تہفتہ المؤمنین * No. 665.

TUHFATAL-MU MİNİN.

Size, $13\frac{1}{4} \times 9\frac{1}{4}$ inches. Pages, 448. Lines, 17-21 on a page. Condition, good. Appearance old.

Extent, incomplete.

Author, Muhammad Mu'min Husayn b-Mir Muhammad Zaman.

محمد مؤمن حسین ابن میر محمد زمان *

Same work as that described under D. Nos. 401-404. Part III, Vol. I, above.

This copy contains only the first three شخصی of Part I which is actually divided into five شخصی.

The work has been lithographed.

Date of transcription and the name of the scribe not known.

Beginning :

سبحانک الہم یا قدوس الخ *

پیر کو کی اسم تر کی جزرست کہ بغازی زردک نا مند واللہ اعلم بکیفیهبماہدہ الاشیا تمت الكتاب *

End :

تہفتہ المؤمنین * No. 666.

TUHFAT AL-MŪ'MİNİN.

Size, pages, 794. Lines, 17 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, Mir Muhammad Mu'min Husayni. میر محمد مؤمن حسین *

Same work as that described under D. No. 665 above. This is a complete copy of the Tuhfatal-Mu'minin.

Colophon, on fol. 397b :—

حسب الفرود خان صاحب قبلہ فیاض زمان عباس قلیخان مد ظلہ الرحمن
 تہفتہ المؤمنین در مفردات خواص الاشیاء از تالیفات حکیم میر محمد حسین
 مؤمن در مدت سماہ من مقام ہالپور بہامہ شکستہ بستہ اقل خلق اللہ
 صغیرزا. اسد اللہ تسوید پذیرفت *

Date of transcription, A. H. 1172.

Scribe, Mirzā Asad Allāh.

Beginning ::

سبحانک اللہ یا قدوس ویا طیب الذفوس الخ *

End :

دیگر عود ریڑہ کردہ قرع تراشتمہ ویک شود زنبیق بالا کردہ محکم
 نماید و آہستہ آتش دہد صعود کند و قرع را انہویہ اندودہ در نیل کنجہ ...
 دارد عودیک *

No. 667. * مجموعه شمسی *

MAJMU'AH-I SHAMSI.

Size, 9×5½ inches Pages, 76. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, incomplete.

Author, not known.

A treatise dealing with the common diseases of women. This work is not identical with the work on astronomy styled *مجموعه شمسی* and noticed under D. No. 2953, *Ethe. Ind. Off. Lib. Cat. Vol. I.*

Date of transcription and the name of the scribe not known.

Beginning :

حمد بیدد و شکر بیعدد مرخدای را عزوجل که آدمی را از همه
مخصوصات بهتر آفرید اقد خلقتنا الانسان فی احسن تقویم الخ *

End :

هر چهار نوع دفع سرخ باده آنست که اول بد یوچه پاسگی و جزاں
سرخي کم کند و شکم پیراند و استنراغ کند و اسهال آرد و شکم براند چون
خواهد که بعد زان معالجت کند *

No. 668. * خلاصه الحکما *

KHULĀṢAT AL-HUKMĀ.

Size, 9×5½ inches. Pages, 65. Lines, 19 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 39 b of the Ms. described under D. No. 668 above.

A very interesting treatise on the diseases of horses and their proper treatment. The name of the author is not mentioned. The copy was transcribed in Aurangabad, but the date of transcription and the name of the scribe are not known.

Beginning :

چند باب در معالجات اسبان جمع کرده که مشتمل است بر پنجم باب
بتوفیق الله تعالی و این کتاب را خلاصه الحکما نام نهاده دستور اطبا کرده الخ *

End :

چنانکه آن روغن چکیده در آن کاسه باندازد نگاهدارد انروغن موازنه
یک ماشه باهرگ تببول بخورد گرسنگی غالب شود و در وقت چکانیدن
روغن این اسم را بخواند با طنطور طیرا طوا را *

No. 669. * شفاء المجدور

SHIFĀ' AL-MAJDÜR.

Size, 9 × 5½ inches pages, 52. Lines, 8 on a page. Condition, injured. Appearance, old.

Extent, complete.

Author, Hakim Ahmad Allāh Khān احمد الله خان

Deals with particular diseases of human body. This copy was transcribed by the author himself.

For details regarding his life and other works, refer واقعات اطفری and D. Nos. 351, 352, part III, Vol. I and 657, Part III, Vol. II, above.

Date of transcription, A. H. 1207.

Scribe, Hakim Ahmad Allāh Khān.

Beginning :

حمد لایزال و ثناء باکمال حکیمه راسد که تاثیر هر دوائی و تدبیر هر دای
بدست او بود الص * *

End :

دیگر خرف جدید استخوان کهنه بدیخ فی نشاسته تخم خربوزه برنج
مغسول حب البان تسط جمله مساوی عمره سازند دیگر بکار برند *

No. 670. * رساله در طب

RISĀLAH DAR ṬIBB.

Size, 12 × 7½ inches. Pages, 14. Lines, 19 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 102a of the Ms. described under D. No. 96, Part I, Vol. I, above.

Contains prescriptions and deals with the various methods of preparing single and compound medicaments useful for various diseases of the human body.

The copy is defective both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

چون نرم غلیظه گردد زعفران ناکیکر ترنفل عقرونه الص *

End :

رگتکی موقوف نموده بر سفید یک مشت اضافه نمایند *

No. 671. * تعبیر نامہ

TA'BIR NĀMAH.

Size, 12 × 7½ inches. Pages, 14. Lines, 2 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 24a of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short treatise in verse on the interpretation of dreams by an anonymous author. The copy is incomplete at the beginning. At the end of the Ms. on fol. 29a, appears a short fragment in Persian prose, styled Ta'bīr Nāmāh, the authorship of which is ascribed to Imām Ja'far Sādiq. It opens with.

حضرت امام الحق سلطان دین چندین فرمودہ اند الخ *

Fol. 29b contains a few Urdu verse on divination by geomancy (رمل).

Date of transcription and the name of the scribe not known.

Beginning :

شراب از دیدہ در خواب الوان
بیبایی ایمن ازوے راحت جاں *
..... از جملہ علت ہار ہاند
فراغ خاطر و نعمت رساند *

End :

اگر تقدیل بر افروختن زمیدان
کہ عادل نوشوی قاضی ز سلطان *

No. 672. * رسالہ در رمل

RISĀLAH DAR RAMAL.

Size, 12 × 7½ inches. Pages, 5. Lines, 19 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 21b of the Ms. described under D. No. 96, Part I, Vol. I, above.

A short tract on fortune-telling by means of numerical figures. The copy is imperfect both at the beginning and end.

Date of transcription and the name of the scribe not known.

Beginning :

باب اول اگر پرسد غنایب باز آید اگر دو ماند نیاید حصه باشد
 اگر سه ماند در رر راه باشد اگر هر سه مرد وزن اول چسان بمیرد الخ *

End :

اگر دو ماند بر آید اگر سه ماند عرض چند حصول بر آید اگر چهار
 ماند هرگز عرض بر نیاید اگر پرسد [۴۱] *

No. 673. * تفصیل تعبیرات خواب *

TAFSIL-I TA'BIRAT-I KHWAB.

Size, 12×7½ inches. Pages, 6. Lines, 20 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 37a of the Ms. described under D. No. 96, Part I., Vol. I, above.

A tract in verse on the interpretation of dreams. The title of the work appears on fol. 37a. A copy similar to this is noticed in Ethe, Ind. Off. Lib. Cat., Vol. I, No. 2279, where it is styled Ta'bir Nāmah. تعبیر نامه

There is difference between the two copies, for example, in the present copy the first line begins with :

چنین گفتند در تعبیر خوش راز
 کرت باید شنوتا گویمت باز *

Ethe's copy begins with :

معبر گفت در تعبیر خوش راز
 کرت باید شنوتا گویمت باز *

Date of transcription and the name of the scribe not known.

Beginning :

چنین گفتند در تعبیر الخ *

End :

نماند دولت و اقبال نایم
 برو آید زغم اندوه دایم *

No. 674. * برهان قاطع *

BURHĀN-I QĀṬI.

Size, 14½×9½ inches. Pages, 1092. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Muhammad Husayan b. Khalaf al-Tabrayzi.

محمد حسین بن خلف التبریزی *

The well-known Persian dictionary, compiled by Muhammad Husayn with the Takhallus "Burbān" at the request of Sultān 'Abd Allāh Qutub Shāh of Golkunda who reigned A.H. 1035-1038/ A.D. 1626-1672. The first page of the copy is profusely decorated.

The Burbān-i qaṭi' has been repeatedly printed.

Date of transcription, A. H. 1130.

Beginning :

اے رہنمائے پر زباں در افواہ الصخ *

End :

دقتہ اند کہ جنت ماوراء النہر اعلم بالاصواب *

No. 675. * حل اللغات

HALL AL-LUGHĀT.

Size, 11½ × 7¼ inches. Pages, 34. Lines, 15-19 on a page. Condition, slightly injured. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 113 of the Ms. described under D. No. 208, Part II, Vol., II above.

A short glossary, arranged in alphabetical order, probably composed by Taj b-Muhammad. The copy is defective both at the beginning and the end. Reckless handwriting. A few pages have been left out blank.

Date of transcription and the name of the scribe not known.

Beginning :

انباع بہرون آوردن: آب از چشمہا و جزآں افرا حقیر بودن الصخ *

End :

یاسمین کلابی است از دو خوشبو یمدین دست راست و طرف راست و سوگند
یانع میوہ رسید *

No. 676. * صرف میر

ŞARF-Ī MIR.

Size, 9¾ × 6¼ inches. Pages, 83. Lines, 11 on a page. Condition, good. Appearance, old.

The other works herein are (1) Nuskah-i Munsha'ibah fol. 44a (2) 'Zuhdat al-Sarf fol. 48b.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, میر سید شریف جرجانی

The well-known standard work on Arabic inflexion intended for beginners.

Date of transcription, 1223.

Scribe, not known.

Beginning :

الحمد لله رب العالمين بدان اسعدك الله انسخ *

End :

چوں سار زید و سائرتہ و خرج زید واستحزجه والله الموفق للخیر تمت *

No. 677. * نسخه منشعبہ *

NUSKHAH-I MUNSHA'TBAH.

Size, 9½ × 6½ inches. Pages, 7. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 44a of the Ms. described under D. No. 676 above.

Many pages in the copy have been left out blank.

Date of transcription and the name of the scribe not known.

No. 678. * زبده الصرف *

ZUBDAT AL-ŞARF.

Size, 9½ × 6½ inches. Pages, 26. Lines, 7 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

Begins on fol. 48b of the Ms. described under D. No. 676 above.

No. 679. * صرف میر *

ŞARF-I MİR.

Size, 7½ × 4½ inches. Pages, 70. Lines, 11 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, * میر سید شریف جرجانی *

Similar to the work described under D. No. 676 above. The title page of the copy contains a seal which reads thus * ۱۱۸۵ عماد الممد خان بہادر دہر چنگ *

Date of transcription and the name of the scribe not known.

NO. 680. * میزان

MIZÂN.

Size, $12\frac{1}{4} \times 7$ inches. Pages, 20. Lines, 10-12 on a page. Condition, fair. Appearance, old.

Extent, complete.

Author, not known.

The other works herein are (1) Nuskhah-i Munsha'ibah, fol. 11a (2) Şarf-i Mir, fol. 22b (3) Zubtatal-Şarf, fol. 42a (4) Sharh-al-'Awāmil, fol. 27b (5) Al-'Awāmil, fol. 68b.

Similar to the works described under D. Nos. 460, 461, Part III, Vol. I above.

Date of transcription, A. H. 1237.

Scribe, not known.

No. 681. * نسخہ منشعہم

NUSKHAH-I MUNSHA'IBAH.

Size, $11 \times 6\frac{1}{2}$ inches. Pages, 20. Lines, 10-11 on a page. Condition, fair. Appearance, old.

Extent, incomplete.

Author, not known.

Begins on fol. 11a of the Ms. described under D. No. 680 above.

Date of transcription and the name of the author not known.

No. 682. * صرف میر

ŞĀRF-I MIR.

Size, $11\frac{1}{4} \times 7$ inches. Pages, 35. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Mir Sayyid Sharif Jurjāni, میر سید شریف جرجانی

Begins on fol. 226 of the Ms. described under D. No. 680 above.

At the end of the copy are found the well-known versified Persian Pines in grammar.

Date of transcription and the name of the scribe not known.

No. 683. * زبده الصرف

ZUBDAT AL-ŞARF

Size, $11\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 14. Lines, 21 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Zaḥīr b-Mahmūd b-Mas'ūd al-'Alawī ظہیر بن محمود بن مسعود العلوئی

Begins on fol. 42a of the Ms. described under D. No. 680 above

Date of transcription, A. H. 1238.

Scribe, Sayyid Najib Allāh. سيد نجيب الله

No. 684. * فصول اكبرى

FUṢŪL-I AKBARI.

Size, 8½ × 5½ inches. Pages, 240. Lines, 6 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, 'Ali Akbar, على اكبر

The well-known standard work on etymology.

There are copious interlinear and marginal notes throughout.

Date of transcription, A. H. 1268.

Scribe, Ghulām Husayn Khān.

No. 685. * نحو مير

NAHW-I MĪR.

Size, 11½ × 7½ inches. Pages, 20. Lines, 15 on a page. Condition, good. Appearance, old

Extent, complete.

Author, Mir Sayyid Sharif Jurjānī, مير سيد شريف جرجانی

Begins on fol. 27a of the Ms. described under D. No. 208, Part II, Vol. I, above.

The well-known primer of Arabic syntax. Muhammad Darwaysh is the owner of the copy.

Date of transcription and the name of the author not known.

No. 686. * منتخب النحو

MUNTAKHAB AL-NAHW.

Size, 8½ × 6 inches. Pages, 82. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, Amīr Haydar Husayn Bilgrami, امير حيدر حسين بلگرامی

Begins on fol. 57b of the Ms. described under D. No. 701 below.

A treatise dealing with the Arabic syntax as applied to the Persian language. The work was compiled (fol. 2a) in A. H. 1214. Two other copies of the present work are described in *Rieu II*, p. 857b, No. 1 and in *Ethe, Ind. Off. Lib. Cat. Vol. I*, p. 1607. The other works written by the author are the *Swānīh-i Akbar* سوانح اكبرى, *Muntakhab-al-Ṣarf* منتخب الصرف and *Tahqīq-al-Istīlāh* ات ملاحظات.

Date of transcription, A. H. 1252.

Scribe, Mahmūd 'Alī Sa'īd b. Hāliz Muhayal-Dīn Husayn.

Beginning :

حمد فاعل اشیاء حق جل علاه که کدام نمر بیان جزویم که شدائست
جذاب او آید شکر آرای او را بکدام کلمه فصیح و کلام بلیغ گویم الخ *

End :

چنانچه کدام کس آمد چنانچه کاش خامه مرا بنذیر کرداند *

No. 687. * کتاب جدولی

KITĀB-I JADWĀLĪ.

Size, 7½ × 4½ inches. Pages, 116. Lines, 13 on a page. Condition, good. Appearance, old.

Extent, complete.

Author, not known.

A treatise on the conjugation of Arabic verbs and the various methods of trilateral (ثلاثی) and quadrilateral (رباعی) forms. This work is styled in the Ethe, Ind. Off. Lib. Cat., Vol. I, p. 1310, Dastur-i Muḥtada دستور مهتدا. A similar copy is noticed in Rien II, p. 525a, No. 11 without any title. The correct title of the work seems to be as styled under D. No. 687 above.

Date of transcription, A. H. 1214.

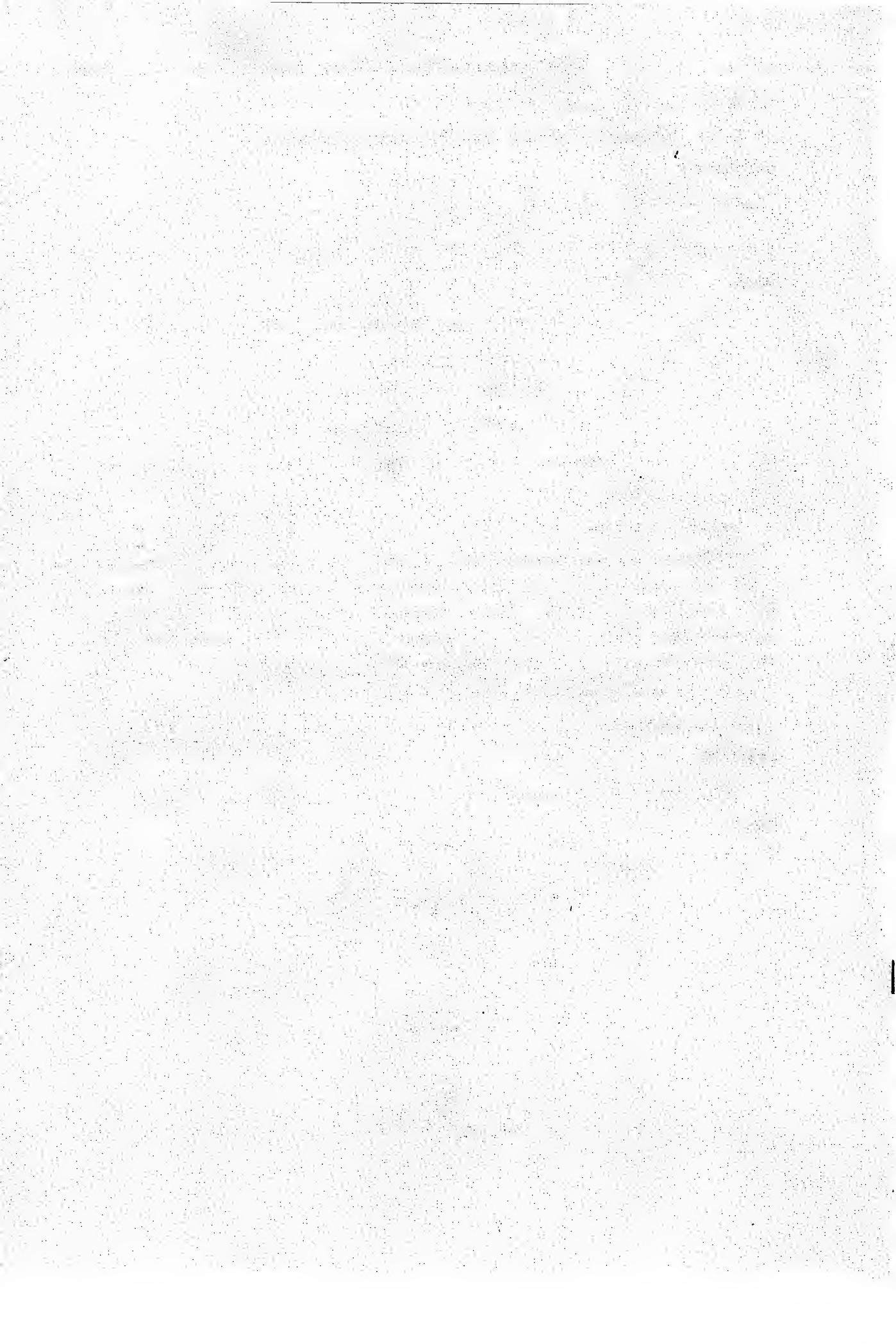
Scribe, not known.

Beginning :

الحمد لله رب العالمين بدان اسعدك الله في الدارين الخ *

End :

اقشعر ارمعل ابرعر اشمعن *



A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
IN THE
GOVERNMENT ORIENTAL MANUSCRIPTS
LIBRARY, MADRAS

BY

T. CHANDRASEKHARAN, M.A., L.T.
Curator, Government Oriental Manuscripts Library, Madras

(Prepared under the orders of the Government of Madras)

VOLUME II

D. Nos. from 37 to 102 (Hindustani)

D. Nos. from 198 to 218 (Arabic)

D. Nos. from 537 to 687 (Persian)

PRINTED BY THE SUPERINTENDENT
GOVERNMENT PRESS
MADRAS
1950

THE UNIVERSITY OF CHICAGO

1954

PHYSICS DEPARTMENT

1954

RECEIVED

PHYSICS DEPARTMENT

UNIVERSITY OF CHICAGO

1954

1954

PHYSICS DEPARTMENT
UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT
UNIVERSITY OF CHICAGO

INTRODUCTION

The Second Volume of the Descriptive Catalogue of Hindustani, Arabic and Persian manuscripts is prepared on the same plan as that of the first volume. The numbering of the manuscripts and pagination of this volume are in continuation of Volume I. In Volume I of this series, the Hindustani and Arabic manuscripts were given continuous serial numbers, while Persian manuscripts were given a separate serial number. Nos. 37 and 38 described in Part I of that volume are in Arabic language and therefore they should be brought over to Part II. Thus the number of Hindustani manuscripts described in Volume I, Part I, is 36 and the number of Arabic manuscripts is 161 beginning from 37 to 197. As a result of this, there will be no manuscript in Arabic bearing Nos. 1—36. In the present Volume II serial number is given separately for each language in continuation of the numbers in Volume I.

This volume contains descriptive notices on theology, sufism, philosophy, medicine, etc., in the respective languages. Part I contains the descriptive notices of Hindustani manuscripts (Nos. 37—102), Part II contains Arabic manuscripts (Nos. 198—218) and Part III, Persian manuscripts (Nos. 537—687). Attention is drawn below to some of the more important and interesting manuscripts described herein.

D. No. 62 "Isharat-al-Ghafilin" (Urdu).—An ethico-mystical work in the form of a Mathnavi, principally based on the verses of the Holy Quran, traditions and a number of Persian verses, with their mystical significance in Dakhani verse by Mohamed Ashiq Hoshi. He flourished, it appears, during the reign of Walajah, the Nawab of Arcot, who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749—1795).

*D. No. 578 "Tazkirāt-al-Ansab" (Persian).—*A rare and valuable Persian work written by Mustafa Ali Walajahi b. Khyr-al-dinkhan. It was written in A.H. 1192 during the reign of Nawab Walajah Amir-al-Hind Umdat-al-mulk Anwar-al-dinkhan who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749-1795). This manuscript contains a very useful interesting genealogical description of the author's paternal and maternal ancestors and contemporaries among whom are scholars, poets, commanders, Nawabs, great men of piety, well-known Shykhs, authors and great men of eminence. His information is based on the authentic oral accounts furnished by one of his relations and what he himself had personally seen and experienced.

*R. No. 628 "Diwan e-Tarkhan" (Persian).—*A restored copy of a rare manuscript described under D. No. 12, Part III, Volume I.

No other copy of this manuscript is known to be found in any other libraries. This rare manuscript contains Qasidas, Rubaiyat (Quatrains) and Chronograms composed by Tarkhan during the reign of Emperor Akbar, A.H. 981.

T. CHANDRASEKHARAN,

Curator.

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY,

MADRAS,

28th June 1950.

PART I—URDU.

CONTENTS.

		Descriptive numbers
1	Theology	37-60
2	Sufism	61-69
3	Poetry	70-89
4	Medicine	90-93
5	Grammar	94-95
6	Dreams, Gemancy, Divination, etc.	96-101
7	Dictionary	102

PART I—URDU.

SUBJECTS INDEX.

Theology.

Name of work.	Descriptive number	Name of work.	Descriptive number.
Kthir-al-Fāwaid	37	Risālah-i-Man Mowhan	49
Khazanah-i-Hasanāt	38	Risālah-i-jag sowhan	50
Chār Kursi	39	Risālah-i-Arām dil	51
Daatani-i-Ajib	40	Debāche-i-Hasht Bihist	52
Chār Kurs	41	Risālah-i-Man depak	53
Risālah-i-Man depak	42	Risālah-i-Man Haran	54
Risālah dar Namāz	43	Risālah-i-Man Mowhan	55
Tāj-al-Nisa	44	Risālah-i-jag Sowhan	56
Aqāid Dakhani	45	Risālah-i-Aram dil	57
Dibācha-i-Hasht Bihisht	46	Risālah-i-Rāhat-i-jān	58
Risālah-i-Mandepak	47	Risālah-i-Man dar Pan	59
Risālah-i-Man Haran	48	Risālah-i-Man jiwan	60

Sufism.

Risālah-i-Man Lagan	61	Risālah-i-Tasawwif	66
Ishārat-al-Ghāfilin	62	Do.	67
Mathnavi-i-Mirat-al-Anwār	63	Do.	68
Mathnavi-i-Mirat-al-Anwar	64	Risālah-i-Aqāed-i-Dakhani	69
Risālah-i-Tasawwuf	65		

Poetry.

Qasāid-wa-Hozliyāt-i-Sawdu	70	Asrār-i-Ishiq	80
Chaman-i-Nāz	71	Kitab-i-Dabistan (Dusra Chaman)	81
Chaman-i-Nāz	72	Qissah-i-Dallālah-Multālah	82
Mathnavi-i-Mir Taqi	73	Qissah-i-janjāh	83
Diwān-i-Sawdu	74	Qissah-i-L'al wa Gauhar	84
Diwān-i-Wali	75	Mathnavi-i-Sa'd	85
Bayādh-i-Ashār-i-Mutafarriqa	76	Qissah-e-Dakhani	86
Do.	77	Hikāyāt	87
Ash'ari-i-Hindi	78	Tarjumah-i-Mantiq-al-Tair	88
Dawhary	79	Do.	89

Medicine.

Tibbe-i-Shifu	90	Risālah-i-Nuskhājāt	92
Nuskhājāt	91	Nuskhājāt	93

Grammar.

Risālah-i-aw e -Hindi	94	Qawāed-Dakhani	95
-------------------------------	----	------------------------	----

Dreams, Gemancy, Divination, etc.

Kulliyat-ti-Amaliyyat	96	Tarjumah-e-Fāl-i-Qurān	99
Fāl Nāmāh	97	Majami-al-Fawāed	100
Ahmedi Fāl	98	Majmu'ah Dar Ulūm-i-Chayb	101

Dictionary.

Farhang-i-urki, Fārsi, Arabi	102
--------------------------------------	-----

PART I—HINDUSTANI MANUSCRIPTS.

AUTHOR INDEX.

	Descriptive No.		Descriptive No.
A		M—cont.	
Ahmed Khan Shirāni—		Risālah-i-Man dar pan	59
Char Kurshi	39, 41	Risālah-i-Man Haran	48, 54
Arif-al-Din—		Risālah-i-Man jeewan	60
Qissah-i-Dallālah wa Muhtalah	84	Risālah-i-Man Mowhan	49, 55
G		Risālah-i-Rāhat-i-jan	58
Ghulam Husain Muhammed—		Moulana Qadi Md, Mahmūd	
Asrār-i-Ishq	80	Bahri
K		Risalah-i-Man Lagan	61
Kamtareen—		Muhammed Mirān—	
Qissah-i-jamjah	83	Risālah-i-Tasawwuf	65, 67
M		Muhammed Mirza Sowda—	
Meer Muhammed Taqi—		Dīwān Sowda	74
Mathnavi-i-Md. Taqi	73	Q	
Mirza Rafi Mohammed Sowda—		Qādir Ali Kamtar—	
Qasāed wa Hazāiyat Sowda	70	Ahmadi Fāl	98
Miskeen—		Qādri—	
Chamman-i-Naz	71, 72	Kulliyat-i-Amaliyyat	96
Muhammed Abdul Wahid—		S	
Dāstān-i-Ajeeb	40	Sa'd—	
Muhammed Ashiq Husain—		Mathnavi-i-Sa'd	85
Ishārat-al-Ghāfilin	62	Syed Imam-al-dīn ali Dshlavi Kāmil.	
Muhammed Bāqir Āgah—		Khazānah-i-Hasanāt	38
Aqāed-i-Dakhani	45	Syed Shah Abd-al-Nabi Qādri—	
Dēbacha-i-Hasht-Bihisht	46	Majmu-al-Fawāed	100
Hasht Bihisht	52	Shah Wali allah Qadri—	
Risālah-i-Ārām dil	51, 57	Mathnavi-i-Mīrat-i-Anwār	63, 64
Risālah-i-jag Sowhan	50, 56	Shaykh Wajēh-al-Dīn Wajdi—	
Risālah-i-Man depak	42, 47 and 53	Tar-jumah-i-Mantiq-al-Tair	88, 89
		W	
		Wali—	
		Dīwān-i-Wali	75

GENERAL INDEX.

NOTE.—The names printed in *italics* are those of the works described.

	PAGE		PAGE
(Dr.) Abdul Haq, M.A., Principal, Muslim College, Madras	556	Fatah Muhammed	549
Abdul Husain	586	Fath-al-Masāil	557
Abd-al-Sattār, T.	553	Fatawah-i-Ālamgīri	547
Abu-al-Fadhāl Husain	600	Fatwah-i-jahangīri	548
Ahmad Ali Khān	548	Fatwah-i-Kabrī	549
Ahmad Khan Shirāni	550 to 552,	Fatwah-i-Masoodi	549
Ahmad	560	Fatwah-i-Nāsiri	549
Ahmadi Fāl	602, 603	Fawāed-i-Badriyyah	557
Al Futūhāt-al-Makkiyyah	577	Fort William College	596
Amīn-al-dīn alī Khan Giryān	572	Ghulam Ali Baāsha	551
Anwār-al-Dowlah	547	Ghulam Dastagīr	597
Anwar Ali Khan Bahādūr	548	Ghulam Husain Muhammed	586
Aqāid-i-Dakani	555, 556	Ghulam Jeelani	588
Āqil	586	Ghulam Muhaiyaddin	597
Arabia	556	Guldastah-i-Karnatic	556
Arūdh-i-Irfān	568	Gurgi	568
Asābah-fl-Mārifat-al-Sahābah	557	Habīb-al-Nisa	588
Ash'ar-i-Hindi	585	Hadrat Fath-Allah Shah Wali	551
<i>Asrar-i-Ishq</i>	586	Hāfiz Pīr	550
<i>Do.</i>	588, 589	Haidar Ali Khan	551
Badar-al-Dawlah	557	Haidar Wali	551
Bāgh-i-jānfīza	592	Hajee Makāī	551
Bahar-al-dīn	568	Hameed Khān	553
Bāqir Husain Khān Naitī	555	Hasan-al-dīn Khan Bahadur	589
<i>Bayadh-i-Ash'ar-i-Mutafarrīqa</i>	584	<i>Hasht Bihisht</i>	562
<i>Do.</i>	553	<i>Do.</i>	559, 567
British Museum	557	Hydar Khan	591
Bijāpūr	568	<i>Hikāyāt</i>	592
Bombay	556, 557	Hyderabad	593, 596
Calcutta	596	Imam Husain	586
<i>Chaman-i-Nāz</i>	581, 583	<i>Ishārat-al-Ghāflīn</i>	572
<i>Do.</i>	582	Jag Sowhan	501
Chittoor	550 577,	Jawāhir-al-Aqdāin	557
Dastūr-al-Amal-i-Shahi	606	Jazb-al-Quloob	557
Dawhary	585	John Gilchrist	592, 596
<i>Deebacha-i-Hasht Bihisht</i>	557	Kālahasti	577
<i>Do.</i>	555	Kāmil-al-Tabīr	600
Delhi	590	Kamtarīn	590
<i>Dīwān-i-Sowda</i>	584	Kanz-al-Daqāeq	547
<i>Dīwān-i-Walī</i>	587	Kashmir	574
Fairoz Shah	587	<i>Kathīr-al-Fawāed</i>	547
<i>Fal nāmāh</i>	601	<i>Khazānah-i-Hasanāt</i>	548
<i>Do.</i>	598	<i>Do.</i>	549
Faqr-al-Hind	548	Khazānat-al-Rasūl	548
<i>Faḡhang-i-Turkī, Farsi, Angrazī</i>	607	Khizar	550
<i>Do.</i>	553	<i>Kitāb-i-Dabistan</i> (dus chaman)	589
		Kitāb-i-Khazānat Allah	54
		Kolār	550, 551

	*PAGE		PAGE
<i>Kulliyāt-i-Amaliyyat</i>	598	Pir Husain	577
Kurnool	590	Pir Khān	590
Lālah Bālāji Rām	596	Qādhi Mahmūd Bahri	568
Maārij-al-Nubuwwat	557	Qādir Ali Kamtar	602
Mādanapalle	550	Qādir	598
Madras	556, 557, 590, 596	<i>Qasā'id-wa-Hazliyat-i-Sowda</i>	580
Mahmood Bahri	571	Qasim Ibn-i-Imam Taqi	579
<i>Majma-ul-Fawā'id</i>	605	<i>Qawā'id-i-Dakhani</i>	597
Do.	598, 606	<i>Qissah-i-Dakhani</i>	591
<i>Majmu'ah-dar Ulūm-i-Ghayb</i>	606	<i>Qissah-i-Dallālah Muliālah</i>	589
Do.	598	Do.	553
Majmu'ah-i-Mathnaviyāt-i-Miskeen.	553	<i>Qissah-i-janjāh</i>	590
Makzan-i-Nikāt	590	<i>Qissah-i-La'l-wa-Gauhar</i>	590
Man Lagan	571	Qissah-i-Malikah-i-Misar	590
Man Mowhan	560, 561	Qiyām-al-din	590
Mansūr-bin Nāsir-bin Ibrāhīm	579	Qurān	595, 549
<i>Mathnavi-i-Mirat-al-Anwār</i>	575, 576	Rāhat-jān	566
<i>Mathnavi-i-Mir Taqi</i>	583	Rahman Khan	553
<i>Mathnavi-i-Sa'd</i>	590	Raudhat-al-Ahbāb	557
Mazhar Ali Hyderabadī	556	Raudhat-al-Safa	584
Miftāh-al-Salāt	548, 549	Raudhat-al-Sālihīn	586
Mirza Rafi-al-din Sowda	580	Risālah-i-Ārām dil	555, 562, 563
Miskīn	581	<i>Risālah-i-Ārām dil</i>	561, 564
Muhai-al-din Khan	551	Risālah-i-Aqā'id-i-Dakhani	576
Muhai-al-din Muhammad-bin-Allah- Tāial Hātīmi.	577	<i>Risālah-i-Aqā'id-i-Dakhani</i>	579
Muhammad Abdul Ghani	556	<i>Risālah-dar Namaz</i>	554
Muhammed Ashiq Hoshi	572, 574	Risālah dar Ilm-i-Nujūm	598
Muhammed Bāqir Āgāh	554 to 559, 561, 563 to 567, 576.	Risālah dar Ramal	598
Muhammad Ghouth	550, 578, 579	Risālah dar Tibb	599
Muhammad Imam-al-din Ibn-i-Ali.	602	Risālah-i-jag Sowhan	555, 563
Muhammed Ismā'il	555	<i>Risālah-i-jag Sowhan</i>	560, 564
Muhammed Miran	576 to 578	Risālah-i-Mandīpak	553, 555
Muhammad Qāsim	552	<i>Risālah-i-Mandīpak</i>	553, 558, 563
Muhammed Tipū	596	Risālah-i-Manharan	555
Muntakhab	593	<i>Risālah-i-Manharan</i>	559, 563
Murwāgle	551	Risālah-i-Man Mowhan	555, 563
Mysore	550	<i>Risālah-i-Man Mowhan</i>	559, 564
Nabi Bādshah	605	Risālah-i-Man dar pan	563
Nawwāb	587	<i>Risālah-i-Man dar pan</i>	566
Nazarband Baygam	586	<i>Risālah-i-Man jīwan</i>	567
Nūr-al-Idhāh	547	<i>Risālah-i-Man Lagan</i>	568
<i>Nuskhajāt</i>	504, 595	<i>Risālah-i-Nuskhajāt</i>	595
Pāchāh Miyān	555	<i>Risālah-i-Qawā'id-i-Hindi</i>	596
Pahār Khān	553	<i>Risālah-i-Rahat-i-jān</i>	563
Panohi Bācha	592	Risālah-i-Rahat-i-jān	565
Panj Ganj	576	<i>Risālah-i-Tasawwuf</i>	576 to 578
Paris	556, 557	Risālah-i-Wajūdiyyah	575, 576
		Risālah-i-Zubān-i-Rikhta	596, 597
		Rome	586, 588
		Sayid Imam-al-Dinali	549

	PAGE		PAGE
Sayid Imān-al-din Ali Dehlavi Kūmil.	548	Tā'bih Nāmah	598
Sayid Muhammed Ājiz	590	Tā'bir Nāmah	598
Sayid Shah Abdul Nabi Qādri	606	Tāid-al-ādād	572
Shah Habeob-Allah Qādri	575	Tafsil-i-Tabirāt-Khwah	598
Shah Safoer-Allah	575	Tafsir-i-Muhammadi	548
Shah Wali-allāh-Qādri	575, 576	Tāj-al-Nisa	554
Shaikh Ibrāhīm	594	Tāj-al-Nisa	555
Shaikh Fatah Muhammed Muhaddith Burhanpuri.	548	Tarjumah-i-Fāl-i-Qurān	598
Shaikh Muhai-al-din Arabi	577, 578	Tarjumah-i-Fāl-i-Qurān	604
Shaikh Muhammed Baqir	570	Tarjumah-i-Fatawah-i-Ālamgiri	548
Shaikh Sharf-al-din	606	Tarjumah-i-Mantiq-al-Tair	592, 593
Shaikh Wajih-al-din Wajdi	592	Tibb-i-Shifa	593
Sahms-al-din	599	Timnal Khaidi (Triplienne)	560, 596
Sharh-i-Futūh-al-Haramain	548	Tuhfat-al-Akhbār	557
Sharh-i-Karīmā	548	Tuhfat-i-Āshiqān	592
Sharh-i-Takmil-al-Iman	548	Tuhfat-al-Gharīb	557
Shawāhid-al-Nubuwwat	557	Uthman Khān	551
Sikandar	550	Wafa-al-Wafa	557
Sirāj-al-Imām Muhammed Abdul Ghani.	547	Wālejāh	572
Sultan Haidar Ali Khan	550	Wazoer Bibi	555
Sultān Aurangzāib Gāzi	570	Yurupmen Dakhani Makhtūtāt	588
		Zahid Muhammed	562
		Zunnūr ali Khan Bahadur	560

PART II—ARABIC

CONTENTS.

	Descrip- tive numbers.		Descrip- tive numbers
Theology	198-201	Grammar	205-216
Phylosophy	202	Miscellaneous	217-218
Logic	203-204		

PART II—ARABIC

SUBJECT INDEX.

Name of work.	Descrip- tive numbers.	Name of work.	Descrip- tive numbers
THEOLOGY.			
Dalā'il-al-Khairūt	198	Asma'-i-Ghauth-al-A'zam	200
Darūd-i-Mas'ūd	199	Anwār-al-'Uqūl fī 'Ash'āri wasi-al-Rasūl.	201
PHILOSOPHY.			
Sharh-i-Hidāyat-al-Hikmah	202		
LOGIC.			
Sharh-al-Tahzīb	203	Risūlah fi-al-Mantiq	204
GRAMMAR.			
Al fawā'id-al-dhiya'iyāh	205	Kitāb-i-Dhareeri	211
Kashf-al-Niqāb An Mukhadrāt-i-Mullat-al-i,rāb	206	Ital-al-Khalil	212
Al Rishād fi Sharh-al-Irshād	207	Zanjāni	213
Al awāmil	208	Shafiyah	214
Al Kāfiyah	209	Sharh-al-awāmil	215
Al awāmil	210	Sharh-al-Awāmil	216
MISCELLANEOUS.			
Al Hikāyat	217	Gharib-al-Maqāmāt	218

PART II—ARABIC

AUTHOR INDEX

	Descrip- tive numbers.		Descrip- tive numbers.
A			
Abdul Qadir b. Ahmad b. Ali-al-Fākihi Kashf-al-Niqāb 'An Mukhadrāt-i-Mulhat al-'irāb ..	206		
Abd-al-Qadir b. Abd-al-Rahman jurjāni Al-Awāmil.	208-210		
Abd-al-Rahman b. Alawi b. Muhammad-al Aydarūs.			
Anwār-al-'uqūl fi 'Ash 'āri wasi-al Rasūl.	201		
Abd-al-Wahāb b. Ibrāhīm-al-Zanjāni			
Zanjāni	213		
Abū Abdullah Muhammad b. Sulayman o. Abubakar jazūli.	198		
Dalāil-al-Khairat			
Abu-al Hasanali b. Muhammad b. Ibrahim al-Dhariri.	211		
Kitab-i-Dhareeri			
H			
Husein b. Mu'inuddn-al-Maybady.			
Sharhu-Hidāyat-al-Hikmah	202		
J			
Jamāl-al-din Abū Amar Uthman b. Umar known as ibn-al-Hājib.			209
Al Kāfiyah			214
Shāfiyah			
M			
Maula Shaik Abd-al-Salam			203
Sharh-al-Tahzib			
Muhammed b. Sharif-al-Husein			207
Al Rishād fi Sharh-al-Irshad			
Mulla Nūr-al-dīn Abd-al-Rahman al-jāmi			205
Al fawāid-al-Ziya 'iyah			
S			
Syed Ahmed Kabir-al-Rafā'i			200
Asma,-i-Ghauth-al-A'zam			
U			
Umar b. ali b.-al-Mubarak-al-Mausili.			218
Gharib-al-Maqāmat			

GENERAL INDEX.

(NOTE.—The names printed in italics those of the works described.)

	PAGE		PAGE
Abd-al-Qadir Jeelāni	609	Isāghuji	610
Abd-al-Qadir b Ahmed b-ali-al fakihī.	613	Jamal-al-din Abū Amar 'Uthmān b Umar (Ibn-al-Hajib).	614
Abd-al-Qadir b-Abd-al-Rahmān-al-jurjāni.	614-615	Jamal-al-Din abu Uthmān Umar b. al Hājjib.	616
Abd-allah-Muhammed b-Sulaymān b-Abubakar jazūlī.	608	Jamshīd b-Muhammād b-Masūd-al-Husaini-al-Zawwārī.	610
Abd-al-Rahmān b-alari b-Muhammād-al-Aydarūs.	610	<i>Kashf-al-Niqāb'an Mukhkadāt-Mulhat-al-i'rūb.</i>	613
Abd-al-Wahāb b-Ibrāhīm-al-Zanjāni.	616	<i>Kitāb-i-Dharīri</i>	615
Abu-al-Hasan Ali b-Muhammed b-Ibrāhīm Dharīri.	615	Do.	614
Allāmah Taftazāni	611	Maqāmāt-al-Harīri	618
<i>Al awāmil</i>	614-615	Maula Shayk Abd-al-Salam	611
<i>Al fuvā'id-al-Diya 'iyah</i>	612	Mazra-i -Hasanāt	608
<i>Al Hikāyāt</i>	617	Muhammād Darwaysh	614
<i>Al Kasfah</i>	613	Muhammād b-Muhammād-al-Harīri.	618
<i>Al Kāfiyah</i>	614	Muhammād Salm	616
Al Rashād	613	Muhammed Sharief Husayn	613
Al Qāsm b-ali-al-Harīri	618-613	Mulla Abd-ullah Yazdi	611
<i>Anwār-al-'uqūl ft-Ash'ari wasi-al-Kasūl.</i>	610	Mulla jalāl-al-din Dawwāni	611
Arcot	609	Mulla Nūr-al-din Abd-al-Rahman jāmi.	613
<i>Asmā'i-Ghauth-af-A'zam</i>	609	Nahw-i-Mir	614
Athīr-al-dīn Mufadhāl Umar-al-Abhari.	610	<i>Risālatun-ft-al-Mantiq</i>	612
Aurād Khan (Thālib) Muhammed Khan.	609	<i>Shāfiyah</i>	616
<i>Dalā'il-al-Khairāt</i>	608	Sharh-al-Awānil	614
<i>Darūd-i-Mas'ūd</i>	609	<i>Sharh-al-Awāmil</i>	617
<i>Gharīb-al-Maqāmāt</i>	618	<i>Sharh-al-Tahzīb</i>	611
Hall-al-Lughāt	614	Sharh-i-Mulla jāmi	614
Husain b-Muhammad-al-Maybadi.	610	<i>Sharhu-Hidāyat-al-Hikmah</i>	610
Ibn-i-Hājjib	613	Syed Ahmed Kabīr-al-Rafā'i	609
Ibrāhīm	609	Tahzīb-al-Mantiq	611
<i>Mal-al-Khalīfī</i>	615	Turāb Ali	611
		Umar b-Ali b-al-Mubārak-al-Mausili.	618
		Zanjāni	616

PART III—PERSIAN

CONTENTS.

	Descriptive numbers.		Descriptive numbers
Theology	537-564	Astrology and Astronomy, etc. ..	636-643
Sufism and Ethics	565-572	Medicine	644-670
History	573-579	Dreams and fortune telling ..	671-673
Biographies	580-584	Dictionary	574-575
Poetry	585-634	Etymology	576-687
Logic	635		

PART III—PERSIAN

SUBJECT INDEX.

Name of the work.	Descriptive numbers.	Name of the work.	Descriptive numbers.
THEOLOGY.			
Tafsir-i-Azizi (Fath-al-Aziz)	537	Kitāb-al-Rasāil	554
Tafsir-i-Huseyni	538	Ta'īd-al-Haqq fi T'dīd-al-firaq ..	555
Nūr-al-Uyūn	539	I'lam-al-'Alām Bi Ujūbi Nasb-al-Imām.	556
Zinat-al-Qāri	540	Nahr-al-Zindīq bi ithbāti Khilāfat-al-Siddīq.	557
Al Muntakhab al-Tajwīd	541	Al Tahīq al-Anīq fi Bayāni afdhaliyyat-al-Siddīq.	558
Qawā'id-al-Qur'ān	542	Lubb-al-Lubāb fi fadhā'il-al-Ashāb.	559
Fiqh-i-Umdat-al-Islām	543	Daf-al-waswās-al-Khannās-al-āridh fi Hadith-al-Mirāth wa-al-fidak wa qirtas.	560
Fiqh-i-Umdat-al-Islām	544	Maqami-al-Hadīd fi Qami Matā'in-al-Manhaj wa-al-Tajrīd.	561
Mālā Budde Shāfa'ī	545	Al Barq-al-wāmidh li Hafawat-al-Rawāfidh.	562
Tarjumah-i-Kenz-al-Daqāiq	546	Kashf-al-astar an Mushabahati-al-Rawāfidhi bi-al-Kuffār.	563
Asās-i-Islām	547	Al Hijaj-al-Nahidha fi Hukm-al-Rafidha.	564
Risālah-i-Auqāt-al-Salāt	548		
Sharh-i-Nām-i-Haq	549		
Takmil-al-Imān	550		
Lu'lū-i-Majālis	551		
Sharh-i-Nakshabi	552		
Ma'rifat-al-Mazāhib	553		
SUFISM AND ETHICS.			
Al Insān-al-Kāmil	565	Dānish nāmah	569
Zakhīrat-al-Mulūk	566	Gulzār-i-Hāll (Shash Chaman) ..	570
Lawāmi-al-Ishrāq	567	Zfar Nāmah	571
A'zamu Sawati-al-Afāq fi Sharhi Lawāmi-al-Ishnāq.	568	Pand-i-Luqmān Hakīm	572
HISTORY.			
Tārīkh-i-Ali 'Adil Shāhī	573	Akbar Nāmah	577
Tārīkh-i-Jahān Gusha'ī	574	Tazkira -al ansāb	575
Ma'idat-al-Fawā'id	575	Jazb-al-Qulūb	579
Qaum-i-Nawa'it	576		
BIOGRAPHIES.			
Sawānihat-i-Mumtāz	580	Tarikh-i-Hadhrat Mūsa	583
Kalimāt-al-Shu'ara	581	Sri Bhāgavat	584
Tarjumah-i-Baitāl Pachīsi	582		
POETRY.			
Muntakhab-i-Hadīqah	585	Mazhar-al-Ajāib	594
Diwān-i-Anwari	586	Musibat Nāmah	595
Qasā'id-i-Khāqāni	587	Lisān-al-Ghayb	596
Sharh-i-Qasā'id-i-Khāqāni (Muhabat nāmah).	588	Ilāhi Nāmah	597
Diwān-i-Zahīr Fār Yābi	589	Waslat Nāmah	598
Iskandar Nāmah	590	Wassiyat Nāmah	599
Iskandar Nāmah-i-Bahri	591	Mukhtār Nāmah	600
Sharh-i-Iskandar Nāmah (Muntakhab-al-Shurūh).	592	Pand Nāmah	601
Sharh-i-Makhzan-i-Asrār	593	Bul bul Nāmah	602
		Basir Nāmah	603

POETRY—cont.

Name of the work.	Descriptive numbers.	Name of the work.	Descriptive numbers.
Jawāhir-al-zāt	604	Sharh-i-Qasā'id-i-Urfi	619
Ushtur Nāmah	605	Diwān-i-Mazhar-i-jān-i-jānān	620
Haft Wādi	606	Diwān-i-Wahshat	621
Khusraw wa Gul	607	Layla wa Majnūn	622
Asrār-Nāmah	608	Qasā'id-i-Yūsufi	623
Mathnavi-i-Maulāna Rūm	609	Diwān-i-jamāl-al-dīn	624
Mathnavi-i-Nuh Sepehr	610	Sharh-i-Diwān-i-Ali bin Abi Tālib	625
Sharh-i-Ghazal-i-Hakīm Nāsir Khusrau.	611	Nālah-i-Dard	626
Sharh-i-Tuhfat-al-Iraqyn	612	Ah-i-Sard	627
Nūr-al-'Ayn Sharh-i-Qiran-al-Sa'dayn.	613	Diwān-i-Tarkhān	628
Di-wān-i-Ibn-i-Yamīn	614	Diwān-i-Fāni	629
Diwān-i-Hāfiz	615	Diwān-i-Nawīdi	630
Diwān-i-Masūd bek	616	Bayādh-i-Ash'ār-i-Mutafarriqa	631
Shah Nāmah	617	Muntakhab Ash'ār	632
Diwān-i-Asifi	618	Mā muqimān	633
		Mahmūd Nāmah	634

LOGIC.

Sharh-i-Tahzīb	635		
------------------------	-----	--	--

ASTROLOGY AND ASTRONOMY.

Risālah-dar Ma'rifat-i-Ustarlāb	636	Risālah-i-Nujūm	640
Risālah dar Ma'rifat-i-Kurah	637	Risālah dar ilm-i-Nujūm	641
Risālah fi-al-Hay'at	638	Bayān-i-Taqāim-i-Sa'āt	642
Risālah-dar ilm-i-Rayādhī	639	Taqwīm	643

MEDICINE.

Tibb Akbar	644	Taqlq-al-Buhrān	657
Mizān-al-Tibb	645	Dalā'il-al-Nabdh	658
Mufarrih-al-Qulūb	646	Dalā'il-al-Baul	659
Manāzir-al-Abdāl	647	Risālah-i-Quwwat-i-Bāh	660
Risālah-i-Nuskhajāt	648	Risālah-i-Nukshajāt	661
Risālah-i-Muhammad Akbar	649	Mujarrabāt-i-Akbari	662
Khulāsat-al-Hikmah	650	Nuskhājāt-i-Mujarrab	663
Risālah-i-Mizāj-i-Zan-wa-Mard	651	Riyādh-al-Tibb	664
Risālah-i-Nuskhājāt	652	Tuhfat-al-Mūminin	665
Tibb-i-Mujarrabat	653	Tuhfat-al-Mūminin	666
Risālah dar Tashrīh-i-Badan	654	Majmu'a-i-Shamsi	667
Risālah dar Tariq-i-Sākhtan wa 'ardākhtan.	655	Khulāsat-al-Hukma	668
Zabdat-al-Hikam	656	Shifa-al-Majdūr	669
		Risālah dar Tibb	670

DREAMS AND FORTUNE TELLING.

Ta,blr Namah	671	Tafsil-i-Tābirat-i-Khwāb	673
Risālah dar Ramal	672		

DICTIONARY.

Burhan-i-Qāti	674	Hall-al-Lughat	675
-----------------------	-----	------------------------	-----

GRAMMAR.

Sarf-i-mīr	676	Sarf-i-Mīr	682
Nuskhah-i-Munsha'ibah	677	Zabdat-al-Sarf	683
Zabdat-al-Sarf	678	Fusūl-i-Akbari	684
Sarf-i-Mīr	679	Nahw-i-Mīr	685
Mizān	680	Muntakhab-al-Nahw	686
Nuskhah-i-Munsha'ibah	681	Kitāb-i-jadwalī	687

PART III—PERSIAN

AUTHOR INDEX.

(A)		(H)—cont	
Name of the work.	Descriptive numbers.	Name of the work.	Descriptive numbers.
Abd-al-Haq b. Sayf-al-din-al-Turki-al-Dehlavi al. Bukhari—		Husayn b. Ali-al-Wa'iz-al-Kashifi—	
Jazb-al-Qulūb	579	Tafair-i-Husayni	538
Takmil-al-Imān	550	Husayn b Mu'in-al-din al-Maybadi—	
Abd-al-Karīm b. Ilyas—		Sharh-i-Diwan-i-Ali b. Abi Talib.	625
Tarjumah-i-Baitāl Pachisi ..	582		
Abd-al-Wahāb b Muḥamed-al-Husayni al-Hasani-al-Mamūri—		(I)	
Sharh-i-Qasā'id Khaqani		Ibn-i-Sina—	
(Muḥabbaṭ namah)	588	Zfar Nāmah	571
Ābid—		Ikrām Khān—	
Asās-i-Islām	547	Qaum-i-Nawā'it	576
Abu Bākar jilāni—		Ikhtiyar-b-Ghiyāth-al-din-al-	
Risālah-i-Nuskhājāt	648	Husayni—	
Abu-al-Fadhal b. Mubārak—		Sharh-i-Nām-i-Haqq	549
Akbar Nāmah	577	(J)	
Abū Tāhir b Kamāl—		Jalāl-al-din Rūmi—	
Fiqh-i Umdat-al-Islām	543-544	Mathnavi-i-Maulāna Rūm ..	609
Afdhal-al-din Badīl Ibrahim b ali		Jalāl-al-din Muhammad b. as'ad-	
Najjār Khaqani of Shirwān—		al-Dawwāni—	
Qasā'id-i-Khaqāni	587	Lawāmi-al-Ishraq	567
Alā-al-din ali b. Muhammed al-		Jamāl-al-din Muhammad b. Mah-	
Qoshji—		mūd al-Husayni-al-Sharastani—	
Risālah-fi-al-Hay'at	638	Sharh-i-Tahzīb	635
Ali Akbar—		Jamāl-al-din b. Abd-al-Razzaq	
Fusūl-i-Akbari	684	Isfahani—	
Ali ashore b. Bhwā Shankar—		Diwān-i-Jamāl-al-din	624
Taq wim	648	Jāmi—	
Amīr Fakhr-al-din Muhammed b		Risālah-i-Mizāj-i-Zan wa Mard.	651
Yamin—		Jān-i-Jānān-Mazhar—	
Diwān-i-Ibn-i-yamin	614	Diwān-i-Mazhar-i-Jān-i-jānān ..	620
Amīr Khusrau Dehlavi—		(K)	
Mathnavi-i-Nuh Sepehr	610	Khayr-al-din Hasan Ghulam-i-	
Amīr Haydar Hussain Bilgrāmi—		Dhāmin-b. Iftikha-al-dāwlah	
Muntakhab-al-Nahu	686	Hāfiz Muhammadrāsir Khān—	
Auhad-al-din ali Anwari—		Sawānihat-i-Mumtāz	580
Diwān-i-Anwari	586	Khwājah Mir Dard—	
(B)		Āb-i-Sard	627
Banwāli dās—		Nālah-i-Dard	626
Gulzār-i-Hall (Shash Chaman) ..	570	Khwājah-Muqim-al-din—	
(D)		Diwān-i-Asafi	616
Dhiya-al-din Nakh Shabi—		(M)	
Sharh-i-Nakshabi	552	Mahmūd Tāhir Ghazāli —	
(H)		Ma'rifat-al-Mazāhib	553
Haji Muhammed Imam-al-din		Mahmūd—	
Khān—		Mahmūd nāmah	634
Risālah-i-Auqāt-al-Salāt	548	Masūd Bek—	
Hakīm Ahmad-Allah Khān—		Diwān-i-Masūd Bek	516
Shifā-al-Maj dūr	669	Maulana Abd Allah Hatifi—	
Hakīm Ahmad-Allah Khān Dehlavi—		Layla wa Maj nūn	622
Tahqiq-al-Buhrān	657	Maulvi Badar ali Azim abādi and	
Hakīm Muhammad Yahyah Nud-		Mir Husayn al' jaun puri—	
rat—		Sharh-i-Iskandar namah (Mun-	
Manāzir-al-Abdāl	647	takhab-al-Shurūh)	592
Hakīm Thanā'i—		Maulvi Ghulam Makhdūm—	
Muntakhab-i-Hadiqah	585	Ma'idat-al-Fawā'id	575

(M)—cont. Name of the work.	Descriptive numbers,	(M)—cont. Name of the work.	Descriptive numbers.
Mir Jamāl-al-dīn Muhammad Tabā, tābā'i— Diwān-i-Wahshat	621	Muhammad Yūsuf ali— A'zamu sawāti-'al-Āfāq fi Sharhi Lawāmi-al-Ishrāq.	508
Mirza Muhammad Afdhal— Kalimāt-al-Shu'ara	581	Mu'in b. Haji Muhammad-al- Farāhi— Tarikh-i-Hadhrat Mūsa	583
Mirza Muhammad Khasim-al- Husayni of Janabadi Qāsimi— Shāh nāmāh	617	Mulla Abu-al-Barkāt Munir Lahūri— Sharh-i-Qasāid-i-Urfi	619
Mirza Muhammad Mahdi Khān Astarābādi— Tarikh-i-Jahān Gusbai'	574	Mustafa ali Wālājāhi— Tazkirat-al-Ansāb	578
Mir Sayyid Sharif jurjāni— Sarf-i-Mir	676-679	(N)	
Nahw-i-Mir	682	Nasr-al-dīn Tūsi— Risālah dar Marifat-i-Ustar lāb.	686
Muhammed Akbar known as Muhammad Arzāni— Tibb-i-Akbar	685	Nasr-Allah b. Muhammad b. Jalāl Azdi— Tarjuma-i-Kanz-al-Daqa'iq	546
Mizān-al-Tibb	644	Nawidi— Diwān-i-Nawidi	630
Mufarrih-al-Qutūb	645	Nizām ganjawi— Iskandar nāmāh-i-Bahri	591-590
Mujarrabāt-i-Akbari	646	Nūr-Allah b. Qadhi Sayyid ali Muhammad-al-Husayni-al- Qādri— Tarikh-i-Ali 'Adil Shahi	573
Muhammed Akbar b. Hajee Mir Muhammed Muqim— Risālah-i-Muhammad Akbar	662	Nūr-al-dīn Muhammad Tarkhān— Diwān-i-Tarkhan	528
Muhammed Ata Allah— Dānish nāmāh	649	Nūr-al-Haq— Nūr-al-Ayn Sharh-i-Qirān-al- Sa'dayn	613
Muhammed Husayn b. Muhammed Hādi-al-Alawiyi— Khulāsāt-al-Hikmah	569	(Q)	
Muhammed Husayn b. Khalaf-al- Tabrayzi— Burhān-i-Qāti	650	Qādhi Muhammad Bahri— Sharh-i-Ghazal-i-Hakim Nāsir Khusrau.	611
Muhammed b. Qiwām b. Rustam b. Ahmad b. Muhamūd— Sharh-i-Makhzan-i-Asrār	574	(S)	
Muhammed Bāqir Agāh— Kitāb-al-Rasā'il	593	Sayid ali b. Shihāb— Zakhir at-al-Mulūk	566
Ta'id-al-Haq fi T'did-al-firaq	554	Sayid Ismā'il Abjadi— Sharh-i-Tuhfat-al-Iraqayn	612
I'ām-al-'Ālām bi Ujūbi Nasb-al- imām	555	Shah-Abd-al-'Aziz Dēhlavi— Tafsir-i-Azizi (Fath-al-Aziz)	537
Nahr-al-zindiq bi ithbāti Khilā- fat-al-Siddiq	556	Shams-al-dīn Muhammad Hāfiz of Shirāz— Diwān-i-Hāfiz	615
Al Tahqiq-al-Aniq fi bayāni Afdhaliyyat-al-Siddiq	557	Shams-al-dīn b. Nūr-al-dīn Tabib— Zabdat-al-Hikam	656
Lubb-al-Lubāb fi Fadhā'il-al- ashāb	587	Shaykh Farid-al-dīn Attār— Mazhar-al-Ajāib	594
Daf-al-Waswās-al-Khamās-al- Āridfi Hadith-al-Mirāth wa-al- Fidak-wa-Qirtas	559	Musibat-nāmāh	595
Maqāmi-al-Hadith fi Qami Mata, in-al-manhaj wa-al-Tajrid	560	Lisān-al-Ghayb	596
Al Barq-al-Wāmidh fi Hafwat-al- Rawāfidh	561	Ilāhi Nāmāh	597
Kashf-al-astār an Mushābahati- al-Rawāfidhi bi-al-Kuffār	562	Waslat nāmāh	598
Al Hijaj-al-Nāhidha fi Hukm-al- Rāfidhah	563	Yānd nāmāh	601
Muhammed Mu'min Husayni— Tuhfat-al-Mu'minin	564	Wassiyat-nāmāh	599
Muhammed Raza-al-Tabib— Riyādh-al-Tibb	666-666	Bulbul nāmāh	602
	604	Basir nāmāh	603
		Jawāhir-al-Zāt	604
		Ushtur nāmāh	605

(S)—cont.		Descriptive numbers.	(Y)—cont.	
Name of the work.			Name of the work.	Descriptive numbers.
Mukhtār nāmāh		600	Yūsufi—	
Haft wādi		606	Qasa'id-i-Yūsufi	623
Khusraw wa Gul		607	Yusuf b. Muhammad Yūsufi—	
Asrār Nāmāh		608	Dala'il-al-Nabdh	658
Shaykh Muhsin Fāni—			Dalā'il-al-Baul	659
Diwān-i-Fāni		629		
	(W)		(Z)	
Wisāli—			Zahīr Faryābi—	
Māmuqīman		633	Diwān-i-Zahīr Faryābi	589
	(Y)		Zahīr b. Mahmūd b. Masūd-al-	
Yār Muhammad b. Kudādād Sa-		542	alavi—	
marqandi Qawā'id-al-Qur'ān.			Zabdat-al-Sarif	683

PART III—PERSIAN

GENERAL INDEX.

(Note.—The names printed in italics those of the page works described.)

(A)		(A)—cont.	
	PAGE		PAGE
Abd-al-Aziz	620	Al barq-al Wāmidh	636
Abd-al-Haq b. Syf-al-dīn-al-Turk- al-Dihlavi-al-Bukhāri	656, 684, 632	<i>Al bar q-al-wamidh li Kāshfi Hafa wat-al-Rawāfidh.</i>	641
Abd-allah	668	Al Hijaj-al-Nāhidhah	630
Abd-allah b-Umar	628	<i>Al Hijaj-al-Nahidhah fi Hukm-al- Rāfidhah.</i>	642
Abd-al-Karīm-al-Jitīs	643	Ali-al-Husayn-al-Makki b. Sayid	602
Abd-al-Karīm b. Ilyās	658	Ibrāhīm-al-Astarābādi	602
Abd-al-Rahmān jāmi	694	Ali Akbar	726
Abd-al-Rahīm Sabhāf	712	Ali Ashore b. Bhawa Shankar	706
Abd-al-Samad Khan Bahadur Dilatr jung.	724	<i>Al insām-al-Kānīl</i>	642
Abd-al-Rasūl qāsim	685	<i>Do.</i>	643
Abd-al-Wahhāb b. Muhammad-al- Husayni-al-Hasani-al-Māmūri Ghinā,i.	664	<i>Al Muntakhab-al-Tajwid</i>	624
Abbās qulikhān	718	Al Tahqiq-al-Aniq	636
Ābid	629	<i>Al Tahqiq-al-Aniq fi bayani afāh- aliyyat-al-Siddiq.</i>	639
Abi Muhammd Muḥayy-al-dīn	637	Amāli	626
Abjadi	682, 683	Amīn-al-dīn ali Khan Gīryan	646
Ahmādābād	684	Amir Fakhr-al-dīn Muhammad b. Yamīn.	680
Abu-al-Muzaffar Ahmad Shah b. Muhamad Shah b. Ahmad b. Muhammad Shah b. Muzaffar Shah -al-Sultān.	634, 633	Amir Hayadar Husain Belgirāmi..	720
Abū bakar jilāni	708, 640	Amir Khusrau Dihlavi	680, 681 684
Abū Tāhir b. Kamāl	626	Anandrām Mukhlis	705
Abu-al-Fadhāl	662, 653	Anushir wān	648, 649
Abū Talib Khān	680	Anwar-al-dīn Khān Bahadur	655
Ādam	696	Anwār-al-dawlah Arastujang	712
Afdhal-al-dīn Badīl Ibrāhīm b. al- Najjār Khāqāni of Shirwān	663	Anwār-al-Uqūl min Kalāmi wa- siyy-al-Rasūl.	695
Afrāsiyāb	700	Anwar nāmeh	683
<i>Ah - i-Sard</i>	697	Aqāid-i Dakhani	635
Ahmad Nāgar	633	Aristotle	648
Ahsan-al-Qasas	659	Arkot	627
Ailor	665	Arus-i- Irfān	681
Ā,in-i-Akbāri	653	<i>Asās-al-Islam</i>	629
Akbar ābād	665	Asrār Nāmeh	671, 676
<i>Akbar Nāmeh</i>	653	<i>Asrūr Namah</i>	577
Akbar	697	Asrār-i-Salāt	696
Akbār-al-Akhyār	656	Auhad-al-dīn ali Anwari	662
Akhlāq- i-Jalāli	645	A'zamu Sawati-al-Afāq fi Sharhi <i>lawami-al- Ishrāq</i>	645
<i>Al Awāmīl</i>	725	Aziz Muhammad-al-Nasafi-al- Bulhrāni.	642
Allamah Sa'd-al-dīn b. Umar-al- Taffāzāni.	702		
Ala-al-dīne abi. Muhammad-al- Roshji.	703	(B)	
Alawi Lāhiji	665	Badā'i-al Insha	694, 714
		Badr-al-dīn Hatifi Astarabādi	698
		Bahr-al-zindiq	636
		Bahār- i- Sukhan	690

Banwāli Dās	648	<i>Diwān-i-Nāwādi</i>	699
Bashārāt-i-Mazharīa	690	Fāl nāmāh	705
<i>Baysar Nāmāh</i>	674	Faqlr Jā'oi Muhammad As'ad	645
Do.	671	Dawwāni.	
<i>Bayādh-i-Ash'ār-i-Mutafarrīqah</i>	699	Farid-al-dīn Attar	669, 666
<i>Bayan-i-Taqsīm-i-Sa'āt.</i>	705	Fatāwa-i-Khāni	626
Do.	706	Fawātih-i-Maybadi	696
Bazl-al-Dirāyah fi Zikr Dhawābit-al-	636	<i>Figh-i-Umdat-al-Islām</i>	626, 627
Riwayāh.		<i>Fusul-i-Akbari</i>	727
Bāzi-i-Hosh Afza	696		
Bijāpūr	681	(G)	
Bombay	715	Ghulam Qādir	631
<i>Bulbulnāmāh</i>	674	Ghulam āli Muhammad Qurahīd-al	657
Do.	671	Mulk Muhammad Nasir Khan.	
Burhan Khan b. Hasan	682, 683	Ghulam Muhammad b. Abd-al-	659
<i>Burhān-i-qāti</i>	722	Wahāb.	
Do.	723	Ghulam Ahmad	667
Bustān -i-Muhaddithin	619	Ghulam Muhammad	682, 707
Buzurj Mehr	648, 649	Ghulam Muhammad Safi Allah	712
		Khān Bahādur.	
(C)		Gūri Wa changān	688
Calcutta	686, 687	Gujrāt	633, 634
	690		665
Carnātic	716	Gulriz	635
Chaināpalān	655	<i>Gulzār-i-Hāl (Shash Chaman)</i>	648
		Gūpāmū	654, 655
(D)			
Daf'al-waswās-al-Khannās-al-āridh	639	(H)	
fi <i>Hadīth-al-Mirāth wa-al-fidak</i>		Habib	644
<i>wa girtās.</i>		Hadāiq-al-Haqaiq fi Kashfi Asrār-	659
Do.	636	al-Ḍaqa, iq.	
Dah Qāidah	643	Hadharat Abū bakar	688, 689
<i>Dala, il-al-Nabdh</i>	713		640
Do.	714	Hadhrat Omar Farooq	700
Daulāt Shah	662	Hadhrat 'alī	706
Dala, il-al-Bawl	714	Hadhrat Yūsuf wa Zalikha	706
<i>Dānish nāmāh</i>	647	Hadhrat Mūsa wa Safūra	628, 629
Dānish mand Khan	652	Hāfiz Nūr Muhammad	700
Dārā Shukūh	648	Hāfiz Sāib	645
Dastūr-al-Amal	681	Haft 'Iqlim	683
Dhāmiri of Asfahān	693	Haft Jawhar	693
Dhiyā-al-dīn Nakhshabi	634, 635	Haft Manzar	676
<i>Diwān-i-Anwari</i>	662	<i>Haft wādi</i>	671
<i>Diwān-i-Zahir Fāryābi</i>	666	Do.	626
<i>Diwān-i-Ibn-i-yamin</i>	686	Hāji Khalifat	630
<i>Diwān-i-Hāfiz</i>	686	Hāji Muhammad Imām-al-din	
<i>Diwān-i-Masūd bek</i>	687	Khān.	
<i>Diwān-i-Asaf</i>	689	Hakim Thanā'i	661
<i>Diwān-i-Mazhar-i-Jān-i-jan</i>	690	Hakim Shifā'i	692
<i>Diwān-i-Wahshat</i>	692	Hakim Mu'tamad-al-Mulk Alari Khan.	709
<i>Diwān-i-AbūTālib</i>	692	Hakim Ahmad-Allah Khan Deh-	713
<i>Diwān-i-Jamāl-al-dīn</i>	695	lavi.	
<i>Diwān-i-Tarkhān</i>	697	Hakim Fadhal ali	716
<i>Diwān-i-Fāni</i>	698	Hakim Kāmāl-al-dīn Fusayn	716
		Shirāsi.	

(H)—cont.

	PAGE
Hakim Ghulam Murtudha Dakhani.	716
Hakim Ahmad-Allah Khan ..	716, 720
Hall-al-Nusus	643
<i>Hall-al-Lughat</i>	723
Hamadan	643
Haqiqat Roy	660
Harat	694
Hawaâ	696
Haydar-jang	628
Haydar Husain Fârûql	691
Hikâyat	681
Humayûn	714
Husain b. ali-al-wa'iz-al-Kâshif ..	620
Husaya bayg bahâdur	645
Huseyn b. Mu, in-al-din Maybadi.	695
Hydrâbâd	652, 660

(I)

Ibn-i-Sinâ	648
Ichtiyâr b. Giyâth-al-din-al Husiani	631
Ikrâm Khân	652, 653
Ilâhi Nâmah	669
<i>Ilâhi Namah</i>	671
I,lâm-al- A,lâm	636
<i>I,lâm-al-A lambi ujubi Nasab-al-</i> <i>Imâm.</i>	637
Imal- Kitâb	696
Imad-al-din Mahmud	716
Imam Jafar Sadiq	705, 721
Imâm Jafar Tayyâr	653
India	652, 692
Inshâ-i- Yûsufi	694
Inshâ-i- Munir	690
Iqtifa-al-wafa	656
Irâq	645
Isfahân	663, 692
<i>Iskandarnâmah-e- Bahri</i>	666, 687

Do.

666

(J)

Jalâl-al-din Muhammad b As, ad-al Dawwâni	645
Jalâl-al-din Muhammad Akbar ..	698
Jâm-i-gaitinuma	695
Jamal-al-din Muhammad b. Mah- mûd-al-Husayni Sharastani.	702
Jâmi	710
Jâmi-al-Fawâid	714
<i>Jâmi-al-jawâmi</i>	716
Jâmi Alani	677
Jawâhir-a-l Tafsir li Tuhfatl-al Amir.	621

(J)—cont.

	PAGE
Jawâhir-al-zât	671
<i>Jawâhir-al-zat</i>	675
Jawâhir nâmah	673
Jazb-al-Quloob ila dâr-al-Mahbûb.	632
<i>Jazb-al-Quloob</i>	656
Jurjân	692
Juz, iyyât wa kulliyât	635

(K)

Kabiri Press	696
Kalimât-al-Shu'ara	658
Kalim Qudsî	692
Kamal-al-din Husayn b. ali-al kâshifi.	621
Kanz-al-Haqâ, iq	681
Kâristan	690
Karnâtic	627
Kârnamah	690
Kâshf-al-Astâr	636
Kashf-al-Asrâr	627
<i>Kashf-al-Astâr 'an Mushâbahât al-</i> <i>Rawâfidhi bil- kuffar.</i>	641
Khams-asi-Khâsimi	686
Khâqâni	665
Kharita-i-jawâhir	690
Khayr l din Khân	654, 655
Khant-al din Hasan Ghulam-i-Dhâ, min b. Iftikhar-al-Dau lh Hafiz muhamed nasir Khân.	657
Khazanah-i Âmirah	658
Khulasat-al-Manâqib	643
<i>Khulâsat-al-Hikumât</i>	709
<i>Khulâsat-al-Hukma..</i>	719
Khusraunâmah	673, 677
<i>Khusrau wa gul</i>	676
Do.	671
Khusrau-wa-Shirin	688
Khusrau	693
Khutb-al-din Mubarak Shah ..	680
Khwajah Asafi b. Muqim-al-din Ni'matallah.	689
Khwâjah Mir Dard	696, 697
Khwajah Muhammad Nâsir	696
Kimiya'i Sa'adat	661
Kishan Dâs Bhat	648
<i>Kitâb-al-Rasâ, il</i>	636
Do.	643
<i>Kitâb-i-jadwali</i>	727
Kulliyât-i-Munir	690
Kulliyât-i-Shaykh Farid-al-din-Attar.	671

(L)	PAGE	(M)—cont.	PAGE
<i>Lawāmi-al-Ishrāq</i>	645	Maulāna Hisām-al-din Tabrazi	679
Do.	646, 647	Maulāna Qādhi Mahmūd Bahri	681
Layla wa Majnūn	688	Maulana Abd-allah Hātifi	693
<i>Layla wa Majnūn</i>	693	Maulāna Habīb allah	693
<i>ʿIsān-al-Ghayb</i>	669	Maulana Hakim Muhammad Yahya Nudrat.	708
<i>ʿIsān-al-Ghayb</i>	670	Mawadat nāmah	683
Lord Minto	667	<i>Mazhar-al-Ajāib</i>	668
Lub-al-lubāb	636	Do.	669
<i>Lub-al-Lubāb fi Fadāhā, ʿi-al Ashāb.</i>	639	Miftah-al-Nukat by Mirzājān	690
Lucknow	656, 664 694, 707, 715	Mir' Ali Shīr	621
<i>Lu, lū-i-Majālis</i>	633	Mir'at-al-ʿArifin	697
Luqmān-i-Hakim	650	Mir'at-al-Anwār	705
(M)		Mir jamāl-al-dīn Muhammad Tabā. tabā'i.	692
Machlibandar	706	Mir Muhammad Mahdi Khān Asta- rābādi.	651
Madfnah	656	Mirza Muhammad Afdhal	658
Mahmūd Tāhir Ghzāli	635	Mirza Muhammad Qasim al-Husayni of janābādi Qāsiri.	688
Mahmūd ali Khān Sahib	668	Mirza Mazhar	691
<i>Mahmūd nāmah</i>	701	Mirza jalāl Asir	700
Mahmūd ali Sāid b. Hafiz Muhay-al- dīn Husayn.	727	Mirza Sadallah	718
<i>Mā'idat-al-Fawā'id</i>	651	Mir Muhammad aliyy-al-Husayni.	709
Do.	652	Mir Muhammad Hādi	716
Majma-al-Bahrayn	626	Mir Muhammad Hāshim	716
Majmu'ah-i-Shamsi	719	Mir Muhammad Husayn Hakim	718
Makhdūm Shah la'ipr	655	Mir Syed Sharif jurjāni	723, 724 725, 727
Makhsan-i-Asrār-i-Nizāmi	668	<i>Mizān</i>	725
<i>Mālābudda Shāfa'i</i>	627	<i>Mizān-al-Tibb</i>	707
Malik Muhammad Aslam	628	<i>Mufarrih-al-Qulūb</i>	707
<i>Mamūqimān</i>	701	Muhammad Shāhi	627
Manlagan	681	Muhammad ali Huseyn Khān Tāj- al-ʿUmara.	633
<i>Manāzir-al-ʿAbdāl</i>	708	Muhammad Shagr-allah	634
Maqāmi-al-Hadid	636	Muhammad Khāsim	635
Maqāmi-al-Hadid fi Qmi Matā, in- al-Manhaj wa-al-Tajrid.	640	Muhammad Bāqir Āgāh	636
Maq sūd Ali	666	Muhammad Qudrat Rasūl	643
<i>Ma'rifat-al-Mazāhib</i>	635	Muhammad Yūsuf ali	645
M'arīj-al-Nubuwah	659	Muhammad Ata'allah	647
Mashāriq-al-Anwār	626	Muhammad Qāsim	649
Mashāriq-al-Azwāq	643	Muhammad Abd-allah Mehkari	656
Mastūrat	643	Muhammad Na,ūm Bharanchi	690
Matan-i-Dānishnāmah	648	Muhammad Khasim Qasimi	694
Mathnavi-i-Wali Rām	648	Muhammad Akbar Arzāni	706, 707, 715
Mathnavi-i-Maulāna Rūm	678	Muhammed Akbar b. Hāji Mir Mu- hammad Muqtm.	709
<i>Mathnavi-i Nuh sepehr</i>	679	Muhammad Husayn b. Muhammad Hādi-al-Alaviyyi.	709
Maulana Shah Abdul Aziz Dehlavi	619	Muhammad Uthmān	710
Maulvi Ghulām Makhdūm	651	gMuhammad Ni,mallah Khān	71
Maulvi Allah bakash b. Shayk Abd al-Hay.	655		
Maulvi Badar ali Azim abādi and Mir Husayn ali jaunpūri	667		
Inaull vMughith-al-di Hansawi	668		

(M)—cont.		(N)—cont.	
	PAGE		PAGE
Muhammad Saffallah Khān	711	Nām-i-Haqq	631
Muhammad Asad-Allah	712	Nasr-Allah-b. Muhammad Jamāl Azdi.	628
Muhammad Raza-al-Tabīb	717	Nasr-al-dīn Muhammad Humāyūn.	698
Muhammad Mu'min Husayn b. Mir Muhammad Zaman.	718	Nasr-al-dīn	700, 684
Muhammad Husayn b. Khalaf al-Tabrayzi.	722	Nasr-al-dīn Tusi	702
Muhammad Husayn	723	Nanbādah	690
Muhammad darwaysh	726	Nawwāb Gauth Khan Bahādūr	646, 648 682, 683
Muhammad Ghazālī of Tā.. .. .	661	Nawwāb Azīmjah Bahādūr	648
Muhammad Fāzil	664	Nawwāb Muhammad Mahfooz Khan Shamāt Jang.	648
Muhammad b. Dāūd b. Muhammad	665	Nawwāb Anwar-al-dīn Khān	654, 638
Muhammad Khatīl bayg	665	Nawwāb Imad-al-Daulah Imam-al-dīn Khān Bahādūr Zafar jang.	655
Muhammad b. Qiwwām b. Rustum b. Ahmad b. Mahmūd.	668	Nawwāb Muhammad Ali	682, 688
Muhammad Mu'in-al-dīn	678	Nawwāb Mutamad-al-Mulk	716
Muhammad Nāzish Khān	678	Nawwāb Alavi Khān Sāhib	716
Muhammad Gul Andām	680	Nigāristan-e-Munir	690
Muhammad jā'ar	687	Nigārnāmah-e-Faydhi	690
Muhammad Wajth al-dīn Siddiqi.	694	Nizāmial-dīn Ampathari	654
Muht	626	Nizām ganjai	666, 667 693
Mu'in b. Hāji Muhammad-al-Farāhi.	659	Nūr-al-Uyūn	622, 659
Mujarrāb-i-Akkāori	715	Nur-Allah-b-Qadhi Sayyed Ali Muhamed-al-Husayni-al-Qādiri.	650
Mukhtar-al-Ikhtiyār	631	Nur-al-Ayn Sharh-i-Qirān a l Sa-l-dayn.	684, 685, 687
Mukhtār nāmah	671, 677	Nūr-al-Haqq	684, 685
Muhtār nāmah	678	Nūr Muhammad	685
Mulla jalāl-al-dīn Muhammad b. as, ad Dawwāni.	646	Nūr-al-dīn Muhammad Tarkhān	697, 698
Mullah Abu-al-Barakat Munir Lahūri.	689	Nūr-Nāmah	699
Mullah Hatifi.	694	Nushkhāyat-i-Mujarrāb	716
Munajat	643	Nushka-i-Munshāibah	724, 725
Muntakhab-al-Tajwid	659		
Muntakhab-i-Hadīqa	661	(P)	
Munīakhab Ashar	700	Padashāh nāmah	692
Muntakhab Ash'ār Mirza jalāl Asir.	701	Pand-i-Luqmān Hakīm	695, 649
Muntakhab-i-Ash'ari-Sāid	701	Pand nāmah	673
Muntakhab-al-nawh	726	Do.	671
Muntakhab-la-sarf	700	Pārah-i-Am	619
Muqaddamah-al-Salāt	631		
Musibat nāmah	669	(Q)	
Mustafā-ali Wālājāhi	654 655	Qabūl Muhammad	665
		Qadhi Irthidha Ali Khān Sahib	619
(N)		Qāmūs	652, 653
Nadir Shāh	651	Qāntīncha	707
Nahr-alkindiq bi ithdāti Khilāfat at Siddiq.	638	Qas'id-i-Oani	663
Nahw-i-Mir	726	Qas'id-i-Khaqāni	664
Najabat Khan	663	Qas'id-Yusufi	694
Najābat Ali	669	Qaum-i-Nawāit	653
Najm Muhaammad	633, 634	Qawaid-i-Qurān	625
Nālah-i-Dard	626	Do.	659
Nālah-i-Andalib	696		

(R)	PAGE	(S)	PAGE
Rāghib wa Marghoob	683	Shams-al-din Muhammad Hafiz of Shīrāz	686
Rajah wali	648	Shams-al-din Habib-Allah	690
Ranjit Singh	646	Shams-al-din b. Nur-al-din Tabīb	718
Raudhat-al-Ābidīn	632	Sharh-i-Tahāwī	626
Raudhat-al-Wā'izin	652	<i>Sharh-i-Nām-i-Haqq</i>	631
Risālah-e-Auqāt-al-Salāt	630	<i>Sharh-i-Nakshabi</i>	634
Risālah-i-Daf-al-waswās	642	Sharh-i-Du'ā-i-Suryāni	635
Risālat-al-Istiāhāt	643	Sharh-i-Qasāid-i-Khaqani	664
<i>Risālah dar Ma'rifati Usturlāb</i>	702	(Muhabbat nāmah).	
<i>Risālah dar Ma'rifat-i-Kurah</i>	703	Sharh-i-Gulshan-i-Rāz	665
<i>Risālah fi-al Ha'y'ah</i>	703	Sharh-i-Iekandar nāmah	667
<i>Risālah Dar Ilmi-Riyādhī</i>	704	(<i>Muntakhab-al-Sarf</i>).	
<i>Risālah-i-Nujūm</i>	704, 705	Sharaf nāmah	668
<i>Risālah-i-Nuskahājāt</i>	708, 711, 715	<i>Sharh-i-Makhzan-i-Aerār</i>	668
<i>Risālah-i-Muhammad Akbar</i>	709	Sharh-al-Qalb	673
<i>Risālah-i-Mizāj i Zan wa mard</i>	710	<i>Sharh-e-Ghazal-i-Hakim Nasir-khusrau.</i>	681
<i>Risālah dar Tashrih-i-badan</i>	711	<i>Sharh-e-Tuhfat-al-Irāqayn</i>	682
<i>Risālah dar Tariq-i-Sakhtan wa pardakhtan.</i>	712	Sharh-i-Qirān-al-Sa'dayn	685
<i>Risālah-i-Quwwat-i-Bāh</i>	715	<i>Sharh-i-Qasa'id-i-Urfi</i>	689
<i>Risālah-dar Tibb</i>	720	<i>Sharh-i-Diwān-i-Āli b. Abi Tālib.</i>	695
<i>Riyālahdar Ramal</i>	721	<i>Sharh-i-Tahzīb</i>	702
<i>Rujūdh-al-Tibb</i>	717	Sharh-al-Awāmil	725
Rūh Afzā	665	Shaykh Abd-al-Qādir b. Qadhi	654
Rūh-al-Amin of Afshān	694	Shaykh Ibrahim b. Shaykh	
Ruqah-i-Durrat-al-Nādiri	651	nimallah Khattābi Farūqi	
Ruqaāt-i-Munir	690	Qannuji.	
		Shaykh Khayrallah	655
(S)		Shaykh Nūr Muhammad b. Shaykh	663
Siha-al-Barjadh	665	Rahmatullah.	
<i>Sarf-i-Mīr</i>	723, 724, 725	Shaykhzādah Lāhiji	665
<i>Sawānihāt-i-Mumtāz</i>	657	Shaykh Farid-al-din Attār	668, 670, 671, 672, 673, 674, 675, 676, 677
Sawānihāt-i-Akbari	726	Shaykh Abd-al-Salām	682
Sayid-al-Masha'ik Sayid Burhan Mahmūd.	633	Shaykh Dāūd	685
Sayid Ali b. Shihāb	643, 692	Shaykh Muhsin Fāni	688
Sayid Ali Tāyib Khān wālā	646	Shaykh Ādam son of Shaykh-	706
Sayid Isma'il Abjadi	664	Abd-al-Qadir.	
Shāh Abd-al-Rahim Dehlavi	619	<i>Shifā-al-Majdūr</i>	720
Shāh Rafī'al-dīn Dehlavi	619	Shir Khān	687
Shāh Abd-al-Qādir Dehlavi	619	Shirin wa Khusrau	693
Shāh-Wali-Allah Dehlavi	619	Silk-i-Sulūk	685
Shah Kalimallah	643	Sirāj-al-Umara Nawāb Azam jāh Bahādur.	630
Shāh Nur-al-dīn Jahangir	658	<i>Sri Bhāgarat</i>	660
Shāh Parwiz	658	Sultān alī Ādil Shah II of Bijāpūr.	650
<i>Shāh nāmah</i>	688	Sultān Sanjar	662
Shah Ismā'il Safawi	688	Sultān Mu'iz-al-dīn	684
Shāh rukh nāmah	688	Sultān Abd-Allah Qutub Shah of Golkonda.	710, 723
Shāh Ismā'il Hātifi	693	Syed jāh Muhammad Khān	621
Shah Abbās	701		

(S)	PAGE	(T)	PAGE
Syed Muhammad Khan Bahadur.	619	Tuhfat-al-Irāqayn	664
Syed Isma'il Abjadi	682	Tuhfat-al-Mu'minin	718
Syed Najib Allah	Tutinamah	685
(T)		(U)	
Ta'bir Nāmah	721	Ubayd-Allah Bahadur Khān	625
Do.	722	Umm-al-Nasā'ih	687
Tajāsī-i-Ta'birāt-i-Khwāb	722	Urfi	690
Tafsīr-i-Azizi (Fath-al-Aziz)	619	Ushur namāh	675
Tafsīr-i-Husaini	620	Do	671
Tahqīq-al-Buhrān	713	(V)	
Tahqīq-al-Istīlāhāt	726	Vayāsa	660
Tahzīb-al-Mantiq	702	(W)	
Ta'id-al-Haqq	636	Wafa-al-Wafa biAkhbāriDār-al-Mustafa.	656
Ta'id-al-Haqq fi T'adid-al-firaq	637	Waqa'i i-Nimat Khān Āli	652
Ta'id-al-A'dād	646	Waqi-'āt-i-Azfari	716, 720
Tāj Muhammad	723	Waridāt-i-Dard	696
Takmil-al-Imān	632	Wasiyyat nāmāh	672
Tamhidūt	687	Do.	671
Taq Wim	706	Waslat nāmāh	671
Tārghīb-al-Salāt	626	Wisāli	701
Tārīkh-i-Āli Adil Shā'bi	650	(Y)	
Tārīkh-i-jahān Gushā'i	651	Yāqūb	708
Tārīkh-i-Haqqi	656	Yār Muhammad b. Khudā-dād Samarqandi.	625
Tārīkh-i-Rājagān	658	Yūsuf	708
Tārīkh-i-Hadhrat Mūsa	659	Yūsuf b. Muḥammad Yūsufi	714
Tārīkh-al-Tahqīq	661	(Z)	
Tarjumah-i-Kanz-al-Daqa'iq	628	Zabdat-al-Afkār	683
Tarjumah-i-Baital Paohāsi	658	Zabdat-al-Hikama	713
Tauql'āt	692	Zabdat-al-Sarf	724, 725
Tauzak-i-Wālājahi	682, 683	Zafar nāmāh	648
Tazkirah-i-Gulzār-i-Azam	646, 682	Zahir b. Muḥammad b. Mas'ud-al-Alavi	725
Tazkirat-al-Ansāb	654	Zakhirat-al-Mulūk	643
Tibb-i-Akbar	706	Zinaal-Qari	623, 656
Tibb-i-Mujarrabāt	711		
Taimūr Nāmāh	693		
Tirmazi	626		
Tuhfat-i-Ithna Ashariyyah	619		

Year	Country	Value	Year	Country	Value
1980	USA	100	1980	USA	100
1981	USA	105	1981	USA	105
1982	USA	110	1982	USA	110
1983	USA	115	1983	USA	115
1984	USA	120	1984	USA	120
1985	USA	125	1985	USA	125
1986	USA	130	1986	USA	130
1987	USA	135	1987	USA	135
1988	USA	140	1988	USA	140
1989	USA	145	1989	USA	145
1990	USA	150	1990	USA	150
1991	USA	155	1991	USA	155
1992	USA	160	1992	USA	160
1993	USA	165	1993	USA	165
1994	USA	170	1994	USA	170
1995	USA	175	1995	USA	175
1996	USA	180	1996	USA	180
1997	USA	185	1997	USA	185
1998	USA	190	1998	USA	190
1999	USA	195	1999	USA	195
2000	USA	200	2000	USA	200
2001	USA	205	2001	USA	205
2002	USA	210	2002	USA	210
2003	USA	215	2003	USA	215
2004	USA	220	2004	USA	220
2005	USA	225	2005	USA	225
2006	USA	230	2006	USA	230
2007	USA	235	2007	USA	235
2008	USA	240	2008	USA	240
2009	USA	245	2009	USA	245
2010	USA	250	2010	USA	250
2011	USA	255	2011	USA	255
2012	USA	260	2012	USA	260
2013	USA	265	2013	USA	265
2014	USA	270	2014	USA	270
2015	USA	275	2015	USA	275
2016	USA	280	2016	USA	280
2017	USA	285	2017	USA	285
2018	USA	290	2018	USA	290
2019	USA	295	2019	USA	295
2020	USA	300	2020	USA	300