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OXFORD UNIVERSITY PRESS

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| LONDON   | EDINBURGH | GLASGOW   | COPENHAGEN |
| NEW YORK | TORONTO   | MELBOURNE | CAPE TOWN  |
| BOMBAY   | CALCUTTA  | MADRAS    | SHANGHAI   |

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HUMPHREY MILFORD  
PUBLISHER TO THE UNIVERSITY

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1926



## CORRIGENDA

- p. 6 : Nos. 16 and 17 are copies of the same work, the title *Khulāṣah i Sultāni* being apparently a later substitute for *Ahkām al-nisā*.
- p. 22b, 10 : For *Qutb al-Dīn* read *Qutb al-Mulk*.
- p. 23b, 5 : For *Bihtari* read *Bhitri*, and similarly on pp. 24b, 11, 25b, 4, 32a, 29, and 33b, 6.
- p. 31a, 12 : For *Khān-khānān* read *Jān-jānān*, and delete the comma after *Maḡhar*.
- p. 34b, 19 : For *Phulbun* read *Phulban*.
- p. 38b, 26 : For *موش* read *موش*.
- p. 42b, 14 : For *DELHI 1171b*, read *DELHI PERSIAN 1171b*.
- p. 55b, 9 : For c. early 19th century read 17th century.
- p. 55b, 12 : For *Phulbun* read *Phulban*.
- p. 58b, 4 : For *Miftāḥ al-‘āshiqīn* read *Miftāḥ al-‘āshiqīn*.
- p. 61b, 38 : For *Kārim Beg* read *Karīm Beg*.
- p. 64a, 9 : For *Phulbun* read *Phulban*.
- p. 70b, 22 : For ‘*Ālamgīr II*’ read ‘*Ālamgīr I*’.
- p. 72a, 16 and 72a, 22 : For *Amjadi* read *Abjadi*.
- p. 74a, 1 : Delete the words *Another copy*.
- p. 75a, 29 : For *Ziya* read *Ziyā*.
- p. 84b, 4 : For 97 A read 97a.
- p. 86b, 4 : For 153 C read 153c.
- p. 98a, 34 : For *DELHI 110 A* read *DELHI 110a and b*.
- p. 104a, 7 : For 24 read 14.
- p. 114a, 19 : For first *Maṣnawī* read second *Maṣnawī*.
- p. 114a, 20 : For 142a read 149a.
- p. 114a, 29 : For second *Maṣnawī* read first *Maṣnawī*.
- p. 122b, 8 : For *Makinah* read *Kaminah*.
- p. 123b, 21 : For *DELHI 1171a* read *DELHI PERSIAN 1171g*.
- p. 124b, 24 : For *U. 35b* read *U. 35b-e*.
- p. 124b, 26 : For *DELHI 118b* read *DELHI 118b-e*.
- p. 139a, 36 : For *Qananji* read *Qanauji*.

lished at Delhi, 1845. See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 386.

This work was first printed at Delhi in 1844, under its chronogrammatic title of *Qissaḥ i Khusravān i 'Ajām*. The next edition was printed at Calcutta in 1846, at the instance of Captain George Turnbull Marshall, for use in vernacular schools, under the editorship of Munshi Ghulam Haidar of Hughli,<sup>1</sup> the original owner of this copy, which bears the impression of his seal dated A.H. 1242. Several editions have been lithographed at Lucknow, Cawnpore, Meerut, and other cities.

Ends.

غرض نظم دلکش نے پایا نظام  
خوبی ہو شاہ نامہ تعلیم  
مرتب یہ شد نامہ جب ہو چکا  
کیا فکر منشی نے تاریخ کا  
تو پھر ہاتھ غیب نے مجھدم  
کہا قصہ خسروان عجم

Another verse translation of the *Shamsher-khānī* was made by Mirzā Mahdī 'Alī Khān of Lucknow, who was styled Maqbūl al-Daulah, and took Qabūl as his takhalluṣ. He was the son of Maulavī Muḥammad Mirzā, a pupil of Shaikh Imām Bakḥshī, Nāsikh, and superintendent of the imperial arsenal. The translation was completed in A.H. 1276 (A.D. 1859-60), and the author died that same year at Lucknow.<sup>2</sup>

The scribe has appended to the poem (foll. 351-357) an account of Firdausi and the circumstances which led to the composition of his epic. It is written in Persian prose and verse, and appears to have been taken from the Persian preface to the *Shāh-nāmā* made by order of Mirzā Bāi-sunghur, grandson of Amīr Taimūr, in A.H. 829 (A.D. 1426). See Rieu's *Pers. Cat.*, p. 536a, and an analysis of

the preface in Beale's *Biographical Dictionary*, under "Firdausi," p. 134.

The following periods from the Creation of the world to Muḥammad are given in Persian verses written on the fly-leaf:—

|                               |             |
|-------------------------------|-------------|
| From Adam to the Deluge.....  | 2254 years. |
| „ the Deluge to Abraham ..... | 1091 „      |
| „ Abraham to Moses.....       | 565 „       |
| „ Moses to Solomon.....       | 536 „       |
| „ Solomon to Sikandar.....    | 776 „       |
| „ Sikandar to Christ.....     | 369 „       |
| „ Christ to Muḥammad ....     | 434 „       |

## 172.

U. 72.—Foll. 105;  $4\frac{1}{2} \times 8\frac{1}{2}$  in.; written in Nas-ta'liq by two different hands, partly obliquely, partly transversely; 19th century.

[DELHI 71.]

## دیوان ترقی

Diwān i Taraqqī.

A Diwān of Ghazals. By Mirzā Muḥammad Taqī Khān, Taraqqī.

Begins.

وصف اوسکا نہ کروں کیونکہ میں پہاں پیدا  
جسکی وحدت سے ہوئے کثرت امکان پیدا  
اوسکی قدرت کے بیٹا کیونکہ نہ ہو جائے قابل  
خاک سے جسے کیا قالب انسان پیدا  
گند کو اوسکے پہنچا ہی بہت عقل سے دور  
بے ستون جسے کیا گنبد گردان پیدا

In the *Sukhan i shu'arā* (p. 84) Nassākh styles the author Asad al-Daulah Aghā Muḥammad Taqī Khān, the son of Saiyid Muḥammad Amīn Khān, and pupil of Mir Soz. He was a native of Nishapur, and became a resident of Faizabad. He is mentioned as being still alive, and as being one of the grantees of Faizabad, in the *Gulshan i be-khār*, a Persian Takrīn of Hindustani poets written by Muḥammad Muṣṭafā Khān, Sheftah, between A.H. 1248 and 1250, i.e. A.D. 1832-34.

<sup>1</sup> One of the Munshis of the College of Fort William. In the *Ganj i tawārikh*, Nassākh gives A.H. 1276 (A.D. 1859-60) as the year of his death.

<sup>2</sup> See Nassākh's *Sukhan i shu'arā*, p. 382, and his *Ganj i tawārikh*, p. 39.

## 173.

U. 73.—Foll. 132;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 15; Nasta'liq; dated the 1st of Jumādā II., apparently in the year A.H. 1257 (A.D. 1841).

[DELHI 94.]

## دیوان احسان

Diwān i Ihsān.

The Poems of Hāfiẓ 'Abd al-Rahmān Khān, Ihsān.

Begins.

یہی وظیفہ معجون دست عشق رہا  
فدا ہوں اوس پہ کہ اسرا بعددہ لیلیٰ  
گرا جو شام کو دست ملک سے سافر بہر  
نشہ میں عشق کے ہی حور گنبد میں  
جمعین عرش معلیٰ ہی سجدہ ساز نیاز  
اس استآن بہ سبحان ربی الاعلیٰ

Hāfiẓ 'Abd al-Rahmān Khān, the son of Hāfiẓ Ghulām Rasūl Khān, was a distinguished poet of Delhi during the reign of Shāh 'Ālam, and was the instructor of his sons Mirzā Farkhandah-bakht and Mirzā Mu'izz al-Dīn, Šābit. He originally adopted Rahmān as his takhalluṣ. According to Nassākh (*Sukhan i shu'arā*, p. 11), he died in A.H. 1267 (A.D. 1851).

Prefixed to the Diwān is a Persian preface written by Mirzā Mu'izz al-Dīn, giving an account of the circumstances under which Ihsān was appointed by Shāh 'Ālam to be the teacher of Rekhtah and Persian poetry to his sons. It begins:—

احسان ان رحمن کہ ہر یک عبد مومن خود را  
از رحمت خاص خود دولت ایمان بخشیدہ و زبان را  
کہ پارہ گوشت است قوت نطق دادہ

The Diwān of Ghazals is followed by a collection of Qit'ahs and Matla's, fol. 101b; Rubā'is, fol. 106a; Qasidahs, fol. 107b; Mukhammas and Musaddas poems—some in Persian, fol. 109a; and Persian Ghazals, Magnawis and Qasidahs, fol. 116b.

In the scribe's colophon the figure of the decade of the date of copy is blotted and illegible, but was probably 5, the date being A.H. 1257. The copy seems to have been made during the lifetime of the author, as he is not mentioned as being deceased. Moreover, a large number of verses have been added on the margin, probably additions supplied by the author himself.

Colophon:

دیوان جذاب مستطاب حافظ عبد الرحمن خان  
صاحب المختص باحسان بتاریخ یکم جمادی الثانی  
تمام شد سنہ ۱۲۵۷ هجری

On fol. 1 is an anonymous Qasidah in praise of Muḥammad, written by a different hand. At the conclusion of the poem a space has been left blank in the third line from the end, no doubt intended for the insertion of the author's name in red ink which has been omitted.

## 174.

U. 74.—Foll. 207;  $11 \times 6$  in.; ll. 13; Nasta'liq; dated A.H. 1821.

[DELHI 105.]

## دیوان عشق

Diwān i 'Ishq.

The Diwān of Ḥakīm Mir 'Izzat Allāh Khān, 'Ishq.

The Diwān of Ghazals is preceded by a Qasidah, a few Rubā'is, and a large number of Musaddas and other minor poems, beginning:—

گلدستہ باغ رضا تم لچبوی میرا سلام  
یعنی محمد معظفی تم لچبوی میرا سلام

The Diwān begins on fol. 29b:—

چون غنچه تیری حمد نہیں کام دجان کا  
دیکھا تو بہت تنگ ہی میدان بیان کا  
ہر حاتم دل کا تو میری جان نگین ہی  
جو تیرے سوا کون نگین ایسے مکان کا



قبض مین تیرے دل ہی تصرف مین تیری جان  
مالک ہی تو بے شبہ میان ہر دو جہان کا

Hakīm Mir 'Izzat Allāh Khān was a noted physician of Delhi, and pupil of Hakīm Ṣanā Allāh Khān, Firāq. He was the son of Hakīm Mir Qudrat Allāh Khān, Qāsim, the author of a *Tazkirah* of Hindustani poets written in Persian, entitled *Majmū'ah i naḡh*,<sup>1</sup> who died in A.H. 1246. In the *Tazkirah* of Sheftah,<sup>2</sup> which was completed in A.H. 1250 (A.D. 1834), he is mentioned as being still alive.

This copy, dated A.H. 1236, and also A.D. 1821, was written at Dadri (?), by Mir Ṣanā Allāh of the village of Kohana, for Ḥasan 'Alī Khān Bahādūr.

Colophon:

تمت تعام شد کتاب دیوان میر عزت اللہ  
المتخلص بعشق حسب الإرشاد ہدایت بندید  
خانصاحب والد قدر ذیشان دارا دربان سلیمان مکان  
حسن علی خان بہادر دام اقبالہ واجلہ از دست  
فقیر میرزا اللہ ساکن قصبہ کوہانہ بتاریخ ہست  
پانچم ذی قعدہ سنہ ۱۲۳۶ ہجری مطابق سنہ ۱۸۲۱  
عیسوی بعجلت تعام بمقام دادری (!) باتعام رسید  
تعام شد

175.

U. 75.—Foll. 114; 11¼ × 7¼ in.; ll. 15; Nasta'liq;  
19th century.

[DELHI 106.]

دیوان عیش

Diwān i 'Aish.

A Diwān of Ghazals and Qasīdahs. By Hakīm Aghā Jān of Delhi.

Begins.

نسیم صبح ہوئی آج بہر توید رسا  
کہ ہی بہار کے آمد کا ہر طرف جلسا

جلوس شاہد گل کے لئے بچایا ہی  
صبا ہی باغ مین فروش زمرہ سے ہر جا

The Ghazals begin on fol. 28:—

عیان ہی ہر طرف کثرت مین جلوہ تیری وحدت کا  
تیرے صدقے دکھایا گیا تعاشا لینے قدر کا

ہزاروں ایسے عالم ہوں اگر معمور عسلیان سے  
بہت ہی انکو ایک قطرہ تیری دریائے رحمت کا

The only reference to be found of this poet is in the *Sukhan i shu'arā* of Nassākh (p. 339), and in the *Gulistan i be-khān* of Bāḡin (p. 169); but, beyond mentioning his name and giving a few verses from his Diwān, nothing further is stated regarding him. He is not noticed by Garcin de Tassy or in Sprenger's Catalogue.

176.

U. 76.—Foll. 388; 9¾ × 7¾ in.; ll. 14; well written  
Nasta'liq; 19th century.

[DELHI 1410.]

کلیات انشا

Kulliyāt i Inshā.

The complete poetical works of Mir Inshā Allāh Khān, Inshā.

This celebrated poet was the son of Hakīm Mir Māshā Allāh Khān, a noted physician, who also wrote poetry under the takhalluṣ Maṣdar. His ancestors were of Najaf, a city in 'Irāq, the site of the tomb of 'Alī. His father came to Delhi in the time of Nawāb Zū'l-Faqr Khān, and became the Court physician. He was subsequently one of the favourite associates of Nawāb Sirāj al-Daulah at Murshidabad, where Inshā was born.

Having received a liberal education in various arts, sciences, and languages, and having studied poetry under the direction of his father, Inshā went to Delhi, where he was favourably received by the emperor Shāh 'Ālam. After some years, about A.H. 1200 (A.D. 1786) he settled at Lucknow, and enjoyed the patronage of Prince

<sup>1</sup> See Sprenger's Catalogue, p. 186.

<sup>2</sup> *Gulshan i be-khān* (Lucknow, 1874), p. 134.

Mirzā Sulaimān Shikūh, who, in appreciation of his poetic skill, entrusted to him the correction of his poems, a task which had hitherto been performed by Ghulām Hamadānī, Muṣḥafī. He also became an intimate companion of Nawāb Sa'ādat 'Alī Khān, a collection of whose witticisms he has compiled in Persian under the title of *Latā'if al-Sa'ādat*. See Rieu's Persian Catalogue, p. 961a.

According to Āzād, who has written a long account of the life and works of this poet, Inshā died in A.H. 1233 (A.D. 1818), the date of his death being fixed by a chronogram written by Basant Singh, Nashāt, one of his pupils.

Inshā possessed considerable linguistic abilities, and, like his father, was a skilful physician. He had made a perfect study of Persian and Arabic, and had also considerable acquaintance with the Turki, Kashmiri, Braj-bhasha, Pushtu and Panjabi languages. He was the first to publish a work on the structure of the Urdu language. This was written in Persian in collaboration with Mirzā Muḥammad, Qatīl, of Lucknow,<sup>2</sup> in A.H. 1220 (A.D. 1807), under the title of *Darjā i latāfat*, which was printed at Murshidabad in A.D. 1848. See Rieu's Persian Catalogue, p. 998b. He has also written a short Maḡnawī on Pushtu grammar, and a tale in prose in which not a single Persian or Arabic word has been used. An English translation of this work, made by the Rev. S. Slater, was published in the *Journal of the Asiatic Society of Bengal*, vols. xxi. and xxiv. (1852 and 1855).

The *Kulliyāt* of Inshā has been published at Delhi, 1855, and also at Lucknow, 1876. In these editions the poems are arranged in a different order from that in this manuscript, the contents of which are as follows:—

I. Fol. 1a (p. 273 of the Lucknow edition). A Diwān of Persian Ghazals, beginning:—

ای عشق قطع کرده ره سلسبیل را  
از ما سلام شوق رسان جبرئیل را

<sup>1</sup> *Āb i hayāt* (2nd ed., Lahore, 1899), p. 249.

<sup>2</sup> Died in A.H. 1232. See *Garj i tawārīkh* of Nassākūh (Lucknow, 1875), p. 27.

II. Fol. 26a (p. 303). Persian Maḡnawīs, consisting chiefly of anecdotes. The first, entitled شیر و برنج *Shīr o birinj*, or "Milk and rice," is written in imitation of Bahā al-Dīn 'Āmilī's Persian Maḡnawī on asceticism, entitled *Nān o ḥalwā*, or "Bread and sweets."

III. Fol. 56b (p. 441). شرح مایة عامل A Persian commentary in verse on the *Mīat 'āmil*, an elementary treatise in Arabic on syntax written by 'Abd al-Qāhir ibn 'Abd al-Rahmān, al-Jurjānī.

IV. Fol. 61a (p. 219). Qaṣīdahs in Hindustani, Persian and Turki, with a few Arabic verses. These consist chiefly of eulogies of Muḥammad, the Imāms, the emperor Shāh 'Ālam, Prince Sulaimān Shikūh, and Nawāb Sa'ādat 'Alī Khān. Some of them are composed entirely of words no letter of which has a dot (نقطه). In the printed editions there are some additional Qaṣīdahs in praise of the King of England and the Governor-General of India, which are not included in this copy.

V. Fol. 98a (p. 1). A Diwān of Hindustani Ghazals.

VI. Fol. 260a (p. 385). Miscellaneous poems in Hindustani and Persian, viz.: Fards, Rubā'is, Mustazāds, Qit'ahs (some of which, in Persian, are in explanation of Pushtu grammar), and Chronograms.

VII. Fol. 283a (p. 413). چیستان و پیهلی Riddles and enigmas in verse.

VIII. Fol. 286a (p. 417). Mukḥammasāt, some of which are in Persian, Turki, Arabic, Panjabi, and Hindi.

IX. Fol. 300b (p. 430). دیوان بی نقطه A short Diwān of Hindustani Ghazals, with 3 Rubā'is and 7 Mukḥammas poems, no letter of which has a dot.

X. Fol. 310a (p. 341). مثنوی بی نقطه Persian Maḡnawīs without any dotted letter.

XI. Fol. 315a (p. 347). مثنوی شکارنامه A Persian Maḡnawī (with some Turki verses) de-



scribing a hunting expedition of Nawāb Sa'ādāt 'Alī Khān.

XII. Fol. 320 (p. 353). Hindustani Maghawis, with one in Hindi, consisting of satires, anecdotes, and a poem on cock-fighting (میرغلام).

XIII. Fol. 360a (p. 185a). دیوان ریختی A Rekhti Diwān, or Ghazals written in the language peculiar to women, with Qit'ahs on the magic art (طلسمات), Mustazāds and Riddles. The originator of the Rekhti Diwān—which is chiefly an erotic style of composition—was Sa'ādāt Yār Khān, Rangīn. See no. 183.

The manuscript bears no date, and has no scribe's colophon.

## 177.

U. 77. —Fol. 379; 11½ x 7½ in.; ll. 15 and 16; well written Nasta'liq; 19th century.

[DELHI 114.]

## کلیات مہنون

## Kulliyāt i Mamnūn.

The Poems of Mir Nizām al-Dīn, Mamnūn.

Mamnūn, the son of Mir Qamar al-Dīn, Minnat, was born and educated at Delhi, but resided for a long time at Lucknow. Akbar Shāh II., king of Delhi, received instruction from him in the art of writing poetry, and conferred on him the title of Fakhr al-shu'arā. He was employed for some time by the British Government as Chief Judge (Šadr al-šudār) at Ajmere. He died at Delhi in A.H. 1260 (A.D. 1844).

Minnat, the father of Mamnūn, was a distinguished Persian poet, and author of the *Shakaristān*, an imitation of the *Gulistān*, *Chamanistān*, and other poems. He was in the service of Mr. Jones, who took him to Calcutta and brought him to the notice of Warren Hastings, who gave him the title of Malik al-shu'arā. He died at Calcutta, at the age of 49, in A.H. 1208 (A.D. 1793).

The poems contained in this volume consist of—

1. Qasīdahs, fol. 1. Beginning:—

ای صفت و ذات میں تجکو ظهور و خفا  
چشم سر و چشم حسن پہ تیرے فدا  
دیکھ کے نور جمال سوچکے کنبہ کمال  
مایل حیرت نظر قابل حسرت دُکا

These are in praise of God, Muḥammad, the twelve Imāms, Saiyid Nāṣir al-Dīn, Shāh 'Ālam, and his son and successor Muḥammad Akbar Shāh II.

2. Maghawis, fol. 89. These are congratulatory poems on the coronation of Muḥammad Akbar Shāh, the marriage of his sons Mirzā Jahāngīr and Mirzā Bābar, and the festivities on the occasion of the accession of Shāh 'Ālam, with a description of the beauties of the royal garden and grounds.

3. Marṣiyahs, fol. 118. Elegies on the death of the author's father Malik al-shu'arā Mir Qamar al-Dīn, Minnat, of his son Saiyid Haidar, and of Saiyid al-ḥukamā Mir Muḥammad Husain.

4. Diwān of Ghazals, fol. 126. Beginning:—

جیمکرا برق کا سا اوس جمال میں دیکھا  
اگرچہ رودہ کے پیچھے خیال میں دیکھا  
دل کداحہ میں ہی فروغ جنوے یار  
کہ آفتاب چمکتا زلال میں دیکھا

5. Wāsokht poems, fol. 340.

6. Mukhammasāt, fol. 345. Verses consisting of 5 lines each, in amplification of lines taken from the works of Persian poets, viz., Mullā 'Ismat Bukhārī, Shaikh Hāfiḡ Shīrāzī, Qamar al-Dīn Minnat, Amir Khusrāu, Faiḡ Dīhlavī, and Shaikh Sa'dī Shīrāzī.

7. Qit'ahs, fol. 362. Those are chiefly chronograms on the death of the author's father Qamar al-Dīn Minnat, and other members of his family, of Saiyid al-ḥukamā Mir Muḥammad Husain, Shāh 'Ālam, Maulavī 'Abd al-'Azīz and other notabilities; also on the coronation of Bahādur Shāh, son of Akbar Shāh, and other events during the author's lifetime.

8. Rubā'is, fol. 374.

## 178.

P. 3422.—Foll. 125;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 15; well written Nasta'liq and Naskhī; 19th century.

[W. R. Pogson.]

## آدمی کی زندگی کا انتظام

Ādmi ki zindagī kā intizām.

*The Economy of Human Life*, by Robert Dodesley, translated into Hindustani, Persian and Arabic by Captain W. R. Pogson, 47th Regt., Native Infantry.

Begins.

ہی شکر اسکا جس نے ہم کو سکھایا  
جو کچھ کہ کام آوے ہمارے بتا دیا  
تا اینکہ پہنچے منزل مقصود چلین سے  
راہ حق اپنی آنکھ سے ہم کو دکھا دیا

In an English preface, a copy of which is prefixed to the translation, Captain Pogson pays a tribute of gratitude to the memory of the deceased author for his many acts of kindness, and especially for his defraying the expenses of his Cadetship, and passage to India. This generosity was an incentive to him to make this translation. The work was completed in A.D. 1810, and was submitted to the notice of the Marquis of Hastings, with a view to its being prescribed as a text-book for the use of Cadets studying in the College of Fort William, but was considered to be "too literal for publication." Subsequently Captain Pogson made a thorough revision of the translation with the aid of Maulavi Saiyid Karim Husain. This was completed in A.D. 1828, the date being expressed by the chronogram عیش آدمی انتظام at the conclusion of the Hindustani translation, and the work was presented to the Court of Directors with an English title-page and dedication signed by Captain Pogson.

## 179.

U. 78.—Foll. 109;  $9 \times 6$  in.; ll. 14; Nasta'liq; slightly worm-eaten; dated Banda, 9th Rabi' II., A.H. 1249 (A.D. 1833).

[DELHI 101.]

## دیوان ریختہ

Dīwān i rekhtah.

The first Dīwān of Sa'ādat Yār Khān, Rangin; forming Part I. of the *Nau-ratan i Rangin*.

The Dīwān of Ghazals begins (fol. 15b):—

بخش اپنے کرم سے مجھے ای بارخدا  
آیا ہوں ترے در پہ گنگار خدایا  
امید شفاعت ہے ترے دوست سے مجھ کو  
تصیاں میں ہوں میں گو کہ گرفتار خدایا

The following particulars regarding the life and writings of Rangin are gathered from the Persian preface to this work, from his Hindustani preface to the *Dīwān i rekhtah*, and from various autobiographical accounts given in his works.

Sa'ādat Yār Khān, poetically surnamed Rangin, was the son of Tahmāsp<sup>1</sup> Beg Khān, a native of Turan. When Nādir Shāh invaded India (A.D. 1739) his father, then seven years of age, came with the invading army. He subsequently settled at Delhi, where he became famous as a soldier, and obtained the rank of 7000 (*haft-hazāri*), with the title of Muḥkam al-Daulah I'tiqād Jang.

Rangin was born at Sirhind in A.H. 1170 (A.D. 1756-57). He and his brother, Ilāhyār Beg Khān, received a liberal education, and were specially trained by their father in the art of warfare.

Rangin took up his abode at Delhi, and, at the age of 15, began to write poetry under the tutelage of Zuhūr 'Alī Shāh, Hātim. In A.H. 1202 (A.D. 1787-88), after 17 years' labour, he completed his first Dīwān, called *Dīwān i rekhtah*.

<sup>1</sup> The author invariably spells this name without the final پ, as طہماس.



He was then in military service, and that same year accompanied an expedition against the Maratha general Mādhōji Sindhia, under the command of Nawāb Mirzā Ismā'īl Beg Khān. A decisive battle was fought at Pātan, near Jainagar, in which the Moghul forces were completely routed, and the Nawāb fled to Gujarat.<sup>1</sup> The camp was sacked, and Rangin's copy of the Diwān, with all his belongings, fell into the hands of the Marathas. Rangin left the army, and stayed two years at Gwalior. After that he went to Lucknow, and obtained employment under Mirzā Sulaimān Shikūh, son of the Emperor Shāh 'Ālam. In a short account of the battle of Pātan, given in his reminiscences, called *Akhbār i Rangin* (no. 188, anecdote 89, fol. 38a), he states that, when at Lucknow, he lived a life of extravagant luxury, which led him to embezzle large sums of money from the imperial revenues, but, on making a full confession, he was generously pardoned by the prince.

Rangin stayed at Lucknow for about nine years, during which time he wrote his *Faras-nāmāh* in A.H. 1210 (see no. 209). After the death of Nawāb 'Asaf al-Daulah (A.H. 1212) he went to Murshidabad, and, after a brief stay in that city, he returned to Gwalior, where he took service under Khanḍōji, the Maratha general. He was put in command of a military force, and was also appointed collector of the revenues of a large tract of country.<sup>2</sup> During this period he re-wrote the *Diwān i rekhtah*, and completed it in A.H. 1215. He then began a second Diwān in 1216, which was finished in A.H. 1220, and called *Diwān i bekhtah*.

Rangin had now been about six years in service at Gwalior, and decided to spend the rest of his life in travel and literary pursuits. Accordingly, that same year (1220) he went to Calcutta in company with Mir Afzal 'Alī Khān, Niyāz, and

there wrote a third Diwān, called *Diwān i āmekhtah*. This was followed by a fourth Diwān consisting of Ghazals written in the language peculiar to women of Delhi, which was called *Diwān i angekhtah*, or *rekhti*. These four works were collectively styled *Chahār 'unṣar i Rangin*. After this, in A.H. 1230, he completed a fifth Diwān, in Persian, called *Hadiqah i Rangin*, and gave the name of *Khamsah i Rangin* to this collection of five Diwāns. His sixth Diwān, in Hindustani, containing verses written in seventeen different languages and dialects, was finished in A.H. 1235, and called *Majmū'ah i Rangin*. These six Diwāns, together with two prose compositions, viz., *Majlīs i Rangin* (written at Lucknow in A.H. 1215) and *Akhbār i Rangin* (undated), were styled *Hasht bihisht i Rangin*. In A.H. 1235 another prose composition, called *Imtiḥān i Rangin*, was added to the collection, and to these nine works was given the title of *Nau-ratan i Rangin*, the date being expressed by the chronogram قلم بند شد نورتن.

The titles of the several works comprising the *Nau-ratan* are taken from the preface of the *Diwān i bekhtah*. The same chronogram appears in his appendix to the *Imtiḥān i Rangin* (no. 187), but a Maḡnawī, called *Guldastah i Rangin*, appears in its place, and the serial numbers of the nine works are different. In his Persian preface to the present Diwān the author mentions a work called *Rangin-nāmāh* in place of the *Imtiḥān i Rangin*, and the *Nau-ratan* is said to have been completed in A.H. 1238, the chronogram being دیوان کلیات رنگین.

After more than twenty years of independent life spent in travelling from place to place, during which time he wrote many other miscellaneous works in prose and verse, Rangin finally settled at Banda in A.H. 1243, at the age of 73, where he was welcomed with great honour and respect by the Nawāb Zu 'l-Faqār 'Alī, and enjoyed the special friendship of Shamsheer Khān, one of his ministers. The preface to this Diwān was written at that city in A.H. 1249 (A.D. 1833), when

<sup>1</sup> For an account of the battle see the author's *Jang-nāmāh* (nos. 197, 1, and 198).

<sup>2</sup> The author has given a detailed account of his appointment in the preface to his *Tajribah i Rangin* (nos. 202, vi, and 207).



Rangin was 80 years of age. According to Nāsikh,<sup>1</sup> he died the year following, in A.H. 1251.

The odes in this Diwān were originally completed in A.H. 1202, but, having been destroyed during a campaign against the Marathas, as stated above, they were re-composed and completed in A.H. 1215. This copy is in the author's own handwriting, and contains a number of additional poems, subsequently written, with a Persian preface, in which he gives a list of his compositions. The preface begins:—

آغاز دیباجه دیوان اول که مشهور بدیوان  
است نام خدای که از حرف کن دو عالم را آفریده  
و از نور پاک حضرت محمد الرسول الله صل الله  
عالبه و سلم را هویدا گردانیده

A Qasīdah in praise of Nawāb Zafaryāb Khān, three Maḡnawīs, the first bearing the date A.H. 1234, two Marṣiyahs (the second unfinished), and the first hemistich of a Salām, are prefixed to the Diwān of Ghazals. At the conclusion of the Diwān (fol. 85a) is a collection of Rubā'īs, Fards, Qit'ahs, Chronograms, dated from A.H. 1196 to 1240, also seven Tarjīl'-bands, two Musaddas, and nine Mukhammas poems.

The principal works of Rangin, as stated in the preface of this Diwān, are arranged in five collections, viz.:—

1. *Nau-ratan i Rangin*, containing 9 works noticed above.
2. *Shash jihat i Rangin*, 6 Maḡnawīs, and 6000 verses.
3. *Panjah i Rangin*, 5 Maḡnawīs, and 5000 verses.
4. *Khamseh i Rangin*, 5 Maḡnawīs, and 2500 verses.
5. *Sub' sayyarah i Rangin*, 7 Maḡnawīs, and 3500 verses.

Besides these 32 works, he is the author of four other compositions, copies of which will be found in no. 210.

Colophon:—

تمام شد نسخه اول نورتن رنگین که مشهور بدیوان  
ریخته است تصنیف سعادت یار خان رنگین پسر  
محکم الدوله طبعاس بیگ خان اعتقاد جنگ رومی  
در شهر باندۀ در عهد محمد اکبر شاه بادشاه جلوس  
سنه ۳۹ مطابق هجری سنه ۱۲۳۹ بمقارن نهم ربیع الثانی  
روز یک شنبه بوقت سه پیر بدستخط مصنف مذکور  
تحریر یافت

180.

U. 79.—Foll. 101; 9½ × 6 in.; ll. 14; Nasta'liq; slightly worn-eaten; dated Banda, Tuesday, 6 Rajab, 1249 (A.D. 1833).

[DELHI 95 A.]

## دیوان بیخته

### Diwān i bekhtah.

The second Diwān of Sa'adat Yār Khān, Rangin; forming Part II. of the *Nau-ratan i Rangin*. Begins.

مالک ہی تو جهان کا خالق ہی نام تیرا  
هی پرورش سبب کی دن رات تیرا  
اس واسطے نبی کو بیجا ہی توتھے ہم پیر  
سمجھتے تار وہ پڑھ کر ہم کو کلام تیرا  
مور و ملخ سے لیکر تا وحش و طیر و انسان  
بے انتہا کرم ہی سب پر مدام تیرا

This copy of the Diwān was made by the author himself. He has written a preface, giving a brief account of the nine works which constitute the *Nau-ratan*, the last of which was written in A.H. 1236 (A.D. 1820-21). This second Diwān was commenced in A.H. 1215, and completed in A.H. 1220 (A.D. 1805-6). Prefixed are a Qasīdah in praise of Nawāb Saiyid Aḥmad Mir Khān, and two Maḡnawīs in the form of letters written by the author at Benares, and addressed to Farkhandah, a dancing-girl at Lucknow, in which he describes

<sup>1</sup> *Sukhan i shu'arā*, p. 194.

the beauty of Benares, and his grief of mind at being separated from her. At the conclusion of the *Diwān* of *Ghazals* are the usual minor poems, viz.: *Rubā'iyāt*, *Fardiyyāt*, *Masaddasāt*, and *Mukhammasāt*.

The preface begins:—

حمد بیقیاس خدا اور نعت بے پایان مصطفیٰ  
کو کہ جسکی خاطر حق سبحانہ جل شانہ دونو جہانکو  
پیدا کیا اور انسانکو اوسکی بات سے خطاب اشرف  
المخلوقات دیکر چراغ خرد دیا تاکہ ہر ایک بات کے  
نیک و بد پر دھیان دھریں

## 181.

U. 80.—Foll. 96; 10 × 7 in.; ll. 13; Nasta'liq; dated Wednesday, the 2nd Muharram, A.H. 1255 (A.D. 1839).

[DELHI 95 B.]

*Diwān i bekhtah.*

Another copy of the second *Diwān*, written by Muhammad Wali.

Colophon:

تمام شد دیوان دویم من تصنیف سعادت یار  
خان رنگین کہ مشہور بہ دیوان بیختہ است بتاریخ  
دویم ماہ محرم الحرام روز چہار شنبہ سنہ ۱۲۵۵ ہجریہ  
مقدسہ بدست محمد ولی طالب علم

## 182.

U. 81.—Foll. 63; 9 × 6 in.; ll. 15 and 16; Nasta'liq; dated Banda, 3 Jumādā II., A.H. 1249 (A.D. 1833).

[DELHI 92.]

*دیوان آمیکتہ**Diwān i āmekhtah.*

An erotic *Diwān* of Sa'ādāt Yār Khān, Rangin; forming Part III. of the *Nau-ratan i Rangin*.

The work is prefaced by a Persian prose composition on the *ars amoris*, beginning:—

ایں عزیز دنیا مکان مانی است اول اثر کارخانی  
بد توبہ کن و در بندگی حق سبحانہ مشغول باش

The *Diwān* contains the usual supplementary poems, in all of which the poet describes the act of sexual intercourse with courtesans and various types of women. The text begins on fol. 6b with a *Qasidah*:—

نہوئی کیوں تو سزار طوق لعنت کا  
تو واقف اوسے ہے جو کام ہے شرارت کا  
دیا ہے تونے چدانیکا اچرچ کو  
ذکر کو تونے ہے دالت کیا ہے قوت کا

Colophon:—

تمام شد انتخاب نسخہ سیوم نورتن رنگین دیوان  
ہزل کہ مشہور بہ دیوان آمیکتہ است . . . بتاریخ سیوم  
جماد الثانی در شہر باندہ در عہد محمد اکبر بادشاہ  
سنہ ۲۹۹۱ احد مطابق سنہ ۱۲۴۹ ہجری بدستخط مصنف  
مذکور تحریر یافت

## 183.

U. 82.—Foll. 71; 9 × 6 in.; ll. 12 to 14; Nasta'liq; worm-eaten; dated Banda, 25th Rajab, A.H. 1249 (A.D. 1833).

[DELHI 91.]

*دیوان انگیختہ**Diwān i angekhtah.*

The fourth *Diwān* of Sa'ādāt Yār Khān, Rangin; being Part IV. of the *Nau-ratan i Rangin*.

Begins.

واری تیری جاوے میں خالق ہی خلقت کا  
کب مجھے بیان ذرہ ہوئے تیری قدرت کا  
کچھ مجھ کو گناہوں کا خطرا نہیں مجھ میں  
جیون رنگی نہ میں دامن خاتون قیامت کا

This *Diwān*, which is also called *Diwān i rehṭti*, was completed at Calcutta between A.H. 1220 and 1230. It is written in the language peculiar to women, more especially to courtesans of Delhi. There is an introduction of 10 folios containing an alphabetical list of special words and phrases occurring in the work, with their meanings and explanations, also a *Qaṣidah* in praise of Shāh Daryā and Shāh Sikandar, and two *Maṣnawīs*.

The preface begins:—

بعد حمد رب العالمین اور نعت سید المرسلین  
خاک پائی سخن سنجان باریک بین و شاعران نکته چین  
سعادت یار خان رنگین عرض کرتا ہی کہ بیچ ایام  
جوانی چنان کہ افتد و دانی یہ نامہ سیاد اکثر گاہ  
بیکاد عرس شیطانکا کہ عبارت جیسی تعاشایینی  
خانگیونکی ہی کیا کرتا تھا

There are numerous interlinear glosses written in red. A number of *Rubā'īs*, *Fards* and *Qit'ahs*, with one *Masaddas*, and four *Mukhammas* poems, are appended to the *Ghazals*. The copy was written by the author at Banda in A.H. 1249.

Colophon:

تعام شد نسخہ پنجم نورتن رنگین کہ مشہور بہ  
مجموعہ رنگین در ہندہ زبان نظم شدہ تصنیف  
سعادت خان رنگین . . . در شہر باندہ بتاریخ ہفدہم  
ماہ ربیع الثانی روز دو شنبہ . . . سنہ ۱۲۴۹ بدستخط  
مصنف مذکور تحریر یافت

184.

U. 83.—Foll. 40; 9 × 6 in.; ll. about 15; Nasta'liq; slightly worm-eaten; dated Banda, Monday, 17th Rabi' II., A.H. 1249 (A.D. 1833).

[Delhi 110 A.]

مجموعہ رنگین

Majmū'ah i Rangin.

The fifth *Diwān* of Sa'adat Yār Khān, Rangin; being Part V. of the *Nau-ratan i Rangin*.

A *Qaṣidah* in praise of Tīpū Sulṭān, and four anecdotes in *Maṣnawī* verse, are prefixed to the *Diwān* of Ghazals, beginning:—

حق تعالیٰ نے عطا کی ہی تجکو سرور  
ہیں نمک پروردہ تیرے آدم و جن و پری  
نیک ہی تو کام ہی نیک ہی سے تجکو رات دن  
ذات تیری ہی صغیرہ اور کبیرہ سے ہری

This *Diwān* was originally composed in A.H. 1235,<sup>1</sup> but several poems have since been added to it. It contains verses written in 17 different languages and dialects, a list of which is given in the author's *Sab' saiyarah* (no. 202, fol. 56). Interlinear translations and glosses, written in red, occur throughout the work.

Appended to the odes are seven *Rubā'īs*, several *Fards*, *Qit'ahs*, chronograms in prose on events dating from A.H. 1197 to 1249, riddles, a few proverbs, *Mukhammas* poems, Hindi *dohās* and *kavittas*, and a few verses written in fanciful modes of construction. The copy was made by the author at Banda in A.H. 1249.

Colophon:

تعام شد نسخہ پنجم نورتن رنگین کہ مشہور بہ  
مجموعہ رنگین در ہندہ زبان نظم شدہ تصنیف  
سعادت خان رنگین . . . در شہر باندہ بتاریخ ہفدہم  
ماہ ربیع الثانی روز دو شنبہ . . . سنہ ۱۲۴۹ بدستخط  
مصنف مذکور تحریر یافت

185.

U. 84.—Foll. 53; 9 × 6 in.; ll. 14 to 16; Nasta'liq; slightly worm-eaten; dated Banda, 5th Jumāda I., A.H. 1249 (A.D. 1833).

[Delhi 62.]

مجالس رنگین

Majālis i Rangin.

Notices of interviews with poets and notabilities, by Sa'adat Yār Khān, Rangin; being Part VI. of the *Nau-ratan i Rangin*.

<sup>1</sup> See the author's preface to his *Diwān i rehṭti*, no. 170.



# CATALOGUE OF HINDUSTANI MANUSCRIPTS.

## I. THEOLOGY.

### 1.

P. 1055.—Foll. 126b-212;  $9\frac{1}{2} \times 4\frac{3}{4}$  in.; ll. 23,  $3\frac{1}{2}$  in. long; Nasta'liq; dated Monday, 2 Šafar, A.H. 1016 (A.D. 1607).

[GAIKWAR.]

امواج خوبی

Amwāj i khūbi.

A Šūfī work on Muhammadan theology; consisting of an Urdu Dakhani poem, entitled *Khūb tarang*, with a Persian paraphrase and commentary. See Ethé, Pers. Cat., no. 2007.

The work begins with the preface to the Persian paraphrase, which was composed in A.H. 1000 (see fol. 130a, l. 9):—

قصیده براعت استللال اما بعد حکایت تمثیل  
عذر خواهی تاریخ کتاب آغاز کتاب خوب ترنگ  
با ترجمه شرح نمائید مسماست بامواج خوبی از بعضی  
منقولات حضرت شیخ کمال محمد رحیم الله در  
معارف محمدیه علیه السلام

The text of the Dakhani poem, *Khūb tarang*, is written on the margin (fol. 128a, *et seq.*). It was

composed by Khūb Muḥammad in A.H. 986 (see fol. 130a, marg.), and contains religious teachings of Shaikh Kamāl Muḥammad. It begins with a preface:—

بسم الله کہوں جہت ذات  
جس رحمن رحیم صفات  
ذات صفات اسماء افعال  
جمع مفصل چہنہ الٰہ حال

The poem itself begins (fol. 130a, bottom marg.):—

آغاز خوب ترنگ  
ہے موجود سو کیتی شان  
پہلوں اسکا کر عرفان  
الٰہ موجود وجودی ہوئی  
کسکی جہت ہو چہنہ نہ سوی

Scribe: Mullā Madad, son of Sher Muḥammad.

Colophon:

تبعیت تمام بخط ملا مدد (?) ولد شیر محمد روز  
دو شنبہ بتاریخ ۲ ربیع الثانی سنہ ۱۰۱۶

Begins.

بعد حمد داور دادار و نعت احمد مختار ...  
این چند نکات خادم الشعرا سعادت یار خان رنگین  
ولد محکم الدوله ظهیراس بیگلر خان اعتقاد جنگ رومی  
بمعروض تسطیر در آورده

In a Persian preface the author states that, whilst residing at Lucknow in A.H. 1215 (A.D. 1800-1), the poet Inshā Allāh Khān, his brother, Mirzā Na'im Beg Khān, and others suggested that he should write an account of his interviews with poets, officials, friends and relations, on the subject of the art of writing poetry. The work was composed several years afterwards, as the author mentions in his preface to the *Divān-i rekhtah* (no. 179) that he wrote the *Majmū'ah-i Rangin* in A.H. 1235, and between that year and A.H. 1238 he composed this and other works, which completed his series called *Nau-ratan-i Rangin*.

There are 65 reminiscences (called Majlis) of incidents which occurred at Delhi, Saharanpur, Firozpur, Lucknow, Allahabad, Calcutta, Dacca, and other places. They are written in Persian, and in each of them the author introduces verses, chiefly in Hindustani, which had been composed, or were quoted, by the various poets and others with whom he had a personal interview, together with other verses composed by himself, which he considered to be either more grammatically correct, or more appropriate to the occasion.

This copy is in the author's handwriting, and was made at Banda in A.H. 1249, at the camp of Nawāb Zu'l-Faqār, son of Nawāb 'Alī, Peshwa of the Deccan.

Colophon:

تعلیم شد نسخه ششم نورتن رنگین که مشهور به  
مجالس رنگین است تصنیف سعادت یار خان  
رنگین ... بقارن پنجم شهر جماد اول روز جمعه  
بوقت دو پیر در شهر باندہ ... سن ۱۲۴۹ هجری  
بدستخط مصنف در چپاونی نواب ذو الفقار بہادر  
بسر نواب علی بہادر پدشوائی دکن تحریر یافت

186.

U. 85.—Foll. 27;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 17,  $4\frac{1}{2}$  in. long; neatly written Nasta'liq; dated Ghazipur, 14th December, 1898.

[W. IRVINE.]

### Majālis i Rangin.

Another copy of the preceding.

A note is appended stating that the copy was made for Mr. Irvine by Ali Asghar, son of Muhammad 'Abd al-'Aziz of Bihari, Pargana Sahidpur, in the District of Ghazipur. It is dated Ghazipur, 14th December, 1898.

187.

U. 86.—Foll. 34;  $9 \times 6$  in.; ll. 15; Nasta'liq; dated Banda, A.H. 1246 (A.D. 1830-31).

[DELHI 36.]

امتحان رنگین

### Imtiḥān i Rangin.

An examination of the poetical attainments of the author, Sa'ādat Yār Khān, Rangin; being Part VII. of the *Nau-ratan-i Rangin*.

Begins.

بنده درگاه رب العالمین کعبترین اہمیت سید  
العربیین نظر کردہ سین سناں نکتہ چین ستودہ  
شاعران باریک بین سعادت یار خان رنگین معروض  
میدارد

In a Persian introduction Rangin states that shortly after arriving at Faizabad he was invited to a meeting of poets and notabilities, at which were assembled Nawāb Aghā Taqī Khān, Nawāb Aghā Naṣir Khān, Nawāb Mirzā Hajjū, Mir Mustahsan Khaliq, son of Mir Hasan, Mirzā Mughal Saḥaqaṭ, and others. A discussion arose as to who should be considered to be the most distinguished poet. Some were of opinion that Mirzā Rafī' al-Saudā Malik al-shu'arā was unequalled; others favoured Mir Taqī. Some preferred Khwājah Mir Dard; others Mir Soz, Inshā

Allāh Khān, Jur'at, Muṣḥafi, Naṣir, or Shaikh Nāsikh. Perceiving that their remarks were made in depreciation of his own poetical abilities, Rangin proceeded to express his views on the subject, and has written the present work in order to prove that his poetical works entitle him to be regarded as being a more excellent poet than any of his predecessors or contemporaries.

He divides poets into four classes, viz.:—1. Shā'ir, or the ordinary poet of no particular merit; 2. Ustād, or one who excels in some special style of poetic composition (*tarz*); 3. Malik al-shu'arā, or one who is master of several styles; and 4. 'Allāmah, or one who has not only written poetry in all the different styles, but has also invented new ones.

Poets, he says, are, for the most part, specialists in only one particular style of composition. Thus, of Persian poets, Khāqānī, Anwarī, and 'Urfī are noted for Qaṣīdahs; Farīd al-Dīn 'Aṭṭār, Maulawī Rūm, Maulānā Jāmī, and Ahlī Shirāzī are unequalled for Maṣnawīs, and others for various other styles. So also, amongst Hindustani poets Saudā excels in Qaṣīdahs, Mir Ḥasan in Maṣnawīs, Khwājah Mir Dard in Rubā'īs, Mir Soz in Qit'ahs, Mir Taqī, Inshā Allāh Khān, Jur'at, Muṣḥafi, Naṣir, and Shaikh Nāsikh in Ghazals, and so forth. As regards his own attainments he states that he has been writing poetry for more than 60 years. His compositions are of such a nature that he has risen to a rank superior to the first three classes of poets described above, and he stands alone as an 'Allāmah, or poet of the highest rank. He bases this claim on the following three grounds of superiority (*tarjīh*), and gives quotations from his works in support of each.

1. Fol. 3b. He has written poetry of considerable excellence in all the 27 recognized styles of composition (a list of which is given on fol. 3a), seven of which he claims to have himself invented. These are described on fol. 33a.

2. Fol. 26b. Whereas Persian and Hindustani Ustāds have, as a rule, composed Maṣnawīs in not more than five different metres—Jāmī alone in seven—he has written 46 Maṣnawīs on various

subjects in Persian and Hindustani, comprising some 20,000 verses, in eleven different metres.

3. Fol. 29b. Ustāds have generally written in only four languages, viz., Arabic, Turki, Persian, and Hindustani—Amir Khusrāu in six or seven—but he has composed a Diwān, called *Majmū'ah i Rangin*, containing verses in 16 different languages.<sup>1</sup>

At the conclusion of the work (fol. 31a) Rangin has given a detailed list of his works in a Persian appendix. These are 25 in number,<sup>2</sup> divided into four Jilds, viz.:—1. *Nau-ratan i Rangin*, containing nine works; 2. *Shash jihat i Rangin*, containing six Maṣnawīs and 6000 verses; 3. *Panjah i Rangin*, containing five Maṣnawīs and 5000 verses; 4. *Khamsah i Rangin*, containing five Maṣnawīs.

The author states in his preface to the *Diwān i bekhtah* (no. 180), which was written in A.H. 1249, that this work was composed in A.H. 1236 (A.D. 1820–21). This appendix was added to it ten years afterwards in A.H. 1246, when the copy was made. The date is written and also expressed by the chronogram *بار امتحان سعادت* on fol. 33b. The classification of the various works contained in these four Jilds, as here given, does not correspond precisely with that given elsewhere in some of his writings, or with his classification in the colophons of the separate works. Thus, in his colophon to this work, and also in his preface to the *Diwān i bekhtah*, it is described as being Part VII. of his *Nau-ratan*, but it is not included in that series in the classification here given, the *Guldastah i Rangin* being substituted in its place.<sup>3</sup> Moreover, in his preface to the *Diwān i rekhtah*, written in A.H. 1250, he mentions in place of this a work called *Rangin-nāmah*, written in

<sup>1</sup> In the Diwān itself (see no. 184), and also in a note on the margin of fol. 3b of this work, and elsewhere, he mentions 17. A list of them is given on fol. 56 of no. 202.

<sup>2</sup> The number was increased to 32 in A.H. 1250, when he wrote his preface to the *Diwān i rekhtah*.

<sup>3</sup> The author has amended his colophon, and calls it Part VIII., but in his list of works comprising the *Nau-ratan*, as given in the appendix, No. 8 is said to be the *Alkhhār i Rangin*.



imitation of the *Mahmūd-nāmah*, as one of the *Nau-ratan* series.

The work concludes with a eulogy in Persian prose and verse, written at Banda by 'Abd al-Hādī, a friend of the author. Rangin describes him as being the best Persian scholar from Benares to Gwalior, and from Banda to Nagpur. He had read most of the author's compositions, including the present one, and writes in glowing terms in praise of his literary abilities.

Colophon:

تعام شد نسخہ ہشتم نورتن رنگین کہ مشہور بہ  
امتحان رنگین است تصنیف سعادت یار خان رنگین  
در عہد محمد اکبر شاہ سنہ ۱۶۴۶ در شہر باندہ  
بدرستخط مصنف مذکور تحریر یافت

The emendation on the margin, written in red, is نسخہ ہشتم \* نورتن رنگین.

188.

U. 87.—Foll. 40; 9×6 in.; ll. 15 to 20; Nasta'liq; dated Banda, 19th Jumādā I, 1249 (A.D. 1833).

[DELHI 53.]

اخبار رنگین

Akhbār i Rangin.

A collection of 93 anecdotes of actual occurrences, by Sa'adat Yār Khān, Rangin; being Part VIII of the *Nau-ratan i Rangin*.

Begins.

اللہ جل شانہ تجھے خالی کوئی آسمان زمین نہیں  
اور خوب جو شور کیا تو سب جگہ تو ہی اور کہیں  
نہیں - تیرے ہی مخلوقات یہ انس و جان ہی -  
اور تجھے یہی قائم یہ زمین و زمان ہی

In this work the author narrates certain events which actually occurred at different places in India, some of which had been related to him, and others had come under his own personal experience, together with anecdotes of himself, his brothers

and friends. They are written in Hindustani prose, and to each are added appropriate verses in Persian or in Hindustani—presumably by the author—with popular sayings and proverbs.

The copy was written by the author at Banda in A.H. 1249.

Colophon:

تعام شد نسخہ ہشتم نورتن رنگین کہ مشہور بہ  
اخبار رنگین است تصنیف سعادت یار خان رنگین  
... تاریخ نوزدہم جمادی اول روز شنبہ در شہر  
باندہ بندیل کیند . . . سنہ ۱۲۴۹ بوقت سہ پہر  
بدرستخط مصنف مذکور تحریر یافت

189.

P. 3125.—Foll. 161; 12½×8½ in.; ll. 19; Nasta'liq; worm-eaten at the beginning and end; dated Delhi, from the 7th to the 26th Zi'l-hijjah, A.H. 1229 (A.D. 1814).

شش جہت رنگین

Shash jihat i Rangin.

A collection of six poetical compositions in Maḡnawī verse, by Sa'adat Yār Khān, Rangin.

I. Fol. 1. *Ījād i Rangin*. A collection of fables and anecdotes.

Begins.

تو سکے ہی حمد کب اوس پاک کی  
پاک کی جس نے یہ صورت خاک کی  
سوخت خون جس جا مایک کے یہی ہر  
اوس جگہ میں کر دیا اسکا گذر

The work has been published at Lucknow in 1846, and again in 1870. In the author's list of his works given in his *Intihān i Rangin* (no. 187), this poem is classified as No. 2 of the *Panjah i Rangin*. No. 1 of the *Shash jihat* is there said to be a poem called *Dilpazir i Rangin*, written in imitation of the *Be-naḡir o Badr i munir*, a romance by Mir Ghulām Ḥasan, composed in A.H. 1199

(A.D. 1785), popularly known as the *Sūhr al-bayān*, or *Masnawī i Mir Hasan* (see no. 225, I.).

II. Fol. 35. *ʿAjāʾib o ʿajāb* و غرائب رنگین *gharāʾib i Rangin*; in two parts, viz.:—

1. *ʿAjāʾib i Rangin*. 32 humorous anecdotes, some of which are of an indecent character.

Begins.

بعد حمد حضرت رب الودود  
بیجاختا ہوں میں پیغمبر پر درود  
اور اوسکی آل اور اصحاب پر  
بلک اون اصحاب کے احباب پر

2. *Gharāʾib i Rangin*. 32 anecdotes relating to Sūfī mysticism (*taṣawwuf*), fol. 50.

Begins.

الہی عرض ہی تجیسے بہہ میری  
کہ لکھ سکتا نہیں میں حمد تیری  
طفیل اوسکے محمد جسکا ہی نام  
زبان گویا عجیبے ایسے کر انعام

Selections from this part, and from the author's *Guldastah i Rangin* (no. VI. *infra*), have been published at Lucknow, 1845, under the title *Mazhar al-ʿajāʾib*, or *Masnawī i gharāʾib*. On foll. 65–80 is written another copy of the *ʿAjāʾib i Rangin*, which is wrongly called the *Gharāʾib i Rangin* in the scribe's colophon.

III. Fol. 81. *Dustān i Rangin*; in three parts, viz.:—

1. *Shahr-āshūb*. Descriptions of various trades and professions.

Begins.

بسم اللہ گو پہلے لکھ کو  
لکھ ای رنگین نعت پیغمبر  
پھر لکھ مدح چہار خلیفہ  
تھے جو نبی کے یار خلیفہ

2. *Kuhāwat-hā i Rangin*. Proverbs and popular sayings, explained in verse, fol. 87a.

Begins.

حمد لکھوں اوس اپنے خدا کی  
جس سے بنا ہی ارض و سما کی  
اوسنے انجم کو ہی بذیا  
وہی ہر ایک شی میں ہی سمایا

3. *Hikāyat i Rangin*. Seven anecdotes, fol. 92b.

Begins.

حمد کریم کی سب سے پہلے  
دشمن کے زبان کو رنگین کہہ لے  
کیوں کہ وہ خلاق جہاں کا  
واقف ہی پنہاں و عیاں کا

IV. Fol. 97. *Chahār Chaman i Rangin*. 64 anecdotes in four parts (*chaman*), written in different metres, each part containing 16 anecdotes under 4 subjects, 4 in each, viz.:— 1. Concerning a future existence (*دور معاش*); 2. Concerning worldly pursuits (*دور معاش*); 3. Humorous, but indecent (*دور ضرائف*); 4. Relating to Sūfism (*دور تصوف*). With some introductory poems, beginning:—

ای گلشن دو جہاں کے خالق  
وہی والی و انس جاں کے رازق  
خالق ہی تو ہی کریم ہی تو  
قادر ہی تو ہی قدیم ہی تو

V. Fol. 127. *Panjah i Rangin*. Five *Masnawīs*, viz.:—

1. In the form of a letter sent by the author from Lucknow to his deceased brother *Khudāyār Khān* at Delhi, lamenting his separation from friends and relations, and narrating a dream of his interview with a beautiful woman, with a description of her house, her personal appearance, dress, and ornaments.

2. The story of *ʿIbād Allāh Mirzā*, the son of a merchant of Ispahan, and *Mahbūb*, the daughter of a merchant of Benares.



3. An account of his six years residence at Lucknow, and of his being enamoured of a lady in that city, with a description of her house, etc., as in No. 1.

4. The story of an avaricious woman of Mewat, who contracted a marriage for her son, in order to become wealthy.

5. A letter from Lucknow to his brother Ilāhī Bakhsh Khān at Delhi, describing his restless love-sick state of mind.

The introductory poem begins:—

خداوندا یہ گویا یہ زبان ہو  
کہ اس سے نعت پیغمبر بیان ہو  
اور اوسکے جتنے ہیں اصحاب اور آل  
رہے مداح یہ سب کے مہر و سال

VI. Fol. 147. *Guldastah i Rangin*. Six Magnawis in the form of letters written from Lucknow, with an introduction, viz.:—

1. To a friend at Delhi, describing his unhappiness and restless condition.

2. To another friend at Delhi, in which is introduced (fol. 151b, line 7) the story of a carpenter, a tailor, a goldsmith, and a priest; being a metrical version of the 5th Tale of the *Totā-kahānī*, or Tales of a Parrot, by Munshi Haidar Bakhsh, Haidari. It was written in A.H. 1207 (A.D. 1792-93), and has been published (Delhi, 1852) under the title of *Chār bāgh*, which forms a chronogram on the date of composition.

3. To Lāla Basant Singh, Nashāg, at Delhi.

4. To his brother Ḥakīm Muḥammad Ashraf Khān, at Delhi.

5. To his brother Khwājah Maḥmūd, at Benares.

6. To his brother Mīrzā Muḥammad Ibrāhīm, at Benares.

Begins.

ہے سزاوار حمد کے وہ خدا  
جس نے پیدا کئے ہیں عرض و سما  
وہی ہے شک سبھونکا خالق ہے  
وہی ہے شک سبھونکا رازق ہے

## 190.

U. 88.—Foll. 49; 9 × 6 in.; ll. 13; Nasta'liq; written probably in A.D. 1814.

[DELHI 121.]

### ایجاد رنگین

Ījād i Rangin.

Another copy of Pt. I. of the *Shash jihat i Rangin* (no. 189). By Sa'ādat Yār Khān, Rangin.

Begins.

ہو سکے ہی حمد کب اوس پاک کی  
پاک کی جس نے یہ صورت خال کی  
سوخت ہوں جس جا ملائیک کے بی بی پر  
اوس جگہ میں کر دیا اسکا گذر  
یہاں تلک رتبہ دیا اس خال کو  
کر دیا فرمان میں ہفت افلاک کو

The copy is undated, but is in the same handwriting as the following copy of the author's 'Ajā'ib o ghara'ib i Rangin, and appears to have been written about the same time, i.e. A.D. 1814.

## 191.

U. 89.—Foll. 46; 9 × 6 in.; ll. 12; Nasta'liq; dated Delhi, Wednesday, 19th Zi'l-hijjah, the 10th year of Akbar Shāh II., i.e. A.D. 1814.

[DELHI 134.]

### عجائب و غرائب رنگین

'Ajā'ib o ghara'ib i Rangin.

Another copy of Pt. II. of the *Shash jihat i Rangin* (no. 189). By Sa'ādat Yār Khān, Rangin.

Begins.

بعد حمد حضرت رب الودود  
بیاحتاً ہوں میں پیغمبر پر درود  
اور اوسکی آل اور اصحاب پر  
بلک اوں اصحاب کے احباب پر

پیر مین اوسکے بعد تجیسے ای کریم  
عزس یہہ کرتا ہوں ای میرے رحیم

Copyist: Bānki Singh, in the service of Nawāb Asad al-Daulah, Mumtāz al-Mulk, Faiz Muḥammad Khān.

## 192.

U. 90.—Foll. 24; 9 × 6 in.; ll. 14; Nasta'liq; dated Banda, in the District of Bundelkhand, Sunday, 12th Muḥarram, A.H. 1249 (A.D. 1833).

[DELHI 139.]

## دستان رنگین

Dastān i Rangin.

An autograph copy of Pt. III. of the *Shash jihat i Rangin* (no. 189). By Sa'ādat Yār Khān, Rangin.

Begins.

بسم اللہ کو پہلے لکھ کر  
لکھ ای رنگین نعت پیغمبر  
پیر لکھ مدح چہار خلیفہ  
تھے جو نبی کے یار خلیفہ  
لکھ کے مذاقب آل نبی کا  
بن تو محب اولاد علی کا

Colophon:

تعلیم شد نسخہ سلیم شش جہت رنگین مثنوی  
دستان رنگین کہ مشہور بہ مثلث رنگین است  
تصنیف سعادت یار خان رنگین پسر محکم الدولہ  
طہماس بیگخان اعتقاد جنگ رومی بتاریخ دوازدم  
محرم روز یث شنبہ در عہد محمد اکبر شاہ بادشاہ  
سن ۳۸ مطابق ہجری سن ۱۰۴۹ در شہر باندہ  
بندیل کھنڈ بدستخط مصنف مذکور تحریر یافت

## 193.

U. 91.—Foll. 40; 9 × 6 in.; ll. 14; Nasta'liq; dated Banda, Sunday, 19th Muḥarram, A.H. 1249 (A.D. 1833).

[DELHI 124.]

## چار چمن رنگین

Chār chaman i Rangin.

An autograph copy of Pt. IV. of the *Shash jihat i Rangin* (no. 189). By Sa'ādat Yār Khān, Rangin.

Begins.

ای گلشن دو جہان کے خالق  
وہی والی و انس و جانکے رازق  
خالق ہی تو ہی کریم ہی تو  
قادر ہی تو ہی قدیم ہی تو  
رحمان ہی تو تو ہی ہی سدا  
جبار ہی تو تو ہی ہی قہار

The author's colophons to this and the following copy are similar to that in the preceding manuscript.

## 194.

U. 92.—Foll. 31; 9 × 6 in.; ll. 12; Nasta'liq; dated Delhi, 9th Rabī' I., A.H. 1248 (A.D. 1832).

[DELHI 140.]

## پنجہ رنگین

Panjah i Rangin.

An autograph copy of Pt. V. of the *Shash jihat i Rangin* (no. 189). By Sa'ādat Yār Khān, Rangin.

Begins.

خداوند! یہہ گویا یہہ زبان ہو  
کہ اس سے نعت پیغمبر بیان ہو  
اور اوسکے جتنے ہیں اصحاب اور آل  
رہے مداح یہہ سب کے مد و سل  
دروہ بیدد بیچ اون پہ بکسر  
جہت آ جاوے یہہ میرے مدعا پر

## 195.

U. 93.—Foll. 41;  $9\frac{1}{2} \times 6$  in.; ll. 14; Nasta'liq; dated Banda, Wednesday, 28th Šafar, A.H. 1249 (A.D. 1833).

[DELHI 152.]

## نظم رنگین

## Naẓm i Rangin.

One hundred short anecdotes, in verse, in 10 parts each containing 10 anecdotes; described as forming Pt. IV. of the *Panjah i Rangin*. By Sa'adat Yār Khān, Rangin.

Begins.

حمد کے قابل نہیں میری زبان  
حمد عجیبے ہو سکے کیونکر بیان  
اور اگر اوسکی طرف سے ہو عدد  
تو کہوں ایسے کہ اللہ الصمد  
پاکل ہوں اپنے افعالوں سے عین  
ہوں پشیمان اپنے تعاملوں سے عین

The title of the work forms a chronogram on the date of completion, A.H. 1220 (A.D. 1805–06).

The copy is in the author's own handwriting.

## 196.

U. 94.—Foll. 38;  $9\frac{1}{2} \times 6$  in.; ll. 14; Nasta'liq; dated Banda, Tuesday, the 13th Šafar, A.H. 1249 (A.D. 1833).

[DELHI 129.]

## داستان رنگین

## Dāstān i Rangin.

The story of Āghā 'Aziz, merchant of Gujarat, in verse; described as forming Pt. V. of the *Panjah i Rangin*. By Sa'adat Yār Khān, Rangin.

Begins.

حمد لکھ سکے نہیں لوح و قلم  
حمد اوسکی عین کروں کیونکر رقم  
گوچہ برسوں کوئی چھانے خالت کو  
پر رسائی ہو کہاں اوراٹ کو

لاکھ یہاں پیدا کرے کوئی ہنر  
پر خرد کا کس طرح وہاں ہو گذر

The story was related to Rangin at Banda by his intimate friend Shamsheer Khān, who was in the service of Nawāb Zu'l-Faqr 'Ali, and was composed in 21 days in A.H. 1245 (A.D. 1829), when he was in the 76th year of his age. This copy is in the author's own handwriting, written four years subsequently.

## 197.

U. 95.—Foll. 98;  $8 \times 5\frac{1}{2}$  in.; ll. 12 to 15; Nasta'liq; dated Delhi, A.H. 1240 (A.D. 1824), and Banda, A.H. 1247 and 1248 (A.D. 1831–33).

[DELHI 141.]

## خمسہ رنگین

## Khamsah i Rangin.

Five compositions in verse, by Sa'adat Yār Khān, Rangin.

This volume contains only four works of the series, the second, entitled *Hikāyat i Rangin*, being omitted. A copy of it will be found in no. 199. The works are in the author's own handwriting, and are as follows:—

I. Fol. 2. No. 1. جنگنامہ رنگین *Jang-nāmah i Rangin*. An account of the battle of Patan near Jainagar, in A.H. 1202 (A.D. 1787–88), in which the author took part under the generalship of Nawāb Mirzā Ismā'il Beg Khān. The Maratha army commanded by Mādhōji Sindhia completely routed the Mughal forces, and the Nawāb had to flee for refuge to Gujarat. Rangin, disheartened at the defeat, and at the loss of all his personal possessions, including the manuscript of his first Diwān, left the army, and took service with the Rājā of Bhartpur. He gives a brief sketch of his subsequent career, and concludes by saying he had taken up his abode at Banda. After two years' residence in that town he wrote this work when in the 75th year of his age, i.e. in A.H. 1245.



The battle of Patan is also shortly described in the author's *Akhhār i Rangin* (no. 188), fol. 38a, anecdote no. 89.

Begins.

پس از حمد حق اور نعت رسول  
میری عرض یارو بہ کرنا قبول  
کہ ہو جنگ نامہ جو بہر پڑہ کے شاد  
کرو فاتحہ خیر سے مچھو یاد

The copy was made at Banda, and was completed on the 20th Jumādā I, A.H. 1247 (A.D. 1831).

Colophon :

تمام شد نسخہ جنگ نامہ رنگین . . . در شہر  
باندہ بتاریخ بیستم جمادی الاول . . . ہجری سنہ  
۱۲۴۷ بدستخط مصنف مذکور تحریر یافت

In a note by the author on the outside of the first leaf the work is described as forming the first part of the *Khamsah i Rangin*.

II. Fol. 24. No. 3. *Nigāb i Turkī*. A Maghawī containing a vocabulary of Turki words written in black, with their Hindustani equivalents, written in red, and occasional inter-linear notes. The date of composition, A.H. 1235 (A.D. 1819-20), is given, with a chronogram, at the end of the prologue, which begins :—

حمد کا مجھ سے بیان کب ہو سکے  
اور جو وہ چاہے تو پھر سب ہو سکے  
پہنچے وہم و فہم وہاں مقدور کیا  
خواہش اوسکی ہو تو پھر ہی دور کیا

The Turki words are arranged in alphabetical order, under the first letter only. At the end of the vocabulary short sentences are given in Turki and Hindustani. The vocabulary begins (fol. 28b) :—

ایزی اور اوغان ہے یعنی خدا  
اور اوغان کور ساگوچی ہے مصطفیٰ

ایرکالیٹ ہے بادشاہ اولقائی وزیر  
تارے ایلدوز آتی ہے مایہ مدیر

Dated Delhi, the 10th Muharram, A.H. 1240 (A.D. 1824).

Colophon :

تمام شد نسخہ سیوم خمسہ رنگین نصاب ترکی  
تصنیف سعادت یار خان رنگین . . . ہجری سنہ  
۱۲۴۰ بتاریخ دہم محرم روز شنبہ در شاہجہان آباد  
بدستخط مصنف مذکور تحریر یافت

III. Fol. 50. No. 4. A Persian poem in the Maghawī metre, written in imitation of the Maghawī of Jalāl al-Dīn Rūmī.

Begins.

تو کریمی و رحیمی ای خدا  
تو دل رنجور را هستی دوا  
تو عطا کردی شکر در نیشکر  
ناکسی را میخورانی کی شکر

The work was composed at the request of Shamsheer Kḥān, after the completion of the author's *Intihān i Rangin* (no. 187), and was copied at Banda, at the camp of Nawāb Zu'l-Faqār 'Alī, on the 17th Rajab, A.H. 1248 (A.D. 1832).

Colophon :

تمام شد نسخہ چہارم خمسہ رنگین بہ طرز حضرت  
مولوی روم در فارسی بتاریخ ہفدہم رجب روز چہار  
شنبہ . . . ہجری سنہ ۱۲۴۸ در بادہ باندہ در چٹاؤنی  
نواب ذوالفقار علی بہادر . . . تحریر یافت

IV. Fol. 75. No. 5. *Hikāyat i Rangin*. Anecdotes in Maghawī verse.

Begins.

حمد تیری کس سے ہو ای بے نیاز  
ہاں مگر جسکو کرے تو سرفراز

رحم کی جب تلک نظر تیری نہو  
مشکل آسان تب تلک میری نہو

Dated Banda, the 28th Shawwāl, A.H. 1248 (A.D. 1833).

Colophon:

تعام شد نسخہ پنجم خمسہ رنگین کہ مشہور  
حکایات رنگین است ... بقرآن بیست ہشتم  
شوال روز پنجشنبہ ... سنہ ۱۲۴۸ ہجری در شہر باندہ  
بدستخط مصنف مذکور تحریر یافت

In the author's enumeration of the works comprising the *Khamsah i Rangin*, given in his *Imtihan i Rangin* (no. 187), the *Jang-namah* is said to form part 4 of this series, instead of the Persian poem, which is not mentioned; and the *Taswif i Rangin*, which forms part 1 of the *Sab' saiyarah i Rangin* (see no. 202), is called the first part of this series.

## 198.

U. 96.—Foll. 21;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 13; Nasta'liq; dated Banda, Saturday, 1st Rajab, 1248 (A.D. 1832). [DELHI 125.]

### جنگنامہ رنگین

Jang-namah i Rangin.

An autograph copy of Pt. I. of the *Khamsah i Rangin* (no. 197). By Sa'adat Yār Khān, Rangin.

Begins.

پس از حمد حق اور نعت رسول  
مری عرض یارو یہ کرنا قبول  
کہ ہو جنگ نامہ پڑھ کر جو شان  
کرو فاتحہ خیر سے مچھو یاد  
تم ایک عجیبے نادر روایت سنو  
مری انکھ دیکھی حکایت سنو

## 199.

U. 97.—Foll. 22;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 13; Nasta'liq; dated Banda, Tuesday, the 4th Rajab, A.H. 1248 (A.D. 1832). [DELHI 127.]

### حکایت رنگین

Hikāyat i Rangin.

The love-story of Baddhū, a flower-seller of Delhi, in verse; being Pt. II. of the *Khamsah i Rangin* (no. 197). By Sa'adat Yār Khān, Rangin.

Begins.

الہی چاہ کی اس دلگو دے چاہ  
بتا دے چاہ کی سیدھی ایسی راہ  
کہ تا یہ چاہ کر تجھ کو سراہے  
ترے بن اور گو مطلق نچاہے  
زبان پر لائے جب چاہت کا یہ نام  
خیر آغاز سے ہو اسکا انجام

Rangin states in his introductory verses that the story was narrated to him by his brother Hāhī Bakhsh Khān. The poem was completed in A.H. 1230 (A.D. 1815).

This copy is in the author's own handwriting.

## 200.

U. 98.—Foll. 24;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 12 and 13; Nasta'liq; dated Banda, 14th Rajab, 1248 (A.D. 1832). [DELHI 37.]

### نصاب رنگین

Naṣīb i Rangin.

An autograph copy of Pt. III. of the *Khamsah i Rangin* (no. 197). By Sa'adat Yār Khān, Rangin.

Begins.

حمد کا عجیبے بیان کب ہو سکے  
اور جو وہ چاہے تو پھر سب ہو سکے

پہنچے وہم و فہم وہاں مقدور کیا  
خواہش اوسکی ہو تو پھر ہی دور کیا  
گو رسائی عقل کی وہاں کچھ نہیں  
پروہ چاہے تو کمی وہاں کچھ نہیں

## 201.

U. 99.—Foll. 22;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 9 to 13; Nas-ta'liq; dated Banda, Monday, the 10th Shawwāl, A.H. 1248 (A.D. 1833).

[DELHI 128.]

## حکایات رنگین

## Hikāyāt i Rangin.

An autograph copy of Pt. V. of the *Khamsah i Rangin* (no. 197). By Sa'ādat Yār Khān, Rangin.

Begins.

حمد تیری کس سے ہو ای بے نیاز  
ہاں مگر جسکو کرے تو سرفراز  
رحم کی جب تلک نظر تیری نہو  
مشکل آسان تب تلک میری نہو  
شک نہیں ہی اسعین کچھ ای میرے رب  
جس سے تو راضی ہو اوس سے خوش ہیں سب

## 202.

U. 100.—Foll. 107;  $8\frac{1}{2} \times 6$  in.; ll. 11 to 13; Nas-ta'liq; dated Delhi and Banda, various dates from A.H. 1229 to 1248 (A.D. 1814–1833).

[DELHI 142.]

## سبع سیارہ رنگین

## Sab' saiyārah i Rangin.

Seven compositions by Sa'ādat Yār Khān, Rangin.

The works are all autograph copies by the author, and are as follows:—

I. Fol. 1. تصنیف رنگین *Taṣnīf i Rangin*. A treatise in Maṣnawī verse on the religious rites

and duties incumbent on a Sunni from birth to death. These consist of the ceremonial observances at child-birth, the rearing of the infant, shaving of the head and circumcision, his tuition, the choice of a profession, marriage and funeral rites.

The author states in an introductory note, written in red, that the work is a translation of a Persian tract which was written by Shāh Walī Allāh of Delhi (who died A.H. 1176), the father of Shāh 'Abd al-'Azīz, for the guidance of members of his family. The translation was completed in Rajab, A.H. 1239 (A.D. 1824). It has been published at Fathgarh, 1876, with a work called *Kanz al-muṣallī*. In the author's epilogue to the *Imtīhān i Rangin* (no. 187) this work is said to form Part I. of the *Khamsah i Rangin*.

Begins.

یا الہی تو مجھکو دے توفیق  
نیک توفیق ہوئے میری رفیق  
تا بنے مجھسے دین کا کچھ کام  
جیکو تسکین ہو دلکو ہو آرام

Dated Delhi, 17th Rajab, A.H. 1241 (A.D. 1826).

Colophon:

تمام شد نسخہ اول سبع سیارہ رنگین کہ تصنیف  
رنگین نام دارد تصنیف سعادت یار خان رنگین ...  
ہجری سنہ ۱۲۴۱ در شادجہان آباد در ماہ رجب  
بتاریخ ہفتم بدستخط مصنف مذکور تحریر یافت

II. Fol. 14. گلدستہ رنگین *Guldastah i Rangin*. Short poems containing moral and salutary advice, with a preface in prose and verse, and interlinear Persian glosses in red.

The poems are arranged in two parts, each containing 26. In the first part the lines of each couplet end either with the same word, or with two different words rhyming in the last syllable, as—  
مال و کمال، شفیق و رفیق، پیٹ و لپیٹ.  
In the second part the last word of each line is the same. In the *Imtīhān i Rangin* the author calls this work Part VII. of the *Nau-ratan i Rangin*.



## 2.

P. 460.—Foll. 179;  $9\frac{1}{4} \times 5\frac{3}{4}$  in.; ll. 17,  $3\frac{1}{2}$  in. long; Nasta'liq; dated Monday, 28th Rabi' II., A.H. 1078 (A.D. 1667).

[R. JOHNSON.]

## Amwāj i khūbī.

Another copy. See Ethé, Pers. Cat., no. 2006.

Begins as in the preceding, with the following heading:—

فہرست کتاب خوب ترنگت من تصنیف مدیان  
خوب

In this copy the text of the Dakhani poem, *Khūb tarang*, is written, verse by verse, along with its Persian paraphrase, the text being indicated by a superscribed red line.

Scribe: Ḥasan Āqā.

Colophon:

تمت الكتاب بعون الله الملك الوهاب امواج  
خوبی بقرآن بست ہشتم ماہ ربیع الثانی روز دو  
شنبه سنہ ۱۰۷۸ . . . . . کاتبہ الحروف حسن آقا خادم  
الفقرا

## 3.

P. 1236.—Foll. 48;  $8\frac{1}{4} \times 5\frac{1}{4}$  in.; ll. 6; elegant Naskhī; c. 19th century.

[Tir.]

## شریعت نامہ

## Sharī'at nāmah.

A short treatise on Muhammadan obligatory religious observances, in Dakhani verse. By Shāh Mulk.

Begins.

الہی دے توفیق انسان کون  
جو بندگی کرین تیری دل جان سون  
تو پیدا کیا محض بندگی کے تین  
سو او چہوڑ پڑے ہیں گندگی کے تین

Explanatory notes in Dakhani are written in red between the lines of the poem. In the epilogue the author spells out his name, and gives the date of composition, A.H. 1077 (A.D. 1656-67), in the following lines:—

سو یو شین الف ہے و مہم لہ کاف  
فرض کون سو دکھنی مہین بولیا ہی صاف  
سن یکہزار ہور ستر یو سات  
کیا ہون اسی سال مہین یو حکات

The poem ends with 4 lines in Persian:—

الہی بدہ مہمان را نصیب  
کہ نصر من اللہ و فتح قریب  
نوشته نعماند سیدہ بر سفید  
نویسنده را نیست فردا امید

## 4.

P. 908.—Foll. 1-14;  $7\frac{1}{4} \times 4\frac{1}{4}$  in.; ll. 13; Nasta'liq; dated 4 Jumādā I., in the 5th year of the reign of Muhammad Shāh, i.e. A.H. 1136.

[R. JOHNSON.]

## بوجہ نرنجن

## Būjh-nirañjana.

A Muhammadan theological treatise in Dakhani verse.

Begins.

انت اچرچ کہون ایک پہیلی  
جیو تین ہوئی جو سنہ سنہلی  
بیو جہانان کیون پرگت آیا  
کون کون یہہ پہیکہ [؟] بیرایا

The poem is written in *chaupāi* and *doharā* metres, and contains a large number of Hindi words. The title occurs at the end of the work (fol. 14a):—

ہوا نزول عروج تعام  
جاگو بوجہ نرنجن نام

The preface begins:—

حمد هزاران هزار اوس خدا کو کہ جو اس گلزار  
جہاں میں تخم ہر ایک درخت کا ہو دیتا ہے اور  
اوسکو نشو نما عطا کرکے پھل اور پھول کو اوسکے انواع  
کی ہو دیتا ہے

The first poem begins (fol. 16):—

حمد کہنے کی تجھے جب بار ہو  
جب کہ تجھ پر رحمت جبار ہو  
اوسنے زک فرعون کو دی روڈ پر  
ہیکا پشہ اوسکا در نعروں پر

Dated Delhi, 5th Rajab, A.H. 1229 (A.D. 1814).

Colophon:

تمام شد نسخہ دوم سبع سیارہ رنگین ... در  
شاہ جہاں آباد ... ہجری سنہ ۱۲۲۹ بتاریخ پنجم  
رجب روز پنجشنبہ بوقت سہ پہر بدستخط مصنف  
مذکور تحریر یافت

Appended is a Rubā'ī by Ṣanā Allāh Khān in commendation of the work, written by a different hand.

III. Fol. 41. *Sanjah i Rangin*.  
A collection of 101 Rubā'īs.

Begins.

یا رب ملے رنگین کو نیکی کی جزا  
معروف کو ہوئے اوسکے فعلوں کی سزا  
جس نے یہم بظا فساد کی پہلے رکھی  
امید یہم ہے کہ چمکے وہ اوسکا مزا

Dated Delhi, 7th Rajab, A.H. 1241 (A.D. 1826).

Colophon:

تمام شد نسخہ سیوم سبع سیارہ رنگین یعنی نسخہ  
سناجہ رنگین ... ہجری سنہ ۱۲۴۱ در ماہ رجب ہفتم  
ماہ در شاہ جہاں آباد بدستخط مصنف مذکور  
تحریر یافت

On fol. 56a is a note in Persian, in which Rangin gives a list of the 27 different styles of poetry, in all of which he has composed verses, and also a

list of the 17 languages and dialects made use of in his *Majmū'ah i Rangin* (no. 184). He also boasts of having written 42 *Magnawīs* in 11 different metres, comprising some 20,000 couplets, on various subjects, including 506 anecdotes.

IV. Fol. 58. *Rangin-nāmah*. A series of *Ghazals*, written in imitation of the *Mahmūd-nāmah*, each consisting of five couplets which begin and end with the same letter, in the order of the alphabet.

Begins.

احوال لکھن کیا میں ترے جور و ستم کا  
مقدور زبانکا ہے نہ مقدور قلم کا  
آتا ہے تو آ جلد مرے یار خبر لے  
مہمان ہو دنیا میں وگرنہ کوئی دم کا

Dated A.H. 1241 (A.D. 1826). In his *Dīwān i rekhtah* (no. 179) Rangin includes this work in his *Nau-ratan i Rangin*.

Colophon:

تمام شد نسخہ چہارم سبع سیارہ رنگین نسخہ رنگین  
نامہ ... ہجری سنہ ۱۲۴۱ بدستخط مصنف تحریر یافت

V. Fol. 67. *Sāgi-nāmah* i *Rangin*. A *Magnawī* containing the story of an infatuated lover, with reflections on the vanity of worldly pleasures.

Begins.

ستایش کہ لائق وہ خلق ہے  
کہ عجز سب ہیں وہ رزاق ہے  
اگر ہو سر مو عرا ہو زبان  
تو ہو حمد اوسکی نہ مجھ سے بیان

Dated Banda, the 20th Shawwāl, A.H. 1248 (A.D. 1833).

Colophon:

نسخہ پنجم سبع سیارہ رنگین کہ مشہور بساقتی نامہ  
رنگین است ... بتاریخ بیستم شوال ... ہجری سنہ ۱۲۴۸  
در شہر باندہ یث پہر روز برآمدہ بدستخط مصنف  
مذکور تحریر یافت



VI. Fol. 78. *Tajribah i Rangin*. تجربه رنگین

A treatise in prose on the use of seven different kinds of weapons in warfare, viz., the shield, sword, dagger, spear, javelin, bow, and musket.

Begins.

سبحان اللہ جل شانہ سزاوار حمد کے تو ہے کہ  
تو نے دونو عالم کو پیدا کیا اور اپنے پیغمبر آخر الزمان  
یعنی محمد الرسول . . . کو ہویدا کر کے اوسکی باعث  
سے انسان کو خطاب اشرف العجولقات دیا

The work is in seven chapters (*bāb*), subdivided into *fajls*. It was written at Banda in A.H. 1248 (A.D. 1832-33), at the request of Nawāb Zū'l-Faqr 'Alī. In the preface the author alludes to the sound education in the use of arms that he and his brother Ilāhyār Beg Khān had received from their father Tahmāsp Beg Khān, who had himself been for ten years in military service under Nādir Shāh. He states that in A.H. 1215 (A.D. 1800-1801) he was employed at Gwalior as one of five Sardārs in command of the army of Khāndōji Sindhia. The other Sardārs were two European officers, viz., Mr. James, and Mr. Kōṭ Jēnkā, also Shaikh Kalb 'Alī Khān, and Colonel Muḥammad Zamān Khān. One day Khāndōji remarked on the immense superiority in battle of the regiments commanded by the European officers, which consisted mainly of rustics and men of low caste, over those consisting of Mughals, Pathans, and others, who were soldiers by birth and education. In reply Rangin stated his opinion that the reason of this superiority was that the troops under European command were carefully trained in the use of weapons, and in military tactics, whereas the other native troops relied chiefly on their innate bravery, and scorned to receive any special training in warfare from anyone. The recollection of this incident induced the author to write the present work, at the request of the Nawāb, for the edification and guidance of his officers and men.

Dated Banda, 25th Jumādā II., A.H. 1248 (A.D. 1832).

Colophon :

تمام شد نسخہ تجربات رنگین بتاریخ بیست و  
پنجم جماد الثانی روز سہ شنبہ در شہر باندہ  
بندیل کینڈا . . . ہجری سنہ ۱۲۴۸ . . . بدستخط مصنف  
تحریر یافت

VII. Fol. 97. *Kalām i Rangin*. کلام رنگین

Ten anecdotes in Magnawī verse of different metres.

Begins.

ای میرے خالق کریم و کارساز  
ہے یہ عرض اب میری ای بندہ نواز  
جیمین ہے ایک مثنوی ایسی کہوں  
جس سے دائم مورد تحسین رہوں

Dated Banda, the 18th Zi'l-hijjah, A.H. 1248 (A.D. 1833).

Colophon :

تمام شد نسخہ ختم سبع سیارہ رنگین کہ مشہور  
و معروف بہ کلام رنگین است . . . بتاریخ ہودہم  
ذالحجہ روز چہار شنبہ . . . ہجری سنہ ۱۲۴۸ در شہر  
باندہ بدستخط مصنف مذکور تحریر یافت

## 203.

U. 101. — Foll. 15; 8½ × 6 in.; ll. 12; rather worm-eaten; Nasta'liq; dated Delhi, Wednesday, 11th Rabī' II., A.H. 1248 (A.D. 1832).

[Delhi 123.]

## تصنیف رنگین

## Taṣnif i Rangin.

An autograph copy of Part I. of the *Sab' saiyarah i Rangin* (no. 202). By Sa'adat Yār Khān, Rangin.

Begins.

یا اللہ تو مجھکو دے توفیق  
نیک توفیق ہوئے میرے رفیق

تا بنے مجھ سے دین کا کچھ کام  
دلوں نسکیں ہو جی کو جو آرام  
میرا دنیا سے دل اوجھٹ جاوے  
صاف ادھر سے ادھر کو ہٹ جاوے

## 204.

U. 102.—Foll. 23;  $8\frac{1}{4} \times 6$  in.; ll. 12; Nasta'liq;  
dated Delhi, Thursday, 11th Rabi' II., A.H. 1248  
(A.D. 1832).

[DELHI 138.]

## گلدستہ رنگین

## Guldestah i Rangin.

An autograph copy of Part II. of the *Sab' saiyārah i Rangin* (no. 202). By Sa'adat Yār Khān, Rangin.

Preface begins:—

حمد ہزار ہزار اوس خدا کو کہ جو اس گلزار  
جہان میں تخم ہر ایٹ شجر کا ہو دیتا ہے اور اوسکو  
نشو نما عطا کر کے پھل اور پتوں کو اوسکے انواع کی ہو  
دیتا ہے

Poem begins:—

حمد کہنے کی تجھے جب بار ہو  
جب کہ تجھ پر رحمت چبار ہو  
اوسنے زک فرتوں کو دی رود پر  
ہیگا پشہ اوسکا در نمود پر  
گو تو درد اپنا کرے رب الودود  
تو نہ وہاں تجھکو لگے دوزخ کا دود

## 205.

U. 103.—Foll. 11;  $8\frac{1}{4} \times 6$  in.; ll. 12; Nasta'liq;  
dated Delhi, Thursday, 17th Rabi' II., A.H. 1248  
(A.D. 1832).

[DELHI 130.]

## رنگین نامہ

## Rangin-namah.

An autograph copy of Part IV. of the *Sab' saiyārah i Rangin* (no. 202). By Sa'adat Yār Khān, Rangin.

Begins.

احوال لکھوں کیا میں ترے جو رستم کا  
مقدور زبانکا ہے نہ مقدور قلم کا  
آتا ہے تو آ جلد مرے بار خبر لے  
مہمان ہو دنیا میں وگرنہ کوی دم کا  
ای آفت جان بوجھے ہے کیا مجھ سے مرا حال  
کیا تجھ سے کہوں میں تو ہوں مارا ترے غم کا

## 206.

U. 104.—Foll. 12;  $8\frac{1}{4} \times 6$  in.; ll. 12; Nasta'liq;  
dated Banda, Monday, 15th Zi 'l-hijjah, A.H. 1250  
(A.D. 1835).

[DELHI 131.]

## ساقی نامہ رنگین

## Sāqī-namah i Rangin.

An autograph copy of Part V. of the *Sab' saiyārah i Rangin* (no. 202). By Sa'adat Yār Khān, Rangin.

Begins.

سقایش کے لائق وہ خلاق ہے  
کہ محتاج سب ہیں وہ رزاق ہے  
اگر ہر سو مرا ہو زبان  
تو ہو حمد اوسکی نہ مجھ سے بیان  
کہ ہے ذات پاک اوسکی ہے شکت و ریب  
شناسائی دانائی ہو علم غیب

## 207.

U. 105.—Foll. 16;  $8\frac{1}{4} \times 6$  in.; ll. 13 to 16; Nasta'liq;  
dated Banda, Tuesday, 15th Zi 'l-hijjah, A.H. 1248  
(A.D. 1833).

[DELHI 52.]

## تجربہ رنگین

## Tajribah i Rangin.

An autograph copy of Part VI. of the *Sab' saiyārah i Rangin* (no. 202). By Sa'adat Yār Khān, Rangin.

Begins.

سبحان اللہ جل شانہ \* سزاوار حمد کے تو ہے کہ  
تو نے دونوں عالم کو پیدا کیا اور اپنے پیغمبر آخر الزماں  
یعنے محمد رسول اللہ صلی اللہ علیہ وسلم کو جویدا  
کر کے اوسکے باعث سے انسانکو خطاب اشرف العجاوہات  
دیا اور اپنے بندوںکو اوسکی خاطر سے اور اپنی کریمی  
کی راہ سے اپنی صنعت میں سے کیا کیا صنعتیں  
امداد کیں

208.

U. 106.—Foll. 11;  $8\frac{1}{4} \times 6$  in.; ll. 13; rather worm-eaten; Nasta'liq; dated Banda, 10th Sha'bān, A.H. 1245 (A.D. 1830).

[DELHI 132.]

## کلام رنگین

## Kalām i Rangin.

An autograph copy of Part VII. of the *Sab' saiyārah i Rangin* (no. 202). By Sa'ādat Yār Khān, Rangin.

Begins.

ای میرے خالق کریم و کارساز  
ہے ہم عرض اب میری ای بندہ نواز  
جی میں ہے ایٹ مٹوئی ایسی کہوں  
جس سے دائم مورد تحسین رہوں  
ہر کہوں ایسا اویسے کچھ کر کے شور  
ہر حکایت کے جو اوسکی خراور

209.

U. 107.—Foll. 59;  $9 \times 6\frac{1}{4}$  in.; ll. 10; Nasta'liq; dated 11th Safar, A.H. 1245 (A.D. 1829).

[DELHI 137.]

## فرسنامہ

## Faras-nāmah.

A treatise on hippology, in verse. By Sa'ādat Yār Khān, Rangin.

Begins.

خدا کی حمد کب مجھے رقم ہو  
دواں جب تک نشبدین قلم ہو  
کہاں قدرت قلم نے اتنی پائی  
کہ یہ اوسکی کرے صنعت نعمائی

The work contains a description of different species of horses, their characteristics and defects, and the treatment of their diseases. The author states that, being in a state of penury, and very wretched, he went to Lucknow in hopes of earning a livelihood in that city. He was hospitably received in the house of Muhammad Bakhsh, who was commonly called Miya'n Machchhū. His younger brother, Miya'n Qādir, was extremely fond of riding, and happened to read a treatise on the horse which Rangin had written in prose. At his request the author rewrote the work in verse in 1000 couplets, and completed it in the course of 20 days. It is called *Asp-nāmah* in the scribe's colophon, and has been lithographed at Lucknow (A.D. 1849 and 1869), and at Cawnpore (A.D. 1874), under the title *Faras-nāmah*. In the author's epilogue to those editions it is said to have been composed in A.H. 1210 (A.D. 1795-96), when he was 40 years of age. This date does not occur in the present copy.

Ends.

کیا ہے بیس دن میں میں نے مرقوم  
زہی تعداد اوسکی تجھکو معلوم  
ہزار اسکے ہیں پورے شعر بھائی  
تجھے کتنے ہی میں نے کہہ سنائے

Colophon:

بعون اللہ تعالیٰ کتاب اسب نامہ عن تصنیف  
سعادت یار خان رنگین در زبان اردو بقارئہ یازدہم  
صفر سنہ ۱۲۴۵ ہجری تحریر یافت

On the first three leaves and on the last leaf are written the heading of a petition addressed to Mr. David Ochterlony, the date of the death of Nawāb Begam Zeb al-Nisā on the 27th January, 1816, various medical prescriptions, the formula



of the marriage ceremony (عِدَّة نكاح) in Arabic, also Persian maxims, and Ghazals by Khāqānī and Nizāmī.

The *Faras-nāma i Rangin* has been translated into English by Lieut.-Col. D. C. Phillott, London, 1911.

## 210.

U. 108.—Fol. 36; 8 × 5½ in.; ll. 10 to 15; Nast'aliq; dated Banda, A.H. 1250 (A.D. 1834).

[DELHI 143.]

Four compositions in verse, by Sa'ādāt Yār Khān, Rangin.

I. Fol. 1. قوت الایمان *Quwat al-īmān*. A poem on the principles of Muhammadan faith, and against heresy.

Begins.

پہلے لکھوں حمد خدای کریم  
بسم اللہ الرحمن الرحیم  
حمد کے ذات اوسکی سزاوار ہے  
چاہے وہ جو کچھ کرے مختار ہے

The date of composition, 1243 (A.D. 1827-28), is expressed by the chronogram غرائب ہے یہ at the end of the poem. The copy was made by the author at Banda on the 28th Jumādā I., A.H. 1250.

II. Fol. 10. ترجمہ قصیدہ غوثیہ A metrical translation of the *Qasidah i Ghawsiyah*, an Arabic Sufic poem by Shaikh 'Abd al-Qādir ibn Mūsā, Jilānī, on wine as a symbol of mystic love.

Rangin states in the preamble that he made this translation at Banda in A.H. 1250, at the request of his son Akhtar Yār Khān. In it he also eulogizes his friend and benefactor Shamsheer Khān. The preamble begins:—

الہی تو خدا ہی میں ہوں بندہ  
اگرچہ سر سے پا تک میں ہوں گندہ  
وہی ہی تجھکو پیدا کرنے کی شرم  
قوی ایمان مجھے دے اور دل نرم

The Arabic poem, in 29 verses, is written in large characters, with a translation in Hindustani couplets, written in red, under each hemistich of the text, beginning:—

سقاہی الحب کاسات الوحالی  
بلاہا مجھکو جسد بادۂ وصل  
رہا مجھ میں اور اوسمیں پیر نکچہ فصل

The copy, in the author's own handwriting, is dated Banda, 26th Jumādā I., A.H. 1250 (A.D. 1834).

III. Fol. 19. ترجمہ قصیدہ بانٹ سعاد A metrical translation of the *Bānat Sa'ād*, also called *Al-Burdah*, an Arabic Qasidah in praise of Muḥammad, by Ka'b ibn Zuhair al-Muzani.<sup>1</sup> The preamble begins:—

الہی تو رحمان ہی اور رحیم  
تو خلق ہی رزاق ہی اور کریم  
مجھے تجسے ہو گوئے ہی یہ امید  
کہ بس اس سیئہ رو کا جو رو سپید

The Arabic text, in 59 verses, and translation, written as in the preceding, begin:—

بانت سعاد فقلبی الیوم ممتول  
وہ معشوقہ تجھتی جو مجھے سعاد  
تو اسواسطے دل میرا نہیں شاد

The copy was written by the author at Banda, on the 8th Rajab, A.H. 1250.

IV. Fol. 32. A Qasidah by Saudā, with emendations by Rangin written on the margin in red.

In a note on the fly-leaf the author states that the work was written at the instance of Shamsheer Khān. The Qasidah is in praise of Nawāb Ghāzī al-Dīn Khān 'Imād al-Mulk. See no. 150, foll. 71b-75a. It begins:—

<sup>1</sup> An English translation of the Qasidah, with notes, by J. W. Redhouse is given in W. A. Clouston's *Arabian Poetry for English Readers* (Glasgow, 1881), pp. 305-318. See also a metrical version by Harinath De in the *Journal of the Moslem Institute*, vol. I, no. 1.

صبح ہوتے جو گئی اچ مری آنکہ جہٹ  
 دی وہیں آکے خوشی نے در دل پر دستک  
 پوچھا میں کون ہی بولی کہ میں وہ ہوں شافل  
 نہ لکے شوق میں جسکے کہنی شائق کی پلٹ  
 In the first line Rangin would substitute  
 for صبح, and changes the third line to  
 میں نے پوچھا کہ تو ہی کون وہ بولی وہ ہوں

## 211.

U. 109.—Foll. 67;  $7\frac{3}{4} \times 4\frac{3}{4}$  in.; ll. 11; Nasta'liq;  
 19th century.

[DELHI 102.]

Selections from the poems of Sa'adat Yār Khān,  
 Rangin.

I. Fol. 1. The fourth Maḡnawī in the *Guldastah*  
*i Rangin*, or Part VI. of the *Shash jihat i Rangin*.  
 See fol. 157b of no. 189. It begins:—

بہائی صاحب محمد اشرف خان  
 مظہر لطف و منبع احسان

II. Fol. 2a. The first Maḡnawī in the *Gul-*  
*dastah i Rangin* (fol. 142a of no. 189), containing  
 the story entitled *Chār bāgh*, beginning:—

ای میرے جان مونس و دمساز  
 ای میرے شمعسار محرم راز

III. Fol. 4a. The third Maḡnawī in the *Panjah*  
*i Rangin*, or Part V. of the *Shash jihat i Rangin*  
 (fol. 136b of no. 189), beginning:—

کہوں ایلک آنکہ دیکھی میں حکایت  
 سنو یارو کہ ہی طرفہ روایت

IV. Fol. 13a. The second Maḡnawī in the  
*Guldastah i Rangin* (fol. 150a of no. 189), be-  
 ginning:—

ای میرے جان ای میرے جانی  
 محرم رازہای پنهانی

V. Fol. 20b. An anecdote (no. 9) from the  
*Kalām i Rangin*, or Part VII. of the *Sub' saiyārah*  
*i Rangin*. See fol. 103b of no. 202.

VI. Fol. 21b. An anecdote (no. 58) from the  
*Chahār chaman i Rangin*, or Part IV. of the  
*Shash jihat i Rangin*. See fol. 123b of no. 189.

VII. Fol. 22a. A selection of Ghazals, Fards,  
 Qit'ahs, Tārikhs, and Musaddas poems from the  
*Divān i rekhtah* and *Divān i bekhtah* of Rangin.  
 The first Ghazal, from the *Divān i bekhtah* (fol.  
 12b of no. 180), begins:—

چوڑا ہی جو لیڈا ہی کوئی نام ہمارا  
 قاصد کہے کس طرح سے پیغم ہمارا

VIII. Fol. 63a. A Maḡnawī in praise of  
 Benares, from the *Divān i bekhtah* (fol. 7a of  
 no. 180), beginning:—

ای مونس و دلفواز جانی  
 سرمایہ عیش جاودانی

The lines in this and the following poem are  
 written in two oblique and two transverse  
 columns across each page.

IX. Fol. 64b. The first Maḡnawī in the *Pan-*  
*jah i Rangin* (fol. 128a of no. 189), beginning:—

عزیز القدر میرے یار بیانی  
 ستانی ہی تیری مجھے جدائی

The poem is incomplete, the last leaf being  
 torn away. It ends at line 14, fol. 131b of  
 no. 189.

X. A few Maḡla's by Maftūn, Niṣār Mir, and  
 Zauq, scribbled on the outside fly-leaf.

## 212.

U. 110.—Foll. 158;  $11 \times 7$  in.; ll. 15; Nasta'liq;  
 19th century.

[DELHI 93.]

دیوان آتش

Diwān i Atish.

A Diwān of Ghazals. By Khwājah Haider  
 'Ali, Atish.

Begins.

حباب آسا میں دم بیوتا ہوں تیری آشنائی کا  
 نہایت غم ہی اس قطرہ کو دریا کی جدائی کا  
 اسیر ای دوست تیرے عاشق و معشوق دونوں میں  
 گرفتار آہنی زنجیر کا یہ وہ طلائی کا  
 تعلق روح سے مجھ کو جسد کا ناگوارا ہی  
 زمانہ میں چلن ہی چار دن کی آشنائی کا

Khwājah Ḥaidar 'Alī was the son of Khwājah 'Alī Bakhsh of Delhi. He lived at first at Faizabad, under the patronage of Mirzā Muḥammad Taqī Khān, Taraqqī, and afterwards went with him to Lucknow, where he became a pupil of Shaikh Ghulām Ḥamadānī, Muḥaffī, and received a monthly allowance of Rs. 800 from the emperor, most of which he spent in charity. He died in A.H. 1263 (A.D. 1847), the date being fixed by Mir 'Alī Ausat, Rashk, quoted by Āzād<sup>1</sup>:—

خواجہ حیدر علی ای وا مردند

Ātiṣ has written two Diwāns of Ghazals only, of which this is a copy of the first and larger Diwān. Garcin de Tassy notes<sup>2</sup> that the first was published at Lucknow in 1845, and the second in 1847, and that his *Kulliyāt* was lithographed in 1852. The latter was published previous to that date, i.e. in 1844, a part of which (pp. 252–306), containing his second Diwān, is in the Library of the India Office. His *Kulliyāt* has also been subsequently lithographed at Cawnpore in 1871, and again in 1873.

## 213.

U. 111. — Foll. 203; 10½ × 6½ in.; ll. 15; Nas-ta'liq; worm-eaten in parts; dated 15th Zi'l-q'adah, A.H. 1254 (A.D. 1839).

[DELHI 113.]

دیوان مومین  
 Diwān i Mūmin.

A Diwān of Ghazals. By Ḥakīm Muḥammad Mūmin Khān, Mūmin.

<sup>1</sup> *Āb i ḥayāt* (2nd ed., Lahore, 1899), p. 363. See also *Ganj i tawārīkh*, by Nasākh, p. 29.

<sup>2</sup> *Litt. Hind.* (2nd ed.), vol. i., p. 252.

Begins.

نکیرنگ مطلع دیوان ہو مطلع مہر وحدت کا  
 کہ ہات آیا ہی روشن مصرع انگشت شہادت کا  
 بچاؤن آبلہ پائی سے کیونکر خار ماحی سے  
 کہ ہام عرش سے پیسلا ہی یارب پاؤں دقت کا  
 سر شٹ اعتراض عجز نے العاس ریزگی کی  
 جگر صد پارہ ہی اندیشہ خون گشتہ طاقت کا

The following biography is taken from a complete account of the life and works of this distinguished poet in Āzād's *Āb i ḥayāt* (2nd ed., Lahore, 1899), pp. 392 *et seqq.*

Muḥammad Mūmin Khān of Delhi was the son of Ḥakīm Ghulām Nabī Khān, whose ancestors were of the nobility of Kashmir. His grandfather Ḥakīm Nāmdār Khān and his brother Ḥakīm Kāmdār Khān were court physicians during the reign of Shāh 'Ālam (A.D. 1759–1806), and obtained a *jāgīr* of Bilāha and other villages in the Pargana of Narnaul. When Jhājhar was made over to Nawāb Faiz Talab Khān this Pargana was included in that State, and the Nawāb confiscated their *jāgīr*, assigning to them in lieu thereof a yearly pension of Rs. 1000 in the name of Ḥakīm Nāmdār Khān, of which Ḥakīm Ghulām Nabī Khān succeeded to his share, which also became the inheritance of his son Mūmin Khān. Besides this, four physicians of the family were in receipt of a monthly pension of Rs. 100 from the Government, of which the poet's father obtained a fourth share.

Mūmin was born in A.H. 1215 (A.D. 1800–1801), and was given the name of Mūmin Khān by Shāh 'Abd al-'Azīz,<sup>3</sup> son of Shāh Walī Allāh, although his relatives would have preferred to call him Ḥabīb Allāh. After receiving the customary elementary education he was entrusted to the tuition of Shāh 'Abd al-Qādir, under whom he studied both Arabic and Persian. His memory is said to have been extraordinary. He never forgot what he was taught, and could even repeat almost word for word the sermons which were

<sup>3</sup> He died in A.H. 1239 (A.D. 1824).



delivered by Shāh 'Abd al-'Azīz. When he had gained proficiency in Arabic he studied medicine under his father, his uncle Ḥakīm Ghulām Ḥaidar Khān, and Ghulām Ḥasan Khān. He also took to writing poetry, and acquired a remarkable knowledge of the sciences of astronomy and divination, besides being a noted chess-player.

When first writing poetry he used to have his verses corrected by Shāh Naṣir, but after a while was independent of the help of any teacher. He had several pupils, the chief of whom were Nawāb Muṣṭafā Khān, Sheftah, the author of the *Tazkirah* of Hindustani poets called *Gulshan-i-be-khār*, and his younger brother Nawāb Akbar Khān, also Mir Ḥusain Taskin, Saiyid Ghulām 'Alī Khān Waḥshat, Ghulām Zāmin Karam, Nawāb Aṣghar 'Alī Khān, who originally took Aṣghar as his *takhalluṣ* and afterwards changed it to Nasīm, and Mirzā Khudā Bakhsh Qaiṣar. In his youth he received religious instruction from Maulānā Saiyid Aḥmad, of Bareilly,<sup>1</sup> and adopted his tenets. Mūmin died in A.H. 1268 (A.D. 1852) from injuries received through a fall from the roof of his house.

The *Diwān* of Mūmin Khān was lithographed at Delhi in 1846 under the title of *Diwān-i-bē-naṣir*, which forms a chronogram fixing the date of composition, A.H. 1243 (A.D. 1827-28).<sup>2</sup> His *Kulliyāt* was published at Meerut in 1865, and several editions have been lithographed at Cawnpore. Some of his minor poems have been published separately at Rohtak in 1878.

Contents:—*Diwān* of Ghazals, fol. 1; *Fards*, Mu'ammās and Qit'ās, fol. 82b; *Rubā'īs*, fol. 88a; *Mukhammasāt*, fol. 94a; *Musaddasāt*, fol. 103a; *Wāsoḳhīs*, in stanzas of 8 lines each, fol. 116b; *Tarjīb* and *Tarkīb*-band poems, fol. 121b; *Maḡnawīs*, or love-tales, fol. 133a. In the printed edition there are six, and part of a seventh unfinished, *Maḡnawī*. This manuscript contains a copy of the first four only.

<sup>1</sup> For an account of this religious reformer, see Beale's *Biographical Dictionary*, p. 354.

<sup>2</sup> See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., pp. 379.

The following hemistich

اَرَمَ عَيْنِ مَوْمِنٍ وَ تَسْكِينِ وَ عَازِمِ

is scribbled at the bottom of the last page, purporting to form a chronogram on the death of Mūmin, and headed *مَصْرَعُ تَارِيخِ وَفَاتِ مَوْمِنِ*.

Copyist: Daulat Singh.

Colophon:

اَیْنِ کِتَابِ دِیَوَانِ مَجْتَمَعِ بَغَزَلِ وَ شَعْرِ وَ مَثْنَوِیْ مِنْ  
تَصْنِیْفِ مَوْمِنِ خَانَ قُدَسِ سِرِّهِ بِتَارِيخِ پَانِزْدَهَمِ عَاشِ  
ذِیْقَعْدَةِ سَنَةِ ۱۲۰۴ هِجْرِیْ بِیَوْمِ چِهَارِ شَنِدِهِ اَزْ خَطِّ بَدْخَطِّ  
بَنْدَةِ دَوْلَتِ سَنَکْبَةِ بِوَقْتِ شَامِ بِانْجَامِ رَسِیدِ

214.

P. 3162.—Foll. 36-55;  $10\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 15; *Nasta'liq*; 19th century.

[FITZEDWARD HALL.]

مَثْنَوِیْ مَوْمِنِ

Maḡnawī i Mūmin.

A love-story, in *maḡnawī* verse. By Ḥakīm Muḥammad Mūmin Khān of Delhi. (See no. 211.)

The poem is the third *Maḡnawī* in his *Kulliyāt* (Cawnpore, 1876, pp. 215-233), and begins with a Persian couplet:—

قَازِۀِ فغانی کِه کشیدم زدل  
وَ اَن سَبینِ شَمِ کِه شنیدم زدل

215.

U. 112.—Foll. 81;  $8\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 16; *Shikastah*; 19th century.

[DELHI 99 A.]

دِیَوَانِ حُسامِ

Diwān i Ḥusām.

A *Diwān* poem. By Chaudhuri Ḥusām al-Din.

Begins.

دور زاهد کے ہی نزدیکی سفر کعبہ کا  
چشم بینا ہو تو ہی دل ہی میں کبر کعبہ کا  
بہان ہم کو کیا میسر ای تند خو نہ آیا  
سب کچھ دیا خدا نے پر ہائے تو نہ آیا

Nassākḥ states in his *Sukhan i shu'arā* that the poet was the son of Chandhuri Sa'ādat 'Alī of Salimpur in the Parganah Gosainganj in the District of Lucknow. He was a pupil of Karāmāt 'Alī Khān, Farrukh, and died whilst on a pilgrimage to Karbalā.

The poet's name occurs at the end of a Qasīdah on fol. 79a.

Appended to the Diwān are a few Rubā'īs, Muḥammadas, Qasīdahs, and chronograms, one of them being on the death of Mir Muḥammad Taqī, Mir, the date given being A.H. 1224. Ḥusām was therefore living after A.D. 1809.

## 216.

U. 113.—Foll. 28;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 13; Nasta'liq mixed with Shikastah; c. 18th century.

[Delhi 104.]

## دیوان شور

Diwān i Shor.

A Diwān of Ghazals. By Mirzā Maḥmūd Beg, Shor.

Begins.

کیا بیان کیجئے عزیز و وصف اوس دلدار کا  
کو مو کوئی جانی ہے موقع نہیں گفتار کا  
کبر و تمنا کی بی اوسکو پرورش منظور ہے  
وہ فقط مالک نہیں ہے مسلم دیندار کا  
لشرب و وحده ہے ختم اوسکی ذات پر  
ایک لٹانی ہے وہ شامل نہیں دو چار کا

Mirzā Maḥmūd Beg, familiarly called Malhū Beg, was of Persian extraction, a native of Delhi, a soldier by profession, and a pupil of Sa'ādat Yār

Khān, Rangin, and also of Inshā Allāh Khān. Nassākḥ says in his *Sukhan i shu'arā* that he was killed in battle. The poet has introduced his name in the last line of a Ghazal on fol. 14a.

The manuscript is imperfect. It contains Ghazals with the *radif* | as far as fol. 20, after which a lacuna occurs, the rest of the odes being in the *radif* ن, س, and ش only.

## 217.

U. 114.—Foll. 125;  $11 \times 6\frac{1}{2}$  in.; ll. 15; Nasta'liq; 19th century.

[Delhi 120.]

## دیوان فقیر

Diwān i Faqir.

A Diwān of Ghazals. By Saiyid Muḥyī al-Dīn Khān, Faqir.

Begins.

ہی میرے دیوان پہ سایہ مد بسم اللہ کا  
کیوں نہ ہو میں مومن فقیر اللہ کی درگاہ کا  
حمد میں اوسکی ہوں عاجز جب ملک اور انبیا  
کس زبان سے ہو بیان وصف ایسے شاحشاہ کا  
خاک راہ حق میں کیوں اجل بیخ کے لئے  
ہی بہ از کجیل الجواهر خاکسار اس راہ کا

The only notice found of this poet is in the *Tazkirah* of Nassākḥ,<sup>1</sup> who merely notes that Faqir is the *takhalluṣ* of 'Alā al-Daulah Yamin al-Mulk Saiyid Muḥyī al-Dīn Khān, Dihlavi, the son of Nawāb A'zam al-Daulah.

The *takhalluṣ* of the author is omitted throughout the copy at the end of the several Ghazals; where it should occur in the middle of a line, a space has been left. The scribe probably intended to insert the name in red ink, but has omitted to do so. The first and second of the three lines quoted by Nassākḥ will be found on fol. 9a, l. 1, and fol. 6b, l. 5, respectively.

The copy is incomplete at the end.

<sup>1</sup> *Sukhan i shu'arā*, p. 370.



## 218.

P. 2768.—Foll. 34;  $9\frac{1}{2} \times 5\frac{1}{4}$  in.; ll. 11 and 12, 3 and  $3\frac{1}{2}$  in. long; Nasta'liq; 18th century.

[J. LEYDEN.]

## دیوان چندا

## Diwān i Chandā.

The Diwān is prefixed by a Persian preface, which is dated A.H. 1213 (A.D. 1798), in the 37th year of the reign of Āṣaf Jāh Nizām 'Alī Khān of Haidarabad in the Deccan (A.D. 1761–1803).

It begins:—

فسحت بیابان عالم استغراق در نیایش حمد و  
ثنای - افرد کاری بمصدق سبغ الله ما فی السعوات و  
ما فی الارض انقدر مشغوف بپند که نفس بسبق صرف  
فراموشی بوکشند

The Urdu Diwān begins (fol. 10):—

کہاں طاقت ہے راہ حمد میں جو کہوں گویا  
کہ یہاں جز عجز و خاموشی نہیں ہے بک جہاں گویا  
نہو نعت محمد میں کسو سے محفل آرائی  
بچا رکھ ہرزہ گوئی سے زبانکو شمع سان گویا

Chandā, also called Māh-liqā, the first female writer of an Urdu Diwān, was a dancing girl of Haidarabad in the Deccan during the reign of Nizām 'Alī Khān. According to Muḥammad Faṣḥ al-Dīn (Ranj),<sup>1</sup> and Durgāprasāda (Nādir),<sup>2</sup> she was very wealthy, and had a large retinue of 500 soldiers. She was skilled in archery, wrestling, and other gymnastic sports, and was an accomplished horsewoman. She wrote the Diwān under the guidance of Sher Muḥammad Khān (Imān) and presented it to a distinguished English officer at an entertainment, as stated in the following note on the fly-leaf:—

"The Diwan of Chundah the celebrated Malika

<sup>1</sup> Bahār-i-tūn i Nāz, Meerut, 1882, p. 38.

<sup>2</sup> Taḡkīrat al-nisā, Delhi, 1878, p. 27.

of Hyderabad. This Book was presented as a Nazir from this extraordinary woman to Capt. [Sir John] Malcom in the midst of a dance in which she was the Chief Performer on the 18th of October 1799 at the house of Mrs. Allison Barandrer (?)."

## 219.

R.S. MS.—Foll. 11;  $11\frac{3}{4} \times 7\frac{1}{2}$  in.; ll. 15, 5 in. long; Nasta'liq; 19th century.

[B. S. ASHBURNER.]

## دیوان سراج

## Diwān i Sirāj.

A collection of verses by Sirāj, probably Sirāj al-Dīn, Aurangābādī, who flourished in the 18th century A.D.

Begins.

بنام بخشانیده بخشایشکر مہربان  
اس لب لعل کو تم شکر شیریں کہو  
اس کف دست کو گلدستہ رنگین کہو  
شکن زلف سین ایمان مرا چلین لیا  
اس بت صاحب زنار کو بیدین کہو

The manuscript is without date or colophon.

## 220.

P. 1488.—Foll. 151b–194b;  $7\frac{1}{4} \times 4\frac{1}{4}$  in.; ll. 11, as far as fol. 158, the rest with lines written diagonally and transversely; Nasta'liq; 19th century.

[R. JOHNSON.]

A collection of Ghazals, Mukhammas, and Musaddas poems, by Shāh Wilāyat.

Mir Wilāyat Allāh Khān, known as Shāh Wilāyat, was a darwesh of Delhi, and a writer of mystic poetry. In the Tazkirah of Sarwar (No. 62, fol. 365a), which was written in A.D. 1801–05, he is mentioned as having left Delhi and being then in residence at Farrukhabad.

## 5.

U. 2.—Foll. 141;  $11\frac{1}{4} \times 7$  in.; ll. 15; Naskhī and Nasta'liq; water-stained; 19th century.

[DELHI 2.]

### موضع القرآن Mūẓih al-Qur'ān.

A Hindustani translation of the *Qur'ān*, with notes, by Shāh 'Abd al-Qādir of Delhi. Accompanied by the Arabic text.

Preface begins:—

الہی شکر تیرے احسان کا ادا کروں کس زبان سے  
کہ ہماری زبان گویا کی اپنے نام کر اور دل کو روشنی  
دی اپنے کلام کر

Text and translation begin:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ شروع اللہ کے نام سے جو  
مہربان ہی رحم والا۔ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ سب  
تعریف اللہ کو ہی جو صاحب سارے جہان کا

Shāh 'Abd al-Qādir was the third son of Shāh Walī Allāh ibn 'Abd al-Rahīm, a celebrated Muḥaddiḡ of Delhi, and author of several Persian works on Muhammadan Law, and of a Persian translation of the *Qur'ān*. The title of the Hindustani translation expresses the date of its completion, i.e. A.H. 1205 (A.D. 1790-91).

The translation and notes are written in Nasta'liq after each verse of the text, which is in Naskhī fully pointed. This translation of the *Qur'ān* is held in high estimation, and is generally printed between the lines of the text, with the notes on the margin. An edition of the translation (without the text) transcribed in Roman characters with an English preface and introduction by the Rev. T. P. Hughes, and an index by the Rev. E. M. Wherry, was printed at Ludhiana, 1876. Another edition of the index, in Persian characters, was published in Ludhiana, 1881, under the title *Ā'īnah i Qur'ān*.

This copy contains a translation of the first four Sūrahs only, and is without any colophon.

## 6.

U. 3.—Fol. 208;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 14; Naskhī and Nasta'liq; 19th century.

[DELHI 19.]

### Al-Qur'ān.

The Arabic text of the *Qur'ān*, as far as verse 3 of the 6th Sūrah, entitled *al-An'ām*, with an interlineary Hindustani translation by Shāh Rafī al-Dīn, written in red, and marginal notes from the *Mūẓih al-Qur'ān* of Shāh 'Abd al-Qādir.

The invocation is translated:—

شروع کرتا ہوں ساتیہ نام اللہ بخشش کرنے والے  
مہربان کے

The translation of the text begins:—

سب تعریف واسطے اللہ کے پروردگار عالموں کا  
بخشش کرنے والا مہربان خاوند دن جزا کا۔ تجھے کو  
عبادت کرتے ہیں ہم اور تجھے سے مدد چاہتے ہیں ہم

Rafī al-Dīn was the second son of Shāh Walī Allāh of Delhi. He is the author of several Persian works, and is credited with writing good poetry. He died in A.H. 1249 (A.D. 1833-34).<sup>1</sup>

## 7.

U. 4.—Foll. 83;  $13 \times 8\frac{1}{2}$  in.; ll. 14; large Naskhī and Nasta'liq; dated A.H. 1239 (A.D. 1823-24).

[DELHI —.]

### Al-Qur'ān.

The Arabic text of the last two Sections of the *Qur'ān*, nos. 29 and 30, i.e. Sūrahs 67 to 114, with an interlineary translation by Shāh Rafī al-Dīn, written in red.

The translation begins:—

بہت برکت والا ہی وہ شخص کہ بیج ہاتھ اوسکے  
ہی بادشاہی اور وہ اوپر ہر چیز کے قادر ہی

The copy was made by Hāfiẓ Najīb Allāh in A.H. 1239 for the mother of Saif al-Rahmān

<sup>1</sup> *Tazkirah i 'ulamā i Hind*, Lucknow, 1894, pp. 66.

On fol. 190b are some verses addressed to Shāh Wilāyat by Asad Yār Khān (Insān), of Agra, with a reply by Wilāyat, and a *taẓmīn* of ghazals of Insān. At the end is a Hindi doharā by Mir Muḥammad Ḥayāt.

## 221.

U. 115. — Fol. 104;  $9\frac{1}{2} \times 5\frac{1}{4}$  in.; ll. 14 to 20; Nasta'liq and Shikastah; 19th century.

[DELHI 150.]

### مکاشفات ادسار Mukāshafāt al-asrār.

A Diwān of Rubā'īs on Sūfī mysticism. By Saiyid 'Alī of Delhi, called Ḥazratjī, whose poetical name is Ghāmgin.

The work commences with an autobiographical introduction in Persian, preceded by the following couplets:—

ایک عمر رہی میری اللہ کے جنّت  
دنیا میں رہا شکست سو سو فرسنگ  
شعکین مغلوب اب ہوا ہوں ایسا  
نہ فوج رہی نہ میں نہ وہ نام نہ ننگ

The Persian preface begins:—

حکم بعد حمد حقیقت و نعت صورت خود  
سید علی عرف حضرت جی بتخلص شعکین مقصود  
دہلی قادری نقشبندی ابو العالیٰ معشرک مجمل از  
احوال خود بعرض احباب صفات اقتساب میرساند

The opening Rubā'īs are in explanation of the phrase Bismillāh, and begin:—

بسم اللہ میں سب ہی جو کہ قرآن میں ہی  
قرآن میں وہ ہی جو کہ انسان میں ہی

Saiyid 'Alī, a native of Delhi, and resident of Gwalior, was the son of Saiyid Muḥammad, the nephew of Shāh Nizām al-Dīn Aḥmad Qādīrī Governor of Delhi, and pupil of Rangin. His father died when he was 12 years old, and, when

he reached the age of 25, he adopted a religious life, and became a pupil of Saiyid Faṭḥ 'Alī Rizawī. He travelled from Gwalior to Patna and thence to Gaya, where he became acquainted with Shāh Abu 'l-Barakāt, at whose advice he stayed for twelve years at Patna under the spiritual tuition of Khwājah Abu 'l-Ḥusain, whose pedigree, as also that of Saiyid Faṭḥ 'Alī, is given by the author written in Naskhī.

This preface was written at Burhanpur, when Saiyid 'Alī was 60 years of age. At its conclusion he mentions having previously written a Diwān, containing particulars of his life, from which he had extracted some verses, and included them in the present Diwān, which was written for his friend Mirzā Asad Allāh Khān Ghālib<sup>1</sup> and other co-religionists.

The manuscript appears to be the author's autograph copy. There are many emendations in the same hand as the text. The headings to the Rubā'īs and divisions of subjects are written in red. The preface is carried on from fol. 4b to fol. 1a, and then to fol. 5.

## 222.

U. 116 a. — Fol. 43;  $8\frac{1}{4} \times 6$  in.; ll. 11 to 15; Naskhī; 19th century.

[DELHI 147 a.]

### A collection of miscellaneous works.

I. Fol. 1. بار الاشرار *Bārīd al-ashrār*. A poem against luxury and neglect of religious duties. By Faṭḥ Allāh.

Begins.

یا الہی تو بڑا غفار ہی  
سب کے تپوونکا سدا رہی  
تیرے آکے ہر کوئی لاجار ہی  
کل شی کا تو ہی مختار ہی

<sup>1</sup> The celebrated poet and writer, who died at Calcutta in A.H. 1289 (A.D. 1872).



Ends.

هي حديث آيات سے بہ سب کلام  
یادگاری راست فتح اللہ نام  
اسم اسکا یاد الاشارہ هي

The copy was made on the 14th Jumādā II., A.H. 1251 (8th October, 1835), the day on which Nawāb Shams al-Dīn Khān was executed for instigating the murder of Mr. W. Fraser, the Commissioner of Delhi.

Colophon:

تمام شد بعون الہی بقارن ۱۴ یوم پنجشنبہ سنہ  
۱۲۵۱ ہجری جمیعہ الثانی و ہم در این روز قارن و عباد  
و سنہ نواب شمس الدین خان جنت رسید شد  
یعنی بہ قہمت خون فریزر انگریزان سولی دادند و  
بردار کشیدند

A short unfinished Munājāt, or prayer to God, written by the same hand, is appended.

II. Fol. 7. قلمع البدعة *Qām' al-bid'at*. Another poem against heretical teachings. By Zain al-'Ābidīn.

Begins.

حمد ییحد تجکو رب ذو الجلال  
ایہی رحمت سے دیا جمکو کمال  
اشرف المخلوق فرمایہ ہمیں  
تو نے اپنا رستہ دکھلایا ہمیں

Ends.

مغفرت سے اوسکی رہو امیدوار  
بخش دیکھا تجکو وہ پروردگار  
اس رسالہ میں ہی ایلٹ فیضان عام  
قلمع البدعة رکھا ہی اسکا نام

A short Persian poem by the same author is appended.

III. *Risālāh i tauhīdah*. An anonymous poem on the frailty of human existence and the Day of Judgment.

Begins.

کیا ہی دنیا یلٹ سرائی نابکار  
جسمیں رھتے ہیں مسافر بدشمار  
ایلٹ دن آخر کو سب اوتھ جاوینگے  
کچھ نہ نیک و بد سو لیجاوینگے

Ends.

زندگی مطلوب بہری بندگی  
زندگی بے بندگی شرمندگی  
بندگی سے معرفت مطلوب ہی  
معرفت میں عشق آن محبوب ہی

Copied at Delhi by Saiyid Murād 'Alī, at the school of Mirzā Qādir Bakhsh, on the 3rd Rabi' I. A.H. 1251 (A.D. 1835).

A short admonitory poem is appended to the colophon.

IV. *Risālāh i munājātī*. A prayer for pardon of sins, in verse. By Shams al-Dīn Gujarāti.

Begins.

بعد تمجید خدا نعت رسول  
یہم عرض کرتا ہوں مولکو قبول  
در پہ تیرے آن کر سائل ہوا  
ایہی تقصیران پر قائل ہوا

Ends.

ایسا جس کشتی کا کیوں ہار ہو  
کیوں نہ اسکا جلد کھپوا پار ہو  
صد ہزاران نعت صلوٰت و سلام  
اوس نبی رحمت پہ ہو جو صبح و شام

Copyist: Saiyid Murād 'Alī.

Colophon:

تمام شد رسالہ مناجاتی شمس الدین گجراتی  
راقم و مجرر سید مراد علی

V. Fol. 25b. An admonitory poem against sinful practices and neglect of religious duties. By Shams al-Dīn Gujarāti.

Begins.

کہو حمد خداوند کہہ جی سب سے وہ بالا  
مائلند نہیں اوسکے سپہوں سے ہی نرالا

Ends.

ہشیار کو بکھرے نصیحت ہی کفایت  
کافی نہیں نادانکو دفتر نہ رسالا  
کتنی تجھے سمجھاؤں سمجھتا نہیں غافل  
نامست نہ دیوانہ ہو ہوشیار نہ باولا

VI. Fol. 27b. Congratulatory verses by Shaikh  
Ibrāhīm Khān Zauq and Nawāb Asad Allāh Khān  
Ghālīb on the marriage of Mirzā Jawān Bakht,  
the youngest son of Bahādur Shāh, king of Delhi,  
in Jumādā II., A.H. 1267 (A.D. 1851).<sup>1</sup>

The poem by Zauq begins:—

ای جوان بخت مبارک تجھے سر پر سہرا  
آج ہی یمن و سعادت کا تیرے سر پر سہرا

The poem by Ghālīb begins:—

خوش ہو ای بخت کہہ جی آج تیرے سر پر سہرا  
باندھ شہزادہ جوان بخت کے سر پر سہرا

Copied by Saiyid Murād 'Alī in Jumādā II.,  
A.H. 1267 (A.D. 1851).

VII. Fol. 29a. *Daryā i 'ishq*. Another  
copy of the Magnawī by Mir Muḥammad Taqī.  
See nos. 164, 226, i. In the colophon it is called  
*Gulzār i Iram*: تمام شد رسالہ گلزار ارم

VIII. Fol. 38b. *Qissa i shādī i affānī*. The story of the marriage of the  
opium-smoker; a Magnawī by Bhuchchū Beg,  
Akbar, of Delhi. See Garcin de Tassy's *Litt.  
Hind.*, vol. i., p. 177.

Begins.

سنو مجھ سے ایسا نقل یارو عجیب  
کہ جسکے سننے سے ہو فرحت نصیب  
بہرا کچھ زمانہ ہوا رنگ اور  
نظر اوہ ہی خلق کا ڈھنگ اور

Ends.

جو باقی رہے شادی کی رسم سے  
وہ حلویکے دلدل میں جا کر بھنسے  
لڑے ایسے پیڈک سے بہرہ جیت جیت  
کہ حلویکے دل دلا چھوڑا نہ کہیت

IX. Fol. 41b. A humorous composition in  
Persian, being an extract from the writings of Mir  
Ja'far Zafarī (see no. 133). In the Bombay edition  
of his *Kulliyāt* (1857, p. 113) it is headed:—

ترغذاشت در مضمون مہیہ جات

Begins.

عرش داشت جعفر زلی صاحب - بندہ درگاہ والا  
جاد حضرت انداس دام سلطانہ کہ کچھو خان ولد  
قاریل خان ہمشیرہ زادہ کسمش بیگم صوبدار  
سبزیاب وغیرہ

223.

P. 2729.—Foll. 199; 8½ × 6 in.; ll. 13 to 16; Nas-  
ta'liq; c. early 19th century.

[J. LEYDEN.]

## An Anthology.

A collection of Dakhani poems relating to Mu-  
hammad, the Caliph 'Alī and the martyrdom of  
his sons.

I. Fol. 1. A conversation between Muḥammad  
and his daughter Fāḡimah on the subject of their  
poverty and the virtue of resignation.

Begins.

دیگر ہو حکایت سنو دلنریب  
جئے موبدانکے دلاںکا ہے زیب  
سنو فاطمہ کی کرامات کون  
فقر کی مصیبت کی اصناف کون

The author's name does not appear in the  
poem. It is written by the same hand as the  
following work by Makhdūm Husaini, which  
appears to be a continuation of this poem.

<sup>1</sup> See the *Dīwān i Zauq*, edited with notes by Mu-  
hammad Husaini, Azād (Lahore, 1890), pp. 290-292.

Ends.

اپسکے خزانے لودیاں کیئتے  
 یکندر جتے مال کے گئے تھے  
 فقریمین کیاں ہو رقاعت کیئتیاں  
 فقر ہو رتے مین جیتیاں مویاں

II. Fol. 16b. An account of the marriage of 'Alī and Fāṭimah, briefly adapted from an Arabic source. By Makhḍūm Ḥusainī, with the help of his teacher Ḥasan.

Begins.

کہ الحمد للہ کہوں مین اول  
 صفت بے نہایت کروں خوش نول  
 او خالق ہے مخلوق کا پروری  
 کہ کل شی یو کیئا عمل سروری

The work is apparently the author's autograph copy. He states at the conclusion of the poem that it was composed in A.H. 1164 (A.D. 1750-51), and the copy was completed on the 11th Šafar, A.H. 1200 (A.D. 1785).

Ends.

یو مخدوم حسینی لکھیا یو کتاب  
 یو استاد حسن صاحب عالی جذاب  
 یو بخشش انوسوچ (?) پایا ہوں مین  
 فوائد حرف انکا لیا یا ہوں مین

III. Fol. 38b. Stories of miracles ascribed to Muhammad. By Makhḍūm Ḥusainī.

Begins.

دیا ہے خدا جس قذاعت کا گئے  
 نہوے تسکون معلوم دنیا کا رنج  
 قذاعت سون ہے دیکھ دیدیکون نور  
 قذاعت سون افلاک پر ہے عمور

Ends.

جو عالم خدا کا سنے پر کہیں  
 سدا آفرین آفرین تج کہیں  
 یہی نقصان استاد کون ناکیہجا  
 بے نامی سون استادہ نوبت جہا

Appended is a note in Persian prose on the respect due to Muhammadan patriarchs and saints.

IV. Fol. 58b. An account of the attempt made by 'Umar ibn al-Khaṭṭāb on the life of Muhammad at the instigation of Abū Jahl, and of his conversion to the faith of Islam. By Makinah.

Begins.

سعادت ابد کسکون ہونا اگر  
 سنے وصف او نت ز خیر البشر  
 صفت او سنے مصطفیٰ کا سدا  
 کرے اسم پر انکے نت جیو فدا

Ends.

محمد پہ ہونا هزاران سلام  
 شفاعت مانجے کر ای خیر الانام  
 مکینہ یو فتاحی تیرا غلام  
 علیک الصلوٰۃ علیک السلام

V. Fol. 67b. Stories of Imām Ḥusain, and an account of his martyrdom; preceded by verses in praise of God, the Caliphs Šiddiq, 'Uṣmān, and 'Alī, and of the saints Ḥaṣṣ al-A'ẓam ('Abd al-Qādir Jilānī), and Muḥammad Ḥusainī Gīsū-darāz. By 'Aziz.

Begins.

تون سبحان ہے پاک پروردگار  
 سدا ایک ہے تون ای برقرار  
 تون نورمل نورنگیار نردجار  
 تو اول ہو آخر رہنبار

The poem was written in A.H. 1190 (A.D. 1776-1777).

Ends.

کیا قدر یو او علاول کلام  
 باطنف محمد علیہ السلام  
 هزاران درود و هزاران سلام  
 زبان پر محمد علیہ السلام



The scribe has added the following customary lines in Persian:—

من نوشتم صرف کوردم روزگار  
من نعمانم خط بعاند یادگار  
نوشتم بعاند سیاه بر سفید  
نویسنده را نیست فردا امید

To this is appended the date of copy, 24th Rabi' II., without the Hijrah year.

VI. Fol. 148b. Anecdotes of Muhammad, and an account of the martyrdoms of Hasan and Husain. By Husain Ahmad.

Begins.

سنو قصه مصطفیٰ کا جو ہے سرور انبیا  
جنکی دوستی پیدا ہوا دونو عالم دین دنیا  
جنگا نائون ہے عرش اوپر رحمة للعالمین  
اول انکون پیدا کرکر بعد از کیتا دین دنیا

Ends.

ایکیلا دیلت زنگی میانی دغا دیتی تل کیتے  
کیون ڈوینی کر تیر تنگت کا کیتے مارا یا حسین  
تس دن رو رو حسین احمد بولے جسکون شہکا شم  
او بی رو رو آپس شم سون ہو بیچارا یا حسین

Copyist: Muhammad Qasim.

Colophon:

تعت تعلم شد کاتبہ محمد قاسم است

## 224.

U. 117.—Fol. 128;  $9\frac{1}{2} \times 6\frac{1}{2}$  in.; in 3 oblique columns, with one or two lines occasionally written transversely; Nasta'liq; 19th century.

[DELHI 79.]

### An Anthology.

An anthology of poems from the works of Hindustani authors.

Begins.

شاه عالم بادشاہ المتخلص بہ آفتاب  
منہ کوہ کس وجہ دریا مارے ڈر کے سامنے  
ابر جب پانی بہرے اس چشم تر کے سامنے

The poems are written according to an alphabetical arrangement—under the initial letter only—of the takhalluṣ of the poets, beginning with Aftāb (Shāh 'Ālam Bādshāh). There are no biographical notices. The anthology extends only as far as the letter م. The last two poets quoted are Mir (Mir Muhammad Taqī) and Muṣṣaḥfi (Ghulām Hamadānī). Copious extracts are given from the six Diwāns of the former poet, occupying 32 leaves (fol. 91b to 123b), and shorter quotations from the six Diwāns of the latter.

## 225.

U. 41 a.—Fol. 50;  $11 \times 6\frac{1}{2}$  in.; beautifully written in small Nasta'liq, in 4 diagonal columns, each containing 14 lines; dated Jaipur, 14 to 24 Zi'l-hijjah, A.H. 1238 (A.D. 1823).

[DELHI 1171 a.]

### A Collection of three Maṣnawīs.

I. Fol. 1. Maṣnawī i Mir ʿAlī Mir Ḥasan, commonly called *Siḥr al-bayān*, or *Qissaḥ i Badr i Munir*. The romance of Prince Benazir and Badr i Munir. By Mir Ghulām Ḥasan. See nos. 141, 142.

Begins.

کرون پہکے توحید یزدان رقم  
جیگا جسکے سجدے میں اول قام  
سر لوح پر رگہ بیاض جبین  
کہا دوسرا کوئی تجھسا نہیں

The author, Mir Ghulām Ḥasan, whose takhalluṣ is Ḥasan, and who is generally known as Mir Ḥasan, was the son of Mir Ghulām Ḥusain, Zāḥiq. His ancestors were Saiyids of Herat, whence his father came to Delhi, where Ḥasan was born. On the downfall of Delhi in A.D. 1739,

Hasan went with his father to Faizabad, and entered the service of Nawāb Sālār Jang, and was an associate of his son Mirzā Nawāzish 'Alī Khān. When living at Delhi he had his verses corrected by his father and also by Khwājah Mir, Dard, and at Faizabad he became a pupil of Mir Ziyā al-Dīn, Ziyā. He also submitted some of his verses for correction to Mirzā Rafī, Saudā. On the accession of Nawāb Āṣaf al-Daulah (A.D. 1775) the seat of government was transferred to Lucknow, and Hasan settled there. He died in Muḥarram A.H. 1201 (A.D. 1786), as stated in the preface to the Calcutta edition of this work, printed in 1805, and also expressed in chronograms by Muṣḥafī and Nassākh. Luṭf states in his Tazkirah, *Gulshan i Hind*, that Hasan died in A.H. 1205 (A.D. 1790-91).

This popular Maḡnawī was written in A.H. 1199 (A.D. 1785), the date of composition being fixed by two chronograms, with which the poem concludes, one in Persian by Qatīl (Mirzā Muḥammad Ḥasan, who died in A.H. 1232), the other in Hindustani by Muṣḥafī (Ghulam Hamadānī). It was first printed, with a preface by an anonymous friend of the author, in Calcutta, 1805. Several editions have been published from the native presses.

A prose adaptation of the Maḡnawī, entitled *Nagr i Benazir*, was made by order of Dr. J. Gilchrist in A.H. 1217 (A.D. 1802), by Mir Bahādur 'Alī, Ḥusainī, and published in 1803. It has been translated into English by Major H. Court (Simla, 1871; 2nd edition, Calcutta, 1889), and also by C. W. Bowdler Bell (Calcutta, 1871).

Mir Ḥasan is also the author of a Dīwān, and (according to Luṭf) of a Rekhtah Tazkirah of Hindi poets. A copy of his *Kulliyāt* is in the Library of the British Museum. For notices of the author see Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. i., p. 528; Āzād, *Āb i hayāt*, 2nd ed., p. 234; Sprenger, *Oudh Cat.*, pp. 233 and 609; and Nassākh, *Sukhan i shu'arā*, p. 130.

Colophon:

الحمد لله که این مثنوی مسرت پیرا بتاریخ چهار

دهم شهر ذیحجه سنه ۱۲۳۸ هجری مطابق سنه ۱۷  
جلوسى باتعام رسيد

II. Fol. 40b. Another copy of the *Daryā i 'ishq* of Mir Muḥammad Taqī. See no. 226, I.

III. Fol. 45a. A Maḡnawī on love, without any title or date. By Saiyid Muḥammad Mir, Aṣar. See no. 140.

Begins.

کون جانے ہے درد مند کا حال  
دل شیدا و مستمند کا حال  
ایک مدت تلتا تھا معلوم  
کس بلا میں پڑا ہے یہ مظلوم

Ends.

مجھ کو منظور خط نہیں تیرا  
بجایا تجھے دل پیرا میرا  
ایسا نامہ جو پیر لکھو اے  
تو میرے ہی جنازہ پر آوے

Colophon:

العنت لله که این مثنوی میر اثر بتاریخ بیست  
و چهارم ذی الحجه روز دو شنبه سنه ۱۲۳۸ هجری  
مطابق سنه ۱۷ اکبر شاهي در خطه جیبور صورت  
اتعام پذیرفت

226.

U. 35 b.—Foll. 43-81;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; Shikastah-āmez, written in 3 columns diagonally; 19th century.

[Delhi 118 b.]

A collection of three Maḡnawīs by Mir Taqī (see no. 164), and one by Muṣḥafī.

I. Fol. 43. *Daryā i 'ishq*. By Mir Taqī. See his *Kulliyāt* (Lucknow, 1874), p. 533.

This poem has been transliterated in Roman characters, by W. Carmichael Smyth, and published in London, 1820, but, erroneously, under the title *Shu'lah i 'ishq*. Garcin de Tassy has made a

French translation of the poem (Paris, 1826) also under this incorrect title.

Begins.

عشق ہے تازہ کار و تازہ خیال  
اسکی ہر جگہ ایٹ نئی ہے چال  
کہیں آکر تو دل میں درد ہوا  
کہیں سینے میں آہ سرد ہوا

Ends.

کنفی قدرت تری زبان میں ہے  
کنفی وسعت تری بیان میں ہے  
لب پر اب مہر خاموشی بہتر  
بیان سخن کی فراموشی بہتر

II. Fol. 53. مثنوی مصحفی در جواب میر تقی  
A Maṣnawī in reply to Mir Taqī. By Muṣṣḥafī.

Begins.

لب زخم قلم ذرا وا ہو  
تا کہیں تجسے نالہ پیدا ہو  
ساتھ کاغذ کے عشق بازی کر  
یعنے کچھ داستان درازی کر

Shaiḥ Ghulām Hamadānī, Muṣṣḥafī, was the son of Walī Muḥammad of Amroha in the District of Moradabad. When a youth he went to Delhi in A.H. 1190 (A.D. 1776) where he was educated, and during a stay of 12 years applied himself chiefly to the study of Rekhtah poetry. In A.H. 1201 (A.D. 1787) he went to Lucknow, where he spent the rest of his life under the patronage of Mirzā Sulaimān Shikūh, and died about A.H. 1240 (A.D. 1825).

He is said to have written 8 Diwāns in Persian and Hindustani, besides two Taḥkirahs, one of Persian poets, entitled 'Iqd i suraiyā', composed in A.H. 1199 (A.D. 1785); the other of Hindustani poets, called Taḥkirah i Hindī, composed at the request of Mir Mustafāsan, Khaliq, son of Mir Ḥasan, in A.H. 1209 (A.D. 1794-95). He also wrote a work (incomplete) on the life of Shāh 'Ālam, called Shāh-nāmah. See Rieu, Catalogue of

Persian Manuscripts, pp. 377 and 378; Garcin de Tassy, Litt. Hind. (2nd ed.), vol. i., p. 373; Sprenger, Oudh Catalogue, p. 182; and Āzād, Āb i ḥayāt (Lahore, 1899), p. 288.

A volume of selections from four Hindustani Diwāns of Muṣṣḥafī, compiled by Muḥammad Aḥmad, Qamar, was published at Lucknow in 1879.

Ends.

خالت میں یا ملا دیا اونکو  
اٹ میں یا چلا دیا اونکو  
مصحفی بس زبان درازی بس  
آفرین ہے مقام ضبط نفس

III. Fol. 66. شعلہ عشق Shu'lah i 'ishq. By Mir Taqī. See his Kulliyāt (Lucknow, 1874), p. 525.

Begins.

محبت بے ظلمت سے کاڑھا ہے نور  
نہوتی محبت نہوتا ظہور  
محبت مسبب محبت سبب  
محبت سے ہوتے ہیں کار عجب

Ends.

فسائے سے اسکے لبالب ہی دھر  
جلائے ہیں اس تند آتش نے شہر  
محبت نہو کاش مخلوق کو  
تہ چہوڑے ہی عاشق نہ معشوق کو

IV. Fol. 74b. اعجاز عشق I'jāz i 'ishq. By Mir Taqī. See his Kulliyāt (Lucknow, 1874), p. 632.

Begins.

نمائے جہان آفرین ہے مجال  
زبان اسمیں جنبش کرے کیا مجال  
گمالت اسکے ہیں سب پر بیان  
کرے کوئی حمد اوسکی سو کیا بیان



Ends.

کہیں ساقی دے اب گرنٹ کو  
کشادہ پی کر اس دل تنگ کو  
گلے لگے کے مینا کے ٹٹ روئیے  
فسانہ پی آخر دے اب سوئیے

## 227.

P. 2585. — Foll. 55-75;  $8\frac{1}{2} \times 6\frac{3}{4}$  in.; written in diagonal lines; Nasta'liq; 19th century.

[J. LEYDEN.]

## Miscellaneous Poems, etc.

I. Fol. 55a. *Nāmah i Jur'at*. A Maṣnawī, by Shaikh Qalandar Bakḥsh, Jur'at.

Begins.

دُرِ یکتائی بحر محبوبی  
رونق افراے گلشن خوبی

The poem is called بحر الفت in the abridged edition of the Diwān of Jur'at, forming Pt. I. of the *Mukhtār al-ash'ār*, Agra, 1897, p. 11.

II. Fol. 59b. *Hajr i ḥārish*. A Maṣnawī poem by Jur'at, containing a satire on the itch. The chronogram in the last verse gives the date A.H. 1195 (A.D. 1781).

Begins.

جوش خارش ہوا ہے اس آئین  
ہے فلک شکل آبلہ بر زمین

Ends.

اسکی تاریخ پر مہل ہے یہم  
آء خارش ہے یا بلا ہے یہم

III. Fol. 63b. Ghazals and other poems by Ali Jān of Delhi, and Jur'at.

IV. Fol. 67a. An anecdote in prose, containing a conversation in Persian verse between the Emperor Jahāngir and Nārjahān Begam, with Hindustani explanation.

V. Fol. 68b. Seven Ghazals by 'Alī Jān.

VI. Fol. 69a. A collection of 37 Marṣiyahs, chiefly by Asghar.

VII. Fol. 72b. Another collection of 37 Marṣiyahs.

## VIII. ETHICS.

228.

U. 118.—Foll. 83;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 15; Nasta'liq; dated Delhi, 17th Jumāda II., A.H. 1266 (A.D. 1850).

[DELHI 43.]

سِلکِ جواهر

Silk i jawāhir.

A treatise on Muhammadan ethics. Compiled from Persian sources by Muḥammad Fakhr al-Dīn Husain.

Begins.

سِلکِ جواهر ثَمینِ حمد و ثَنائی بے مَنتهائی  
اوس حکیم و علیم تعالیٰ شانہ کی شایستہ زینب  
آزائی گردنِ شاہد بیان کی ہی جسٹے بمقتضا  
اظہارِ عجائبِ قدرت کی عرائسِ جواهر ارواح  
مجردہ کو ساتھِ بعالِ اجساد چہار جوہری کے بیچ  
سِلکِ ازدواج و التیام منسلک کیا

The work is written in an elegant style of composition abounding in Persian and Arabic words. In his preface, the author—who gives no account of himself—states that it has been compiled chiefly from a Persian *Pand-nāmah* attributed to Luqmān. He treats of the subject of ethics in three chapters (*shu'bah*), viz.:—  
1. The virtues of good behaviour, with directions for the proper observance of social and moral duties, fol. 36. 2. A selection from ethical teachings of great men and notable philosophers of former times, fol. 35b. 3. A collection of moral precepts, aphorisms, and maxims in prose and verse, fol. 70b.

Copyist: Muḥammad Qudrat Allāh.

Colophon:

تمت الکتاب بعون الملت الوهاب بذاریع حقہم  
ماء جمادی الثانی سنہ یکہزار و دو صد و ہشت و  
شش ہجری نبوی شہر شاہجہان بوقت دو پاس  
روز برآمدہ کتابِ ہذا بخطِ اصغف العباد محمد  
قدرت اللہ عفی اللہ عنہ صورتِ اختتام پذیرفت

229.

U. 119.—Foll. 31;  $11 \times 8$  in.; ll. 12,  $5\frac{1}{2}$  in. long; Nasta'liq; badly damaged by damp; 19th century.

[W. IRVINE.]

تَجْرِیہِ خَاص

Tajribah i khāṣṣ.

Moral and ethical advice. By Bishan Dayāl of Farrukhabad.

Begins.

جو حمد کہ سزاوارِ شانِ اوس خالقِ کل کی کہ  
صفیہ کائناتِ جسکی قدرتِکا ایک نمونہ ہے مقبول  
بارگاہِ سعادت کی ہو اور جو صفت و ثناء کہ شایانِ  
اوس موصوفِ ہمتِ صفات کی کہ عرسِ برینِ جسکی  
دریایِ بیکندارِ صنعتِ بیاجونی کا ایک پیغام ہے مزارِ  
اوس بے نیاز کی ہو

In the prologue the author states that he had spent 30 years in the service of Government as a revenue official in the districts of Meerut and Bulandshahr, and at the age of 48-49 is writing his experiences, with the view of imparting moral and ethical instruction for the improvement of social and religious life amongst his fellow-countrymen. He has prefaced the work by a table of contents (badly damaged), dated A.D. 1870.

## IX. MEDICINE.

## 230.

U. 120.—Foll. 66; 9 × 5½ in.; ll. 11 to 13; Nasta'liq; dated 18th Šafar, A.H. 1248 (A.D. 1832).

[DELHI 39.]

### A Pharmacopœia of European Medicaments.

Begins.

اس کتاب پڑھنے والوں پر پوشیدہ نثر کے مولف نے اسکی تالیف میں دو مطلب رکھے ہیں۔ ایک یہ ہے کہ اس ملک کے باشندوں کو حقیقت اور نباتات کی اور کیفیت اور چیزوں کی جو ولایت مغرب کے طبیب اپنی دواؤں میں ملاتی ہیں دریافت ہوئے

The work appears to be a translation—apparently by a European author—of an English materia medica. It treats of the preparation and uses of medicinal remedies from vegetable, mineral and other substances which are employed by European doctors, and of their applicability for the cure of diseases in India.

The author states in the preface that the work had been revised by Captain John William Taylor, Hindustani Instructor at the College of Fort William. There are several corrections throughout the manuscript. The first part of the preface, written on fol. 1, is recopied on fol. 2.

Colophon:

تمت تمام شد ہر دھم صفر سنہ ۱۲۴۸

## 231.

U. 121.—Foll. 86; 12 × 9 in.; ll. 12; Nasta'liq; 19th century.

[DELHI 38.]

### خواص الادویہ

Khawāṣṣ al-adwiyah.

A materia medica of European drugs and chemical preparations.

Begins.

سب چیزیں جو کہ دنیا میں موجود ہیں یا سالم [solidum] یعنی یابس یا لیککیدم [liquidum] یعنی رطب یا ویبرم [vaporum] یعنی بخار یا بیاب ہیں اور یہی تینوں یعنی رطوبت اور یبوست اور بخاریت چیزوں کی تین حالتیں کہلاتے ہیں

The work is evidently translated from some English medical treatise, probably by a European translator. English and Latin terms are given throughout, transliterated in the native character. Some medical prescriptions are appended.

## 232.

P. 3526.—Foll. 131; 10½ × 6¼ in.; Nasta'liq; 19th century.

### Two Medical Glossaries.

See Ethé, Persian Catalogue, no. 2956.

I. Foll. 1–85. A glossary of the Hindi medical terms occurring in the *Mahẓan al-adwiyah* of Muḥammad Ḥusain, with Arabic and Persian equivalents, forming an alphabetical index to that work. It is headed:—

فہرست ادویہ ہندی و لغت عربی از کتاب مخزن الادویہ بموجب شمار ہندسہ

II. Foll. 89b–131. A glossary of the Hindi terms occurring in the *Bhāva-prakāśa* of Bhāva Mīśra, written in Devanagari characters. It is headed:—

فہرست ادویہ ہندی از کتاب بیاو پرکاش بموجب شمار ہندسہ

In both of these glossaries there are references in col. 3 to the pages of some unspecified manuscript or printed edition of the medical works.



Khān, as stated in a Persian note after the Arabic colophon, as follows:—

الْحَمْدُ لِلَّهِ عَلَى إِحْتِلَامِهِ كَتَبَهُ حَاطِظُ تَجِيبِ اللَّهِ الْخ  
برای خاطر خاطر والدہ سیف الرحمن خان نوشتہ شد  
سنہ ۱۲۳۹

## 8.

U. 5.—Foll. 29; 12×8 in.; ll. 18 to 26; Naskhī and Nasta'liq; 19th century.

[DELHI —.]

## Al-Qur'ān.

The Arabic text of the last two Sections of the *Qur'ān*, nos. 29 and 30; the first accompanied by Shāh Rafī' al-Dīn's interlineary translation, the second by that of Shāh 'Abd al-Qādir, written in red, together with marginal notes from the latter's *Māẓih al-Qur'ān* to both Sections.

The translation of the 29th Section (Sūrah 67-78) begins:—

بہت برکت والا ہی وہ شخص [کہ] بیج ہائے  
اوسکے ہی بادشاہی اور وہ اوپر ہر چیز کے ہی  
قادر

The translation of the 30th Section (Sūrah 79-114) begins:—

کیا بات پوچھتے ہیں لوگ آپس میں وہ بڑی  
خبر جسمیں وہ کئی ہیں کئی طرف ہو رہے ہیں

## 9.

U. 6.—Foll. 40; 8×5 in.; ll. 14; Naskhī and Nasta'liq; 19th century.

[DELHI 35.]

## Al-Qur'ān.

The Arabic text of the 30th Section of the *Qur'ān*, with Shāh 'Abd al-Qādir's interlineary translation, written in red. The Sūrah is written in backward order, i.e. beginning with

the 114th and ending with the 78th. The first or introductory Sūrah, entitled *al-Fātiḥah*, is prefixed, the translation of which begins:—

شروع اللہ کے نام جو مہربان ہی رحم والا - سب  
تعریف اللہ کو جو رب ہی سارے جہان کا مہربان  
نہایت رحم والا

## 10.

U. 7 b.—Foll. 37; 8×5½ in.; ll. 11; Naskhī and Nasta'liq; 19th century.

[DELHI 24 b.]

## Al-Qur'ān.

Another copy of the 30th Section of the *Qur'ān* and 'Abd al-Qādir's translation, with notes from his *Māẓih al-Qur'ān*, to which is appended the *Sūrah al-Fātiḥah*, and directions for the division of the *Qur'ān* for devotional purposes.

The translation is not interlineary, but is written, followed by the notes, after each verse of the Arabic text.

## 11.

U. 8.—Foll. 41; 12¼×8½ in.; ll. 22; Naskhī and Nasta'liq; 19th century.

[DELHI 8.]

## Al-Qur'ān.

The Arabic text of the 2nd and part of the 3rd Sūrah of the *Qur'ān*, breaking off in the middle of verse 88, with 'Abd al-Qādir's interlineary translation, written in red, and his notes on the margin.

The translation begins:—

اس کتاب میں کچھ شک نہیں راہ بتاتی ہی  
ڈروالوں کو جو یقین کرتے ہیں بن دیکھا اور درست  
کرتے ہیں نماز اور ہمارا دیا کچھ خرچ کرتے ہیں

## X. MUSIC.

233.

P. 2809.—Foll. 185;  $7\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 9; Shikastah-āmez; written by two different hands, c. early 19th century.

[J. LEYDEN.]

مفرح القلوب

Mufarriḥ al-qulūb.

A work on the music of Mysore, and its different tunes and melodies, in Persian and Hindustani. By Ḥasan 'Alī (Izzat) of the Deccan.

The work was commenced in the first year of the reign of Ṭipū Sulṭān (A.H. 1197 = A.D. 1783), and was completed two years later in A.D. 1785.

See the Persian Catalogue, no. 2024.

234.

P. 1235.

[TIPU.]

Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2025.

235.

P. 2189.

[COLLEGE OF FORT WILLIAM.]

Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2026.

236.

P. 2273.

[COLLEGE OF FORT WILLIAM.]

Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2027.

237.

P. 2278.

[COLLEGE OF FORT WILLIAM.]

Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2028.

238.

P. 2203.

[COLLEGE OF FORT WILLIAM.]

Mufarriḥ al-qulūb.

A shorter redaction of the same. See the Persian Catalogue, no. 2029.

239.

P. 2190.

[COLLEGE OF FORT WILLIAM.]

Mufarriḥ al-qulūb.

Two other copies of the shorter redaction. See the Persian Catalogue, no. 2030.

240.

P. 1638.

[W. KIRKPATRICK.]

Mufarriḥ al-qulūb.

Another copy. At the end is the signature of Ṭipū Sulṭān. See the Persian Catalogue, no. 2031.  
Copyist: Saiyid 'Alī Rīzā.

241.

P. 3395.

[SIR J. KENNAWAY.]

Mufarriḥ al-qulūb.

A collection of extracts from the same. See the Persian Catalogue, no. 2032.

## XI. AGRICULTURE.

242.

U. 122.—Foll. 131 (pp. 262);  $10\frac{1}{2} \times 8\frac{1}{2}$  in.; ll. 15,  $5\frac{1}{2}$  in. long; neatly written Nasta'liq; dated 2nd September, 1875.

[W. IRVINE.]

## توصیف زراعات

Tauṣif i zirā'āt.

A work on agriculture. By Mirzā Kalb Husain Khān, Deputy Collector, son of Mirzā Kalb 'Alī Khān.

Begins:

سزوار حمد و سپاس وہ خالق یکتا ہے کہ جس نے  
بعطای عقل سلیم بنی آدم کو خطاب اشرف  
المخلوقات کا بخشا اور انبیاء کو ہدایت خاص و عام  
کے لئے مامور کیا کہ اونکی رہنمائی سے ہر ایک کو  
امتیاز نیک و بد کا حاصل ہو

The work is divided into a Muqaddamah, 4

Bābs (subdivided into Faṣls), and a Khātimah. It was completed in A.H. 1265 (A.D. 1848), and bears the chronogrammatic title of توصیف زراعات.<sup>1</sup> It was printed the same year at Agra. In A.D. 1849 two other works of the author were published at Agra, viz. *Faṣṣ'il al-shuhadā* and *Talḥiṣāt i mujaddad*.

Kalb Husain Khān, writing under the takhalluṣ Nādir, is also the author of the following published poetical compositions:—*Naẓm i Nādir* (Agra, 1851), *Diwān i gharib* (Fathgarh, 1868), *Shakaristān i Nādir* (Fathgarh, 1869), and *Diwān i sarāpā* (Fathgarh, 1877). In Beale's *Oriental Biog. Dict.* (p. 206a) he is said to be "the author of four Diwāns and a biography called *Shaukat Nādirī*."

This copy was made for Mr. Irvine, then Collector of Farukhabad, by Saiyid Ṭāhir 'Alī on the 2nd Sept., 1875.

<sup>1</sup> The scribe has by mistake written ۱۸۶۵ under it instead of the Hijra date ۱۲۶۵.

## XII. MILITARY ARTS.

243.

U. 123.—Foll. 17;  $7 \times 5\frac{1}{2}$  in.; ll. 10; Nasta'liq; 19th century.

A Code of Military Rules drawn up for the use of the army of Shāh Shujā' al-Mulk, king of Kabul.

The work is in 7 chapters (*bāb*) headed:—

یہ آئین واسطے انتظام فوج سرکار شاہ شجاع  
الملك بہادر کے لکھا ہے

Shāh Shujā' al-Mulk was the youngest son of Taimūr Shāh, the son of Aḥmad Shāh Abdālī.

"He was placed by the British Government on the throne of Kābul on the 8th May, A.D. 1839, and was murdered by his nephew, a son of Zamān Shāh, on the 2nd May, A.D. 1842. He is the author of a biographical sketch of his own life, written at Lūdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the *As. Jour.*, vol. xxx., p. 6, under Asiatic Intelligence." Vide Keene's *History of India*, ii.<sup>1</sup>

<sup>1</sup> Beale's *Oriental Biographical Dictionary*, 2nd ed., p. 368.



## XIII. VOCABULARIES.

244.

P. 2188.—Foll. 24; 8½ × 6 in.; ll. 13 to 17; Nasta'liq; dated 14th Rabi' II., A.H. 1204 (1st January, A.D. 1790).

[COLLEGE OF FORT WILLIAM.]

آموختن  
Āmokhtan.

A vocabulary of the tenses and moods of Persian irregular verbs, in alphabetical order, beginning with آموختن, which is taken as the title of the work. The Hindustani equivalents are written in red under the Persian tenses of this verb. Of the other verbs the Hindustani infinitives only are given.

Colophon:

تمت الكتاب بعون الملك الوهاب آموختن بدارج  
شهر ربيع الثاني بروز دو شنبه  
سنه ۱۲۰۴ هجری تحریر گشت کاتب الحروف فقیر  
پیر تقصیر از خادمان غلام نبی و حضرت حسین  
صاحب میرزا امام بیگ برای خواندن خود

Copyist: Mirzā Imām Beg, one of the servants of Ghulām Nabī and Husain Bakhsh.

245.

P. 2420.

[J. LEYDEN.]

A Persian vocabulary, with an interlinear Hindustani paraphrase, arranged alphabetically according to the first letter.

See the Persian Catalogue, no. 2443.

246.

P. 2556.

[J. LEYDEN.]

Persian Vocabulary.

Another copy. See the Persian Catalogue, no. 2444.

247.

P. 819.

[S. W. OGG.]

آمد نامہ  
Āmad-nāmah.

A shorter vocabulary, Persian and Hindustani, containing chiefly verbs and verbal forms.

See the Persian Catalogue, no. 2445.

248.

P. 2523.—Foll. 161; 16 × 10½ in.; ll. 20; Nasta'liq; 19th century.

A vocabulary of Hindustani words and phrases with their Pushtu equivalents.

The words are written alphabetically in two columns on each page. The work is without date or name of scribe.

249.

P. 3245.—Foll. 481; 11½ × 7½ in.; large Nasta'liq; 19th century.

تحفہ پنجاب  
Tuhfah i Panjāb.

A vocabulary of Panjabi words, paradigms of verbs, etc., with Hindustani and Persian equivalents, and a transcription of the Panjabi words in Hindustani characters, together with a chapter, in Hindustani, containing illustrated descriptions of agricultural implements in use in the Panjab. By Pandit Ayodhyāprasāda, Tahsildar of Lahore.

See the Persian Catalogue, no. 2528.

The Hindustani preface begins:—

بعد ادائے هزاران شکر جناب حق سبحانہ جل  
شاند کے حقیقت ترتیب اس کتاب کی گذارش  
ہوتی ہے کہ

## 250.

U. 124.—Foll. 73 (pp. 1-146); 10 × 6½ in.; ll. 13; Nasta'liq; written apparently in A.D. 1835.

## مصطلحات تھگی

## Muṣṭalahāt i Thagī.

A Thag Vocabulary. By 'Alī Akbar of Allahabad.

Begins.

حمد و سپاس زیادہ اندازہ شرح و بیان ذی  
جان سے جذبات خلّاق ہیچہ ہزار عالم کو زیبا ہے  
کہ جس نے اپنی قدرت کاملہ و حکمت بالغہ سے انسان  
خاکي بنیان کو بطباع متضادہ پیدا کیا

The author was employed in the office of Captain W. H. Sleeman, General Superintendent for the Suppression of Thagī, at Jabalpur in 1835, and was ordered by him to inquire into, and report on, the practices of Thags, and the meaning of the peculiar words and phrases employed by them. This information was to be embodied in a work on which Captain Sleeman was then engaged, and which was subsequently published at Calcutta in 1836, under the title *Ramasecana*, or a *Vocabulary of the peculiar language used by the Thugs*.

In his introduction the author describes the prevalence of Thagī throughout India, and the measures adopted by the British Government for its suppression by means of officers specially appointed for that purpose in different Provinces and Districts. On fol. 65 the result of the trials of Thags at various places from 1826 to 1835 is shown in a tabular statement. See *Ramasecana*, pp. 38\* and 39\*. The vocabulary (foll. 7-73) is alphabetical under the first letter only, and is said by the author to contain 740 words and phrases employed by the Thags. It forms the groundwork of the Vocabulary in the *Ramasecana* (pp. 67-140), in which the words are arranged according to the order of the English alphabet.

## 251.

P. 1397.—Foll. 119; 12 × 7½ in.; Nasta'liq; 19th century.

[R. JOHNSON.]

A vocabulary of Hindustani words arranged alphabetically under the first letter only, about 10 in each page, with English equivalents of the words beginning with *alif*.

## 252.

P. 1200.—Foll. 11; 8½ × 4½ in.; ll. 15; Nasta'liq; 18th century.

[GAIKWAR.]

## خائق باری

## Khāliq-bārī.

A rhymed vocabulary of Arabic and Persian words commonly used in Hindustani, with their Hindi equivalents, popularly ascribed to Amir Khusrāu of Delhi. See the Persian Catalogue, no. 2447. In a short Persian preface to this work it is styled مضیع الصبیان *Maṭbū' al-ṣibyān*.

Begins.

خالق باری سرجنہار  
واحد ایک ہوا (بدا) کرتار  
اسم اللہ خدا کا نامو  
گرما دھوب سایہ چہانہ

The work is divided into 58 sections (*faṣl*), each consisting of 4 (one or two of 5 and 6) lines. It is very popular, and has been frequently printed in a revised form, which differs considerably from the text of this and the following copies.

The following similar compositions have also been published:—*Allāh-bārī*, *Allāh-khudā'ī*, *Allāh-piyārī* by Muḥammad 'Abd al-Ḥamid, *Fārsī-nāmāh*, *Īzīd-nāmāh* by Amjad, *Khāliq-bārī* by Aḥmad al-Dīn Khān, *Khush-hāl i ṣibyān* by Jagajivana Dāsa, *Qādir-bārī*, *Qādir-nāmāh* by Asad Allāh Khān (Ghālīb), *Rāziq-bārī* (see no. 257), *Ṣamad-bārī* (see no. 256), and *Wahid-bārī*.

There is also an unprinted work, styled *Maqbūl i shibyān*, composed in A.H. 990 (A.D. 1582), a copy of which is in the Library of the British Museum. (Hindustani Catalogue, no. 105, 1.)

Ends.

بنکده بتخانہ و دیگر کنشت  
دیبرہ عیدان و لکھیا ہے بنشت  
خالق باری بیٹی تمام  
دو ہون جگ رہیا خسرو نام

### 253.

P. 1083. — Foll. 1-6;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 14 and 15; Nasta'liq; dated Agra 24th Rabi' II, A.H. 1134 (A.D. 1722).

[R. JOHNSON.]

#### Khāliq-bārī.

Another copy, without the Persian prefatory note, and division into *fajls*. With a few marginal annotations.

### 254.

P. 2720. — Foll. 69b-75a;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; 5 and 6 *baits* in a page; Nasta'liq; 18th century.

#### Khāliq-bārī.

Another copy, unfinished.

### 255.

P. 505. — Foll. 39a-48;  $7\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 9; badly written Shikastah-amez; 18th century.

#### Khāliq-bārī.

Another copy.

### 256.

U. 57 e. — Foll. 82-88;  $8 \times 6$  in.; ll. 13; Nasta'liq; 19th century.

[DELHI 90 e.]

#### صمد باری Ṣamad-bārī.

A rhymed vocabulary of Arabic, Persian, and Hindi synonymous words.

Begins.

صمد پات ترنجی جان  
نبی پغمبر بسیتہ بکیان  
ملت فرشتہ دیوتا مان  
صجیتہ نامہ پاتی بکیان

The work has been lithographed at Lahore (1845 ?) with three other similar rhymed vocabularies, viz., *Fārsī-nāmah*, *Wahid-bārī*, and *Allāh-bārī*.

The copy is imperfect at the end.

### 257.

P. 285. — Foll. 20b-36;  $7\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 9 to 12; badly written Nasta'liq; dated the year 1222 from the birth of Muḥammad (= A.D. 1794-95).

[S. W. OGG.]

#### رازق باری Rāziq-bārī.

A rhymed vocabulary of Persian and Arabic words explained in Hindustani.

Begins.

رازق باری حق ہے جان  
اسکا نور نبی پہچان  
اولاد آل یاران اصحاب  
قرآن بیجا حقہ کذاب

The work is written in the Dakhani dialect on the model of the *Khāliq-bārī* (no. 252). It has been printed in a revised edition at Madras in 1872 and 1873.

Ends.

وائے اللہ موتی زولیا  
فوس لغت کے معنی بولیا  
جسنے پایا ذہن صافی  
رازق باری اسکون کافی  
جو کہ خواند دماء طمع دارم  
زانکہ من بندہ گنہ کارم

Colophon:

عجور تاریخ بست و پنجم ۲۵ ماہ خسروی سال  
زاسع سنہ ۱۲۲۱ [sic] مولود محمد



## XIV. DICTIONARIES.

258.

P. 767, 1650, and 1503.—Foll. 370, 293, and 245;  $10\frac{3}{4} \times 8\frac{1}{4}$  in.;  $11\frac{1}{4} \times 9$  in.;  $13 \times 10$  in.; ll. 11 to 15; large Nasta'liq; dated Murshidabad, A.H. 1187-88 (A.D. 1773-74).

[R. JOHNSON.]

مدار الافاضل

Madār al-afāzil.

A Hindustani translation of a Persian Dictionary by Iahdād Faizi ibn Asad al-'Ulamā 'Alī Shīr, Sirhindī. See Ethé's Persian Catalogue, no. 2472.

Begins,

اے۔۔۔ لکھنا یاد سے اور لکھنا حرفوں کا ایک جگہ  
موافق دستور کے

The translation does not contain the author's preface. The first volume is from the letter  $\aleph$  to

the end of  $\text{ح}$ ; the second from  $\text{ح}$  to  $\text{ش}$ ; and the third from  $\text{ص}$  to  $\text{ک}$ . The copy was written for Mr. Chandler (مسٹر چاندلر), and the three volumes are dated the 22nd Ramazān, A.H. 1187, the 11th Muharram, and the 7th Rabi' II, A.H. 1188, respectively.

259.

U. 125.—Foll. 477 (pp. 954);  $8 \times 5\frac{1}{2}$  in.; ll. about 33; 19th century.

Dictionary of the Hindustani Language. By Lieut. Augustus Walter, 1st Batt., 30th Native Infantry, Bengal.

The manuscript is neatly written, the Hindustani words being in the Roman character, and arranged according to the order of the Hindustani alphabet.

## XV. GRAMMAR.

260.

P. 2531.—Foll. 107;  $12\frac{1}{2}$  to  $12\frac{3}{4} \times 7\frac{1}{4}$  to  $8\frac{1}{2}$  in.; 19th century.

A Hindustani Grammar. By Benjamin Schultz, translated from the original Latin.

The following note is written at the beginning of the work:—"A Grammar of the Hindostan Language, by Benjamin Schulzius or Schultz. Written at Madras the 30th of June 1741. Printed at Hall [Halle] in Saxony 1745 [under the editorship of Jo. Hen. Callenberg]. With which are

blended some further Observations on the Language, collected in Bengal in 1761."

For an account of the author and description of the work, see Ethé, Persian Catalogue, nos. 2537 and 2538.

261.

U. 126.—Foll. 84;  $8\frac{1}{2} \times 5\frac{1}{4}$  in.; ll. 10 to 14; Nasta'liq; dated 19th Nov., 1811.

[J. BALLANTYNE.]

Outlines of Panjabi grammar. By Kāśirāja Khatri, of Lahore.

Begins.

حمد ہی اُس آفرینندہ مخلوقات کو کہ جس نے  
اپنی قدرت کاملہ سے انسان کو قاعدہ بول چال کا نئی  
نئی طرزوں سے سکھایا اور ہر ایک زبان کو سلیقہ  
گفتگو کا جدا جدا بخشا

In an introductory preface the author eulogizes the administration of Lord Minto, and the establishment of the College of Fort William for the education of cadets of the E. I. Company in the study of Oriental languages. He states that he was formerly a Munshi in the service of Mr. Birch.<sup>1</sup> On the death of that gentleman he was without occupation for some time, and was eventually befriended by Dr. William Hunter,<sup>2</sup> at whose request he compiled this brief grammar of the Panjabi language in March 1811, for the use of students of the College.

The grammar deals with etymology only, and is very elementary. It is divided into two chapters, called *Rauzah*. In the first (fol. 6b to 21) Nouns, Pronouns, and Adjectives, and their modes of declension, are very briefly explained, and exemplified under the classification and Persian terminology usually employed by native grammarians. In the second chapter (fol. 22 to 83) examples are given of the conjugation of Verbs, forming the bulk of the work. No mention is made of Adverbs, Conjunctions, Prepositions or Interjections.

The first *Rauzah* is divided into 4 *Chamans*. The first is in 3 *Gulbuns*, defining (1) the Primitive Noun (*jāmid*), (2) the Infinitive, or Noun of Action (*maṣdar*), and (3) the Derivative Noun (*muṣṭaqq*) formed from the Infinitive, which is subdivided into 4 *Guls*, viz.: (i.) the Noun of Agency (*ism i fā'il*), (ii.) the Past or Passive Participle (*ism i maf'ūl*), (iii.) the Present Par-

ticipial (*ism i hālīyah*), and (iv.) the Noun of Comparison (*ism i tafzīl*).

*Chaman II.* is in 2 *Roshans*, viz.: (1) the Indeterminate or Common Noun (*ism i nakirah*), and (2) the Determinate Noun, which is subdivided into 4 *Nahrs*, viz.: (i.) the Proper Noun (*'alam*), (ii.) the Pronoun (*zamīr*), with examples of declension in three cases (*naqshah*), i.e. Nominative, Accusative, and Possessive, (iii.) the Demonstrative Pronoun (*ism i ishārah*), and (iv.) the Relative Pronoun (*ism i mauṣūl*).

*Chaman III.* contains a brief explanation of the nature of the Adjective (*ism i ṣifat*).

*Chaman IV.* treats of the Declension of masculine and feminine nouns in four cases—Nom., Acc., Poss. and Voc.—of Personal, Demonstrative, Reflexive, Interrogative, and Relative Pronouns, and of Adjectives.

The second *Rauzah* contains paradigms of Verbs, including Inceptive, Completive, and Potential forms of compound verbs. It is divided into 3 *Faṣls*, viz.: (1) the Substantive Verb (*rābīṭ*); (2) the Intransitive Verb (*lāzimī*), viz., آنا "to come," and بھاگنا "to flee"; and (3) the Transitive Verb (*muta'addī*), viz., کاٹنا "to cut," and بھجوانا "to send," with the Passive Voice of پھانسا "to be caught." These verbs are conjugated in agreement with a masculine subject. They are followed by the verb جانا "to go," conjugated in agreement with a feminine subject.

It is stated in the colophon, as also in an English note on fol. 84a, that the work was written at Calcutta in 1811, for Dr. James Hare.

Colophon:

تعلیم شد قاعدہ زبان پنجابی تصنیف منشی  
کاشی راج برای خداوند نعمت دائرتر جسم حیر  
صاحب دام اقبالہ بتاریخ نوذردهم نوہر سنہ ۱۲۱۱  
یکہزار و شصت و یازده عیسوی در مقام کلکتہ

Beneath it is written: "To Mr. James Ballantyne from David Shea, E. I. Coll., Sept. 27, 1834."

<sup>1</sup> Mr. R. C. Birch, "Postmaster-General, Commissioner of Chandernagore and Chinsurah, and Purveyor of the Hospitals." Died 1808. See the *India Register* for 1808.

<sup>2</sup> Secretary to the Council of the College.

## XVI. MISCELLANEOUS.

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P. 2675.—Foll. 48;  $11\frac{1}{4} \times 7$ ; ll. 15,  $4\frac{1}{2}$  in. long; Nasta'liq; 18th century.

[J. LEYDEN.]

A collection of official and other letters, orders, grants, petitions, and other documents. Compiled and designed for use as a letter-writer by Munshi Muhammad Shākir.

Begins.

غفوان شیرین بیان انشا روشن اور معنی فن تعریف  
وُس مَنشی کا ہے کہ وُسکی بزرگ قدرت کا قلم  
صفحہ دفتر رخسار مجربان صبر کا لینے والا کا صورت  
کی نقش مون اور خاکی و خط مون و سطر ابو و  
خلفہ چشم کا نقش کیا ہے

Munshi Muhammad Shākir appears to have been in the employ of the East India Company as secretary to Mr. W. Bolts. In Buckland's *Dictionary of Indian Biography* this gentleman is described as being of Dutch extraction, born about A.D. 1740. In 1759 he was taken into the service of the East India Company, and in 1764, being censured by the Court of Directors for private trading, he resigned his appointment, and left India in 1768. He subsequently entered the service of the Austrian Government with the intention of founding a station in India, and died in Paris in 1808.

The documents contained in this work appear to have been mostly drafted by Munshi Muhammad Shākir, and are written in an ornate style of Dakhani Hindustani. They were copied for Mr. Bolts (whose signature appears on the first page of the preface) by Sirāj al-Dīn, and are written with vowel and orthographical marks, and headings in red ink.

The contents are as follows:—

I. Miscellaneous correspondence, viz., two letters expressing thanks to God for mercies received (fol. 2a); and letters addressed to Mir Muhammad Qāsim, Faujdar of Bardwan (fol. 3a); to Mir Muhammad Ashraf al-Daulah of Aurangabad (fol. 4a); to Muhammad Shāh Tahmāsp Quli of Persia, dated 29th Ramazān, A.H. 1175 = A.D. 1762 (fol. 6a).

II. Replies to orders issued by the E. I. Co., viz.:—by Ja'far Khān (fol. 9a); Shujā' al-Dīn Muhammad Khān, dated 25th Ramazān, A.H. 1175 (fol. 9b); Muhammad Ishāq (fol. 10b); Muhammad Khān (fol. 11a); and Mirzā Muhammad Murād (fol. 11b).

III. Miscellaneous correspondence, consisting of a letter addressed to Mahārājā Jagat Rām Rāe (fol. 12b); a letter written by 'Abd al-Salām (fol. 13a); and letters addressed to Amir Beg Khān, Faujdar of Hooghly (fol. 13b); to Mahtāb Rā'e and Mahārājā Sarup Chand (fol. 14a); to Khwājah Muhammad Wājīd, Fakhr al-tujjār, or chief banker (fol. 14b); to Rājā Mohan Lāl (fol. 15a); to Rājā Rām Nārāyan (fol. 16a); to Rājā Mānik Chand (fol. 16a).

IV. Official and other correspondence, viz., letters from Colonel Clive (styled Mr. Colonel Šābit Jang) to Rājā Kishan Chand (fol. 17a); from Col. Clive to Rājā Tulwik(?) Chand (fol. 17b); from Mr. Macdowan(?) to Khwājah Muhammad Ashraf (fol. 18a); from Mr. Roger Drake, Governor of Calcutta (A.D. 1752-57), to "Hāzrat Qiblagāh" (fol. 19a); from Khwājah Muhammad Murād, Gomāstah of the Arcot factory, to his uncle (fol. 19b); a reply to a letter received from Miyan Muhammad Arham from Madras (Chināpatan) (fol. 19b); from Mr. [John] Cooke to Hasan al-Dīn Khān (fol. 20a); from Mirzā Nūr al-Dīn Muhammad to the Begam of Aurangabad, for the





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restoration of the title of *Shash-kazari* with salary and *jagir* lands (fol. 20b); from Mirzā Husain 'Alī Sābedār to his wife (fol. 21a); from Mr. Macdowan to Lālāh Kunj Bihārī (fol. 21a); from Nawāb 'Alī Mulk to Rā'e Dāpat Singh, overseer (*karori*) of Parganah Fath Singh (fol. 21b); from Col. Clive to Brij Ballab, dated 19th Māgh, 1140 B.S. = A.D. 1733-34 (fol. 22a); from Mirzā Rustam 'Alī, Faujdār of Midnapur to Rājā Sāhu (fol. 22b); from Mahārājā Anand Nārāyan of Sitākol to Rājā Chhatar Sen (fol. 23a); from Mr. Russell to Muḥammad 'Alī Khān Sābedār of Arcot factory (fol. 23b); from Col. Clive to Rājā Rāj Ballab (fol. 24a); a letter addressed to Rājā Indar Nārāyan, Zamindār of Bahrānpur (fol. 24b).

V. A collection of imperial (*bādshāhi*) orders by Shāh 'Alam, regarding appointments and grants of land.

1. Fol. 25a. An order (*farmān*) notifying the grant of the *jagir* of Parganah Muzaffarshāhi, etc., in the Sarkār of Maḥmūdābād in Bengal, to Muzaffar Khān.

2. Fol. 25a. A grant (*sanad*) of 10,000 bighas of arable land in Husainpur and other villages in Parganah Nūrpūr, in the Sarkār of Sātgaon, to Shaikh 'Abd al-Rahīm during his lifetime.

3. Fol. 25b. A *farmān* appointing Khwājah Muḥammad Sharif to the office of overseer (*karorgiri*) of Parganah Sultānpūr. Dated 15th Rabi' I, 1168 B.S. = A.D. 1761-62.

4. Fol. 25b. A *farmān* appointing Khwājah Jagdis Dās to the office of banker (*fatuhdāri*) of Parganah Mu'azzamnagar. Dated 1st Rabi' I, 1168 B.S.

5. Fol. 26a. An order (*parwānah*) notifying the appointment of Muḥammad Ishāq to the office of manager (*karkūni*) of Parganah Amīrpūr in the Sarkār of Sharifābād.

6. Fol. 26b. A *parwānah* notifying the grant of 150 bighas of land in the village of Salimpūr, in Parganah Mirzānagar, to Mir Fath Allāh. Dated 19th Jumādā I, A.H. 1174.

VI. Miscellaneous documents, petitions, etc., most of which are dated 1168 of either the Bengali

or Vilāyati era, the months being those of the Hijra era.

1. Fol. 26b. An application in a law-suit regarding the theft of a horse belonging to Saiyid 'Adam.

2. Fol. 27a. A deed of bondage executed by Rustam Ḥabīb, binding his son Bālā, aged 7 years, for a period of 70 years service to Mir Sharaf al-Dīn, in consideration of a loan of Rs. 20.

3. Fol. 27a. A deed of sale of an orchard in Rāmnagar, executed by Shaikh Qharib Allāh in favour of Mir Muḥammad Ḥasan, for the sum of Rs. 400.

4. Fol. 27b. A deed of surety executed by Shaikh Rahmat for the faithful discharge of duty by Sarwar Khān, who had been appointed a *pidānah* on a salary of Rs. 5, with food allowances.

5. Fol. 27b. An acknowledgment of the receipt of Rs. 200 borrowed by Lāl-chand Sāhū of Faridpūr.

6. Fol. 28a. A passport for the safe conveyance of the E. I. Company's grain and other goods sent by boat from Calcutta to Murshidabad in charge of Khwājah Ashraf.

7. Fol. 28a. A passport for the safe conveyance of Rs. 50,000 sent to Murshidabad in charge of Ajmir Khān Jamadār.

8. Fol. 28a. The appointment of Shaikh Wali Muḥammad as watchman (*nigahbān*).

9. Fol. 28b. The appointment of Shaikh Hidayat Allāh at Midnapur for the detection and suppression of night robberies and murder.

10. Fol. 28b. Four petitions for the recovery of money due and other matters.

11. Fol. 30a. A letter to Rāmdēv, Gomāshthalī for Rājā Muralidhar, demanding the sum of Rs. 2000 due as revenue for Parganah Husainpūr.

12. Fol. 30b. An order for the attendance of Jay Nārāyan Rāe, revenue collector of Parganah Nūrpūr, with his accounts.

13. Fol. 13b. An acknowledgment by the broker Jagannāth of the settlement of a claim for the recovery of money due to him from Shaikh Dārāb on the sale of 500 pieces (*thān*) of cloth.

## 12.

U. 9.—Foll. 155;  $9\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 14; Naskhi; dated Nirmchah (I), 4th Zi'l-hijjah, A.H. 1240 (A.D. 1825). [DELHI 1.]

## تفسیر سیدپارہ عم

Tafsir i si-parah i 'amm.

A metrical commentary on the 30th or last Section of the *Qur'an*, i.e. Sūrahs 78 to 114, with the Arabic text. By Ghulam Murtaza.

Begins.

ہی سزا حمد وہ عالی جذاب  
جس نے بیجا ہی محمد پر کتاب  
یعنی قرآن کو باین نظم کلام  
کہ پر از آیات قدرت ہی تعام  
ہی کلام حق پر از امتیاز سب  
کوئی اس صورت سے کہہ سکتا ہی کب

The commentator's name appears in the epilogue:—

اور غلام مرتضی میرا ہی نام  
میں غلامی میں رہوں حاضر مدام

Colophon:

تعمت تعام شد تفسیر سیدپارہ عم بتاریخ چہارم  
ماہ ذی الحجہ ۱۲۴۰ ہجری پر مقام ندیمچہ نوشتہ شد بروز  
پانچشنبہ چہار گہڑی روز آمدہ ہوں تحریر یافت

## 13.

U. 10 a.—Foll. 79;  $8 \times 5\frac{3}{4}$  in.; ll. 9; neat Naskhi and Nasta'liq; dated A.H. 1264 (A.D. 1848).

[DELHI 3 a.]

## تفسیر سورہ یوسف

Tafsir i Sūrah Yūsuf.

The Arabic text of the 12th Sūrah of the *Qur'an*, containing a history of the Patriarch Joseph, written in red, with an anonymous Hindustani preface, paraphrase and notes.

The preface begins:—

سبب اوترنے سورہ یوسف کا یوں بیان ہی کہ  
قریش کے رہنے والے ہر برس شام کے ملک میں واسطے  
سوداگروں کے جایا کرتے تھے اور شام یہودیوں کا  
وطن تھا

The text and paraphrase begin (fol. 6a):—

اَللّٰهُ تِلْكَ اٰیَةُ الْكِتٰبِ الْعَمِيْنِ - یہ آیتیں ہیں  
قرآن کی روشن بیان ہی کہلوا ہی واسطے سمجھنے والوں  
کے اور جواب صاف پوچھنے والوں کو اسمیں کچھ تفاوت  
نہیں اور نہ شک ہی

In the preface the author gives the traditional account of the revelation of this Sūrah as related by al-Baiḥawī, viz. that it was sent by God to Muḥammad at Mecca in order that he might convince the Quraysh of the truth of his prophetic mission.

Copyist: Maṣṣūr 'Alī.

Colophon:

از دست کاتب الحروف منصور علی تجاویز اللہ  
تسلیاتہ بتاریخ ۷ ہفتم ماہ سنہ ۱۲۶۴ صورت انعام  
یافت

## 14.

U. 10 b.—Foll. 80-103;  $8 \times 5\frac{1}{4}$  in.; ll. 9; Nasta'liq and Naskhi; 19th century.

[DELHI 3 b.]

## تفسیر سورہ قاف

Tafsir i Sūrah Qāf.

The Arabic text of the 50th and 51st Sūrahs of the *Qur'an*, entitled *Qāf* and *al-Zāriqāt* respectively, written in red, with an anonymous Hindustani paraphrase and notes. The 51st Sūrah is incomplete, breaking off at verse 25.

After the invocation the text and paraphrase begin:—

ق وَالْقُرْآنِ الْمَجِيدِ - حرف قاف کے معنی کئی



14. Fol. 30*b*. A similar acknowledgment on the part of Shaikh Dārāb.

15. Fol. 31*a*. A report of the death of the son of Saif Khān Jamadār, caused by the kick of a horse on the occasion of the Hindu swinging festival.

16. Fol. 31*a*. A report of the highway robbery of Rs. 1,500 from Hayāti Malik of Bāgh-bazār in the Sarkār of Sātgaon, which sum had been advanced to him by the E. I. Co. for the manufacture of carpets, with an account of the arrest and imprisonment of the band of Talinga robbers, and the recovery of the money by the sale of their property.

17. Fol. 31*b*. The appointment of Nawāzi Malik and Shabbāz Malik of Dharmpūr, as wardens (*kotwāl*) of the fort at Hooghly and other places.

18. Fol. 31*b*. The appointment of Muḥammad Bhilā (?) and Suhrāb as kotwals of the fort at Mārhanj.

19. Fol. 32*a*. The appointment of Shaikh Anwar as rough-rider (*chābuk-sawār*) at the stables of Mirzā Rafī' Allāh Beg.

20. Fol. 32*a*. The appointment of Muḥammad Murād as superintendent (*dāroghah*) of the Company's stables.

21. Fol. 32*b*. The appointment of Muḥammad Ḥasain as instructor of archery (*ār-andāzi*) to prince Badār Bakht.

22. Fol. 32*b*. The appointment of Jān Muḥammad as musketeer (*barḡāndās*), and of Muḥammad Rustam as artilleryman (*topāndās*).

VII. Two orders (*parwānah*) to Admiral Charles Watson from Sirāj al-Daulah, Nawāb of Bengal.

1. Fol. 33*a*. On the 4th Rajab in the 3rd year of the reign of the emperor Shāh 'Ālam, notifying that the village authorities in the Provinces of Bengal, Bihar and Orissa had been ordered to give every assistance to the E. I. Company in the establishment of factories, and that an area of 40 bighas of land should be allotted for the requirements of each factory.

2. Fol. 33*a*. Notifying that a new coinage had been struck on the occasion of the commencement of the 4th year of the reign of the emperor, and ordering that the gold and silver coins produced from the mint at Calcutta should be of equal weight and assay with the coinage of Murshidabad.

VIII. A collection of imperial orders from Shāh 'Ālam, dated B.S. 1168 = A.D. 1761.

1. Fol. 33*b*. To merchants, traders and shopkeepers, regarding the purchase of the Company's goods.

2. Fol. 33*b*. To Rājā Chhatarsāl of Fort Rajgarh, informing him that complaints had been made against him of extortionate collection of rent, ordering him not to collect from the tenants more than the stipulated amount of revenue.

3. Fol. 34*a*. To Girdhar Singh, regarding complaints made against him of oppression, extortion, and murder, by inhabitants of Parganah Dinājpur, Haldia and Nanrangabad.

4. Fol. 34*b*. To Muḥammad Khān, Thānadār of Makhora, for the production of papers relating to a law-suit, the acknowledgment of the receipt of Rs. 5,550, with injunctions for future regular payments of revenue.

5. Fol. 35*a*. To Mir Khān, Faujdār, chief fowler (*mīr i shikār*) ordering the dispatch of hawks, falcons of various kinds, kites, pigeons, parrots, bulbuls, nightingales, etc.

6. Fol. 35*b*. To Panjāb Ram Saīdalwāl, of Parganah Fatlipur, ordering the dispatch of 2,500 musketeers for protection against invaders; also the imprisonment of Bir Singh Rajput for insubordination, and the arrest of Rām Dev for non-payment of the revenue of the aforesaid Parganah.

7. Fol. 35*b*. To Moti Lāl, superintendent (*dāroghah*) of Ghāt Intiyāzganj, the Jāgir of Col. Clive, concerning the adjustment in the accounts of the Company of a sum of Rs. 20,000, allotted for wages.

8. Fol. 36*a*. To Diwān Rajib Lochan regarding the settlement of accounts, and the cultivation of land in the village of Aminābād.

9. Fol. 36b. To Dalpat Singh Rāe Hazārī, on the regular payment of wages to the army under his command, and the appointment of officers.

10. Fol. 37a. To Kūhal Singh Rāe of Haidarabad Fort, Rāpā Chhatarsāl, and Abhay Singh, Rāthaur, concerning a reported advance by the traitor Rājā Sāhū on Haidarabad, and measures to be adopted to resist any hostile attack.

11. Fol. 37b. To Mirzā Muḥammad Ibrāhīm, Dārōghah of the elephants, Aqā Rustam, superintendent of the artillery, Shahryār Beg, and other military officers, concerning the rumour of an intended invasion by Nādir Shāh of Persia.

12. Fol. 38b. To Rājā Bikram Singh of Thāna Rājibhār, ordering him to come by forced marches with 10,000 recruits and 3,000 *beldārs* to join an expedition against the Shāh of Persia.

13. Fol. 39a. To Shaikh Muḥammad Anwar Khān, ordering him to come with grain and other necessities for the army which was being equipped for the expedition against Persia.

14. Fol. 39a. To Roshan Khān Gujarātī, ordering him to come without delay with 2,000 war elephants for the same purpose.

15. Fol. 39b. To Dilāwar Khān, Commander of the forces at Multan, ordering him to come with Nawāb Ghazanfar Ḥusain Khān, Rahmat Allāh Khān, and other generals with their armies to join the expeditionary force against Persia, which would set forth on the 17th Rabi' I. Dated 9th Zi'l-hijjah, 1168 B.S.

16. Fol. 39b. To Kār(?) Talab Khān and Shajā'at 'Alī Khān, Faujdārs of Naurangabad and Bhāgnagar, for the arrest and dispatch of Rājā Balbhadrā Qanauji, for refusal to pay the stipulated yearly revenue of Rs. 1,50,000.

17. Fol. 40a. To the Sūbādārs, Jāgirdārs, tax collectors and zamindārs of Bengal, Bihār and Orissa, notifying the appointment of Mirzā 'Abd al-Sattār Khān as superintendent of the land-customs (*sā'ir*).

18. Fol. 40a. To Mirzā Shahbāz Abtālī, ordering him to send a band of 20,000 Abtālīs and

freebooters (*shuhdā*) to Muẓaffar Khān, who was starting on an expedition to the Deccan on the 4th Sha'bān. Dated 3rd Rabi' II., 1168 B.S.

19. Fol. 40b. To all officers in the Sūbah of Gujarat for the capture of Rājā Bir Singh, who had been imprisoned on an audit of accounts of 90 lacs of rupees, and had escaped.

20. Fol. 40b. To the Harkārāhs of Sūbah Multan and Jamadārs of *qāh-chokās* on the same subject.

21. Fol. 41a. To Nawāb Haidar Qulī Khān Salāmat Jang, Sūbādār of Hirāwal and Kandahar, narrating events that happened on the death of Muḥammad Khān Bangash (Nawāb of Farrukhabad, died A.D. 1743).

IX. Miscellaneous petitions, orders, etc., dated B.S. 1168.

1. Fol. 42a. A petition from 'Abd Allāh Khān, complaining that Nawāz 'Alī Khān was plotting to have him dismissed from his post of superintendent of the Jāgīr Mahāls.

2. Fol. 42a. A similar petition from Mirzā Bahrām Khān Astarābādī.

3. Fol. 42b. A letter from Ghazanfar Ḥusain deploring the death of Ḥamid al-Dīn Khān i Khānān, commander of the forces at Gujarat.

4. Fol. 43a. From Muḥammad Murād, requesting to be retained in his appointment at Lahore, which Nawāb Iltirām al-Daulah Muḥāziz al-Dīn Khān i Khānān had applied to have given to his son.

5. Fol. 43a. From Iltifāt Khān Jamadār, concerning the murder of a mace-bearer (*chobdār*) by a soldier in the service of Muḥammad Khān.

6. Fol. 43b. An order to the keepers of the buffalo-stables (*sardārān i jāma'ah-khānah*) to supply 1000 maunds of "ghee" (*runghān i zard*), and 2000 maunds of curdled milk (*jughrāt*), for the preparation of a feast to be given by Nawāb 'Alā al-Daulah.

7. Fol. 43b. To Pahlwān Singh and Murād Singh, Jamadārs of Sūbah Multan, to give up the furniture, clothes and vessels belonging to Mirzā Shahryār Beg which they had confiscated.



8. Fol. 44a. A letter addressed to Shāh 'Ālam, stating in detail the round of duties which was practised by his father, and should serve as a guide for his conduct in the administration of the kingdom.

9. Fol. 45a. A memorial in praise of the reign of the emperor Shāh 'Ālam, requesting that the imperial officers may continue to hold their present appointments and emoluments.

10. Fol. 45b. A petition from Nawāb Fakhr al-Daulah Najaf 'Alī Khān, stating that after a lifetime of faithful service he was now too old and infirm to carry on his duties, and requesting that his son Qurbān 'Alī Khān might be appointed in his place.

11. Fol. 46a. A similar petition from Barakat Allah Khān, Dāroghah at the High court of Shāh-jahānābād, in favour of his son Najib Allah.

#### X. Copies of historical anecdotes.

1. Fol. 40b. Of the Turkish emperor Jalāl al-Din Akbar Rūmī, and his exhortation to his ministers on the duty of abstinence and the evils of profligacy.

2. Fol. 47b. Of Alexander the Great (Shāh Sikandar Zā'l-Qarnain), who, after his extensive victories, and acquisition of enormous wealth, sought to obtain the "Water of Life" (*āb i hayāt*) at Mount Caucasus (*Koh i Qāf*), but did not find it. When about to die he commanded that his hands should be placed outside the bier, thus signifying his going empty-handed to another world, without taking with him the vast wealth and possessions he had acquired.<sup>1</sup>

#### Colophon:

مَالِكُ الْكِتَابِ حَاحِبُ مَهْرِيَانِ عَسْكَرِ بُولُسِ [sic]  
دَامَ اِقْبَالُهُ تَحْرِيرُ فِي الدَّارِخِ ٣٠ شَهْرِ صَفَرِ الْمُظْفَرِ رَوْزِ  
جَهَارِ شَنْبِهْ مَرْتَبِ يَاقُوْتِهْ خَطِ خَامِ سِرَاجِ الدِّينِ  
حَاصُورِي

<sup>1</sup> This death-bed testament, ascribed by legend to Alexander the Great, is popularly said to have actually occurred at the death of Sultan Maḥmūd of Ghazni.

## 263.

U. 127.—A bundle of papers of various sizes, written in A.D. 1844.

Statistical accounts of land-owners (*zamindārs*) in districts of the United Provinces of India.

The statistics given in these papers were supplied by *qānūngos* and other village authorities in reply to Government orders issued in A.D. 1844. They refer to the following districts:—Aligarh, Bareilly, Budaun, Bulandshahr, Meerut, Muzaffarnagar, and Saharanpur.

The papers consist of tabulated statements showing the number of zamindārs in each Parganah, with their nationalities, caste, etc.; also the amount of land in their possession, and brief accounts of the origin and history of the several Parganahs, geographical changes, administration, and other particulars.

## 264.

U. 128.—A sheet 5 ft. 3 in. long by 13 in. wide; beautifully written Nasta'liq, with gold-illuminated heading; dated 6th Feb., 1869.

A Memorial from landholders of the Panjab, addressed to the Duke of Argyll, Secretary of State for India, regarding Act XXVIII. of 1868, "The Panjab Tenancy Act."

#### Begins.

حَضُورِ ذُبُوكِ آفِ آرْكَدِيلِ حَاحِبِ بَهَادِرِ سَكْرَتُو  
اَسْتِیْتِ فَاَرِ اَنْدَقِیَا - اَزْ جَانِبِ رَئِیْسَانِ وَ مَالِكَانِ زَمِیْنِ  
پَنْجَابِ

The memorial bears the signatures and seals of about 200 chiefs, landholders, and gentry of the Panjab. They beg for a postponement of the operation of the Tenancy Act, and for the appointment of a Commission to inquire into its provisions, on the ground that it is subversive of hereditary and old-established rights at present enjoyed by landed proprietors and tenants.



## 265.

U. 129.—Foll. 61;  $10\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 11; Nasta'liq; c. 19th century.

[DELHI 49.]

## عجیب لطائف

'Ajib al-lata'if.

A book of puns, by an anonymous author.

A short Persian preface is prefixed, beginning:—

لغزای بیمنتہای مخترع صنائع مصنوعات را کہ ہر  
طبق ابعاد وافی الہدایت علم الانسان عالم یلیم قوۃ  
ذرات نوع بشر را بقصاحت فصیحہ ناطق کردانیدہ  
بلاطائف ظرایف واقف ساختہ

The work contains a number of sentences forming puns, interspersed with jokes and witticisms, some of which are in Persian. The puns are made by the use of a word which is capable of different meanings or applications; or by equivocal sentences in which, by a slight faulty enunciation, some particular word may easily be taken to be another, thus giving a different meaning to the sentence. The words on which the puns are made are written in red, and are mostly arranged in classified groups.

At the conclusion are specimens of witty, or fancifully written, verses, of which some are by Shāh Naṣir al-Dīn, Naṣir, and others by Mirzā Suhrāb Beg, Suhrāb, one of his pupils.

## 266.

S. 3218.—Foll. 157;  $9\frac{3}{4} \times 6\frac{1}{4}$  in.; written on native paper, interleaved with European paper water-marked "J. Whatman."

A miscellaneous collection of short tales, dialogues on various topics, and poetical selections; with notes on grammar, etc., and occasional Persian translations.

The various pieces and selections are written partly in the Devanagari and partly in the Persian character, as shown in the quotation below. The work appears to be designed as a manual of instruction in the Devanagari script, and on the

peculiarities of the Hindi language. The poetical selections are from the works of Hindustani writers—Saudā and Walī—and the language of the other compositions is Hindustani rather than Hindi, written by a Munshi of decidedly inferior literary ability, and with an imperfect knowledge of the correct spelling of words written in the Devanagari character.

The contents of the work, and the headings of the different subjects, are as follows:—

1. Fol. 2. احوال مشتمل جواب و سوال. An account of a present of mangoes given to a European military officer, beginning:—

کنہر کپیتان صاحب کے سامنے ایک شخص ڈالو  
چوڑے لٹاؤں بنگالے کے لٹاوا یا بندہ ہو چھا حاتمہ یا  
صاحب نے راہ مہربانی سے ایک لٹاوا ہم کو بھی دیا  
آخر جتے آدمی حضور آدمی سے سب کو لٹاوا بھرتی  
کے ایک ایک لٹاوا مرحمت کیا ایک آدمی نے صاحب  
سے پوچھا کہ یہ لٹاوا کہاں سے لایا ہے اس میں ہم نے کہا  
اسے لٹاوا نہ دے دیں گے صاحب نے سونے کے واسطے کہا  
کہ ہم کو خوب معلوم نہیں کہ کہاں سے لے لٹاوا اس  
حقائق کو کہ کہاں سے لٹاوا ہے

2. Fol. 3. قصہ بصر و کوجانہ پشت. The story of the blind man and the hunchback; followed by an anecdote of a Bengali youth and snake-charmers in Calcutta.

3. Fol. 7. کیفیت شادی مسلمانان. Muhammadan marriage customs.

4. Fol. 86. کوائف دفن کردن مُردہ مسلمانان. Muhammadan burial rites.

5. Fol. 10. کیفیت شادی ہندوان. Hindu marriage customs.

6. Fol. 15. رختہ از سودا. 27 odes from the Diwān of Saudā.

7. Fol. 24. رختہ از ولی. 19 odes from the Diwān of Walī.

8. Fol. 31. Notes in English on the application of proverbs, numbered 6 to 34, written in no. 20 (*infra*) on foll. 118 and 119.

9. Fol. 33. A conversation with an inhabitant of Delhi on certain excellent regulations in force in that city, with a Persian translation on interleaved pages.

10. Fol. 42. سوال و جواب در مقدمه کشکاری Dialogue with a peasant on agriculture, with Persian translation.

11. Fol. 50. سوال و جواب در مقدمه زمینداری Dialogue with a landlord, with Persian translation.

12. Fol. 54. سوال و جواب در دفع دینوک Dialogue on the prevention of injury to property caused by white ants, and means for their destruction, with Persian translation.

13. Fol. 55. Some examples of the government of verbs, etc., with English translations.

14. Fol. 56. در احوال کلکته و مردم بنگالی Dialogue on Calcutta and its Bengali inhabitants, with Persian translation.

15. Fol. 63. قصه سپاهی و فقیران The story of the soldier and four beggars, with Persian translation.

16. Fol. 83. قصه من بهار دانش The story of the merchant's son who married a fairy. Taken from the Bahār i dānīsh, with Persian translation.

17. Fol. 90b. Numerals, with transliteration, notes in English on the construction of Hindi sentences, and the Hindi alphabet.

18. Fol. 96. کلمات پراگنده هندی Short sentences, with English translations.

19. Fol. 105. عبارات پراگنده هندی Another series of short sentences, with Persian translation.

20. Fol. 118. مثلثای هندی Hindi and Hindustani proverbs. The first 34 are translated in English with notes. Their meanings and applications are explained in no. 8 (*supra*), foll. 31 and 32.

21. Fol. 123b. Names of the months, days of the week, and lunar days, with notes.

22. Fol. 125. Dialogues on various subjects, with Persian translation.

23. Fol. 157. A few grammatical notes in English.

The following pencilled note is written on the inside of the cover at the end of the work:—"Genl. Kirkpatrick's plan for a Nagri grammar."

## 267.

P. 3423.—Foll. 147; 12 $\frac{1}{4}$  × 8 in.; 19th century.

Persian, Hindustani, Arabic and Sanskrit Miscellanies. See Ethé, Persian Catalogue, no. 2538.

The following are Hindustani tracts:—

1. Foll. 4a-48b. A large portion of the English translation of Schultz's Hindustani Grammar (see no. 260), with further notes regarding the author and his works.

2. Fol. 56a (lower half), and foll. 58a-60a. Paradigms of Hindustani verbs, with Persian inter-linear equivalents.

3. Fol. 93a-94b. Rekhtah verses by Tābān and Saudā.

## 268.

U. 130.—Foll. 107; a collection of manuscripts of various sizes, and in different handwritings; 19th century.

[J. O'KINEALY.]

A volume containing a miscellaneous collection of tracts in Hindustani, Persian, and Arabic, mostly on Sunni theology.

I. Fol. 1. A Fatwā, written in Hindustani, on the legality of the first call to Friday prayer, which was instituted by the Caliph 'Uṣmān.

Beginis.

سوال - کیا فرماتے ہیں علماء و ربہ انبیاء کے اس مسئلہ میں کہ ایک شخص اذان پہلی نماز جمعہ کی کہ وقت خلافت حضرت عثمان رضی اللہ عنہ سے اس وقت تک مومنین میں متعارف اور معمول ہے منع کرے اور اسکو بدعت کہے

The manuscript is full of corrections, and appears to be the author's rough copy.

II. Fol. 21. An article in Arabic, containing forty traditions of the Prophet on the state of Muslims at the advent of the Mahdi. It is headed *اربعین فی احوال المہدیین*, and has marginal notes in Persian.

III. Fol. 29. A Fatwā in Persian on various matters relating to Hanafī theology, given by Maulānā Ilāhī Bakhsh of Patna in reply to questions propounded by Maulavi Faiz 'Alī of Khorasan.

IV. Fol. 44. A Persian translation of the Hindustani Fatwā in Art. I. above.

V. Fol. 57. A Fatwā in Persian on the ritual of the Tarāwīḥ prayers during the month of Ramazān.

VI. Fol. 67. Another copy of Art. IV., with copies of the signatures and seals of the attesting 'Ulamā.

VII. Fol. 73. Extracts from a note-book, written in Nagari characters, which was found in the house of Mir Muḥammad at Dinapore, containing:—

1. The Arabic alphabet, with vocalized letters, and short words, mostly beginning with the letter *l*; followed by the Gujarati alphabet and numerals.

2. Fol. 76. Familiar sayings from the Koran, with Hindustani translations, and introductory remarks on the necessity of understanding the meaning of the Arabic words, and the futility of merely repeating them parrot-like by rote.

3. Fol. 85b. *Hijrat kâ risālah*. A tract on the duty of true Muhammadans to depart from any country which is under the rule of infidels, when an attempt is made to prevent the observance of the duties of Islam.

A note is appended stating that in the note-book this was followed by a tract by Khurram

'Alī, styled *Risālah i jihād*, written in Hindi characters, a copy of which has not been made here.

4. Fol. 91. *Nikāh-gānī kâ risālah*. A tract on the evil custom, now prevalent amongst Muhammadans, of prohibiting widow-marriages, in accordance with the Hindu practice.

The copy of these articles is dated 28th May, 1869.

VIII. Fol. 95. A sheet, containing a printed Persian theological decision.

IX. Fol. 96. Scraps of paper, containing copies of decisions of law doctors on various matters (some in Persian), medical prescriptions, etc.

## 269.

U. 131.—A collection of miscellaneous papers of various sizes.

[J. BALLANTYNE.]

These papers consist chiefly of letters, and applications for appointments, leave of absence, arrangements for examinations, and other educational matters, addressed to Dr. Ballantyne at the Government College, Benares, written on various dates, between 1846 and 1847.

There are also several miscellaneous papers, such as an account of the death of an officer from plague; a Decision of F. B. Gubbins, Magistrate of Benares, dated 1854, and various other papers.



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ہیں اور قاف ایٹ پہاڑ ہی زمرد کا جو ساری زمیں  
کے گرد ہی سو خدا تعالیٰ فرماتا ہی کہ قسم ہی  
قاف کی اور قرآن بہت بزرگ کی

## 15.

U. 10.c.—Foll. 104–116; 8 × 5½ in.; ll. 13; Nasta'liq;  
19th century.

[DELHI 3 c.]

## تفسیر سورہ رحمن

## Tafsir i Sūrah Raḥmān.

The Arabic text of the 55th Sūrah of the *Qur'ān*,  
entitled *al-Raḥmān*, with an anonymous Hindu-  
stani paraphrase and notes.

A short note on the revelation of the Sūrah is  
prefixed, beginning:—

سبب اوترنے اس سورہ کا یوں کہتے ہیں کہ جب  
پیغمبر صلی اللہ علیہ وآلہ وسلم آئے کافروں کے نام رحمن  
کا لیتے تو کافر کہتے کہ ہم رحمن کو نہیں جانتے کہ  
رحمن کون ہی اس واسطے یہ سورہ اوترا

The text and paraphrase begin:—

الرَّحْمَنُ صَاحِبُ بَہت بَخْشِشِ کَرْنِے والا جو  
رحمت اوسکی سب چیز کو پہنچی ہی اوس  
رحمان نے علم القرآن سکھایا ہی قرآن دوست اپنے کو

## 16.

P. 1204.—Foll. 86; 8½ × 5½ in.; ll. 12; indifferent  
Nasta'liq; 19th century.

[TIPU.]

## خلاصہ سلطانی

## Khulāṣah i sulṭānī.

A treatise on the principles of Muhammadan  
belief and ceremonial law, in Dakhani prose. By  
Qāzī Ghulām Aḥmad.

Begins.

حمد و ثنا ثابت ہے خاص خدا کے تین غیر اسکا  
خدائی کے لایق کوئی نہیں

آسمان کون قدرت سے کیا ہے حق پیدا  
پانی اوپر زمین کون حکمت سے او فرش کیا

The work was compiled for Tipū Sulṭān, and is  
apparently the author's autograph copy. It is  
divided into two parts (*qism*), with the head-  
ings:—

قسم اول بیج بیان اعتقاد کے

قسم دوم بیج احکام شریعت کے

The second part is subdivided into numerous  
*bābs* and *faṣls*, an index to the names of which  
(differing slightly from those appearing in the  
text) is prefixed to the work. The original title of  
the work, as given in the preface (fol. 4b), began  
with the word احکام. This has been smudged  
over and خلاصہ سلطانی is substituted in its place.  
This latter title appears also on the heading of  
the table of contents.

Ghulām Aḥmad is also the author of two  
Persian theological works, viz., زاد المجاهدین and  
جواهر القرآن. See Ethé's Persian Catalogue,  
nos. 2621 and 2709.

## 17.

P. 2135.—Foll. 33; 8½ × 6 in.; ll. 10 to 13; Nas-  
ta'liq; 19th century.

[COLLEGE OF FORT WILLIAM.]

## احکام انسا

## Aḥkām al-nisā.

A short treatise on the observance of religious  
duties of women. By Saiyid Ghulām Aḥmad.

The work is written in the Dakhani dialect,  
beginning with a poem in praise of God.



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آسمان کون قدرت سے کیا ہی حق پیدا  
بانی اوپر زمین کون حکمت سین او فرش کیا

The author gives no account of himself. The work was written during the reign of Tipū Sultān of Mysore (A.D. 1782-1799), who is eulogised in a Ghazal in the prologue. The author states that it is unlawful to marry, or even to partake of food and drink with, a Muhammadan woman who is not acquainted with the prescribed rules regarding prayer, fasting, and the purificatory rites connected with the menstrual discharge and child-birth. He divides the work into two parts (*qism*); the first dealing with اعتقاد or the principles of belief; the second with احکام شریعت or the religious observances of prayer, fasting, and ablutions.

## 18.

U. 1a.—Foll. 1-33;  $9\frac{1}{4} \times 5\frac{1}{2}$  in.; ll. 11 to 13; Nasta'liq and Naskhī; 19th century.

[J. O'KINEALY.]

## تنبیه المضلین

## Tanbih al-muẓillin.

An anonymous Wahhābī controversial treatise.

Begins.

فضل اہل مین حمد او نعت او سبب نصیف  
کتاب کا

معلم اور عالم تو ہی یا رب  
جہاں مین ہی سکھایا تیرے سب  
ڈوٹے بے تیرے تنکا نہ ڈوٹے  
بلائے بن تیرے کوئی نہ بولے  
زبان کو خالت سے تو نے بڈایا  
پھر اسکو بات کرنا ہی سکھایا

The author, a follower of the religious reformer Saiyid Ahmad of Bareilly, the disciple of Shāh 'Abd al-'Aziz of Delhi, has written this work in support of the Wahhābī doctrine of the right of independent judgment in the interpretation of the *Qur'ān*, and in reply to the *Naṣīhat al-Muslīmīn* written by Maulavi Khurram 'Ali in A.H. 1238 (A.D. 1823).

The present work is in prose, with an introductory poem in praise of God, and an epilogue in verse. Texts of the *Qur'ān*—written in Naskhī—are quoted in support of the author's arguments.

Ends.

نہ جاوٹا کبھی اب مدرسہ مین  
نہ شیطان کے پڑوٹا وسوسہ مین  
گذشتہ سب گنہ اب معاف کر تو  
دے اس عجز پر الطاف کر تو  
نعت بالغیر نسیم تنبیہ المضلین

## 19.

P. 3164.—Foll. 118;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 11; large Naskhī and Nasta'liq; dated 1245 of the Bengali Era (A.D. 1839).

[FITZEDWARD HALL.]

## تنبیه الغافلین

## Tanbih al-ghāfilin.

A treatise on Muhammadan religious duties, based on traditions of the Prophet. Translated from the Persian original of Shāh Rafī' al-Dīn ibn Walī Allāh of Delhi. By Benī Narāyan Kshatri.

Begins.

اجبی اجبی صفتین اور تعریفین اللہ تعالیٰ کو  
ثابت ہیں کہ خدا تعالیٰ پیدا کرنے والا اور پالنے والا  
تمام خلق و عالم کا ہی اور درود نامحدود اس کے  
پیغمبر کے اوپر

The translator, Benī Narāyan, poetically surnamed Jahān, was a native of Delhi. Owing to

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adverse circumstances, he left his native city and settled at Calcutta. After residing there for 12 years in a state of great poverty he was brought to the notice of Captain Thomas Roebuck, Secretary to the College of Fort William, through Haidar Bakhsh, Haidari, one of the Munshis of that College, and at his request composed a Tazkirah of Hindustani poets, which was completed in A.D. 1814<sup>1</sup> under the title of *Divān-i Jahān*. Previous to this he had written a poem, entitled *Chār gulshan*, on the story of king Kaiwān and Farkhandah, in A.H. 1225 (A.D. 1811).<sup>2</sup>

Beni Narāyan states in the preamble that the *Tanbih al-ghāfilin* was compiled in Persian by Shāh Rafī' al-Dīn at the request of Saiyid Aḥmad of Bareilly. The work had been originally translated into Rekhtah, but was unidiomatic, incorrect, and in places unintelligible. He had therefore at the request of his friends made a complete revision of that translation.

The work is divided into 20 chapters (*bāb*) under the following subjects:—1. The friendships and vanities of the world. 2. The day of resurrection. 3. An account of hell. 4. An account of heaven. 5. Duty to parents and neighbours. 6. Concerning usurers. 7. Almsgiving and tithes. 8. Against wine-drinking. 9. The virtue of prayer. 10. The merit of reading the *Qur'ān*. 11. The excellency of the month Ramazān. 12. Duties of husbands and wives. 13. Against falsehood. 14. Against slander and tale-bearing. 15. Against a hypocritical observance of fasting and prayers. 16. Against pride and arrogance. 17. Concerning courteous behaviour and anger. 18. Anecdotes of pious Muslims. 19. Anecdotes of Abū Shāh-mah ('Abd Allāh, the son of the Caliph 'Umar). 20. Concerning mourning for the dead.

A revised and enlarged version of this work was made in A.H. 1243 by Saiyid 'Abd Allāh ibn Bahādur 'Alī. In it no mention is made of Beni

Narāyan, presumably because he was a Muḥammadan convert from Hinduism. Five chapters have been added, of which three are introductory, viz. 1, on faith; 2, on traditional law (*sunnat*) and heresy; 3, on religious knowledge ('ilm). A fourth chapter, on pilgrimage (forming no. 15 in this version), is placed after the 11th chapter of this translation; and the fifth, containing additional traditions, is placed last. An edition of this work was lithographed at Bombay, 1872, bearing the alternative title of *Tuhfat al-wā'iḡin*.

Another improved and slightly enlarged edition by Saiyid Muḥammad, Muḥammad Taiyib, Amin al-Dīn, and Muḥammad Naqī, assisted by Maulavi 'Abd al-'Azīz, has been published at Cawnpore in 1877 and in 1883.

#### Colophon:

حق تعالیٰ فضل و کرم سے آئین تارخ اکین مہینے  
کی سن بارہ سو پینتالیس ہنگامہ میں سنچر کے دن  
دو پہر ایک گہڑی کے سہ میں تمام ہوئی

#### 20.

U. 11.—Foll. 53; 9½ x 6 in.; ll. 15; Nasta'liq;  
19th century.

[DELHI 136.]

#### برق لامع

#### Barq i lāmī.

A Shī'ah controversial poem in Maḡnawī verse, written in reply to an anonymous Sunnī Maḡnawī, entitled *Saif i qātī*. By Mirzā Ja'far, Fašīh.

Begins.

پس از حمد خدای حی و قیوم  
پس از نعت رسول پاک و معصوم  
زبان خامہ ہوتی ہی کہربار  
رقم کرتا ہوں مدح آل اطہار

The author gives the text of the *Saif i qātī* a few lines at a time, and writes a reply to each

<sup>1</sup> See Roebuck's *Annals of the College of Fort William*, p. 425.

<sup>2</sup> *Ibidem*, p. 339. Copies of these two works are described in the British Museum Catalogue of Hindustani MSS., nos. 15 and 96.



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**Udny** (R.), Collector of Benares, for whom Saiyid Mahdi Husain wrote Persian notes on the history of Benares and Jaunpur, 70.

'**Umar** ibn al-Khattāb, related the story of Hashshām and Qamar to Muḥammad the Prophet, 94; incident in his life, 73 iv; account of his conversion in Dakhani verse by Kamīnah, 223 iv; eulogized by Ghauwāṣī, 99.

(Nawāb) '**Umdat al-Mulk**. See (Nawāb 'Umdat al-Mulk) **Amir Khān**, 39 etc.

(Nawāb) '**Umdat al-Umarā**, of the Karnatik, patron of Abjadi, 137.

(Saiyid) **Umed 'Ali**, scribe, 128.

**United Provinces**, statistical accounts of landowners in, 263.

'**Usmān** ibn 'Affān, incident in his life, 73 iv; eulogized by 'Aziz, 223 v; and by Ghauwāṣī, 99; instituted first call to Friday prayer, 268 i.

'**Uṭārid**, artist and traveller, character in a Dakhani poem, 122 ii.

'**Uzlat** ('Abd al-Walī), *Divān*, 102; *Rāga-māla*, 101.

**Verbs**, examples of the government of, 266, 13.

**Verbs**, Hindustani, paradigms of, 267.

**Vocabularies**, 197 ii, 200, 244-57.

**Vocabulary** of Hindustani verbs, 251.

**Vocabulary** of Hindustani words with Pushtu equivalents, 248.

**Vocabulary** of Persian words with interlinear Hindustani paraphrase, 245-6.

**Wadād**. See **Widād**.

*Wafāt-nāmāh i paighambar*, by Mir, 165.

**Wahshat** (Ghulām 'Alī Khān), pupil of Mūmin, 213.

**Wahshi** (Nawāb Muḥammad 'Umar 'Alī Khān), *Sitārāh i Hind*, 86.

(Shāh) **Wajih al-Din**, Gujarāti, ancestor of Walī, 112, 113, 115.

**Walī**, *Divān*, 113-20, 266 vii (19 odes); *Rauzat al-shuhadā*, 112, 122 iii; *Nūr al-ma'rīfat*, 112; imitated by Hātim, 160.

(Shāh) **Walī Allāh**. See **Walī**, 112 etc.

**Walī Allāh** ibn 'Abd al-Raḥīm Dihlawī, *Qaul al-jamūl* (tr.), 22; Persian tract translated into Hindustani by Rangin under the title *Taṣnīf i Rangin*, 202 i; was father of Shāh 'Abd al-Qādir, 5, and of Shāh Rafī' al-Dīn, 6.

**Walī Muḥammad**, nigābhān, 262 vi 8.

**Walī Muḥammad**, of Amroha, father of Muḥaffī, 226 ii.

**Wālīh** (Mir Saiyid Muḥammad), *Qisṣah i Tālib o Mohin*, 72.

**Walter** (Lieut. Augustus), Dictionary of the Hindustani Language, 259.

*Waqā'i i shahr i Banāras o Jaunpūr*, by Saiyid Muḥārak 'Alī, 70.

*Wāq'iāt i Dard*, by Khwājah Mir, Dard, 138.

*Wāridāt i Dard*, by Khwājah Mir, Dard, 138.

**Watson** (Admiral Charles), two orders from Sirāj al-Daulah to, 262 vii.

**Wellesley** (Lord), eulogized by Afso, 159.

**Wherry** (E. M.), Index (*'Āinah i Qur'ān*) to Shāh 'Abd al-Qādir's translation of the *Qur'ān*, 5.

**Widād**. See **Sulaimān 'Alī Khān**, 31, 146.

**Wilā** (Mazhar 'Alī Khān), *Tārīkh i Sher Shāhī*, 41; *Atāliq i Hindī*, 41; *Baitāl pachisi*, 41;

*Divān*, 41; *Haft gulshan*, 41; *Pand-nāmāh*, 41; *Qisṣah i Mādhumāl aur Kāmakundalā*, 41.

(Mir) **Wilāyat Allāh Khān**, called Shāh Wilāyat, Poems, 220.

**Woman** who burnt herself to death for love of Muḥammad, Account of, by Za'ifi, 73 vii.

**Women**, married, Salutory advice to, by, **Makhḍūm**, 73 viii.

**Wrestler**, Adventures of a, 85 vi.

**Yahyā Amān**. See **Jur'at**, 163 etc.

**Yakrang** (Muṣṭafā Khān), biographical notice, 65.

**Yaqin** (In'ām Allāh Khān), *Divān*, 125; Muḥammadasāt by Saudā on poems of his, 146 iii.

(Qāzī) **Yūsuf**, nephew of Qāzī Sirāj Anṣārī, 47.

**Zābiṭah Khān**, Rohilla chief, 50.

*Zād al-mujāhidīn*, by Ghulām Aḥmad, 16.

(Nawāb) **Zafar Khān**, ancestor of Dard, 138.



- Zafar-nāmah*, by Latif, 109.  
 (Nawāb) **Zafaryāb Khān**, eulogized by Rangin, 179.  
**Za'if**, Dakhani translation of 'Attār's *Mantiq al-tair*, 121.  
**Za'ifi**, translator of the story of a woman who burnt herself for love of Muḥammad, 73 vii.  
**Zain al-'ābidin**, *Qāmi' al-biḍ'at*, 222 ii.  
**Zakā** (Khūbchānd Kāyastha), *'Iyār al-shu'arā*, 63.  
**Zakī** Hamadāni, Persian verses, 66 i.  
**Zakī**, of Moradabad. See **Mahdi 'Alī**, 48.  
*Zar i Ja'farī*, by Muḥammad Kāmil, 133.  
**Zarrin** (Muḥammad 'Iwaz), *Nau-tarz i muraṣṣa'*, 129.  
**Zatali** (Mir Ja'far), *'Arḍāshī dar maẓmūn i mevah-jāt* (in Persian), 222 ix; *Fāl-nāmah*, 133, 136; *Kulliyāt i Zatali*, 133-6; portion of Persian letter, 72.  
**Zauq** (Ibrāhīm Khān), congratulatory verses on the marriage of Mirzā Jawān Bakht, 222 vi; verses, 66 iii, 66 vii.  
*Zawābit i Angrezī*, by Tahsīn, 129.  
**Zeb al-Nisā**, Nawāb Begam, date of her death, 209.  
**Ziyā** (Mir Ziyā al-Dīn), teacher of Mir Ghulām Hasan, 225 i.  
*Ziyā al-absār*, by Mir Akbar 'Alī ibn Saiyid Faẓl 'Alī Rīzawī, 53.  
*Ziyā i hikmat = Sūtūrah i Hind*, 86.  
 (Saiyid) **Ziyā al-Dīn** Bukhārī, father of Soz, 144.  
 (Mir) **Ziyā al-Dīn**, 'Ibrat. See 'Ibrat, 166.  
 (Mir) **Ziyā al-Dīn**, Ziyā. See **Ziyā**, 225 i.  
*Ziyā' al-imān*, by Kifāyat 'Alī Husainī, of Bareilly, 28.  
 (Nawāb) **Ziyā al-Dīn Aḥmad Khān**, *Rukhshān*, Ghazals, 66 xi.  
**Zorāwar**, brother of Mūlchānd, Munshī, 171.  
**Zuhūr**, verses, 66 v.  
**Zuhūr al-Dīn**, Hātim. See **Hātim**, 160 etc.  
**Zuhūr Allah Khān**, Nūr, verses, 66 iii.  
 (Nawāb) **Zū'l-Faqār**, son of Nawāb 'Alī, Peshwa of the Deccan, 185.  
 (Nawāb) **Zū'l-Faqār 'Alī**, patron of Rangin, 179, 185, 196, 197 iii, who wrote the *Tajribah i Rangin*, at his request, 202 vi.  
 (Nawāb) **Zū'l-Faqār Khān**, 176.  
**Zumurrud Shāh**, king of Bengal and father of Prince La'l in 'Ajiz's *Qisṣah i La'l o Gauhar*, 110.



quotation, showering virulent abuse upon his religious opponent. The *Saif i qāṭi'* begins:—

کہوں میں شکر پہلے اوس خدا کا  
کہ جو خالق ہی سب ارض و سما کا  
کہے جن و بشر بھی اوسنے پیدا  
نبی مرسل کے اونپر ہویدا

The author's reply to this begins:—

یہ کیا کہتا ہے تو اے دشمن عقل  
قائل سے عقاید اپنے کر نقل  
اگر تو اشعری سنی ہی احمق  
تو ہی یہ بات کہنی تجکو ناحق

The *Saif i qāṭi'* ends:—

سنا ہاتف نے جب ہضمون سارا  
رکھا تب سیف قاطع نام اسکا

The *Barq i lāmī'* ends with a chronogram *ḥawshid ṭālīq* expressing the date of composition, A.H. 1230 (A.D. 1815), and the title of the poem:—

ہوا سن نظم سے ہاتف جو آگاہ  
صدا آئے لکھی گردوں سے ناگاہ  
کہ ہی تاریخ تو خورشید طالع  
مگر ہی نام اسکا برق لامع

This is followed by two Persian couplets, the last line of which is intended to form a chronogram on the same date, and has the numeral 1230 subscribed in red; but according to the *ahjad* the date comes to 1231.

آخر شد چون این تقریر  
کردم لعنت بر بو بکر  
گفتم بہر تار بخش  
ہر دم لعنت بر بو بکر

Neither the author's name nor his takhallus occurs in the poem, but on the fly-leaf is written *مثنوی فصیح در جواب اجل سنی* and in the

Catalogue of Delhi MSS. he is called Mirzā Ja'far, whose takhallus is Faṣīḥ. He is described by Nassākḥ in his *Tazkirah*, the *Saḥḥan i shu'arā*, as being a writer of Marṣiyahs, the son of Mirzā Hādī of Lucknow, and a pupil of Shaikh Imām Baksh, Nāsikh (who died A.H. 1254, i.e. A.D. 1838).

Colophon:

تمت تمام شد این مثنوی بعون اللہ تعالیٰ امید  
کہ کاتب را از دعای خیر فراموش نفرمایند

## 21.

U. 12 a.—Fol. 105; 6½ × 5 in.; ll. 13; badly written Nasta'liq; 19th century.

[Delhi 14 a.]

## اتالیق الصبیان Atāliq al-sibyān.

A manual of instruction on Muhammadan religious observances. By Saiyid Ṣāliḥ Muḥammad.

Begins,

الحمد لله رب العالمين والصلوة والسلام على رسوله  
سيد المرسلين و شريع العذبيين وآله الطاهرين و خلفا  
الراشدين واصحابه اجمعين جان تو کہ نيلت بخت  
کرے تجکو خدا تعالیٰ بیچ دونو جہان کے

The work is divided into a Muqaddamah, five Bābs, and a Khātimah, subdivided into Faṣls. Numerous legal decisions (*masā'il*) taken from authoritative Arabic works are introduced in each chapter in support of the rules for the observance of the various duties treated of in each chapter. The contents are:—Muqaddamah. The principles of Muhammadan belief, fol. 3b. Bāb 1. Rules regarding ceremonial ablution and purification, fol. 15b. 2. Prayers, the observance of the 'īds, and funeral ceremonies, fol. 31b. 3. Fasting, fol. 83b. 4. Almsgiving, fol. 89b. 5. Pilgrimages, fol. 95b. Khātimah. Cautions against heretical teachings, fol. 97b.

*Pp. 1-143 printed by William Clowes and Sons, Limited, Duke Street, London, S.E.1 ;  
the remainder by Stephen Austin and Sons, Limited, 5 Fore Street, Hertford.*

The author states in the preface that the work was read out to Maulānā Muḥammad Ishāq, grandson of Shāh 'Abd al-'Aziz (who died A.H. 1239, i.e. A.D. 1824), and that he approved of it, and made sundry corrections. Several additions are written on the margin.

An index to the Bābs and Faṣls from fol. ۴۴ to the end is prefixed. It is stated in a note at the bottom of the page that it was made by Muḥammad Amin al-Dīn for Miḡān Ilāhī Bakḡish, and is dated 21 Shawwāl, 1247 (A.D. 1832).

## 22.

U. 13 b.—Foll. 32;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 12; Nasta'liq; dated 8th Šafar, A.H. 1239 (A.D. 1823).

[DELHI 145 b.]

### نصیحت المسلمین

Naṣiḡat al-Muslīmīn.

A treatise against polytheism and infidelity. By Maulavī Khurram 'Alī, Bilhaurī.

Begins.

سُبْحَانَ اللَّهِ كَيْفَا شَأْنُ هِيَ تَعْبِيرِي كَهْ بَغْيَرِ مَدَدِ  
دُوسَرِے كِي اَتَمِے بَوَّءِ آسْمَانِ اُورِ زَمَانِ كُو كَسْ خُوبِ  
صُورَتِي كِهْ سَاتِہِ پیدَا كِیَا اُورِ كَسِي نَبِي وَلِي كُو اِنِے  
كَارِخَانِے مِیں كَچِہِ اَحْتِیَاژِ نَهِيں دِیَا

This work was written in A.H. 1238 (A.D. 1822-23), and was first printed at Calcutta, 1848. Other editions have been published at Delhi, Madras, and Meerut. It concludes with a Mag-nawī, a copy of which, under the title *Naṣiḡat al-Mu'minīn*, is noticed below (no. 168).

Maulavī Khurram 'Alī is also the author of the following works, all of which have been published:—

*Adāb al-haramain*. A manual of religious duties incumbent on pilgrims to Mecca and Medina, written in A.H. 1249.

*Tahfāt al-akhḡyār*. A translation of the *Mashāriq al-anwār*, an Arabic work on tradition by Ḥasan

ibn Muḥammad al-Saḡhlānī. It was completed in A.H. 1249, and has been published with the Arabic text.

*Shifā' al-ulīl*. Directions for leading a holy life; being a translation of the Arabic *Qawl al-jam'īl* of Shāh Walī Allāh of Delhi, made in A.H. 1260, and published with the text.

*Chāyāt al-andār*. A translation of the *Durr al-mukḡtār*, an Arabic work on Muhammadan law by Muḥammad ibn 'Alī, Ḥaṣkafi. Khurram 'Alī did not live to finish this work. He died after having translated the greater portion of it in A.H. 1271 (A.D. 1855), and at his death the translation was completed by Muḥammad Aḡsan, Šiddiqī.

Colophon:

سَاتِہِ مَدَدِ خُدَايِ جَلِ شَانِہِ كِهْ رِسَالِہِ نَصِيحَتِ  
اَلْمُسْلِمِيْنَ بِيحِ تَارِيخِ اَلْثَوْبِيْنَ مِهِيْنِے صَفَرِ الْعَظَمٰى سَنِ بَارِہِ  
سُو اِنْدَالِيسِ هِجَرِي كِهْ تَعَامِي بَهَاچَا فِقْطَا

## 23.

U. 14.—Foll. 60;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 14 to 18; Nasta'liq; dated 10th Rajab, A.H. 1267 (A.D. 1851).

[DELHI 135.]

### فَضْلِ بَہَارِ

Faḡl i bahār.

A treatise in verse on the principles of Muhammadan faith and religious observances. By Ḥafiz Saiyid Faḡl 'Alī.

Begins.

پہلِ حَمْدِ هِي پَاکِ خَلَقِ کِي  
کِهْ جِنِ اِنِی قُدْرَتِ سِے مَخْبُوقِ کِي  
وَوِ صَاحِبِ فَضْلِ اُورِ صَاحِبِ کَرَمِ  
نَهِيں لَکِہِ سَکِے وَحْفِ اُوسْکَا قَلَمِ  
عَجِبِ اُوسْکَا دُرِیَا هِي تَوْحِيدِ کَا  
کِهْ غَوَاصِ کَا وَجْہَانِ نَدِ پَرَوِے پَتَا

Faḡl 'Alī belonged to the Chishtī Order, and was a disciple of Maulānā Faḡhr al-Dīn. In his



prologue he has written a eulogy of him and of his two successors, Nūr Muḥammad, and Sulaimān, who was the prelate to the Order when the work was composed in A.H. 1240 (A.D. 1824-25).

The author explains the articles of Muhammadan belief, and the observance of prayers and other obligatory religious duties. He has also given an account of the birth, virtues, and death of Muḥammad, with anecdotes of saints, a table of succession of the Chishtī prelates from Muḥammad, through Hasan, to Sulaimān, with the day of the month of the death of each, and also of the members of the family of Muḥammad, and of the twelve Imāms, concluding with a collection of Arabic prayers for stated occasions, with Hindustani rubrics and comments.

Copyist: Arshad 'Alī.

Colophon:

تعمت تعام شد کتاب اسم با مسعی فضل بہار من  
تصنیف حضرت حافظ سید فضل علی صاحب بقارغ  
دہم رجب سنہ ۱۲۲۷ ہجری بقام ارشد علی

## 24.

U. 15.—Foll. 82; 7½ × 5 in.; ll. 10 to 18; Nasta'liq; written on European paper, dated A.H. 1273 (A.D. 1856-57).

[DELHI 12.]

## مایۃ المسائل

Mī'at al-masā'il.

Answers to 100 questions relating to the principles and observances of the Sunnī creed given by Maulānā Shaikh Muḥammad Ishāq ibn Shaikh Muḥammad Afzal Fārūqī. Translated by Ahmad Allāh ibn Dalīl Allāh, Ṣiddīqī, in the year A.H. 1245 (A.D. 1829-30).

Begins.

تذکرے بے انتہا اوس یگانہ کو لائق ہی کہ مخالف  
اور ہمسرا اوسکا کوئی نہیں اور ہزاروں شکر اور اقسام  
نعمتوں در جہانوں کی کہ بوی زیادہ سب سے توحید

ہی اسکو زیادہ تر صبح سے روشن کیا ہمکو تاریکی کفر  
اور شرت سے

Colophon:

تعمت تعام شد ترجمہ نسخہ مایۃ المسائل من  
تصنیف مولانا محمد اسحاق صاحب بقارغ سنہ ۱۲۷۳  
تعمت تعام شد تحریر کاتب

## 25.

U. 16 a.—Foll. 39 (numbered ۱-۳۹, of which fol. ۱ is missing); 6 × 4 in.; ll. 9; Nasta'liq; dated Chitor, Rajab, 1247 (A.D. 1831).

[DELHI 44 a.]

## مثالنامہ

Miṣāl-nāmah.

Directions for leading a holy life in preparation for a future existence. By Hakīm Muḥammad Muzaḥfar Husain Khān.

Begins.

سراخدا اور تعریف واسطے اللہ ہی کے سزاوار ہی کہ  
جسے ایٹ لفظ کن سے جنگل عدم کو بسا دیا اور  
اوسمیں سرسبز تخم سعادت اور بیج معرفت اپنی کا  
بیو دیا اور ایٹ پلیمین ہزاروں بے رنگیوں کو رنگت  
ظہور میں لایا

The author states in the preface that he was the son of Hakīm 'Ādil Khān of Delhi, and was the friend and physician of Nawāb Amīr al-Daulah Muḥammad Amīr Khān during the commencement of the reign of Muḥammad Akbar Shāh II. (A.D. 1806-1837). The work is written as an example of a religious life according to the precepts of Muḥammad, based on numerous quotations from the *Qur'ān* and traditions, and exemplified by anecdotes of the lives of pious men.

Copyist: Shaikh 'Atā Allāh.

Colophon:

ابن رسالہ مثل نامہ تصنیف حکیم محمد مظفر

حسین خان روز چار شنبه شرفه رجب سنه ۱۲۴۷  
هجری مطابق سنه ۲۵ جالوس در بلده چطور بخط شیخ  
عطا الله نو اسلام تحریر یافت تمام شد

## 26.

U. 17.—Foll. 76;  $10\frac{1}{4} \times 7\frac{1}{4}$  in.; ll. 12; elegant Nasta'liq; 19th century.

[DELHI 10.]

## حدائق اثنا عشری

Hadā'iq i 'ishnā-'ashari.

A tabulated compendium of Muhammadan faith and religious observances, translated from the Persian *Risālah i Saifiyah* of Saiyid Mahdi 'Alī ibn Maqṣūd 'Alī, with some additional matter. By Saiyid Saif al-Din Ḥaidar.

Begins.

الحمد لله رب العالمين که اوسنے آب اور آتش  
اور باد اور خاک سے آدم بذلایا اور بہت پسند آیا تو  
اوسے اشرف المخلوقات فرمایا اور خلعت رسالت کا  
عطا کیا اور ابو البشر آدم صلی اللہ علیہ وسلم دیا

The translator states that the Persian original was approved of and ratified by the seals and signatures of Maulānā Saiyid Dildār 'Alī, Maulānā Saiyid Muḥammad, and other law-doctors. It was written in A.H. 1231 (A.D. 1816), and was called *Risālah i Saifiyah* after the name of the translator, to which his father Ḥusām al-Dīn Ḥaidar Khān, Nāmī, added the chronogrammatic title of *Ḥisāb i shar' i sharīf*. The title of this translation forms a chronogram which gives its date as A.H. 1255 (A.D. 1839-40).

The various subjects are classified under the following main headings, under the similitude of a tree (*shajar*) having 5 roots (*asf*), 6 branches (*far*), 5 flowers (*gul*), and 5 fruits (*samar*).

The Ordinances of religion (*ahkām i dīn*) constitute the Tree, whose 5 Roots forming the Principles of religion (*uṣūl i dīn*) are:—1. The Unity

- of God (*taḥḥid*).
2. The Justice of God (*'adl*).
3. The Prophetic mission of Muḥammad (*nubūwat*).
4. The Priestly office of the 12 Imāms (*imāmat*).
5. The Future existence (*ma'ād*).

The 6 Branches of the tree, subdivided into several leaves (*barg*) are:—1. Prayer. 2. Fasting. 3. Almsgiving. 4. Double tithe (*khums*). 5. Pilgrimage. 6. Religious war (*jihād*).

The 5 Flowers are:—1. Bathing. 2. Ablution. 3. Purification with sand or dust. 4. Obligatory prayers. 5. Sunnah prayers.

- The 5 Fruits are:—1. Shaving an infant's head.
2. Circumcision. 3. Marriage. 4. Divorce.
5. Funeral ceremonies and prayers for the dead.

Each of the religious duties classified under these main headings is treated of under a number of subordinate sub-headings, or rules of conduct, all of which are systematically arranged and enumerated. The work has no scribe's colophon.

## 27.

U. 18 a.—Foll. 24;  $10\frac{1}{4} \times 7$  in.; ll. 13; Nasta'liq; dated Delhi, A.H. 1264 (A.D. 1848).

[DELHI 18 a.]

## اوقات نماز پنجگانه

Auqāt i namāz i panj-gānah.

A treatise on the observance of the five daily prayers of the Muhammdans. By Saiyid Maḥbūb 'Alī, Ḥanafī.

Begins.

حمد و شکر اوس کریم کارساز کو کہ جسے تحقیق  
کیا ہم پر پیندائیس نماز کو پانچ نمازیں رکبین اور  
پنجاس کا ثواب اور وعدہ کیا ادا کرنے پر کہ نکر ونگا  
عذاب

The work is divided into five chapters (*bāb*), each dealing with one of the five stated times for prayer, in the following order:—1. Sunset prayer (*namāz i maḡhrib*), fol. 1. 2. Evening prayer (*namāz i 'ishā*), fol. 7a. 3. Morning prayer (*namāz*

*i fajr*), fol. 15a. 4. Midday prayer (*namāz i zuhr*), fol. 18b. 5. Afternoon prayer (*namāz i 'aṣr*), fol. 22a.

The copy was made by Shaikh Imām 'Alī, Qadiri, Hanafi, for Mazhar 'Alī Khān at Delhi in A.H. 1264, on the 24th of an unspecified month.

Colophon:

تمت تعام شد نسخہ رسالہ تصنیف مولانا سید  
محبوب علی صاحب سلمہ اللہ تعالیٰ درباب اوقات  
نماز پنجگانہ از دست خط فقیر سراپا تقصیر خادم  
العلماء شیخ امام علی قادری حنفی بروز جمعہ مبارک  
بتاریخ ہست چہارم سن ۱۲۶۴ ہجری در بلدہ شاہجہان  
آباد بیاس خاطر خان صاحب سراپا جود و الاحسان  
مظہر علی خان صاحب صورت اختتام پذیرفت

28.

U. 19. — Foll. 47; 11 × 8 in.; ll. 14 to 16; in-  
elegant Nasta'liq; c. 19th century.

[DELHI 22.]

ضیاء الایمان

Ziyā al-imān.

A Sunnī treatise on the principles of Muham-  
madan faith. By Kifāyat 'Alī ibn 'Abd al-'Alī  
Ḥusainī, of Bareilly.

Begins.

سب تعریف اوس وحدۃ لا شریک کو لائق ہی  
جس نے ہمیں آفت شرک سے بچا کر نخل توحید کا  
مزعج دل میں جمایا اور بیحد احسان اوس رب  
العالمین کا جو انبیاء علیہم السلام کو مبعوث فرما کر  
عالم کو راد اسلام میں لایا

The work is specially written in condemnation  
of certain unorthodox and heretical practices of  
modern times. It is divided into eleven chapters

(bāb), viz.:—1. Concerning polytheism, fol. 5a.  
2. Concerning heresy, fol. 8b. 3. Against the  
custom of making lamentation during the Mu-  
ḥarrām with representations of the tombs of Ḥasan  
and Ḥusain, fol. 17b. 4. Against the modern  
practice of not keeping women in seclusion, fol. 18b.  
5. Concerning death, fol. 20a. 6. Concerning the  
tomb, fol. 21b. 7. Concerning the day of resur-  
rection, fol. 23a. 8. Concerning paradise, fol. 24b.  
9. Concerning hell, fol. 25b. 10. On miscellaneous  
subjects, in nine parts (*fajl*), fol. 26a. 11. Against  
the introduction of the Hindu custom of pro-  
hibiting widow-marriage, fol. 42b. The concluding  
part of this chapter is wanting.

29.

U. 16 e.—Foll. 59-66; 6 × 4 in.; ll. 6; Naskhī;  
19th century.

[DELHI 44 e.]

عہد نامہ

'Ahd-nāmah.

A declaration of faith, in Arabic, alleged to have  
been prescribed by Muḥammad, with a Hindustani  
introduction, which begins:—

اسناد عہدنامہ است طرح ہی پیغمبر صلی اللہ علیہ  
و سلم نے فرمایا ہی جو کوئی اس عہدنامہ ساری عمر  
میں پڑھے اللہ خدا چاہے ساتھ ایمان کے جاوے

The introduction describes the wonderful efficacy  
of the use of the *Ahd-nāmah* in the cure of diseases,  
and as a preventive of misfortunes. Its constant  
perusal throughout life is said to ensure an  
entrance into Paradise, and its personal possession  
secures immunity from the 3000 ailments with  
which God has afflicted mankind, only 1000 of  
which are known to physicians.

The Arabic text is written at the end. It has  
been frequently published in the Panjab, with the  
introduction, an interlinear translation, and a  
concluding poem on the vanity of the world.



## 30.

F. 3545 b.—Foll. 4; 9 × 6½ in.; ll. 15; Shikastah-amez; 19th century.

### بحث بطلان تناسخ

Bahṣ i buṭlān i tanāsukh.

Muhammadian arguments against the Hindu doctrine of the transmigration of souls.

Begins.

تناسخ مراد ہی جائے روح ایک بدن سے دوسرے بدن میں خواہ بدن دوسرا مانند پہلے کے ہووے -  
جما جانا روح انسان کا خود انسان میں یا نہ ہو -  
جما جانا روح انسان کا حیوان میں خواہ بدن دوسرا کم درجہ پہلے سے ہووے - جما جانا روح انسان کا حیوان میں یا بدن دوسرا پہلے سے بڑے درجہ میں ہووے

The tract is anonymous, and without date of composition or copy.

## 31.

U. 20 a.—Foll. 69; 8 × 5½ in.; ll. 13; inelegant Nasta'liq; c. 19th century.

[J. O'KINEALY.]

A treatise on Muhammadan religious obligations and future punishments and rewards, based on the *Qur'an* and Tradition, written in the Dakhani dialect.

The manuscript is imperfect at the beginning and end, and begins:—

ایک ایک اوسے سب سوال کرینگے جو کوئی شریعت کے موجب زکوٰۃ اور حق ہر کس دیکھا دیا ہی تو خلاص پاویگا نہیں تو عاجز ہو کے چپ رہیگا

There is no indication of the title of the work, the name of the author, or date of composition.

## 32.

P. 2109.—Foll. 50; 7½ × 5 in.; ll. 8, 3 in. long; well-written Ta'liq; c. 19th century.

[COLLEGE OF FORT WILLIAM.]

### قصیدہ بُردہ

Qaṣidah Burdah.

The Arabic text of Muḥammad ibn Sa'īd Būṣīrī's Qaṣidah in praise of the prophet Muḥammad, with a Dakhani interlinear version by Saiyid Muḥammad.

A Persian religious tract, entitled *Shu'ab al-īmān*, by Hājī Muḥammad Rif'atī, is prefixed on the first five folios. The Qaṣidah is preceded by a Hindustani metrical preface, beginning:—

حمد حق کا کر اول توں صفحہ دل پر رقم  
نام پاک اوس پاک کا ہے زینت لوح وقلم

The Arabic text is written with black ink in large punctuated script, the interlinear version with red, headed by the following Persian note, also in red:—

شروع قصیدہ بردہ با شرح دکنی کہ احقر العباد  
سرایا اتحاد سید محمد کہ ہر راہ وداد از قدم سداد  
ثابت است این لؤلؤ آبدار از لہجہ افکار بساحل اظہار  
آوردہ برشتہ انتظام منسلک کرد تا بزبور قبول خاص  
و عام موصول گشتہ زینت عرایس طبایع شود

The Hindustani version begins:—

ای محبوب کریم تون ہمسایہ شہر سلم  
جگت کے اخوان سون ملا جاری کیا لہو دم بدم  
یا چلی ہے باد خوش ہو کاظمہ کے شہر تہی  
یا چمکت بجلی کے دیکھ پیارانت از کوہ اظم

Ends.

بخش یا رب تون گند قاری کے ہور شارح کے سب  
بخش سامع ہور کاتب تین تون ای صاحب کرم

Appended are some Persian verses, written in Shikastah, without date or name of scribe.

## 33.

P. 3111.—Foll. 87;  $7\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 11; good Nasta'liq; dated A.D. 1814.

[H. H. WILSON.]

## انتخاب نمازون کا

Intikhāb namāzon kā.

A translation of parts of the Book of Common Prayer. By the Rev. Henry Martyn.

Begins.

فجر کی نماز

جب لوگ بندگی کے واسطے جمع ہوئیں تب خادم کلیسیا کا ان آیتوں میں سے کسی ایک کو پڑھیں گا

The translation contains the Order for Morning and Evening Prayer (omitting the Athanasian Creed), the Services for the Holy Communion, Public Baptism of Adults and of Children, Confirmation, Matrimony, and Burial of the Dead, and the Catechism. The rubrics are mostly omitted or abbreviated. In the Communion Service the exhortations to be read previous to the celebration, the Proper Prefaces and concluding Collects are omitted, and the exhortation in the Marriage Service is shortened.

The translation was completed in February 1807,<sup>1</sup> five years before Mr. Martyn's death, and was printed in Calcutta in 1814 (probably from this copy), under the title *A Compendium to the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies according to the use of the Church of England*. A revised edition, with the addition of the Collects, Epistles and Gospels, was printed in London, 1818.

The following title-page (not in the printed edition of 1814) is written on the first page:—

انتخاب نمازون کا ساتھ ارکان کے اس کتاب سے جو

انگلند کے کلیسیا میں مروج ہی سنہ ۱۸۱۴ عیسوی میں ہندوستانی چھاپے خانے میں چھاپا گیا

## 34.

P. 3063.—Foll. 61;  $8\frac{3}{4} \times 7$  in.; ll. 11; Nasta'liq; written on European paper water-marked "C. Wil-mott, 1812."

[MIR HASAN 'ALI.]

The Gospel of St. Matthew, translated into Hindustani. By Mir Hasan 'Ali.

Heading:—

یہ ہی ترجمہ اوس انجیل کا کہ جو مٹی نے کہ از جملہ حواریین کے تھا لکھا ہی بعد وفات عیسی علیہ السلام کے بطور اخبار احوال اون حضرت کا

Begins.

کتاب عیسی بن ابراہیم بن داؤد کے تولد نامہ کی

The translator's name, "Meer Hasun Ali," appears in an English title-page on fol. 60.

On the first page are two undated testimonies to the accuracy of the translation; one, in Persian, by Mirzā Khālil; the other by John Shakespear, as follows:—"I have read various parts of this translation, and am of opinion that it is made in a very easy and pure stile [*sic*], yet with as close a verbal approximation to the original as the difference of idiom will admit."

Six pages have been cut away at the end of the volume, which contained a translation of the Order for Morning Prayer, as appears from the following ending on fol. 59:—

کی ہمیشہ اور مستدام ہمارے ساتھ ہو جائیو۔ تمام شد  
دشائے صبح و نماز صبح موافق ملت عیسائیوں

A note on fol. 61 states that it was presented by the translator on 26 Dec. 1816.

<sup>1</sup> See *Memoir of the Rev. Henry Martyn*, by J. Sargent, p. 244 (2nd ed.) London 1819.

## II. HISTORY.

## 35.

P. 834.—Foll. 543; 14 × 10 in.; ll. 19, in 4 ruled columns; Nasta'liq; 18th century.

[R. JOHNSON.]

## خاور نامہ

## Khāwar-nāmah.

A Dakhani metrical version of a Persian poem by Ibn Ḥusām, written in the form of an epic, on the exploits and battles of the Caliph 'Alī and his companions Mālik and Abū al-Mihjan (here spelt المعین). By Kamāl Khān, Rustamī. See Rieu's Pers. Cat., p. 642a, and Ethé's Cat., no. 896.

Begins.

اول جب کیا یو کتاب ابتدا  
بندیا باتمین نقش نام خدا  
جو صاحب ہے او عقل ہور جان کا  
کیا دین بخشش او ایمان کا  
او ہے ایک صاحب ابر ہور تالین  
جو ہستی پر اسکی گواہیں ہمیں

In a Persian epilogue, written in prose at the end of the work, the author informs us that he was the son of Ismā'il Khattāt Khān, and was employed at the court of the Sultān of Bijapur, where his ancestors had been in service for the past seven generations, and had been honoured by the title Khattāt Khān. Kamāl Khān had written several Persian and Dakhani Qasīdahs and Ghazals under the takhalluṣ Rustamī, and composed this poem at the request of Khādījah, the daughter of Muḥammad Amīn Qutb Shāh, son of Ibrāhīm Qutb Shāh of Golconda, and wife of Sultān

<sup>1</sup> Incorrectly read as Rasmi by Garcin de Tassy (Litt. Hind., 2nd ed., vol. ii., p. 569).

Muḥammad 'Ādil Shāh of Bijapur (who reigned A.H. 1037-67, A.D. 1626-56). It was completed in A.H. 1059 (A.D. 1649), the date being given at the conclusion of the work, where it is also styled *Nāmāh i Shāh*.

There are coloured illustrations on nearly every page, some of these occupying the whole page, with the names of the principal persons depicted written over each. The last leaf is missing.

Ends.

خاور نامہ دکنی کیٹا ہون نام  
ہوا خاوران پر قصہ سب تمام  
اس اوپر بہت گذریگا روزگار  
اچھیکا یو دنیا مین ہو یادگار  
تون اس نامے کون نامہ شاہ جان  
دوجی نامیان پر شاہ دلخواہ جان

## 36.

P. 1000.—Foll. 219; 10 × 6½ in.; ll. 13; Naskhī; 18th century.

[TIPU.]

## علی نامہ

## 'Alī-nāmāh.

An account of the reign and battles of 'Alī 'Ādil Shāh II. of Bijapur, in Dakhani verse. By Nuṣratī.

The poem begins with the following lines in red written before the invocation:—

حمد اول ہی خدا کا کہ جنے روز ازل  
دیا ہی ہمت مردانگون جو توفیق سون بل  
رکھیا اس فتح کے نامے کا علی نامہ نانوں  
جس کا ہر زمیں رستم کے کلکا ہوے ہیکل



After the invocation it begins:—

سرانا سري اس سکتار کون  
کہ آدھار هي ان نرادرار کون

The poem, written mostly in Magnawi verse with a few Qasīdahs and Maṭla's, contains a eulogistic account of 'Alī 'Adil Shāh II., and of his military exploits, and was written during the reign of that monarch (A.H. 1067–1083). The date of composition, A.H. 1071 (A.D. 1660–61) is given in the author's epilogue.

Nuṣratī is also the author of *Gulshan-i 'ishq*, a Magnawi containing the story of Prince Manohar and Madhumālātī (nos. 104–107), written in A.H. 1068

This work is mentioned in Stewart's Catalogue, p. 178, but is erroneously described as relating to 'Alī 'Adil Shāh I., instead of the second monarch of that name. A similar mistake occurs in the following note on the fly-leaf of this manuscript:—"Aly Nameh or History of Aly Adil Shah of Bijapore, died 987, H., 1579, D."

Ends.

انا نصرتي ختم کر یو کلام  
دعا سون هي تیج مدعا تمام  
الہی جلالت تیغ سون آفتاب  
دُباوے ستریکون رت مہر یو داب  
تلت جس سون یو شد مظفر اچھو  
دندیان پر مسدا تیغ تس وراچھو  
تعت تمام شد

37.

P. 3080.—Foll. 34; 8 × 5½ in.; ll. 9; Shikastah-āmez; c. 19th century.

[COLIN MACKENZIE.]

جنگنامہ بھاو راو

Jang-nāmah i Bhāo Rāo.

An anonymous poem, in 131 Dakhani verses, giving an account of the defeat of the Marathas by Ahmad Shāh Durrānī at Panipat in A.D. 1761.

Begins.

الف نام اللہ تو هي دين تیرا بسایا  
سمرنکا هي سرستي جی گیان بقیایا

نگر پانی پت مین سکھ باسا پایا  
لکھ جوراسی جیا جون سب دھن دھلیا

The poem ends with the date of the battle, i.e. Wednesday, the 8th day of Paush of the Samvat year 1817, corresponding to the 6th Jumādā II. [A.H. 1174].

سببت تھارا سی پہ ستروان دن بدہ کا بار  
یوہ مہینا اشعمی کیوکاب سوار  
بتارخ ششم ماہ جماد الثانی  
کہ ہارا مرھٹا و جیتا درانی

38.

U. 21.—Foll. 14; 9 × 6½ in.; ll. 10; Nasta'liq; 19th century.

[DELHI 126.]

جنگنامہ بھاو مرھٹہ و شاہ درانی

Jang-nāmah i Bhāo Marhaṭṭah.

Another metrical account of the battle of Panipat.

Begins.

اس گردش سپہر کا دیکھو بہ کاروبار  
کیا کیا کئے ہیں رنگ زمانے نے اختیار  
دکھیں سے لا جماعت کفار بابکار  
کے [?] بند ملک ہند کے آئے ہیں ایٹ بار  
بانگ و جلاوہ و گلو کُشی عام و اعتبار

The poem is anonymous. It is written in five-lined verses (*mukhammas*).

Ends.

جب دیکھوں گو تاب نہ آئی پائیاں کی  
کئے بول مردمی کو پڑے سب کو جان کی

D

جئے مرہٹے تھے بمیانوں کو دان کی  
چڑھ چڑھ اکیلے گھوڑوں سے کر کے اڑان کی  
چڑیا کی پھانت اڑ گئے میدان سے ڈار ڈار  
تمام شد

A stanza of four lines, added apparently by the scribe, gives the date of the battle, i.e. 6 Jumādā II., A.H. 1174.

گیارہ سی پر سن چوہتر  
پانی پت میں ہوا جلتہ  
چینبی بدہ جماد الثانی  
ہار مرہٹہ جیت درانی

## 39.

P. 2048.—Foll. 264; 10½ x 7½ in.; ll. 13; Nasta'liq; 19th century.

[COLLEGE OF FORT WILLIAM.]

### آرایش محفل Ārā'ish i mahfil.

A general description of Hindustan and its provinces, with a concise history of the Hindu kings down to the time of the Muhammadan conquest, compiled and translated from the Persian *Khulāṣat al-tawārīkh* of Munshī Sujān Rā'e of Patiala. By Mir Sher 'Alī, Afsos.

Begins.

جب سے بہر مرکز خاکی حیوانات کی آدم گاہ  
ہوا سیکڑوں ہزاروں لکھوں شہر قصبے سے اور بستے  
جائے ہیں کوئی ادنیٰ کوئی اعلیٰ لیکن ہندوستان  
کی سرزمین کا عالم سب سے نرالا ہی

Mir Sher 'Alī, Afsos, was the son of Saiyid 'Alī Muẓaffar Khān, and a descendant of Muḥammad through Imām Ja'far Ṣādiq. His ancestors dwelt at Khwāf in Persia. One of them, Saiyid Badr al-Dīn, the brother of Saiyid 'Alam al-Dīn Hājī Khānī, came to India and settled at Narnaul. The author's grandfather Saiyid Ghulām Muṣṭafā came to Delhi during the reign of Muḥammad Shāh (A.D. 1719-48), and was an associate of

Nawāb Ṣamsām al-Daulah Khān; his father and his uncle Saiyid Ghulām 'Alī Khān were companions of Nawāb 'Umdat al-Mulk Amīr Khān.

Afsos was born at Delhi and received a good education. On the assassination of the Nawāb (A.D. 1747), when Afsos was 11 years of age, his father took him to Patna and obtained service under Nawāb Ja'far 'Alī Khān, commonly known as Mir Ja'far, where he remained until the deposition of the Nawāb in A.D. 1760. He then went to Lucknow and thence to Haidarabad, where he died. Afsos settled at Lucknow two years before his father went there, and was supported by Nawāb Sālār Jang, the son of Ishāq Khān, and became an associate of Mirzā Jawān Bakht (Jahāndār Shāh), the eldest son of the emperor Shāh 'Alam, who had come to Lucknow from Delhi.

After living some years at Lucknow, Mirzā Ḥasan Rizā Khān, the Nā'ib of Nawāb Aṣaf al-Daulah, introduced him to the notice of the Resident Colonel W. Scott, at whose recommendation he went to Calcutta in A.H. 1215 (A.D. 1800-1801),<sup>1</sup> and was appointed Head Munshī in the Hindustani department at the College of Fort William.

The Diwān of Afsos (no. 159) was mostly composed during his residence at Lucknow. He also made there a Hindustani translation of the Gulistan of Sa'di, which was completed in A.H. 1214 (A.D. 1799-1800), under the title of *Bāgh i Urdū*, which forms a chronogram on the date of completion. This work was first printed at Calcutta in 1802 under the direction of Dr. Gilchrist.

Afsos was engaged for several years after his appointment in the revision and publication of the *Kulliyāt* of Saudā, and of Hindustani translations of Persian works which had been prepared by Munshis of the College. After that he was directed by Mr. J. H. Harrington to make a translation of the *Khulāṣat al-tawārīkh*, a Persian history of Hindustan written by Munshī Sujān Rā'e of Patiala in A.H. 1107 (A.D. 1695-96).<sup>2</sup> This work

<sup>1</sup> See the preface to the author's Diwān.

<sup>2</sup> See Rieu's Persian Catalogue, vol. i., p. 230a.

was commenced in A.H. 1219, and was completed, as far as the history of the Hindu kings only, in A.H. 1220 (A.D. 1805), under the title of *Ārā'ish i mahfil*. The author states in his preface that he purposed translating the second part of the history, containing an account of the Muhammadan rulers of India; but he did not live to complete the translation. According to Garcin de Tassy (*Litt. Hind.*, 2nd ed., vol. i., p. 122) and Sprenger (*Cat.*, p. 198), Afso died in 1809; but Beale (*Biog. Diet.*, 2nd ed., p. 35) says "he died in Calcutta in A.D. 1806, A.H. 1221." Nassākhi (*Sukhan i shu'arā*, p. 39) says that Afso was a pupil of Mir Ḥaidar 'Alī, Hairān, and also of Mir Soz.

The *Ārā'ish i mahfil* was printed at Calcutta in 1808, and again in 1848. It was subsequently prescribed as a text-book for High Proficiency Examinations in Urdu, and a third edition, revised by W. Nassau Lees, was printed at Calcutta in 1863. Other editions have been lithographed at Lahore, 1867, and Lucknow, 1870. An English translation of ten chapters, contained in J. Shakespeare's *Muntahabāt i Hindī*, made by N. L. Ben-mohel, was printed in Dublin in 1847. The entire work was translated by Major H. Court, and published at Allahabad in 1871 (2nd ed., Calcutta, 1882).

This copy does not contain the author's preface and introduction. At the end there are seven Persian couplets—not in the printed editions—in which the date of composition is expressed in the last line as a chronogram:—

تجمع الله بتكميل آمده آرایش اول

#### 40.

P. 3223. — Fol. 69; 12 × 6½ in.; ll. 17 to 19; carelessly written Nasta'liq; 19th century.

جنگ خراسان

Jang i Khurāsān.

A poetical account of the British invasion of Afghanistan in A.D. 1838. By Karīm al-Dīn.

Begins.

خدا کو حمد ہی ہر دم سزاوار  
کیا سب اوسنے حرف کن سے اظہار  
ہوا خود داوری داری دوران  
نہ خاص اوسکے لئے ہی جسم امکان  
کیا قائم ہوا پر جوخ دوار  
کنے شمس و قمر انجم بدیدار

The author, who also calls himself Karīm Bakhsh in the concluding verse, states in the prologue that he was a resident of Patiala, and wrote this work at the request of friends in Ludhiana from a chronicle of the events of the British invasion of Afghanistan written during the expedition by Munshi Nizām al-Dīn, a special friend and companion of Shāh Shujā', king of Kabul, and called it *Jang i Khurāsān* (fol. 7a).

رکھا جنگ خراسان نام اسکا  
کیا حقے بخیر انجم اسکا  
کویم الدین نگہ اب داستان اور  
کو اب احوال پر شہ کے ذرا غور

The history begins with an account of the flight of Shāh Shujā' to Lahore (A.D. 1812), the taking from him of the famous Koh-i-nūr diamond by Ranjit Singh, his detention at Lahore under surveillance as a prisoner, his escape to British territory to Ludhiana (A.D. 1816), the despatch of an expedition on his behalf to Afghanistan with the British envoy, Mr. Macnaghten, in Dec. 1838, his re-instatement on the throne of Kabul, and the disasters that subsequently befell the British forces.

The title *Jang-nāmah i Kābul* (کتاب جنگنامہ) is written on the fly-leaf.

Ends.

خمش عاجز نہ کر طول و درازی  
بہت سی ہو چکی داستان طرازی  
کویم اور بخش دونو کر کے یکجا  
سمجھ لے نام عاجز سے رہا کا



Professor Blumhardt's indisposition during the period (1921-2) when this catalogue was passing through the press devolved upon the Assistant Librarian, Mr. C. A. Storey, a considerable share in the task of proof-revision; and his death in December, 1922, left also the task of completing and correcting the index which he had supplied. The work was finished in 1923. The subsequent delay in the publication of the catalogue has been due to matters connected with the type, paper, and printing.

The sources of the MSS., comprising both donations and purchases, reach back to early periods in the history of the Library. Appended here is a list of the donors and the chief common designations, with some particulars of date and manner of acquisition.

The oldest of the dated MSS. are Nos. 1 (A.H. 1016 = A.D. 1607) and 2 (A.H. 1078 = A.D. 1667). Nos. 35, 92, 103, 110, 141, and 146 may be noticed as containing miniatures. Among the copies of Rāṅin's poems Nos. 179, 180, 182-5, 187-8, 192-208, and 210 are autographs.

F. W. THOMAS,  
*Librarian.*

March, 1926.

Ballantyne, J. (July 22, 1864: purchased from the executors of James Robert Ballantyne, Librarian of the India Office, 1861-4), 90, 98, 135, 261, 269.

Bhaonagree (October 3, 1892: presented by "Mr. Bhaonagree"), 110.

Brown, C. P. (Charles Philip Brown, author of *A Telugu-English Dictionary*, etc., d. 1884), 152.

College of Fort William (December 19, 1837: a selection transmitted after the abolition of the College in 1835), 17, 32, 39, 116, 125, 144, 150, 155, 162, 235-6, 237-9, 244.

Delhi (1877: the major portion of the library of the Delhi emperors, secured for Government by Lord Canning in 1858), 5-15, 20-9, 38, 53-4, 64-6, 82, 93, 117, 124, 128-30, 132-3, 136, 138-40, 142-3, 147, 156-7, 160, 163-4.

166, 172-7, 179-85, 187-8, 190-213, 215-17, 221-2, 224-6, 228, 230-1, 256, 265.

Gaikwar (September 29, 1809: presented by the Gaikwar of Baroda), 1, 79, 115, 165, 252.

Hall, Fitzedward (Librarian of the India Office 1864-9), 19 (?), 56, 59 (?), 63 (?), 214.

Ḥasan 'Alī, Mir (December 26, 1816: presented by Mir Ḥasan 'Alī), 34.

Hastings, Warren (May 9, 1809: purchased from Warren Hastings), 123, 167.

Irvine, William (February 16, 1912: purchased from the executors of William Irvine, d. 1912), 43-4, 46-51, 55, 67-70, 186, 229, 242.

Johnson, Richard (February 27, 1807: purchased from Mr. Richard Johnson, d. 1807), 2, 4, 35, 87-9, 91, 114, 126, 131, 146, 161, 169, 170, 220, 251, 253, 258.

Kennaway, J. (Sir John Kennaway, d. 1836), 241.

## 41.

P. 2936.—Foll. 122; 10 × 7½; ll. 13, 5 in. long; Nasta'liq. [COLIN MACKENZIE.]

## تاریخ شیر شاہی

## Tarikh i Sher Shāhi.

A history of the life and reign of Sher Shāh, the Afghan Emperor of Delhi (A.D. 1540-45). By Maḡhar 'Alī Khān, Wilā.

Begins.

شکر ہے اُس شہنشاہ برتر کا کہ وہ واجب الوجود  
ہے اور اُسکے قبضہ قدرت میں ساری کائنات اور  
جمع حمد اُسی واحد بیہمتا کو سزاوار

Maḡhar 'Alī Khān, who is also known as Mirzā Luṭf 'Alī, and whose takhalluṣ is Wilā, a native of Delhi, was the son of Sulaimān 'Alī Khān, Wadād, familiarly called Muḡammad Zamān. He was a pupil of Jān Tapish, and also of Muṣḡaffī. He went to Calcutta, and became one of the Munshis of the College of Fort William, applying himself chiefly to the translation of popular Persian and other works for educational purposes.

The present work was translated at the instance of Capt. James Mouat from the Persian history of 'Abbās Khān bin Shaikh 'Alī Sarvānī,<sup>1</sup> which was written by order of the Emperor Akbar. Wilā's Hindustani translation was completed on the 5th Jumādā I, A.H. 1220, or 2nd August, A.D. 1805. A French translation by Garcin de Tassy was published in the *Revue de l'Orient*, Année 1864, and was afterwards printed at Paris, 1865.

Wilā is also the author of:—

1. A Hindustani Dīwān, noticed in Sprenger's Oudh Cat., p. 641.

2. *Atāliq i Hindī*. A manual of instruction for the use of Persian scholars. Compiled under the direction of John Gilchrist, and printed under the title *The Hindee Moral Preceptor*, Cal., 1803.

<sup>1</sup> See Rieu's Pers. Cat., i., p. 242b.

3. *Pand-nāmah*. A metrical translation of Sa'dī's poem. It was first published by John Gilchrist, appended to the *Bāgh i Urdū* of Sher 'Alī, Afsoos, in *The Rose Garden of Hindoostan*, Cal., 1802, vol. ii., pp. 242-275. It was then printed (with the Persian text) in Gilchrist's *Hindee Moral Preceptor*, pp. 1-69.

4. *Qissaḡah i Mādḡmāl aur Kāmākundālā*. A romance in verse, translated in 1801 from the Braj-bhāṣhā of Motīrāma Kaviśvara. A portion of the work was printed, in Nagari characters, in Gilchrist's *Hindee Manual*, Cal., 1802, p. 195.

5. *Baitāl-pachisi*.

6. *Haft gulshan*. Translated from the Persian work of Nāṣir 'Alī Khān, Bilgrāmī, Wasiṭī. The work does not appear to have been published. A manuscript copy is in the British Museum Library. See Hindustani MSS. Cat., no. 98.

Ends.

احسان پادشاہ یکتا کا کہ اُسکے فضل و عزایت سے  
ترجمہ تاریخ شیر شاہی کا پانچویں تاریخ جمادی  
الاول کی بعد از نماز جمعہ سن بارہ سی بیس ہجری  
مطابق دوسری ماہ اگست سن اثناہد سو پانچ عیسوی  
میں سرانجام ہوا

## 42.

U. 22.—Foll. 100; 7¾ × 4¾ in.; ll. 11 to 13; neatly written Nasta'liq; 19th century.

## حیدر نامہ

## Haidar-nāmah.

An historical account of the life of Haidar 'Alī Khān, Rājā of Mysore.

Begins.

کہتے ہیں کہ کشن راج مہاراج لقب جس کا  
آڈھیر ملکت پر میسور کے مختیار تھا اور کتنے ایک  
زمین داران اس نواح کے مغلوب تھے انہوں نے ہر  
سال سالیانہ اُس کے حضور میں بھیجا کرتے تھے



The work, in 17 chapters (*kaifiyat*) is anonymous. The history is prefaced by a brief account of Krishṇa Rāja, ruler of Mysore (A.D. 1713-1731), and of his two ministers Nandarāja and Devarāja, and ends with the death of Haidar 'Alī Khān during a war with the English at Arcot in A.D. 1782.

## 43.

U. 23.—Foll. 68; 12 × 7½ in.; ll. 13 to 20, 6 in. long; carelessly written Nasta'liq; 19th century.

[W. IRVINE.]

## سید التواریخ

Saiyid al-tawārikh.

An historical account of the Bārha Saiyids. By Saiyid Roshan 'Alī Khān of Miranpur, District Muzaffarnagar.

Begins.

حمد سزاوار ہے اوس خالق عالم کو کہ جس نے ادنیٰ  
صفت اپنی سے ہر شایع درخت طوئی کو سلسلہ  
انساب خلائی بنایا اور شکر ادا کرتا ہوں اوس قادر  
عطی کا کہ جس نے ذرہ قدرت اپنی سے ہر برگ طوبی  
پر نام ہر ایک انسان بقید ولدیت ثبت فرمایا

Roshan 'Alī Khān, the son of Saiyid Amānat 'Alī Khān, was of the Chhātrauwī clan of the Bārha Saiyids, a descendant of Saiyid Parwarish 'Alī Khān, known as Saiyid Pahār Khān.

In the prologue the author has given a detailed account of his official career, commencing as Peshkār at Saharanpur in A.D. 1832, and extending to some time after the Mutiny of 1857, during which period he was employed chiefly in Survey and Settlement duties. In A.H. 1255 (A.D. 1839) he wrote a work on agriculture entitled *Bāghchī i bū-galamūn*. He also wrote *Iṣṭilāḥ al-aqwām*. The present work was composed in A.H. 1285 (A.D. 1869).

The following is a summary of the author's account of the Bārha Saiyids, who trace their origin from Saiyid Abū 'l-Farāḥ Wāsiṭi.

In A.H. 389 (A.D. 999) Sulṭān Maḥmūd Ghaznawī sent for Abū 'l-Farāḥ and his four sons from Wāsiṭ. After two years residence at Ghazni they accompanied the Sulṭān in his invasion of India in A.H. 391, and served in his army for 27 years. In A.H. 417 (A.D. 1027) Abū 'l-Farāḥ, leaving his four sons in India, returned to Ghazni with his royal master. Of these four sons the eldest Saiyid Abū 'l-Fazā'il took up his abode at Chhatbanūr; Saiyid Dā'ūd settled at Kuṇḍālī; Saiyid Najm al-Dīn at Tihanpur; and Saiyid Abū 'l-Farrāsh at Jajner. These villages, at that time in the Panjab, belong now to the Patiala State.

In A.H. 587 (A.D. 1191) Sulṭān Shihāb al-Dīn Ghori sent for the Sādāt, or Saiyid descendants of the four sons of Abū 'l-Farāḥ, and employed them in his army of invasion of India. Finally, in A.H. 600 and 601 (A.D. 1203-04), they migrated from the Panjab and settled in other parts of India, as follows:—

The descendants of Saiyid Abū 'l-Fazā'il, who are called Chhattrauwīs, settled at Sambhalhepa, near Delhi; those of Saiyid Dā'ūd, known as Kuṇḍaliwāls, at Majhara; those of Saiyid Najm al-Dīn, called Tihanpūris, at Dhānsiri; and a small proportion of the family of Saiyid Abū 'l-Farrāsh, called Jajneris, settled at Palpi, whilst others went to Bidāuri, Delhi, and other places, and some to Bilgrām. These particulars as to the names and residence of the four sons of Abū 'l-Farāḥ differ considerably from the notes on the history of the Saiyids of Bārha given in the translation of the *Ā'in i Akbari*, vol. i., pp. 390-395.

The work is divided into seven chapters (*ḥamlah*):—

1. Fol. 9b. Chronological tables of the Imāms, kings, celebrated nobles, amirs, philosophers, faqirs, and poets of India.
2. Fol. 27a. Genealogy of the prophet Muḥammad from Adam.
3. Fol. 28a. Genealogical descent of Saiyid Abū 'l-Farāḥ from Muḥammad.



4. Fol. 32a. A brief sketch of the life of Sultān Maḥmūd Ghaznawī, the arrival in India of Saiyid Abū 'l-Farāḥ with the Sultān, and the settlement of his four sons in the Panjab.

5. Fol. 40b. In four subdivisions (*daḥah*). Migration of the descendants of Abū 'l-Farāḥ from the Panjab, and their settlement in other parts of India, with the genealogy of some of the noted Saiyids of each clan, and an historical account of their achievements.

6. Fol. 59a. A tabulated list of villages (77 in number), in which the Bārha Saiyids of the four clans (*khāp*) now reside, and the *laqab* or designation by which the Saiyids of each village are known.

7. Fol. 63a. The genealogical descent (*nasab-nāmah*) of Saiyid Abū 'l-Farāḥ from Adam. This was specially prepared by the author in accordance with a requisition made by Mr. Grant, Settlement Officer at Muzaffarnagar, dated 14th January, 1864, a copy of which is given. The rest of the chapter is a recapitulation of the particulars given above regarding the history of the Bārha Saiyids, with a *nasab-nāmah* of each of the four clans, concluding (fol. 67a) with the author's descent from Muḥammad and Abū 'l-Fazā'il, the eldest son of Saiyid Abū 'l-Farāḥ.

Mr. Irvine has furnished a few genealogical notes taken from this history, and states on the fly-leaf that the work was "Compiled [or? copied] and presented to me by Saiyid Ahmad Hasan of Miranpur, Mansabdar of Hyderabad, April 1891."

## 44.

U. 24.—Foll. 4;  $13\frac{1}{2} \times 8$  in.; ll. about 20,  $6\frac{1}{2}$  in. long; Nasta'liq; dated 6th February, 1894.

[W. IRVINE.]

History of the Bārha Saiyids. By Khwursheed 'Alī Khān, son of Āftāb 'Alī Khān, of Jānsath.

Heading:—

بدیان حسب و نسب سید حسن علی خان  
عرف عبد اللہ خان قطب الملک و سید حسین علی

خان امیر الامرا و سیدان سادات بارہ ساکن جانشین  
صلح مظفرنگر

Begins.

یہ دونوں برادر اولاد سید میان عرف دیوانچی  
سادات بارہ ساکنان جانشین صلح مظفرنگر کے ہیں -  
زمانہ سلف میں مورث اعلیٰ انکے مدینہ منورہ میں  
رہتے تھے

The manuscript deals specially with an account of Saiyid Hasan 'Alī Khān, known as 'Abd Allāh Khān (Qutb al-Dīn), and his brother Husain 'Alī Khān (Amir al-Umarā), sons of Saiyid Miyan, called Diwānji, who was the son of Saiyid Muḥammad Khān, Bārha Saiyids of the Tihanpuri clan of Jānsath in the District of Muzaffarnagar.<sup>1</sup> The author has also given brief genealogical notices of some of the descendants of the family.

Mr. Irvine has written the following note on the first page:—"Syads of Barha, first chapter, six to follow. From Syad Khurram Ali." On a separate sheet of paper he has also made genealogical notes taken from this work.

## 45.

U. 25.—Pages 110;  $12\frac{1}{2} \times 8\frac{1}{2}$  in.; ll. 15,  $6\frac{1}{2}$  in. long; Nasta'liq; c. 19th century.

An account of the origin and history of the 'Abbāsi Dā'ūdputras, from whom the ruling family of Bahawalpur has sprung. See Hunter's *Gazetteer*, vol. vi., p. 196, also the article on Sind.

Begins.

بزرگ لوگ اسطرح فرماتے ہیں کہ ایک شخص  
ادامد نام ذات اُسکی عباسی اور وطن اُسکا عرب تھا  
پسے بھائیوں کے اتفاق سے عرب کا ملک چبوترگر شکارپور

<sup>1</sup> See Beale's *Oriental Biographical Dictionary*, p. 8, col. 1.

میں آگے رہے اور کہو ان کے اپنی گذران کوئے مگر بندوق  
اندازی کے فن میں بہت قابل تھے چنانچہ بوقت  
کہو بننے کے بندوق اپنے پاس رکھتے

The author is anonymous. He begins his history with an account of Dādā, an 'Abbāsī by race, and a weaver by profession, who was the originator of the tribe. He and his brethren migrated from Arabia and settled at Shikarpur in Sind. They took to plundering and murdering travellers, and became so dangerous that, after the death of Dādā, the ruler of Shikarpur complained to Ahmad Shāh Abdālī, who sent a punitive expedition against them. The Dādāputras fled to other parts of Sind. Eventually they made Bahāwal Khān their leader, who founded the city of Bahawalpur. He died in A.H. 1157, and was succeeded by Mubārak Khān. The author gives a short historical account of the rulers of Bahawalpur up to A.H. 1226 (A.D. 1811), at which point the manuscript ends abruptly.

## 46.

U. 26.—Fol. 32; 10×6½ in.; ll. 12, 4½ in. long; Nasta'liq; dated 18th February, 1890.

[W. IRVINE.]

## تاریخ اقوام ہند

## Tārīkh i aqwām i Hind.

An account of various Hindu castes and professions.

Begins.

ملاحظہ تواریخ سابق سے ظاہر ہوتا ہے کہ ہر  
وقت تفریق ملک درمیان راجگان سورج بنسی و  
چندر بنسی تخت گاہ راجگان چندر بنسی کا شہر  
ہستناپور تھا اور بعد عجزیہ کورواں و پنڈواں کے تخت گاہ  
ان لوگوں کا مقام اندرپرست کہ جسکو اندرپرست اور  
دہلی بھی کہتے ہیں مقرر ہوا اور راجہ اندرپال نے  
اسی شہر اندرپرست کو دہلی کے نام سے موسوم کیا

The work is anonymous. It ends with a brief Pauranic account of the creation of the world.

A note is appended stating that this copy was made for Mr. Irvine by Muhammad 'Abd al-'Aziz of Bihari on the 18th February, 1890.

## 47.

U. 27.—Fol. 9; 13×8 in.; ll. about 16, 6 in. long; Nasta'liq; 19th century.

[W. IRVINE.]

## تواریخ جمالی

## Tawārīkh i Jamālī.

An account of Rasūlpūr-Jamāl, also called Jamāl-pūr, in the Muhammadabad Pargana of the District of Ghazipur. By 'Abd al-Qādir, Vakīl, of Karanda.

The first two folios contain a letter from the author, dated 21st April 1885, forwarding this manuscript to Mr. Irvine, and a prefatory note in appreciation of the efforts made by officers of the British Government to become acquainted with the history and conditions of the people of India.

The work is in 6 chapters (*taẓkīrah*) of which a table of contents is given in fol. 1b. It begins:—

تذکرہ اول - معلوم رہے کہ اصول لکھنے تواریخ کا دو  
اعزیز مہنی ہے - تحریرات کے ذریعے سے - ثقہ کی  
روایت سے - جسقدر کاغذات دیرینہ پارینہ سے ہم کو  
مدد ملی نہایت آسانی ہوئی

The contents of the chapters are as follows:—

I. Fol. 3a. Introductory remarks on the importance of writing an account of one's native place, and the origin of the title of this work.

II. Fol. 3b. The descent of Maulānā Shāh Jamāl Makki from Abū Bakr Ṣiddiq, and a genealogical chart of his descendants.

III. Fol. 4b. An account of the ancestors of Shāh Jamāl. In A.H. 390 (A.D. 1000) Shaikh Abū al-Khair went from Mecca to Baghdad, and



became one of the ministers of the Caliph Qādir Billāh. In A.D. 1036 his grandson Abū Sa'īd migrated to Ghazni, and entered the service of Sulṭān Mas'ūd I. Three generations passed away at Ghazni. In A.D. 1321 Shāikh Sulaimān Makki and his son 'Abd al-Razzāq (the father of Maulānā Shāh Jamāl) migrated to India in the service of Ghiyāṣ al-Dīn Tughluq.

IV. Fol. 5a. The settlement of Shāh Jamāl at Rasūlpūr-Jamāl. In A.D. 1326 Shāh Jamāl was sent by Muḥammad Shāh Tughluq to Pargana Muhammadabad in order to give religious instruction to its ignorant and heretical inhabitants. There he founded Rasūlpūr-Jamāl. The Sulṭān also appointed Sirāj Anṣārī as Qāḍī of Muhammadabad, and he founded Qazipur-Siraj.

V. Fol. 5b. An account of some of the descendants of Shāh Jamāl, and their loyal services to the British Government.

VI. Fol. 6b. The relationship between Shāh Jamāl and Qāḍī Yūsuf. Qāḍī Sirāj Anṣārī had no male offspring. His daughter Fāṭimah was married to his nephew Qāḍī Yūsuf, who on her death contracted a marriage with 'Ayishah, the sister of Shāh Jamāl. The chapter closes with an account of the loyal services of some of the descendants of Qāḍī Yūsuf, with translations of official letters, appointments, and testimonials, from A.D. 1781 to 1881.

#### 48.

U. 28.—Foll. 34; 9 × 5½ in.; ll. 13 to 17, 4 in. long; good Nasta'liq; dated 14th October, 1896.

[W. IRVINE.]

#### حالات پنجاب

#### Ḥalāt i Panjāb.

A short historical account of the Panjab from the time of Ranjit Singh. By Mahdī 'Alī (Zakī), of Moradabad.

Begins.

بعد حمد خداوند کریم و نعت رسول مقبول و منقبت ائمه حضرات علیهم السلام خلاصہ مطلب

دلی یہ ہے کہ بعد ازین داستان طراز ارباب دولت و اقبال بندہ مہدی علی مآخض بہ زکی مقطن شہر مراد آباد و نشوونما یافتہ شہر لکھنو حسب ارشاد مہاراجہ . . . نہال سنگھ بہادر واقع والی ریاست کپورتھلہ متعلق دوبہ میان ستلج و بیہ خدمت میں ارباب بصیرت کی عرض کرتا ہے

The account was written for Rājā Nihāl Singh of Kapurthala (A.D. 1849-52). A note is appended stating that the original was incomplete. This copy was made at Bareilly for Mr. Irvine by Muḥammad 'Abd al-'Azīz of Bihari on the 14th October, 1896, by permission of Mr. [E. J.] Kitts, Judge of Bareilly.

#### 49.

U. 29.—Foll. 8; 10½ × 7 in.; ll. 18, 4½ in. long; Nasta'liq; 19th century.

[W. IRVINE.]

#### حالات نادرشاه و محمد شاه

#### Ḥalāt i Nādir Shāh o Muḥammad Shāh.

A Hindustani prose translation of the Hindi poem of Tilok Dās, containing an account of Muḥammad Shāh of Delhi, and the sack of that city by Nādir Shāh.

Begins.

۱ - سری گنپت و گوریش یعنی مہادیو جی و گوہند یعنی ویشنو بیگوان کو مذاکے نادر شاہ بادشاہ کا احوال کبیت بذاکر کہتا ہوں

۲ - دلی کا بادشاہ محمد شاہ میرا سردار سیواؤ خوشی اور عیش کے اوسکو دوسرا کچھ نہیں تھا  
۳ - ملک کا سب بندوبست اوسنے غازیخان وزیر کے سپرد کر دیا تھا اور یہی کل انجام کرتا تھا

Ends.

۱۰۳ - تمام خلقت کو آزاد کر کے بادشاہ کاہل چلا گیا - اور سنہ کیارہ سو ساٹھ تک اوسنے عمدہ راج کیا





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مغل فتح آباد میں جب پہنچا ادھی رات کے وقت  
میں امیر محمد خان نے بادشاہ کو قتل کیا ۔ فقط ۔  
تحت تمام شد ترجمہ حالات نادر شاہ و محمد شاہ  
بادشاہ مصنف تلوت داس

50.

U. 30.—Foll. 21; 10½ × 7 in.; ll. 12, 4½ in. long;  
Nasta'liq; dated 25th February, 1895.

[W. IRVINE.]

### تواریخ نواب نجیب الدولہ

Tawāriḥ i Nawāb Najib al-Daulah.

An historical account of the Rohilla chief Nawāb Najib al-Daulah. By Durgāprasāda, son of Pandit Munā Lal, of Najibābād, District Bijnor.

Begins.

یہ خاکسار سرایا گندگار بندہ درگاہ رشاد ولد پندت  
منا لعل قیوم برہمن متوطن قدیم قصبہ نجیب آباد  
ضلع جنور اول اوس پالت پروردگار پریشور کا تہ دل  
سے شکر ادا کرتا ہے کہ جسکے حکم کن سے یہ تمام  
عالم آباد ہے اور جسے انسان کو اشرف المخلوقات  
بذکر قوت گویائی بخشی

The work contains a brief account of the principal events in the life of Nawāb Najib al-Daulah (died A.D. 1770), with short notices of his successors Zābiḥ Khān and Ghulām Qādir Khān, the invasion of the Marathas and other events down to the death of Maḥmūd Khān in the Mutiny of 1857.

The author eulogises the able and just administration of Frederick Shore Bullock, Magistrate and Collector of Bijnor [A.D. 1890]. The work was probably compiled that year. This copy, dated

25th Feb., 1895, was made by order of George<sup>1</sup> Jasper Nicholls, Judge of Moradabad, and was forwarded to Mr. Irvine in England by his agent Muḥammad 'Abd al-'Azīz of Bihtari.

51.

U. 31.—Foll. 14; 11 × 7 in.; ll. 12, 4½ in. long;  
Nasta'liq; dated A.D. 1893.

[W. IRVINE.]

### حالات نواب رشید خان

Ḥalāt i Nawāb Rashid Khān.

An historical account of Nawāb Rashid Khān.

The work is anonymous. It contains an account of the arrival from Gujarat of Nawāb Rashid Khān to the assistance of the Emperor Jahāngir in his wars with the Hindu kings, his battles, and the founding of Man-Rashidabad in the Kampil Paragana of the District of Farrukhabad, where he died and was buried.

Begins.

نواب رشید خان بہادر قیوم کے شیخ انصاری تھے  
اور شیخ انصاری اولاد میں حضرت ایوب انصاری کے  
ہیں ۔ اب حال یہ ہے کہ بادشاہ جہانگیر کی وقت  
میں تمام ملک ہندوستان میں بد عملی ہو گئی  
تھی اور تمام صوبہ اور راجا سب بدل گئے تھے

It is stated in a Persian note at the end of the work, dated 8th March 1893, that the history was found at the house of an Afredī at Ataipur, a Mahallah of Man-Rashidabad. It was copied by 'Alī Asghar, by order of George<sup>1</sup> Jasper Nicholls, then Judge of Farrukhabad, and was sent to England [for Mr. Irvine] from Fatehgarh.

<sup>1</sup> Written "John" (جان) by mistake.

## III. BIOGRAPHY.

52.

P. 2817.—Foll. 76; 8×6 in.; ll. 11; badly written  
Nasta'liq; 19th century.

[J. LEYDEN.]

منتخب ذیکنام

Muntakhab i nek-nām.

Anecdotes of prophets, saints and holy men,  
translated into Dakhani verse from a Persian work  
of Shaikh Farīd al-Dīn, 'Attār, by 'Azīz.

Begins.

ای خداوند کریم بے نیاز  
ای شهنشاه بادشاه سرفراز  
ای حکیم صانع هر دو جهان  
ای خداوند کریم مهربان

The title of the work is given on fol. 3a:—

ختم پایا فضل سون تیرے تعام  
نام اسیکا منتخب ہی نیکنام

It also occurs in the epilogue, with the date of  
composition, A.H. 1200 (A.D. 1786):—

برس باره سو اتمه هجری تعام  
ختم پایا منتخب ای نیکنام

In a note, written by another hand, at the  
beginning of the poem, it is erroneously said to be  
a translation of the *Mantiq al-tair* of Shaikh Farīd  
al-Dīn 'Attār (see no. 121).

Ends.

بزرگان کے پاس هووے ای عزیز  
لطفت سین ترے رهنے انب باتمیز

ہی طفلی برصطفہ خاکی یکریتی  
آل جور اصحاب کی برکت ستی  
تون کرے مقبول اس سون یکجرف  
ہوبکا رو جٹ منی مچکون شرف

53.

U. 32.—Foll. 634; 10½ × 6½ in.; ll. 13; Nasta'liq  
and Naskhī; c. 19th century.

[DELHI 5.]

ضیا الابصار

Ziyā al-abṣār.

A collection of Arabic traditions on the life  
and martyrdom of Imām Ḥusain. Compiled from  
various sources, with Hindustani translations, by  
Mir Akbar 'Alī ibn Saiyid Faḡl 'Alī, Rīḡawī.

The work begins with an Arabic ascription of  
praise to God and the Prophet:—

الحمد لله الذي جعل الدنيا الدنية لاوليا . . . و  
محبته و بلاء ليناوهم فييا

We learn from the preface that this collection  
of traditions was made at the instance of Saiyid  
Dildār 'Alī, who gave the compiler the free use of  
his library for that purpose. The compilation was  
commenced in A.H. 1232 (A.D. 1817), and was  
completed in four years time, after which, at the  
request of his friends, Saiyid 'Alī added a Hindus-  
tani translation to each of the traditions.

The work is divided into 14 chapters (*tazkirah*),  
of which the first 7 are introductory and deal with  
the life and virtues of Ḥusain, the latter half con-  
taining a history of the martyrdom of the Imām



and his family. There are several corrections and addenda, written on the margin and on separate slips of paper pasted between the leaves of the work.

The contents are as follows:—1. Traditions on the precise date of the birth of Ḥusain, fol. 3*b*. 2. His virtues and attainments, fol. 11*a*. 3. His good qualities, fol. 42*b*. 4. His miracles, fol. 55*b*. 5. The recompense for making lamentations on listening to a recital of his sufferings, fol. 70*a*. 6. Prophecies of his martyrdom, and an explanation of verses of the Qur'ān alluding to him, fol. 109*b*. 7. The recompense for making a pilgrimage to his shrine, and for entertaining friendship towards the descendants of Muḥammad, fol. 166*a*. 8. The arrival of Ḥusain at Mecca, fol. 194*b*. 9. The despatch of his cousin Muslim ibn 'Aqil to Kūfah, his capture and execution by order of 'Ubaid Allāh ibn Ziyād, the governor of that city, fol. 222*b*. 10. The departure of Ḥusain for Kūfah, the battle of Karbalā and death of Ḥusain, fol. 241*b*. 11. The martyrdom of the children of Ḥusain and of his relations, fol. 306*a*. 12. Events after the battle of Karbalā, fol. 337*a*. 13. The martyrdom of the sons of Muslim ibn 'Aqil, fol. 518*a*. 14. The divine retribution inflicted on several of the murderers, Qur'ānic proofs of the descent (ذریعت) of Ḥusain from Muḥammad, and an account of the outrages done to his tomb by the Abbasides, fol. 584*a*.

The copy is without date, or scribe's colophon.

## 54.

U. 33.—Fol. 44;  $9\frac{1}{4} \times 6$  in.; ll. 11; Nasta'liq; 19th century.

[DELHI 58.]

## دوازده مجلس

## Duwāzdah majlis.

Short accounts of the death of Muḥammad, Fāṭimah, 'Alī, and the martyrs of Karbalā.

Begins.

عزیزو سجت رسول خدا کا ماتم ہی  
تغان و نالہ کرو مصطفیٰ کا ماتم ہی  
عدن میں روتے ہیں سر پیشت یاری پیغمبر  
کہ اب جہان میں شد انبیا کا ماتم ہی

The work is divided into 12 chapters (*majlis*). It is written in prose, with an elegy (*naḥah*) at the end of each, except the last two. There is no preface, the manuscript beginning with the above verses introductory to the first chapter.

Contents:—1. Death of Muḥammad. 2. Death of Fāṭimah. 3. Death of 'Alī. 4. Martyrdom of Imām Ḥasan. 5. Of Muslim ibn 'Aqil, cousin of Ḥusain. 6. Of the sons of Muslim. 7. Of Ḥurr. 8. Of Qāsim, nephew of Ḥusain. 9. Of 'Abbās 'Alī, brother of Ḥusain. 10 and 11. Of 'Alī Akbar and 'Alī Aṣghar, two sons of Ḥusain. 12. Of Imām Ḥusain.

## IV. TAZKIRAHs.

55.

P. 3522.—Foll. 86; 8 to  $8\frac{3}{4} \times 6\frac{1}{4}$  to  $6\frac{3}{4}$  in.; ll. 11; good Nasta'liq; early 19th century.

مخزن نکات

Makhzan i nikāt.

A Tazkirah of Hindustani poets. By Muḥammad Qiyām al-Dīn, Qā'im, of Chandpur. See the Persian Catalogue, no. 701.

The biographies are written in Persian. The title of the work forms a chronogram, giving the date of composition, A.H. 1168 (A.D. 1754-55).

See life of author written in *Divān i Qā'im*, no. 143.

56.

P. 3168 a.—Foll. 72;  $8\frac{1}{2} \times 4\frac{1}{2}$  in.; ll. 15; Nasta'liq; dated A.H. 1180 (A.D. 1766-67).

[FITZEDWARD HALL.]

تذکره علی حسینی گردیزی

Tazkirah i 'Alī Ḥusainī Gurdezi.

A Tazkirah of Hindustani poets. By Faṭḥ 'Alī commonly called 'Alī Ḥusainī Gurdezi. See the Persian Catalogue, no. 698.

The biographical notices of the poets, about 100 in number, and the author's preface are written in Persian. The work was composed in A.H. 1165 (A.D. 1751-52). The date of the author's death is uncertain, but in the *Majmū'ah i naghz*, or Tazkirah of Abū al-Qāsim of Delhi, written in A.H. 1221 (A.D. 1806), he is mentioned as being then still alive.

57.

P. 3170.—Foll. 79;  $8\frac{3}{4} \times 5\frac{3}{4}$  in.; ll. 13; Nasta'liq; dated A.H. 1216 (A.D. 1802).

[TIPU.]

Tazkirah i 'Alī Ḥusainī Gurdezi.

Another copy. See the Persian Catalogue, no. 699.

Copyist: Mu'in al-Dīn, Bhāgalpūri.

58.

P. 2452 b.—Foll. 32-119;  $8\frac{3}{4} \times 6\frac{1}{4}$  in.; ll. 13; good Nasta'liq; dated Calcutta, B.S. 1213 (A.D. 1805-06).

[J. LEYDEN.]

Tazkirah i 'Alī Ḥusainī Gurdezi.

Another copy. See the Persian Catalogue, no. 700.

Copyist: Amjad 'Alī, Panduā'i.

59.

P. 3123.—Foll. 450;  $10\frac{1}{2} \times 6\frac{3}{4}$  in.; ll. 15; Nasta'liq; 19th century.

[FITZEDWARD HALL.]

مجموعه نغز

Majmū'ah i naghz.

A Tazkirah of Rekhtah poets, compiled in Persian. By Saiyid Abū al-Qāsim of Delhi, commonly known as Mir Qudrat Allāh, Qādiri, whose takhalluṣ is Qāsim.

See the Persian Catalogue, no. 2849.

Kirkpatrick, W. (May 30, 1804: presented by Lieutenant William Kirkpatrick, d. 1812), 240.  
 Leyden, J. (June 25, 1824: purchased from the father of John Leyden, d. 1811), 52, 58, 71-7, 83-5, 97, 99-102, 104, 106, 108, 111-12, 118-19, 121, 134, 137, 145, 148, 158, 159, 218, 223, 227, 233, 245-6, 262.  
 Mackenzie, Colin (July 19, 1823: received from India as part of the Mackenzie collections), 37, 41, 105, 109.  
 O'Kinealy, J. (May 13, 1907: purchased at an auction), 18, 31, 80, 168, 268.  
 Ogg, S. W. (June 27, 1804: presented by Major Samuel William Ogg), 107, 247, 255, 257.

Paris Exhibition (July 20, 1856: transferred to the Library after the Paris Exhibition of 1855), 94, 249.  
 Pogson, W. R. (May 22, 1832: presented by Captain Robert Wredenhall Pogson), 178.  
 Royal Society (July, 1876: deposited by the Royal Society, 96 (W. Jones), 120 (B. S. Ashburner), 219 (B. S. Ashburner).  
 Tipu (July 16, 1806: presented by the Army after the capture of Seringapatam), 3, 16, 36, 57, 78, 103, 122, 234.  
 Wilson, H. H. (October 11, 1854: presented by Professor Horace Hayman Wilson, Librarian), 33.

## CONCORDANCE OF NUMBERS

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and Urdu  
Collection.*

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*Arabic, Persian,  
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## 60.

P. 3126.—Foll. 196;  $11\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 17; Nasta'liq and Shikastah-amez; 19th century.

## گلشن ہند

Gulshan i Hind.

A Tazkirah of Hindustani poets. By Mirzā 'Alī, Luṭf.

Begins.

رعنائی اور زبانی دلبران سخن کو اوس زینت  
آفرین کی حمد سے حاصل ہی جس نے معشوقان زبان  
رختہ کو یہ لباس بوقلمون رنگ پہنایا

Mirzā 'Alī, called Luṭf, was the son of Qāsim Beg, Hijri, a native of Astarabad. His father came to Delhi with Nādir Shāh in A.H. 1154 (A.D. 1741-42). Luṭf makes mention in his preface of a Tazkirah of Hindustani poets, called *Gulzār i Ibrāhīm*, by the late 'Alī Ibrāhīm Khān, which was completed, after twelve years labour, in A.H. 1198 or A.D. 1784.<sup>1</sup> As the notices of the poets were written in Persian, Luṭf, at the request of Mr. Gilchrist, composed this work in A.H. 1215, or A.D. 1801, for the use of officers in the College of Fort William.

Sprenger notices a copy of this work, and says of it: "This is the fullest of the Rekhtah Tazkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order."

There is no scribe's colophon. On the inside of the cover is an entry of the purchase of the work for Rs. 10 by Ghulām Muhyi al-Din on the 5th Ramaẓān, A.H. 1265 (A.D. 1849).

<sup>1</sup> Oudh Catalogue, p. 180.

<sup>2</sup> *Ibidem*, p. 184.

## 61.

P. 3124.—Foll. 146;  $12 \times 7\frac{1}{2}$  in.; ll. 21; Nasta'liq; 19th century.

## گلستان بیخزان

Gulistān i be-khizān.

A Tazkirah of Rekhtah poets. By Ḥakīm Saiyid Ghulām Quṭb al-Dīn (Bāṭin) of Agra, pupil of Gulzār 'Alī (Asir).

Begins.

مطلع انوار انواع صنعت حسن مطلع تجلیات غزل  
کایات حمد اوس شاعر یکتا کی ہے جس نے بے مدد  
اوسناد بوقلمون مضامین بیت الغزل عالم میں بحسن  
حسن مقطع از مطلع و قلم مقطع سائبہ ایٹ فکر کی کے  
قلم قدرت سے صفحہ دیوان وجود پر بیاض عدم سے  
ذکر ثبت کی

The notices of the poets are in Hindustani. They are briefly described under their takhalluṣ, which are roughly arranged alphabetically under the first letter only. A list of the poets is prefixed to the work.

This Tazkirah was written as an improved version of one by Nawāb Mustafā Khān (Sheftah), called *Gulshan i be-khizār* (written in A.D. 1832-1834), in which the notices of the poets are in Persian, and are stigmatized by Bāṭin in his preface to the present work as being, with few exceptions, satirical and of unjust criticism. It was completed on the 2nd Rabi' I., A.H. 1265 (A.D. 1849), and was published at Lucknow in 1875, with the alternative chronogrammatical title of *Naghmah i 'andaliḥ*. In it the author's name appears as Ḥakīm Mir Quṭb al-Dīn. In Sprenger's Catalogue (p. 189) the work is described under the title of *Gulshan i be-khizān*.

## 62.

P. 3161.—Foll. 379;  $10\frac{3}{4} \times 6$  in.; ll. 15; Nasta'liq; 19th century.

## تذکرہ سرور

## Tazkirah i Sarwar.

A Tazkirah of Rekhtah poets, compiled in Persian. By Mir Muhammad Khān (Sarwar).

See the Persian Catalogue, no. 2850.

## 63.

P. 3131.—Foll. 474;  $9\frac{3}{4} \times 6$  in.; ll. 15; Nasta'liq; 19th century.

[FITZEDWARD HALL?]

## عیار الشعرا

## 'Iyār al-shu'arā.

A Tazkirah of Hindustani poets, the biographies of whom are written in Persian. By Khābeband Kāyastha, of Delhi, called Zakā, the son of Bhavānichand.

See the Persian Catalogue, no. 702.

## 64.

U. 34.—Foll. 208;  $11\frac{1}{4} \times 8$  in.; ll. 15 to 19; carelessly written Nasta'liq; 19th century.

[DELHI 589.]

## تذکرہ شعرا اردو

## Tazkirah i shu'arā i Urdū.

A Tazkirah of Urdu poets.

The manuscript is defective. The first five folios are missing, also folios ۱۴ and ۲۷, and the concluding portion. The notices of the poets are written in Persian, and long extracts are given from their works. The first extant notice is that of Āftāb (fol. 5b), the poetical name of Shāh 'Ālam, king of Delhi. He is described as being deceased, and as his death occurred in A.D. 1806 the work was written after that date. It appears to be in the author's handwriting. There are numerous corrections throughout the work, with

notes and additional verses written on the margin, many of which have been mutilated on binding. The descriptive title of the work is scribbled on the fly-leaf.

## 65.

U. 35 c.—Foll. 82-113 (i-۳۳);  $9 \times 6$  in.; ll. 15; Shikastah-āmez; early 19th century.

[DELHI 118 c.]

An anonymous Tazkirah of Hindustani poets.

Begins.

ردیف الاول - آفتاب تخلص حضرت ظل سبحانی  
خليفة الرحمانی شہ عالم بادشاہ غازی

بات کیجئے اور تیرے اور ہم سے عذہ موڑے  
تک خرا سے ڈرئے ان طرفوں کو اپنی جہوڑے

The notices of the poets are arranged alphabetically by their takhallus, beginning with Āftāb, the poetical name of the Emperor Shāh 'Ālam, and ending with Yakrang (Mustafā Khān), and a supplementary poet Tarab (Sundar Lāl Kāyastha). They are few in number, comprising only the best-known poets, and are extremely brief, consisting, in most cases, of merely the name and parentage of the poet, without any dates; in fact, the work is rather of the nature of an anthology. Verses by modern poets, such as Saudā, Rangin, Inshā, and Muṣṣaffi, are included in it, so that it must have been written about the beginning of the 19th century.

## 66.

U. 36.—Foll. 95;  $8\frac{1}{2} \times 4\frac{1}{2}$  in.; 8 to 12 lines, in two columns, written obliquely and sometimes horizontally, with occasional transverse lines between the columns; Nasta'liq; 19th century.

[DELHI 74.]

## بیاض

## Bayāz.

An Album, containing selections from the writings of Persian and Hindustani poets, with

a few miscellaneous memoranda. It is prefaced by two Persian couplets and a Persian prose introduction by Shams al-Din.

بذمى كه تسكين جانها ازو است  
چگرگاه مغزو روانها ازو است  
چكده سنجيدن ندم او  
ز تبخ زبان جوهر گفتگو

The contents are as follows:—

I. Fol. 2b. Persian verses by Tūsi, Mirzā Sā'ib, Amīr Khān Muḥammad-shāhī, Maulavi Ma'navī, Mirzā Nāṣir 'Alī, Zakī Hamadānī, Maḡhar, Khān-khānān, Afsurdah, and a Mustazād by Amīr Khūsrau.

II. Fol. 2b. Two Hindustani poems by Bismil, copied on the 26th and 27th Jumāda II., A.H. 1252 (A.D. 1836) respectively.

III. Fol. 7a. Hindustani verses by Zauq, Jur'at, Muṣṭafī, Saudā, Inshā Allāh Khān, Rangin, Ma'rifat, Tāṣīr, Aḥmad, Muṣṭafī, Ḥasrat, 'Ishq, Zuhūr Allāh Khān Nūr, 'Ishrat, Aḡar, Naṣīr, Asīr, Afsurdah, Ḥazīn, and Afsos.

IV. Fol. 14b. A Maḡnawī by Bismil, in 57 couplets, copied on 29th Jumāda II., A.H. 1252.

V. Fol. 18a. Another collection of Hindustani verses by Jur'at, Muṣṭafī, Sokhtah, Najif, Saudā, Mirzā, Aḡar, Dard, 'Ishrat, Zuhūr, Sarwar, 'Ishq, Inshā Allāh Khān, Nāsikh, Naṣīr, Sanā Allāh Khān Firāq, Mir Taqī, Mohan Lal; and Mukhammas poems by Bismil. Copied by Faṭḥ Singh.

VI. Fol. 29a. Ghazals by Bismil in *radif* l. Copied by Saiyid Aḡhar 'Alī, Rizawī.

VII. Fol. 31a. Ghazals by Zauq in *radif*.

VIII. Fol. 31a. A collection of Ghazals and a Maṅqabat, or poem in praise of Muḥammad, in six-lined verses by Bismil. On fols. 40b and 42a are written the place and date of copy, viz.,

Ambala, 11 Rabi' I., A.H. 1254 (A.D. 1838), and, at the end (fol. 50a), is the signature of the scribe Saiyid Aḡhar 'Alī, Rizawī.

IX. Fol. 50b. A memorandum of a census of houses, males, females, and children, taken by Mr. Robertson (Deputy collector of Aligarh) in June 1848.

X. Fol. 51a. Two Wāsokht poems. At the conclusion of the first (fol. 55a) is the signature of Saiyid Aḡhar 'Alī Rizawī, son of Saiyid Ashraf 'Alī Khān, dated 17th Sha'bān, A.H. 1257 (A.D. 1841).

XI. Fol. 56a. Ghazals by Nawāb Ziyā al-Dīn Aḥmad Khān, Rukhshān, in *radif*.

XII. Fol. 56b. An account showing the sums of money paid by and due from various debtors during A.D. 1848 and 1849.

XIII. Fol. 58b. A Persian poem on the date of the death of 'Alī.

XIV. Fol. 59a. The Maḡnawī of Mir Taqī, called *Daryā i 'ishq*. See no. 164.

XV. Fol. 71a. Mukhammas poems by Hāmid.

XVI. Fol. 73b. Ghazals by Ātish, 'Alī, Nāsikh, Bismil and others. On fol. 83a is the signature of Saiyid Aḡhar 'Alī and the date 24 March, 1843.

From fol. 84 the entries in the manuscript are written in reverse order, commencing from the last leaf.

XVII. Fol. 86a. The first Maḡnawī in the *Guldastah i Rangin*, or Part VI. of the *Shash jihat i Rangin* (see fol. 149a of no. 189), copied by Saiyid Aḡhar 'Alī on the 20th October, 1843. Appended is an unfinished copy of a Ghazal by Asad.

XVIII. Fol. 95. Ghazals and other verses by Bismil, with the dates 26th and 29th Rabi' I., A.H. 1254 (A.D. 1838).



## V. TOPOGRAPHY.

67.

U. 37.—Foll. 38; 10 × 6½ in.; ll. 12, 4½ in. long; Nasta'liq; dated 14th March, 1904.

[W. IRVINE.]

تاریخ بھدوہین

Tārīkh i Bhadohīn.

An historical account of the Bhadohī Pargana of the District of Mirzapur. By Qāzī Muḥammad Sharīf of Bhadohī.

Begins.

جاننے والا چینی و ظاہر کا واقف حال پیدا کئے کا  
سیولے ذات خالق کردگار کے دوسرا نہیں ہے الغیب  
و عند اللہ - چونکہ راقم گنہگار کو دیکھنے کاغذات  
پاریش دیہی بمطالعہ کتب تواریخ و بزرگان و دیگر  
پیرائے سالن کے زبانی سنے سے اپنے نزدیک سچا و  
راست معلوم ہوا لیکر حسب فرمود جناب ولیم  
ولبرفورس برٹ صاحب بہادر دام اقبالہ بتاریخ ۱۷  
فروری سنہ ۱۴۰۷ ع کے گذرانا

The work was originally written and presented to William Wilberforce Bird (I.C.S., retired, 1844) on the 17th Feb. 1847. Subsequently, in obedience to the request of [W.] Roberts, Magistrate of Mirzapur [1852-56] it was revised, with additional matter, and afterwards further particulars were supplied by James Simson, Joint Magistrate of Mirzapur [1858-62].

This copy was made by Shaikh Muḥammad Salīm of Bihārī, District Ghazipur, on the 14th March, 1904. Muḥammad 'Abd al-'Azīz, by whom it was sent to Mr. Irvine, has added a postscript stating that, through the kind offices of Mr. [E. A.] Molony, Collector of Ghazipur, the work was copied by the permission of Qāzī Saiyid Aḥmad, son of the author.

68.

U. 38.—Foll. 121; 12½ × 7½ in.; ll. 14, 5½ in. long; neatly written Nasta'liq; dated A.D. 1896.

[W. IRVINE.]

آئینہ بندیل کھنڈ

Ā'inah i Bundelkhāṇḍ.

A history and geography of Bundelkhand, including Lalitpur in the District of Jhansi. By Saiyid Manzūr Aḥmad.

The author states in his Urdu preface that he went to Bundelkhand in 1860 A.D., and in April 1867 completed the compilation of this history, which he offered to Colonel B. P. Lloyd, Commissioner of Jhansi.

The work is in three parts, divided into 26, 32 and 15 chapters (*taḥkīrah*) respectively, some of which are subdivided into *zīkrs*. The\* volume consists of:—

Fol. 1. A title-page in English, written by the author's son Saiyid Maqbūl Aḥmad, dated Fatehgarh, 10 Sept., 1896, presenting this copy to Mr. William Irvine.

Foll. 2 and 3. An English title-page and a preface by the author, both dated Jhansi, 17 June, 1867.

Fol. 4. An Urdu title-page by the author, offering the work to Colonel B. P. Lloyd, dated 14 June, 1867.

Fol. 5-7. A table of contents.

Fol. 8-121. The text of the history, in 210 numbered pages, and also 11 statistical tables written by a different hand.

Begins.

الحمد لله ولی الانعام - والصلوة والسلام علی سیدنا  
محمد خیر الانام - و علی اله الکرام و اصحابه العظام -  
اما بعد احقر الدریہ واققر الخلیفہ سید منظور احمد

سمعدنی اصلح اللہ حالہ و مالہ وجہ تالیف اس کتاب  
کامل النصاب الموسوم بہ آئینہ بندیل کینڈ کی گوش  
گذار ارباب بصیرت کرتا ہے

The last chapter contains an account of the principal villages in the District of Lalitpur, ending with a chronogrammatic poem.

Mr. Irvine has made a translation (included in this volume) of chapter 10 and part of ch. 11 of Pt. I. (fol. 30a-38b), which contains a history of "Rajah Chumpat, ancestor of the Rajahs Dhangizai."

## 69.

U. 39.—Foll. 28;  $10\frac{1}{2} \times 6\frac{3}{4}$  in.; ll. 12,  $4\frac{1}{2}$  in. long; Nasta'liq; 19th century.

[W. IRVINE.]

## تاریخ ہنسواہ

## Tārīkh i Hanswāh.

An account of Haswa (Fatehpur). See *District Gazetteer of the United Provinces*, vol. xx., p. 224.

The work is anonymous, prefaced by five lines of verse:—

کب حمد خدا کی ہو قام سے  
باہر ہے احاطہ رقم سے  
ہے نعت نبی بھی سخت مشکل  
ہے کون جو طی کرے یہ منزل  
اس سے تو یہی ہے چکو لازم  
ہوں مطلب اصل کا میں غارم  
تاریخ وطن کروں میں تحریر  
حالات صحیح کی ہو تشہیر  
ہنسواہ جیسے ہوا ہے آباد  
یوں لکھتا ہے خامہ نقطہ ایجاد

واضح ہو کہ آبادی قصہ ہنسواہ زمانہ دواہر کی ہے  
ہندو کہتے ہیں کہ عمر دواہر کی آٹھ لاکھ چونسٹھ  
ہزار برس کی تھی

The author quotes (fol. 3b) from a history of Fatehpur by Shaikh Dalil Allāh Tahsildar, written

in accordance with an order of Wm. Muir, Collector of Fatehpur, dated 28th September, 1844. This, he says, was 37 years ago. The present work was therefore written about A.D. 1881.

Copied by 'Alī Asghar [son of Muḥammad 'Abd al-'Azīz of Bihār].

## 70.

U. 40.—Foll. 15;  $8 \times 6$  in.; ll. 12,  $3\frac{1}{2}$  in. long; Nasta'liq; 19th century.

[W. IRVINE.]

## وقائع شہر بنارس و جونپور

## Waqā'i' i shahr Banāras o Jaunpūr.

Notes on the history of Benares and Jaunpur. By Saiyid Mubārak 'Alī, Pleader at the Munsif's Court at Benares.

Begins.

بعد حمد خدای عالم و نعت رسول شفیع الامم کے  
احقر العباد سید مبارک علی وکیل عدالت منصفی  
شہر بنارس عرض کرتا ہے کہ بعض حالات شہر  
بنارس معہ ضمیمہ احوال جونپور جسکو جناب  
فیضعاب سید مہدی حسین صاحب رئیس و ساکن  
شہر جونپور و پیشکار حضور تحصیل بنارس نے بعد  
تحقیقات کے عبارت فارسی عالم فہم میں وقتاً فوقتاً  
تحریر فرماکر بحضور پرنس جناب مسٹر آدنی صاحب  
بہادر ... بدفعات گڈرانے لگے تھے

These notes, with several others, were originally written from time to time in Persian by Saiyid Mahdi Ḥusain of Jaunpur, Peshkār of the Tahsil of Benares, for Mr. R. Udny, Magistrate and Collector of Benares. Unfortunately a number of them were damaged or destroyed. Mubārak 'Alī made this Hindustani translation of what was found remaining of these notes, and added some additional matter, with a list of contents.

The manuscript concludes with a very brief notice of the growth of Hindustani literature, and the names of the most famous modern poets.

## VI. ROMANCES AND FABLES.

71.

P. 2832 c.—Foll. 205-237;  $6\frac{1}{2} \times 4\frac{1}{4}$  in.; the first part in 2 coll., each of 11 lines, the second in diagonal lines; Nasta'liq; c. 18th century.

[J. LEYDEN.]

قصہ ابو شحمہ

Qışşah i Abū Shahmah.

A legendary account of Abū Shahmah, the son of the Caliph 'Umar ibn Khaṭṭāb, in Dakhani verse. By Amīn.

Begins.

الہی میرے دلمین یوں گیان دے  
 ہمیشہ تون منجیہ میں تیرا دھیان دے  
 نہ تیج بن منجیہ کوئی ادھار ہے  
 ہمیشہ تیرا ذکر منجیہ یاد ہے

The story is stated to be an abridged version of a Persian original, written by the author at the age of 16, during the reign of Abū al-Ḥasan, the last of the Quṭbshāhī dynasty. It is dated the 27th Rajab, A.H. 1090 (A.D. 1679), and was copied at Seringapatam. The poem ends with a Persian couplet:—

الہی بیامرز این هر سه را  
 مصنف او قاری نویسنده را

تمت تمام شد قصہ ابو شحمہ در مقام سرنگ پٹن

Appended are six short poems in praise of God and the saint 'Abd al-Qādir Jīlānī, copied by the same hand. Of those the third (fol. 235b), the fifth, in praise of 'Abd al-Qādir by 'Isbratī (fol. 236b), and the sixth, are in Hindustani.

72.

P. 2727 c.—Foll. 93-156;  $8 \times 5\frac{1}{2}$  in.; ll. 9; Shikastah-āmeẓ; dated Mūḥammadpur, 3 Jumādā II., A.H. 1171 (A.D. 1758).

[J. LEYDEN.]

قصہ طالب و موہنی

Qışşah i Tālib o Mohini.

The tragic story of the loves of Tālib and Mohini, in Dakhani verse. By Mir Saiyid Muḥammad, Wāliḥ.

Begins.

بچن کا انجمن جو دل کشا ہے  
 چراغ اس بزم کا حمد خدا ہے  
 خدای بندہ پرور جو زبانکون  
 دیا قدرت مطلب کی بیانکون

In the introduction to the poem (fol. 97b) the author refers to the Dakhani romance called *Phālbun* by Ibn Nashāṭī (see no. 103), so that the present work was written after A.D. 1655, the date of the composition of that romance. The story was related by an old Konkani Brahman, and is briefly put in verse. It is also called *Qışşah i achambā*, or "the wonderful story." In a note in red ink written at the head of the first page the author is called Saiyid Muḥammad Maṣṣālī.

Ends.

یو قصے کا سدا رنگین اچھو باغ  
 بچن کے حاسدان کا دل اچھو داغ  
 عشق کے طالبان مطلوب پاوین  
 امیدواران کی امیدان بر آوین



Colophon :

تمت تمام شد بقاریخ سیوم بماء جماد الآخر سنه  
۱۱۷۱ هجری من مقام محمدیور قلم کشت تصنیف  
میر سید محمد والله الع

A portion of the *Khālīq-bārī*, a rhymed vocabulary of Persian and Arabic words explained in Hindustani, by Amīr Khusrāu, is written in the margin of foll. 96b and 97, partly cut away in the binding.

It begins:—

خالق باری سرجن ہار - واحد یک بدا کر تار  
رسول پیغمبر جان بسیتہ - یارو دوست بولی جو اپنے

At the end of the manuscript (foll. 152b-156) are scribbled a portion of a letter in Persian by Ja'far Zafarī (spelt جعفر جلی, see no. 133), scraps of poetry, etc.

### 73.

P. 2727 a.—Foll. 71;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 17; Nasta'liq; 18th century.

[J. LEYDEN.]

A collection of poems in the Dakhani dialect, some of which are written on the margin. The following are written in the centre of the page:—

I. Fol. 1b. *Qissaḥ i Bibi Maryam*. A Qur'ānic account of the Virgin Mary, and of the birth and miracles of Christ.

Begins.

ششم باب اب مین کہوں باصنات  
ہی عیسیٰ کے اسمین کتیک معجزات  
چہتھے باب مین ذکر عیسیٰ کا ہی  
کتیک معجزات مین حکایت یو ہی

The poem is anonymous. It is called the 6th Bāb, and is probably an extract from a translation of the Persian *Qissaḥ al-anbiyā* of Muḥammad Tāhir. A copy of this poem is in the Library of the British Museum. Another Dakhani poem on

the same subject, by Ghulām Aḥmad, forms one of a collection of poems (*Majmū'ah i qissaḥ*) published at Madras in 1873. A metrical version in modern Hindustani by 'Alī Baksh ibn Sa'ādat 'Alī, written in A.H. 1290 (A.D. 1873-4), was published at Bombay in 1880, also, in Gujarati characters, in 1881.

Ends.

لکھیا یو رچیکا سیاہ بر سفید  
لکھن ہار گون نین صیا کا امید  
صباۃ سلام کہہ نئی بر شتاب  
پرو فاتحہ تمعین سب باصواب

II. Fol. 38b. The story of a pious queen of Egypt. By 'Ājiz. See no. 110.

Begins.

کہوں مین ثنا صفت اسکا اول  
بڈایا ہی جون یو جگت بے بدل  
رکھیا جن معلق یو ساء آسمان  
جگتا ہی جیو نیت زمین و زمان

The author relates that there was once a king of Egypt called Fīroz Shāh, at whose death his wife was placed on the throne. After a reign of 11 years she caused a proclamation to be made that she would marry and make over the kingdom to anyone who could give correct replies to 100 questions propounded by her. Many aspirants to her hand and kingdom came forward, but, failing to answer her questions, they were all slain and gibbeted. At length a wise man, named 'Abd al-'Alīm, came over from India. The poem deals chiefly with the nature of the questions put by the queen, and the answers given by him. They embrace the principal Muhammadan beliefs regarding the creation, the Qur'ān and its teachings, articles of faith, and religious observances. The questions were satisfactorily answered by 'Abd al-'Alīm, who then married the queen, and was made king.

The date of composition, Thursday, the 11th Šafar, A.H. 1100 (A.D. 1688), is given at the conclusion of the poem. Garcin de Tassy, in his

notice of the author,<sup>1</sup> mentions this work under the title of *Qissaḥ i Fīroz Shāh*, but no such title appears in the work itself, nor is it likely to be so called, as it contains no account whatever of that king. It is entirely different from the Persian romance of that name described in Wilson's Catalogue, p. 386, as being "The story of Fīroz Shah, son of the king of Badakshan, who sought a marvellous flower that was to cure a sick father."

Ends.

لکھیا یو قصہ مین مبارک گیتی  
طبق مشق نوری لے گیتی  
دروان کہو دہندم محمد پر مدام  
بحق محمد علیہ السلام

III. Fol. 50a. *Qissaḥ i Padmāvat*. A metrical version of the story of Ratan Sen, king of Chitor, and Padmāvat, daughter of Gandharūp Sen, king of Ceylon. By Ghulām 'Alī.

Begins.

بجا لیا اول مین خدا کا سپاس  
کیا اوسکے الطاف کا مین سو آس  
تحیت یو بعد از پیغمبر اوپر  
بیچیا بعد از اولاد عزت اوپر

The poem is incomplete. It ends with the account of Ratan Sen's marriage with Padmāvat in Ceylon, and of their departure by ship for his native country.

The following poems are written on the margin:—

IV. Fol. 1b. An anonymous story of the Prophet Muhammad.

Begins.

حکایت عجب یک سنو دردمند  
سین تو کھیلے دلی فضلانکے بند  
سنو اسکے تئیں کان دے دلہن سب  
کتے ہیں محمد رسول عرب

The legend describes the flight of Muḥammad to the mountains in fear of the wrath of God revealed to him in a dream by the angel Gabriel, who was sent to rebuke him for neglecting his devotions. His wife 'Āyeshah with his daughter Fāḡimah and the "Chār Yār" ('Alī, Abū Bakr, 'Umar, and 'Ugmān), after much anxious search succeeded in finding him in a cave engrossed in prayer, and, after much persuasion, induced him to return with them to Medina.

Ends.

الہی نوازندہ تون یا غفور  
دے جنت منجے تون ہزاران سون حور  
جو کوئی اسکون پرکر منجے دعا  
خدا دیونگا اسکون نادر جزا

V. Fol. 24b. A poem in praise of the saint 'Abd al-Qādir Jilānī, with anecdotes and miracles ascribed to him. By Afzal.

The poem is headed:—

مدح حضرت پیر دستگیر محی الدین سید عبد  
القادیر جیلانی قدس اللہ سرہ العزیز

Begins.

تہین قطب عالم محی الدین قدیر  
دو جگت ہی تیرے ہاتھ مین دستگیر  
تہین چاند تجھ نور دو جگت مہی  
تون سلطان روشن ہی ربکے کنی

The author's name appears at the end of the poem on fol. 33b, l. 4.

The headings to the chapters are as follows:—

Fol. 25b.

در بیان حضرت مخدوم سید محمد حسینی قدس  
اللہ سرہ العزیز

Fol. 26a.

در بیان شیخ نذان قدس اللہ سرہ العزیز

Fol. 27b.

در بیان حضرت شاہ مدار قدس اللہ سرہ العزیز

<sup>1</sup> *Litt. Hind.* (2nd ed.), vol. i., p. 168.

*Ibid.*

در بیان پیر زال بخاطر فرزند زاری میکند دستگیری  
فرزند داد

Fol. 30a.

در بیان مرید گنگار بود پیر دستگیر دستگیری  
کرد دنیان و دین ایمان داد

Fol. 32a.

در بیان تعریف حضرت پیر دستگیر قدس الله  
سره العزیز

Ends.

کیا مختصر یو جمع راة حام  
که صلوٰۃ سلطان پہ سب بیجاو تمام  
محمد کیا قادری یا ختم  
بیجاو درود سلطان پر دمدم

VI. Fol. 34a. An account of a dispute between a husband, his wife, and his mother-in-law; a domestic scene described as occurring in the 11th century A.H.

Begins.

کہوں مین اول صفت سبکان کا  
دیوانت دے دان ایمان کا  
نہیں جس مین ایمان ہی ہے حیا  
نجا نو دنیا ہے اوسکا جیا

Ends.

جئے قید کرتے اونکون تہکے  
سورنگ بید کر آج اسکون تہکے  
زمانہ اچے یو ایگارا صدی  
کئی نیک نیکی رہی ہی بدی

VII. Fol. 38b. The story of a woman who burnt herself to death for love of Muhammad, translated from the Persian. By Zāfi.

Heading:—

نقل است زنی بر حضرت رسول عاشق بود از  
عشق حضرت رسول در آتش افتاد

Begins.

اتا سن کہوں نقل اس نار کا  
جو ثابت قوم نار اوتار کا  
سُنیا ہوں نبی زمانے مین ایت  
اتھا جو مسلمان کوئی مرد نیک

Ends.

اتھا نظم یو فارسی نقل سون  
سو دکھنی کیا گیان ہور عقل سون  
ہوت اسکی معنیان مین ہو مین دخل  
سو کاریا ہوں محض اس نصیحت بدل

VIII. Fol. 53a. Salutory advice to married women, illustrated by an anecdote showing the fate that befel a disobedient and quarrelsome wife. By Makhdūm.

Begins.

سو لچین تجے نید آتی ہی کیوں  
پیا یں تجے سنج بیانی ہی کیوں  
پیاریان پیا کون سو راضی رکبو  
ایس پیدو کی آواج تازی رکبو

A poem by a poet called Makhdūm, entitled *Qissaḥ i bakhil*, which forms one of a collection of poems (*Majmū'ah i qissaḥ*) published at Madras, 1873, is probably by the same author.

Ends.

کہا پند مخدوم زبان کہول صاف  
ہریت کوئی سنئے پُر گنہ ہوئے معاف  
ہریت تہار بولو یو پورا کلام  
محمد نبی پر درود و سلام

IX. Fol. 59a. *Qissaḥ i mu'jizah i Bibi Fāṭimah Zuhrah*. An account of a miracle worked by Fāṭimah, the daughter of Muḥammad, on a poor man.

Begins.

دیگر یل حکایت سنو دلفریب  
جئے مومنانکے دلانکا ہی زیب  
سنو فاطمہ کی کرامات کون  
فقیر کی مصیبت کی اعانات کون



Ends.

سب سون خجالت کی نین ہم میں تاب  
 کرین تجہ سون ظاہر ہم ایذا حساب  
 ہمارے فعل سب تجہ ہی عیان  
 کرین عفو ہوؤ ائیان مہربان

74.

P. 2495 b.—Foll. 63-82;  $8\frac{1}{2} \times 6$  in.; ll. 14; Nas-ta'liq; written at Kolar, about the 19th century.

[J. LEYDEN.]

قصہ ابراہیم ادھم بلخ

Qiṣṣah i Ibrāhīm Adham i Balkh.

Anecdotes of Ibrāhīm Adham, king of Balkh, in Dakhani verse.

Begins.

ثنا اول کر تون اول سو کرتارت  
 یو دو جگت کون پیدا کرتنہارت  
 الہی تون قادر ہی رب الرحیم  
 تون صاحب ہی ستاری ذو الکرم  
 رحیمان تون صاحب ہی پروردگار  
 تون حلیم قیوم ہی بوقرار

Ends.

بسا سوچے تو بی بی مرنا آئے  
 قیامت تلک یادگاری رہے  
 کہ بیدار ہوین پانچ سو بیسی اوپر  
 عجبان پڑو اسکو دلشاد کر  
 یو قصہ ہوا سب یو تمت تعلم  
 عجبان کہو سن کو فاتحہ مدلم

Copyist : Shaikh Ismā'il bin Shaikh Muhammad.

Colophon :

این خط شیخ اسمعیل ولد شیخ محمد در ماہ  
 جمادی الآخر بتاریخ اول پیر در مقام کولار شود

75.

P. 2789.—Foll. 64;  $8\frac{1}{4} \times 5\frac{1}{4}$  in.; ll. 8 to 10; Nas-ta'liq; 19th century.

[J. LEYDEN.]

Two stories, written in the Dakhani dialect. By Mirzā Muhammad Ismā'il.

Begins.

قدیم دنو میں بیج ملک ہند کے یلک سوداگر بہوت  
 بڑا ہور عمدہ تھا اوسے چہار بیٹے تھے تین لائق ہور  
 یلک بڑا نالائق کہ تمام دن ہور تمام رات بیج نشہ  
 شراب کے مست رہتا و جشن باری میں مشغول

The name of the author is written in an English note by Dr. Leyden on the fly-leaf.

The first story, entitled *سوداگر*, describes the adventures of the son of a merchant of India, who was expelled from home on account of his profligate habits. His mother gave him a lakh of rupees which he spent in fishing for pearls. He was fortunate enough to find two pearls, of priceless value (*durr i yatim*), which he concealed on his person by making an incision in his thigh. He was captured by a band of robbers, who failed, however, to discover his concealed treasure, and, after various adventures, eventually returned home with his precious prize.

The second story, called *پادشاہت*, نقل مونس کہ پادشاہت, is taken from the *Bahār i dānish*, or Persian Tales of 'Ināyat Allāh. See Rieu's Catalogue, p. 765 b. It is the "Story of the Prince of Geelaun, and the King Mouse" in Jonathan Scott's translation (Shrewsbury, 1799), chapter 19, vol. ii., pp. 191-212. See also "The Story of the Mouse and the Prince of Gilan" in "Tales of the East" (Edinburgh, 1812), vol. ii., p. 580.

The characteristics of the Dakhani dialect are specially noticeable in this and the following manuscript. Apart from the ungrammatical arrangement of words and clauses, which differs so widely

*Arabic, Persian,  
and Urdu  
Collection.**Catalogue.*

|                      |     |
|----------------------|-----|
| P. 2109              | 32  |
| P. 2119              | 150 |
| P. 2135              | 17  |
| P. 2181              | 155 |
| P. 2188              | 244 |
| P. 2189              | 235 |
| P. 2190              | 239 |
| P. 2195              | 162 |
| P. 2203              | 238 |
| P. 2248              | 116 |
| P. 2273              | 236 |
| P. 2275              | 121 |
| P. 2278              | 237 |
| P. 2380a             | 112 |
| P. 2380c             | 101 |
| P. 2380d             | 102 |
| P. 2405              | 148 |
| P. 2420              | 245 |
| P. 2452, fol. 32-119 | 58  |
| P. 2483c             | 118 |
| P. 2486e             | 106 |
| P. 2489              | 158 |
| P. 2495, fol. 1-62   | 99  |
| P. 2495, fol. 63-82  | 74  |
| P. 2495, fol. 83-97  | 111 |
| P. 2499              | 145 |
| P. 2512              | 137 |
| P. 2523              | 248 |
| P. 2531              | 260 |
| P. 2556              | 246 |
| P. 2575              | 159 |
| P. 2585              | 227 |
| P. 2621              | 104 |
| P. 2624, fol. 67-114 | 84  |
| P. 2646              | 149 |
| P. 2675              | 262 |
| P. 2717              | 85  |
| P. 2720              | 254 |
| P. 2721              | 108 |
| P. 2723              | 83  |
| P. 2727, fol. 1-71   | 73  |
| P. 2727, fol. 72-92  | 77  |
| P. 2727, fol. 93-156 | 72  |
| P. 2729              | 223 |

*Arabic, Persian,  
and Urdu  
Collection.**Catalogue.*

|                      |     |
|----------------------|-----|
| P. 2737              | 119 |
| P. 2746              | 134 |
| P. 2767              | 97  |
| P. 2768              | 218 |
| P. 2782              | 76  |
| P. 2787c             | 100 |
| P. 2789              | 75  |
| P. 2790              | 76  |
| P. 2809              | 233 |
| P. 2817              | 52  |
| P. 2832, fol. 205-37 | 71  |
| P. 2872              | 144 |
| P. 2936              | 41  |
| P. 2986              | 81  |
| P. 3036              | 109 |
| P. 3040              | 105 |
| P. 3063              | 34  |
| P. 3080              | 37  |
| P. 3111              | 33  |
| P. 3123              | 59  |
| P. 3124              | 61  |
| P. 3125              | 189 |
| P. 3126              | 60  |
| P. 3127              | 113 |
| P. 3128              | 171 |
| P. 3129              | 127 |
| P. 3131              | 63  |
| P. 3161              | 62  |
| P. 3162              | 214 |
| P. 3164              | 19  |
| P. 3168, fol. 1-72   | 56  |
| P. 3170              | 57  |
| P. 3223              | 40  |
| P. 3245              | 249 |
| P. 3352-3            | 152 |
| P. 3395              | 241 |
| P. 3396              | 154 |
| P. 3422              | 179 |
| P. 3423              | 267 |
| P. 3438              | 95  |
| P. 3522              | 55  |
| P. 3526              | 232 |
| P. 3545b             | 30  |

from the more polished style of Hindustani, the following grammatical and other peculiarities are worthy of note:—

1. The Agent case is occasionally employed with transitive verbs in a past tense, but, as a rule, the Nominative case is used; in either case, the verb is in agreement with the Subject: as, *بہمنی نے کہی*, and *برہمن کہا*. The Agent case is also frequently used with the intransitive verb *بولنا*.

2. The Past tense of *کرنا* is always *کرا* (fem. *کری*), as *عورت بیان کری*. With other verbs the termination is generally *یا* instead of *ا*, as *چلیا*; *اونے بولیا*.

3. The Persian termination *ان* for the plural number is much used, not only for persons, but also for things, and even with Hindi nouns: as, *ہاتھیاں*, *آنکھیاں*, *سران*, *باتان*, *بیایاں*, *عورتان*, *اونٹان*, *لوگان*.

4. The masculine inflected form of the Genitive case of the 1st and 2nd Personal Pronouns is used with the case-endings of the oblique cases: as, *تعمکو* for *تعمارے تیں*, *عیرے سے*, *عیرے پر*.

5. Hindi forms occur, such as *کون* for *سے*, *کون* for *اونے*, *او* for *وہ*, *کبر* for *تیں* and *اس نے*; also *اوتے* for *اوتے*, *اور* for *اور*, and other such peculiarities.

6. The aspirate in Hindi words is often omitted, there is much confusion between dental and cerebral letters, and long and short vowels, with an utter disregard of correct orthography generally. Thus, *ثات*; *آتھکر* for *اوتکر*; *دیکھ* for *دیکھ*; *چرنا* for *چرائی* for *باہی*; *کچھ* for *کچ*; *چڑھنا* for *لگے* for *لاگے*; *بہت* for *بہوت*; *چڑھنا* for *موہنا*, *واسے*, *طریقہ*, *عقربا*, *مذہب*, *مذہب*, *ہاتھ*, &c.

These errors are probably due more to the ignorance of the scribe than to the peculiarities of the Dakhani dialect.

## 76.

P. 2782 and 2790.—Foll. 129;  $8\frac{1}{4} \times 5\frac{1}{4}$  in.; ll. 8; Nasta'liq; 19th century.

[J. LEYDEN.]

Four stories, in continuation of those contained in the preceding manuscript, written by the same hand, and probably the work of the same author, Mirzā Muḥammad Ismā'il.

Beginns.

ایسا کہتے ہیں کہ بیچ ملک ہند کے ایک شہر میں برہمن تھا اوس برہمن کون جو بہوت حسین تھی کہ صورت اسکی ماہ تاب دیکھ کر شرمندہ رہتا تھا

The first story, entitled *در باب کید زن*, is taken from the *Bahār i dānish*, or Persian Tales of 'Ināyat Allāh. It is that of the Brahman studying the fifth Veda, or no. 8, chapter xii. in vol. ii. (pp. 34–87) of Jonathan Scott's translation (Shrewsbury, 1799). In the original, five women give "lessons" to the Brahman in turn, but this version of the story contains an account of only four women, that of the third being omitted. The story of the third woman in this manuscript (lesson 4 in Scott's translation) is given under the title of "The Tale of the Simpleton Husband" in Burton's *Supplemental Nights*, vol. i., p. 239 (with a note in vol. ii., p. 332), and also in vol. iv., p. 116.

The second story (fol. 27b), entitled *نقل زن برہمن*, is of the wife of a certain Brahman of the Panjab who prayed that her husband might become blind, in order that she might be able to carry on intrigues with her lovers without fear of detection. Her husband's suspicions are aroused, he becomes acquainted with her design, feigns blindness, poisons her four paramours, and divorces his wife.

The third story (fol. 37), called *حکایت پادشاہ*, contains an account of the adventures of a prince of Bengal, who, when born, was surreptitiously



made over to the care of a *faḡir*. When grown up he escapes from his power by miraculous means, marries a princess under extraordinary circumstances, and encounters a series of remarkable adventures.

The fourth story (fol. 88) has no title. An ogress (*rakshasī*) in the form of a white camel is captured by seven sons of a king of the Deccan whilst out hunting. She devours all but the youngest, who manages to escape. Whilst pursuing him in the forest she sees a band of horsemen approaching, and, assuming the form of a beautiful woman, is taken by them to the king and becomes his concubine. During the night time Naujamba—as she is called—daily reverts to her original form as an ogress, and secretly devours all the king's elephants, horses, camels, and cattle, and accounts for their loss by a charge of witchcraft against the four queens, who are sent in exile to the forest. Each of them gives birth to a son, three of whom are slain to appease their mothers' pangs of hunger. The fourth queen refuses to slay her son. He is adopted by an old man, and, when 12 years of age, is taken by him to the palace. Perceiving by her magic art that this youth would encompass her death, Naujamba determines to get rid of him, and, with that end, induces the king to send him away to undertake four most hazardous and well-nigh impossible tasks. After encountering the most marvellous adventures he is successful in accomplishing them all, and finally slays the ogress, whereupon the banished queens are recalled and reinstated in the king's favour.

## 77.

P. 2727 b.—Foll. 72-92; 8 × 5 in.; ll. 15; Nasta'liq; c. 18th century.

[J. LEYDEN.]

قصه مینا  
Qışsah i mainā.

The story of the king and the *mainā* bird, in Dakhani verse.

Begins.

کہون حمد مین پات رحمان کا  
کہ او حمد زبور ہی ایمان کا  
جمع حمد اوسکون سزاوار ہی  
کہ او جگت کون پیدا کر نہار ہی  
او خالق آہے سب خلق خاص و عام  
او مالک آہے ملک کا سب تعام

The poem, which is anonymous and without date of composition, was written specially for the perusal of women. The *mainā* in the story is represented to be the faithful wife of a cow-herd, who refused to accede to the overtures of a go-between (*dūti*) sent by the king, who was desirous of making her his concubine. The story ends with the king acknowledging his offence, and asking pardon of the *mainā*.

Ends.

کیا نظم قصہ کا نا بات کیوں  
دیکھے جو یلٹ یاران نہ کہنا بول  
بڑے فہم داران مین ہوں کم فہم  
کیا ہوں یو نادانی سو تعام

Copyist: Ghulām Ḥaidar.

Colophon :

تعمت تعام شد غلام حیدر تحریر یافت

## 78.

P. 515 d.—Foll. 23; 8½ × 5½ in.; ll. 15; Nasta'liq; dated Bangalore, 7 Rabi' II., A.H. 1152 (A.D. 1739). [TIPU.]

Qışsah i mainā.

Another copy of the preceding.

Copyist: Ḥasan Muḥammad, Fārūqī of Bijapur.

Colophon :

تعمت تعام شد تحریر فی التاریخ ماہ ربیع الآخر  
بتاریخ ہفتم روز سہ شنبہ بوقت ظہر بجای بنگلور سنہ  
۱۱۵۲ ہجری کاتب المکاتب حسن محمد فاروقی  
ساکن بیتجاپور بعون اللہ تعالیٰ نوشتہ شد

## 79.

P. 1050 a.—Foll. 1-7;  $7\frac{3}{4} \times 4\frac{1}{2}$  in.; ll. 10; indifferent Nasta'liq; c. 18th century.

[GAIKWAR.]

## قصہ بہلول صادق

Qīṣṣah 'i Bahlul i ṣādiq.

A tragic love-story in Dakhani verse. By Luṭfī.

Begins.

سنا یت روز مین صاحب زبان سین  
جو اہل سین تھا نیکو بیان سین  
فرشتہ خوبی تھا پاکیزہ صورت  
جون باد صبح تھا بس تیز حرکت

Bahlul, a pious Muhammadan of Benares, falls in love with a Hindu lady of that city. Seeing that they could not be married, because of their being of different religious persuasions, they end their existence by drowning in the river, and their bodies are burnt in the Hindu cemetery.

Ends.

عشق کرنا تو عشق پالک کیجئے  
براد عاشقی تن جان دیجئے  
ارے لطفی تون دل باندھے خدا سین  
نبدائے دل مجازی دلریا سین

## 80.

U. 1 d.—Foll. 59-70;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 11 to 15; Nasta'liq; dated A.H. 1283 (A.D. 1866).

[J. O'KINEALY.]

## قصہ منصور

Qīṣṣah 'i Manṣūr.

An account of Manṣūr Ḥallāj, in verse. By Aḥmad 'Alī, Sivarājpurī.

Begins.

عشق الٰہ اسیب ہی آشوب ز  
عشق ہی الٰہ قتلہ زنج و بلا  
عشق ہی الٰہ زور ہی نیرنگ ساز  
عشق ہی الٰہ طرفہ درد جانگداز  
عشق الٰہ عاشق کش بیباک ہی  
عشق الٰہ سنگین دل و سفاک ہی

Manṣūr Ḥallāj was the surname of Shaikh Ḥusain Ḥallāj, a celebrated Ṣūfī ascetic, originally a cotton-carder of Baiṣā.<sup>1</sup> It is here related of him how he was denounced as a heretic by the learned men of Baghdad for going about proclaiming "Ana'l-Ḥaqq," or "I am the Truth," and was condemned and cruelly put to death, after which his mangled corpse was burnt, and the ashes cast into the Tigris. This event took place in A.H. 306 (A.D. 919), or, according to Ibn Ḥallīkân, in A.H. 309 (A.D. 922). The poem has been frequently published.

Ends.

رہ سیدی کون ہی ای باؤفا  
ہی مکر وہ راد راد مصطفیٰ  
ہو جگا منصور کا قصہ تمام  
اب ہی احمد کا محمد کو سلام

Copyist: Aḥmad Allāh.

Colophon:

از خط بدخط احمد اللہ ساکن [cut away] بانجام  
رسید . . . چہارم صفر سنہ ۱۲۸۳ ہجری

## 81.

P. 2986.—Foll. 141;  $9\frac{1}{4} \times 6$  in.; ll. 9; Nasta'liq; dated Nagpur, 1st Dec., A.D. 1821.

## ہشت کنشت

Hasht kunisht.

The loves of king Bahrām; being a translation by Ghulām Aḥmad of Delhi of the Persian *Hasht*

<sup>1</sup> Beale, *Biographical Dictionary*, p. 243.

*gulgasht*, a prose version by Shāh Ḥusain, Ḥaqlqat, of the *Magnawī Hasht bihišt* of Amīr Khusrāu.<sup>1</sup> See Rieu's Persian Catalogue, p. 611b, xi.

Begins.

حمد و ثناء خدای لایزال اور صفت اوس آفرینند  
بے مثال کی کہ فقط کن کہتے ہی جس نے پیدا کی  
کائنات اور اوس کے اشارے سے طرفۃ العین میں قدم سے  
موجود ہوئے موجودات

The work is in prose, with occasional verses. In his preface Ghulām Aḥmad states that he was a native of Delhi. Owing to adverse circumstances he left that city and came to Calcutta, where, after some time, he was befriended by Mr. Martyn,<sup>2</sup> and made this translation of the *Hasht gulgasht* at his request.

Shāh Ḥusain, Ḥaqlqat, was the son of Saiyid 'Arab Shāh, a native of Khwast. He was a resident of Lucknow, and pupil of Shaikh Qalandar Bakhsh, Jur'at, and died at Madras. It is uncertain when he wrote the *Hasht gulgasht*, or Persian prose version of the *Hasht bihišt* of Amīr Khusrāu. He afterwards made a Hindustani metrical translation of the same work, called *Hasht gulzār*, which was completed at Madras in Rabi' I, A.H. 1225 (A.D. 1810). It was published at Lucknow in 1267 (A.D. 1851), and at Cawnpore, 1268. Ḥaqlqat is also the author of a Hindustani *Diwān* and several other works. See *Sukhan i shawārā*, and Garcin de Tassy, *Litt. Hind.*, i., p. 570.

This translation was made in A.H. 1217 (A.D. 1801),<sup>3</sup> the date being expressed by the chronogram *دیناغ و بہار*, as stated in the following lines, with which the work concludes:—

<sup>1</sup> The *Hasht bihišt* was completed in A.H. 701. Amīr Khusrāu died in A.H. 725 (A.D. 1325).

<sup>2</sup> The Rev. Henry Martyn, translator of the Bible into Persian, who died A.D. 1812.

<sup>3</sup> The same year in which the popular translation of Amīr Khusrāu's *Chahār darvesh* was made by Mir Anman of Delhi, under the title of the same chronogram *Bagh o bahār*.

چہرہ کچھ اس جہان میں ایسی یاد  
خلق جس سے کرے بہ نیکی یاد  
یہ صنف خانہ جب ہوا طیار  
ہوئی تاریخ اسکی باغ و بہار

The copy was made at Sitābarī (Hunter's Sitā-baldī), a cantonment near the city of Nagpur in the Central Provinces, on the 1st Dec., 1821, by Pandit Jay Kishan, a native of Delhi, by order of the Resident Mr. Richard Jenkins, in whose service he was employed at the time.

82.

U. 41 b.—Foll. 51-105; 11 × 6½ in.; ll. 15; neatly written Nasta'liq; 19th century.

[DELHI 1171 b.]

قصہ رنگین گفتار

Qisṣah i rangin guftār.

The story of Humāyūn-bakht, son of the king of Ceylon, and Mihr-chihrah, daughter of Dilārām the perfume-seller. By 'Aẓmat Allāh, Niyāz.

Begins.

لکھوں آغاز میں نامی وہ نام  
کہ ہو آرایش آغاز و انجام  
ہو اللہ الاحد موجود مطلق  
نہیں اوس بن کوئی معبود برحق  
نہ گن حمد اوسکی کچھ آسان سا کار  
نہایت بے نہایت ہی یہ اسرار

The author states in the preface that he was a native of Delhi, and went to Jaipur in the service of a Portuguese doctor called Xavier da Silva. Whilst there he happened to be at an entertainment given by Nawāb Muḥammad Da'ūd, when reference was made to the *Nau-tarz i muraṣṣa'*, a translation of the Persian *Qisṣah i chahār darvesh*, made by Muḥammad Ḥusain 'Atā Khān, Tahsin (see no. 129). The work was much approved



of by the assembled company, which induced him to write the present story in prose and verse in a similar style of language.

At the conclusion of the work the author remarks that Gaspar da Silva (زاسپار د سلیوا), the son of the doctor, who is commonly known as Achchhe Sāhib, read over the rough draft of the manuscript, and wrote a chronogram in which the title and also the date of composition, A.H. 1226 (A.D. 1811), is expressed by the phrase *Qisṣah i rangīn guftār*.

Ends.

زاسپار د سلیوا عرف اچھے صاحب نے کہ اوسکو چند روز دنیا بوند سے واسطے تعام کا یہی درمیان رہا  
ہی باریک اللہ نہایت ذہن عالی اور طبع رسا ہی  
ایکدن اس کہانی کا مسودہ دیکھ پایا غور کرکے  
بموجب سال تاریخ اسکا نام رکھا مہینے یہی اوس  
کلام پر اختتام رکھا

دید عین آتی جب اس گلشن کی بہار  
دیکھے آغاز سے انجام تلک سب گزار  
غور نے دلکے میرے عجیبے مخاطب ہو کر  
نام و تاریخ کہا قصہ رنگین گفتار

The latter portion of the last leaf, containing the scribe's colophon, is torn away.

### 83.

P. 2723.—Fol. 118;  $8\frac{3}{4} \times 6\frac{1}{2}$  in.; ll. 11; Nasta'liq; early 19th century.

[J. LEYDEN.]

### قصہ گل و ہرمز

Qisṣah i Gul o Hurmuz.

The romance of Hurmuz, the son of a king of Rūm, and Gul, the daughter of the king of Khūzān.

Begins.

نقل ہی کہ ایک بادشاہ تھا روم شہر میں جہاں  
وسکے تابع تھا اور سب ملک کے بادشاہ و سکی تابع داری

کرتے تھے اور خزانہ بیچتے تھے اور سب لوگ جہوئے  
بڑے و سکو قیصر رومی کہتے

The story is written in Dakhani prose, and is anonymous. It appears to be a translation of an original Persian tale. Metrical versions in Muhammadan Bengali have been made by Muhammad Khātir and Shamsheer 'Alī.

Ends.

تب قیصر خوزان کے بادشاہ کو خط لکھ کرکے گل کو  
منگوا لیا اور حرمز کے ساتھ شادی دلایا اور خوشی  
خورمی سین رہنے لگیں

### 84.

P. 2624.—Fol. 67-114;  $8\frac{1}{2} \times 6$  in.; ll. 9 to 12; Nasta'liq; written on European paper water-lined "Gior Magnani"; 19th century.

[J. LEYDEN.]

Two anonymous stories, in Dakhani prose.

I. Fol. 67. *Qisṣah i Anār Rānī*. The story of the princess Anār and her marriage with a prince of India; a fairy tale.

Begins.

کہنے ہارے خبرونکے حور عاقلان ائے کے کہے ہیں کہ  
یہ ملک ہندوستان کے ایک بادشاہ تھا کہ سخاوت اور  
جوان مردی اور عدالت میں مانند اوسکے دنیا میں  
کم اور خزانے اور سونا روپا اور زر و جواہر اور اسباب  
و سپاہ حد سے زیادہ تھے

II. Fol. 91. *Qisṣah i Bān-dagān 'Alī*. A story of adventure of the Caliph Hārūn al-Rashīd.

Begins.

ای یاران و دوستان اگر چہتے ہو کہ یہ نقل عجیب  
کو سنا ثابت کان اشتیاق کے سنو کہ پچھلے دنو میں  
یہ عید الضحی کے خلیفہ ہارون الرشید واسطے تعام  
اور سیر کے لیے شہر بغداد کے ایدھر اودھر پھرتا چلا  
اوسوقت اوسکے ثابت کوئی رفیق ہمارا نہیں تھا

## 85.

P. 2717.—Fol. 29;  $8\frac{3}{4} \times 5\frac{1}{4}$  in.; ll. 17; Nasta'liq; 19th century.

[J. LEYDEN.]

A collection of short stories and fables, written in the Dakhani dialect.

Begins.

یہ بادشاہ تھا خراسان میں نام اوسکا نوروز اور  
بادشاہ بہوت عادل اور صاحب انصاف تھا اوس  
بادشاہ کے ملک میں تمام رعیت خوش حال  
رہتی تھی

The contents are as follows:—

1. The story of Prince Firoz, son of Nauroz king of Khurasan. Whilst hunting he was invited by a stranger to an entertainment at his house in the forest, and was disposed to accede to his request, but was dissuaded from so doing by his minister, who related to him the story of a stag which had been deceived and killed by a lynx. Thereupon the stranger was arrested, and confessed that he was a robber.

2. Fol. 3a. A version of the fable of the fowler and the flock of pigeons, related at the beginning of the first Book (*Mitrālābha*) of the *Hitopadeśa*.

3. Fol. 5b. The fable of the nightingales and the crow who envied their sweet song.

4. Fol. 6a. The story of a thief who was in love with a woman, and was induced by her to steal the king's shawl.

5. Fol. 7b. The story of a band of robbers, who dwelt in the mountains of Arabia and plundered the wayfarers.

6. Fol. 8b. The adventures of a mighty wrestler, who undertook a journey to a foreign country despite his father's prohibition.

In a note at the end of this story it is stated that it was written at the direction of a Mr. Thomas Jervis (ٹامس جروس صاحب).

6. Fol. 12b. An anecdote of a holy man who rode on a tiger with a snake in his hand. The

poet Sa'di of Shiraz met him, and learnt the secret of his immunity from danger.

This story, by mistake, also bears the number 6.

7. Fol. 13b. The story of a king who, finding a princess in the forest, who had been carried off by a demon, took her home and married her. The demon went in pursuit of him, and killed them both.

8. Fol. 14a. The story of Nūrijāhān, a beautiful princess who fell in love with a prince.

9. Fol. 14b. The story of Jahāndār Sulṭān; being an epitomised version of the *Bahār i dānish* of 'Ināyat Allāh.

10. Fol. 27a. The story of a merchant and his faithful dog.

11. Fol. 28b. The story of an astrologer who refused the hospitality of a poor man, and preferred to sleep outside his house, relying on his magic art in predicting it would not rain. He got drenched in a storm, whilst the beggar's dog, knowing by instinct that the rain would come, slept inside the house and kept itself dry.

12. Fol. 29b. The story of a king who was versed in astrology, but was put to shame by Plato the philosopher. This story is incomplete.

## 86.

U. 42.—Fol. 436;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 11; carelessly written Nasta'liq; 18th century.

انوار سہیلی

Anwār i suhaili.

An anonymous translation, in the Dakhani dialect, of the *Anwār i suhaili*, or Persian version of the Fables of Bidpā'i by Mullā Husain ibn 'Alī al-Wā'iz al-Kāshifī. See Rieu's Cat., p. 756a, and Ethé's Cat., no 757 (col. 510).

Begins.

شروع کرتا ہوں میں اے کتاب گو خدای کہ  
نام پر کیسا خدا کہ جہان تک موجودات آسمان و

زمین کہ درمیان ہیں رات و دن اسکی صفت  
کہت ہیں اور آئینہ ہزار عالم اسکی مہربانی  
و بخشش سنی جیت ہیں

The translation includes that of the Persian preface, and is of the first four Books only.

Contents:—Preface, fol. 1. Introduction, fol. 11b. Bāb I., fol. 69b. Bāb II., fol. 210b. Bāb III., fol. 283a. Bāb IV., fol. 345a.

In addition to the usual characteristics of the Dakhani dialect there are certain peculiarities in this manuscript. The vowel *kasrah* is written for *majhāl ye*, as *نہ* for *نہ* and *کے* for *کے* and *پڑنے والے* for *پڑنے والے*. So also *ت* for *ت* and *س* for *س*. *پہاڑ* for *پہاڑ* and *اُس* for *اُس*. The final *ma'rūf ye* is generally written *majhāl*, as *کے* (سے) *سے* *سے* *سے*.

There is another Dakhani translation of the *Anwār i suhaili*, made by Munshi Muḥammad Ibrāhīm ibn Malik Ḥusain Khān in A.H. 1237 (A.D. 1822), published at Madras, 1824.

A Hindustani translation was made by Faqīr Muḥammad Khān, called Goyā, an Afrīdī of the 'Alī-khail, native of Kolhar, resident of Lucknow, and pupil of Shaikh Imām Baksh (Nāsikh). It was completed in A.H. 1254 (A.D. 1838), and has been frequently published. The translator has written a long introduction, containing an autobiography, and an historical account of the Afghans, and specially of his clan.

Nawāb Muḥammad 'Umar 'Alī Khān, called Waḥsh, has written an abridged prose translation called *Sitārāh i Hind*, or, by a chronogram, *Ziyā i hikmat* (A.H. 1279=A.D. 1862-63). There is also a metrical translation by Jānī Bihārī Lāl, Rāzī, called *Arzhang i Rāzī*, Agra, 1879.

The *'Iyār i dānish*, a modernized Persian version of the Tales, based on the *Anwār i suhaili*, written by Abū al-Faḍl ibn Mubārak, has been translated into Hindustani by Maulavi Ḥāfiẓ al-Dīn Ahmad, under the title *Khīrad-afroz*, edited and revised in 2 vols. by T. Roebuck, Calcutta, 1895.

On the fly-leaf is the name of a former owner, "Rauldolph Marriott, 1766," with the following note, written by a different hand:—"The Kāḥilāh Dumna or Pilpay's Fables "in the Moors Language spoke in Bengal" but wrote in the Persic characters."

Ends.

پس جو ایک شخص دردمند دوستوں کہ ساتھ  
دوستی کرگا اور دشاباز و حواغزاد دشمنوں سے پرہیز  
میں رہگا وہ شخص اپنی غرض کو حاصل کرے گا اور  
وفادار دوستوں کہ ساتھ بیعت کرے خوشوقت رہے اور  
بد ذات دشمنوں کی صحبت سے بچے گا

Copyist: Ṣadr al-Dīn.

Colophon:

کاتب دمنہ کاتب کی جاد تعلیم جوئی لکھنے والا  
ایک کاتب کا حقیر صدر الدین اور عالت [name obliterated] صاحب

87.

P. 1542.—Fol. 219; 11×7½ in.; ll. 15; Nasta'liq; 19th century.

[R. JOHNSON.]

### Anwār i suhaili.

Another copy of the same translation, without Muḥammad Ḥusain's preface, and beginning with the Introduction:—

کہ بیچ جین شہر کے درمیان ہمایوں فال نام  
بادشاہ ایک تیا کیسا بادشاہ کہ اسکا دولت و لشکر کا  
آواز ملت ملت پہنچا تیا اور اسکی بادشاہی و  
برتری کا ذکر آفتاب کی مانند شہر بشہر مشہور  
ہوا تیا

The copy ends in the middle of the 8th Story of Book II. (p. 171 of Wollaston's translation). The headings of the Books and Stories are not clearly indicated. Bāb I. begins on fol. 62a, and Bāb II. on fol. 172a.



## 88.

P. 1536.—Foll. 245;  $11 \times 7\frac{1}{2}$  in.; ll. 15; Nasta'liq; 19th century.

[R. JOHNSON.]

## Anwār i suhaili.

Another and better written copy of the same translation as the preceding, extending as far as the end of the 4th Book, but wanting the first seven leaves.

It begins in the middle of Mullā Husain's Introduction (p. 14 of Wollaston's English translation) at fol. 4a, line 5 of the preceding copy, with some alterations:—

مرغونکے شہرگت سین لہو نکلتا تھا اور تازہ دانی سیر  
کرنے سے شکارگاہ کے میدان جانوروں کے حال پر بند  
ہوا۔ جد بادشاہ شکار کونے سون خوشوقت ہوا اور  
میدان کو ہوائی و صحرائی جانور سین خالی کیا کوچ  
کا نظارہ باجا

## 89.

P. 2076.—Foll. 102;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 13 to 17; Nasta'liq; c. 18th century.

[R. JOHNSON.]

## Anwār i suhaili.

Another copy, extending as far as the middle of the Story of the Frog and the Snake in Book I. (no. xxvi., p. 132, in Wollaston's English translation).

## 90.

U. 43.—Foll. 150;  $11\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 13; Nasta'liq; 19th century.

[J. BALLANTYNE.]

## Anwār i suhaili.

Another copy of the same translation, containing the first two Books only, and without the Preface and Introduction.

It begins:—

پہلا باب جیوتیم اور چغلیوروںکی بات سون  
پوچھیں کرنے کہ بیچ - رای داب سلیم نے بددیوانی  
بہمن گو کہا کہ پہلی نصیحت کا مدعا یہی ہے کہ  
جد کوئی شخص بادشاہ کے نزدیک مرتبہ مون  
سفرانی باوتا ہے

The second Bāb commences on fol. 118b. An English translation is written on the margin as far as fol. 10a. Some Arabic verses, with translations, are written at the end.

## 91.

P. 1899.—Foll. 8;  $10\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 15; Nasta'liq; 19th century.

[R. JOHNSON.]

## Anwār i suhaili.

An incomplete copy of the commencement of the translation.

A note in red ink on the fly-leaf states that the manuscript consists of 253 leaves.

## 92.

U. 44.—Foll. 16;  $13\frac{1}{2} \times 9\frac{1}{2}$  in.; ll. 16 and 17; Shikastah-āmez Persian characters; c. 18th century.

## قصہ سبز و رنگ

## Qisṣah i Sabz o Rang.

The story of Sabz, the son of Bahār, king of Gulistān, and Rang, the daughter of Gulshan, king of Ṣabā; a love tale, in verse. By 'Ashiq.

Begins.

الہی سبز کو میرے سخن کو  
دے آب و رنگ اس شجرۂ دھن کو  
نہال نطق کو اب برکت و بردے  
گل و گلزار کو اسکو ثمر دے

The poem bears no date or scribe's colophon. There are 29 coloured illustrations, and an ornamental 'unwan'. On the fly-leaf is preserved the signature of a former owner in Hindustani characters اولم جورج اوڈس, i.e. William George Woods.

Ends.

شعر کو شعر فہمی کا ہے دعوا  
یہ نہ لا دعوا ہے نہیں ہے اسکو دعوا  
الہی تو تصدق بہر حضرت  
میری انب جو میں یہ مقبول ابیات

### 93.

U. 45.—Fol. 103; 9 × 6½ in.; ll. 11 to 14; Nastaliq; 19th century.

[DELHI 68.]

A collection of miscellaneous works in prose and verse, consisting of:—

I. Fol. 1. *Gurbah-nāmāh*. The story of the old cat who went on a pilgrimage, and devoured a cock and a crane whom she had persuaded to accompany her. By Saiyid Ghulam 'Ali of Delhi.

Begins.

یہ جو مشہور ہے کہ نو سہ چوہے کھائے بلی حج  
کون چلی اوسکا اصل مطلب یوں سن لجاتا ہے کہ  
ایک روشن گھر کے گھر میں بلی تھی جب وہ معمرہ  
اور ضعیفہ ہوئی تو ضعف اور نا طاقتی کے سبب سین  
ہاتھ چالکی اور صفائی اوسکی کا نہایت تنگ ہوا

The story appears to be an adaptation of the tale entitled "The Partridge and Quail, who were devoured by the sanctimonious Cat," in Wollaston's English translation of the *Anvār-i suhairi*, or Husain Vāiz Kāshifi's Persian version of the Fables of Bidpai, Book IV., no. 5.

Copied by 'Abd al-Karīm, on 25th Muḥarram, A.H. 1250 (A.D. 1834).

Colophon:

تعام شد این کتاب گویہ نامہ تصنیف غلام علی  
قوم سید بدستخط حقیر و فقیر عاصی عبد الکریم عفی  
عنه بمکان دیونخانہ جناب مولوی صاحب قبلہ مولوی  
نجات خان صاحب سلمہ اللہ تعالیٰ بوقت یکپاس  
روز بروز آمد حسن انجام یافت تحریر فی التاریخ بیست  
و پنجم محرم روز مبارک پنجشنبہ سنہ ۱۲۵۰ [sic] ۱۲۵۰

II. Fol. 10. A Sunni poem—without any name—describing the miracles performed by Muḥammad in Arabia (Yaman), and the conversion of the king and his army to the faith of Islam. By a poet called Thānesarī—apparently a convert from Hinduism—whose name appears at the conclusion of the poem.

Begins.

اول تعریف سوچی مصطفیٰ کو  
کہ جسکی صفت میں پایا خدا کو  
تجیب خاوند جس کا یہ عبد ہی  
ایسی فہمید کی ہر عقل رد ہی

Ends.

الہی اسکے پیچھے سنو والے  
قیامت کو ہوں جذت کے حوالے  
یہ سنو ای مسلمانوں کو امت  
کہو اس ذات پر کلمہ و صلوات

III. Fol. 22. A poem, with a large admixture of Hindi words, containing religious admonitions, illustrated by anecdotes and traditions. By a poet with the takhalluṣ Faqir.

Begins.

اللہ نام جیو رہے بھائی  
جی تم میں کچھ ہی چڑائی  
اللہ نام جیو دن رات  
غیر کا توڑ دل سے نانا

<sup>1</sup> The colophon is hurriedly written in shikastah. The date 1850, clearly written, is evidently a mistake for 1250. 'Abd al-Karīm is the copyist of two other works in this collection, one (no. vii.) dated 1253, the other (no. ix.) dated 1245.

Ends.

نرت عین جاوین پیر سداوین  
اپنے کئے کا بدلا پاوین  
وہی انشکم اوسدن جانو  
من عرف کی رمز پہچانو

IV. Fol. 37. *Asās al-Wahhābīn*. An inquiry into the origin and spread of Wahhābī tenets in Delhi.

Begins.

حمد اللہ تعالیٰ کی تعام فرشتہ اور تعام جن اور  
تعام انسان روز ازل سے قیامت تک لکھیں تو ایک  
نذرہ بھی نہیں ہو سکے اور نعمت انحضرت سرور کائنات  
صلی اللہ علیہ و سلم کی کس زبان سے بیان کروں کہ  
یہاں زبان ناطق گنگی ہی

The work is written in the form of question and answer. The author begins by referring to the preaching of Wahhābī doctrines in Delhi by Maulavi Muḥammad Ismā'il, and Maulavi 'Abd al-Ḥaiy, two relations of Shāh 'Abd al-'Aziz, the former his nephew, the latter his son-in-law. He then describes the controversy between Maulavi Nūr Muḥammad of Bhatner, aided by Muḥammad Ismā'il on the one side, and Muḥammad Ramazān Shāh on the other, regarding the orthodoxy of a work written by the latter, entitled *Bulbul i bāgh i Muḥammad*. The matter was referred to Shāh 'Abd al-'Aziz, who decided in favour of the author. The work concludes with a brief account of Muḥammad Ismā'il's fruitless expedition with Saiyid Ahmad of Bareilly to carry on a religious war in the Panjab, and of the spread of his heretical teachings in Delhi.

V. Fol. 47. A *Magnawī* by Sa'ādāt Yār Khān, Rangin, written in the form of a letter to a friend at Delhi, containing a metrical version of the story of a carpenter, a tailor, a goldsmith, and a priest, the 5th Tale in the *Totā-kahānī* of Haidar Bakḥsh, Haidari, a Hindustani translation of the Persian *Ṭāti-nāmā* of Muḥammad Qādiri. The *Magnawī* is the second in the *Guldastah i Rangin*, or Part VI. of the *Shash jihat i Rangin*. See no. 189, fol. 150a.

Begins.

ای میرے جان ای میرے جانی  
محرم راز ہائے پندہانی  
تیری صورت جو یاد آتی ہی  
بیکراہی مجھے سدا ہی

The story, which has been published under the title *Chār bāgh*, begins (fol. 49a):—

کہ کسی وقت میں کہیں ہمد  
ہم سفر چار شخص تھے باہم  
ایک درزی تھا ایک تھا نجار  
ایک زاہد تھا ایک تھا سنار

VI. Fol. 54. *Daryā i 'ishq*. A love-poem, by Mir Taqī.

Begins.

عشق ہی تازہ کار تازہ خیال  
ہر جگہ اوسکی ایک نگہ ہی چال

VII. Fol. 63. *Terah-māsah*. A poem describing the grief of a woman separated from her lover during each month of the Hindu year. By Quṭbī.

Begins.

پریم بیت کی ریت بونہا رچی است سون  
قالو بلا اتیت کہہ چھوٹی تھی مست سون  
یو مین بنا بناو دھر سے پیت کا  
آ چھا ہی اب داودیہ نگارا جیت کا

The poet begins with the month Āsādh, and introduces an intercalary month, called *Laund*, between Śrāvan and Bhādra, thus making a year of 13 months.

Ends.

ہو الموجود فاطمینی تجدنی  
وان تطلب سوائی لم تجدنی  
ہو الاول ہو الآخر ہو اللہ  
ہو الظاہر ہو الباطن ہو اللہ



| <i>Urdu<br/>Collection.</i>                          | <i>Catalogue.</i> |
|--|-------------------|
| U. 1, fol. 1-33 . . . . .                            | 18                |
| U. 1, fol. 59-70 . . . . .                           | 80                |
| U. 1, fol. 172-3 . . . . .                           | 168               |
| U. 2 = D. 2 . . . . .                                | 5                 |
| U. 3 = D. 19 (?) . . . . .                           | 6                 |
| U. 4 = D. ? . . . . .                                | 7                 |
| U. 5 = D. ? . . . . .                                | 8                 |
| U. 6 = D. 35 (?) . . . . .                           | 9                 |
| U. 7, fol. 32-68 = D. 24, fol. 32-68                 | 10                |
| U. 8 = D. 8 . . . . .                                | 11                |
| U. 9 = D. 1 . . . . .                                | 12                |
| U. 10, fol. 1-79 = D. 3, fol. 1-79 .                 | 13                |
| U. 10, fol. 80-103 = D. 3, fol. 80-<br>103 . . . . . | 14                |
| U. 10, fol. 104-6 = D. 3, fol.<br>104-6 . . . . .    | 15                |
| U. 11 = D. 136 . . . . .                             | 20                |
| U. 12, fol. 1-105 = D. 14, fol. 1-105                | 21                |
| U. 13b = D. 145b . . . . .                           | 22                |
| U. 14 = D. 135 . . . . .                             | 23                |
| U. 15 = D. 12 . . . . .                              | 24                |
| U. 16, fol. 1-39 = D. 44, fol. 1-39                  | 25                |
| U. 16, fol. 59-66 = D. 44, fol. 59-66                | 29                |
| U. 17 = D. 10 . . . . .                              | 26                |
| U. 18, fol. 1-24 = D. 18, fol. 1-24                  | 27                |
| U. 19 = D. 22 . . . . .                              | 28                |
| U. 20, fol. 1-69 . . . . .                           | 31                |
| U. 21 = D. 126 . . . . .                             | 38                |
| U. 22 . . . . .                                      | 42                |
| U. 23 . . . . .                                      | 43                |
| U. 24 . . . . .                                      | 44                |
| U. 25 . . . . .                                      | 45                |
| U. 26 . . . . .                                      | 46                |
| U. 27 . . . . .                                      | 47                |
| U. 28 . . . . .                                      | 48                |
| U. 29 . . . . .                                      | 49                |
| U. 30 . . . . .                                      | 50                |
| U. 31 . . . . .                                      | 51                |
| U. 32 = D. 5 . . . . .                               | 53                |
| U. 33 = D. 58 . . . . .                              | 54                |
| U. 34 = D.P. 589 . . . . .                           | 64                |
| U. 35, fol. 1-42 = D. 118, fol. 1-42                 | 38                |
| U. 35, fol. 43-81 = D. 118, 43-<br>81 . . . . .      | 226               |

| <i>Urdu<br/>Collection.</i>                              | <i>Catalogue.</i> |
|--|-------------------|
| U. 35, fol. 82-113 = D. 118, fol. 82-<br>113 . . . . .   | 65                |
| U. 36 = D. 74 . . . . .                                  | 66                |
| U. 37 . . . . .  | 67                |
| U. 38 . . . . .  | 68                |
| U. 39 . . . . .  | 69                |
| U. 40 . . . . .  | 70                |
| U. 41, fol. 1-50 = D.P. 1171, fol.<br>1-50 . . . . .     | 225               |
| U. 41, fol. 51-105 = D.P. 1171, fol.<br>51-105 . . . . . | 82                |
| U. 42 . . . . .  | 86                |
| U. 43 . . . . .  | 90                |
| U. 44 . . . . .  | 92                |
| U. 45 = D. 68 . . . . .                                  | 93                |
| U. 46 . . . . .  | 94                |
| U. 47 . . . . .  | 98                |
| U. 48 . . . . .  | 110               |
| U. 49 = D. 119 . . . . .                                 | 117               |
| U. 50 = D. 103 . . . . .                                 | 124               |
| U. 51 = D. 122 . . . . .                                 | 128               |
| U. 52 = D. 66a . . . . .                                 | 129               |
| U. 53 = D. 69 . . . . .                                  | 130               |
| U. 54 = D. 65 . . . . .                                  | 132               |
| U. 55 = D. 50 . . . . .                                  | 133               |
| U. 56 . . . . .  | 135               |
| U. 57, fol. 1-39 = D. 90 (?), fol. 1-39                  | 136               |
| U. 57, fol. 82-8 = D. 90 (?), fol.<br>82-8 . . . . .     | 256               |
| U. 58 = D. 99 B. . . . .                                 | 139               |
| U. 59 = D. 151 . . . . .                                 | 140               |
| U. 60 . . . . .  | 131               |
| U. 61 = D. 149 . . . . .                                 | 142               |
| U. 62 = D. 107 . . . . .                                 | 143               |
| U. 63 = D. 108 . . . . .                                 | 147               |
| U. 64 . . . . .  | 151               |
| U. 65 . . . . .  | 153               |
| U. 66 = D. 96 A . . . . .                                | 156               |
| U. 67 = D. 96 B . . . . .                                | 157               |
| U. 68 = D. 98 . . . . .                                  | 160               |
| U. 69 = D. 97a . . . . .                                 | 163               |
| U. 70 = D. 111 . . . . .                                 | 164               |
| U. 71 = D. 153c . . . . .                                | 166               |
| U. 72 = D. 71 . . . . .                                  | 172               |
| U. 73 = D. 94 . . . . .                                  | 173               |

Copied by 'Abd al-Karīm, on 2nd Rabi' II., A.H. 1253 (A.D. 1837).

Colophon:

تعلّم شد تیره ماسه در ماه ربیع الثانی تاریخ دوم  
سن هجری باره سی تری پن دست خط عبد الکرم  
نوشتم برای خود تمام شد

VIII. Fol. 78. A Persian *Maghawī*.

Begins.

سرایم کنون حمد آن کارساز  
کازل تا ابد هست بنده نواز  
همه هر چه بینی همون ساخته  
هم از خواهش خویش پرداخته

IX. Fol. 86. *Bikaṭ kahānī*. A *Bārāh-māṣah* poem, by Gopāl. Another copy of No. 169.

Begins.

سنو سگیو بکٹ مہری کہانی  
یعنی جون عشق کے غم سون دیوانی

Copied by 'Abd al-Karīm, on 25th Sha'bān, A.H. 1245 (A.D. 1830).

Colophon:

تعلّم شد دست خط عبد الکرم برای پاس خاطر  
خود نوشتیم . . . سنه ۱۲۴۵ هجری ماه شaban تاریخ  
بست و پنجم روز شنبه

X. Fol. 96. A *Maghawī* by Sa'ūdāt Yār Khān, Rangin, written in the form of a letter sent from Lucknow, and addressed to his brother Khudā Yār Khān at Delhi; being the first *Maghawī* in the *Panjah i Rangin*, or Part v. of the *Shash jihat i Rangin*. See no. 189, fol. 128a.

Begins.

عزیز القدر میرے یار بیانی  
سدتی ہی مجھے تیری جدائی  
قسم تیرے ہی سر کی ای خدا یار  
بہت بیکل رہے ہی یہ دل زار

94.

U. 46.—Fol. 39; 9½ × 6½ in.; ll. 13; Nasta'liq; 19th century.

### قصہ ہشام و قمر

Qīṣṣah i Hashshām o Qamar.

The story of prince Hashshām and the princess Qamar, in Dakhani verse. \* By Mir Najbat Allāh Shāh of Rathāsī, who is also called Hazrat Mir Shāhib.

Begins.

کہیں ایکدن مہین شفیح الہم  
کسی بات سین تیرے بہت بیج غم  
نظر یا نبی جیکی تبی طرف در  
کہ آئے مہین از در در رائے عمر  
کیا اسلام اور کہتے باند خاتہ  
کہا یا عمر بیتابیو میرے ساتھ

The story is narrated by 'Umar to the prophet Muḥammad. He relates that whilst journeying to Egypt he had an encounter with a traveller, who displayed such remarkable skill in archery that a friendship sprang up between them. The stranger, Hashshām, prince of Syria, was on his way to see the princess Qamar, whom he hoped to marry. 'Umar accompanied him, and promised to render every assistance in his enterprise. On arriving at the city where the princess dwelt they found that she was about to be married. The lovers managed to obtain a clandestine meeting in the garden of the palace, and Qamar eloped with the prince on horseback. They were pursued, and despite 'Umar's efforts for their escape, Hashshām was slain, and the unhappy Qamar plunged a dagger in her heart, and perished with her lover.

The poem is without date, and contains numerous phrases and occasional lines in Persian.

Ends.

خدا یا بحق بنی فاطمه  
 کہ بقول ایمان کینی خاتمه  
 اگر دعوی تم زد کنی ور قبول  
 من و دست دامن آل رسول  
 بر این آرزو کردم این را ختم  
 رحم کن رحم کن رحم کن رحم

Copyist: Ḥabīb Allāh, son of 'Iṣmāt Allāh, of Rathāstī, disciple of the author, Ḥaẓrat Mir Sāhib.

Colophon:

این کتاب قصہ ہشام عمر تصنیف حضرت میر  
 صاحب میر نجیب اللہ شاہ جیو سکند رہنمائی است  
 دست خط فقیر حقیر میان حبیب اللہ ولد میان  
 نصرت اللہ متوطن رہنمائی تلمیذ حضرت میر صاحب  
 جیو است

95.

P. 3438.—Foll. 80; 9×6 in.; ll. 11; large, well written Nasta'liq; 19th century.

A collection of 108 short fables and anecdotes, mostly derived from Persian sources, to which an index is given at the end of the volume.

The first anecdote is as follows:—

ایک شاعر نے تونگر کی تعریف کی کچھ ندیا پیر  
 اوس نے اُس کی ہجو کی تو یہی کچھ نکیا آخر لاچار  
 ہوکر اوسکے دروازے پر جا بیٹھا تب وہ بولا سہو تم نے  
 ہماری مدح کی کچھ نہ پایا مذمت کی تس پر  
 یہی کچھ ہائے نہ آیا اب ہمارے دروازے پر دھونا  
 کیوں دیا ہی کہا اب اس واسطے بیٹھا ہوں جو تم  
 مرو تو تمہارا میں مرثیہ کہہ کر اٹھوں

96.

R.S. Ms.—Foll. 167; 9½×6 in.; ll. 11, 3½ in. long; clear Nasta'liq; 19th century.

[SIR WM. JONES.]

## گلستان Gulistān.

An anonymous prose translation of the Gulistān of Sa'di, in Dakhani Hindustani.

Begins.

شکرانہ تحقیق خدا بزرگ کا کہ بندگی وسکا  
 سب نذر یکی کا ہے اور شکرانہ بیع وسکا زیادہ نعمت  
 ہے جو یکدم کہ نیچے جاوے مدد حیات کا جو اوپر  
 آوے خوشی وجود کا پس ہر دم میں دو نعمت  
 موجود ہے ہر نعمت پر شکر لازم

The following note by Sir William Jones is written on the fly-leaf:—"The Gulistan literally and coarsely translated into Hindustani." It certainly is unidiomatic and ungrammatical.

Ends.

افسوس کئے یک وہ کہ جمع کیا اور نکلیا دوسرا  
 وہ کہ جانا اور نکلیا کوئی نجانے بخیل فاضل کون کہ نہ  
 خواہش میں کہنے کا کوشش کرے وگر سخا دو سو  
 کند رکھے بخشش وسکا عیب سب نیچے چہاڑے \*  
 تمام ہوا کتاب گلستان ہندی

97.

P. 2767.—Foll. 209; 8½×6 in.; ll. 11; Nasta'liq; rather worn-eaten; early 19th century.

[J. LEYDEN.]

## گلستان Gulistān.

An anonymous prose version of the Gulistān of Sa'di, written in the Dakhani dialect.



Begins.

ایک بادشاہ کتین سنیا ہیں جو واسطے مارنے  
بندوبان ایک بیگناہ کے حکم فرمایا او بیچارہ بیچ حال  
نا امید کے زبان سین کہہ رکھتا تھا بادشاہ کتین  
گالیاں روبرو دینے لگیا ہور سخت کہنا شروع کیا

The translation begins with the first chapter, without the preface. The other chapters have the following headings:—

2. بیچ خصلتان قندرونکے fol. 48a.
3. بیچ بزرگیان قذاعت کے fol. 84a.
4. بیچ فائدہ خاموشی کے fol. 114a.
5. بیچ عشق جوانی کے fol. 120b.
6. بیچ ناقوتی بڈھاری کے fol. 145a.
7. بیچ اتر کرنے تربیت کے fol. 152b.
8. بیچ اوبان حکمت کے ہور نصیحت کے fol. 179a.

Ends.

ہور کڑوی دارو گون نصیحت کی خوش طبعی  
شہد مین ملاکر کئے ہی کیوں کہ کاہل طبیعتان  
اونوکی قبولیت کی دولت سون بے نصیب نا رہے \*

## 98.

U. 47.—Fol. 200;  $10\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 13, 4 $\frac{1}{2}$  in. long; good Nasta'liq; 19th century.

[J. BALLANTYNE.]

## باغ و بہار Bāgh o Bahār.

Tales of the Four Darweshes. Translated from the Persian *Qisṣah i chahār darvesh* of Amīr Khusrāu, by Mir Amman of Delhi.

Begins.

سیاحان اللہ کیا صانع ہے کہ جسے ایک مٹھی خاٹ  
سے کیا کیا صورتیں اور مٹی کی صورتیں پیدا کیں

باجود دو رنگ کے ایک گورا ایک کالا اور بھی ناک  
کان ہاتھ پاؤں سب کو دیتے ہیں

The Persian original was composed by Amīr Khusrāu of Delhi (who died A.H. 725, A.D. 1325), in order to amuse the sick-bed of his spiritual preceptor Nizām al-Dīn Auliya, commonly called Shakarganj Shāh.

The translation was made by order of Dr. John Gilchrist into easy colloquial Urdu for use in the College of Fort William. It was begun in A.H. 1215 (A.D. 1801), and completed two years later in A.H. 1217, the date being fixed by a chronogrammatic title.

Speaking of himself in the preface, Mir Amman says that his ancestors dwelt for many years at Delhi, from the reign of the Emperor Humāyūn (A.D. 1530–56). When Sūrajmal Jāt (of Bhartpur) seized his ancestral estate, and Ahmad Shāh Durrānī plundered his household property, Mir Amman left his native city, and after staying some short time at 'Azīmābād (Patna) he went on alone to Calcutta, where he was employed by Nawāb Dilāwar Khān as tutor to his younger brother, Mir Muḥammad Kāzīm Khān. After about two years he obtained an introduction to Dr. Gilchrist through Munshī Mir Bahādūr 'Alī.

The Persian Tales were originally translated into Urdu by Muḥammad Husain 'Aṭā Khān, Ṭahsīn, under the title *Nau-tarz i murassa'*, but its language was too ornate, and not colloquial enough for use as a text-book. The *Bāgh o Bahār* was first printed in Calcutta, 1803, and became so popular that numerous editions and translations have been made.

There are two metrical versions, one by Shamlah (Lucknow, 1856), which has been translated into French by Garcin de Tassy (Paris, 1878); the other by Ghulām Muḥammad Khān, Khābār, under the title of *Kharīṭah i surār* (Lucknow, 1875).

Mir Amman subsequently translated the *Akh-lāq i Muhsin* of Husain Vā'iz Kāshif, under the title of *Ganj i khayubā*.

## VII. POETRY.

99.

P. 2495 a.—Foll. 62;  $8\frac{1}{2} \times 6$  in.; ll. 15; Nasta'liq; dated 2nd Jumādā II., A.H. 1133 (A.D. 1721).

[J. LEYDEN.]

## قصهٔ سیف الملوك

Qisṣah i Saif al-mulūk.

The romance of Saif al-mulūk, son of 'Aṣim, king of Egypt, and Badr al-jamāl, princess of China; a Maṣnawī in the Dakhani dialect. By Ghauwāṣī.

The first leaf is wanting, the manuscript beginning at line 17, p. 3 of the lithographed edition of Bombay A.H. 1290 (A.D. 1873).

تیرے نور کی راہ دیکھنا منجہ

ولا تاقت کا بچنا منجہ

سدا کسب میرا سو اخلص کر

تیرے خالص بندیان میں منجہ خالص کر

Ghauwāṣī was a Shī'ah poet at the court of 'Abd Allāh Quṭb Shāh, Sultān of Golconda in Haidarabad (who reigned A.H. 1020-1083), and the author of a Dakhani version of Muḥammad Qādir's Persian abridgment of the *Tūṭī-nāmā* or "Tales of a Parrot" by Nakshabī, which he composed in A.H. 1049 (A.D. 1639).<sup>1</sup>

This popular romance is probably taken from a Persian version of one of the Arabian Nights Tales.<sup>2</sup> Two Panjabi translations have been pub-

lished, one by Luṭf 'Alī, the other by Imām Bakhsh. There is also a Sindhi version by Bahār Bapir and 'Abd al-Rahmān, and one in Pushtu by Ahmad. Garcin de Tassy also notices a Hindustani prose version by Manṣūr 'Alī.<sup>3</sup>

The prologue contains verses in praise of God, Muḥammad, the four Caliphs—'Alī, Abū Bakr, 'Umar, and 'Uṣmān—and the Sultān 'Abd Allāh Quṭb Shāh; also of 'Abd al-Qādir Jilānī, who is also called Pir i Dastgir, and Ghauṣ al-Aẓam Muḥyī al-Dīn, the celebrated saint of Persia who died in A.D. 1166; and of Saiyid Muḥammad Ḥusaini, better known by his surname Gīṣṣārāz, or Khwājah Bandah-nawāz, one of the most popular saints of India, who was born at Delhi in A.H. 721, and died at Kulbargah in A.H. 825.

Several verses of the poem which had been omitted have been added on the margin by another hand in Naskhī. The printed edition has a much longer epilogue than appears in this copy, with a different ending. It also contains the following verse, in which it is stated that the work was completed in thirty days in the year A.H. 1027 (A.D. 1618).

برس ایک ہزار روز ستائیس میں

کیا ختم ہو نظم دن تیس میں

The British Museum copy has the date A.H. 1025—

ایک ہزار اور پچیس میں

Ends.

کہ دنیا فنا ہی پتیاونکو

پنت اسکی اپنت پوجاونکو

<sup>1</sup> Copies of these two works and of a Maṣnawī by Ghauwāṣī are in the Library of the British Museum. See the Catalogue of Hindustani MSS., nos. 47 and 54 n. and 55 vii.

<sup>2</sup> See Rieu's Persian Catalogue, p. 764b.

<sup>3</sup> *Litt. Hind.* (2nd ed.), vol. ii., p. 278.

دعائے و صاحب ولیدان کا سدا  
گرو شاد دل مقبلا (?) کا سدا

Copyist: 'Izzat Allāh.

Colophon:

نعت تمام شد این کتاب دوم شهر جمادی  
الثانی سن ۱۱۳۳ عجز عزت اللہ

100.

P. 2787 c.—Foll. 104-151; 8½ × 6 in.; ll. 13; Nasta'liq; dated the 20th Rajab of the year 1211 from the birth of Muḥammad, i.e. A.H. 1159, or A.D. 1746.

[J. LEYDEN.]

### قصہ چندر بدن و مہیار Qisṣah i Chandarbadan o Mahyār.

The love-story of Mahyār and the princess Chandarbadan: a Maghawī in the Dakhani dialect. By 'Azīz.

Begins.

خدا کون سزاوار کبر و مہشی  
و قادر ہی قدرت کا صاحب دہنی  
جو یوں گیا آدم یث ارواح کون  
سب لیا ہی توکان تے تو نوح کو  
کیا نار گزار رب الجلیل  
کی نمروہ کے ذات بانچیا خلیل

The poet gives no account of himself except that he was a friend of Ghauwāsi (no. 99). He introduces his name in the following couplet (fol. 106b, l. 4):—

بنا اس قصہ کا کہوای عزیز  
نراکت کے موزوں سخیں بانچیز

The story is briefly as follows. Mahyār, the son of a Muhammadan merchant, falls deeply in love

with Chandarbadan, a Hindu princess, daughter of Rangrāpati, king of Sundarpatan, a city in Southern India. Being of a different religion and higher rank, she scornfully rejects his offer of marriage, and the unhappy lover wanders about the country distracted and half demented. The king of Anjan, pitying his helpless condition, takes him to Sundarpatan, and does all he can to bring about a marriage with Chandarbadan, but in vain, and the unfortunate youth dies of a broken heart. The princess bitterly reproaches herself as being the cause of his death, and, as the bier is being carried past the palace, she causes it to be detained, whilst, with her father's consent, she renounces her Hindu faith and adopts the creed of Islam. Then, bidding her friends and relations an affectionate farewell, she dies clasping the body of her departed lover, and they are both buried in the same grave.

Garcin de Tassy notices a "Quissa-i Chandarbadan o Muhalyar," a copy of which is in the library of Chandū Lāl of Haidarabad, and another in his own collection, which he thinks may have been written by Mir Haidar Shāh.<sup>1</sup> He also mentions another Maghawī on the same subject composed by Muḥammad Muḥsin Khān, in the Topkhanah Library at Lucknow.<sup>2</sup>

The work is erroneously stated, in a Hindustani note on the recto of the first page, to be the story of Kālākūm. Several blank spaces are left, which, no doubt, were intended for the insertion of illustrations.

Ends.

سو کرتا چلیا یاد سبجان کا  
عجیب تماشا دیکھ اوس جان کا  
مرتب ہوا یان قصہ کا کلام  
دروہ ہر محمد علیہ السلام

Copyist: Saiyid Mūsā Rīzā 'Alī.

<sup>1</sup> *Litt. Hind.* (2nd ed.), vol. i., p. 547.

<sup>2</sup> *Ibidem*, vol. ii., p. 391.



Colophon :

تحریر فی تاریخ ہجری ۱۱۷۳ مہرہ رجب المرجب بروز  
چہار شعبہ ہجرت صبح اوقام یافت سنہ ۱۱ مولود  
محمدی<sup>۱</sup> کاتب الحروف سید موسیٰ رضا علی

# 101.

P. 2380 c.—Fol. 44;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 15; Nasta'liq;  
dated 25th Muḥarram, A.H. 1173 (A.D. 1759).

[J. LEYDEN.]

راگ مالا

Rāga-mālā.

A poetical description of the Rāgas and Rāginīs,  
representing the Hindu system of musical modes.  
By Saiyid 'Abd al-Walī, 'Uzlat. See no. 102.

Begins.

خدا کی حمد میں کہتا ہوں ہر دم  
کیا ایک حرف سے جس نے دو عالم  
دروہ مٹھنی و آل اطہر  
کہوں ہوں موعود اپنا زبان کر  
بیان تمہید عظمت سرود

خدا نے جب تیں آدم بقا کر  
کہا ای روح تو جا اس کے بہتر  
کیا عرض آد بہر کر روح نے یوں  
اندھیری کوٹھری میں جلیوں کیوں  
کہا تب ایک ملک کو پیٹھ تیں میں  
تو بول ایک راگ آدم کے تیں میں

The work contains a personified description of  
six Rāgas, or demigods, each wedded to five  
Rāginīs, or nymphs, and each having a family of  
eight sons (Putras), representing 84 different

musical modes. The names of the Rāgas are the  
same as those given in Sir William Jones' essay  
*On the Musical Modes of the Hindus*<sup>2</sup> and in  
other works on this subject, but the names of some  
of the Rāginīs are different, and their classification  
is not the same. They are given as follows:—

1. Bhairav Rāg, with five Rāginīs, viz.: (1)  
Bhairavī, (2) Bilāvalī, (3) Purārī, (4) Kāmōdī,  
(5) Bangālī.

2. Mālakaus Rāg, with five Rāginīs, viz.: (1)  
Gonḍakīrī, (2) Gandhār, (3) Gandhārī, (4) Sarasatī,  
(5) Dhanāsrī.

3. Hindol Rāg, with five Rāginīs, viz.: (1)  
Tilangī, (2) Devakīrī, (3) Basantī, (4) Sindhūrī,  
(5) Ahīrī.

4. Sri Rāg, with five Rāginīs, viz.: (1) Barnātī  
(? Varātī), (2) Kriyātī (?), (3) Gaurī, (4) Asāvarī,  
(5) Sindhūr.

5. Dīpak Rāg, with five Rāginīs, viz.: (1) Rā-  
makālī, (2) Paṭamanjarī, (3) Toḍī, (4) Kumūdī,  
(5) Gūjarī.

6. Megh Rāg, with five Rāginīs, viz.: (1)  
Sūratī, (2) Gonḍ (?), (3) Dhanī, (4) Kankalī,  
(5) Sūhā.

A leaf is missing after fol. 41, which contains  
descriptions of the 5th and 6th Putras of the  
Megha Rāga.

Ends.

سمایا دیکھ اور پاس اپنی دہر  
نکلا مرد نے سامان پتر  
ہوا عزلت کا یاور حق تعالیٰ  
کیا اتعلم نظم راگ مالا

The copy was made at the command of the  
author himself, by Saiyid 'Abd al-Nabī ibn Saiyid  
Mahmūd ibn Mir Muḥammad Rīzā Ṣafawī, on the  
25th Muḥarram, A.H. 1173 (A.D. 1759).

Colophon :

نعت الرسول راگ مالا من تصنیف سید عبد  
الولی صاحب عزلت تخلص بحسب الفرمایش سید

<sup>1</sup> Evidently intended for 1211, by the omission of the  
century.

<sup>2</sup> *Asiatic Researches*, vol. iii., p. 55.

صاحب موصوفہ تحریر نمونہ کاتب الجروف سید  
عبد اللہ ابن سید محمود ابن میر محمد رضا صفوی  
غفر اللہ تعالیٰ عنہما تحریر بیست و پنجم شہر محرم  
الحرام فی سنہ ۱۱۷۳ یکنہزار اور یکصد و ہفتاد و سہ من  
الہجرۃ النبوی صلی اللہ علیہ وآلہ وسلم

## 102.

P. 2380 d.—Foll. 45–77;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 15; Nastaliq; 18th century.

[J. LEYDEN.]

## دیوان عزلت

Diwān i 'Uzlat.

A Diwān of Ghazals by Saiyid 'Abd al-Walī, 'Uzlat.

'Uzlat, the son of Saiyid Sa'd Allāh, was a native of Surat. Munshī Durgāprasāda, Nādir, states in his *Gleanings from the Urdu Poets of the Deccan*,<sup>1</sup> on the authority of the *Gulistan i sukhān*, that he took up his abode in the vicinity of Lucknow, and attended the court of the Emperor 'Ālamgir at Delhi (who reigned A.D. 1658–1707). He also went to Haidarabad. He was alive in A.H. 1173 (A.D. 1759), in which year a copy of his *Rāg-mālā* was made at his request. See no. 101.

His poems are written in the Dakhani dialect with a large admixture of Hindi words. The Diwān is introduced by a short preface of praise to God, beginning:—

ای سنہاسار کے کنہار سب خویہاں ازل سے ابد  
تئیں تجھے ایسے آپہی آب ثابت نہیں کہ ہماری  
زبان قاصر بیان سے تیری بڑائی کا حق ادا ہو سکتا ہو

The Diwān begins:—

جو کوئی چاہے کہے خلق اکبر کی ثنا  
من رانی کی صفت سے کہے پیر کی ثنا

<sup>1</sup> *Tazkirah i shu'arā i Dakhn*, Lahore, 1879, p. 186.

جب پیر کہہ چلے میں تن ہوں تو سر ہی علی  
نعت ہی بکسر جو تن دے کہے حیدر کی ثنا

The manuscript is not dated, but appears to have been written by the same scribe, and about the same time as the author's *Rāg-mālā* mentioned above.

## 103.

P. 14.—Foll. 133;  $13 \times 8\frac{1}{2}$  in.; ll. 11; Naskhī; c. early 19th century.

[TIPU.]

## پھولبن

Phūlbun.

A romance, in Dakhani verse. By Ibn Nashāfī. See Garcin de Tassy's *Litt. Hind.*, vol. i., p. 256.

Begins.

خستین یو مٹا کرتا ہوں در توحید سبحانی  
جنگے دو حرف میں خاطر کیا اسرار پنهانی  
اول میں حمد رب العالمین کا  
دل و جان سون کہوں جان آفرین کا  
خداوندہ تجھے ہی جم خدائی  
ہمیشہ تجھ کوں ساجی کبریاہی

The work is a translation of a Persian romance called *Basātin* (see fol. 11b), and was composed in A.H. 1066 (A.D. 1655–56), during the reign of 'Abd Allāh Qutb Shāh, the sixth Sultān of the Qutbshāhī dynasty of Golconda in Haidarabad (who reigned A.D. 1611–1672), whom the author eulogises in the prologue. He is also depicted seated on the throne in an illustration on fol. 10a. The title of the work, and date of composition are given on fol. 12b in the following lines:—

رکھیا ہوں نائون اسکا پھولبن میں  
انہا تاریخ لایا تو یو گلزار  
اکیار سو کون کم تھے تئیں پر چار

The verses are not numbered. Spaces have been left for the headings of the chapters, which have not been filled up. The first two pages are embellished with an 'Unvān, gold paint between the lines of the text, and coloured floral margins. There are 43 miniatures, some of which occupy the whole page. Lacunæ occur after foll. 111, 114, 119, and 120.

Ends.

مسلمانان سون یون امید هی هج  
 سخندانان سون یون امید هی هج  
 کونیکه تو میرا یو پوئین سیر  
 کهو بیکار اچو کر عاقبت خیر  
 کیا عین ختم خاتم کے اسم سون  
 محمد مصطفیٰ مولیٰ العجم سون

# 104.

P. 2621.—Foll. 155; 9½ × 6 in.; ll. 15; Nasta'liq; dated 13th Shawāl, A.H. 1199 (A.D. 1785).

[J. LEYDEN.]

گلشن عشق

Gulshan i 'ishq.

The romance of Prince Manohara and Madhumālātī, in Dakhani verse. By Nuṣratī. See no. 36.

Begins.

صفت اسکی قدرنگی اول سراون  
 دھروا جسته یو گلشن عشق ناون  
 کیا کر کرم عشق کا تس ایال  
 یو باغ افروزش کا پکروا جمال  
 عجب کوئی تو ای باغبان جہان  
 کہ صنعت عین تجھ چل سکے نا زبان

The prologue contains ascriptions of praise to God, Muḥammad, 'Alī, and Saiyid Muḥammad Makhdūm i Dīn, with a eulogy of the author's royal patron 'Alī 'Ādil Shāh II. of Bijapur. In it the poet states (fol. 28) that he and some of his friends were one day discussing the subject of the translation of Persian romances, of which the only one that had been written in Dakhani was the story of Badī' al-jamāl composed by Ghauwāshī (no. 99). Whereupon one of his friends, called Ibn 'Abd al-Samad, suggested that, as he (the author) was a pupil of so illustrious a poet, he should follow his example by writing the story of Prince Manohara in verse. He accordingly undertook the work, and completed it in A.H. 1068 (A.D. 1657-58), the date being fixed by the following chronogram (fol. 154a):—

کیا اسکی تاریخ یون ہجرتی  
 مبارک یو ہی ہدیہ نصرتی

A Persian Maghnawī on the story of Manohara and Madhumālātī was written by Mir 'Askari, Rāzī, in A.H. 1065 under the title of *Mūhr o Māh*, those names having been substituted for the original names of the lovers.<sup>1</sup> Nuṣratī does not state the source from which he has composed this work. It may probably have been this Persian Maghnawī, or perhaps some Hindi or Hindustani version of this popular romance. He is also the author of *Alī-nāmah*, or History of 'Alī 'Ādil Shāh II., already described in no. 36, and of *Guldastah i 'ishq*. See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 485.

Ends.

کہا ہون یو قصہ جو خوش دھاون سون  
 علی شاہ عادل گیری ناون سون  
 تلک جگمین مقبول اچو یو مدام  
 بحق محمد علیہ السلام

Copyist: Ghulām Qādir.

<sup>1</sup> See Rieu's Pers. Cat., p. 699a. Other Persian versions of this romance are noticed on p. 700a, and p. 803b.



Colophon :

تمت الكتاب بعون الله الملك الوهاب كاتب  
الحروف فقير حقير غلام قادر بتاريخ سيددهم شهر  
شوال ظفریاب به یمن افضل لا یزال اتعلم یافت  
سنة ۱۱۹۹ هجری

Two medical prescriptions in Persian are written on the last page.

## 105.

P. 3040.—Foll. 154; 8 × 4½ in.; ll. 15; closely written Nasta'liq; dated 3rd Sha'bān, A.H. 1210 (A.D. 1796).

[COLIN MACKENZIE.]

## Gulshan i 'ishq.

Another copy of the same, written by Ghulām Šafdar.

Colophon :

تمت تمام شد وقایع فتح نود کنده (?) تصنیف  
خواجہ نصرتی عالی بتاريخ سیوم شهر شعبان سنة  
یکهزار دو صد ده من هجرة النبوة الكاتب غلام صفدر  
بجہت خود تحریر یافت و اگر دعوا کند باطل است

## 106.

P. 2486 e.—Foll. 201-336; 8¼ × 5¼ in.; ll. 17; Naskhī; early 19th century.

[J. LEYDEN.]

## Gulshan i 'ishq.

Another copy of the same, without the poem in praise of 'Alī 'Adil Shāh, written by Shaikh Mirān Anṣārī.

## 107.

P. 1434.—Foll. 154; 10¼ × 6½ in.; ll. 13; Naskhī; early 19th century.

[S. W. Oge.]

## Gulshan i 'ishq.

Another copy of the same, imperfect at the beginning and end.

## 108.

P. 2721.—Foll. 110; 9 × 6½ in.; ll. 13; Naskhī, 18th century.

[J. LEYDEN.]

## جنگ نامہ

## Jang-nāmah.

An account of the wars of Muhammad Hanif, the third son of 'Alī, with Yazid and his adherents after the martyrdom of Hasan and Husain; a Magnawī in the Dakhani dialect. By Sewak.

Begins.

کہوں یک جنگ شاہ شیر زمان

حسین شاہ ابن علی بعد زان

سو اس شاہ کا یک عرب بیانی تھا

اپا یک حور بیانی دو مائی تھا

سو اسنام تھا شاہ محمد حنیف

سو جسکون بنے سارے جد ہی حنیف

The author states at the conclusion of the poem that it is a translation from a Persian work. It is probably taken from the Persian Magnawī by Muhammad 'Ashiq, entitled *Qissaḥ i Muhammad Hanif*, described in Ethé's Persian Catalogue, col. 875, no. 1592. The date of composition, A.H. [10]92 (A.D. 1681) is given in the following lines:—

یو جنگ تخلیعا کیا سر بسر

تہی تاریخ تدهان جان خیر البشر

یو سیوت تو هجری کیروی سال تہی

ہوا دیت نود دو کے اپرل تہی

The following manuscript contains a fuller account of the wars of Muhammad Hanif, also written in Dakhani verse, and composed by a poet called Latif in A.H. 1095 (A.D. 1684), under the title *Zafar-nāmah*. A Hindustani poem on the same subject by Mahmūd, in 10 chapters (*majlis*), entitled *Jang-nāmah i Muhammad Hanif*, or *Fath-*

*nāmāh*, has been frequently published. There is also a Panjabi version by Ḥamid, called *Jang-nāmāh i Imām Ḥanīf*.

Ends.

اتہا یو قصہ فارسی سون اول  
کیا دکنی میں ترجمہ منجے بدل  
ختم کر تون سیوک دعا پر کلام  
بحق محمد علیہ السلام

### 109.

P. 3036.—Foll. 158; 9×5 in.; ll. 17; Naskhī; dated the 4th year of the reign of Muḥammad Shāh, i.e. A.D. 1723.

[COLIN MACKENZIE.]

ظفر نامہ

Zafar-nāmāh.

An account of the wars of Muḥammad Ḥanīf; a Maḡnawī in the Dakhani dialect. By Latīf.

Begins.

کرون ابتدا بسم اللہ تے  
مدد منگ لے اسم اللہ تے  
کہ اول کرون وعنف اللہ کا  
جنے جیو دیا سو لا اللہ کا  
بوا یا غنی کل شی کا دھنی  
مساکین جوین تس کرم تے غنی

This work contains a more complete account of the wars of Muḥammad Ḥanīf (or Ḥanīfah, as the name is here spelt,) than that contained in the *Jang-nāmāh* of Sewak described above. A Persian heading is written in red ink at the beginning of each chapter. The author writes under the takhalluṣ Latīf,<sup>1</sup> and states in the epilogue that he was a Qizilbāsh, resident of Haidarabad, and com-

pleted the work in the course of a year in A.H. 1095 (A.D. 1684). His real name, Ghulām 'Alī Khān, Qādirī, is given in a note on the recto of the first folio. He has also adopted the title *Miftāḥ al-āshiqin*, or, in the Dakhani, *مفتاح وون عاشقان*, as it appears at the end of most of the chapters. The author concludes the work with a *Munājāt*, or prayer to God, in which each line begins with a letter of the alphabet in regular sequence.

Ends.

کہ کونین میں ہو پناہ لطیف  
الہی بخش تون گناہ لطیف  
ہزار و نود پانچمیں باصواب  
سب یو منووی ہوئی بختم کتاب  
کس آفت تے جون دور تیون صداقان  
لطیف ہے کہ مفتاح وون عاشقان

Colophon :

این کتاب تمام شد وقت ظہر و زوال سنہ جلوس ۱۰۹۵

### 110.

U. 48.—Foll. 30; 9½×5¼ in.; ll. 13; Nasta'liq; dated Haidarabad, A.H. 1129 (A.D. 1717).

قصہ لعل و گوہر

Qisṣah i La'l o Gauhar.

The love-story of Prince La'l (Ruby), son of Zumurrud Shāh, king of Bengal, and Princess Gauhar (Pearl), daughter of Jawāhir Singh, king of the fairies: a Maḡnawī in the Dakhani dialect. By 'Ajiz.

Begins.

الہی دے مجھے رنگین بیانی  
نظا کر مجھ کو یاقوت معانی  
سخن کا لعل دے میری زبان کو  
در معنی سے پھر میرے بیان کو  
سخن کے گھر کا مجھ کو جوہری کر  
سخن سناؤں کو میرا مشقوی کر

<sup>1</sup> In Wilson's Catalogue, p. 390, the work is said to have been composed by Āzād. See also Garcin de Tassy, *Litt. Hind.*, vol. i. p. 260.

| <i>Urdu<br/>Collection.</i>           | <i>Catalogue.</i> |
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| U. 76 = D.P. 1410 . . . . .           | 176               |
| U. 77 = D. 114 . . . . .              | 177               |
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| U. 88 = D. 121 . . . . .              | 190               |
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| U. 99 = D. 128 . . . . .              | 201               |
| U. 100 = D. 142 . . . . .             | 202               |
| U. 101 = D. 123 . . . . .             | 203               |
| U. 102 = D. 138 . . . . .             | 204               |
| U. 103 = D. 130 . . . . .             | 205               |
| U. 104 = D. 131 . . . . .             | 206               |
| U. 105 = D. 52 . . . . .              | 207               |
| U. 106 = D. 132 . . . . .             | 208               |
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| U. 109 = D. 102 . . . . .             | 211               |
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| U. 117 = D. 79 . . . . .              | 224               |
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| <i>Urdu<br/>Collection.</i> | <i>Catalogue.</i> |
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| U. 119 . . . . .            | 229               |
| U. 120 = D. 39 . . . . .    | 230               |
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| U. 128 . . . . .            | 264               |
| U. 129 = D. 49 . . . . .    | 265               |
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| <i>Delhi<br/>Collection :<br/>Urdu Series.</i> | <i>Catalogue.</i> |
|--|-------------------|
| D. 1 = U. 9 . . . . .                          | 12                |
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| D. 3, fol. 1-79 = U. 10, fol. 1-79             | 13                |
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| D. 12 = U. 15 . . . . .                        | 24                |
| D. 14, fol. 1-105 = U. 12, fol. 1-105          | 21                |
| D. 18, fol. 1-24 = U. 18, fol. 1-24            | 27                |
| D. 19 (?) = U. 3 . . . . .                     | 6                 |
| D. 22 = U. 19 . . . . .                        | 28                |
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| D. 36 = U. 86 . . . . .                        | 187               |
| D. 37 = U. 98 . . . . .                        | 200               |
| D. 38 = U. 121 . . . . .                       | 231               |
| D. 39 = U. 120 . . . . .                       | 230               |
| D. 43 = U. 118 . . . . .                       | 228               |
| D. 44, fol. 1-39 = U. 16, fol. 1-39            | 25                |
| D. 44, fol. 59-66 = U. 16, fol. 59-66          | 29                |
| D. 49 = U. 129 . . . . .                       | 265               |
| D. 50 = U. 55 . . . . .                        | 133               |
| D. 52 = U. 105 . . . . .                       | 207               |



'Ājiz is also the author of a *Maḡnawī* containing the story of the wife of Fīroz Shāh, king of Egypt, which was composed in A.H. 1100 (A.D. 1688). See no. 73 II. The present work has been published, together with *Qisṣah i qāṣi o chor*, at Madras, 1873, and also, in Gujarati characters, at Bombay, 1877. A copy is noticed in Sprenger's Catalogue, p. 599. See also Garcin de Tassy's *Litt. Hind.*, vol. I, p. 169, and an analysis of the poem on p. 619.

This manuscript contains 43 roughly executed coloured illustrations.

Dr. Ethé notices a Persian *Maḡnawī* of later date on the same subject, which was composed for Ṭipū Sulṭān by Ḥasan 'Alī, 'Izzat, in A.H. 1192 (A.D. 1778).<sup>1</sup>

Ends.

ارے عاجز سین کب لگ کہیگا  
سین کے فکر میں کب لگ رہیگا  
خوشی سون رہاں کو آشنا کر  
ہوا افسانہ آخر اب دتا کر  
الہی عاشقونکو آبرو رکھے  
انوںکوں دو جہانمیں سرخرو رکھے

Scribe: Hird Narāyan.

Colophon:

تعمت تمام شد بقلم حمد نرائین بمقام حیدرآباد  
دکن در سنہ ۱۱۲۹ ہجری

## 111.

P. 2495 c.—Foll. 83–97; 8 × 5½ in.; ll. 13 to 21; indifferent Nasta'liq; 18th century.

[J. LEYDEN.]

### Qisṣah i La'l o Gauhar.

Another copy. The last four folios are written by another hand with 9 to 11 lines in a page. This copy is incomplete, breaking off at l. 8 on fol. 29b of the preceding.

<sup>1</sup> Cat. of Pers. MSS., col. 931, no. 1717.

## 112.

P. 2380.—Foll. 186; 8¼ × 5¼ in.; ll. 11 to 15; Nasta'liq and Shikastah-āmeẓ; dated Palghat, A.H. 1216 (A.D. 1801).

[J. LEYDEN.]

### روضۃ الشہدا

#### Rauẓat al-shuhadā.

An account of the martyrdoms of 'Alī and his family, especially of Ḥasan and Ḥusain; being a Dakhani metrical translation, by Walī, of the Persian history of Ḥusain ibn 'Alī al-Wā'iz al-Kāshifl. See Rieu, *Persian Catalogue*, p. 152b, and Ethé, *Persian Catalogue*, no. 162.

Begins.

کروں نامیکوں بسم اللہ سون آغاز  
اجیوں تا میں فصاحت میں سر فراز  
سراؤں کیا اوسے جن یکت سین میں  
بندایا جیو دم کے رشتہ سون بدن میں

The author, who writes under the takhallus Walī, and also calls himself Walī Shāh (fol. 58b, line 1), is no doubt the celebrated poet Shāh Walī Allāh of the Deccan, by some called Muḥammad Walī,<sup>2</sup> by others Shams Walī Allāh,<sup>3</sup> and also Muḥammad Walī al-Dīn.<sup>4</sup> He was a native of Ahmadabad in Gujarat, and a descendant of the saint Shāh Wajīh al-Dīn. He went to Delhi in company with Abū al-Ma'ālī about the year A.H. 1112 (A.D. 1700), during the reign of the Emperor Aurangzeb. There he became a disciple of Shāh Sa'd Allāh, Gulshan,<sup>5</sup> and, at his suggestion, was the first to write a *Rekhtah* Diwān poem in imitation of the Persian. Walī appears to have returned after a while to his native country, where he completed his Diwān, and went back

<sup>2</sup> Durgāprasād, Nadir, "Gleanings from the Urdu poets of the Deccan" (*Khazinat al-ʿulūm*), Lahore, 1879, pp. 45 and 227.

<sup>3</sup> *Āzād, Āb i hayāt* (2nd ed.), p. 80.

<sup>4</sup> Muḥammad Manzūr, editor of the poet's *Kulliyāt*, Bombay, 1874.

<sup>5</sup> A Persian poet, contemporary with Bedlī; died A.H. 1140, according to a chronogram by Nassākh.

with it to Delhi in the third year of Muḥammad Shāh, i.e. A.H. 1134 (A.D. 1722), where it obtained much commendation from Urdu poets. See nos. 113-120.

This translation of the *Rauzat al-shuhadā* is divided into 10 chapters (*majlis*) as in the Persian original, but with the omission of the matter contained in the first two chapters and the Khātimah. These are:—1. Death of Muḥammad, fol. 2b. 2. Death of Faṭimah, fol. 10b. 3. Martyrdom of 'Alī, fol. 19a. 4. Martyrdom of Ḥasan, fol. 30a. 5. An account of Husain, the martyrdom of his cousin Muslim ibn 'Aqīl, of Hātī bin 'Urwah, and of Muḥammad bin Anas and his son, fol. 38b. 6. Martyrdom of the sons of Muslim, fol. 58b. 7. Departure of Ḥusain from Mecca to the desert of Karbala, and the martyrdom of Ḥurr, fol. 67b. 8. Martyrdom of the friends and connections of Husain, fol. 88b. 9. Martyrdom of Ḥusain, his children and relations, fol. 111b. 10. Events subsequent to the battle of Karbalā, fol. 133a.

A lacuna occurs after fol. 176.

The work is dated A.H. 1130 (A.D. 1718) at the conclusion.<sup>1</sup> It has been printed at Bombay in 1875, and also in 1879. Wālī is also the author of a Ṣūfī treatise, called *Nūr al-ma'rīfat*, and, according to Durgāprasād,<sup>2</sup> of a *Diwān* written in Gujarati. Āzād<sup>3</sup> mentions a poet of the Deccan called Sewā (سیوا) as being a translator of the *Rauzat al-shuhadā*.

Ends.

کیا ہوں ختم جب یو درد کا قال  
اگیاں سو ایر تیا تیس وان سال  
زمانہ مہدی آخر زمان کا  
اتھا اس باعث و امن و آمان کا  
ولی اب رکھ رقم ہو ختم کر بات  
نبی کے آل ایر اب بول صلوات

Copyist: Saiyid Ja'far, called Miyaṅ Ṣāhib.

Colophon:

تمت تعام شد کار من نظام شد - این روضہ نوشتہ  
سید جعفر عرف میان صاحب در جاے پالکات ماہ  
شعبان بیست پنجم روز یکشنبہ وقت ظہر مرتب  
شد سنہ ۱۲۱۶ ہجری

### 113.

P. 3127.—Foll. 110; 9½ × 5½ in.; ll. 17; Nasta'liq; dated the 22nd Rabi' II. in the 13th year of the reign of Muḥammad Shāh, i.e. A.H. 1144 = A.D. 1732.

### دیوان ولی

#### Diwān i Wālī.

The poetical works of Shāh Wālī Allāh, poeticaly surnamed Wālī. See no. 112.

This copy of the poems of Wālī, the famous poet of the Deccan, and originator of the Hindustani *Diwān* in imitation of this style of Persian poetical composition, comprises a *Diwān* of Ghazals in alphabetical order—of which the first leaf is wanting—followed by 4 *Mustazāds*, a *Rekhtah* poem, 27 *Rubā'īs*, 40 *Fards*, 9 *Mukhammas* poems, 2 *Tarjī'*-bands—the second of which contains a eulogy on his ancestor Shāh Wajih al-Dīn—3 *Magnawīs*—the first a prayer to God for divine love, the second in praise of Muḥammad, and the third in praise of the city of Surat—and 4 *Qaṣīdahs* in praise of God, Muḥammad, 'Alī, and Shāh Wajih al-Dīn.

The poems are written in the Dakhani dialect of Hindustani with a large predominance of Hindi words and peculiar inflexional forms. The *Diwān*, edited by Garcin de Tassy, was printed in Paris in 1834, followed by a French translation of some of the poems, notes, and an account of the author, in 1836. A lithographed edition was published by Muḥammad Mangūr in Bombay, 1874, and another edition, by Munshi Nawal Kishor, in Lucknow, 1878, from a manuscript in the library of Muḥammad Mardān 'Alī Khān, Nizām, formerly *Diwān* and Prime Minister of the Marwar State. An appendix was added to this edition in 1880,

<sup>1</sup> The printed editions have A.H. 1119, the numeral 1130 appearing instead of 1130 as in this copy.

<sup>2</sup> *Khazīnat al-ulum*, p. 227.

<sup>3</sup> *Āb i hayāt* (2nd ed.), p. 72.



containing some additional Ghazals and a Qasidah, which were supplied by Mr. W. Hoey, formerly City Magistrate of Lucknow.

Wali composed his *Ranẓat al-shuhadā* (no. 112) in A.H. 1130, and was probably alive when this copy of his poems was made. He is mentioned as being deceased in A.H. 1156, in the scribe's colophon to a later copy of the *Diwān* (no. 115).

Scribe: Ḥafīz Allāh.

Colophon:

این حرفی چند که عبارت از دیوان ولی است  
ازید فقیر حقیر مورضعیف حفیظ الله بتاریخ بیست  
و دوم شهر ربیع الثانی سنه ۱۱۵۶ جلوس محمد شاهى  
نگاش یافت تمت تمام شد کار من نظام شد

## 114.

P. 931.—Foll. 212;  $7\frac{1}{4} \times 4\frac{1}{2}$  in.; ll. 12; Nasta'liq; dated 26th Rabi' II. in the 24th year of the reign of Muhammad Shāh, i.e. A.H. 1155 = A.D. 1743.

[R. Jonsson.]

### Diwān i Wali.

Another copy.

The *Diwān* of Ghazals begins:—

کیا ہوں تیرے نام کو میں ورد زبان کا  
کیا ہوں تیرے شکر گون عنوان بیان کا  
جس گرو اوپر پائون رنگین تیرے رسولان  
تس گرو کون میں کج کرون دیدہ جان کا

The miscellaneous poems appended to the *Diwān* consist of 10 Rubā'is, 60 Fards, 5 Mustazāds, 2 Bāzgashts, 2 Tarjī'-bands, 1 Muṣallāh, 8 Muḥammas poems, 2 Qasīdahs—one in praise of Muhammad, the other of God—and a Maṣnawī in praise of the city of Surat. Several additional verses are written on the margin. A large collection of Fards by various poets is appended.

A number of miscellaneous compositions and memoranda are written on spare leaves before and after the *Diwān* by various hands. Some of them are written by Shaikh Ahmad, also called Ahmad La'l, a silk-cloth weaver of Ahmadabad in Gujarat.

A note appears on fol. 16a stating that he purchased this volume for Rs. 3, and on fol. 1b is another note giving the date A.H. 1172 of a copy of a poem by Muhammad Hasan made by him at Khujistah-bunyād, or Aurangabad.

These additions are chiefly in Persian, comprising:—Verses by Saiyid Nī'mat Allāh; several poems in praise of Muhammad and of Khadijah his wife, by Muhammad Hasan, Gujarati; rules for the reading of select passages of the Qur'ān on special occasions (incomplete); an excerpt from Maṭlab ii. of the *Mir'āt al-mustahillin*, treating of divination and prognostications based on astronomical calculations of the first appearance of each new moon, to which are added numerous diagrams and Hindustani interpretations; a poem on the merit of reading the Qur'ān; an anecdote of Bahlol and Abū Ḥanīfah Kūfī; a list of eleven names by which Khwājah Muhyi al-Dīn is known; the conjunctions of planets suitable for the writing of charms (*ta'wīz*); the spiritual pedigree of the poet Muhammad Hasan, Gujarātī, from the Prophet Muhammad through saints of the Madāriyah, Chishtiyah, Qādiriyyah, and Bukhārīyyah orders; a table of the signs of the zodiac with their corresponding months, and the names of objects that ought to be looked at on the first appearance of each new moon, in order to secure good luck; and a Hindustani poem in praise of Bhavānī Dās by Muhammad 'Abd Allāh.

There are impressions of the seals of Muhammad Ahmad Rasūl Laṭīf, A.H. 1168, and of 'Abd Allāh bin Muhammad Ḥafīz Ahmad, A.H. 1186.

On fol. 2b is written a chronogram on the birth of a daughter of Shaikh Ahmad, named Kaniz Fāṭimah, on the *Shab i barāt* (the 14th Shab'ān), A.H. 1174; also a note on fol. 212a of the birth of a daughter of Kārim Beg on Monday the 28th Rajab (year not specified). The year A.H. 1137 is recorded as being that on which Muhammad Ḥafīz had committed the Qur'ān to memory. There are also other dates, A.H. 1171 and 1172, of no importance; and two prescriptions for the cure of colic, one on fol. 2b, the other on fol. 212a.

Scribe: Muhammad Nār al-Dīn.



Colophon:

تمت تمام شد کذاب دیوان ولی بتاریخ بیست  
و ششم شهر ربیع الثانی سنه ۱۱۵۶ محمد شاه بادشاه الی  
ید احقر العباد محمد نور الدین علی غفر له و ستر عیوبه

### 115.

P. 68.—Foll. 134;  $8\frac{1}{2} \times 4\frac{3}{4}$  in.; ll. 15; written in Shikastah-amez, and dated the 2nd Zi'l-qa'dah, A.H. 1156 (A.D. 1744).

[GAIKWAR.]

### Diwān i Wali.

Another copy.

This copy was made after the decease of Wali, probably only a few years after that event, as he was alive in A.H. 1130. See no. 113.

The following minor compositions are appended to the Diwān of Ghazals:—4 Qasīdahs, a Tarjī'-band in praise of Shāh Wajih al-Dīn, 2 additional Qasīdahs expressing the poet's grief at his separation from friends and relations in Gujarat, 9 Muḥammad poems, 26 Rubā'īs, 29 Fards, 3 Mustazāds, and another Tarjī'-band. There are several additional verses, and corrections on the margin.

Copied by Muḥammad Taqī, the son of Saiyid Abū al-Ma'ālī who accompanied Wali to Delhi.

Colophon:

تمت تمام شد دیوان مغفرت نشان ولی محمد  
مرحوم متوطن دکن بتاریخ دویم شهر ذی قعدة سنه  
۱۱۵۶ هجری روز پنجشنبه بوقت صبح تحریر یافت  
مالک و کاتب این دیوان عاجز المذهب محمد تقی  
ولد سید ابو المعالی آنست کسی که دعوی کند  
باطلست

Some Rekhtah verses, a Persian Muḥammad, and a Qasīdah by Wali in praise of 'Abd al-Qādir Jilānī, are appended to the work. Some Persian verses are also written on the back of the first leaf

of the Diwān. Prefixed to the work are six leaves of another copy of the beginning of the Diwān, written by some other scribe.

### 116.

P. 2248.—Foll. 116;  $8 \times 5$  in.; ll. 13 to 17; Nasta'liq; considerably worm-eaten, 18th century.

[COLLEGE OF FORT WILLIAM.]

### Diwān i Wali.

Another copy.

In this copy the 6 Qasīdahs of the preceding, and a Tarjī'-band (fol. 116), not found in other copies—beginning الہی دل اوپر عشق کا داغ—are placed before the Ghazals. Appended are 3 Mustazāds, 2 Tarjī'-bands, a letter in verse to Daryā Hasan, and the Qasīdah in praise of 'Abd al-Qādir Jilānī which is in the preceding copy.

There is no colophon or date of copy.

### 117.

U. 49.—Foll. 106;  $9\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 14, occasionally written diagonally; careless Nasta'liq; 18th century.

[DELHI 119.]

### Diwān i Wali.

Another copy.

The Diwān of Ghazals is followed by 11 Rubā'īs, 4 Mustazāds, 19 Muḥammad and 2 other short poems, 10 Muḥalla poems, a Tarjī'-band, and 2 Qasīdahs, one in praise of Muḥammad, the other in praise of God.

### 118.

P. 2483 c.—Foll. 85;  $8\frac{3}{4} \times 6$  in.; ll. 13; Nasta'liq; 18th century.

[J. LEYDEN.]

### Diwān i Wali.

Another copy.

This copy contains only the Diwān of Ghazals, with 2 Mustazāds and 9 Muḥammad poems.

## 119.

P. 2737.—Foll. 107;  $9\frac{1}{2} \times 6$  in.; ll. 14; careless Nasta'liq; 18th century.

[J. LEYDEN.]

## Diwān i Wali.

Another copy of the Ghazals only, without any of the minor poems; imperfect at the beginning and end. The last leaf, written by another hand, contains a few fragmentary verses of the Diwān. Several additional verses are written on the margin.

## 120.

R.S.Ms. — Foll. 72;  $12 \times 7$ ; ll. 21, 5 in. long; Nasta'liq; dated Surat, 27th Zi'l-hijjah, A.H. 1280 (A.D. 1864).

[B. S. ASHBURNER.]

## Diwān i Wali.

Another copy of the Diwān of Ghazals, without any of the minor poems.

Note on top of first page:—"This is copied from a book at Moola Feroze Library."

Colophon (in another hand):—

الحمد لله والعنت كتاب ديوان ولي در بندر  
صورت اختتام یافت تحریر تاریخ ۲۷ ذی الحجه  
سنه ۱۲۸۰ هجری الخ

## 121.

P. 2375.—Foll. 124;  $9\frac{1}{2} \times 7\frac{1}{2}$  in.; ll. 15; Naskhi; dated Sa'adatmand, the 26th Zi'l-hijjah, A.H. 1206 (A.D. 1791).

[J. LEYDEN.]

## منطق الطیر

## Manṭiq al-ṭair.

"The Eloquence of the Birds," an allegorical poem in praise of God, with anecdotes of saints and holy men, translated into Dakhani verse from the Persian Maṣnawī of Shaikh Farid al-Din 'Attār,

by a poet whose takhalluṣ is Zā'if. See Rieu, Persian Catalogue, p. 576a L., and Ethé, Persian Catalogue, no. 1031, col. 612.

Begins.

ای پنجپی پیاری سخن آغاز کر  
حمد سون حقی بلند آواز کر  
شوق سون ایسا اوچا یا نیک چنبیا  
جی رہے ترلوت کا عالم لوبیا  
گلشن وحدت ہے تیرا آشیان  
احدیت کا راز سب تجبر عیان

In the epilogue the translator has given the Dakhani title *Pañchpi-bāchā* (پانچپی باچا) to the work. It was composed in A.H. 1131 (A.D. 1719), as expressed by the chronogram *یو خاصا کتاب*. The translator's name is given in fol. 123, last line.

جی موافق فہم اپنے کے ضعیف  
اس کتاب خاصہ کا نظم شریف  
قصہ کر دکھنی زبان میں لیکھ آون  
تا رہے دنیا میں میرا بی ناون

Ends.

اسمعی یا رب میرا ہوتا ہی کام  
شکر ہی جو ہوئی پنجپی باچا تمام  
جب کیا تاریخ کا دل میں حساب  
تب ہوا میزان میں یو خاصا کذاب

بدۂ توفیق یا رب کنج مارا  
جزالت اللہ فی الدارین خیرا

Copyist: Muḥammad Ḥusain.

Colophon:

این کتاب منطق الطیر بتاریخ بیست و ششم  
شہر ذیحجہ سنہ ۱۲۰۶ ہجری وقت سہ پہر در مقام  
سعادت مند بخط محمد حسین بنام منہی (Money?)  
تاجب رقم شد

## 122.

P. 1332. — Fol. 121; 9 $\frac{3}{4}$  × 5 in.; ll. 17; Nasta'liq and Naskhī; dated Haidarabad, A.H. 1134 (A.D. 1722), with a poem on the margin dated 10th Rajab, A.H. 1158 (A.D. 1745).

[TIPU.]

Three poems in the Dakhani dialect.

I. Fol. 1 (numbered ۱-۵۷). Another copy of the *Phālun* of Ibn Nashā'ī (no. 103), beginning with the third line in that copy.

اول مین حمد رب العالمین کا  
دل و جان سون کہوں جان آفرین کا  
خداوند! تجھے ہی جم خدائی  
ہمیشہ تجکوں ساجی کبریائی

This copy, written in Nasta'liq, was made at Haidarabad in A.H. 1134 (A.D. 1722), by Hājī Muḥammad Rīzā, son of Murād Beg ibn Muḥammad Karīm, Māzandarānī.

Colophon:

کاتب این رسالہ حاجی محمد رضا ولد مراد بیگ  
ابن محمد کریم مازندرانی در شهر حیدرآباد قلعہ  
شد سنہ ۱۱۳۴

The scribe has added a Persian Rubā'ī.

II. Fol. 58 (numbered ۱-۶۴). The romance of Prince Muḥammad Qulī Qutb Shāh of the Deccan, and Mushtari Shāh, Princess of Bengal; written in Naskhī.

Begins.

تون اول تون آخر تون قادر ہی  
تون مالک تون باطن تون ظاہر ہی  
تون محضی تون مبدی تون واحد سچا  
تون ثواب تون رب تون ماعجد سچا  
تون باقی تون مقسم تون ہادی تون نور  
تون وارث تون منعم تون بر تون صبور

The title of the poem and name of its author are not given. After several introductory verses

in praise of God and Muḥammad, and on the power of love, the story begins on fol. 69b, and is briefly as follows. Muḥammad Qulī Qutb Shāh, who is also called simply Qutb Shāh, the son of Ibrāhīm Qutb Shāh, king of the Deccan, fell violently in love with a lady whom he had seen in a dream. A famous artist and traveller throughout India, called 'Uṭārid, happened to have a portrait of the lady, which he had taken in the course of his travels. The prince, taking him with him, set out in quest of the lady. After various adventures with demons on the way, they arrived at the country of the fairies, where the prince remained, smitten with the charms of Mahtāb, the custodian of the garden of the fairies. Leaving him there, 'Uṭārid proceeded to Bengal, and took up his abode near the palace of the princess Mushtari Shāh. She, hearing of his fame as an artist, commissioned him to paint a picture of the palace and grounds. He contrived to introduce in it a portrait of the prince, and the princess became forthwith in love with him. 'Uṭārid then despatched a letter to Qutb Shāh, informing him of the success of his efforts on his behalf, whereupon the prince went to Bengal, and thence returned to his own country in company with Mushtari Shāh. King Ibrāhīm Shāh consented to their marriage, and made over the kingdom to his son.

The poem ends with the date of composition, A.H. 1018 (A.D. 1609-10), as follows:—

کہہ دے کہ اسے منج کرین یاد سب  
سدا کال منجنی اچہیں شد سب  
جتے شعر بولیا اسے کیا ہی ثم  
کہ جیتا اے زانوں اس جگمیں جم  
تعام اس کیا دیس بارہ منی  
سنہ یک ہزار وور اثبارا منی

This copy was also made by Hājī Muḥammad Rīzā at Haidarabad in A.H. 1134. He has added some Persian Rubā'īs, and a colophon identical with that in the preceding poem.



III. Another copy of the *Rauzat al-shuhadā* of Walli (no. 112), written in small Nasta'liq on the margins of foll. 1 to 91b, by Pir Muḥammad, the owner of this manuscript, dated 10th Rajab, A.H. 1158 (A.D. 1745). An impression of his seal, with the date A.H. 1152, appears on fol. 57b.

Colophon:

تحریراً فی التاریخ دهم شهر رجب المرجب وقت  
عصر برآمدہ من سنہ ثمانیہ خمسین مائہ بعد الف  
من ہجرت النبوی . . . مطابق سنہ ثمانیہ عشرين من  
محمد شاه بادشاہ غازی از عہد ابدان من راقم کمترین  
پیر محمد غفر اللہ ذنوبہا

### 123.

P. 35.—Foll. 142; 10 × 5½ in.; ruled gilt borders, 5 and 6 lines in a page mostly written transversely; well written large Nasta'liq; 19th century.

[WARREN HASTINGS.]

### دیوان آصف

Diwān i Āṣaf.

Poems of the Nawāb Āṣaf al-Daulah, poetically called Āṣaf.

Begins.

طالب ہو وہاں آنکے کیا کوئی صنم کا  
ہو جسکو بیروسا نہ جہاں ایٹ بی دم کا  
کیا مین تجھے احوال دل و جان کا بتاؤں  
اب مین ارادہ کئے بیٹھا ہوں عدم کا

Nawāb Āṣaf al-Daulah, the eldest son of Nawāb Shujā' al-Daulah, succeeded to his dominions on his death in A.H. 1188 (A.D. 1775), and made Lucknow the seat of government. He died in A.H. 1212 (A.D. 1797).

The poems consist of Ghazals, not arranged in any alphabetical order, with Persian Rubā'is (fol. 126).

### 124.

U. 50.—Foll. 39; 11 × 6½ in.; ll. 19; carelessly written Nasta'liq; slightly worm-eaten; c. 18th century.

[DELHI 103.]

### دیوان سجاد

Diwān i Sajjād.

A Diwān of Ghazals. By Ḥakīm Mir Muḥammad, Sajjād.

Begins.

بندے ہوکے خدا کی کیا کر سکیں سناؤں  
ہرچند حمد اسکی کہ کہہ چکے جو حمدیں  
بات احمد کی بہت زیادہ ہی  
مقل کا وہاں سوار پیادہ ہی  
چرخ سے شق ہو چاند کا کرنل  
طشت از بام اوفادہ ہی

Nothing is known of the author except that he was the son of Mir Muḥammad A'zam of Agra, and a pupil of Shaikh Najm al-Din, Ābrū, also called Shāh Mubārak, who died previous to A.H. 1161 (A.D. 1748).

There are several corrections and additional verses written on the margin.

### 125.

P. 2146.—Foll. 29; 10½ × 6½ in.; ll. 17; Naskhī; dated A.H. 1194 (A.D. 1780).

[COLLEGE OF FORT WILLIAM.]

### دیوان یقین

Diwān i Yaqin.

A Diwān of Ghazals. By In'ām Allāh Khān, Yaqin.

Begins.

کون کر سکتا ہی اوس خالق اکبر کی ثنا  
نارسا ہی سان مین جسکے پیغمبر کی ثنا

سربراہ اُس مونیہ سے ہو سکتی ہی کب نعت رسول  
یا ابو بکر و عمر عثمان و حیدر کی ثنا  
پیر زبان قابل ہی کب اس بات کے جو کیجئے  
حضرت زہرا کی اور شیریں و شیر کی ثنا

In'am Allāh Khān, Yaqin, of Delhi, was the son of Aghar al-Dīn Khān, Sarhindī, a pupil of Mirzā Jān i jānān, Maghar, and a descendant of Hazrat Mujaddid i Alf i gānī. He was put to death by his father at the age of 25, on a charge of adultery, during the reign of Ahmad Shāh (A.D. 1748-1754). See *Sukhan i shu'arā*, p. 568.

A note on the fly-leaf states that this copy was made by 'Abd al-Razzāq Khān in A.H. 1194. A copy, written in A.H. 1188, is noticed in Sprenger's Catalogue, p. 642.

## 126.

P. 1243 b.—Foll. 11-65;  $8\frac{1}{4} \times 5$  in.; ll. 15; Nast'liq; 19th century.

[R. JOHNSON.]

### قصہ کامروپ و کلاکام Qisṣah i Kāmrop o Kalākām.

The love-story of Kāmrop, son of a king of Oudh, and Kalākām, also called Kāmlatā or Kalā, daughter of a king of Sarandīp (Ceylon). By Tahsin al-Dīn.

Begins.

الہی دو جگت کا تین کرتار ہی  
ہر یل شی کا پیدا کرن ہار ہی  
نکوئی کر سکے تیری قدرت بیان  
تہیں عام تیرا کسی پر عیان

A French translation of the poem made by Garcin de Tassy, with notes, entitled *Les Aventures de Kamrup*, was printed at Paris in 1834, and an edition of the text in 1835. In the preface to his translation he states that the date of composition, as noted on two manuscripts

in his possession, was A.H. 1170 (A.D. 1756), expressed by the chronogram بہار خوش گل. A romanized edition of the text by M. l'abbé Bertrand, in 23 chapters, was printed at Paris, 1859.

The following Persian versions of the romance are noticed in Rieu's Catalogue:—

Page 697a. A maḡnawī by Muḥammad Murād, composed in A.H. 1096 for Mir 'Isā, called Himmat Khān, takhalluṣ Miran, who had written the story in prose under the title of Dastūr i Himmat. An Urdu prose translation of this latter work was made by Kundan Lāl of Lahore.<sup>1</sup>

Page 711a. A maḡnawī, entitled *Falak i a'zam*, by Badī' al-'Aṣr, called Anjab, composed in A.H. 1157.

Page 763b. A version by Muḥammad Kāzīm, of which an English translation made by William Franklin, entitled *The Loves of Cāmarūpa and Cāmalatā*, was published in London, 1793.

Page 803b. A prose version made by Munshi 'Alī Rīzā for Captain John Ritchie "from the Hindi," or more probably from the Hindustani.

Another Hindustani version, composed by Sirāj al-Dīn of Panīpat, is noticed by Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. iii., p. 148.

The text of this manuscript agrees on the whole with that in Tassy's edition, but the ending is different.

Ends.

یہ رشتہ برہ کا نازک طرح  
نکچہر ست ہی اس میں نہ اسین گرہ  
برہ کا گرہ پڑے پیر نا کہولے  
نہ توٹا برہ کا کبھی پیر ملے  
کنور کی طرح جس نے محنت کیا  
وسے حق نے محنت کی راحت دیا

<sup>1</sup> See Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. ii., p. 214. According to him the Persian original was written in A.H. 1115; but according to Rieu, Himmat Khān died shortly previous to A.H. 1096, the date of the completion of Muḥammad Murād's metrical translation of that work.

## 127.

P. 3129.—Foll. 38;  $9\frac{1}{2} \times 6\frac{1}{4}$  in.; ll. 14; careless Nasta'liq mixed with Shikastah, written in 3 columns; dated A.H. 1193 (A.D. 1779).

## Qışşah i Kāmṛūp.

Another copy of the same, wanting the first folio.

Ends.

بہت عدل انصاف کر کے کنور  
سببی پاکے انعام رہا در عنبر  
کنور نے کیا جشن نوروز کا  
نگر کا و جلا ہوا حالکا (?)  
ہوا قصہ آخر دیگر کیا کہوں  
یہی ہی بیلا ایکے جب کر رہوں  
جو اسماعیل پڑھیکا سدا  
مصنف پہ دعا کریکا سدا

Copyist: Amin Allah son of Shaikh Na'im al-Din bin Shaikh Muhammad Sāliḥ.

Colophon:

نسخہ کلام و کنور کامرپ بروز شنبہ بوقت  
قریب مغرب شد کار من نظام در سنہ ۱۲ ہجری  
مطابق سنہ ۱۱۹۳ بقلم کاتبہ مالک امین اللہ ولد شیخ  
نعیم الدین بن شیخ محمد صالح ساکن قلعہ مدراس (?)

## 128.

U. 51.—Foll. 110;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 11 to 13; Nasta'liq; c. 19th century.

[Delhi 122.]

آخر گشت  
Ākhir gashṭ.

A Sunni treatise on eschatology, in Dakhani verse. By Shāh Ramazān 'Alī.

The title of the work is taken from the Catalogue of Delhi MSS. The first two leaves are

wanting; there is also a lacuna at the end, after fol. 109. The manuscript begins:—

تصدیق شد عمر ابن الخطاب  
عدل سون کیا کفر کون جن خراب  
میرے بعد ہوتا اگر کو نبی  
عمر ہوتا بولے محمد نبی  
پڑے سایہ جسکے سین شیطاں بیات  
رہے راہ حضرت سدا جیو تارک

The author expresses the date of composition in the concluding lines by the numerical value of the letters of his name Ramazān added to those of Muḥammad, i.e. 1091 + 92 = A.H. 1183 (A.D. 1769).

Ends.

میرے دوست کے نام پر ہی ختم  
محمد نبی جو شفیع الامم  
ختم دوست کے نام اوپر ہوئی  
محمد محمد محمد نبی  
محمد محمد علیہ السلام  
علیک الصلوٰۃ جمیعہ مدام

Copyist: Saiyid Umed 'Alī.

Colophon:

تعت تعام شد ابن کذاب سید امید علی

## 129.

U. 52.—Foll. 132;  $7\frac{1}{2} \times 4\frac{1}{2}$  in.; ll. 13; careless Nasta'liq with Shikastah; much worm-eaten; dated 20th Ramazān, A.H. 1241 (A.D. 1826).

[Delhi 66 a.]

نوطرز مرقع  
Nau-tarz i muraṣṣa'.

A translation in prose and verse of the Persian Qışşah i chahār darvish, or Tales of the Four Darveshes, of Amir Khusrāu. By Muḥammad Husain 'Atā Khān, Talāshin.



Begins.

دیدیچہ ثناء خداوند ذو الجلال  
ایسا نہیں کہ لکھ سکے اوسکا کوئی کمال  
منشی کے ہو رہا ہی قلم کا جگر شفاف  
شاعر کی اوسکی حمد میں ہووے لال

The translation of the Persian tales is preceded by a long preface, in which the translator states that he was the son of Mir Bāqir Khān, surnamed Shauq. He adopted the takhalluṣ Taḥsin, and was also known by the title Muraṣṣa'-raqam. He appears to have been in the employ of General Smith, and accompanied that officer from Lucknow to Calcutta. When General Smith left India Taḥsin proceeded to Patna, where he practised as a pleader, and wrote a portion of this translation. On the death of his father he settled at Faizabad, in the service of the Nawāb Shujā' al-Daulah, and, under his patronage, he continued the work and finally completed it during the lifetime of his successor Nawāb Āṣaf al-Daulah (A.D. 1775-97), in praise of whom he appended a long Qaṣidah in his preface, which however is omitted in this copy.

According to Āzād (*Āb i ḥayāt*, p. 24), the work was completed in A.H. 1213 (A.D. 1798); but this must be a mistake, for it appears from the author's preface to have been almost finished when Shujā' al-Daulah died (A.D. 1775), and was completed before the death of Āṣaf al-Daulah (A.D. 1797). The date of composition would therefore be probably about A.D. 1780.

Taḥsin's translation of the Persian tales is written in a highly ornate style of composition, and, to quote from Mr. Roebuck, "as a specimen of the Oordoo language it was rendered objectionable by his retaining too much of the phraseology and idiom of the Persian and Arabic."<sup>1</sup> Accordingly Dr. Gilchrist caused another translation to be made by Mir Amman for use in the College of Fort William. This was completed in the year A.H. 1215 (A.D. 1801), and bears the same title

as the Persian original, but is best known by the title *Bāgh o Bahār*, which forms a chronogram fixing the date of composition. This work, written in elegant and simple language, is extremely popular, and is still prescribed as a text-book for examinations in Hindustani.

Taḥsin is also the author of *Zawābiṭ i Angreẓī*, and *Tawārīkh i Fārsī*, both written in Persian. See Garcin de Tassy, *Litt. Hind.* (2nd ed.), vol. iii., p. 199, and Sprenger, *Oudh Catalogue*, p. 294.

The contents of the work are as follows:—

The translator's preface, fol. 1. The opening poem contains only four couplets, instead of nine in other copies and in the printed editions.

The introductory account of king Āzād-bakht, who is here called Farkhandah-siyar (fol. 7b), followed by the Story of the First Darwesh. A lacuna of a leaf occurs after fol. 7, and of another leaf after fol. 13, in which the first story begins.

The Story of the Second Darwesh (fol. 62a), followed by that of the Third Darwesh. Two lacunae, of several folios each, occur in the course of these two stories; the first after fol. 86 in the story of the Second Darwesh, and the other after fol. 87, which terminates that story.

The Adventures of the King as related by him to the Darweshes, fol. 90a. In the original Persian text, and also in the *Bāgh o Bahār* of Mir Amman, the story of Āzād-bakht comes after that of the Second Darwesh. Here also there are lacunae after fol. 96 and 98.

The Story of the Fourth Darwesh, fol. 117b.

The *Nau-tarz i muraṣṣa'* has been lithographed at Bombay in 1846, without the Adventures of the King, in a revised form, several alterations having been made in the text throughout. Another version of these tales, also called *Nau-tarz i muraṣṣa'*, composed by Muḥammad 'Iwaz, Zarrin, has been lithographed at Lucknow, 1869, and at Cawnpore, 1881. There are also two verse translations, one by Shamlah, published at Lucknow, 1856, which has been rendered into French by Garcin de Tassy (Paris, 1878), the other by Ghulām Muḥammad Khān, Khabir, under the title of *Khariṭah i surār* (Lucknow, 1875).

<sup>1</sup> See his preface to the 2nd edition of the *Bāgh o Bahār*, edited by Ghulām Akbar, Calcutta, 1813.

| <i>Delhi<br/>Collection:<br/>Urdu Series.</i>          | <i>Catalogue.</i> |
|--|-------------------|
| D. 53 = U. 87 . . . . .                                | 188               |
| D. 58 = U. 33 . . . . .                                | 54                |
| D. 62 = U. 84 . . . . .                                | 185               |
| D. 65 = U. 54 . . . . .                                | 132               |
| D. 66a = U. 52 . . . . .                               | 129               |
| D. 68 = U. 45 . . . . .                                | 93                |
| D. 69 = U. 53 . . . . .                                | 130               |
| D. 71 = U. 72 . . . . .                                | 172               |
| D. 74 = U. 36 . . . . .                                | 66                |
| D. 79 = U. 117 . . . . .                               | 224               |
| D. 90 (?), fol. 1-39 = U. 57, fol.<br>1-39 . . . . .   | 136               |
| D. 90 (?), fol. 82-8 = U. 57, fol.<br>82-8 . . . . .   | 256               |
| D. 91 = U. 82 . . . . .                                | 183               |
| D. 92 = U. 81 . . . . .                                | 182               |
| D. 93 = U. 110 . . . . .                               | 212               |
| D. 94 = U. 73 . . . . .                                | 173               |
| D. 95 A. = U. 79 . . . . .                             | 180               |
| D. 95 B. = U. 80 . . . . .                             | 181               |
| D. 96 A. = U. 66 . . . . .                             | 156               |
| D. 96 B. = U. 67 . . . . .                             | 157               |
| D. 97a = U. 69 . . . . .                               | 163               |
| D. 98 = U. 68 . . . . .                                | 160               |
| D. 99 A. = U. 112 . . . . .                            | 215               |
| D. 99 B. = U. 58 . . . . .                             | 139               |
| D. 101 = U. 78 . . . . .                               | 179               |
| D. 102 = U. 109 . . . . .                              | 211               |
| D. 103 = U. 50 . . . . .                               | 124               |
| D. 104 = U. 113 . . . . .                              | 216               |
| D. 105 = U. 74 . . . . .                               | 174               |
| D. 106 = U. 75 . . . . .                               | 175               |
| D. 107 = U. 62 . . . . .                               | 143               |
| D. 108 = U. 63 . . . . .                               | 147               |
| D. 110 = U. 83 . . . . .                               | 184               |
| D. 111 = U. 70 . . . . .                               | 164               |
| D. 113 = U. 111 . . . . .                              | 213               |
| D. 114 = U. 77 . . . . .                               | 177               |
| D. 118, fol. 1-42 = U. 35, fol. 1-42                   | 138               |
| D. 118, fol. 43-81 = U. 35, fol. 43-81                 | 226               |
| D. 118, fol. 82-113 = U. 35, fol. 82-<br>113 . . . . . | 65                |
| D. 119 = U. 49 . . . . .                               | 117               |
| D. 120 = U. 114 . . . . .                              | 217               |

| <i>Delhi<br/>Collection:<br/>Urdu Series.</i> | <i>Catalogue.</i> |
|---|-------------------|
| D. 121 = U. 88 . . . . .                      | 190               |
| D. 122 = U. 51 . . . . .                      | 128               |
| D. 123 = U. 101 . . . . .                     | 203               |
| D. 124 = U. 91 . . . . .                      | 193               |
| D. 125 = U. 96 . . . . .                      | 198               |
| D. 126 = U. 21 . . . . .                      | 38                |
| D. 127 = U. 97 . . . . .                      | 199               |
| D. 128 = U. 99 . . . . .                      | 201               |
| D. 129 = U. 94 . . . . .                      | 196               |
| D. 130 = U. 103 . . . . .                     | 205               |
| D. 131 = U. 104 . . . . .                     | 206               |
| D. 132 = U. 106 . . . . .                     | 208               |
| D. 134 = U. 89 . . . . .                      | 191               |
| D. 135 = U. 14 . . . . .                      | 23                |
| D. 136 = U. 11 . . . . .                      | 20                |
| D. 137 = U. 107 . . . . .                     | 209               |
| D. 138 = U. 102 . . . . .                     | 204               |
| D. 139 = U. 90 . . . . .                      | 192               |
| D. 140 = U. 92 . . . . .                      | 194               |
| D. 141 = U. 95 . . . . .                      | 197               |
| D. 142 = U. 100 . . . . .                     | 202               |
| D. 143 = U. 108 . . . . .                     | 210               |
| D. 145b = U. 13b . . . . .                    | 22                |
| D. 147, fol. 1-43 = U. 116, fol. 1-43         | 222               |
| D. 149 = U. 61 . . . . .                      | 142               |
| D. 150 = U. 115 . . . . .                     | 221               |
| D. 151 = U. 59 . . . . .                      | 140               |
| D. 152 = U. 93 . . . . .                      | 195               |
| D. 153c = U. 71 . . . . .                     | 166               |
| D. ? = U. 4 . . . . .                         | 7                 |
| D. ? = U. 5 . . . . .                         | 8                 |

| <i>Delhi Collection:<br/>Persian Series.</i> | <i>Catalogue.</i> |
|--|-------------------|
| D. 589 = U. 34 . . . . .                     | 64                |
| D. 1171g . . . . .                           | 225               |
| D. 1171h . . . . .                           | 82                |
| D. 1410 = U. 76 . . . . .                    | 176               |

| <i>Royal Society's<br/>Collection.</i> | <i>Catalogue.</i> |
|--|-------------------|
| 96                                     |                   |
| 120                                    |                   |
| 219                                    |                   |

| <i>Sanskrit Collection</i> | <i>Catalogue.</i> |
|----------------------------|-------------------|
| S. 3218 . . . . .          | 26                |

Colophon:

تمت تعام شد قصہ چار درویش بتاریخ بستم  
شہر رمضان مبارک سنہ ۱۲۴۱

## 130.

U. 53.—Foll. 61 (wrongly numbered ۱۳); 8½ × 6 in.;  
ll. 12 and 13; careless Nasta'liq; 19th century.

[DELHI 69.]

## Nau-tarz i muraṣṣa'.

Another copy, containing the author's preface, the introductory account of king Farkhāndah-siyar, and the Story of the First Darwesh.

This copy contains the entire preface, including the Qaṣidah in praise of the Nawāb Āṣaf al-Daulah, which is omitted in the preceding copy. The story ends at the last line of fol. 61a; the rest is supplementary, and not contained in the printed edition, or other copies.

A note on the first page states that it was copied (تصنیف sic) by Munshi Mir Muḥammad Bāqir, for Colonel Metcalfe.

## 131.

P. 1036.—Foll. 46; 9 × 5 in.; ll. 17; Nasta'liq with Shikastah; 19th century.

[R. JOHNSON.]

## Nau-tarz i muraṣṣa'.

Another copy of the introductory story, and the Tale of the First Darwesh.

It appears from the following two notes on the first page, the second of which is written by a different hand from that of the scribe, that this copy was made at Lucknow by Muḥammad Bakhs̄h Khān for the library of Mr. Richard Johnson,<sup>1</sup> who is styled Sarkār Nawāb Shāhib, Mumtāz al-daulah, Mufakḥkhar al-mulk, Husām i jang.

<sup>1</sup> Banker to Warren Hastings. See Sir Charles Johnson's *Private Life of Warren Hastings*, p. 140.

قصہ چار درویش نوشتہ محمد بخش خان در بدو  
لکھنؤ داخل کتابخانہ سرکار شد

کتاب سرکار نوابصاحب ممتاز الدولہ مخیر الملک  
حسام جنگ مستر رجارد جانسن صاحب بہادر دام  
آقبالہ

## 132.

U. 54.—Foll. 174; 7½ × 4½ in.; ll. 15; carelessly written Nasta'liq; dated 29th Muḥarram, A.H. 1248 (A.D. 1832).

[DELHI 65.]

## Nau-tarz i muraṣṣa'.

Another copy of Tahsīn's translation of the introduction and Tale of the First Darwesh; to which is added a translation of two other tales by Muḥammad Hādī, called Ghāfil.

This copy has a prose prologue (fol. 1 to 2b, line 9) in place of the opening poem of nine couplets in the preceding copies. The preface is slightly different; the verses on p. 9 of the printed edition are omitted, and also the Qaṣidah in praise of the Nawāb Āṣaf al-Daulah.

Begins.

بعد ادا کرنے محمد اوس بادشاہ عالم پدائے کہ  
جسکے افسانہ کنہء ذات کے ہیں سید عالم نے اوسکی  
تحقیق ذات میں ما عرفت حق معرفت فرمایا ہی

The introductory story of king Farkhāndah-siyar and that of the First Darwesh begin on fol. 9a, ending on fol. 70b. This is followed by the translation made by Muḥammad Hādī, preceded by a preface beginning:—

سب ہدایت ہی اوس ملک العالم بادشاہ ذو  
الجلال و الاکرام کہ جسے قلوب مومنین کو مسکین  
اپنے عشق کا بڈایا ہی

In it the translator states that he is known as Mirza Mughal, and by his takhalluṣ Ghāfil. He



had derived much pleasure from reading the Story of the First Darwesh written by Muraṣṣa'raḡam (i.e. Taḥsīn), and was desirous of seeing the remaining stories of the Four Darweshes. At length he obtained two other stories (presumably in the original Persian) of which he has made an abridged translation in the current Urdu tongue, introducing in it occasional verses from the writings of well-known poets, and has given it the title of *Murcārīd*. These two stories are said to be those of the Second and Third Darwesh, the first beginning on fol. 73b, the other on fol. 109a. They are, however, the tales of the Third Darwesh and of the king *Āzād-bakht* in the *Bāgh o bahār* of Mir Amman.

Ends.

ای درویشو تم دونو بے تکلفانه اپنا احوال بیتی  
مفصل بیان کرو یہ گمان تمہارا فاسد ہی کہ میں  
بادشاہ ہوں بلند تخت اور طالع مند و اللہ انا یکہ  
غنی تراند محتاج تراند \*

The copy was made at Jhajhar, by Bakhtāwar Singh Kāyastha, and was completed on the 29th Muḥarram, A.H. 1248. The name of the person for whom it was made has been blotted out. It appears, however, to be Ḥakīm Muḥammad Ḥusām al-Dīn Khān, whose name and title of Akmal al-ḥukamā, with the date A.H. 1257, appear on two impressions of his seal on the first and last pages.

Colophon:

تعلیم شد همه داستان قصہ چار درویش وفا اندیش  
حسب الارشاد ہدایت بنیاد خان صاحب و قبلہ  
فی اقربان محکم و معظم [blotted] . . . بدست خط  
احقر الناس کمترین خلق اللہ بخداور سنگہ قوم کایتہ  
شکستہ نا تعلیم رسید . . . بقاریہ بست و نیم ۶۱ ماہ  
محرم الحرام سنہ ۱۲۵۸ وقت دو گیتی روز باقی ماندہ  
بمقام جیہ در چہاونی تحریر یافت فقط \*

133.

U. 55.—Foll. 42;  $7\frac{1}{2} \times 5\frac{1}{4}$  in.; ll. 12; Nasta'liq; much worm-eaten; c. 18th century.

[DELHI 50.]

کلیات زتلی

Kulliyāt i Zatali.

A collection of poems, with a few short pieces in Persian prose, by Mir Ja'far, Zatali, beginning with a *Fāl-nāmah*, or Book of Fate, for women, with a diagram, having the following Persian heading:—

هر زنی را کہ حمل نماند باید کہ بر این دائرہ  
انتکشت اعتقاد نہد از چیز کہ کوتاہی کسی او باشد  
مفہوم شود دائرہ ایست

There are three diagrams in the *Fāl-nāmah*, with explanatory verses, somewhat different from those in the editions of the *Kulliyāt* of Zatali published at Bombay, 1853 and 1857, and at Delhi, 1873. The poems consist chiefly of Qaṣīdahs, Ghazals, Maṣnawīs and Rubā'īs. They are on miscellaneous subjects; some are in praise of the emperors 'Ālamgīr II. and Shāh 'Ālam, others are satires, or humorous pieces, several of which are indecent. Some of the poems are entirely in Persian, others in mixed Persian and Hindustani.

Muḥammad Kāmil, writing under the name of "Hindustani Speculator," has given the following particulars of the life of Mir Ja'far in his *Zar i Jafarī* (Lahore, 1870).<sup>1</sup> His ancestors came to India in the time of Humāyūn, and were given a tract of rent-free land as a reward for faithful military service. At the commencement of Shāh Jahān's reign they were dispossessed of these lands, and Saiyid 'Abbās, the father of the poet, became dependent for a time on his wife's earnings as a seamstress. He afterwards opened a small shop, and, on obtaining pecuniary assistance from a rich relative in the Deccan, he was enabled to extend his business, and soon became a pro-

<sup>1</sup> See also Garcin de Tassy, *Litt. Hind.*, iii., p. 337.

sperous merchant. Mir Ja'far was born shortly after the accession of Aurangzeb (A.D. 1658). Saiyid 'Abbās had also two daughters, and a younger son called Šafdar. Mir Ja'far lost his father at an early age, and his uncle, Mir Sarwar, then undertook the upbringing of the children, and eventually married his son Akbar to Mir Ja'far's eldest sister. On leaving school Ja'far obtained service under Kām Bakhsh, the youngest son of 'Ālamgīr (who died A.D. 1708). The date of Zafarī's death is uncertain, but he is said to have lived to an age of over 60 years.

Munshi Muḥammad al-Dīn, the author of a biography of the Begam Zeb al-nisā, daughter of the emperor 'Ālamgīr, says that it was she who gave Mir Ja'far the soubriquet of Zafarī, "The Jester."<sup>1</sup>

## 134.

P. 2746.—Foll. 47;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 15; Shikastah-amez; the last 7 leaves worm-eaten; c. 18th century.

[J. LEYDEN.]

## Kulliyāt i Zafarī.

Another collection of the works of Mir Ja'far, Zafarī, beginning with his hybrid Persian prose compositions.

This copy has no scribe's colophon.

## 135.

U. 56.—Foll. 163;  $8\frac{1}{2} \times 5\frac{1}{2}$  in.; ll. 8 and 9; Nasta'liq; dated the 10th Zi'l-q'adah, A.H. 1218 (A.D. 1804).

[J. BALLANTYNE.]

## Kulliyāt i Zafarī.

A larger collection of the works of Mir Ja'far, Zafarī, beginning with the poem called *Tūṭi-nāmāh* (Bombay edition of 1867, p. 6).

Begins.

سنو ای طوطی روحانی من  
مکن الفت برنگین پتھر تو

تو تو رہے نہ یہ پتھر رہیگا  
بوڈکر لال جھیکو کیا کہیگا

Copyist: Shajā'at 'Alī, Ḥusainī, of Bardwan.

Colophon (written in Shikastah):

تمام شد کار من نظم شد نسخہ کلیات میر جعفر  
زلفی . . . بتاریخ دهم شهر ذیقعدة سنہ ۱۲۱۸ هجری  
. . . کاتب الحروف شیخات علی حسینی ساکن  
ضلع بردھوان باتکله براء پاس خاطر میان قربان علی  
و حسب الترمایش میان مذکور قلم زدہ شد

A collection of Persian epigrammatic sayings of Mullā Dūpiyāzah are written by a different hand (10 to 12 lines in a page) on the last four leaves (foll. 160-163), with the heading:—

من کلام ملا دو پیازہ رحمہ اللہ

## 136.

U. 57 a.—Foll. 39;  $8 \times 6$  in.; ll. 11; Nasta'liq; worm-eaten; dated Delhi, 2nd March, 1843.

[DELHI 90 a.]

## Kulliyāt i Zafarī.

Another and smaller collection of poems by Mir Ja'far, Zafarī, including his *Fāl-nāmāh* (fol. 12b), which differs from that in the preceding manuscript.

The scribe states in the colophon that he wrote this copy for his brother Lālā Kaśinātha. The latter has added a note of ownership, dated the 2nd March, 1843.

Colophon:

تمت تمام شد این کتاب قصہ جعفر زلفی پاس  
خاطر برادر عزیز از جان لاله کاشی ناتھ ولد تحریر  
یافت \*

Note:

تحریر بتاریخ دوم مارچ سنہ ۱۲۶۳ ع بعد مسطور  
مارتین گببس بہادر [Martin Richard Gubbins]  
میسٹریٹ دہلی . . . مالک این کتاب این ہندہ  
کاشی ناتھ است

<sup>1</sup> *Hayāt i Zeb al-nisā*, Lahore, 1906 (2nd ed.), p. 50.

## 137.

P. 2512.—Foll. 32;  $9\frac{1}{2} \times 5\frac{3}{4}$  in.; ll. 15; Nasta'liq; dated A.H. 1192 (A.D. 1778).

[J. LEYDEN.]

## دیوان ابجدی

Diwān i Abjadī.

A Diwān of Ghazals. By Mir Muḥammad Ismā'īl Khān, Abjadī.

Begins.

کرم هي هنگامه هر سو یار کا  
هي تماشا جلوه دیدار کا  
سفر رویت نهوا ای فلسفی  
دیده هي بهان دیدۀ دو چار کا  
جان دیلے پر بیی اگر تبارے بہ مول  
مشت هي سودا تیرے بازار کا

According to Beale,<sup>1</sup> Amjadī was the tutor of the Nawāb 'Umdat al-Umarā of the Karnatik, and author of a Persian Maḡnawī called *Anwar-nāmah*, containing an account of the exploits of Nawāb Anwar Khān, the father of the poet's patron. This work was completed in A.H. 1174 (A.D. 1760), for which Amjadī received a present of Rs. 6700, and in A.D. 1774 the title of Malik al-shu'arā was conferred on him. He also wrote a Persian *Diwān*,<sup>2</sup> and Garcin de Tassy notices a work by him called *Tuhfah li-ghibān*, a copy of which in his possession is dated A.H. 1196.<sup>3</sup>

A few Rubā'is are appended to this Diwān. A portion of the last page, which probably contained the scribe's colophon, has been cut out. The date of copy, 15 Muḥarram, A.H. 1192 (A.D. 1778), is written on the back of the first folio, with some words which have been crossed out and are illegible.

<sup>1</sup> *Biographical Dictionary*, p. 5.

<sup>2</sup> Sprenger's Catalogue, p. 307.

<sup>3</sup> *Litt. Hind.* (2nd ed.), vol. i., p. 99.

## 138.

U. 35 a.—Foll. 42;  $8 \times 5$  in.; ll. 14; Shikastah-āmez; dated Gangoh, A.H. 1230 (A.D. 1815).

[DELHI 118 a.]

## دیوان درد

Diwān i Dard.

The poetical works of Khwājah Mir, Dard.

Begins.

مقدور همین کب تیری وصفونکی رقم کا  
حقا کہ خداوند هي تو لوح و قلم کا  
جس مسند عزت پر کہ تو جلوه نما هي  
کیا تاب گذر هوے تغزل قدم کا

Khwājah Mir, Dard, was a descendant of Khwājah Bahā al-Dīn, founder of the Naqshbandi Order.<sup>4</sup> His father Khwājah Muḥammad Nāṣir, poetically called 'Andalīb, belonged to an ancient and highly respected family of Delhi, descended from Nawāb Zāfar Khān, a distinguished general of the emperor Jahāngir. He originally held an appointment under the Imperial Government, but renounced the world, and received religious instruction from Shaikh Sa'd Allāh, who was also called Shāh Gulshan.<sup>5</sup> He eventually became a disciple of Khwājah Muḥammad Zubair, and was initiated by him into the Naqshbandi Order of Faqirs.

Khwājah Mir was originally a soldier, and, like his father, became a religious devotee. Āzād states in his biography of the poet<sup>6</sup> that he wrote a treatise on prayer, entitled *Asrār al-salāt*, when he was only 15 years of age, and another work, called *Wāridāt i Dard*, at the age of 29, to which he composed an extensive commentary, entitled *Ilm al-kitāb*, comprising 111 tracts of Sufic mysticism, viz.: *Nālah i Dard*, *Āh i sarf*, *Dard i dil*, *Sor i*

<sup>4</sup> Born at Bukhārā, A.H. 728, and died A.H. 791.

<sup>5</sup> A noted poet of Delhi, who died A.H. 1140.

<sup>6</sup> *Āb i hayāt* (2nd ed.), p. 170.



*dil, Sham' i mahfil*, and others. He is also the author of *Wag'at i Dard*, *Hurmat i ghanā*, and a short Persian *Diwān*, besides this one in Rekhtah. His father also wrote a short *Diwān* with a commentary, and a work called *Nalāh i 'Andalīb*. His brother, Saiyid Muḥammad Mir, Aṣar, has also written a *Diwān*, and a well-known Maṣnawī called *Khawāb o khayāl* (no. 140).

Dard was contemporary with Saudā, Mir Taqī, and Mirzā Jānānān Maḡhar, and had numerous pupils, the chief of whom were Qiyām al-Dīn Qā'im, Hidāyat Allāh Khān Hidāyat, and Sanā Allāh Khān Firāq. He died at Delhi, at the age of 68, on the 24th Šafar, A.H. 1199 (A.D. 1785).<sup>1</sup>

Appended to the *Diwān* of Ghazals are a few Fards, a Tarkib-band, Mukhammasāt, and Rubā'is. His poems have been several times lithographed at Delhi and Lucknow presses, with a biography extracted from a Tazkirah by Mir Muhsin 'Alī.

This copy bears an impression of the seal of Muḥammad 'Āṭā Allāh Khān, dated A.H. 1223, by whom it was written at Gangoh, a town in the District of Saharanpur, in A.H. 1230 (A.D. 1815).

Colophon:

از بیمقدار عطا اللہ غفر عنہ عجلتہ در قصہ کدوہ  
در سنہ ۱۲۳۰ ہجری این اوراق را نوشتہ بود

### 139.

U. 58.—Foll. 62;  $11\frac{1}{2} \times 7$  in.; ll. 12; Nasta'liq; early 19th century.

[DELHI 99 B.]

### Diwān i Dard.

Another copy of the preceding, with a different arrangement of verses, and without name of scribe, or date of copy.

<sup>1</sup> According to most biographers and writers of chronograms, but Mirzā Lutf, in his Tazkirah the *Gulshan i Hind*, given A.H. 1202 as the year of his death.

### 140.

U. 59.—Foll. 46;  $11\frac{1}{2} \times 7\frac{1}{2}$  in.; written in different styles of Shikastah-amez, in oblique, transverse and horizontal columns; dated Delhi, the 11th Rabi' I., A.H. 1248 (A.D. 1832).

[DELHI 151.]

### خواب و خیال

Khawāb o khayāl.

A Šūfi Maṣnawī. By Saiyid Muḥammad Mir, Aṣar.

Begins.

بعد حمد خدا و نعت رسول  
کچھ بکے ہی یہ انب ظلوم جہول  
بے محابا کلام ہے یعنی  
بیشتر ہے بوج و بیمعنی

Mir Aṣar, as the author is commonly called, was the son of Khwājah Muḥammad Nāṣir, and the younger brother of Khwājah Mir Dard. (See no. 138.) He lived the life of a Šūfi ascetic, and has also written a *Diwān*. A copy of another of his Maṣnawīs will be found in no. 225, III.

Copyist: Muḥammad Ḥusain.

Colophon:

نعت تمام شد این مثنوی حضرت خواجہ میر  
انور صاحب بعون اللہ تعالیٰ بتاریخ یازدہم شہر ربیع  
الاول سنہ ۱۲۴۸ ہجری در عہد اکبر شاہ غازی خلد  
اللہ ملکہ راقم اضغف احقر العباد فقیر حقیر پر تقصیر  
محمد حسین در شاہجہان آباد بوقت نصف الفہار  
صورت تمام یافت

### 141.

U. 60.—Foll. 102;  $9 \times 5\frac{1}{2}$ ; ll. about 15 in a page, in double columns, 3 in. long; neatly written Nasta'liq; dated Mandsūr (in Mālwa), Thursday, 17th Rajab, A.H. 1236 (20th April, A.D. 1821).

### مثنوی میر حسن

Maṣnawī i Mir Ḥasan.

A romance, commonly called *Sihṛ al-bayān*, by Mir Ghulām Ḥasan (see no. 225, I.).

Another copy. With 100 coloured drawings.

Scribe : Dipchand Khatri.

Colophon :

حسب الفرمایش برادر عزیز خوشتر از جان و دل  
 لاله شیو جسم زاد عمره خط احقر العباد دیب چند  
 قوم کبوتری [illegible] در هندسور مضاف صوبه مالوا  
 در نظامت آذاکیکا دهر و سهیل هفتدهم رجب  
 سنہ ۱۲۳۶ ھجریہ سنہ ۱۸۲۰ ق [صلی] بیساکہ بتی  
 پنجمی شبند سہ پھر سمبت ۱۸۷۸ انندی نام مرقوم  
 یافت

### 142.

U. 61.—Foll. 87; 11 x 7 in.; ll. 13; Nasta'liq; dated 15th Zi'l-qu'dah, A.H. 1252 (A.D. 1837).

[DELHI 149.]

### Magnawī i Mir Ḥasan.

Another copy of the preceding.

The preface and part of a Persian treatise on grammar for the use of schools, by Qalandar 'Alī ibn Ghulām Ḥusain 'Alī, are written by another hand on the margin of the first five folios.

Copyist: Saiyid Riṣā Ḥasan.

Colophon :

از خط بیربط سید رضا حسن نوشتہ شد بقاریع  
 پانزدہم شہر ذالحداد [sic] سنہ ۱۲۵۲ ھجری

### 143.

U. 62.—Foll. 200; 9½ x 6 in.; ll. 13; Nasta'liq; written probably about the close of the 18th century.

[DELHI 107.]

### دیوان قائم

### Diwān i Qā'im.

The Poems of Muḥammad Qiyām al-Din, Qā'im.

Begins.

هرگز نہیں مقدور تیری حمد زبان کا  
 بُتِ زبان ہی دعویٰ کے میرے سخن بیان کا  
 جب تک کہ ہی تو ہم ہیں تیرے ساتھ ہمیشہ  
 چون موج کہ نت لازمہ ہی آبِ روان کا  
 اے عشق میرے دوش پہ تو بوجہ رکبہ اپنا  
 ہر سر متحمل نہیں اس بار گران کا

Muḥammad Qiyām al-Din, who is also called Shaikh Muḥammad Qā'im, or Miṣyān Qā'im, was a native of Chandpur, but went early in life to Delhi, where he obtained an employment under the emperor Shāh 'Ālam, and studied poetry under Mir Dard and Saudā.

Contents:—Diwān of Ghazals, fol. 1; Muḥkhammas and Wāsokht poems, fol. 109b; Rubā'is, fol. 119a; Qasīdahs in praise of Muḥammad, 'Alī, the emperor, his Wazīr and Mir Bakḥshi, Amīr al-Umarā, Nīmat Allāh Khān, the poet Saudā, Nawāb 'Ināyat Khān, Nawāb Muḥammad Yār Khān, Nawāb Hizbar Jang, and Nawāb Naṣr Allāh Khān, fol. 128a; Magnawis, chiefly satires and short stories, fol. 151a.

One of his Magnawis bears the title *Ramz al-ṣalāt*, and another *Ḥairat-afzā*, the last in this collection, the concluding line of which gives A.H. 1193 (A.D. 1779) as the date of composition. This has been crossed out with red ink.

ہوا ہی یہ جس سن عین نامہ رقم  
 ہی بارہ سے ھجری میان سات کم

Several verses have been corrected and others added on the margin. A copy of the Diwān is noticed in Sprenger's Catalogue, p. 631.

Qā'im has also written a Persian Tagkirah of Urdu poets, the title of which — مخزن نکات *Makḥzan i nikāt*—forms a chronogram on the date of composition, i.e. A.H. 1168 (A.D. 1754-55). It is noticed in Sprenger's Catalogue, p. 179, and in Ethé's Catalogue of Persian MSS., no. 701.

In his notice of this poet Garcin de Tassy has given an abridged French translation of his

Magnawī on the severity of the winter season (fol. 161b), and of *Magnawī i 'ishq i darwesh*, which is not included in this copy of the poet's works. He states that Qā'im died in A.H. 1207 (A.D. 1792-93), the date being fixed by a chronogram by Jur'at which was written in a copy of the poet's Diwān in his possession. The following chronogram by Jur'at is written on the margin of fol. 127a of this manuscript, the last line of which gives the date A.H. 1202 (A.D. 1787-88):—

جرات نے کہی یہ روکے تاریخ وفات یکتائی کے ساتھ  
قائم بنیاد شعر ہندی نرے کیا کہئے اب آء

## 144.

P. 2872.—Foll. 141;  $11\frac{1}{2} \times 6$  in.; ll. 13; well written Nasta'liq; dated 14 Jumādā II., A.H. 1216 (A.D. 1801).

[COLLEGE OF FORT WILLIAM.]

### دیوان سوز

Diwān i Soz.

A Diwān of Ghazals. By Saiyid Muḥammad Mir, Soz.

Begins.

سر دیوان پر اپنے جو بسم اللہ میں لکھتا  
بجائے مد بسم اللہ مد آء میں لکھتا  
خدا دیتا اگر مجھ کو زبان توحید کہنے کی  
تو فکر سب الوجہیت کو الا اللہ میں لکھتا  
وگر نعمت محمد کی عیب سے توفیق کچھ ہوتی  
حق کلمہ طیب رسول اللہ میں لکھتا

Saiyid Muḥammad Mir, the son of Saiyid Ziyā al-Dīn, Bukhārī, and a descendant of the saint Qutīb 'Ālam of Gujarat, was born at Karawalpur near Delhi. In the year A.H. 1191 (A.D. 1777), during the reign of Shāh 'Ālam, Soz left Delhi in a state of extreme poverty and went to Lucknow in the hope of earning a livelihood there, but was unsuccessful. In A.H. 1212 he went to Murshidabad, but here also fate was against him, and he returned to Lucknow, where he was fortunate

enough to obtain the patronage of Nawāb Āṣaf al-Daulah, who became his pupil in the art of writing poetry. He died at Lucknow the year following, A.H. 1213 (A.D. 1798-99), at the age of 70. See the *Āb i hayāt* of Āzād (2nd ed., Lahore 1899, p. 180), and the *Tazkirat al-shu'arā* of Firoz (Sialkot, 1889, p. 3).

In the *Tazkirah i Hindi*, which was written in A.H. 1209 (A.D. 1794-95), Muḥaffī states that Soz was then alive and was over 70 years of age, and Nassākhi in his *Sukhan i shu'arā* says that he died at Talhar at the age of 80.

Soz is said to have been a noted calligraphist and an archer of extraordinary strength and skill. He originally adopted Mir as his takhalluṣ, but, when Mir Taqi became famous under that name, he changed it to Soz.

Besides the Ghazals contained in this manuscript he has written a few Rubā'is, Magnawis, and Muḥammadas poems. See a copy of his Diwān in the British Museum Library described in no. 65 of the Catalogue of Hindustani Manuscripts. A selection from his Diwān, prepared for the use of the Hindustani students of the College of Fort William, was published at Calcutta in 1810. See Roebuck's *Annals of the College of Fort William* (Calcutta, 1819), p. 256, and App. 26.

## 145.

P. 2499.—Foll. 44;  $8\frac{1}{2} \times 6$  in.; ll. 13; Nasta'liq; 19th century.

[J. LEYDEN.]

### فتحنامہ تیبو سلطان

#### Fatḥ-nāmah i Tīpū Sultān.

An account of the hostilities between Tīpū, Sultān of Mysore, and the Mahrattas, and of his capture of the fortress of Nargund in A.D. 1785, written in Dakhani verse by a Shī'ah poet whose takhalluṣ is Tarāb.

Begins.

شجاع سہو دوستان داستان  
کہ جسکے بیان میں ہی قاصر بیان



مرثیہ مغل فوج سب جمع کر  
خوشی سات سلطان کی سن بد خبر  
کئی سب نے یوں شرط سوگند سات  
لیوہیں ملک چل دی سون اب ہات ہات

The events narrated in this work are briefly recorded in Duff's *History of the Mahrattas*,<sup>1</sup> but the narrative is characterised throughout by a feeling of intense hatred against the Mahrattas. The reason assigned by the author for Tipā's unjust claims, and unwarranted invasion of the province of Bijapur, was his intention of thwarting the designs of the combined Mahratta and Mughal powers for the overthrow of his rule and the apportionment of his kingdom. The treacherous method, also, by which he gained possession of the fortress of Nargund is here described as being a signal victory gained by the Sultān when attacked by the army of the so-called infidels.

The work is without date or title, and was written during the lifetime of the Sultān, i.e. prior to A.D. 1799, when he was killed at the siege of Seringapatam. The title here given is written on a slip of paper pasted outside the cover.

Ends.

الہی ہی جب تک مہ و آفتاب  
نہوین رکھ تون سلطان کون آب حیات  
عظفرو منصور بر مشرکین  
تحمیت و افسر اربا روز مین

146.

P. 353.—Foll. 370; 11½ × 6½ in.; ll. 13; beautifully written Nasta'liq; 19th century.

[R. JOHNSON.]

کلیات سودا

Kulliyāt i Saudā.

The poetical works of Mirzā Muḥammad Rafī', Saudā.

Mirzā Muḥammad Rafī', poetically surnamed Saudā, is universally considered to be the greatest of Hindustani poets. The following sketch of his life is taken from an excellent notice of the poet; his writings and contemporaries, by Shams al-'Ulamā Muḥammad Ḥusain, Azād, in his *Āb i ḥayāt* (2nd ed., Lahore, 1899), p. 136 *et seqq.* See also Garcin de Tassy, *Litt. Hind.* (2nd ed.), vol. iii., p. 66; the *Allahabad Review*, vol. iii., no. 4 (April 1892); and *Ḥālāt i Saudā* by Aḥmad Ḥusain Khān, Lahore, 1896.

Saudā's ancestors dwelt at Kabul, and were soldiers by profession. His father, Mirzā Muḥammad Shafī', left his native home and settled as a merchant at Delhi, where Saudā was born in A.H. 1125 (A.D. 1713). He received a liberal education as a pupil of Sulaimān Qulī Khān, Widād, and afterwards of Shāh Ḥatīm (Shaikh Zuhūr al-Dīn, see no. 160). He also obtained much assistance in writing poetry from Sirāj al-Dīn 'Alī Khān, Ārzū, a noted Persian and Urdu poet.<sup>2</sup>

Saudā's poems became extremely popular, and his fame soon reached the ears of the Emperor Shāh 'Ālam, who, being himself a poet, employed him to write poetry, and to correct his own compositions. Unfortunately, Saudā's temper was fiery and easily aroused at the merest trifle, and his tongue was quick at making a sharp or satirical retort. This caused a serious quarrel with his royal patron, in consequence of which he left the imperial court, and was for several years dependent on the generous aid of his friends Mīhrbān Khān and Basant Khān. On their death he was reduced to a state of extreme poverty, and eventually left Delhi, when about 60 years of age. After a short stay at the court of Nawāb Bangash Khān of Farrukhabad, he settled at Lucknow in A.H. 1185 (A.D. 1771-72), and obtained service under the Nawāb Shujā' al-Daulah. On the death of the Nawāb (A.D. 1775), his son and successor, Nawāb Asaf al-Daulah, granted him an annual stipend of

<sup>1</sup> 4th edition, vol. ii., pp. 187-189.

<sup>2</sup> Died A.H. 1169 (A.D. 1756). See Rieu's Persian Catalogue, pp. 501b and 1090a.

Rs. 6000, and conferred on him the title of Malik al-shu'arā, or "Prince of poets."

Saudā died at Lucknow, at the age of 70, in A.H. 1195 (A.D. 1781). The date is recorded in Persian chronograms by Fakhr al-Dīn, and by Qamar al-Dīn, Minnat,<sup>1</sup> but Muṣḥafī in a Tārīkh gives the date A.H. 1193.

The poems of Saudā were arranged and compiled with an introduction by Ḥakīm Saiyid Iṣlāh al-Dīn Khān. His *Kulliyāt* was first published at Calcutta in 1803, and in 1810 a volume of selections was printed under the editorship of Munshi of the College of Fort William. A revised edition, with additional Qaṣīdahs and Ghazals, by Maulavī Ghulām Ḥaidar, Hindi Sarishtadār of the College, was printed at Calcutta, 1847. A lithographed edition of the *Kulliyāt*, revised by Mir 'Abd al-Rahmān, Āhī, pupil of Saiyid Māmin Khān, in which the poems are arranged in seven Diwāns, was published at Delhi, 1853. Another edition was published by Munshi Nawal Kishor at Cawnpore, 1872 (2nd ed., 1887). These editions contain also the poet's 'Ibrat al-ghāfilīn, described below (see no. 150).

An English translation of selections from the Maṣnawīs of Saudā, by Major Henry Court, prepared as a text-book for the High Proficiency examination in Urdu, was printed at Simla, 1872, and an edition of these poems, edited by Captain H. S. Jarrett, was printed at Calcutta, 1875.

According to Āzād, Saudā also wrote a prose translation of the Maṣnawī *Shu'lah* i 'ishq of Mir Taqī<sup>2</sup> (see no. 164), and a Taḳīrah of Urdu poets,<sup>3</sup> both of which works are now unprocureable.

On the first leaf of this manuscript is a miniature—somewhat damaged by damp—of a scribe (probably intended for the poet) seated on a carpet smoking a ḥuqqah, with an attendant standing

behind him; and on the next leaf is a Qaṣīdah, on the recto of which is written "Mr. Richard Johnson, the gift of ye author Mirza Saudah."

The poems are classified, and arranged as follows:—

1. Qaṣīdahs (fol. 4), with a half-page illuminated 'Unvān. These consist of poems in eulogy of Muḥammad, the Imāms, 'Ālamgīr II. and nobles of the Court at Delhi and Lucknow, also a poem called *Shahr-āshūb*, and satires.

Begins.

ہوا جب کفر ثابت ہی وہ تمغے مسلمان  
نقوئی شیخ سے زہار تسبیح سلیمانی

2. Diwān of Ghazals (fol. 98), with a half-page illuminated 'Unvān.

Begins.

مقدور نہیں اوسکی تجلی کے بیان کا  
جون شمع سراپا ہو اگر حرف ریاں کا

3. Muḥammasāt (fol. 219a). Twenty-five poems in verses of five lines each, most of which are composed on lines written by other poets, viz.: Hāfiḡ, Bedil, and Kalim, in Persian; and Mir, Yaqīn, and Tābān, in Hindustani.

Begins.

خسروا تجسا کوئی دوران بہم پہنچائے تو  
باب تخت سلطنت ایسا ہمیں دکھلائے تو

4. Rubā'iyāt (fol. 263a). Forty-six quatrains.

Begins.

خداوند وہ ایسا ہی کہ عالم کو دے  
دارا کو نہ تنہا نہ فقط جسم کو دے

5. Fardiyāt (fol. 268b). Twelve Fards, and a few unfinished Ghazals.

Begins.

دیدہ برآب سے تجہدین ہمیں کیا کم ہی جام  
بزم مشفقان میں تیرے حلقہ عالم ہی جام

6. Maṣnawiyāt (fol. 274b), containing anecdotes and witticisms.

<sup>1</sup> See also chronograms by Imām Bakhsh, Nāsikh (*Kulliyāt*, Lucknow, 1872, p. 220), and by 'Abd al-Ghaffar Khān, Nassākh (*Ganj i taswīrih*, Cawnpore, 1875, p. 25).

<sup>2</sup> *Āb i ḥayāt* (Lahore, 1899), p. 23.

<sup>3</sup> *Ibidem*, p. 155.



Begins.

میرا دل نام پر اوسکے ہی شیدا  
کیا ہی جن نے حُسن و عشق پیدا

7. Qīṭā'āt (fol. 334a).

Begins.

یوں سنا ہی کہ خسرو یلکِ عنصر  
ایک درویش کے گیا تھا گُیر

8. Persian Qaṣīdahs (fol. 348b).

Begins.

یا عندلیب گلشنِ اعیان ہوا برابر است  
گلابانگ مرغِ خامہ ام اللہ و اکبر است

9. Diwān of Persian Ghazals (fol. 354b).

Begins.

زد شعلہ بردل از نفسِ سو داناغِ ما  
روشن شود زبانِ سحر کہ چراغِ ما

The manuscript is undated, and without a scribe's colophon.

## 147.

U. 63. — Foll. 467;  $10\frac{1}{4} \times 6$  in.; ll. 17; good Nasta'liq; worm-eaten; dated the 11th Jumādā I, A.H. 1214 (A.D. 1799).

[DELHI 108.]

### Kulliyāt i Saudā.

Another copy.

A larger collection of the poems of Saudā, arranged as follows:—Marṣiyahs and Salāms, with criticisms of similar poems written by Saiyid Muhammad Taqī, of Delhi, familiarly called Mir Ghāsi, a pupil of Fakhr al-Dīn, preceded by a Persian introduction, beginning *حمد بلیغی کہ* عندلیب طبعِ یلکِ گل پروردہ چمنِ ابداعِ اوست, fol. 6; Qaṣīdahs, with a Persian preface, beginning *رفیع ترین گلنامی کہ* رفعتِ بخشِ دیباچہٴ سخن تواند شد, fol. 82; Magnawīs, fol. 166; Diwān of Ghazals, fol. 238; Maṭla'āt, fol. 394b; Rubā'īs and

Mustazād, fol. 396b; Qit'ahs, fol. 403b; Pahelis and Tarjī'-band, fol. 415a; Musaddasāt and Wā-sokht, fol. 422b; Mukhammasāt, 37 in number, fol. 427a.

Copied at Delhi on 11th Jumādā I, A.H. 1214, by Mir Maqbūl Nabī bin In'ām Allāh Khān, Yaqīn, by order of Raja Bahādur Singh.

Colophon:

روز جمعہ تاریخ یازدهم ماه جماد الاول سنہ ۱۲۱۴  
هجری نبویہ مقدسہ بمطابق سنہ ۱۶ جلوس میمنت  
مانوس شاه عالم بادشاہ غازی خد اللہ ملکہ و سلطنت  
بخط اضعف العباد میر مقبول نبی بن اتعالم اللہ خان  
تخلص یقین دیوان گلیات میرزا محمد رفیع السودا  
حسب الارشاد . . . راجہ بہادر سنگھ بہادر دام اقتباسہ  
و حسن مالہ در مقام شاہجہان آباد صورت اتعالم  
پذیرفت

## 148.

P. 2405. — Foll. 371;  $14\frac{1}{2} \times 8\frac{3}{4}$  in.; ll. 15; written in fair Nasta'liq, in 2 columns, with 'Unvāns; dated A.H. 1219 (A.D. 1804).

[J. LEYDEN.]

### Kulliyāt i Saudā.

The poems are divided into seven parts, each of which has an illuminated frontispiece.

1. A Persian Qaṣīdah on the building of a mosque, and Diwān of Persian Ghazals, fol. 1. 2. Qaṣīdahs in Hindustani, fol. 19b. 3. Diwān of Ghazals, fol. 106b. 4. Fards and Rubā'īs, fol. 231b. 5. Qit'ahs, fol. 239b. 6. Mukhammasāt, fol. 251b. 7. Magnawīs and Marṣiyahs with the Persian introduction, fol. 300b.

Copyist: Muḥammad Amīn Beg.

Colophon:

تعت تعالم شد دیوانِ مرزا رفیع السودا مرحوم از  
دست احقر العباد محمد امین بیگ سنہ ۱۲۱۹ هجری



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## 149.

P. 2646.—Foll. 349;  $14\frac{1}{2} \times 9$  in.; ll. 15; written in bold Nasta'liq in two ruled columns, on brown-tinted paper with broad white margin, with 'Unvāns; 19th century.

## Kulliyāt i Saudā.

The poems are arranged in four parts, each having an illuminated frontispiece and bearing the impress of the seal of Saiyid Ghulām Rīzā, Rīzawī, with the date A.H. 1222.

1. Qasīdahs, with Persian preface, fol. 1. 2. Diwān of Ghazals, with Maṭla's, Rubā'is, Qit'ahs and Pahelis, fol. 89. 3. Part of the Persian introduction to the Marṣiyahs, fol. 221. 4. Muḥammadasāt, Musaddasāt, two Tarjī'-bands, another collection of Qasīdahs and Qit'ahs, and Magnawis, fol. 223.

## 150.

P. 2119.—Foll. 573;  $14\frac{1}{2} \times 9\frac{1}{2}$  in.; ll. 17; carefully written Nasta'liq; dated 20th January, 1817.

[COLLEGE OF FORT WILLIAM.]

## Kulliyāt i Saudā.

This excellent copy was made for Mr. J. W. Taylor, Professor of Hindustani at the College of Fort William, and appears to be the most complete collection of the works of Saudā.

Contents:—Qasīdahs, fol. 1; Diwān of Ghazals, fol. 82a; Maṭla's and Rubā'is, fol. 214b; Qit'ahs, fol. 221a; Pahelis or Riddles, fol. 233b; Muḥammadasāt, with a Tarjī'-band and some Musaddas poems, fol. 235b; Wāsoḳht, fol. 282a; Magnawis, fol. 286a; Persian Diwān of Ghazals, with 2 Rubā'is and 6 Qit'ahs, fol. 349a; Persian preface to the *Diwān i marṣiyah*, with verses criticising Marṣiyahs of Mir Ghāsi Taqī, fol. 364a; '*Ibrat al-ghāfilīn*, in Persian prose, in 5 fasls, fol. 382a; Salāms and Marṣiyahs, fol. 418b.

The '*Ibrat al-ghāfilīn*' is not included in the preceding copies of the works of Saudā. It has been printed in the Cawnpore edition of 1873 of the poet's *Kulliyāt* (pp. 26–50).

Āzād states in his biography of Saudā<sup>1</sup> regarding this work that Ashraf 'Alī Khān, a native of Delhi, and of noble family, had spent fifteen years in the compilation of a Taḏkirah of Persian poets, which he submitted for revision to Mirzā Muḥammad Fākhīr Makīn,<sup>2</sup> who was considered to be one of the most eminent Persian scholars of Delhi. Makīn found fault with the composition of many of the Persian verses quoted in the Taḏkirah, and made wholesale erasures and emendations throughout the work. Ashraf 'Alī Khān was greatly disheartened, and took his cut about manuscript to Saudā for his inspection and advice. At first he refused to do anything in the matter, but eventually took it in hand, and wrote the '*Ibrat al-ghāfilīn*, in which he severely condemns the conduct of Makīn, and exposes his ignorance of the Persian language, as shown not only in his unwarranted corrections of the Taḏkirah, but also in passages of a Persian Diwān which he had composed.

An index to the contents of this copy is appended on foll. 571–73.

Copyist: Shaikh Taiyib Allāh.

Colophon:

کلیات میرزا رفیع السودا ... صاحب عالیہ  
سیح رس قدردان جذاب تیلر صاحب بہادر دام  
ظہم کے واسطے بیسویں جنوری سن ۱۲۱۷ اتیارہ سو  
ستارہ تیسویں ... عین شیع طیب اللہ خوش  
نوس نے لکھا اے

## 151.

U. 64.—Foll. 295;  $12\frac{1}{2} \times 8\frac{1}{2}$  in.; ll. 17; Nasta'liq; c. early 19th century.

## Kulliyāt i Saudā.

Another collection of the poems of Saudā, classified in 7 parts, or Diwāns, as follows:—

<sup>1</sup> *Āb i hayāt*, 2nd ed., p. 151.

<sup>2</sup> Died A.H. 1221. See Rieu's *Persian Catalogue*, p. 376a.

1. دیوان رُحبا Hindustani Diwān of Ghazals, with a collection of Fards and Rubā'is. Fol. 1.

2. دیوان قصیدات عاقب نمبر Qasīdahs. Fol. 109.

3. دیوان فارسی Persian Diwān. Fol. 180.

4. دیوان در بیان تاریخ و قطعها Qit'ahs and chronograms. Fol. 194.

5. دیوان هجویات Satires in Maḡnawī and Mukhammas poems. Fol. 200.

6. دیوان مخمصات در بیان عشق Mukhammas poems on love. Fol. 257.

7. Maḡnawīs containing anecdotes, etc., and Wāsokht poems. Fol. 275.

## 152.

P. 3352 and 3353.—Foll. 326; 13×8 in.; ll. 17, double column; Nasta'liq; dated A.D. 1844.

[C. P. Brown.]

### Kulliyāt i Saudā.

Contents:—Qasīdahs, fol. 5b; Maḡnawīs, fol. 87a; Mukhammasāt, fol. 146a; Qit'ahs, and a few minor poems, fol. 183a; Diwān of Ghazals, fol. 195; Rubā'is, fol. 307b; Maḡla's and Fards, fol. 313a; Persian Diwān, with 2 Rubā'is and 5 Qit'ahs, fol. 314a.

The poems contained in these two volumes were collected, arranged and collated from various manuscripts at the request of Mr. C. P. Brown, Persian Translator to the Government of Madras, by Mir Munshi Muḡammad 'Abd al-Qādir Khān Himmat. He has made many corrections, additions, and explanatory notes throughout the work, and has prefixed a table of contents, and written a preface, in which he states that the work was completed in A.D. 1844, under the title of *Alldastah i Hind*.

The preface begins:—

کلیات اقسام حمد و توصیف کی اور مجموعہ  
انواع شکر و تعریف کا سزاوار ہی نیاز درگاه رفیع خالق  
آسمان و زمین کے

## 153.

U. 65.—Foll. 191; 12½×8 in.; ll. 17; Nasta'liq; 19th century.

### Kulliyāt i Saudā.

A small collection of the works of Saudā, beginning with the *Qasīdah i shahr-āshub*, followed by a Maḡnawī in amplification of the Marṣiyahs of Mir Taqī, Mukhammas poems, two short Qasīdahs, a few Qit'ahs, Maḡnawīs, and Marṣiyahs, the Diwān of Ghazals, a collection of Rubā'is, Fards, and Maḡla's, and concluding with the Persian Diwān.

On the margin are numerous glosses and variants written by a later hand.

## 154.

P. 3396.—Foll. 184; 8×5½ in.; ll. 12; Nasta'liq; early 19th century.

### Kulliyāt i Saudā.

Contents:—Diwān of Ghazals, fol. 1; Rubā'is, fol. 68a; Mukhammasāt, fol. 70; Qasīdahs and Maḡla's, fol. 90; Maḡnawīs, fol. 144; Fards, fol. 173.

The copy is not dated, and has no scribe's colophon. Several additional verses are written on the margin.

Appended to the work (fol. 177) is a Persian poem on prayer and ceremonial ablutions, written by another hand. There are also some medical prescriptions and a recipe for the preparation of a black dye for the hair.

## 155.

P. 2181.—Foll. 186; 9×5½ in.; ll. 13, double column; Nasta'liq; slightly worm-eaten; early 19th century. [COLLEGE OF FORT WILLIAM.]

### Kulliyāt i Saudā.

This small collection comprises only:—Qasīdahs, fol. 1; Diwān, fol. 58b; Maḡnawīs, fol. 128a; and Mukhammasāt and a few Fards, fol. 156a.



Copyist: Hasan 'Ali.

Colophon:

تمت تمام شد نسخه هذه الكتاب ديوان ميرزا  
رفيع السودة بتاريخ بيست پنجم شهر ربيع الثاني  
بوقت دو پير بروز پنجه بدستخط حقير حسن علي  
ضعف من عبد الله سراج الدين تمام یافت

156.

U. 66.—Foll. 87; 9 × 5½ in.; ll. 13; Nasta'liq;  
much worm-eaten; dated Budaon, the 6th Rajab,  
A.H. 1194 (A.D. 1780).

[DELHI 96 A.]

### ديوان بيدار

Diwān i Bedār.

The Poems of Mir Muhammad 'Ali, Bedār.  
Begins.

هی نام [تیرا] باعث ایجاد رقم کا  
محتاج نہیں وصف تیرا لوح قلم کا  
مقدور بشر کب کہ تیری حمد سرائے  
کیا قطرہ ناجیر سے اوصاف ہو دم کا  
کیا جانے کہاں جلوہ نما تویی کہ یہاں تو  
هی داغ تیرے پاس سے دل دیر و حرم کا

Mir Muhammad 'Ali, who is also called Mir Muhammad, an inhabitant of Delhi, was a pupil of Mir Murtazā Quli Khān Fīrāq, who was a contemporary of the poet Saudā and an officer in the imperial arsenal during the reign of Muhammad Shāh. In religion he was the disciple of Maulānā Muhammad Fakhr al-Dīn, who died in A.H. 1199.<sup>1</sup> According to Garcin de Tassy (vol. i., p. 312), Bedār was living at Agra in 1793, but returned to Delhi and died there in A.H. 1212 (A.D. 1797-98).

The minor poems appended to the Diwān of Ghazals consist of Rubā'is, fol. 64a; Mukham-

masāt, fol. 67a; Musaddasāt, some in Persian, fol. 75a; and Persian Magnawis and Ghazals, fol. 78a.

Bedār has also written a Persian Diwān. See the following manuscript.

This copy is in the author's own handwriting, and is dated Budaon, 6th Rajab, A.H. 1194.

Colophon:

تمت تمام شد ديوان بيدار از طبع زاد شاه صاحب  
مشفق ... شاه محمدی صاحب سلمه الله المتخلص  
به شاه بيدار بحسب ايماء شريف ايشان بنده اوحد  
الدين در باده بدايون بتاريخ ششم رجب المرجب  
يوم يكشنبه بوقت دو پير در سنه ۱۱۹۴ هجری مقدسه  
بدستخط خود باتمام رسانیده انج

157.

U. 67.—Foll. 146; 10½ × 8 in.; ll. 13 to 15;  
Nasta'liq, slightly worm-eaten at the end; 19th  
century.

[DELHI 96 B.]

### Diwān i Bedār.

Another copy of the Diwān. It is preceded by a Persian Diwān, with introductory Qasīdahs and concluding Rubā'is, Mukhammasāt, Qit'ahs, and Magnawis, all in Persian (foll. 1-72).

158.

P. 2489.—Foll. 114; 8½ × 6 in.; ll. 15; Nasta'liq;  
c. 18th century.

[J. LEYDEN.]

### دُرّ مجالس

Durr i majālis.

Anecdotes of the Patriarchs, Prophets, and Saints translated into Dakhani verse by 'Abd Allāh, poetically called Kaminah, son of Hāfiq 'Ali, called Maghlabi, from the Persian *Durr i majālis* of Saif al-Zafar, Naubahārī. See Rien, Persian Catalogue, pp. 44b, and 1078a.

<sup>1</sup> *Ganj i tawārīkh*, by Nassākh (Lucknow, 1875), p. 25.

Begins.

کہوں میں باب نادر تین اوپر بدیس  
کیا ہوں ترجمہ ڈری منجاس  
عدن سون فارسی میں در عجائب  
پرویا نظم دکن کے غرائب  
زح منجاس حکایت کے حین موتی  
ہریک دانہ دے پر نور جوتی

The Persian original is in 33 chapters (*bāb*); in this translation the work is condensed into only 23.

Ends.

یقین ایمان سون شاہی دین والی  
رکبو ہمدان درس دیگر جمالی  
امامی دینکی جہونا میری تاج  
مقرر کر ہووے تو ہی آج معراج

159.

P. 2575.—Foll. 305; 9 × 6 in.; ll. 12; Nasta'liq; 19th century.

[J. LEYDEN.]

دیوان افسوس

Diwān i Afsos.

The Poetical works of Mir Sher 'Alī, Afsos. See no. 39.

An anonymous preface,<sup>1</sup> written in Persian, is prefixed to the work. It gives a short account of Afsos, and was written whilst he was at Calcutta, employed as a Munshi at the College of Fort William. It begins:—

خدای را ستایش سزاوار است کہ نظم دیوان  
موجودات نمونہ قدرت کامل اوست و عطیہ قوت

<sup>1</sup> In the copy of this Diwān in the Library of the British Museum the name of Mufti Mir Haidar Bilgrami appears at the end of this preface. He was probably its author, and appears to be the same person as Amir Haidar Bilgrami who is noticed in Rieu's Pers. Cat., p. 930a. A copy of this Diwān is noticed in Sprenger's Cat., p. 506.

شاعر از نشانہا فیض شامل او نوازش خود را از مطلع  
وجود تا مقطع آن ردیف حال یندگان فرمود

A few Qasīdahs in praise of Muhammad, Nawāb Āṣaf al-Daulah, Lord Wellesley, and Mr. (afterwards Sir George Hilary) Barlow, with some Salāms (fol. 30a) and Margiyahs (fol. 32b), are prefixed to the Diwān of Ghazals, which begins (fol. 49b):—

خدایا کس طرح ہو وصف مجھے تیری صنعت کا  
کرشمہ ایک ہی بہر چرخ تیری دست قدرت کا  
کہیں کر حمد تیری جن و انسان حور اور شمعان  
بیان تو بھی نہوے ایک شمع تیری رفعت کا

Appended to the Diwān are Rubā'is, fol. 270b; Mukhammasāt, fol. 282a; Wāsoḳhts, fol. 285b; Qit'ahs, some of which are chronograms, and other poems in eulogy of Mr. Barlow, Mr. Edmonstone, Colonel W. Scott, Resident at Lucknow, Dr. Gilchrist, Mr. J. H. Harrington, prince Jahāndār Shāh, and Nawāb Āṣaf al-Daulah, fol. 292a, concluding with a Magnawī, entitled *Bahār i sukhān*.

160.

U. 68.—Foll. 78; 8½ × 5 in.; ll. 15; small Nasta'liq; worm-eaten; 18th century.

[DELHI 98.]

دیوان زادہ حاتم

Diwān-zādah i Ḥatim.

An abridged selection of poems taken from the *Kulliyāt* of Shaikh Zuhūr al-Dīn, Ḥatim. See Sprenger's Catalogue, pp. 235, 422, and 610.

The preface begins:—

بعد حمد الہی و نعت رسالت پناہی معروض  
میدارد خاکپای درویشان و خوشہ چین خرمین  
سختنوران ہیچ مدان عالم بصورت محتاج بمعنی حاتم  
کہ از سنہ یکہزار و بیست و ہشت تا یکہزار شست  
و ہشت کہ قریب چہل سال باشد نقد عمر درین  
فن صرف نموده

The *Diwān* begins:—

جئے آدم کیٹن جان بخشا  
خضر کون چشمہ حیدر بخشا  
پیر کنعان کو دیا درد فراق  
یوسف مصر کو زندان بخشا  
تخت بر باد سلیمان کا دیا  
دیو کو ملک سلیمان بخشا

Shāikh Zuhūr al-Dīn, whose poetical name is Hātim, and who is commonly called Shāh Hātim, was the son of Faṭḥ al-Dīn of Delhi. Azād says<sup>1</sup> that his name Zuhūr is said to form a chronogram on the year of his birth, in which case he was born in A.H. 1111 (A.D. 1699–1700). He was a soldier by profession, and lived at ease and in affluence in the service of the Nawāb 'Umdat al-Mulk, Amīr Khān.<sup>2</sup> He subsequently received religious instruction from Mir Bādil 'Alī Shāh, and, renouncing the world, became an ascetic of the Bānka order of Sūfīs. He died at Delhi, at the age of 96, in A.H. 1207 (A.D. 1793).

In the Persian preface to this work, written in the first year of the reign of 'Azīz al-Dīn, 'Alamgīr II. (A.H. 1168), Shāh Hātim states that he had been writing poetry for the last 40 years, since 1128. He followed the style of Mirzā Sā'ib<sup>3</sup> in the composition of Persian poetry, and that of Wālī<sup>4</sup> in writing Rekhtah verses. His *Kulliyāt* being very extensive, and laborious to copy out, he had made a select abridgment of his poems, and called it *Diwān-zādah*. The preface ends with remarks on the peculiarities of spelling Persian, Arabic, and Hindi words in the works of contemporary poets.

According to Azād, Shāh Hātim originally took Ramz as his takhalluṣ. He had 45 pupil poets,

chief of whom was Saudā. This manuscript is probably in the author's own handwriting. The date of composition of the different Ghazals is written in red over each, with the name of the metre. The dates range from A.H. 1131 to 1167. There are several verses added on the margin, the latest date being 1170.

Appended to the Ghazals are some Rubā'is Fards, and two Maṣnawīs, one in praise of coffee, the other of tobacco. On the verso of the last folio there is an impression of the seal of Najaf 'Alī Shāh, with the date A.H. 1208.

### 161.

P. 1696. — Foll. 155; 9½ × 5 in.; ll. 10, written obliquely with the exception of the last two lines of each page; excellent Nasta'liq; dated 12th Shavhān, A.H. 1196 (A.D. 1782).

[R. JOHNSON.]

### دیوان محبت

#### Diwān i Maḥabbat.

The poems of Nawāb Maḥabbat Khān, called Maḥabbat.

Begins.

ہوتا ہی ابھی حاصل سب کام محبت کا  
دے اسکو خداوند تو جام محبت کا  
ثابت قدم الت میں رکھو اسے مرتے تک  
تو نام نہو جاوے بدنام محبت کا  
عشاق کے زمرعین مبعوث ہو تو یا رب  
آغاز سے ہو تیسرے انجام محبت کا

Nawāb Maḥabbat Khān was the eldest son of Hāfiḡ Raḥmat Khān, the celebrated Rohilla chieftain of Kuthair, who fell in battle against Shujā' al-Daulah in A.H. 1188 (A.D. 1774). On the death of his father he lived in retirement at Lucknow, and studied the art of poetry under Mirzā Ja'far Ali, Ḥasrat, and also under Khwājah Mir, Darī.<sup>5</sup> He died in A.H. 1223 (A.D. 1808).

<sup>1</sup> *Āb i hayāt* (2nd ed.), p. 103 *et seq.*

<sup>2</sup> On fol. 62a is a poem, dated A.H. 1145, addressed to the Nawāb, tendering a resignation of his appointment.

<sup>3</sup> Mirzā Muḥammad 'Alī of Tabriz, who died A.H. 1088.

<sup>4</sup> Shāh Wālī Allāh of the Deccan, the originator of the Rekhtah *Diwān*, which he took to Delhi about A.H. 1192. See no. 112.

<sup>5</sup> See *Sukhan i shu'arā*, p. 416.



Whilst living at Lucknow Maḥabbat Khān composed a Pushtu grammar and vocabulary, written in Persian for Sir Charles Barlow in A.H. 1221 (A.D. 1806), called *Riḡāz al-Maḥabbat*.

Besides the present Diwān he has composed two others, one in Persian, and one in Pushtu; also a Hindustani Maḡnawī, entitled *Asrār i Maḥabbat*, containing the romance of Sassī and Pannū. See Rien's Persian Catalogue, p. 517a; Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 349; Sprenger's Catalogue, pp. 251 and 620; and Ethé's Persian Catalogue, no. 2452.

Contents:—Diwān of Ghazals, fol. 1; Rubā'iyāt, fol. 136; Mukhammasāt, fol. 141; with a series of Persian couplets, in each of which mention is made severally of the Imāms, noted saints, and distinguished theologians and authors.

Copyist: Bakhsh Allāh.

Colophon:

خط اضعف العباد بخش الله بتاريخ دوازدهم شهر  
شعبان المعظم سنة ۱۱۹۱ دیوان محبت خان صاحب  
اتعام پذیرفت

The following note is written on the fly-leaf:—

بیاض سرکار نواب صاحب ممتاز الدوله مخیر الملک  
حسام جنگ مستر رچارد جانسن صاحب بہادر دام  
اقبالہ

## 162.

P. 2195.—Foll. 144; 9×5½ in.; ll. 13; Nasta'liq; 19th century.

[COLLEGE OF FORT WILLIAM.]

### Diwān i Maḥabbat.

Another copy of the preceding.

Contents:—Diwān of Ghazals, fol. 1; Rubā'iyāt, fol. 126a; Mukhammasāt, fol. 129b.

The Persian verses at the end of the preceding copy are not included in this.

## 163.

U. 69.—Foll. 297; 12×8½ in.; ll. 15; Nasta'liq; 19th century.

[DELHI 97 A.]

### دیوان جرأت

### Diwān i Jur'at.

A Diwān of Ghazals. By Shaikh Qalandar Bakhsh, Jur'at.

Begins.

ناله موزوں سے مصرع آہ کا چسپاں ہوا  
زور یہ پر درد اپنا مطلع دیوان ہوا  
جسے دیکھا یہ اے آئینہ خانہ دہر کا  
فی الحقیقت بس وہ اپنا آپ ہی حیران ہوا

The author's proper name is Yahyā Amān, the son of Hāfiẓ Amān of Delhi. His ancestors received the title of Amān (or Mān) from the Emperor Akbar. One of them, Rā'e Amān, was slain at the sack of Delhi by Nādir Shāh in A.D. 1739, and the street in which he lived is still called after his name.

Jur'at at first took service with Nawāb Maḥabbat Khān, son of Hāfiẓ Rahmat Khān Nawāb of Bareilly. In A.H. 1215 (A.D. 1800) he came to Lucknow, and enjoyed the patronage of Mirzā Sulaimān Shikūh, son of the emperor Shāh 'Ālam, and died in that city, in A.H. 1225 (A.D. 1810). Both Nassākh<sup>1</sup> and Nāsikh<sup>2</sup> have written chronograms expressing the date of his death.

Jur'at was a pupil of Mirzā Ja'far 'Alī, Ḥasrat, and was skilled in music and astrology, but had unfortunately lost his eyesight when quite young. According to Nassākh, he was only 19 years old at the time, the blindness having been caused by an attack of smallpox.<sup>3</sup>

A copy of the *Kulliyāt* of Jur'at is in the Library of the British Museum. Selections from his poems have been lithographed at Agra in

<sup>1</sup> *Ganj i taswīrīkh*, pp. 27 and 83.

<sup>2</sup> *Kulliyāt* (Lucknow, 1872), p. 221.

<sup>3</sup> *Sukhan i shu'arā*, p. 102.

1897, under the editorship of Saiyid Husain Bilgrāmi, forming Pt. I. of a work entitled *Mukhtār al-ash'ār*.

There is no scribe's colophon to this copy of his *Diwān*.

## 164.

U. 70.—Foll. 220; 8 x 6 in.; ll. 12; Nasta'liq; dated 13th Muḥarram, A.H. 1243 (A.D. 1827).

[DELHI 111.]

## دیوان میر

## Diwān i Mir.

A *Diwān* of Ghazals. By Mir Muḥammad Taqī, Mir.

Begins (fol. 20b):—

تہا مستعار حسن سے اوسکے جو نور تہا  
خورشید میں بھی اس ہی کا ذرہ ظہور تہا  
جنگلہ گرم کن جو دل نامبور تہا  
پیدا ہر ایک نالے سے شور نشور تہا

Mir Muḥammad Taqī, whose poetical name is Mir, and who is generally known as Mir Taqī, was the son of Mir 'Abd Allah,<sup>1</sup> one of the nobles of Agra. On the death of his mother his father married a sister of Sirāj al-Din 'Alī Khān, Ārzū, a famous Persian poet of Delhi who died at Lucknow in A.H. 1169 (A.D. 1756).

When his father died Mir Taqī went to Delhi, and was educated and supported by his uncle, but, as Ārzū was of the Ḥanafī persuasion and Mir was a Shī'ah, they could not agree, and separated after a while. Although held in high esteem by Shāh 'Ālam and the nobles of his court, Mir, owing chiefly to his independent nature, was reduced to very straitened circumstances, and therefore left Delhi in A.H. 1190 (A.D. 1776).<sup>2</sup>

and settled at Lucknow. Here he received the patronage of Nawāb Āṣaf al-Daulah, who assigned to him a monthly allowance of Rs. 200, which was also continued at his death by his successor Nawāb Sa'ādat 'Ālī Khān. Mir is said to have been 100 years of age at his death in A.H. 1225 (A.D. 1810), the date being fixed by chronograms by Nassākh<sup>3</sup> and Nāsikh.<sup>4</sup>

Mir Taqī was a voluminous writer, and his poems are held in great esteem. He wrote six *Diwāns* of Ghazals, besides a large number of miscellaneous poems of various descriptions. He excelled chiefly in his *Magnawīs*, of which the principal poems are the *Ajgar-nāmah*, or *Azhda-nāmah*, a satire on the writings of contemporary Hindustani poets, of whom—Saudā alone excepted—he expressed the greatest contempt; also *Daryā i 'ishq*, *Jash i 'ishq*, *Fjāz i 'ishq*, *Shu'lah i 'ishq*, *Mu'āmalāt i 'ishq*, and *Shikār-nāmah*, an account of a hunting expedition of Nawāb Āṣaf al-Daulah. Of these the *Daryā i 'ishq* has been published, with a transliteration in Roman characters by W. Carmichael Smyth (London, 1820), but erroneously under the title *Shu'lah i 'ishq*. It has also been lithographed with the author's *Fjāz i 'ishq* and *Shu'lah i 'ishq*, at Lucknow and Cawnpore.

Mir Taqī has also written a *Tazkirah* of Hindustani poets in Persian, entitled *Nikāt al-shu'arā*. It contains short accounts of about 100 poets, full of ill-natured criticisms. See Sprenger's Catalogue, p. 175. He has also written a work called *Faiẓ i Mir*.

The *Kulliyāt* of Mir Taqī was published at Calcutta in 1811, shortly after his death,<sup>5</sup> for the use of students in the College of Fort William, under the inspection of Captain J. W. Taylor, the Hindustani professor, edited by Munshi Tārim-charaṇa, Mirzā Kāzīm 'Alī Jawān, and Ghulām Akbar. It has also been lithographed at Lucknow in 1867 and 1874.

<sup>1</sup> In Beale's Biographical Dictionary he is erroneously said to have been the son of Muḥammad Muttaqī.

<sup>2</sup> This date is given by Azād in his *Āb i ḥayāt* (2nd ed., Lahore, 1889), p. 189, but Mirzā Lutf in his *Tazkirah*, *Gulshan i Hind*, gives the date A.H. 1197.

<sup>3</sup> *Ganj i tawārīkh*, p. 26.

<sup>4</sup> *Kulliyāt* (Lucknow, 1872), p. 221.

<sup>5</sup> See Roebuck's *Annals*, p. 286.

This manuscript contains only the first Diwān, preceded by Qasīdahs and a few Rubā'īs, of which the first leaf is missing. The date of copy of these poems (fol. 20a) is 23rd Šafar, A.H. 1243.

Copyist: Aḥmad 'Alī Khān.

Colophon:

تعلّم شد دیوان اول میر تقی در سالت مسعود  
زمان محمود روز سه شنبه بتاریخ سیزدہم شہر محرم  
سنہ ۱۲۴۳ ہجری بدستخط احمد علیخان برائے خود

165.

P. 1050b.—Foll. 8-21;  $7\frac{3}{4} \times 4\frac{3}{4}$  in.; ll. 13; Nasta'liq; c. 18th century.

[GAIKWAR.]

وفات نامہ پیغمبر

Wafāt-nāmah i paighambar.

An account of the death of Muḥammad, in Dakhani verse. By Mir.

Begins.

یو دنیا تو فانی عجیب باغ ہے  
کہ جس تہی سدا دل اوپر داغ ہے  
یو دنیا ہے یاران عجیب بیوفا  
کہ اسکون گئے جیہڑ کر مصطفیٰ

Ends.

کیا میر یو مدح اسدھات سون  
رکھا ختم آخر سو صلوات سون  
کیا میں ثنا و صفات رسول  
سو کر ختم آخر وفات رسول

تمت تعلّم شد کار من نظام شد این وفات نامہ

پیغمبر عالیہ سلام بزیان دیکھنی نوشہ شد

166.

U. 71.—Foll. 73;  $9\frac{1}{2} \times 6\frac{1}{2}$  in.; ll. 13 to 16; Nasta'liq; dated 24th Rabī' I., A.H. 1244 (A.D. 1828).

[DELHI 153 C.]

مدلل شمع و پروانہ

Mudallil i sham' o parwānah.

An anonymous Maḡnawī, containing a Hindustani version of the story of Ratan Sen, Raja of Chitor, and Padmāvat, daughter of the king of Ceylon.

Begins.

کشش سے دلکی حوایہاں آہ نکلی  
ہد شکی مددہ بسم اللہ نکلی  
کری ہی آہ جس دم جان اگلا  
معا نکلی ہی اوسکے منہ سے اللہ  
نکلتی ہی صدا اللہ و اکبر

This popular story was originally composed in Hindi verse by Malik Muḥammad Jāyasī, in the reign of Sher Shāh, in the middle of the 16th century.<sup>1</sup> A Hindustani metrical translation was commenced by Mir Ziyā al-Din 'Ibrat, and was completed, after his death, by Saiyid Ghulām 'Alī 'Ishrat of Bareilly in A.H. 1211 (A.D. 1796-97), of which numerous editions have been published. Another verse translation, made by Maulavi Muḥammad Qāsim 'Alī of Bareilly, was published at Cawnpore in 1873.

The author gives the title of the poem in the following lines (fol. 6b, last line, and fol. 7a):—

رتن کے عشق کا شاعہ تھا سرکش  
ہدم کی بی بی لٹائی دلکو آتش  
سو اونکا میں نے لکھ کر قصہ نام  
مدلل شمع و پروانہ رکھا نام

The work is imperfect, a lacuna occurring after fol. 64, containing the latter part of the story, and

<sup>1</sup> See the Catalogue of Hindi Manuscripts.



the commencement of a copy of the *Daryā-i 'ishq*, a Maghawi by Mir Taqī (see no. 164), which begins on fol. 65 at line 19, page 898 of the Calcutta edition of 1811 of the *Kulliyāt* of Taqī.

Copyist: Naṣr Allāh Khān.

Colophon:

تعام شد نسخه مثنوی میر تقی بخط خام نصر الله  
خان بتاريخ بست چهارم ربیع الاول سنه ۱۲۶۶ هجری

### 167.

P. 58.—Fol. 86;  $9 \times 4\frac{1}{2}$  in.; 8 distichs on each page; clear Nasta'liq; c. 19th century.

[WARREN HASTINGS.]

A collection of Persian and Hindustani poems, by Prince Jahāndār Shāh.

The author, whose appellation was Mirzā Jawān-bakht Jahāndār Shāh, was the eldest son of the emperor Shāh 'Alam. He died at Benares in A.H. 1202 (A.D. 1788). See Beale's *Oriental Biographical Dictionary* (2nd ed.), p. 190, Francklin's *History of Shah 'Alam*, pp. 154-162, and Rieu's *Persian Catalogue*, vol. iii., pp. 946 and 1084.

The volume contains the following poems:—

I. Fol. 1. Persian poems, beginning:—

پیش من تحفہ نوکان کہن ہر دو یکدلیست  
کوہ و صحرا و کف دشت و چمن ہر جاو یکدلیست

II. Fol. 9b. Hindustani Ghazals, beginning:—

خود بخود جو یار ہمے آج سکنانے لگا  
غیر کے گہر آج وہ شاید کہ پھر جانے لگا

III. Fol. 62a. A Hindustani Maghawi, headed:—

مثنوی شہزادہ عالم میرزا جوان بخت جہاندار شاہ  
دام اقبالہ

Begins.

الہی رکھ مجھے آوارہ عشق  
میرے دل کو گر آتشبارہ عشق

IV. Fol. 73. Complimentary distichs, addressed to Shāh 'Alam, headed:—

ارشاد حضور پر نور شاہ عالم پادشاہ غازی خلد الله  
ملکہ و سلطنتہ

Begins.

رب کریم حاصل مراد تمہاری اور در جندو تو مارکہ  
نہیلا  
شاہ عالم غازی تمہاری فوجی دھوم سن جہوڑ بہاجی  
ملک رھیلا

Copyist: Muḥammad 'Ali, Mashhadi.

### 168.

U. 1j.—Fol. 172-173;  $9\frac{1}{4} \times 5\frac{1}{2}$  in.; ll. 15; Nasta'liq; 19th century.

[J. O'KINEALY.]

### نصیحت المومنین

Naṣiḥat al-Mūminin.

A poem against infidelity; a Maghawi by Maulavi Khurram 'Ali, Bilhauri, excerpted from his *Naṣiḥat al-Muslimin*, written in A.H. 1238 (A.D. 1822-23). See no. 22.

Begins.

خدا فرما چکا قرآن کے اندر  
میرے محتاج ہیں پلیر و پیغمبر  
نہیں طاقت سلوا میرے کسی عین  
کہ کام آوے تمہارے بے کسی عین

Ends.

ذرا بہ اور بھی سن رکھئے حضرت  
جو ناحق ہو چلے اوسپہ ہی لعنت  
تو اپنے حال میں کچھ سوچ خرم  
زبان اب بند کر و اللہ اعلم

Copyist: Muḥammad Muḥibb Allāh of Dahri.

Colophon:

تعام شد از دست احقر العباد بندہ محمد عجب  
الله متوطن موضع ڈھری فقط

## 169.

P. 1244.—Foll. 20; 7 × 4½ in.; ll. 11; careless Nasta'liq; about the end of the 18th century.

[R. JOHNSON.]

## بکت کہانی

## Bikaṭ kahānī.

A Bārahmāsah poem, describing the grief of a woman separated from her lover, at each month of the year. By Gopāl.

Begins.

سنو سکیو بکت میرے کہانی  
پیہی ہوں عشق کے شمع سون دیوانی  
نہ عجیبو بیوکہ دن نہ نید راتا  
بڑھ کے درن سون سینا پراتا  
تعمی لوگ مجھ بوری کہیں رہے  
خرن کم کردہ جھون ہو رہی رہے  
نہیں اس درن کی دارو کسی کن  
بیٹے حیران سہی حکماء ذو فن

Several Persian and Hindi couplets and phrases are introduced in the poem. Another poem on the same subject and bearing the same title, written by Ilāhī Bakḥsh of Kandhla, has been published at Delhi, 1868, and at Lucknow, 1884.

Ends.

جوشد آخر ازین مشکل کہانی  
کہوں بے حد اس دیکر کی بخانے  
بیاد دلربا خوشحال می باش  
کہے افضل کہے گوپال می باش

## 170.

P. 1243 a.—Foll. 10; 8½ × 5 in.; ll. 15; Nasta'liq; 19th century.

[R. JOHNSON.]

## Bikaṭ kahānī.

Another copy of the same, with considerable alterations and additions. The beginning is the same as in the preceding.

Ends.

دربین دنیا نیکوئی آسانی  
کہ چیتاؤنا پڑے جب ہو جدائی  
قصہ سارا کہا گوپال افضل  
کہ شد معشوق سون عاشق کو حاصل

تعمت تمام شد قصہ بارہ جاسہ بکت کہانی روز  
چہار شنبہ

## 171.

P. 3128.—Foll. 357; 9½ × 6 in.; ll. 15; Nasta'liq; 19th century.

## شاہنامہ

## Shāh-nāmah.

A versified translation of the Shamsheh-khānī, or Tawakkul Beg's Persian prose abridgment of Firdausi's *Shāh-nāmah*. (See Rien's Pers. Cat., p. 539b.) By Mālchand, poetically surnamed Munshī.

Begins.

سرنامہ حمد خدای کریم  
کہ جی گرد گار غفور رحیم  
شہی بخش شادشاں جی وحی  
مہی بخش فرمان روا جی وحی  
کبھی دی فریدونکو وہ دستک  
کری گاہ جمشید کو وہ تباہ

Mālchand was a Kāyastha by caste, born at Lucknow, a resident of Delhi, and a pupil of Naṣir, a poet of that city. This translation was made at the request of his brother, whose takhalluṣ is Zorāwar, and was completed in A.H. 1225 (A.D. 1810), the date being expressed by the chronogram قصہ خسروان عجم, given in the author's prologue and repeated, in this copy, at the end of the work. According to Nassākhi (*Sukhan i shaw'arā*, p. 462), Mālchand died in A.D. 1832. He is also the author of a Rekhtah Diwān, and of a Hindustani grammar, called *Qawā'id i Urdū*, which was pub-