

CATALOGUE
OF
HINDUSTANI MANUSCRIPTS

CATALOGUE
OF THE
HINDUSTANI MANUSCRIPTS
IN THE
LIBRARY OF THE INDIA OFFICE

BY THE LATE
JAMES FULLER BLUMHARDT, M.A.

PUBLISHED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

OXFORD UNIVERSITY PRESS

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

HUMPHREY MILFORD
PUBLISHER TO THE UNIVERSITY

1926

CORRIGENDA

- p. 6 : Nos. 16 and 17 are copies of the same work, the title *Khulāṣah i Sultani* being apparently a later substitute for *Aḥkām al-nisā*.
- p. 22b, 10 : For *Qutb al-Din* 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 *Maḥzar*.
- p. 34b, 19 : For *Phulbun* read *Phulban*.
- p. 38b, 26 : For *موس* 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 *Qanauji* 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 Ghulām Ḥaidar of Hughli,¹ 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
 بخوبی ہوا شاہ نامہ تعلم
 مرتب یہد شہ نامہ جب ہو چکا
 کیا فکر منشی نے تاریخ کا
 تو پھر ہاتھ غیب نے بچدم
 کہا قصہ خسروان مجدم

Another verse translation of the *Shamsher-khāni* was made by Mirzā Mahdi 'Alī Khān of Lucknow, who was styled Maqbūl al-Daulah, and took Qabūl as his takhalluṣ. He was the son of Maulavi Muḥammad Mirzā, a pupil of Shaikh Imām Bakḥsh, 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.²

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-nāmah* 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 *Nasta'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 پڑہاں پیدا
 جسکی وحدت سے ہوئے کثرت اہکان پیدا
 اوسکی قدرت کے بیلا کیونکہ نہ ہوگی قابل
 خاک سے جسے کیا قالب انسان پیدا
 کند کو اوسکے پہنچنا ہی بہت عقل سے دور
 ہے ستون جسے کیا گنبد گردان پیدا

In the *Sukhan i shu'arā* (p. 84) Nassākh styles the author Asad al-Daulah Āghā Muḥammad Taqī Khān, the son of Saiyid Muḥammad Amin Khān, and pupil of Mir Soz. He was a native of Naishapur, 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 Taḡkirah of Hindustani poets written by Muḥammad Muṣṭafā Khān, Sheftā, between A.H. 1248 and 1250, i.e. A.D. 1832-34.

¹ 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.

² 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 Iḥsān.

The Poems of Ḥāfiẓ 'Abd al-Raḥmān Khān, Iḥsān.

Begins.

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

Ḥāfiẓ 'Abd al-Raḥmān Khān, the son of Ḥāfiẓ 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 Raḥmān 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 Iḥsān was appointed by Shāh 'Ālam to be the teacher of Rekhtah and Persian poetry to his sons. It begins:—

احسان ان رحمن کہ ہر بات 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 Maṭla's, fol. 101b; Rubā'is, fol. 106a; Qaṣīdahs, fol. 107b; Mukhammas and Musaddas poems—some in Persian, fol. 109a; and Persian Ghazals, Maghawis and Qaṣīdahs, 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 المتخلص باحسان بتاریخ یکم جمادی الثانی
تمام شد سنہ ۱۲۵۷ ہجری

On fol. 1 is an anonymous Qaṣīdah 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; 11×6 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 Qaṣīdah, a few Rubā'is, and a large number of Musaddas and other minor poems, beginning:—

گلدستہٴ باغ رضا تم یچدیو میرا سلام
یعنی محمد مصطفیٰ تم یچدیو 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 مہیاں ہر دو جہاں کا

Ḥakīm Mir 'Izzat Allāh Khān was a noted physician of Delhi, and pupil of Ḥakīm Ṣanā Allāh Khān, Firāq. He was the son of Ḥakīm Mir Qudrat Allāh Khān, Qāsim, the author of a Taẓkirah of Hindustani poets written in Persian, entitled *Majmū'ah i naḡh*,¹ who died in A.H. 1246. In the Taẓkirah of Sheftah,² 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 ہدیاد
خانصاحب والد قدر ذیشان دارا دربان سلیمان مکان
حسن علی خان بہادر دام اقبالہ واجلالہ از دست
فقیر میر ثنا اللہ ساکن قصبہ کوہانہ بتاریخ بست
پانچم ذی قعدہ سنہ ۱۲۳۶ ہجری مطابق سنہ ۱۸۲۱
عیسوی بعجلت تعام بمقام دادری (!) باتعام رسید
تعام شد

175.

U. 75.—Foll. 114; 11½ × 7¼ in.; ll. 15; Nasta'liq;
19th century

[DELHI 106.]

دیوان عیش Diwān i 'Aish.

A Diwān of Ghazals and Qaṣīdahs. By Ḥakīm
Aghā Jān of Delhi.

Begins.

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

جلوس شاہد گل کے لئے بچھایا ہی
صبا ہی باغ مین فروش زہرد سے ہر جا

The Ghazals begin on fol. 28:—

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

ہزاروں ایسے عالم ہوں اگر معمور عصیاں سے
بہت ہی انکو ایک نظرہ تیری دریائے رحمت کا

The only reference to be found of this poet is in the *Sulḥan i shu'arā* of Nassākh (p. 339), and in the *Gulistan i be-khishān* of Bāijin (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; 9½ × 7¼ 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 Ḥakīm 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-Faqār 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

¹ See Sprenger's Catalogue, p. 186.

² *Gulshan i be-khār* (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 Hamadāni, Muṣḥafi. He also became an intimate companion of Nawāb Sa'ādāt 'Alī Khān, a collection of whose witticisms he has compiled in Persian under the title of *Latā'if al-Sa'ādāt*. See Rieu's Persian Catalogue, p. 961a.

According to Āzād, who has written a long account of the life and works of this poet,¹ 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,² in A.H. 1220 (A.D. 1807), under the title of *Darjā i latā'if*, 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 رس سلسبیل را
از ما سلام شوق رسان جبرئیل را

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

² Died in A.H. 1232. See *Ganj i tawārīkh* of Nassākḥ (Lucknow, 1875), p. 27.

II. Fol. 26a (p. 303). Persian Maḡnawī, 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 'Amīlī'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 'amīl*, an elementary treatise in Arabic on syntax written by 'Abd al-Qāhir ibn 'Abd al-Rahmān, al-Jurjāni.

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'ādāt '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'īs, Mustazāds, Qit'āhs (some of which, in Persian, are in explanation of Pushtu grammar), and Chronograms.

VII. Fol. 283a (p. 413). چیسٹان و پھیلی *J* 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 بے نقطہ *A* short Diwān of Hindustani Ghazals, with 3 Rubā'īs and 7 Mukḥammas poems, no letter of which has a dot.

X. Fol. 310a (p. 341). مثنوی بے نقطہ *Persian* Maḡnawī 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. — Foll. 379; 11½ × 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 ظہور و خفا
چشم سر و چشم حسن پہ تیرے فدا
دیکھ کے نور جمال سوچکے کتبہ کمال
مایل حیرت نظر قابل حسرت ذکا

These are in praise of God, Muḥammad, the twelve Imāms, Saiyid Našīr 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 Ḥaidar, and of Saiyid al-ḥukamā Mir Muḥammad Ḥusain.

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

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

5. Wāsokht poems, fol. 340.

6. Muḥammasāt, fol. 345. Verses consisting of 5 lines each, in amplification of lines taken from the works of Persian poets, viz., Mullā 'Ismat Bukhārī, Shaikh Ḥāfiḡ Shīrāzī, Qamar al-Dīn Minnat, Amir Kḥusrau, Faiḡī 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 Ḥusain, 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'īs, 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 جسے ہمکو سکھایا
جو کچھ کہ کام آوے ہمارے بتا دیا
تا اینکہ پہنچے منزل مقصود چین سے
راہ حق اپنی آنکھ سے ہمکو دکھایا

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; 9×6 in.; ll. 14; Nasta'liq; slightly worm-eaten; dated Banda, 9th Rabi' II., A.H. 1249 (A.D. 1833).

[DELHI 101.]

دیوان ریختہ

Diwān i rekhtah.

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

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

بخش اپنے کوم سے مجھے ابی بارخدایا
آیا ہوں ترے در پہ گنگار خدایا
امید شفاعت ہے ترے دوست سے مچھیکو
تصیان 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 *Diwān i rekhtah*, and from various autobiographical accounts given in his works.

Sa'ādat Yār Khān, poetically surnamed Rangin, was the son of Tahmāsp¹ 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 Diwān, called *Diwān i rekhtah*.

¹ The author invariably spells this name without the final ب, as طہماس.

He was then in military service, and that same year accompanied an expedition against the Maratha general Mādhoji 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.¹ 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 Āṣaf 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 Khanḍoḗjī, 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.² 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 behkhtah*.

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

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

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

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 *Ḥadiqah 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 *Imtihan 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 behkhtah*. The same chronogram appears in his appendix to the *Imtihan 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 *Imtihan i Rangin*, and the *Nau-ratan* is said to have been completed in A.H. 1238, the chronogram being *دیوان کلیدات زنگین*.

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

Rangin was 80 years of age. According to Nāsikh,¹ 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 دیباجہ دیوان اول کہ مشہور بدیوان بیختہ
است نام خدای کہ از حرف کن دو عالم را آفریدہ
و از نور پاک حضرت محمد الرسول اللہ صل اللہ
علیہ و سلم را ہویدا گردانیدہ

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. *Panġah 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 کہ مشہور بدیوان
ریختہ است تصنیف سعادت یار خان رنگین پسر
محکم الدولہ طبعاس بیگ خان اعتقاد جنگت رومی
در شہر باندہ در عہد محمد اکبر شاہ بادشاہ جلوس
سنہ ۳۱ مطابق ہجری سنہ ۱۲۳۱ بمقارنہ نہم ربیع الثانی
روز یک شنبہ بوقت سہ پیر بدستخط مصنف مذکور
تحریر یافت

180.

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

[DELHI 95 A.]

دیوان بیختہ

Diwān i bekhtah.

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

مالک ہی تو جہان کا خالق ہی نام تیرا
ہی پرورش سبہوں کی دن رات تیرا
اسواسطہ نبی گو بیجا ہی تو تھے ہم پر
سمجھا تا وہ پڑھ کر ہمکو 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 Ahmād Mir Khān, and two Maḡnawīs in the form of letters written by the author at Benares, and addressed to Farġhandah, a dancing-girl at Lucknow, in which he describes

¹ *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*, *Fardiyāt*, *Masaddasāt*, and *Mukhammasāt*.

The preface begins:—

حمد بقیاس 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 بیختمہ 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 آمیختہ**Diwān i amekhtah.*

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 کارہائی
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 سزاوار طوق لعنت کا
تو واقف اوسے ہے جو کام ہے شرارت کا
دیا ہے تونے جدانیکا اچرچ کو
ذکر کو تونے ہے مدالت کیا ہے توت کا

Colophon:—

تمام شد انتخاب نسخہ سیوم نورتن رنگین دیوان
ہزل کہ مشہور بدیوان آمیختہ است . . . بتاریخ سیوم
جماد الثانی در شہر باندہ در عہد محمد اکبر بادشاہ
سنہ ۶۹۱ 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 جاوں میں خالق ہی خلقت کا
کب مجھے بیان ذرہ ہوئے تیری قدرت کا
کیچھہ سچو گداہونکا خطرنا نہیں مجھ میں
جیونونگی نہ میں دامن خاتون قیامت کا

This *Diwān*, which is also called *Diwān i rehṭā*, 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 *Maḡnawīs*.

The preface begins:—

بعد حمد رب العالمین اور نعت سید المرسلین
خاک پائی سخن سخاں بار بیک بین و شاعران نکتہ چین
سعادت یار خان رنگین عرض کرتا ہی کہ بیچ ایام
جوانی چنان کہ افتد و دانی یہ نامہ سیاہ اکثر گاہ
بیمکاد عرس شیطانکا کہ عبارت جیسی تماشا بینی
خانگیونکی ہی کیا کرتا تیا

There are numerous interlinear glosses written in red. A number of *Rubā'īs*, *Fards* and *Qit'āhs*, with one *Musaddas*, 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 نوری 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 *Ṭipū Sulṭān*, and four anecdotes in *Maḡnawī* verse, are prefixed to the *Diwān* of *Ghazals*, beginning:—

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

This *Diwān* was originally composed in A.H. 1235,¹ 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' saiyārah* (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'āhs*, chronograms in prose on events dating from A.H. 1197 to 1249, riddles, a few proverbs, *Mukhammas* poems, *Hindī 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 نوری 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*.

¹ See the author's preface to his *Diwān i rehṭā*, no. 170.

CATALOGUE OF HINDUSTANI MANUSCRIPTS.

I. THEOLOGY.

1.

P. 1055.—Foll. 126b-212; 9½ × 4½ in.; ll. 23, 3½ in. long; Nasta'liq; dated Monday, 2 Šafar, A.H. 1016 (A.D. 1607).

[GAIKWAR.]

امواج خوبی

Amwāj i khūbi.

A Šūfi 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 نما کہ مسعاست بامواج خوبی از بعضی
منقولات حضرت شیخ کمال محمد رحیم الله در
معارف محمدیه علیہ 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 چہت ذات
جس رحمن رحیم صفات
ذات صفات اسماء افعال
جمع مفصل چہتہ ات حال

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

آغاز خوب ترنگ

ہے موجود سو کیتی شان
پہلوں اسکا کر عرفان
ات موجود وجودی ہوئی
کسکی چہتہ ہر چہتہ نہ سوی

Scribe: Mullā Madad, son of Sher Muḥammad.

Colophon:

تعمت تعام بخط ملا مدد (?) ولد شیر محمد روز
دو شنبہ بتاریخ ۲ ماہ عشر سنہ ۱۰۱۶

Begins.

بعد حمد داور دادار و نعت احمد مختار . . .
 این چند نکات خادم الشعرا سعادت یار خان رنگین
 ولد محکم الدوله ظهreas بیگجان اعتقاد جنگ رومی
 بمعرض 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 rekhatāh* (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:

تعلم شد نسخه ششم نورتین رنگین که مشهور به
 مجالس رنگین است تصنیف سعادت یار خان
 رنگین . . . بتاريخ پنجم شهر جماد اول روز جمعه
 بوقت دو بهار در شهر باندۀ . . . سن ۱۲۴۹ هجری
 بدستخط مصنف در چاپخانه نواب ذوالفقار بهادر
 بسر نواب علی بهادر پیشوائی 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, Parganah Saidpur, in the District of Ghazipur. It is dated Ghazipur, 14th December, 1898.

187.

U. 86.—Foll. 34; 9×6 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'adāt Yār Khān, Rangin; being Part VII. of the *Nau-ratan i Rangin*.

Begins.

بنده درگاه رب العالمین کعبترین امت سید
 العرسلین نظر کرده سین ساجان نکتہ چین ستوده
 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 Ḥajjū, Mir Mustafāsan Khāliq, son of Mir Ḥasan, Mirzā Mughal Sabaqat, 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, Khāqāni, Anwarī, and 'Urfī are noted for Qaṣīdahs; Farīd al-Dīn 'Aṭṭār, Maulawī Rūm, Maulānā Jāmi, and Ahlī Shirāzi are unequalled for Maḡnawīs, and others for various other styles. So also, amongst Hindustani poets Saūdā excels in Qaṣīdahs, Mir Ḥasan in Maḡnawīs, Khwājah Mir Dard in Rubā'īs, Mir Soz in Qū'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 (*tarjih*), 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 Maḡnawīs in not more than five different metres—Jāmi alone in seven—he has written 46 Maḡnawīs 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 Dīwān, called *Majmū'ah i Rangin*, containing verses in 16 different languages.¹

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,² divided into four Jilds, viz.:—1. *Nau-ratan i Rangin*, containing nine works; 2. *Shash jihat i Rangin*, containing six Maḡnawīs and 6000 verses; 3. *Panjah i Rangin*, containing five Maḡnawīs and 5000 verses; 4. *Khamsah i Rangin*, containing five Maḡnawīs.

The author states in his preface to the *Divān 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 *بَارِ اِمْتِحَانِ سَعَادَتِ* 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 *Divān 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.³ Moreover, in his preface to the *Divān i rekhtah*, written in A.H. 1250, he mentions in place of this a work called *Rangin-nāmah*, written in

¹ In the Dīwān 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.

² The number was increased to 32 in A.H. 1250, when he wrote his preface to the *Divān i rekhtah*.

³ 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 *Ahhār 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 نسیخہ ہفتم نورتن رنگین کہ مشہور بہ
امتحان رنگین است تصنیف سعادت یار خان رنگین
در شہد محمد اکبر شاہ سنہ ۱۲۴۶ در شہر پانڈہ
بدستخط مصنف مذکور تحریر یافت

The emendation on the margin, written in red, is نسیخہ 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'ādāt Yār Khān, Rangin; being Part VIII of the *Nau-ratan i Rangin*.

Begins.

اللہ جل شانہ تجیسے خالی کوئی آسمان زمین نہیں
اور خوب جو شور کیا تو سب جگہ تو ہی اور کہیں
نہیں - تیرے ہی مخلوقات بہ انس و جان ہی -
اور تجیسے ہی 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 نسیخہ ہشتم نورتن رنگین کہ مشہور بہ
اخبار رنگین است تصنیف سعادت یار خان رنگین
... تاریخ نوزدہم جمادی اول روز شنبہ در شہر
پانڈہ بدیدل کینڈہ . . . سنہ ۱۲۴۶ بوقت سہ پہر
بدستخط 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 Maghawi verse, by Sa'ādāt Yār Khān, Rangin.

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

Begins.

تو سنے ہی حمد کب اوس پاک کی
پاک کی جسنے یہ صورت خاک کی
سوخت ہون جس جا ملائیک کے بی بی پر
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 *Imtihan i Rangin* (no. 187), this poem is classified as No. 2 of the *Panjah i Rangin*. No. 1 of the *Shash jihat i Rangin* is there said to be a poem called *Dilpaṣir i Rangin*, written in imitation of the *Be-naṣir o Badr i munir*, a romance by Mir Ghulam Hassan, composed in A.H. 1199

(A.D. 1785), popularly known as the *Sikr al-bayān*, or *Maṣnawī i Mir Ḥasan* (see no. 225, I.).

II. Fol. 35. *'Ajā'ib o ʿajāīb* و غرائب رنگين. *Ajā'ib o gharā'ib i Rangin*; in two parts, viz. :—

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

Begins.

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

2. *Gharā'ib i Rangin*. 32 anecdotes relating to Ṣūfī mysticism (*taṣawwuf*), fol. 50.

Begins.

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

Selections from this part, and from the author's *Guldastāh i Rangin* (no. vi. *infra*), have been published at Lucknow, 1845, under the title *Maṣḥar al-'ajā'ib*, or *Maṣnawī i gharā'ib*. On foll. 65-80 is written another copy of the *'Ajā'ib i Rangin*, which is wrongly called the *Gharā'ib i Rangin* in the scribe's colophon.

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

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

Begins.

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

2. *Kahāvat-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 بڈایا
وہی ہر ایک شی میں ہی سمایا

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

Begins.

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

IV. Fol. 97. *Chahār Chamān* چہار چمن رنگین. *Chahār Chamān 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 (در معاد); 2. Concerning worldly pursuits (در معاش); 3. Humorous, but indecent (در طرائف); 4. Relating to Ṣūfism (در 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. *Panġah i Rangin*. Five *Maṣnawīs*, viz. :—

1. In the form of a letter sent by the author from Lucknow to his deceased brother *K̄hūdāyār K̄hān* 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 'Ibād Allāh Mirzā, the son of a merchant of Ispahan, and Maḥbūb, 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 یہہ گویا یہہ زبان ہو
کہ اس سے نعت پیغمبر بیان ہو
اور اوسکے جتنے ہین اصحاب اور آل
رہے مداح یہہ سب کے مہر و سال

VI. Fol. 147. *Guldastāh 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 Lāḡa Basant Singh, Nashāt, at Delhi.

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

5. To his brother Khwājah Maḥmūd, at Benares.

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

Begins.

ہے سزاوار حمد کے وہ خدا
جس نے پیدا کئے ہین عرض و سعا
وہی ہے شک سبہونگا خالق ہے
وہی ہے شک سبہونگا رازق ہے

190.

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

[DELHI 121.]

ایجاد رنگین
Ijād 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 خالق کی
سوخت ہوں جس جا ملائیک کے بی بی پر
اوس جگہ میں کر دیا اسکا گذر
یہاں تلک رتبہ دیا اس خالق کو
کر دیا فوہاں 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-hijjab, 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
بیجاکتا ہوں میں پیغمبر پر درود
اور اوسکی آل اور اصحاب پر
بلک اون اصحاب کے احباب پر

پھر میں اوسکے بعد تجیسے ای کریم
عرض یہہ کرتا ہوں ای میرے رحیم

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

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'ādāt Yār Kḥān, Rangin.

Begins.

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

Colophon:

تعام 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 یک شنبہ در عہد محمد اکبر شاہ بادشاہ
سن ۳۸ مطابق ہجری سن ۱۲۴۹ 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'ādāt Yār Kḥān, 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 ستار
جبار ہی تو تو ہی ہی تبار

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

Panjāh i Rangin.

An autograph copy of Pt. V. of the *Shash jihat i Rangin* (no. 189). By Sa'ādāt Yār Kḥān, 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 مہ و سال
درود بعداد بیع 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'ādāt Yār Khān, Rangin.

Begins.

حمد کے قابل نہیں میری زبان
 حمد عجیبے ہو سکے کیونکر بیان
 اور اگر اوسکی طرف سے ہو حمد
 تو کہوں ایسے کہ اللہ الصمد
 پاگل ہوں اپنے افعالوں سے میں
 ہوں پشیمان اپنے تعالوں سے میں

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'ādāt Yār Khān, Rangin.

Begins.

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

لکھ 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-Faqār 'Alī, 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.]

خمسة رنگین

Khamsah i Rangin.

Five compositions in verse, by Sa'ādāt 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'īl 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 *Alkhbār i Rangin* (no. 188), fol. 38a, anecdote no. 89.

Begins.

پس از حمد حق اور نعت رسول
مہری عرض یارو بہہ کرنا قبول
کہ ہو جنگ نامہ جو بہہ پڑھ کے شاد
کرو فاتحہ خیر سے مہچکو 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. *Nişāb i Turki*. A Magnawī 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 جیسے 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 ساتکوچی ہے مصطفیٰ

ایرکالیٹ ہے بادشاہ اولقائی وزیر
تارے ایلدوز آئی ہے مایہ مدیر

Dated Delhi, the 10th Muḥarram, 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 شاہجہاں آباد
بدستخط مصنف مذکور تحریر یافت

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

Begins.

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

The work was composed at the request of Shamsheer K̄hān, 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 چہاونی
نواب ذوالفقار علی بہادر . . . تحریر یافت

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

Begins.

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

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

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

Colophon:

تعام شد نسبتہ پنجم خمسہ رنگین کہ مشہور
حکایات رنگین است . . . بقاریخ 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 *Taqwif i Rangin*, which forms part 1 of the *Sab' sayyarah 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 بہہ کرنا قبول
کہ ہو جنگ نامہ پڑھ کر جو شان
کرو فاتحہ خیر سے مچھو یاد
تم اہلک مچھو نادر روایت سنو
مری انکہ 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 بہہ چاہ کر تھیکو سراہے
ترے بن اور گو مطلق نچاہے
زبان پر لائے جب چاہت کا بہہ 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

Nisāb i Rangin.

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

Begins.

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

پہنچے وہم و فہم وہاں مقذور 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; Nastaliq; 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'ādāt 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 اسمین 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; Nastaliq; 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'ādāt Yār Khān, Rangin.

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

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

and duties incumbent on a Sunnī 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 شاہجہان آباد در مادہ رجب
بقاریع ہفدم بدستخط مصنف مذکور تحریر یافت

II. Fol. 14. *Guldastah i Rangin*. گلدستہ رنگین.

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، شفیع 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 ترنگ 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 بقاریخ بست هشتم ماه ربیع الثانی روز دو
شنبہ 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.

[TTC.]

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
تون پیدا کیا محض بندگی کے تین
سو او چھوڑ 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 میم لم کاف
فرض کون سو دکھنی مین بولیا ہی صاف
سن یکہزار حور ستر یو سات
کیا ہون اسی سال مین یو حکات

The poem ends with 4 lines in Persian:—

الہی بدہ مومنان 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 Muḥammad Shāh, i.e. A.H. 1136.

[R. JOHNSON.]

بوجہ نرنجن

Būjh-nirañjana.

A Muhammadan theological treatise in Dakhani verse.

Begins.

انت اچرج کہوں ایک پہیلی
جیو تین ہوئی جو سنہ سنیلے
بیو جہانان کیوں پرگہت آیا
کون کون یہہ پہیکہ [?] بہرایا

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 مین تخم ہر ایک درخت کا بو دیتا ہے اور
اوسکو نشو نما عطا کرکے پیل اور پیول کو اوسکے انواع
کی بو دیتا ہے

The first poem begins (fol. 16):—

حمد کہنے کی تجھے جب بار ہو
جب کہ تجہ پر رحمت جبار ہو
اوسنے زک فرعون کو دی رود پر
ہیکسا پشہ اوسکا در نعرود پر

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

Colophon:

تمام شد نسخہ دویم سبع سیارہ رنگین ... در
شاہ جہاں آباد ... ہجری سنہ ۱۲۲۹ بتاریخ پانجم
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 فعلونکی سزا
جسنے بہر بنا فساد کی پہلے رکھی
امید بہر ہے کہ چکھے وہ اوسکا مزہ

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 *Maghawis* 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 لکھوں کیا مین ترے جور و ستم کا
مقدور زبانکا ہے نہ مقدور قلم کا
آتا ہے تو آ جلد مرے یار خبر لے
پہاں ہو دنیا مین 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. *Sāqi-nāmah i Rangin*. A *Maghawī* containing the story of an infatuated lover, with reflections on the vanity of worldly pleasures.

Begins.

ستایش کہ لائق وہ خلاق ہے
کہ محتاج سب مین وہ رزاق ہے
اگر ہو سر مو عرا ہو زبان
تو ہو حمد اوسکی نہ مجھسے بیان

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

Colophon:

نسخہ پانجم سبع سیارہ رنگین کہ مشہور بساقتی نامہ
رنگین است ... بتاریخ بیستم شوال ... ہجری سنہ ۱۲۴۸
در شہر بالندہ یلک پہر روز ہرآمدہ بدستخط مصنف
مذکور تحریر یافت

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

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.

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

The work is in seven chapters (*bāb*), subdivided into *fasls*. It was written at Banda in A.H. 1248 (A.D. 1832-33), at the request of Nawāb Zū 'l-Faqār 'Alī. In the preface the author alludes to the sound education in the use of arms that he and his brother Iahyār 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 *Khandaḥi* Sindhia. The other Sardārs were two European officers, viz., Mr. James, and Mr. *Khān*, also Shaikh Kalb 'Alī *Khān*, and Colonel Muḥammad Zamān *Khān*. One day *Khandaḥi* 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 تجرِبات رنگین بقاریج بیست و
پنجم جماد الثانی روز سه شنبه در شهر باندہ
بندیل کینڈا . . . ہجری سنہ ۱۲۴۸ . . . بدستخط مصنف
تحریر یافت

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

Ten anecdotes in *Magnawī* verse of different metres.

Begins.

ای میرے خالق کریم و کارساز
ہے بہم عرض اب میری ای بندہ نواز
جیمیں 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 ہفتم سبع سیارہ رنگین کہ مشہور
و معروف بہ کلام رنگین است . . . بقاریج 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 ہوتے میرے رفیق

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

204.

U. 102.—Foll. 23; 8½ × 6 in.; ll. 12; Nasta'liq;
dated Delhi, Thursday, 11th Rabī' II., A.H. 1248
(A.D. 1832). [DELHI 138.]

گلدستہ رنگین

Guldastah i Rangin.

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

Preface begins:—

حمد ہزاران ہزار اوس خدا کو کہ جو اس گلزار
جہان میں تخم ہر ایٹ شجر کا بو دیتا ہے اور اوسکو
نشو نما عطا کرکے پیل اور پیول کو اوسکے انواع کی بو
دیتا ہے

Poem begins:—

حمد کہنے کی تجھے جب بار ہو
جب کہ تجھ پر رحمت جبار ہو
اوسنے زک فرتوں کو دی رود پر
ہیگا پشہ اوسکا در نمود پر
گر تو درد ایذا کرے رب الودوں
تو نہ وہاں تجھکو لگے دوزخ کا درد

205.

U. 103.—Foll. 11; 8½ × 6 in.; ll. 12; Nasta'liq;
dated Delhi, Thursday, 17th Rabī' II., A.H. 1248
(A.D. 1832). [DELHI 130.]

رنگین نامہ

Rangin-nāmah.

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

Begins.

احوال لکھوں کیا میں ترے جو روستم کا
مقدور زبانکا ہے نہ مقدور قلم کا
آتا ہے تو آ جلد مرے بار خبر لے
مہمان ہو دنیا میں وگرتہ کوی دم کا
ای آفت جان بوجھے ہے کیا مجھسے مرا حال
کیا تجھسے کہوں میں تو ہوں مارا ترے غم کا

206.

U. 104.—Foll. 12; 8½ × 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-nāmah i Rangin.

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

Begins.

سقاییش کے لائق وہ حلاق ہے
کہ محتاج سب ہیں وہ رزاق ہے
اگر ہر سو ہو مرا جو زبان
تو جو حمد اوسکی نہ مجھسے بیان
کہ ہے ذات پاک اوسکی بے شک و ریب
شناسائی دانائی ہو علم غیب

207.

U. 105.—Foll. 16; 8½ × 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'ādāt Yār Khān, Rangin.

Begins.

سبحان اللہ جل شانہ * سزاوار حمد کے تو ہے کہ
تو نے دونو عالم کو پیدا کیا اور اپنے پیغمبر آخر الزماں
یعنے محمد رسول اللہ صل اللہ علیہ وسلم کو جویدا
کر کے اوسکے باعث سے انسانکو خطاب اشرف العجاوہات
دیا اور اپنے بندونکو اوسکی خاطر سے اور اپنی کریمی
کی راہ سے اپنی صناعت 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'ādāt Yār Khān, Rangin.

Begins.

ای میرے خالق کریم و کارساز
ہے بہم عرض اب میری ای بندہ نواز
جی میں ہے ایک منگولی ایسی کہوں
جس سے دائم مورد تحسین رہوں
ہر کہوں ایسا اویسے کچھہ کر کے شور
ہر حکایت کے جو اوسکی بحر اور

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'ādāt Yār Khān, Rangin.

Begins.

خدا کی حمد کب مجھ سے رقم ہو
دوان جب تک نشبدیز قلم ہو
کہاں قدرت قلم نے اتنی پائی
کہ یہہ 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 Bakhs, who was commonly called Miyan Machchhū. His younger brother, Miyan Qadir, 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 میں پورے شعر بیانی
تجھے کتنے بھی میں نے کہہ سگائے

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 (عديعة نکاح) 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; Nastaliq; 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 یہ غرائب ہے 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 Ghausiyah*, an Arabic Sufic poem by Shaikh 'Abd al-Qādir ibn Mūsā, Jilāni, 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:—

سقانی الحب کاسات الوصالی
یلا یا مجھکو جسم بادۂ وصل
رہا مجھ میں اور اوسمیں پیر نکیچہ 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.¹ The preamble begins:—

الہی تو رحمان ہی اور رحیم
تو خلاق ہی رزاق ہی اور کریم
مجھے تجسے ہر گونہ 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:—

بانٹ سعاد فقلبی الیوم منبول
وہ معشوقہ چہتری 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:—

¹ 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. 1, no. 1.

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

211.

U. 109.—Fol. 67; $7\frac{1}{4} \times 4\frac{3}{4}$ 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 *Pan-*
jah i Rangin, or Part V. of the *Shash jihat i Rangin*
 (fol. 136b of no. 189), beginning:—

کہوں ایلٹ آنکہ دیکھی مین 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 پدہائی

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:—

چرتا ہی جو لیڈا ہی کولی 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, Niḡār Mir, and
 Zauq, scribbled on the outside fly-leaf.

212.

U. 110.—Fol. 158; 11×7 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 چن ہی چار دن کی آشنائی کا

Khwājah Haidar 'Alī was the son of Khwājah 'Alī Bakhs̄h 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 Hamadāni, Muḥṣafi, 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 Ausaf, Rashk, quoted by Āzād¹:—

خواجہ حیدر علی ای وا مردند

Ātiṣh has written two Diwāns of Ghazals only, of which this is a copy of the first and larger Diwān. Garcin de Tassy notes² 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; 10 $\frac{3}{4}$ × 6 $\frac{1}{2}$ in.; ll. 15; Nas-ta'liq; worm-eaten in parts; dated 15th Zi'l-qa'dah, A.H. 1254 (A.D. 1839).

[DELHI 113.]

دیوان مومنین
 Diwān i Mūmin.

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

¹ *Āb i hayāt* (2nd ed., Lahore, 1899), p. 363. See also *Ganj i taswīrkh*, by Nasākh, p. 29.

² *Litt. Hind.* (2nd ed.), vol. i., p. 252.

Begins.

نگینو نگر مطلع دیوان ہو مطلع مہر وحدت کا
 کہ ہات آیا ہی روشن مصرع انگشت شہادت کا
 بچاؤن آبلہ پائی سے کونکر خار مہی سے
 کہ بام عرش سے پیسلا ہی یارب پاؤن دقت کا
 سر شٹ اعتراض عجیزنے العاس رینزی کی
 جگر صد پارہ ہی اندیشہ خون کشدہ 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 hayāt* (2nd ed., Lahore, 1899), pp. 392 *et seqq.*

Muḥammad Mūmin Khān of Delhi was the son of Ḥakim Ghulām Nabī Khān, whose ancestors were of the nobility of Kashmir. His grandfather Ḥakim Nāmdār Khān and his brother Ḥakim 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 Parganah of Narnaul. When Jhājhar was made over to Nawāb Faiz Talab Khān this Parganah 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 Ḥakim Nāmdār Khān, of which Ḥakim 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,³ 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

³ 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 Naṣīr, 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 Bakḥsh Qaiṣar. In his youth he received religious instruction from Maulānā Saiyid Aḥmad, of Bareilly,¹ 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-naṣīr*, which forms a chronogram fixing the date of composition, A.H. 1243 (A.D. 1827-28).² 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; *Farḍ*s, Mu'ammās and Qit'ās, fol. 82b; *Rubā'īs*, fol. 88a; *Mukhammasāt*, fol. 94a; *Musaddasāt*, fol. 103a; *Wasokhīs*, in stanzas of 8 lines each, fol. 116b; *Tarjīb*band and *Tarkīb*-band poems, fol. 121b; *Magnawīs*, or love-tales, fol. 133a. In the printed edition there are six, and part of a seventh unfinished, *Magnawī*. This manuscript contains a copy of the first four only.

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

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

The following hemistich

ارم عین مومن و تسکین و عازم

is scribbled at the bottom of the last page, purporting to form a chronogram on the death of Mūmin, and headed *تاریخ وفات مومن*.

Copyist: Daulat Singh.

Colophon:

این کتاب دیوان مجتمع بغزل و شعر و مثنوی من تصنیف مومن خان قدس سره بتاریخ پانزدهم ماه ذیقعدة سنه ۱۷۰۴ هجری بروز چهارشنبه از خط بدخط بنده دولت سنگیہ بوقت شام بانجام رسید

214.

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

[FITZEDWARD HALL.]

مثنوی مومن

Maṣnawī i Mūmin.

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

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

تازه فغانی که کشیدم زدل
وان سبین غم که 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.]

دیوان حسام

Diwān i Ḥusām.

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

Begins.

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

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

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

Appended to the Diwān are a few Rubā'īs, Muḥammas, Qaṣīdahs, 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; 8½ × 5½ 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 عزیزو وصف اوس دندار کا
کو موکوئی جای ہے موقع نہیں گفتار کا
کبر و تمنا کی بھی اوسکو پرورش منظور ہے
وہ فقط مالک نہیں ہے مسلم دندار کا
لشربک و وحده ہے ختم اوسکی ذات پر
ایک لٹالی 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'ādāt Yār

Khān, Rangin, and also of Inshā Allāh Khān. Nassākḥ says in his *Sukḥan 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 × 6½ in.; ll. 15; Nasta'liq; 19th century.

[DELHI 120.]

دیوان فقیر

Diwān i Faqīr.

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

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 ملت اور انبیا
کس زبان سے ہو بیان وصف ایسے شاہنشاہ کا
خاک راہ حق میں کیوں اہل بیہش کے لئے
ہی بہ از کجھل الجواہر خاکسار اس راہ کا

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

The takḥalluṣ 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.

¹ *Sukḥan 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 نیش حمد و
نڈی - افرد کاری بعصداق سبع الله ما فی السعوات و
ما فی الارض انقدر مشغوف بیند کہ نفس بسبق صرف
فراموشی برکشند

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 Faṣīḥ al-Dīn (Ranj),¹ and Durgāprasāda (Nādir),² 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

¹ Bahārīstūn i Nāz, Meerut, 1882, p. 38.

² Taḥkīrāt 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 بخشانیدہ بخشایشکر مہربان
اس لب لعل کو تم شکر شیرین کہو
اس کف دست کو گلدستہ رنگین کہو
شکن زلف سین ایمان مرا چلیں 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. JONSSON.]

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 Taḥkīrah 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; 11½ × 7 in.; ll. 15; Naskhī and Nasta'liq; water-stained; 19th century.

[DELHI 2.]

موضح القرآن
Mūẓiḥ 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ شروع اللہ کے نام سے جو
مہربان ہی رحموالا۔ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ سَبَّ
تعریف اللہ کو ہی جو صاحب سارے جہان کا

Shāh 'Abd al-Qādir was the third son of Shāh Wali Allāh ibn 'Abd al-Rahīm, a celebrated Muḥaddiḥ 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 Sūrah only, and is without any colophon.

6.

U. 3.—Fol. 208; 11½ × 7½ 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 *Mūẓiḥ al-Qur'ān* of Shāh 'Abd al-Qādir.

The invocation is translated:—

شروع کرتا ہوں ساتھ 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 Wali 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).¹

7.

U. 4.—Foll. 83; 13 × 8½ 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. Sūrah 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 ہو چیز کے قادر ہی

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

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

[DELHI 150.]

مکاشفات الاسرار
Mukāshafāt al-asrār.

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

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 فرسنت
شعکین مغلوب اب ہوا ہوں ایسا
نہ فوج رہی نہ میں نہ وہ نام نہ ننگ

The Persian preface begins:—

خامد بعد حمد حقیقت و نعت صورت خود
سید علی عرف حضرت جی بتخلص شعکین مقصود
دہلی قادری نقشبندی ابو العلاء شریف مہملاً از
احوال خود بعرض احباب صفوت 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 Rangīn. 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 Ghālib¹ 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. 46 to fol. 1a, and then to fol. 5.

222.

U. 116 a. — Foll. 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. بارہ الاشرار *Bārid al-ashrār*. A poem against luxury and neglect of religious duties. By Faṭḥ Allāh.

Begins.

یا الہی تو بڑا غفار ہی
سب کے تیبونگا ستار ہی
تیرے آکے ہر کوئی لاجار ہی
کل شی کا تو ہی مختار ہی

¹ 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 بارن الاشرار 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 بقارنح ۱۴ یوم پنجشنبہ سنہ
۱۲۵۱ ہجری جمعیۃ الثانی و ہم در این روز قارنح و مہاد
و سنہ نواب شمس الدین خان جنت رسید شد
یعنی بہ تہمت 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. *Qāmī al-bid'at*. Another poem against heretical teachings. By Zain al-'Ābidīn.

Begins.

حمد بیحد تجکو رب ذو الجلال
اپنی رحمت سے دیا جمکو کمال
اشرف المخلوق فرماید ہمیں
تو نے اپنا رستہ دکھایا ہمیں

Ends.

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

A short Persian poem by the same author is appended.

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

Begins.

کیا ہی دنیا یکت سرائی نابکار
جسمیں رہتے ہیں مسافر بیشمار
ایلٹ دن آخر کو سب اوتہ جاوینگے
کچھ نہ نیک و بد سوا 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 Bakḥsh, on the 3rd Rabi' I. A.H. 1251 (A.D. 1835).

A short admonitory poem is appended to the colophon.

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

Begins.

بعد تمجید خدا نعت رسول
بہم عرض کوتا ہوں مولکو قبول
در بہ تیرے آن کر سائل ہوا
اپنی تقصیران پر قائل ہوا

Ends.

ایسا جس کشتی کا کبھیوں ہار ہو
کبھیوں نہ اسکا جلد کبھیوں 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 محجور 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 ہی سب سے وہ بالا
مانند نہیں اوسکے سبہوں سے ہی نرالا

Ends.

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

VI. Fol. 27b. Congratulatory verses by Shaikh Ibrahim 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).¹

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 ہی 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*: تعام شد رسالہ گلزار ارم

VIII. Fol. 38b. *Qissa i shādī i afyānī*. 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 اپنات نقل یارو تجھ سے
کہ جسکے سننے سے ہو فرحت نصیب
بہرا کچھ زمانہ ہوا رنگ اور
نظر اوہ ہی خلق کا ڈھنگ اور

¹ See the *Dīwān i Zauq*, edited with notes by Muḥammad Husain, Azād (Lahore, 1890), pp. 290-292.

Ends.

جو باقی رہے شادی کی رسم سے
وہ حلویکے دلدل میں جا کر بھڑے

لڑے ایسے پینڈک سے بہر جیت جیت
کہ حلویکے دل دلا چھوڑا نہ کبیت

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:—

عرضداشت در مضمون مہیوہ جات

Begins.

عرض داشت جعفر زہلی صاحب - بندۂ درگاہ والا
جاہ حضرت انداس دام سلطانہ کہ کبچور خان ولد
ناریل خان ہمشیرہ زادۂ کشمش بیگم صوبدار
سبزایاد وغیرہ

223.

P. 2729.—Fol. 199; 8¼ × 6 in.; ll. 13 to 16; Nasta'liq; c. early 19th century.

[J. LEYDEN.]

An Anthology.

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

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

Begins.

دیگر یو حکایت سنو دلقرب
جئے مومنانکے دلانکا ہے زیب
سنو فاطمہ کی کرامات گون
فقر کی مصیبت کی اصنافگون

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.

Ends.

اپسکے خزانے لوڈایاں کیئتے
 یکندر جتے مال کے گئے تھے
 فقریمین کیان ہور قذاعت کیئتیاں
 فقر ہور فتنے میں جیتیاں مویان

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 لله کہوں میں اول
 صنت بے نہایت کروں خوش نول
 او خالق ہے مخلوق کا پروری
 کہ کل شی یو کیئتیا 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 جناب
 یو بخشش انوسوچ (?) پایا ہوں میں
 فواید حرف انکا لیا یا ہوں میں

III. Fol. 38b. Stories of miracles ascribed to Muḥammad. 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 سج کہیں
 بیی نقصان استاد کون ناکیبجا
 بے نامی سون استاد نوبت بجا

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-Khattāb on the life of Muḥammad 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
 صنت او سنے مصطفیٰ کا سدا
 کرے اسم پر آنکے نت جیو فدا

Ends.

محمد پہ ہونا ہزاران سلام
 شفاعت متھے 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, 'Uḡmān, and 'Alī, and of the saints Ḡhaṣṣ al-A'zam ('Abd al-Qādir Jilānī), and Muḥammad Ḥusainī Gisū-darāz. By 'Aziz.

Begins.

تون سبحان ہے پاک پروردگار
 سدا ایک ہے تون ای برقرار
 تون نورمل نوںکیار نردجار ہے
 تو اول ہور آخر رہنبار ہے

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

Ends.

کیا قدر یو او علاول کلام
 بلطف محمد علیہ السلام
 ہزاران درود و ہزاران 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
 جنگی 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 دہشت زنگی میانی دغا دیتی گل کیتے
 کیون ڈویتی کر تیر تفنگ کا کیتے مارا یا حسین
 تیس دن رو رو حسین احمد بولے جسکون شہکا شم
 او بیی رو رو آپسین 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 المعانی به آفتاب
 منہم کوہ کس وجہ دریا مارے ڈار کے سامنے
 ابر جب پانی پیرے 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 *Āftāb* (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 Taqi) and Muṣṣafi (Ghulām Hamadāni). 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* *Hasan*, commonly called *Shīr al-bayān*, or *Qissah i Badr i Munir*. The romance of Prince Benazir and Badr i Munir. By Mir Ghulām Ḥasan. See nos. 141, 142.

Begins.

کرون پہنکے توحید یزدان رقم
 جیگا جسکے سجدے میں اول قلم
 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, Zāhīq. 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 Ḥasan 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 Ḥasan 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 Hamadāni). 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 Banaḡīr*, was made by order of Dr. J. Gilchrist in A.H. 1217 (A.D. 1802), by Mir Bahādur 'Alī, Ḥusaini, 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 Reḡhtah 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 ḥayāt*, 2nd ed., p. 234; Sprenger, *Oudh Cat.*, pp. 233 and 609; and Nassākh, *Sukhan i shwārā*, p. 130.

Colophon :

الحمد لله که این مثنوی مسرت پیرو بتاریخ چهار

دهم شهر ذیحجه سنه ۱۲۳۸ هجری مطابق سنه ۱۷
جلوسى با تمام 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, Aḡsar. See no. 140.

Begins.

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

Ends.

مجھکو منظور خط نہہین تیرا
ببھیا 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 الحجہ روز دو شنبہ سنہ ۱۲۳۸ هجری
مطابق سنہ ۱۷ اکبر شاهی در خطہ جیبور صورت
انعام پذیرفت

226.

U. 35 b.—Foll. 43-81; 8½ × 5½ in.; Shikastah-amez, 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.

کتنی قدرت تری زبان میں ہے
کتنی 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 عشقبازی 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 Shikāh, 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, Kḥalīq, son of Mir Ḥasan, in A.H. 1209 (A.D. 1794-95). He also wrote a work (incomplete) on the life of Shāh 'Alam, 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
جگڑے ہیں اس تند آتش نے شہر
محبت نہو کاش مخلوق کو
تہ چپوڑے ہی عاشق نہ معشوق کو

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

Begins.

نڈے جہان آفرین ہے مجال
زبان اسمعین جنبش کرے گیا مجال
کمالات اسکے ہیں سب پر بیان
کرے کوئی حمد اوسکی سو کیا بیان

Ends.

کہیں ساقی دے اب گزرت گز
کشادہ بی بی کر اس دل تنگ کو
گلے لگت کے مینا کے ٹٹ روئیے
فسانہ بی بی آخر دے اب سوئیے

227.

P. 2585. — Fol. 55-75; 8½ × 6½ in.; written in diagonal lines; Nasta'liq; 19th century.

[J. LEYDEN.]

Miscellaneous Poems, etc.

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

Begins.

دُر بیکدائی بحر محبوبی
رونق افزای 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. *Hajw i khārish*. 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 هوا ہے اس آدین
ہے فلک شکل آبلہ بر زمین

Ends.

اسکی تاریخ پر مٹا 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 Nūrjahān Begam, with Hindustani explanation.

V. Fol. 68b. Seven *Ghazals* by 'Ali 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.]

سلك جواهر

Silk i jawāhir.

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

Begins.

سلك جواهر ثمين حمد و ثنائي بے منتهائي
اوس حكيم و عليم تعالى شانه كي شايسته زيب
آراني گردن شاحد بيان كي هي جسٹے بمقتضا
اظہار عجائب قدرت كي عرائس جواهر ارواح
مجردہ كو ساتھ بعال اجساد چہار جوہري كے بيچ
سلك ازدواج و التيام منسلک كيا

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 Quadrat Allāh.

Colophon:

تمت الكتاب بعون الملك الوهاب بتاريخ هفتم
ماه جمادى الثاني سنة يكهنار و دو صد و هشت و
شش هجری نبوی شهر شاهچيان بوقت دو پاس
روز برآمده كتاب هذا بخط اضعف العباد محمد
قدرت الله عفي الله عنه صورت اختتام پذيرفت

229.

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

تجریدہ خاص

Tajribah i khāṣṣ.

Moral and ethical advice. By Bishan Dayāl of Farrukhabad.

Begins.

جو حمد کہ سزاوار شان اوس خالق کل کی کہ
صفیہ کائنات جسکی قدرت کا ایک نمونہ ہے مقبول
بارگاہ سعادت کی ہو اور جو صفت و ثناء کہ شایان
اوس موصوف ہمت صفات کی کہ عرس برین جسکی
دریای بیکنار صنعت بیاجونی کا ایک پیغامہ ہے مزار
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 نثرے کہ مولف نے اسکی تالیف میں دو مطلب رکھے ہیں۔ ایک یہ ہے کہ اس ملک کے باشندوں کو حقیقت اُن نباتات کی اور کیفیت اُن چیزوں کی جو ولایت مغرب کے طبیب اپنی دواؤں میں ملاتی ہیں دریافت ہوے

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 ہجرت 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 سالمدم [solidum] یعنی یابس یا لیککیدم [liquidum] یعنی رطب یا ویبرم [vaporum] یعنی بخار یا بیاب ہیں اور یہی تینوں یعنی رطوبت اور بیوسٹ اور بخاربت 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
مجزن 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 بیوا 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 عَلَىٰ إِخْتِلَافِهِ كَتَبَهُ حَافِظُ حَبِيبِ اللَّهِ الْخ
برای خاطر خاطر والدہ سیف الرحمن خان نوشتہ شد
سنہ ۱۲۳۱

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 *Māzīh al-Qur'ān* to both Sections.

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

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

The translation of the 30th Section (*Sūrah*s 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*s are 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 *Māzīh al-Qur'ān*, to which is appended the *Sūrat 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.

Mufarriḥ al-qulūb.

[TIPU.]

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

235.

P. 2189.

Mufarriḥ al-qulūb.

[COLLEGE OF FORT WILLIAM.]

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

236.

P. 2273.

Mufarriḥ al-qulūb.

[COLLEGE OF FORT WILLIAM.]

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 Rizā.

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); $10\frac{1}{2} \times 8\frac{1}{4}$ in.; ll. 15, $5\frac{1}{4}$ 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 Ḥusain K̄hān, Deputy Collector, son of Mirzā Kalb 'Alī K̄hān.

Begins:

سزوار حمد و سپاس وہ خالق یکتا ہے کہ جس نے
بعطی عقل سلیم بنی آدم کو خطاب اشرف
المخلوقات کا بخشا اور انبیاء کو ہدایت خاص و عام
کے لئے مامور کیا کہ اونکی رحمتانی سے ہر ایک کو
امتدیاز نیت 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.¹ It was printed the same year at Agra. In A.D. 1849 two other works of the author were published at Agra, viz. *Faṣū'il al-shuhadā* and *Talkhīṣāt i mujaḍḍad*.

Kalb Ḥusain K̄hān, writing under the takhalluṣ Nādir, is also the author of the following published poetical compositions:—*Naẓm i Nādir* (Agra, 1851), *Diwān i gharīb* (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 Farrukhabad, by Saiyid Ṭāhir 'Alī on the 2nd Sept., 1875.

¹ The scribe has by mistake written ۱۲۶۵ under it instead of the Hijra date ۱۲۶۵.

XII. MILITARY ARTS.

243.

U. 123.—Foll. 17; $7 \times 5\frac{1}{4}$ 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 آدین واسطے انتظام فوج سرکار شاہ شجاع
الملت 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.¹

¹ 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 بقدرت
شهر ربيع الثاني بروز دو شنبه
سنه ۱۲۰۴ هجری تحریر کشت کاتب الحروف فقیر
پیر تقصیر از خادمان شلم نبی و حضرت حسین
صاحب میوزا امام بیگ برای خواندن خود

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

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
Tuḥfah 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 ہزاران ہزار شکر جناب حق سبحانہ جل
شانہ 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 سیاس زیادہ اندازہ شرح و بیان ذی
جان سے جناب خلاق ہیجده ہزار عالم کو زیبا ہے
کہ جس نے اپنی قدرت کاملہ و حکمت بالغہ سے انسان
خاکہ بنیان کو بطائع متضادہ پیدا کیا

The author was employed in the office of Captain W. H. Sleeman, General Superintendent for the Suppression of Thagi, 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 Thagi 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 *مصباح الصبیان Maṭbū' al-sibyān*.

Begins.

خائق باری سرجنہار
واحد ایک ہوا (بدا) کو تار
اسم اللہ خدا کا نانو
گرما دھوب سایہ جیانہ

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 Anjad, *Khāliq-bārī* by Aḥmad al-Dīn Khān, *Khush-hāl i sibyan* by Jagajivana Dāsa, *Qādir-bārī*, *Qādir-nāmāh* by Asad Allāh Khān (Ghālib), *Ilāzīq-bārī* (see no. 257), *Ṣamad-bārī* (see no. 256), and *Wāḥid-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.

بتکده بتخانہ و دیگر کنشت
دیبرہ عیدان و لکھیا ہے بنشت
خانق باری بیلی تمام
دو ہون جگت رھیا 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 *bait*s 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-āmez; 18th century.

Khāliq-bārī.

Another copy.

256.

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

[DELHI 90 e.]

صمد باری
Şamad-bārī.

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

Begins.

صمد پالت ترحن جان
نبی پغمبر بسیتہ بکیان
ملکت فرشتہ دیوتا مان
صحیفہ نامہ پاتی بکیان

The work has been lithographed at Lahore (1845 ?) with three other similar rhymed vocabularies, viz., *Pārsī-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 Muhammad (= 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 کتاب

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 ہوتی روئیا
فوس لغت کے معنی بولیا
جسنے پایا ذہن صافی
رازق باری اسکوں کافی
حرکہ خواند دماء طمع دارم
زانکہ من بندہ گنہ کارم

Colophon:

حجرت 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.; 13×10 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.

اُملاً - 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 ا to

the end of ح ; the second from ح to ش ; and the third from ص to ک . The copy was written for Mr. Chandler (مستر چاندل), and the three volumes are dated the 22nd Ramazān, A.H. 1187, the 11th Muḥarram, and the 7th Rabī' 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; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 10 to 14; Nasta'liq; dated 19th Nov., 1811.

[J. BALLANTYNE.]

Outlines of Panjabi grammar. By Kāshirājā 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.¹ On the death of that gentleman he was without occupation for some time, and was eventually befriended by Dr. William Hunter,² 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 (foll. 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 (foll. 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 *Gulbans*, defining (1) the Primitive Noun (*jāmid*), (2) the Infinitive, or Noun of Action (*maṣdar*), and (3) the Derivative Noun (*mushṭaq*) 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-

ticiple (*ism i ḥālīyah*), 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 maṣūl*).

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 (*riḥīl*); (2) the Intransitive Verb (*lāzīmī*), viz., آنا "to come," and فرارنا "to flee"; and (3) the Transitive Verb (*muta'addī*), viz., کٹنا "to cut," and بھجنا "to send," with the Passive Voice of پھرا جانا "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:

تعام شد قاعدہ زبان پنجابی تصنیف منشی
کاشی راج برای خداوند نعمت دادگتر جس جس حیر
صاحب دام اقبالہ بتاريخ نوردم نوبر سنہ ۱۸۱۱
یکہزار و ہشتاد و یازدہ عیسوی در مقام کلکتہ

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

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

² Secretary to the Council of the College.

XVI. MISCELLANEOUS.

262.

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 Muḥammad Shākīr.

Begins.

عنوان شیرین بیان انشا روشن اور معنی فن تعریف
وُس مہشی کا ہے کہ وُسکی بزرگت قدرت کا قلم
صفحہ دفتر رخسار مجبوبان صبر کا لینے والا کا صورت
کی نقش مون اور خاکئی و خط مون و سطر ابر و
خالقہ چشم کا نقش کیا ہے

Munshi Muḥammad Shākīr 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 Muḥammad Shākīr, 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 Muḥammad Qāsim, Faujdar of Bardwan (fol. 3a); to Mir Muḥammad Ashraf al-Daulah of Aurangabad (fol. 4a); to Muḥammad 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 Muḥammad Khān, dated 25th Ramazān, A.H. 1175 (fol. 9b); Muḥammad Ishāq (fol. 10b); Muḥammad Khān (fol. 11a); and Mirzā Muḥammad 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 Muḥammad 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 Muḥammad Ashraf (fol. 18a); from Mr. Roger Drake, Governor of Calcutta (A.D. 1752-57), to "Ḥazrat Qiblagāh" (fol. 19a); from Khwājah Muḥammad Murād, Gomāshṭah of the Arcot factory, to his uncle (fol. 19b); a reply to a letter received from Miyan Muḥammad Arham from Madras (Chīnāpātan) (fol. 19b); from Mr. [John] Cooke to Ḥasan al-Dīn Khān (fol. 20a); from Mirzā Nūr al-Dīn Muḥammad to the Begam of Aurangabad, for the



**THIS EBOOK IS DOWNLOADED FROM
SHAAHISHAYARI.COM**

**LARGEST COLLECTION OF URDU
SHERS, GHAZALS, NAZMS AND EBOOKS.**

restoration of the title of *Shah-kazari* with salary and *jagir* lands (fol. 20b); from Mirzā Husain 'Alī Sūbedār to his wife (fol. 21a); from Mr. Macdowan to Lalāh Kunj Bihārī (fol. 21a); from Nawāb al-Mulk to Rā'e Dalpat Singh, overseer (*karoti*) of Parganah Fatḥ 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 Sūbedār of Arcot factory (fol. 23b); from Col. Clive to Rājā Rāj Ballab (fol. 24a); a letter addressed to Rājā Indar Nārāyan, Zamindār of Bahrāmpur (fol. 24b).

V. A collection of imperial (*bādshāhi*) orders by Shāh 'Ālam, 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 Maḥmūdāliād 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 (*karogiri*) of Parganah Sultānpūr. Dated 15th Rabī' I., 1168 B.S. = A.D. 1761-62.

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

5. Fol. 26a. An order (*parwānah*) notifying the appointment of Muḥammad Ishāq to the office of manager (*kārkūni*) 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 Fatḥ Allāh. Dated 19th Jumādā I., A.H. 1174.

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

or Vilāyatī 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 Ādam.

2. Fol. 27a. A deed of bondage executed by Rustam Ḥabīb, binding his son Būlā, 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 Q̄harib Allāh in favour of Mir Muḥammad Ḥasan, for the sum of Rs. 400.

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

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

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 Ajmīr Khān Jamādār.

8. Fol. 28a. The appointment of Shaikh Wall Muḥammad as watchman (*nigāhbān*).

9. Fol. 28b. The appointment of Shaikh Hīdāyat 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, Gomāshthal for Rājā Muralidhar, demanding the sum of Rs. 2000 due as revenue for Parganah Husainpur.

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 ; 9½ × 6¼ in. ; ll. 14 ; Naskhī ; dated Nīmchah (I), 4th Zi'l-hijjah, A.H. 1240 (A.D. 1825). [DELHI 1.]

تفسیر سیپارہ عم

Tafsīr i sī-pārah i 'amm.

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

Begins.

ہی سزا حمد وہ عالی جذاب
جس نے یہ بجا ہی محمد پر کتاب
یعنی قرآن کو باین نظم کلام
کہ پر از آیات قدرت ہی تعام
ہی کلام حق پر از اعجاز 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 سیپارہ عم بتاریخ چہارم
ماہ ذالْحِجَّہ ۱۲۴۰ ہجری بر مقام نیمچہ نوشتہ شد بروز
پانچشنبہ چہار گھڑی روز آمدہ ہوں تحریر ہفت

13.

U. 10 a.—Foll. 79 ; 8 × 5½ in. ; ll. 9 ; neat Naskhī and Nasta'liq ; dated A.H. 1264 (A.D. 1848).

[DELHI 3 a.]

تفسیر سورہ یوسف

Tafsīr i Sūrah Yūsuf.

The Arabic text of the 12th Sūrah of the *Qur'ān*, 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 رہنوالے ہر برس شام کے ملک میں واسطے
سوداگروی کے جایا کرتے تھے اور شام یہودیوں کا
وطن تھا

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

اِنَّ تِلْكَ آيَاتِ الْكِتَابِ الْعَرَبِيِّنَ - یہ آیتیں ہیں
قرآن کی روشن بیان ہی کہلا ہوا 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-Baiẓāwī, 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: Manẓūr 'Alī.

Colophon:

از دست کاتب الحروف منصور علی تجارز اللہ
تس سببہ بتاریخ ۷ ہفتم ماہ سنہ ۱۲۶۴ صورت اتعم
یاوت

14.

U. 10 b.—Foll. 80-103 ; 8 × 5¼ in. ; ll. 9 ; Nasta'liq and Naskhī ; 19th century.

[DELHI 3 b.]

تفسیر سورہ قاف

Tafsīr i Sūrah Qāf.

The Arabic text of the 50th and 51st Sūrahs of the *Qur'ān*, entitled *Qāf* and *al-Zāriyat* 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 Dharnpār, as wardens (*kotwāl*) of the fort at Hooghly and other places.

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

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 Husain as instructor of archery (*ār-andāzi*) to prince Bedār Bakht.

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

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 Girdhār Singh, regarding complaints made against him of oppression, extortion, and murder, by inhabitants of Pargana 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 Sāidalwāl, of Pargana 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 Pargana.

7. Fol. 35*b*. To Moti Lāl, superintendent (*dāroghah*) of Ghāt Intiyāganj, 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 Hazāri, 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, Rānā 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, Dāroghah 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 necessaries 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 Husain Khān, Raḥmat Allāh Khān, and other generals with their armies to join the expeditionary force against Persia, which would set forth on the 17th Rabī' I. Dated 9th Zi'l-hijjah, 1168 B.S.

16. Fol. 39b. To Kār(?) Ṭalab 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 Śūbādārs, Jāgīrdārs, tax collectors and zamīndārs 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 Abṭālī, ordering him to send a band of 20,000 Abṭālīs and

freebooters (*shuhdā*) to Muzaḥfar Khān, who was starting on an expedition to the Deccan on the 4th Sha'bān. Dated 3rd Rabī' II., 1168 B.S.

19. Fol. 40b. To all officers in the Śūbah 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 Śūbah Multan and Jamadārs of *dāk-chokīs* on the same subject.

21. Fol. 41a. To Nawāb Haidar Qulī Khān Salāmat Jang, Śūbādār 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 Nawāb 'Alī Khān was plotting to have him dismissed from his post of superintendent of the Jāzīr Malāls.

2. Fol. 42a. A similar petition from Mirzā Bahrān Khān Astarābādī.

3. Fol. 42b. A letter from Ghazanfar Husain 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 Ittirām al-Daulah Muḥāziz al-Dīn Khān i Khānān had applied to have given to his son.

5. Fol. 43a. From Ittifāt Khān Jamadār, concerning the murder of a mace-bearer (*shobdār*) by a soldier in the service of Muḥammad Khān.

6. Fol. 43b. An order to the keepers of the buffalo-stables (*sardārān i jānūsh-khānūkh*) to supply 1000 maunds of "ghee" (*vyughān i zarī*), 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 Śūbah 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 Allāh.

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'ī-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.¹

Colophon:

مالت الكتاب صاحب مهربان مستقر بونس [sic]
دام اقباله تحرير في التاريخ ٣٠ شهر صفر المعظم روز
چهار شنبه مرتب یافته خط خام سراج الدين
حاصوری

¹ This death-bed testament, ascribed by legend to Alexander the Great, is popularly said to have actually occurred at the death of Sultān 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 Panjāb Tenancy Act."

Begins.

حضور ڈیوت آف آرڈیل صاحب بہادر سکریٹری
اسٹیٹ فار انڈیا۔ از جانب رئیسان و مالکان زمین
پنجاب

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.—Fol. 61; 10½ × 6½ in.; ll. 11; Nasta'liq; c. 19th century.

[DELHI 49.]

عجیب اللطائف

'Ajib al-lata'if.

A book of puns, by an anonymous author.

A short Persian preface is prefixed, beginning:—

کتابی بی‌مقدماتی مختصر صناع مصنوعات را که هر
طبق ابداعه وافی الهدایت علم الانسان عالم یعلم قوه
درآلات نوع بشر را بقصاحت فصاحت ناطق کردانیده
باضایف ظرایف واقف ساخته

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 Naşir al-Dīn, Naşir, and others by Mirzā Sahrāb Beg, Sahrāb, one of his pupils.

266.

S. 3218.—Fol. 157; 9¾ × 6¼ 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:—

کنہہ کپیتان صاحب کے سامنے ایک ڈالٹو
پوچھے لیاں پنگالے کے لایا یا بندہ ہاں یہاں حاضر یا
صاحب نے جواب دیاں میں سے ایک لایا ہم کو ہاں دیا
آجندہ بصرین سے مہاں کو حاضر ہے حضور آدمی
کے ایک ایک لایا مرحمت کیا ایک آدمی نے صاحب
سے پوچھا کہ یہ لایا کہاں سے لایا ہے اس ملک میں ہم نے
کدھوں لایا نہ تو دیکھتے ہیں صاحب نے منکر کے
اس کو پات کہا کہ ہم کو خوب معلوم نہاں کہ کہاں سے
لایا گیا ہے اس کو حقیق کر کے کہاں سے لایا ہے

2. Fol. 3. قصہ بصیر 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. کویف 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 fol. 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 کشتکاری 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 کلکتہ و مردم بنگالی Dialogue on Calcutta and its Bengali inhabitants, with Persian translation.

15. Fol. 63. قصہ سپاهی و فقیران The story of the soldier and four beggars, with Persian translation.

16. Fol. 83. قصہ من بہار 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 پراگندہ ہندی Short sentences, with English translations.

19. Fol. 105. عبارات پراگندہ ہندی Another series of short sentences, with Persian translation.

20. Fol. 118. مثلہائے ہندی 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. Foll. 93a–94b. Rekhtah verses by Tabān 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.

Begin.

سوال - کیا فرماتے ہیں علماء و ربیہ 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 Ḥanafī theology, given by Maulānā Ilāhī Bakhsh of Patna in reply to questions propounded by Maulavi Faiẓ '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. 85*b*. هجرت کا رسالہ *Hijrat kā 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 j̄hād*, written in Hindi characters, a copy of which has not been made here.

4. Fol. 91. نکاح ثانی کا رسالہ *Nikāh-thānī kā 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.

INDEX

[This Index contains the titles of works described in the Catalogue and the names of their authors as well as most of the names of persons and titles of works incidentally mentioned. It contains also a few names of places, subject-headings, quasi-titles and catchwords, usually for the purpose of facilitating reference to works having no formal titles.

In the case of persons the main entries will usually be found under the names by which the persons in question are generally known.

Numerals in parentheses indicate dates. Other numerals refer to the numbers under which the manuscripts are described. Those referring to works incidentally mentioned are italicized.]

- (Saiyid) 'Abbās, father of Mir Ja'far, Zafarī, 133.
 'Abbās ibn 'Alī, brother of Ḥusain, death of, 54.
 'Abbās **Khān** ibn Shaikh 'Alī Sarvānī, author of the *Tuhfah i Akbar Shāhī*, the Persian original of the *Tārīkh i Sher Shāhī*, 41.
 'Abbāsi Dā'ūdputras, account of the origin of, 45.
 'Abd al-'Alim, a legendary wise man who married a queen of Egypt, 73 ii.
 (Mir) 'Abd Allāh, father of Muḥammad Taqī, Mir, 164.
 (Saiyid) 'Abd Allāh ibn Bahādur 'Alī, revised version of the *Tanbūh al-ghāfilīn* (A.H. 1243), 19.
 'Abd 'Allāh ibn Ḥāfiẓ 'Alī. See **Kamīnah**, 158.
 'Abd Allāh ibn 'Umar. See **Abū Shāhmah**.
 'Abd Allāh **Khān**, superintendent of the Jāgīr Mahāls, 262 ix 1.
 'Abd Allāh **Khān** (Qutb al-Mulk). See (Saiyid) **Hasan 'Alī Khān**, 44.
 'Abd Allāh Qutb Shāh, Sulṭān of Golconda (1611-1672), Ghauwāṣī at his court, 99; eulogized by Ibn Nishāṭī, 103.
 'Abd al-'Azīz, editor of the *Tanbūh al-ghāfilīn*, 19. (Shāh) 'Abd al-'Azīz, of Delhi, teacher of Saiyid Aḥmad of Bareilly, 18; grandfather of Muḥammad Ishaq, 21; uncle of Muḥammad Ismā'il and father-in-law of 'Abd al-Ḥaiy, 93 iv; chronogram by Mamnūn on his death, 177; gave the name of Mūmin Khān to the son of Ghulām Nabī Khān, 213.
 'Abd al-Ḥādī, friend of Rangīn, 187.
 'Abd al-Ḥaiy, preacher of Wahhābī doctrines in Delhi, 93 iv.
 'Abd al-Karīm, scribe, 93 i, 93 vii, 93 ix.
 (Saiyid) 'Abd al-Nabī ibn Saiyid Maḥmūd, scribe, 101.
 'Abd al-Qādir, of Karanda, *Tawārīkh i Jamālī*, 47.
 'Abd al-Qādir ibn Mūsā Jilānī, *Qasidah i Ghawāsiyah*, translated by Rangīn, 210 ii; verses in his praise (1) by Afzal, 73 v, (2) by 'Azīz, 223 v, (3) by Ghauwāṣī, 99, (4) by 'Ishrati, 71, (5) by Walī, 115, 116.
 (Shāh) 'Abd al-Qādir ibn Walī Allāh, of Delhi, *Mūziḥ i Qur'ān* (A.H. 1205), 5, 6, 8, 9, 10, 11; was teacher of Mūmin, 213.
 'Abd al-Qādir al-Jurjānī, *Mī'at 'āmil* (Persian commentary by Inshā), 176 iii.
 'Abd al-Rahīm, grant of land in Ḥusainpūr, etc., 262 v 2.
 'Abd al-Rahmān, Sindhi version of the *Qisṣah i Saif al-mulūk*, 99.
 (Mir) 'Abd al-Rahmān, Āhī, editor of the *Kulliyāt* of Saudā, 146.
 'Abd al-Rahmān **Khān**, Iḥsān. See **Iḥsān**, 173.
 'Abd al-Razzāq ibn Sulaimān Makkī, ancestor of Shāh Jamāl Makkī, 47.
 'Abd al-Razzāq **Khān**, scribe, 125.
 'Abd al-Salām, letter from, 262 iii.
 (Mirzā) 'Abd al-Sattār **Khān**, appointment as superintendent of land-customs (*sā'ir*), 262 viii 17.
 'Abd al-Walī, 'Uzlat. See 'Uzlat, 101, 102.
 Abhay Singh Rāṭhaur, order from Shāh 'Ālam to, 262 viii 10.
 Abjadī (Muḥammad Ismā'il Khān), *Diveān*, 137; *Anwar-nāmah*, 137; *Tuhfah li-sibyān*, 137.
 Ābrū. See **Najm al-Dīn**, Ābrū, 124.
 Abū Bakr al-Ṣiddīq, ancestor of Shāh Jamāl Makkī, 47; story of him, 73 iv; verses in his praise (1) by 'Azīz, 223 v, (2) by Ghauwāṣī, 99.
 (Shāh) Abū 'l-Barakāt, friend of Saiyid 'Alī, Ghāmīn, 221.

- (Saiyid) **Abū 'l-Farah Wāsiṭī**, ancestor of the Bārha Saiyids, 43.
- (Saiyid) **Abū 'l-Farrāsh**, son of Saiyid Abū 'l-Farah Wāsiṭī, 43.
- (Saiyid) **Abū 'l-Fazā'il**, eldest son of Saiyid Abū 'l-Farah Wāsiṭī, 43.
- Abū 'l-Fazl** ibn Mubārak, 'Iyār i *dānīsh*, 86.
- Abū Ḥanīfah**, anecdote of, 114.
- (Khwājah) **Abū 'l-Ḥusain**, teacher of Saiyid 'Alī Ghāmgin, 221.
- Abū 'l-Khair**, ancestor of Shāh Jamāl Makki, 47.
- Abū 'l-Ma'ālī**, companion of Wali, 112.
- Abū 'l-Mihjan** (*sic*), companion of the Caliph 'Alī, 35.
- Abū 'l-Qāsim**, of Delhi, known as Mir Qudrat Allāh Qādīrī. See **Qāsim**, 59, 174.
- Abū Sa'id**, ancestor of Shāh Jamāl Makki, 47.
- Abū Shahmah** (i.e. 'Abd Allāh ibn 'Umar ibn al-Khattāb), hero of the *Qiṣṣah i Abū Shahmah*, 71; anecdotes of him, 19.
- Account** of a dispute between a husband, his wife, and his mother-in-law, 73 vi.
- Achehche Shāhib**. See **Silva** (Gaspar da), 82.
- Adāb al-Haramain*, by Khurram 'Alī Bilhaurī, 22.
- (Saiyid) **Ādam**, application in a law-suit regarding the theft of a horse belonging to, 262 vi i.
- (Ḥakīm) **Ādil Khān**, father of Ḥakīm Muḥammad Muzaḥaf Ḥusain Khān, 25.
- Ādmī kī zindagī kō intīzām*, Robert Dodesley's *Economy of Human Life*, translated into Hindustani, Persian, and Arabic, by Captain W. R. Pogson (A.D. 1828), 178.
- Admonitions**, religious, in verse, 93 iii.
- Admonitory poem**, by Shams al-Dīn Gujarātī, 222 v.
- Adventures** of a mighty wrestler, 85 vi.
- Advice** to married women, by Makhḍūm, 73 viii.
- Afghānistān**, British Invasion of (1838), 40.
- Afsos** (Mir Sher 'Alī), *Āwā'ish i mahfūl*, 39; *Bāḥr i sukhān*, 159; *Dīwān*, 159; verses, 66 iii; *Bāgh i Urdū*, 39.
- Afsurdah**, Persian verses, 66 i; Hindustani verses, 66 iii.
- Āftāb** (Shāh 'Ālam II), notice of, 64, 65; verses, 224. See also **Shāh 'Ālam II**.
- Āftāb 'Alī Khān**, father of Khwurshed 'Alī Khān, 44.
- Afzal**, poem in praise of 'Abd al-Qādir Jilāni, 73 v.
- Afzal 'Alī Khān**, Niyāz, accompanied Rangin to Calcutta, 179.
- Āghā 'Aziz**, merchant of Gujarat, hero of the *Dāstān i Rangin*, 196.
- Āghā Jān**, of Delhi. See **'Aish**, 175.
- Āghā Naṣir Khān**. See (Nawāb Āghā) **Naṣir Khān**, 187.
- Āghā Taqī Khan**. See (Nawāb Āghā) **Taqī Khan**, 187.
- Agriculture**, 242, 266 x.
- Āh i sard*, by Dard, 138.
- 'Ahd-nāmah*, 29.
- Āhi**. See (Mir) **'Abd al-Rahmān**, 146.
- Aḥkām al-misā* (or *Khulāṣah i Sultānī*), by Ghulam Ahmad, 16, 17.
- Ahmad**, verses, 66 iii.
- Ahmad**, Pushtu version of the *Qiṣṣah i Saif al-mulūk*, 99.
- (Saiyid) **Ahmad**, of Bareilly, disciple of Shāh 'Abd al-'Aziz and religious reformer, 18, 19, 93 iv; instructor of Mūmin, 213.
- (Qāzī Saiyid) **Ahmad**, son of Muḥammad Sharif of Bhadohī, 67.
- Ahmad 'Alī Sivarājpurī**, *Qiṣṣah i Manṣūr*, 80.
- Ahmad 'Alī Khān**, scribe, 164.
- Ahmad Allāh**, scribe, 80.
- Ahmad Allāh** ibn Dalil Allāh Ṣiddīqī, translator of the *Mī'at al-masā'il*, 24.
- (Nawāb Saiyid) **Ahmad Mir Khān**, eulogized by Rangin, 180.
- Ahmad Shāh Abdālī** or Durrānī, account of his defeat of the Marathas at Panipat, 37, 38; punitive expedition against Dā'ūdputras, 45; plundered property of Mir Amman, 98.
- Ā'īnah i Bundelkhand*, by Saiyid Manzūr Ahmad, 68.
- Ā'īnah i Qur'ān*, by E. M. Wherry, 5.
- 'Aish** (Āghā Jān, of Delhi), *Dīwān*, 175.
- 'Ajā'ib o gharā'ib i Rangin*, by Sa'ādāt Yār Khān, Rangin, 189 ii, 191.
- Ajgar-nāmah*, a maṣnawī by Mir Taqī, 164.
- 'Ajīb al-latā'if*, a book of puns, 265.
- 'Ājiz**, *Qiṣṣah i La'l o Gauhar*, 110, 111; story of the wife of Firoz Shāh, 73 ii.
- Ajmīr Khān**, Jamadār, passport for, 262 vi 7.
- Akbar**. See **Blucherhū Beg**, Akbar, 222 viii.
- Akbar** (Jalāl al-Dīn) Rūmī, anecdote of, 262 x 1.
- (Mir) **Akbar 'Alī** ibn Fazl 'Alī, compiler of the *Ziyā al-absār* (A.H. 1236), 53.
- (Nawāb) **Akbar Khān**, pupil of Muḥammad Mūmin Khān, Mūmin, 213.
- Akbar Shāh II**, pupil of Mir Nizām al-Dīn, Mammūn, 177.
- Akhbār i Rangin*, by Sa'ādāt Yār Khān, Rangin, 179, 188, 197 i.
- Akhīr gashṭ*, a Sunni treatise on eschatology in Dakhani verse, by Shāh Ramaẓān 'Alī, (A.H. 1183), 128.
- Akhḥāq i Muḥsinī*, by Ḥusain Vā'iz Kāshifī, 98.
- Akhtar Yār Khān**, son of Sa'ādāt Yār Khān Rangin, 210 ii.

- (Nawāb) 'Alā al-Daulah, order concerning a feast to be given by, 262 ix 6.
- (Saiyid) 'Alam al-Din Hājī Khānī, brother of Saiyid Badr al-Dīn, ancestor of Afsos, 39.
- 'Ālamgir I, Emperor of Delhi (1658-1707), 'Uzlat at his court, 102; eulogized by Zata'ī, 133.
- 'Ālamgir II, eulogized by Saudā, 146, 1.
- Alexander the Great, anecdote of, 262 x 2.
- Alf la'lah*, 76, 99.
- 'Ali, ghazals, 66 xvi.
- 'Ali Husainī Gardezī (Fath 'Alī), *Tazkirah* i 'Alī Husainī Gardezī (A.H. 1165), 56-8.
- (Saiyid) 'Ali, Ghangin, See **Ghangin**, 221.
- (Mirzā) 'Ali, Lutf. See **Lutf**, 60.
- (Hāfiz) 'Ali, Matlabī, father of 'Abd Allāh, Kamīnah, 158.
- 'Ali ibn Abī Tālib, hero of Rustamī's *Khāvar-nāmah*, 35; account in Dakhanī verse by Makhdūm Husainī of his marriage to Fātimah, 223 ii; accounts of his death, 54 (*Du'cāzādah majlis*), 112 (*Rauzāt al-shahādā*); Persian poem on date of his death, 66 xiii; anecdote of him, 73 iv; verses in his praise (1) by 'Azīz, 223 v, (2) by Ghauwāshī, 99, (3) by Nuṣratī, 104, (4) by Qā'im, 143.
- 'Ali 'Ādil Shāh II, of Bijapur, hero of Nuṣratī's 'Alī-nāmah, 36; eulogized by Nuṣratī, 104.
- 'Ali Akbar, of Allahabad, *Muṣṭalahāt i Thagī*, 250.
- 'Ali Akbar, son of Husain, martyrdom, 54.
- 'Ali Aṣghar, son of Husain, martyrdom, 54.
- 'Ali Aṣghar, son of Muhammad 'Abd al-'Azīz of Bhitri, scribe, 51, 69, 186.
- (Mir) 'Ali Ausaf, Rashk, See **Rashk**, 212.
- (Khawājah) 'Ali Bakhs̄h, of Delhi, father of Khawājah Haidar 'Alī, Ātish, 212.
- 'Ali Bakhs̄h ibn Sa'ādāt 'Alī, poem on the Virgin Mary and the birth and miracles of Christ, 73 i.
- 'Ali Ibrahim Khān, *Gulzār i Ibrahim*, 60.
- 'Ali Jān, of Delhi, ghazals and other poems, 227 iii, v.
- (Saiyid) 'Ali Muzaffar Khān, father of Afsos, 39.
- (Saiyid) 'Ali Rizā, scribe, 240.
- Aligarh, memorandum of a census taken in June, 1848, at, 66 ix; statistics of landowners, 263.
- 'Alī-nāmah, by Nuṣratī, (A.H. 1071), 36.
- Amad-nāmah*, a Persian and Hindustani vocabulary, 247.
- (Saiyid) Amānat 'Ali Khān, father of Roshan 'Ali Khān, 43.
- Amin, *Qisṣah i Abū Shahmah* (A.H. 1090), 71.
- Amin Allāh, son of Shaiḫh Na'im al-Dīn bin Shaiḫh Muḥammad Ṣāliḥ, scribe, 127.
- Amin al-Din, editor of the *Tanbāh al-ghāfīlīn*, 19.
- Amir Beg Khan, Faujdār of Hooghly, letter to, 262 iii.
- Amir al-Daulah. See **Muḥammad Amir Khān**, 25.
- (Nawāb 'Umdat al-Mulk) Amir Khān, friend of the father and uncle of Afsos, 39; patron of Zuhūr al-Dīn, Ḥātim, 160; Persian verses, 66 i.
- Amjad 'Ali Pandūnā'i, scribe, 58.
- (Mir) Amman, of Delhi, *Bāgh o Bahār*, 98, 129, 132; *Ganj i Khayūbī*, 98.
- Āmoḫhtan*, a vocabulary of Persian verbs, 244.
- Amwāj i Khābī*, by Khūb Muḥammad, (A.H. 1000), 1, 2.
- (Mahārājā) Anand Nārāyan, of Sitākol, letter to Rājā Chhatrar Sen, 262 iv.
- Anār, Princess, heroine of the *Qisṣah i Anār Rānī*, 84 i.
- 'Andalib (Khawājah Muḥammad Nāṣir), father of Dard, 138, and of Asar, 140; author of a dīwān and of the *Nālah* i 'Andalib, 138.
- Anecdotes, 158, 184, 188, 189 i-iv, 190-3, 195, 197 iv, 201, 202 vii, 208, 227 iv, 262 x (anecdotes and fables, 95; anecdote of a holy man who rode on a tiger, 85 bis). See also **Romances and Fables**.
- Anthologies, 73, 223, 224, 227. See also **Tazkirahs**.
- (Shaiḫh) Anwar, appointment as rough-rider, 262 vi, 19.
- (Nawāb) Anwar Khān, father of Nawāb 'Umdat al-Umarā of the Karnatik, the patron of Abjadi, 137.
- Anwār i Suhailī*, 86-91, 93 i.
- Anwar-nāmah*, by Abjadi, 137.
- (Saiyid) 'Arab Shāh, father of Shāh Husain, Ḥāfiqat, 81.
- Arabian Nights*, 76, 99.
- Ārō'ish i mahfil*, translated from the Persian by Afsos, 39.
- Arba'in fī aḥwāl al-mahdīyīn* (in Arabic), 268 ii.
- Argyll, Duke of, Secretary of State for India, Memorial regarding "The Panjab Tenancy Act" from landholders in the Panjab addressed to him, 264.
- Arṣhad 'Ali, scribe, 23.
- Arzdāsh̄t dar maḥmūd i mewah-jūt* (Persian), by Zata'ī, 222 ix.
- Arzhang i Rāzī*, by Jānī Bihārī Lāl, Rāzī, 86.
- Ārzū. See **Sirāj al-Din 'Ali Khān**, 146, 164.
- Asad Allāh Khān. See **Ghālib**, 221, 222 vi.
- Asad al-Daulah Āghā Muḥammad Taqī Khān, See **Muḥammad Taqī Khān**, 172.
- Asad Yar Khān. See **Insān**, 220.

- Āsaf.** See (Nawāb) **Āsaf al-Daulah.**
 (Nawāb) **Āsaf al-Daulah, Dīwān i Āsaf,** 123; death, A.H. 1212, 179; patron of (1) Soz, 144, (2) Saudā, 146, (3) Mir Taqī, 164; eulogized by (1) Afsos, 159, (2) Taḥsīn, 129, 130.
- Asar** (Saiyid Muḥammad Mir), *Khawāb o khayāl,* 140; masnawī on love, 225 iii; verses, 66 iii, 66 v.
- Asās al-Wahhābīn,* 93 iv.
- Aṣghar** (Nawāb Aṣghar 'Ali Khān), a collection of marsiyahs (by another Aṣghar ?), 227 vi; was a pupil of Mūmin, 213; changed his takhallus to Nasīm, 213.
- Aṣghar 'Ali,** scribe, 66 vi, viii, x, xvi, xvii.
 (Nawāb) **Aṣghar 'Ali Khān.** See **Aṣghar.**
- 'Āshiq, Qīṣṣah i Sabz o Rang,** 92.
 (Khwājah) **Ashraf,** passport for, 262 vi 6.
- Ashraf 'Ali Khān,** of Delhi, author of a tazkīrah of Persian poets, 150.
- 'Āṣim,** king of Egypt and father of Saif al-Mulūk, 99.
- Asir** (Gulzār 'Ali), teacher of Bāṭin, 61.
 (Mir) **'Askari, Rāzī, Mīhr o Māh,** 104.
Asp-nāmah = Faras-nāmah, by Rangīn, 209.
Asrār i Mahabbat, a masnawī by Nawāb Mahabbat Khān, 161.
Asrār al-ṣalāt, by Dard, 138.
- Astrologer** who refused the hospitality of a poor man, story of an, 85 xi.
 (Shaikh) **'Atā Allāh,** scribe, 25.
Atāṭiq al-sibyān by Ṣāliḥ Muḥammad, 21.
Atāṭiq i Hindī, by Mazhar 'Ali Khān, Wilā, 41.
- Ātīsh** (Khwājah) Ḥaidar 'Ali), *Dīwān,* 212; ghazals, 66 xvi.
- 'Attār** (Farīd al-Dīn), author of the Persian original of the *Muntakhab i nek-nām,* 52, and of the *Mantiq al-tair,* 121.
- Auliya.** See **Nizām al-Dīn Auliya,** 98.
Auqūt i namāz i panj-gānah, by Saiyid Maḥbūb 'Ali, 27.
- Aurangābād,** Begam of, letter from Mirzā Nūr al-Dīn Muḥammad to, 262 iv.
- Aurangzeb.** See **'Ālamgir I.**
- 'Āyishah,** sister of Shāh Jāmāl, 47.
- 'Āyishah,** wife of Muḥammad, the Prophet, story of, 73 iv.
- Ayodhyāprasāda,** of Lahore, *Tuḥfah i Panjāb,* 249.
- Āzād-bakht,** King, a character in the *Naw-tarz i muraṣṣa'*, 129, 131.
- (Nawāb) **A'zam al-Daulah,** father of Saiyid Muḥyī al-Dīn Khān, Faqīr, 217.
- 'Azamat Allāh, Niyāz, Qīṣṣah i rangīn guftār** (A.H. 1226), 82.
- Azhar al-Dīn Khān** Sarhīndī, father of Yaqīn, 125.
Azhda-nāmah, a masnawī by Mir Taqī, 164.
- 'Aziz, Qīṣṣah i Chandarbadan o Mahyār,** 100.
- 'Aziz, Muntakhab i nek-nām,** 52; stories of Imām Ḥusain, etc, 223 v.
- 'Aziz (Āghā),** merchant, of Gujarāt, hero of the *Dāstān i Rangīn,* 196.
- (Mirzā) **Bābar,** son of Muḥammad Akbar Shāh, 177.
- Baddhū,** a flower seller of Delhi, heroine of the *Hikāyat i Rangīn,* 199.
- Badi' al-Jamāl,** princess of China, heroine of the *Qīṣṣah i Saif al-mulūk,* 99.
- (Mir) **Bādil 'Ali Shāh,** religious instructor of Zuhūr al-Dīn, Ḥātim, 160.
 (Saiyid) **Badr al-Dīn,** ancestor of Afsos, 39.
- Badr i Munir,** heroine of the *Maṣnawī i Mīr Ḥasan,* 225 i.
- Bāgh i Urdū,* by Afsos, 39.
Bāgh o bahār, 98, 129, 132.
Bāghchī i bū-qalamūn, by Saiyid Roṣhan 'Ali Khān, 43.
- (Mir) **Bahādūr 'Ali Ḥusainī, Naṣr i Benazīr,** a prose adaptation of the *Maṣnawī i Mīr Ḥasan,* 225 i; introduced Mir Amman to Dr. Gilchrist, 98.
- Bahādūr Shāh,** son of Akbar Shāh, chronogram by Mamnūn on his coronation, 177.
- Bahār,** king of Gulistān (in the *Qīṣṣah i Sabz o Rang*), 92.
- Bahār Bapar,** Sindhi version of the *Qīṣṣah i Saif al-mulūk,* 99.
- Bahār i dānish,* by 'Ināyat Allāh, 75 (*Naql i mūsh ki pādshāhat kard*); 76 (*Naql i brahman dar bāb i kaid i zam*); 85 ix (epitomized version); 266 xvi (story of the merchant's son who married a fairy).
- Bahār i suḥan,* a Masnawī, by Afsos, 159.
- Bahāwal Khān,** founder of Bahawalpur, 45.
- Bahāwalpūr,** origin and history of its ruling family, the 'Abbāsī Dā'ūdputras, 45.
- Bahlol,** hero of the *Qīṣṣah i Bahlol i ṣādīq,* 79. anecdote of him, 114.
- Bahrām,** King, hero of the *Hashī kunīshī,* 81.
 (Mirzā) **Bahrām Khān** Astarābādī, petition from, 262 ix 2.
- Bahs i buṭlān i tanāsukh,* 30.
Baitāl pachīṣī, by Mazhar 'Ali Khān, Wilā, 41.
- Bakhsh Allāh,** scribe, 161.
- Bakhtāwar Singh** Kāyastha, scribe (A.H. 1248), 132.
 (Rājā) **Balbhadrā Qanauji,** order from Shāh 'Ālam for his arrest, 262 viii 16.
- Ballantyne** (James), former owner of No. 261; letters, etc., addressed to him, 269.
- Bānat Su'ād,** by Ka'b ibn Zuhair al-Muzanī, translated by Rangīn, 210 iii.

ہیں اور قاف ایٹ پہاڑ ہی زمرد کا جو ساری زمین
کے گرد ہی سو خدا تعالیٰ فرماتا ہی کہ قسم ہی
قاف کی اور قرآن بہت بزرگ کی

15.

U. 10c.—Foll. 104-116; 8 × 5½ in.; ll. 13; Nasta'liq;
19th century.

[DELHI 3c.]

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 آکے 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 بَيْتِ جَسَّسِ كَرْنِ وَالْوَالِجِ
رَحْمَتِ اَوْسِكِي سَبِّ جِيْزِ كُو پَهْنَجِي هِي اَوْسِ
رَحْمَانِ نِي عَالَمِ الْقُرْآنِ سَكِيَابَا هِي قُرْآنِ دَوَسْتِ اِيْنِي كُو

16.

P. 1204.—Foll. 86; 8½ × 5½ in.; ll. 12; indifferent
Nasta'liq; 19th century.

[TIPU.]

خلاصہ سلطانی

Kḥulāṣah 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 لائق کوئی نہیں

آسمان کون قدرت سے کیا ہے حق پیدا
پانی اوپر زمین کون حکمت سے اوفرش کیا

The work was compiled for Ṭipū 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 on fol. 4b.

قسم دوم بیج احکام شریعت کے on fol. 10b.

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 المجاهدين 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 النساء

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.

- (Khawājah) **Bandah-nawāz**. See **Gīsū-darāz**, 99.
- Bānki Singh**, scribe, 191.
- (Mir) **Bāqir Khān**, Shauq, father of Muḥammad Husain 'Atā Khān, Taḥsin, 129.
- Barakat Allāh Khān**, Dāroghah at the High Court of Shāhjahānābād, petition from, 262 ix 11.
- Bareilly**, statistics of landowners at, 263.
- Bārha Saiyids**, History of, (1) by Roshan 'Alī Khān, 43 (*Saiyid al-tawārīkh*), (2) by Khwarsheed 'Alī Khān, 44.
- Bārīd al-ashrār*, by Faṭḥ Allāh, 222 i.
- Barlow** (Sir Charles), for whom Nawāb Maḥabbat Khān composed his Pushtu grammar *Riyāz al-maḥabbat*, 161.
- Barlow** (Sir George Hilario), eulogized by Afsos, 159.
- Barq i lāmī*, by Mirzā Ja'far, Faṣīḥ, (A.H. 1230), 20.
- Basant Khān**, friend of Saudā, 146.
- Basant Singh**, Nishāt. See **Nishāt**, 176, 189 vi 3.
- Basūtīn*, Persian original of Ibn Nishāṭī's *Phūlban*, 103.
- Bāṭin**. See **Ghulām Quṭb al-Din**, of Agra, 61.
- Bayāz**, an album containing selections from Hindustani poets, 66.
- Bedār** (Mir Muḥammad 'Alī). *Dīwān*, 156-7.
- Bedār Baḳht**, Prince, appointment of Muḥammad Husain as his instructor in archery, 262 vi 21.
- Bedil**, mukhammasāt by Saudā on poems by, 146 iii.
- Bell** (C. W. Bowdler), translator of Mir Bahādur 'Alī Husainī's *Nasr i Benazīr*, 225 i.
- Benares**, History of, 70; described by Rangīn, 180.
- Benazīr**, Prince, hero of the *Maṣnawī i Mir Ḥasan*, 225 i.
- Benazīr o Badr i Munīr*. See *Maṣnawī i Mir Ḥasan*, 225 i.
- Benī Narāyan Kshatri**, *Tanbīh al-ghāfilīn* (tr.), 19; *Chār gulshan*, 19; *Dīwān i Jahān*, 19.
- Benmohel** (N. L.), English translation of ten chapters of the *Avā'ish i mahfil*, 39.
- Bhadohī**, History of, 67.
- Bhāo Marhaṭṭah** (or Bhāo Rāo), 37, 38.
- Bhāva Mīra**, *Bhāva-prakāśa*, 232.
- Bhāva-prakāśa*, by Bhāva Mīra, glossary of Hindī terms occurring therein, 232.
- Bhavānī Dās**, poem in his praise, 114.
- Bhuchchū Beg**, Akbar, *Qisṣah i shādī i afyūnī*, 222 viii.
- Bible**. The Gospel of St. Matthew translated by Mir Ḥasan 'Alī, 34.
- Bikat kahānī*, by Gopāl, 93 ix, 169, 170.
- Bikat kahānī*, by Hāhī Bakhsh of Kandhla, 169.
- (Rājā) **Bikram Singh**, of Thāna Rājibhār, order from Shāh 'Ālam to, 262 viii 12.
- Bilgrāmī** (Saiyid Husain), editor of the *Mukhtār al-ash'ār*, 163, 227 i.
- Biography**, 52-4, 185-8, 189 v 3, 197 i. See also **Anecdotes, History, and Romances and Fables**.
- (Rājā) **Bir Singh**, Rajput, orders from Shāh 'Ālam for his imprisonment, 262 viii 6; order for his capture after escaping from prison, 262 viii, 19, 20.
- Birch** (R. C.), employer of Kāśtrāja Khatrī, 261.
- Bird** (William Wilberforce), for whom Qāzī Muḥammad Sharif wrote the *Tārīkh i Bhadohīn*, 67.
- Bishan Dayāl**, of Farrukhābād, *Tajribah i khāṣṣ*, 229.
- Bismil**, masnawī, 66 iv; two Hindustani poems, 66 ii; mukhammas poems, 66 v; ghazals, 66 vi; ghazals, etc., 66 viii; ghazals, 66 xvi; 66 xviii.
- Bolts** (William), employer of Munshī Muḥammad Shākīr, 262.
- Brij Ballab**, letter from Colonel Clive to, 262 iv.
- Brown** (C. P.), Persian Translator to the Government of Madras, for whom the poems of Saudā were collected, 152.
- Budaun**, statistics of landowners at, 263.
- Bāḥ-nirānjana*, 4.
- Bulā**, son of Rustam Ḥabīb, 262 v 2.
- Bulandshahr**, statistics of landowners at, 263.
- Bulbul i bāgh i Muḥammad*, by Muḥammad Ramaẓān Shāh, 93 iv.
- Bullock** (Frederick Shore), Collector of Bijnor (A.D. 1890), eulogized by Durgāprasāda, 50.
- Bundelkhand**, History of, 68.
- al-Burdah*, by al-Būšīrī, Dakhani version by Saiyid Muḥammad, 32.
- Burton** (Sir Richard), translation of the "Tale of the Simpleton Husband", 76.
- al-Būšīrī, author of *Qasṣah i Burdah*, 32.
- Calcutta**, dialogue on, 266 xiv.
- Castes**, Hindu, account of, 46.
- Census** of houses, males, females, etc., taken at Aligarh in June, 1848, 66 ix.
- Chahār cheman i Rangīn*, by Sa'ādat Yār Khān, Rangīn, 189 iv, 193, 211 vi (58th anecdote).
- Chahār unṣur i Rangīn* (i.e. the first four Diwāns of the *Nau-ratan*, q.v.), by Sa'ādat Yār Khān, Rangīn, 179.
- Chandā**, also called Māh-liqā, *Dīwān i Chandī*, 218.
- Chandarbadan**, daughter of Rangrūpātī, heroine of 'Azīz's *Qisṣah i Chandarbadan o Mahyār*, 100.
- Chandler** (Mr.), for whom No. 258 was copied.
- Chār bāgh*, i.e. the 2nd Masnawī in the *Guldastah i Rangīn*, 93 v, 189 v 2, 211 iv.
- Chār gulshan*, by Benī Narāyan Kshatri, 19.

- Chaudhuri Husām al-Din**, *Divān i Husām*, 215.
 (Rājā) **Chhatar Sen**, letter from Mahārājā Anand Narāyan to, 262 iv.
 (Rājā) **Chhatarsāl**, orders from Shāh 'Ālam to, 262 viii 2, 10.
Chhatrauwi Saiyids, 43.
Christ, account of his birth and miracles in the *Qiṣṣah i Bibi Margam*, 73 i.
 (Rajah) **Chumpat**, ancestor of the Rajahs Dangizāi, 68.
Clive (Colonel Robert), letters to Rājā Kishan Chand, Rājā Tilok Chand, Brij Ballab and Rājā Raj Ballab, 262 iv; his jāgir at Ghāt Imtiyāzganj, 262 viii 7.
Code of Military Rules for the army of Shāh Shujā' al Mulk, 243.
Compendium to the Book of Common Prayer, by Henry Martyn, 33.
Conversation with an inhabitant of Delhi, 266, 9.
Cooke (John), letter to Hasan al-Din Khān, 262 iv.
Correspondence, 262, 269.
Court (Major H.), translation of *Ārā'ish i mahfil*, 39; of selections from the Masnawis of Saudā, 146; of Mir Bahādur 'Ali Husaini's *Nasr i Be-naḡir*, 225 i.
Crow, Fable of the nightingales and the, 85 iii.
 (Shaikh) **Dalil Allāh**, Tahsildar, History of Fatehpur, 69.
Dalpat Singh, Rāe, Hazārī, order from Shāh 'Ālam to, 262 viii 9.
Dangizāi Rājahs, 68.
 (Shaikh) **Dārāb**, acknowledgment of the settlement of a claim for money due from, 262 vi 13, 14.
Dard (Khawājah Mir), *Divān i Dard*, 138, 139; verses, 66 v; *Ah i surd*, 138; *Asrār al-Salāt*, 138; *Dard i dil*, 138; *Hurmat i ghivā*, 138; *Hum al-kitāb*, 138; *Nālah i Dard*, 138; *Sham' i mahfil*, 138; *Söz i dil*, 138; *Wāḡiqāt i Dard*, 138; *Wārīdāt i Dard*, 138; his merits discussed, 187; was teacher of (1) Nawāb Maḡabbat Khān, 161 (2) Qā'im, 143; corrected verses of Mir Ghulām Hasan, 225 i.
 (Shāh) **Daryā**, eulogized by Rangin, 183.
Daryā Hasan, letter in verse from Wali to, 116.
Daryā i 'ishq, by Mir Taqī, 66 xiv, 93 vi, 164, 222 vii, 225 ii, 226 i.
Daryā i latāfat, by Mir Inshā Allāh Khān and Mirzā Muḡammad, Qatīl, 176.
Dastān i Rangin, by Sa'ādat Yār Khān, Rangin, 189 iii, 192.
Dastān i Rangin, by Rangin, 196.
 (Saiyid) **Dā'ūd**, son of Saiyid Abū 'l-Farah Wāsīṭi, 43.
Dā'ūd, 'Abbāsī, ancestor of 'Abbāsī Dā'ūdputras, 45.
Dā'ūdputras. See 'Abbāsī Dā'ūdputras, 45.
Daulat Singh, scribe, 213.
Days of the week, names of, 266 xxi.
Delhi, conversation with an inhabitant of, 266 ix.
Devarāja, minister of Kṛishṇa Rājā, of Mysore, 42.
Dialogues on various subjects, 266.
Dictionaries, 258-9.
Dictionary of the Hindustani Language, by Lieut. Augustus Walter, 259.
Dilāwar Khān, Commander at Multan, order from Shāh 'Ālam to, 262 viii 15; employer of Mir Amman, 98.
 (Saiyid) **Dildār 'Ali**, 26, 53.
Dilpaḡir i Rangin, by Sa'ādat Yār Khān, Rangin, 189.
Dipchand Khatrī, scribe, 141.
Dispute between a husband, his wife, and his mother-in-law, account of a, 73 vi.
Divān i Abjadī, by Mir Muḡammad Ismā'il Khān, Abjadī, 137.
Divān i Afso, by Mir Sher 'Ali, Afso, 159.
Divān i 'A'ish, by Ḥakim Āghā Jān, of Delhi, 175.
Divān i āmekhtah, by Rangin, 179, 182.
Divān i angekhtah, by Rangin, 179, 183.
Divān i Aṣḡaf, by Nawāb Aṣaf al-Daulah, 123.
Divān i Ātish, by Khwājah Ḥaidar 'Ali, Ātish, 212.
Divān i Bedār, by Mir Muḡammad 'Ali, Bedār, 156-7.
Divān i bekhtah, by Rangin, 179, 180-1, 187, 211 vii (selections), 211 viii (Masnawī in praise of Benares).
Divān i be-nuḡtah, by Inshā, 176 ix.
Divān i Chandā, 218.
Divān i Dard, by Khwājah Mir, Dard, 138, 139.
Divān i Faḡir, by Saiyid Muḡyī al-Din Khān, Faḡir, 217.
Divān i gharīb, by Kalb Ḥusain Khān, Nādir, 242.
Divān i Husām, by Chaudhuri Husām al-Din, 215.
Divān i Iḡsan, by Ḥāfiḡ 'Abd al-Raḡmān Khān, 173.
Divān i 'Ishq, by Mir 'Izzat Allāh Khān, 'Ishq, 174.
Divān i Jahān, by Benī Narāyan Kshatrī (A.D. 1814), 19.
Divān i Jur'at, by Shaikh Qalandar Bakhsh, Jur'at, 163.
Divān i Maḡabbat, by Nawāb Maḡabbat Khān, Maḡabbat, 161-2.
Divān i Mir, by Mir Muḡammad Taqī, Mir, 164.
Divān i Mūmin, by Muḡammad Mūmin Khān, Mūmin, 213.

- Divān i Qā'im*, by Muḥammad Qiyām al-Dīn, Qā'im, 143.
- Divān i rekhtah*, by Mūlehand, 171.
- Divān i rekhtah*, by Rangīn, 179, 187, 211 vii (selections).
- Divān i rekhtī*, by Inshā, 176 xiii.
- Divān i rekhtī*, by Rangīn—*Divān i angekhtah*, 179, 183.
- Divān i Sajjād*, by Ḥakīm Mir Muḥammad, Sajjād, 124.
- Divān i sarāpā*, by Kalb Ḥusain Khān, Nādir, 242.
- Divān i Saudā*, 266 vi (27 odes), see also *Kulliyāt i Saudā*.
- Divān i Shor*, by Mirzā Maḥmūd Beg, Shor, 216.
- Divān i Sirāj*, by Sirāj al-Dīn Aurangābādī (?), 219.
- Divān i Soz*, by Saiyid Muḥammad Mir, Soz, 144.
- Divān i Taraqqī*, by Mirzā Muḥammad Taqī Khān, Taraqqī, 172.
- Divān i 'Uzlat*, by Saiyid 'Abd al-Walī, 'Uzlat, 102.
- Divān i Walī*, 113–20, 266 vii (19 odes).
- Divān i Yaqīn*, by In'ām Allāh Khān, Yaqīn, 125.
- Diwānī** (Saiyid Miyan), 44.
- Divān-zādah i Hātim*, a selection from the *Kulliyāt* of Zuhūr al-Dīn, Hātim, 160.
- Dodesley** (Robert), *The Economy of Human Life*, translated into Hindustani, Persian, and Arabic, by W. R. Pogson, 178.
- Dog**, story of a merchant and his faithful, 85 x.
- Drake** (Roger), Governor of Calcutta, letter to "Ḥazrat Qiblagāh", 262 iv.
- (Mullā) **Dūpiyāzah**, Persian epigrams, 135.
- Durgāprasāda**, of Najibābād, *Tawārīkh i Nawāb Najīb al-Daulah*, 50.
- Durr i majālis*, by 'Abd Allāh, Kamīnah, translated from the Persian of Saif al-Zafar Naubahārī, 158.
- al-Durr al-mukhtār*, by Muḥammad ibn 'Alī Ḥashkafi, 22.
- Duwāzdah majlis*, 54.
- Economy of Human Life, The*, by R. Dodesley, translated into Hindustani, Persian, and Arabic, by Captain W. R. Pogson, 178.
- Edmonstone** (William), eulogized by Afsos, 159.
- Egypt**, story of a pious queen of, by 'Ājiz, 73 ii.
- Ethics**, 202 ii, 228–9. See also **Theology**.
- Examples of the government of verbs**, 266 xiii.
- Extracts from a note-book**, 268 vii.
- Fables and Romances**, 71–98; fables and anecdotes, 85, 95; fable of the fowler and the flock of pigeons, 85 ii; fable of the nightingales and the crow, 85 iii. See also **Romances and Fables**.
- Faiz 'Ali**, of Khurāsān, 268 iii.
- Faiz i Mir*, by Mir Taqī, 164.
- (Nawāb) **Faiz Talab Khān**, 213.
- Faizi**, mukhammasāt by Mannūn on lines by, 177 vi.
- (Nawāb) **Fakhr al-Daulah** Najaf 'Alī Khān, petition from, 262 ix 10.
- Fakhr al-Dīn**, Chishtī pīr, teacher of Faẓl 'Alī, 23, and of Saiyid Muḥammad Taqī, 147.
- Fāl-nāmah*, by Mir Ja'far, Zatali, 133, 136.
- Faqir** (Muḥyi'l-Dīn Khān), *Divān i Faqir*, 217; a poem (by the same poet ?), 93 iii.
- Faqir Muḥammad Khān**, Goyā, *Anwār i Suhailī*, 86.
- Faras-nāmah*, by Rangīn, 179, 209.
- Farid al-Dīn 'Attār**, See **'Attār**, 52, 121.
- Farkhandah**, character in Beni Narāyan's *Chār gulshan*, 19.
- Farkhandah**, dancing-girl at Lucknow, addressed by Rangīn in two Maḥnawīs prefixed to the *Divān i bekhtah*, 180.
- Farkhandah-bakht**, son of Shāh 'Ālam, pupil of 'Abd al-Rahmān Khān, Ḥsān, 173.
- Farkhandah-siyar** = King Āzād-bakht in the *Navātarz i murassa'*, 129, 131.
- Farrukh**. See **Karāmat 'Alī Khān**, 215.
- Faṣīh** (Mirzā Ja'far), *Baq' i lām'*, 20.
- Fatehpur**, History of, 69.
- Fath 'Alī**. See **'Alī Husaini Gardezi**, 56–8.
- (Saiyid) **Fath 'Alī** Rizawī, teacher of Saiyid 'Alī, Ghāmgīn, 221.
- Fath Allāh**, *Bārid al-ashrār*, 222 i.
- (Mir) **Fath Allāh**, parwānah granting him 150 bighas of land in the village of Salimpūr, 262 v 6.
- Fath al-Dīn**, of Delhi, father of Zuhūr al-Dīn, Hātim, 160.
- Fath-nāmah*, by Maḥmūd, 108.
- Fath-nāmah i Tipū Sultan*, by Tarab, 145.
- Fātimah**, daughter of Muḥammad, the Prophet, account in Dakhani verse (by Makhdūm Ḥusainī ?) of her conversation with Muḥammad on the subject of their poverty, 223 i; account in Dakhani verse by Makhdūm Ḥusainī of her marriage to 'Alī, 223 ii; story of her, 73 iv; account of a miracle worked by her, 73 ix; her death, 54, 112.
- Fatwās** (in Persian and Urdu), 268 i, iii, iv, v, vi, ix.
- Fazā'il al-Shuhadā*, by Mirzā Kalb Ḥusain Khān, 242.
- (Ḥāfiẓ Saiyid) **Faẓl 'Alī**, *Faẓl i bahār* (A.H. 1240), 23.
- Faẓl i bahār*, by Ḥāfiẓ Saiyid Faẓl 'Alī, 23.
- Firāq** (Murtazā Qulī Khān), teacher of Bedār, 156.

- Firāq** (Sanā Allāh Khān), rubā'i in commendation of the *Guldastah i Rangīn*, 202 ii; verses, 66 v; was the pupil of Dard, 138, and the teacher of 'Ishq, 174.
- Firdausi**, *Shāh-nāmah*, 171.
- Firoz**, son of Nauroz, king of Khurāsān, hero of a Dakhani story, 85 i.
- Firoz Shāh**, king of Egypt (in a poem by 'Ājiz), 73 ii.
- Fowler** and the flock of pigeons, fable of the, 85 ii.
- Fraser (W.)**, Commissioner of Delhi, 222 i.
- Gandharūp Sen**, king of Ceylon and father of Padmāvat, 73 iii.
- Ganj i khubūbī*, by Mir Amman, 98.
- Garcin de Tassy (J. H.)**, editor of *Divān i Walī*, 113; translator of (1) *Tārīkh i Sher Shāhī*, 41, (2) Shamlah's version of the Tales of the Four Darweshes, 129; (3) Mir Muḥammad Taqī's *Daryā i 'ishq*, 226 i.
- Gardēzi**. See 'Alī Ḥusaini Gardezi.
- Gauhar**, daughter of Jawāhir Singh, heroine of 'Ājiz's *Qisṣah i La'l o Gauhar*, 110, 111.
- Ghāfil** (Muḥammad Hādī), translator of the tales of the third Darwesh and of the king Āzād-bakht under the title of *Marvārīd*, 132.
- Ghālib** (Asad Allāh Khān), friend of Saiyid 'Alī, Ghāmgin, 221; congratulatory verses on the marriage of Mirzā Jawān Bakht, 222 vi.
- Ghāmgin** (Saiyid 'Alī), *Mukāshafāt al-asrār*, 221. *Gharā'ib i Rangīn*, by Sa'ādāt Yār Khān, Rangin, 189 ii 2, 191.
- Gharīb Allāh**, deed of sale of an orchard in Rāmnagar, 262 vi 3.
- (Mir) **Ghāsi** (Saiyid Muḥammad Taqī), Saudā's criticism of his marsiyahs, 147, 150.
- Ghaus al-A'zam**. See 'Abd al-Qādir ibn Mūsā Jilānī.
- Ghauwāsi**, *Qisṣah i Saif al-mulūk*, 99, 104; *Tūfī-nāmah*, 99; was a friend of 'Āziz, 100.
- Ghūyat al-awtār*, by Khurram 'Alī Bilhaurī, 22.
- Ghazanfar Ḥusain**, letter from, 262 ix 3.
- (Nawāb) **Ghazanfar Ḥusain Khān**, one of Shāh 'Ālam's generals, 262 viii 15.
- (Nawāb) **Ghāzi al-Dīn Khān**, 'Imād al-Mulk, panegyricized by Saudā, 210 iv.
- Ghiyās al-Dīn Tughluq**, 47.
- Ghulām Aḥmad**, poem on the Virgin Mary and the birth and miracles of Christ, 73 i.
- (Qāzī) **Ghulām Aḥmad**, *Aḥkām al-nisā* or *Khulāṣah i Sultānī*, 16, 17; *Jawāhir al-Qur'ān*, 16; *Khulāṣah i Sultānī*, see *Aḥkām al-nisā*; *Zād al-mujāhidīn*, 16.
- Ghulām Aḥmad**, of Delhi, *Hashṭ Kunisht*, 81.
- Ghulām Akbar**, editor of Mir Taqī's *Kulliyāt*, 164.
- Ghulām 'Alī**, *Qisṣah i Padmāvat*, 73 iii.
- (Saiyid) **Ghulām 'Alī**, of Delhi, *Gurbah-nāmah*, 93 i.
- (Saiyid) **Ghulām 'Alī**, *Ishrat*. See *Ishrat*, 66 iii, 66 v, 166.
- (Saiyid) **Ghulām 'Alī Khān**, uncle of Afsos, 39.
- Ghulām 'Alī Khān**, Qādirī. See *Latif*, 109.
- Ghulām 'Alī Khān**, Waḥshat. See *Waḥshat*, 213.
- Ghulām Haidar**, scribe, 77.
- Ghulām Haidar**, of Hughli, editor of the *Kulliyāt* of Saudā, 146; of Mūlchand's *Shāh-nāmah*, 171.
- Ghulām Haidar Khān**, uncle of Mūmin, 213.
- Ghulām Hamadāni**. See *Muḥṣafī*, 226 ii etc.
- (Mir) **Ghulām Ḥasan**. See (Mir) *Ḥasan*, 141 etc.
- Ghulām Ḥasan Khān**, teacher of Mūmin, 213.
- (Mir) **Ghulām Ḥusain**, Zāhiq, father of Mir Ghulām Ḥasan, 225 i.
- Ghulām Muḥammad Khān**, Khābir, *Kharītah i surūr*, a verse translation of the Tales of the Four Darweshes, 98, 129.
- Ghulām Murtaẓā**, *Tafsīr i sī-pārah i 'amm*, 12.
- (Saiyid) **Ghulām Muṣṭafā**, grandfather of Afsos, 39.
- Ghulām Nabi Khān**, father of Mūmin, 213.
- Ghulām Qādir**, scribe, 104.
- Ghulām Qādir Khān**, Rohilla chief, 50.
- (Saiyid) **Ghulām Quṭb al-Dīn**, Bātin, of Agra, *Gulistan i be-khizān* (A.H. 1265), 61.
- (Saiyid) **Ghulām Rizā** Rizawī, seal, 149.
- Ghulām Ṣafdar**, scribe, 105.
- Ghulām Zāmin**, Karam, pupil of Mūmin, 213.
- Gilchrist** (John Borthwick), eulogized by Afsos, 159; suggested the composition of (1) *Atā'iq i Hindī*, 41, (2) *Bāgh o bahār*, 98, (3) *Gulshan i Hind*, 60, (4) *Nasr i Benazir*, 225 i; directed the printing of *Bāgh i Urdū*, 39.
- Girdhar Singh**, order from Shāh 'Ālam to, 262 viii 3.
- Gisū-darīz** (Saiyid Muḥammad ibn Yūsuf Ḥusainī), verses in his praise (1) by 'Āziz, 223 v (2) by Ghauwāsi, 99.
- Gopāl**, *Bikat-kahānī*, 93 ix, 169.
- Gospel of St. Matthew*, translated by Mir Ḥasan 'Alī, 34.
- Goyā**. See *Faqir Muḥammad Khān*, 86.
- Grammar**, 260-1, 266, 267.
- Grammar of the Hindostan Language*, by Benjamin Schultz, translated from the Latin, 260, 267 i.
- Grammatical Notes** in English, 266 xxiii.
- Grant** (Charles), Settlement Officer at Muzaffar nagar (1864), 43.
- Grants**, etc., 262.

- Gubbins** (F. B.), Magistrate of Benares, a decision of, 269.
- Gul**, daughter of the king of *Khūzān*, heroine of the *Qisṣah i Gul o Hurmuz*, 83.
- Guldastah i Hind* = *Kulliyāt i Saudā*, 152.
- Guldastah i 'ishq*, by Nuṣratī, 104.
- Guldastah i Rangūn*, by Sa'ādāt Yār Khān, Rangūn, (A) 179, 187, 189 ii, 189 vi, 66 xvii (first maṣnawī), 211 iv (first maṣnawī), 211 ii (second maṣnawī), 93 v (second maṣnawī), 211 i (fourth maṣnawī), (B) 202 ii, 204.
- Gulistān*, by Sa'dī, 39; Dakhani translations, 96, 97.
- Gulistān i be-khizān*, by Ghulām Quṭb al-Dīn, Bāṭin, of Agra, (A.H. 1265), 61.
- (Shāh) **Gulshan**. See (Shāikh) **Sa'd Allāh**, 112, 138.
- Gulshan**, king of Ṣabā, 92.
- Gulshan i be-khār*, by Nawāb Muṣṭafā Khān, Sheftah, (A.D. 1832-4), 61.
- Gulshan i Hind*, by Mirzā 'Alī, Luṭf, (A.H. 1215), 60.
- Gulshan i 'ishq*, by Nuṣratī, (A.H. 1068), 104-7.
- Gulzār 'Alī**. See **Asir**, 61.
- Gulzār i Ibrāhīm*, by 'Alī Ibrāhīm Khān, (A.H. 1198), 60.
- Gulzār i Iram* = *Daryā i 'ishq*, by Mir Muḥammad Taqī, 222 vii, etc.
- Gurbah-nāmah*, by Saiyid Ghulām 'Alī of Delhi, 93 i.
- Guardezi**. See 'Alī Ḥusainī Gardezi.
- Ḥabīb Allāh**, son of 'Iṣmat Allāh, of Rathāsī, scribe, 94.
- Ḥadā'iq i ṣignā'-asharī*, translated from *Risālah i Saifiyah*, of Saiyid Mahdī 'Alī, by Saif al-Dīn Ḥaidar, (A.H. 1255), 26.
- (Mirzā) **Hādī**, of Lucknow, father of Mirzā Ja'far, Faṣīh, 20.
- Ḥadīqah i Rangūn*, by Sa'ādāt Yār Khān, 179.
- Hāfiẓ** Shīrāzī, muḥammadasāt on poems of his (1) by Mannūn, 177 vi (2) by Saudā, 146 iii.
- Hāfiẓ al-Dīn Ahmad**, *Khīrad-afroz*, 86.
- Hāfiẓ Allāh**, scribe, 113.
- Haft gulshan*, translated from the Persian of Nāsir 'Alī Khān Bilgrāmī Wāsiṭī by Mazhar 'Alī Khān, Wilā, 41.
- (Saiyid) **Haidar**, son of Mir Nizām al-Dīn, Mannūn, 177.
- (Khawājah) **Haidar 'Alī**, *Ātish*. See *Ātish*, 212, 66 xvi.
- (Mir) **Haidar 'Alī**, *Hairān*. See *Hairān*, 39.
- Haidar 'Alī Khān**, of Mysore, 42.
- Haidar Bakhsh**, *Haidari*, Munshī at the College of Fort William, 19; *Totā-kahānī*, 93 v; metrical version by Rangūn of the fifth tale, 93 v, 189 vi 2.
- Haidar-nāmah*, 42.
- (Nawāb) **Haidar Qulī Khān**, Salāmat Jang, Ṣubādār of Hirāwāl and Kandahar, order from Shāh 'Ālam to, 262 viii 21.
- (Mir) **Haidar Shāh**, believed by Garcin de Tassy to be the author of a *Qisṣah i Chandarbadan o Mahyār*, 100.
- Hairān** (Mir Haidar 'Alī), teacher of Afsos, 39.
- Hairāt-afzā*, by Muḥammad Qiyām al-Dīn, Qā'im, 143.
- (Nawāb Mirzā) **Hajjū**, 187.
- Haju i khārish*, by Qalandar Bakhsh, Jur'at, 227 ii.
- Hālāt i Nādir Shāh o Muḥammad Shāh*, translated from the Hindi of Tilok Dās, 49.
- Hālāt i Nawāb Rashīd Khān*, 51.
- Hālāt i Panjāb*, by Mahdī 'Alī, Zakī, 48.
- al-**Hallāj** (al-Husain ibn Mansūr), celebrated Ṣāfi, hero of the *Qisṣah i Mansūr*, 80.
- Hāmid**, *Jang-nāmah i Imām Ḥanīf*, 108.
- Hāmid**, muḥammadas poems, 66 xv.
- Hamid al-Dīn**, Khān i Khānān, commander at Gujrat, letter deploring his death, 262 ix 3.
- Hānī** ibn 'Urwah, martyrdom, 112.
- Hanswah** (Haswah), account of, 69.
- Ḥaqqīqat** (Shāh Ḥusain), *Haṣṣṣ gulzār*, 81; *Haṣṣṣ gulzār*, 81.
- Hare** (Dr. James), for whom Kāfirāja Khatri wrote his Panjabi grammar, 261.
- Harington** (John Herbert), suggested translation of *Khulāṣat al-tawārīkh*, 39; eulogized by Afsos, 159.
- Hārūn al-Rashīd**, hero of the *Qisṣah i Bandagān 'Alī*, 84 ii.
- (Mir) **Hasan** (Mir Ghulām Ḥasan), *Maṣnawī i Mir Ḥasan*, commonly called *Sīhr al-bayān* or *Qisṣah i Badr i Munīr*, 141, 142, 225 i; excelled in maṣnawī, 187.
- Hasan** ibn 'Alī ibn Abī Ṭālib, accounts of his martyrdom, 54 (*Dawā'izdah majlis*), 112 (*Rauzat al-Shuhadā*), 223 vi (by Ḥusain Ahmad).
- Hasan** ibn Muḥammad al-Ṣaghānī. See al-*Saghānī*, 22.
- Hasan al-Dīn Khān**, letter from Mr. John Cooke to, 262 iv.
- Hasan 'Alī**, scribe, 155.
- (Mir) **Hasan 'Alī**, translator of the Gospel of St. Matthew, 34.
- Hasan 'Alī**, 'Izzat. See 'Izzat, 233-41.
- (Saiyid) **Hasan 'Alī Khān**, known as 'Abd Allāh Khān (Quṭb al-Mulk), 44.
- Hasan 'Alī Khān** Bahādūr, former owner of the *Dīwān i 'Ishq*, 174.
- Hasan Aqā**, scribe, 2.
- Hasan Muḥammad** Fārūqī, of Bijapur, scribe, 78.
- (Mirzā) **Hasan Rizā Khān**, Nā'ib of Nawāb Aṣaf al-Daulah, 39.

- Hashshām**, prince of Syria, hero of the *Qiṣṣah i Hashshām o Qanar*, 94.
- Hasht bihīsh*, by Amir Khusrāu (Hindustani translation of a prose version), 81.
- Hasht bihīsh i Rangīn* (i.e. the six Diwāns with the *Majālis i Rangīn* and the *Akhbār i Rangīn*), by Sa'ādāt Yār Khān, Rangīn, 179 (see also titles of component parts).
- Hasht gulshast*, Persian prose version by Shāh Husain, Ḥaḳīqat, of Amir Khusrāu's *Hasht bihīsh*, and original of Ghulām Aḥmad's *Hasht kunīsh*, 81.
- Hasht gulzār*, by Ḥaḳīqat, 81.
- Hasht kunīsh*, translated from the Persian by Ghulām Aḥmad, (A.H. 1217), 81.
- al-**Ḥaṣkafi** (Muḥammad ibn 'Alī), *al-Durr al-mukhtār*, 22.
- Ḥasrat** (Mir Ja'far 'Alī), verses, 66 iii; was teacher of Nawāb Maḥabbat Khān, 161, and of Jur'at, 163.
- Hastings** (Warren), patron of Mamnūn, 177.
- Haswah**, account of, 69.
- Ḥātim** (Zuhūr al-Dīn), *Dīwān-zādah i Ḥātim*, 160; was teacher of Saudā, 146, 179.
- Ḥayātī Malik** of Bāghbāzār, report of robbery of Rs. 1,500 from, 262 vi 16.
- Hazin**, verses, 66 iii.
- "**Ḥazrat Qiblagāh**," letter from Mr. Roger Drake to, 262 iv.
- Hazratī**. See **Ḥamgīn**, 221.
- Hidāyat** (Hidāyat Allāh Khān), pupil of Dard, 138.
- Hidāyat Allāh**, appointed at Midnapur for the suppression of night robberies and murder, 262 vi 9.
- Hijrat kā risālah*, 268 vii 3.
- Hikāyat i bādshāh*, probably by Mirzā Muḥammad Ismā'il, 76.
- Hikāyat i Rangīn*, the love-story of Baddhū, a flower-seller of Delhi, by Sa'ādāt Yār Khān Rangīn, 197, 199.
- Hikāyat i Rangīn*, seven anecdotes by Sa'ādāt Yār Khān, Rangīn, 189 iii 3, 192.
- Hikāyat i Rangīn*, anecdotes in Masnawī verse by Rangīn, 197 iv, 201.
- Hikāyat i sawdāgar*, by Mirza Muḥammad Ismā'il, 75.
- Himmat** (Muḥammad 'Abd al-Qādir Khān), redactor of the *Kulliyāt i Saudā*, 152.
- Hindee Moral Preceptor, The*. See *Atā'iq i Hindī*, by Mazhar 'Alī Khān, Wilā, 41.
- Hindustani Grammar, by B. Schultz, 260, 267 i.
- Hirde Narāyan**, scribe, 110.
- Hisāb i shar' i sharīf*, chronogrammatic title of the *Ḥadā'iq i ḡnā'-'asharī*, 26.
- History**, 35-51, 112, 145, 158, 165, 185-6, 188, 197, 198, 223, 262. See also **Biography**, **Topography**, **Romances and Fables**, and **Anecdotes**.
- History of the Bārha Saiyids*, by Khwushred 'Alī Khān, 44.
- Hitopadeśa*, 85 ii.
- (Nawāb) **Hizbar Jang**, eulogized by Qā'im, 143.
- Hoey** (W.), City Magistrate of Lucknow, 113.
- Holy man** who rode on a tiger, anecdote of a, 85 vi bis.
- Hughes** (T. P.), English preface and introduction to Shāh 'Abd al-Qādir's translation of the Qur'ān, 5.
- Humayūn-bakht**, son of the king of Ceylon, hero of Niyāz's *Qiṣṣah i rangīn guftār*, 82.
- Hunter** (Dr. William), at whose request Kāshīrāja Khatri compiled his Panjābī grammar, 261.
- Hurmat i ghīnā*, by Dard, 138.
- Hurmuz**, son of a king of Rūm, hero of the *Qiṣṣah i Gul o Hurmuz*, 83.
- Hurr**, death of, 54.
- (Shāh) **Husain**, Ḥaḳīqat. See **Ḥaḳīqat**, 81.
- (Mir) **Husain**, Taskin, pupil of Mūmin, 213.
- (Saiyid) **Husain** Bilgrāmi, editor of the *Mukhtār al-ash'ār*, 163.
- Husain** ibn 'Alī, accounts of him and his martyrdom (i) by 'Azīz 223 v, (ii) by Husain Aḥmad, 223 vi, (iii) by Mir Akbar 'Alī, 53, (iv) by Wali, 112, (v) in the *Duwādah majlis*, 54.
- Husain** ibn 'Alī al-Wā'iz al-Kāshifī, author of the *Akhbāq i Muḥsinī*, 98; and of the original Persian of the *Anwār i Suhailī*, 86-91, 93 i ("The Partridge and the Quail").
- al-**Husain** ibn Maṣūf. See al-**Hallāj**, 80.
- Husain Aḥmad**, anecdotes of Muḥammad, and an account of the martyrdoms of Ḥasan and Husain, 223 vi.
- (Mirzā) **Husain 'Alī**, Sūbedār, letter to his wife, 262 iv.
- Husain 'Alī Khān**, (Amir al-Umarā), 44.
- Husām** (Chaudhuri Husām al-Dīn), *Dīwān i Husām*, 215.
- Husām al-Dīn** Ḥaidar Khān Nāmī, father of Saiyid Saif al-Dīn Ḥaidar, 26.
- Husband**, his wife, and his mother-in-law, account of a dispute between, 73 vi.
- '**Ībād Allāh** Mirzā, son of a merchant of Ispahān, hero of a masnawī in the *Panjah i Rangīn*, 189 v 2.
- Ibn 'Abd al-Samad**, friend of Nusratī, 104.
- Ibn Husām**, *Khāwar-nāmah* (tr.), 35.
- Ibn Nishāṭī**, *Phūllan*, 103, 122 i, 72.
- Ibrāhīm** [ibn] Adham, king of Balḫ, anecdotes of, 74.

- Ibrāhīm Khān**, Zauq. See **Zauq**, 66 iii, 66 vii, 222 vi.
- Ibrāhīm Qutb Shāh**, of Golconda, 35.
- 'Ibrat** (Mir Ziyā al-Dīn), translator of part of Malik Muhammad Jāyāsī's *Padmāvat*, 166.
- 'Ibrat al-ghāfilīn**, by Mirzā Muḥammad Rafī', Saudā, 146, 150.
- Ihsān** ('Abd al-Rahmān Khān), *Dīwān*, 173.
- (Nawāb) **Ihtirām al-Daulah** Muḥāriz al-Dīn Khān i Khānān, 262 ix 4.
- Ijād i Rangīn**, by Sa'ādāt Yār Khān, Rangīn, 189 i, 190.
- I'jāz i 'ishq**, by Mir Taqī, 164, 226 iv.
- Ilāhdād** Faizī Sirhīndī, *Madār al-afāzīl* (translation), 258.
- (Miyān) **Ilāhi Bakhsh**, for whom the index to the *Atā'iq al-shibyan* was compiled, 21.
- Ilāhi Bakhsh**, of Kandhla, *Bikat kahānī*, 169.
- (Maulāna) **Ilāhi Bakhsh**, of Patna, Persian fatwā, 268 iii.
- Ilāhi Bakhsh Khān**, brother of Rangīn, 189 v 5, 199.
- Ilāhyār Beg Khān**, brother of Rangīn, 179, 202 vi.
- 'Im al-Kitāb*, by Dard, 138.
- Itifāt Khān**, Jamadār, petition from, 262 ix 5.
- Imām 'Ali Qādīrī Ḥanafī** (A.H. 1264), scribe, 27.
- Imām Bakhsh**, Panjabī translation of the *Qizsak i Saif al-mulūk*, 99.
- Imām Bakhsh**, Nāsikh. See **Nāsikh**, 20 etc.
- (Mirzā) **Imām Beg**, scribe, 244.
- Imān** (Sher Muḥammad Khān), teacher of Chandā, 218.
- Imtīhān i Rangīn**, by Sa'ādāt Yār Khān, Rangīn, 179, 187, 189.
- In'am Allāh Khān**, Yaqīn. See **Yaqīn**, 125.
- 'Ināyat Allāh**, *Bahār i dānish*, 75 (*Naql i mūsh ki pādshāhat kard*), 76 (*Naql i brahman dar bāb i kaid izan*), 266, 16 (Story of the merchant's son who married a fairy), 85 ix (epitome).
- (Nawāb) **'Ināyat Khān**, eulogized by Qā'im, 143.
- (Rājā) **Indar Nārāyan**, Zamīndār of Bahrāmpur, letter to, 262 iv.
- Insān** (Asad Yār Khān), verses addressed to Shāh Wilāyat, 220.
- Inshā** (Mir Inshā Allāh Khān), *Kulliyāt i Inshā*, 176; *Dīwān i be-nuqtah*, 176 ix; *Dīwān i rekhtī*, 176 xiii; *Maṣnavī i be-nuqtah*, 176 x; *Murgh-nāmah*, 176 xii; *Shikār-nāmah*, 176 xi; *Shīr o bīrinj*, 176 ii; verses, 65, 66 iii, 66 v; *Daryā i lafāfat*, 176; *Layā'if al-Sa'ādāt*, 176; suggested the composition of *Majālis i Rangīn*, 185; was teacher of Shor, 216; regarded by some as the best Urdu poet, 187.
- Intikhāb namāzōn kā*, by Henry Martyn, (A.D. 1807), 33.
- 'Iqd i Suraiyā**, a Tazkirah of Persian poets by Muḥāfi, 226 ii.
- Irvine** (William), former owner of 43, 44, 46, 47, 48, 49, 50, 51, 67, 68, 69, 70, 186, 229, 242.
- 'Ishq** (Mir 'Izzat Allāh Khān), *Dīwān*, 174; verses, 66 iii, 66 v.
- 'Ishrat** (Saiyid Ghulam 'Alī), verses, 66 iii, 66 v; completed 'Ibrat's translation of Malik Muhammad Jāyāsī's *Padmāvat*, 166.
- 'Ishratī**, poems in praise of 'Abd al-Qādir, Jilānī, 71.
- (Saiyid) **Ishlāh al-Dīn Khān**, redactor of the poems of Saudā, 146.
- (Shaiḫ) **Ismā'il bin Muḥammad**, scribe, 74.
- (Nawāb Mirzā) **Ismā'il Beg Khān**, commander of expedition against Mādhojī Sindhiā, 179, 197 i.
- Ismā'il Khattāṭ Khān**, father of Rustamī, 35.
- 'Ismat** Bukhārī, mukhmmasāt by Mamnūn on lines by him, 177 vi.
- Istīlāh al-aceām*, by Saiyid Roshan 'Alī Khān, 43.
- 'Iyār al-shu'arā**, by Khūbchānd Kāyastha, of Delhi, called Zākā, 63.
- 'Iyār i dānish**, by Abū al-Faḍl ibn Muḥārak, 86.
- 'Izzat** (Hasan 'Alī), *Mufarriḥ al-qulūb*, 233-41.
- 'Izzat Allāh**, scribe, 99.
- (Mir) **'Izzat Allāh Khān**, See **'Ishq**, 174, 66 iii, 66 v.
- (Mir) **Ja'far**. See (Nawāb) **Ja'far 'Alī Khān**, 39.
- (Mirzā) **Ja'far**, Faṣīh. See **Faṣīh**, 20.
- (Mir) **Ja'far**, Zafalī. See **Zafalī**, 133 etc.
- (Saiyid) **Ja'far**, called Miyān Shāhib, scribe, 112.
- (Mir) **Ja'far 'Alī**. See **Hasrat**, 66 iii, 161, 163.
- (Nawāb) **Ja'far 'Alī Khān**, called Mir Ja'far, employer of Afso's father, 39.
- Ja'far Khān**, reply to order issued by the E. I. Co., 262 ii.
- Jagannāth**, broker, acknowledgment of settlement of a claim, 262 vi 13.
- (Mahārājā) **Jagat Rām Rāe**, letter to, 262 iii.
- (Khwājah) **Jagdis Dās**, *farmān* appointing him banker of Parganah Mu'azzamnagar, 262 v 4.
- Jahān**, takhallus of Benī Nārāyan Kshatrī, 19.
- Jahāndār Shāh** (Mirzā Jawān Bakht), collection of Persian and Hindustani poems, 167; was an associate of Afso's, 39, by whom he was eulogized, 159.
- Jahāndār Sultān**, hero of 85 ix.
- Jahāngīr**, Emperor of Hindustan, conversation in Persian verse between him and Nūrjahan Begam with Hindustani explanation, 227 iv.

- (Mirzā) **Jahāngīr**, son of Muhammad Akbar Shāh, congratulatory poem by Mamnūn on his marriage, 177.
- Jajneri Saiyids**, 43.
- Jalāl al-Dīn Akbar Rūmī**, anecdote of, 262 x 1.
- Jalāl al-Dīn Rūmī**, called Maulavī Ma'nāvī, Persian verses, 66 i; *Maṣnavī*, 197 iii.
- (Shāh) **Jamāl Makki**, founder of Rasūlpūr-Jamāl, 47.
- Jamālpūr** (Rasūlpūr-Jamāl), History of, 47.
- James** (Mr.), Sardār in the army of Khāndoji Sindhia, 202 vi.
- (Mirzā) **Jān**, Tapish, teacher of Mazhar 'Alī Khān, Wilā, 41.
- Jān Muhammad**, appointment as musketeer, 262 vi 22.
- Jang i Khurāsān*, by Karīm al-Dīn, 40.
- Jang-nāmāh* (A.H. 1092), by Sewak, 108.
- Jang-nāmāh i Bhāo Marhattāh*, 38.
- Jang-nāmāh i Bhāo Rāo*, 37.
- Jang-nāmāh i Imām Hanīf*, by Hāmid, 108.
- Jang-nāmāh i Kābul*. See *Jang i Khurāsān*, 40.
- Jang-nāmāh i Muḥammad Hanīf*, by Mahmūd, 108.
- Jang-nāmāh i Rangīn*, by Sa'ādāt Yār Khān, Rangīn, 197 i, 197 ult., 198.
- Jāni Bihārī Lāl**, 186.
- Jarrett** (Captain H. S.), editor of the poems of Saudā, 146.
- Jaunpur**, History of, 70.
- Jawāhir al-Qur'ān*, by Ghulām Aḥmad, 16.
- Jawāhir Singh**, king of the fairies and father of Princess Gauhar in the *Qizshah i La'l o Gauhar*, 110-111.
- (Mirzā) **Jawān Bakht**, son of Shāh 'Ālam. See **Jahāndār Shāh**, 167 etc.
- (Mirzā) **Jawān Bakht**, youngest son of Bahādur Shāh II, congratulatory verses on his marriage, 222 vi.
- Jay Kishan**, of Delhi, scribe, 81.
- Jay Nārāyan Rāe**, revenue collector of Parganah Nūrpūr, 262 vi 12.
- Jāyasi**. See (Malik) **Muḥammad**, 166.
- Jenkins** (Richard), employer of Pandit Jay Kishan, 81.
- Jervis** (Thomas), at whose direction the Dakhani story in 85 vi was written.
- Jilāni**. See 'Abd al-Qādir ibn Mūsā.
- Johnson** (Richard), for whom 131 was written, and to whom Saudā presented a copy of his *Kulliyāt*, 146.
- Joshi i 'ishq*, by Mīr Taqī, 164.
- Jur'at** (Qalandar Bakhtsh), *Dīvān*, 163; Ghazals and other poems, 227 iii; *Hajū i khārīsh*, 227 ii; *Kulliyāt*, 163; *Nāmāh i Jur'at* (or *Nāmāh i bahr i ulfat*), 227 i; chronogram on the death of Qā'im, 143; verses, 66 iii, 66 v; was teacher of Ḥaqqīqat, 81; regarded by some as the best Urdu poet, 187.
- Ka'b** ibn Zuhair al-Muzanī, *Bānat Su'ād* (translated by Rangīn), 210 iii.
- Kahāwat-hā i Rangīn*, by Sa'ādāt Yār Khān, Rangīn, 189 iii 2, 192.
- Kaṣfiyat i shādī i Hindwān*, 266 v.
- Kaṣfiyat i shādī i Musalmānān*, 266 iii.
- Kaiwān**, King, character in Beni Narāyan's *Chār gulshan*, 19.
- Kalā**. See **Kalākām**.
- Kalākām**, daughter of a king of Ceylon, heroine of the *Qizshah i Kām rūp o Kalākām*, 126-7.
- Kalām i Rangīn*, by Sa'ādāt Yār Khān, Rangīn, 202 vii, 208, 211 v (ninth anecdote).
- (Mirzā) **Kalb 'Alī Khān**, father of Mirzā Kalb Ḥusain Khān, 242.
- (Shaikh) **Kalb 'Alī Khān**, Sardār in the army of Khāndoji Sindhia, 202 vi.
- Kalb Ḥusain Khān**, Nādir, *Tausīf i zar'at*, 242; *Dīvān i gharīb*, 242; *Dīvān i sarāpā*, 242; *Fazā'il al-shuhadā*, 242; *Nazm i Nādir*, 242; *Shakaristān i Nādir*, 242; *Talkhīṣat i mujaddāt*, 242.
- Kalim**, muḥammāsāt by Saudā on poems of his, 146 iii.
- Kamāl Khān**, Rustamī. See **Rustamī**, 35.
- (Shaikh) **Kamāl Muḥammad**, religious teachings, 1, 2.
- Kāmdār Khān**, brother of Mūmin, and court physician to Shāh 'Ālam (A.D. 1759-1806), 213.
- Kaminah** ('Abd Allāh ibn Ḥāfiẓ 'Alī), account in Dakhani verse of the conversion of 'Umar, 223 iv; Dakhani translation of *Durr i majālis*, 158.
- Kāmlatā**. See **Kalākām**.
- Kām rūp**, son of a king of Oudh, hero of the *Qizshah i Kām rūp o Kalākām*, 126-7.
- Kanz al-Musallī*, 202 i.
- Kār-Tālab Khān**, Faujdār of Naurangabad, order from Shāh 'Ālam to, 262 viii 16.
- Karāmat 'Alī Khān**, Farrukh, teacher of Chaudhūrī Ḥusām al-Dīn, 215.
- Karīm al-Dīn**, *Jang i Khurāsān*, 40.
- Karīm Bakhtsh**. See **Karīm al-Dīn**, 40.
- (Saiyid) **Karīm Ḥusain**, collaborator with W. R. Pogson in translating R. Dodesley's *Economy of Human Life* into Hindustani, Persian, and Arabic, 178.
- (Lāla) **Kāsinātha**, brother of the copyist of 136.
- Kāsirāja** Khatri, of Lahore, Outlines of Panjabi grammar, 261.

- Kawā'if i dafa kardan i murdah Musalmānān*, 266, 4.
- (Mirzā) **Kāzīm 'Alī**, Jawān, editor of *Mir Taqī's Kulliyāt*, 164.
- Khabīr**. See **Ghulām Muḥammad Khān**, 98, 129.
- Khadījah**, daughter of Muḥammad Amin Quṭb Shāh and wife of Sulṭān Muḥammad 'Ādil Shāh, 35.
- (Mirzā) **Khallī**, testimony to the accuracy of Mir Hasan 'Alī's translation of St. Matthew's Gospel, 34.
- Khallīq** (Mir Mustāḥsan), as whose request Muḥṣafi compiled his *Tazkirah i Hindī*, 226 ii; was present at a certain meeting of poets, 187.
- Khallīq-Bārī**, a rhymed vocabulary of Persian and Arabic words, popularly ascribed to Amīr Khusrāu of Delhi, 252-5.
- Khamsah i Rangīn**, by Sa'ādāt Yār Khān, Rangīn, 179, 187, 197-201, 202 i, 203. (For a different application of this title see 179.)
- Khandōjī** Sindhia, of Gwalior, 179, 202 vi.
- Kharātah i surār**, verse translation by Ghulām Muḥammad Khān, Khabīr, of the Tales of the Four Darweshes, 98, 129.
- Khattāt Khān**. See **Ismā'il Khattāt Khān**, 35.
- Khāwar-nāmāh**, by Kamāl Khān, Rustamī, (A.H. 1059), 35.
- Khawāṣṣ al-adwiyah**, 231.
- Khīrad-afroz**, by Hāfiẓ al-Dīn Aḥmad, 86.
- Khūb Muḥammad**, *Amwāj i Khūbī*, 1, 2.
- Khūb tarang**, by Khūb Muḥammad, (A.H. 986), 1, 2.
- Khūbchānd** Kāyastha, of Delhi, called Zakā, *'Yār al-shu'arā*, 63.
- (Mirzā) **Khudā Bakhsh**. See **Qaiṣar**, 213.
- Khudāyār Khān**, brother of Rangīn, 189 v 1.
- Khudāshāh i sulṭānī** (or *Ahkām al-nisā'*), by Ghulām Aḥmad, 16, 17.
- Khulāsat al-tawārīkh**, by Munshī Sujān Rā'e, of Patiala, translated by Afsoṣ under the title *Arā'ish i mahfil*, 39.
- Khurram 'Alī** Bilhaurī (d. 1855), *Naṣīhat al-Mu'minīn*, 22, 168; *Naṣīhat al-Muslimīn*, 18, 22; *Ādāb al-Haramain*, 22; *Ghāyat al-awṭār*, 22; *Risālah i jihād*, 268 vii 3; *Shifā' al-'alī*, 22; *Tuḥfat al-akhṣār*, 22.
- (Amīr) **Khusrau**, **Khallīq-Bārī**, 252-5; *Qisṣah i chahār darwesh*, translated into Hindustani by Mir Amman under the title *Bāgh o bahār*, 98, and by Tahsīn under the title *Naṭariz i muraṣṣa'*, 82, 98, 129-132; Persian mustazād, 66 i; *Hasht biḥisht* (tr.), 81; mukḥammasāt by Mammūn on lines by him, 177, 6; wrote in six or seven languages, 187.
- Khwāb o khayāl**, by Asar, 140.
- Khwājah Haidar 'Alī**, Ātish. See **Ātish**, 212 etc.
- Khwājah Mir Dard**. See **Dard**, 138 etc.
- Khwājah Muḥammad Wājīd**. See **Muḥammad Wājīd**, 262 iii.
- Khwurshed 'Alī Khān**, History of the Bārha Saiyids, 44.
- Kifāyat 'Alī** ibn 'Abd al-'Alī Husainī, of Bareilly, *Ziyā' al-'imān*, 28.
- King** who found a princess in a forest, story of a, 85 vii.
- King** who was versed in astrology, story of a, 85 xii.
- Kirkpatrick** (General). "Plan for a Nagri grammar," 266.
- (Rājā) **Kiṣhan Chānd**, letter from Colonel Clive to, 262 iv.
- Kitts** (E. J.), Judge of Bareilly, 48.
- Koh i nūr** diamond, 40.
- Krishna Rāja**, ruler of Mysore (A.D. 1713-31), brief account of his reign prefixed to the *Haidar-nāmāh*, 42.
- Kuhāl Singh Rae**, of Haidarabad Fort, order from Shāh 'Ālam to, 262 viii 10.
- Kulliyāt i Inshā*, 176.
- Kulliyāt i Jur'at*, 163.
- Kulliyāt i Mammūn*, 177.
- Kulliyāt i Mir Taqī*, 164.
- Kulliyāt i Saudā*, 39, 146-55.
- Kulliyāt i Zatafī*, 133-6.
- Kundaliwāl Saiyids**, 43.
- (Lālāh) **Kunj Bihāri**, letter from Mr. Macdowan to, 262 iv.
- La'l**, son of Zumurrudd Shāh, hero of 'Ājiz's *Qisṣah i La'l o Gauhar*, 110, 111.
- Lāl-chānd Sāhū**, of Farīdpūr, acknowledgment of the receipt of Rs. 200 borrowed by, 262 vi 5.
- Lalitpūr**, history of. See *Ā'īnah i Bundelkhand*, 68.
- Landowners** in the United Provinces, statistical accounts of, 263.
- Latā'if al-Sa'ādāt*, witticisms of Nawāb Sa'ādāt 'Alī Khān, compiled by Inshā, 176.
- Latīf** (Ghulām 'Alī Khān Qādīrī), *Zafar-nāmāh*, 109.
- Lees** (W. Nassau), editor of *Arā'ish i mahfil*, 39.
- Letters** and official documents collected by Munshī Muḥammad Shākīr, 262.
- Letters**, etc., addressed to Dr. Ballantyne, 269.
- Lloyd** (Colonel B. P.), Commissioner of Jhansi (1867), to whom Saiyid Manzūr Aḥmad offered his *Ā'īnah i Bundelkhand*, 68.
- Luqmān**, *Pand-nāmāh*, 228.
- Luṭf** (Mirzā 'Alī), *Gulshan i Hind*, 60.
- (Mirzā) **Luṭf 'Alī**. See **Wilā**, 41.
- Luṭf 'Alī**, Panjābī translation of the *Qisṣah i Saif al-Mulūk*, 99.
- Luṭfī**, *Qisṣah i Bahlol i ṣādiq*, 79.

- Macdowan** (?) (Mr.), letters to Khwājah Muḥammad Ashraf and Lālah Kunj Bihārī, 262 iv.
- (Miyān) **Machchhū**. See **Muḥammad Bakhsh**, 209.
- (Mullā) **Madad**, son of Sher Muḥammad, scribe, 1. *Madār al-afāzil*, by Ilāhdād Faizī, 258.
- Mādhoji Sindhia**, maratha commander at Patan, 179, 197 i.
- Madhumālātī**, heroine of the *Gulshan i 'ishq*, 104-7.
- (Nawāb) **Mahabbat Khān**, Mahabbat, *Dīwān*, 161, 162; *Riyāz al-Mahabbat*, 161; *Asrār i Mahabbat*, 161; was employer of Jur'at, 163.
- Mahbūb**, daughter of a merchant of Benares, heroine of a masnawī in the *Panjah i Rangīn*, 189 v 2.
- (Saiyid) **Mahbūb 'Alī**, *Auqāt i namāz i panj-gānah*, 27.
- Mahdī 'Alī**, Zaki, *Hātāt i Panjāb* (circ. 1850), 48.
- Mahdī 'Alī** ibn Maqṣūd 'Alī, *Risālah i Saifiyah* (tr.), 26.
- (Mirzā) **Mahdī 'Alī Khān**, translator of the *Shamsar-khānī*, 171.
- (Saiyid) **Mahdī Ḥusain**, of Jaunpur, who wrote Persian notes which formed the basis of Mubārak 'Alī's *Waqā' i shahr i Banāras o Jauhpūr*, 70.
- Māh-liqā**. See **Chandā**, 218.
- Maḥmūd**, *Jang-nāmah i Muḥammad Hanīf* or *Fath-nāmah*, 108.
- (Khwājah) **Maḥmūd**, brother of Rangīn, 189 vi 5.
- Maḥmūd**, Sultān of Ghazni, employer of Saiyid Abū 'l-Farah Wāsiṭī, 43.
- (Mirzā) **Maḥmūd Beg**, **Shor**. See **Shor**, 216.
- Maḥmūd Khān**, Rohilla chief, 50.
- Maḥmūd-nāmah*, 187, 202 iv.
- Mahrattas**, account of hostilities between them and Tipū Sultān, 145; their defeat by Aḥmad Shāh Durrānī at Panipat in 1761, 37, 38.
- Mahṭāb**, custodian of the garden of the fairies in the romance of Muḥammad Qulī Quṭb Shāh, 122 ii.
- Mahṭāb Rā'e**, letter to, 262 iii.
- Mahyār**, hero of 'Azīz's *Qisṣah i Chandarbadan o Mahyār*, 100.
- Majālis i Rangīn*, by Sa'ādat Yār Khān Rangīn, 185-6.
- Majmū'ah i naḡh*, by Abū al-Qāsim of Delhi, 59, 174.
- Majmū'ah i qisṣa*, 73 i, 73 viii.
- Majmū'ah i Rangīn*, by Sa'ādat Yār Khān Rangīn, 179, 184, 187; list of 17 languages and dialects used therein, 202 iii.
- Makhdūm**, *Qisṣah i bahkūl*, 73 viii; advice to married women, 73 viii.
- Makhdūm Ḥusainī** (identical with the preceding ?), account in Dakhani verse of a conversation between Muḥammad and Fāṭimah on the subject of their poverty (authorship uncertain), 223 i; account in Dakhani verse of the marriage of 'Alī and Fāṭimah, 223 ii; stories in Dakhani verse of miracles ascribed to Muḥammad, 223 iii.
- Makhdūm i Din**. See (Saiyid) **Muḥammad Makhdūm i Din**, 104.
- Makhzan al-adwiyah*, by Muḥammad Ḥusain, glossary of the Hindi medical terms occurring in, 232.
- Makhzan i nikāt*, by Qā'im, 55, 143.
- Makīn** (Muḥammad Fākhir), 150.
- Malcolm** (Sir John), presented by Chandā with a copy of her *Diwān*, 218.
- Malhū Beg**. See **Shor**, 216.
- Mālik** (al-Ashṭar), companion of the Caliph 'Alī, 35.
- Malik Muḥammad Jāyasī**, story of Ratan Sen and Padmāvat, 166.
- Mamnūn** (Mir Nizām al-Dīn), *Kulliyāt*, 177.
- (Maulavī) **Ma'navī**. See **Jalāl al-Dīn Rūmī**.
- (Rājā) **Mānik Chand**, letter to, 262 iii.
- Manohara**, Prince, hero of the *Gulshan i 'ishq*, 104.
- Mān-Rashīdābād**, founded by Nawāb Rashīd Khān, 51.
- Manṣūr 'Alī**, scribe, 13.
- Manṣūr 'Alī**, Hindustani prose version of the *Qisṣah i Saif al-mulūk*, 99.
- (Ḥusain ibn) **Manṣūr Hallāj**, celebrated Ṣafī, hero of the *Qisṣah i Manṣūr*, 80.
- Manṭiq al-tair* (by 'Attār), Dakhani verse translation by Za'if, 121.
- (Saiyid) **Manṣūr Aḥmad**, *Ā'inah i Bundelkhand*, 68.
- (Saiyid) **Maqbūl Aḥmad**, son of Saiyid Manṣūr Aḥmad, who wrote the English title page of his father's *Ā'inah i Bundelkhand*, 68.
- Maqbūl al-Daulah**. See (Mirzā) **Mahdī 'Alī Khān**, 171.
- (Mir) **Maqbūl Nābi**, scribe, 147.
- Ma'rifat**, verses, 66 iii.
- Married women**, salutary advice to, by Makhdūm, 73 viii.
- Marshall** (Captain George Turnbull), 171.
- Marsiyahs**, by Asghar and others, 227 vi, 227 vii.
- Martyn** (Henry), *Intikhab namāzon kā* (A.D. 1807), (= *A Compendium to the Book of Common Prayer*), 33; was patron of Ghulām Aḥmad of Delhi, 81.
- Marcārīd*, translation of the tales of the Third Darvesh and of the king Āzād-bakht, by Ghāfil, 132.

حمد و ثنا ثابت ہی خاص خدا کتیب
غیر اوسکا خدائی کے لائق کوئی نہیں
آسمان کون قدرت سے کیا ہی حق پیدا
پانی 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; 9½ × 5½ 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 میں حمد او نعت او سبب تصدیق
کتاب کا

معلم اور عالم تو ہی یا رب
جہاں میں ہی سکھایا تیرے سب
ڈوٹے بے تیرے تنکا نہ ڈولے
بلائے بن تیرے کوئی نہ بولے
زبان کو خالت سے توئے بگایا
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 *Nashīhat 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 جاوتگا کبھی اب مدرسہ میں
نہ شیطان کے پڑوتگا وسوسہ میں
گذشتہ سب گنہ اب معاف کر تو
دے اس عجز پر الطاف کر تو
نعت بالخیبر نسخہ تنبیہ المضلین

19.

P. 3164.—Foll. 118; 8½ × 5½ in.; ll. 11; large Naskhī and Nasta'liq; dated 1245 of the Bengali Era (A.D. 1839).

[FITZEDWARD HALL.]

تنبیه الغافلین

Tanbih al-ghāflin.

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
تعام خلق و عالم کا ہی اور درود نامحدود اسکے
پیغمبر کے اوپر

The translator, Benī Narāyan, poetically surnamed Jahān, was a native of Delhi. Owing to

- Maryam** (the Virgin Mary), heroine of the *Qiṣṣah i Bībī Maryam*, 73 i.
- Maṣālāh i Hindī*, 266 xx.
- Maṣḍar**. See **Māshā Allāh Khān**, 176.
- Māshā Allāh Khān**, father of Inshā, 176.
- Mashāriq al-amwār*, by Ḥasan ibn Muḥammad al-Ṣaḡhānī, 22.
- Maṣnawī*, by Jalāl al-Dīn Rūmī, 197 iii.
- Maṣnawī i be-nuṭah*, by Inshā, 176 x.
- Maṣnawī i gharā'ib* = *Maṣḥar al-ajā'ib*, 189 ii.
- Maṣnawī i 'ishq i darvesh*, by Qā'im, 143.
- Maṣnawī i Mir Ḥasan*, by Mir Ghulām Ḥasan, 141-2, 225 i.
- Maṣnawī i Mūmin*, by Muḥammad Mūmin Khān, Mūmin, 214.
- Maṣnawī i Muṣḥafī dar jawāb i Mir Taqī*, by Ghulām Hamadānī, Muṣḥafī, 226 ii.
- Matbū' al-ṣibyān* = *Khāliq-bārī*, 252-5.
- Maṭlabi**. See (Hāfiẓ) 'Alī, 158.
- Matthew** (St.), Gospel, 34.
- Mauṣūlī**. See (Saiyid) Muḥammad Mauṣūlī, 72.
- Maṣḥar**, Persian verses, 66 i.
- Maṣḥar al-ajā'ib*, selections from the *Gharā'ib i Rangīn* and the *Guldastah i Rangīn*, 189 ii.
- Maṣḥar 'Alī Khān**, for whom No. 27 was copied.
- Maṣḥar 'Alī Khān**, Wilā. See **Wilā**, 41.
- Medical glossaries**, 232.
- Medicine**, 209, 230-2.
- Meerut**, statistics of landowners at, 263.
- Memorial** from landowners of the Punjab, 264.
- Merchant** and his faithful dog, story of a, 85 x.
- Metcalf** (Colonel), for whom 130 was copied.
- Mī'at 'āmīl*, by 'Abd al-Qāhīr al-Jurjānī, 176 iii.
- Mī'at al-masā'il*, by Muḥammad Ishāq ibn Muḥammad Afzal Fārūqī, translated by Ahmad Allāh ibn Dalīl Allāh, Ṣiddīqī (a.h. 1245), 24.
- Mīhrbān Khān**, friend of Saudā, 146.
- Mīhr-ḥīrah**, daughter of Dilārām, heroine of Niyāz's *Qiṣṣah i rangīn guftār*, 82.
- Military Arts**, 202 iv, 207, 243.
- Military rules**, 243.
- Minnat** (Mir Qamar al-Dīn), father of Mamnūn, 177; mukhammasāt by Mamnūn on lines of his, 177 vi.
- Minto** (Lord), eulogized by Kāśīrāja Khatri in the preface of his Panjabī grammar, 261.
- Mir**, *Wafāt-nāmah* i *paishambar*, 165.
- Mir** (Mir Muḥammad Taqī), *Daryā i 'ishq* 66 xiv, 93 vi, 164, 222 vii, 225 ii, 226 i; *Dīvān* 164; *Gulzār i Iram* = *Daryā i 'ishq*; *I'jās i 'ishq* 164 226 iv; *Shu'lah i 'ishq*, 226 iii, 146, 164; verses, 66 v, 224; *Ajār-nāmah*, 164; *Azhdā-nāmah*, 164; *Faiẓ i Mir*, 164; *Josh i 'ishq*, 164; *Kulliyāt*, 164, 226 i, iii, iv; *Mu'āmalāt i 'ishq*, 164; *Nikāt al-shu'arā*, 164; *Shikār-nāmah*, 164; chronogram on his death by Chaudhūrī Ḥusām al-Dīn, 215; mukhammasāt by Saudā on poems of his, 146, 3; regarded by some as the best Urdu poet, 187.
- Mir**, original takhalluṣ of Soz, 144.
- Mir 'Abd Allāh**. See (Mir) 'Abd Allāh, 164.
- Mir Asar**. See (Mir) Asar, 140 etc.
- Mir Bahādur 'Alī Ḥusainī**. See (Mir) Bahādur 'Alī Ḥusainī, 98, 225 i.
- Mir Ghāsi**. See (Mir) Ghāsi, 147, 150.
- Mir Ghulām Ḥasan**. See (Mir) Ḥasan, 141, 142, 187, 225 i.
- Mir Ḥasan**. See (Mir) Ḥasan, 141, 142, 187, 225 i.
- Mir Ḥusain**. See Taskīn, 213.
- Mir 'Izzat Allāh Khān**. See 'Ishq, 174 etc.
- Mir Ja'far**. See (Nawāb) Ja'far 'Alī Khān, 39.
- Mir Khān**, Faujdār, order from Shāh 'Ālam to, 262 viii 5.
- Mir Muḥammad Sajjād**. See (Mir) Muḥammad Sajjād, 124.
- Mir Muḥammadi**. See Bedār, 156-7.
- Mir Sher 'Alī**. See Afsos, 39, 159, etc.
- Mir Taqī**. See Mir, 164, etc.
- Mir Ziyā al-Dīn**. See 'Ibrat, 166; see Ziyā, 225 i. (Shāikh) Mirān Anṣārī, scribe, 106.
- Mir'at al-mustahillīn*, excerpt, 114.
- Mirzā**, verses, 66 v.
- Mirzā Maḥmūd Beg**, *Shor*. See *Shor*, 216.
- Mirzā Mughal**. See Ghāfil, 132, and Sabqat, 187.
- Miṣāl-nāmah*, by Ḥakīm Muḥammad Muzaḥfar Ḥusain Khān, 25.
- Miscellaneous Manuscripts**, 262-9.
- Mitrālābha*, 85 ii.
- (Saiyid) **Miyān**, called Diwānji, 44.
- Miyān Machchhū**. See Muḥammad Bakhsh, 209.
- Miyān Qādir**, younger brother of Muḥammad Bakhsh, 209.
- Miyān Sāhib**. See (Saiyid) Ja'far, called Miyān Sāhib, scribe, 112.
- Mohan La'l**, verses, 66 v.
- (Rājā) **Mohan Lāl**, letter to, 262 iii.
- Mohini**, heroine of the *Qiṣṣah i Tālib o Mohini*, 72.
- Molony** (E. A.), Collector of Ghazipur, 67.
- Months**, days of the week, etc., names of, 266 xxi.
- Moti Lāl**, superintendent of Ghāt Intiyāzganj, order from Shah 'Ālam to, 262 viii 7.
- Motirāma**, Kavīśvara, author of Hindi original of *Qiṣṣah i Mādḥūmal aur Kāmakundalā*, 41.
- Mouat** (Captain James), at whose instance the *Tārīkh i Sher Shāhī* was translated, 41.
- Mu'āmalāt i 'ishq*, by Mir Taqī, 164.
- (Shāh) **Mubārak**. See Najm al-Dīn, Ābrū, 124.
- (Saiyid) **Mubārak 'Alī**, Pleader, *Waqā' i shahr i Banāras o Jaunpūr*, 70.

- Mubārak Khān**, ruler of Bahāwalpur, 45.
- Mubārīz al-Dīn, Khān** in Khānān, 262 ix 4.
- Mudallīl i sham' o parwānah*, Hindustani version of the story of Ratan Sen and Padmāvat, 166.
- Mufarrah al-qulūb*, by 'Izzat, 233-41.
- (Mīrzā) **Mughal**. See **Ghāfil**, 132.
- (Mīrzā) **Mughal**, Sabqat, 187.
- Muhammad**, the Prophet, *Ahd-nāmah*, 29; anecdotes in Dakhani verse by Ḥusain Ahmad, 223 vi; accounts of his miracles (a) by Makhdūm Ḥusainī, 223 iii, (b) by Thānesarī, 93 ii; story of his flight to the mountains, 73 iv; account in Dakhani verse (by Makhdūm Ḥusainī ?) of a conversation between him and Fāṭimah on the subject of their poverty, 223 i; was the person to whom 'Umar related the story of Hashshām and Qamar, 94; accounts of his death (a) in *Durwāzah majlis*, 51, (b) in Walī's *Rauzat al-shuhadā*, 112, (c) in Mīr's *Wafāt-nāmah i paighambar*, 165; eulogized by Afsoos, 159, by Ghauwāsī, 99, by Nuqrātī, 104; by Qā'im, 143; account of a woman who burnt herself for love of him, by Za'fī, 73 vii.
- (Saiyid) **Muhammad**, approved of Persian original of the *Hadā'iq i ismā'usharī*, 26.
- (Saiyid) **Muhammad**, Dakhani version of the *Qaṣīdah i Burdah*, 32.
- (Saiyid) **Muhammad**, editor of the *Tanbīh al-ghāfilīn*, 19.
- (Saiyid) **Muhammad**, father of Saiyid 'Alī, Ghāmīn, 221.
- Muhammad ibn 'Alī**. See **al-Ḥaṣkafī**, 22.
- Muhammad ibn Anas**, martyrdom, 112.
- Muhammad ibn Ḥusam al-Dīn**. See **Ibn Ḥusām**, 35.
- Muhammad ibn Sa'īd Būshīrī**, *Qaṣīdah i Burdah*, 32.
- Muhammad ibn Yūsuf Ḥusainī**, Gisū-darāz. See **Gisū-darāz**, 99, 223 v.
- (Saiyid) **Muhammad Ḥusainī**, Gisūdarāz. See **Gisūdarāz**, 99, 223 v.
- (Malik) **Muhammad Jīyāsī**, original composer of the story of Ratan Sen and Padmāvat, 166.
- Muhammad Mauṣūlī**, described as author of *Qisṣah i Tālib o Mohinī*, 72.
- Muhammad Qādīrī**, *Tūfī-nāmah*, 93 v.
- (Mīrzā) **Muhammad, Qatīl**. See **Qatīl**, 176, 225 i.
- (Ifājī) **Muhammad, Rif'atī**. See **Rif'atī**, 32.
- (Mīr Saiyid) **Muhammad, Wālih**. See **Wālih**, 72.
- Muhammad 'Abd-al-'Azīz**, of Blūtrī, scribe, 46, 48, 50.
- Muhammad 'Abd Allāh**, poem in praise of Bhavānī Dās, 114.
- Muhammad 'Abd al-Qādir Khān**, Himmat, redactor of *Kulliyāt i Saudā*, 152.
- Muhammad 'Adīl Shāh** of Bijapur, 35.
- Muhammad Ahsan Šiddiqī**, completed *Khurram 'Alī's* translation of the *Durr al-mukhtār*, 22.
- (Mīr) **Muhammad 'Alī, Bedār**. See **Bedār**, 156-7.
- Muhammad 'Alī Mashhadī**, scribe, 167.
- Muhammad 'Alī Khān**, Šubedār of Arcot factory, letter from Mr. Russell to, 262 iv.
- Muhammad Amin al-Dīn**, Index to *Atālīq al-shibyān*, 21.
- Muhammad Amin Beg**, scribe, 148.
- Muhammad Amin Qutb Shāh**, father of Khadijah, wife of Muhammad 'Adīl Shāh, 35.
- (Nawāb Amīr al-Daulah) **Muhammad Amīr Khān**, friend and patient of Ḥakīm Muhammad Muzaffar Ḥusain Khān, 25.
- (Shāikh) **Muhammad Anwar Khān**, order from Shāh 'Ālam to, 262 viii 13.
- (Miyān) **Muhammad Arḥam**, reply to a letter from, 262 iv.
- Muhammad 'Ashīq, Qisṣah i Muhammad Hanīf**, 108.
- (Khawājah) **Muhammad Ashraf**, letter from Mr. Macdowan (?) to, 262 iv.
- (Mīr) **Muhammad Ashraf al-Daulah**, of Aurangabad, letter to, 262 i.
- Muhammad Ashraf Khān**, brother of Rangīn, 189 vi 4.
- Muhammad 'Atā Allāh Khān** (A.H. 1230), scribe, 138.
- (Mīr) **Muhammad A'zam**, father of Sajjād, 124.
- Muhammad Bakhsh**, called Miyān Machchhū, patron of Rangīn, 209.
- Muhammad Bakhsh Khān**, scribe, 131.
- (Mīr) **Muhammad Bāqir**, scribe, 130.
- Muhammad Bhilā (?)**, appointment as *kotwāl* of fort at Mūrbhanj, 262 vi 18.
- (Nawāb) **Muhammad Dā'ūd**, entertainer of 'Azamat Allāh, Niyāz, 82.
- Muhammad Fākhīr**, Makīn, to whom Ashraf 'Alī Khān submitted his *Tazkīrah* of Persian poets, 150.
- Muhammad Fākhīr al-Dīn** (d. A.H. 1199), religious instructor of Bedār, 156.
- Muhammad Fākhīr al-Dīn Ḥusain**, *Silk i jawāhīr*, 228.
- Muhammad Hādī**, Ghāfil. See **Ghāfil**, 132.
- Muhammad Hanīf** (i.e. Ibn al-Hanafīyah), third son of 'Alī and hero of Sewak's *Jang-nāmah*, 108, and of Laṭīf's *Zafar-nāmah*, 109.
- (Mīr) **Muhammad Ḥasan**, deed of sale of an orchard to, 262 vi 3.
- Muhammad Ḥasan** Gujaratī, poems, 114.
- (Mīrzā) **Muhammad Ḥasan, Qatīl**. See **Qatīl**.

- (Mir) **Muhammad Hayāt**, Hindi doharā, 220.
Muhammad Husain, *Makhzan al-adwiyah*, 232.
Muhammad Husain, appointment as instructor of archery, 262 vi 21.
Muhammad Husain, scribe, 121.
Muhammad Husain, scribe, 140.
(Mir) **Muhammad Husain**, Saiyid al-hukamā, chronogram on his death by Mammūn, 177.
Muhammad Husain 'Atā **Khān**, Tahsīn. See Tahsīn, 129-32, etc.
Muhammad Husām al-Dīn Khān, former owner of, 132.
(Mirzā) **Muhammad Ibrāhīm**, brother of Rangīn, 189 vi 6.
(Mirzā) **Muhammad Ibrāhīm**, Dārōghah of the elephants, order from Shāh 'Ālam to, 262 viii 11.
Muhammad Ibrāhīm ibn Malik Husain Khān *Anwār i Suhailī*, 86.
Muhammad Ishāq, order appointing him manager of Pargana Amīrpūr, 262 v 5; reply to order issued by the E.I. Co., 262 ii.
Muhammad Ishāq, grandson of Shāh 'Abd al-'Azīz, 21.
Muhammad Ishāq ibn Muhammad Afzal Fārūqī, *Mī'at al-masā'il*, 24.
(Mirzā) **Muhammad Ismā'il**, author of two stories in the Dakhani dialect, 75; probable author of four other stories, 76.
Muhammad Ismā'il, preacher of Wahhābī doctrines in Delhi, 93 iv.
(Mir) **Muhammad Ismā'il Khān**. See **Abjadi**, 137.
Muhammad Iwāz. See **Zarrin**, 129.
Muhammad Kāmil, *Zar i Jafari*, 133.
(Mir) **Muhammad Kāzīm Khān**, younger brother of Nawāb Dilāwar Khān and pupil of Mir Amman, 98.
(Saiyid) **Muhammad Khān**, one of the Bārha Saiyids, 44.
Muhammad Khān Bangash, Nawāb of Farukhabad, died A.D. 1743, 262 viii 21.
(Mir) **Muhammad Khān**, Sarwar. See **Sarwar**, 62, etc.
Muhammad Khān, Thānadār of Makhora, order from Shāh 'Ālam to, 262 viii 4; petition concerning the murder of a mace-bearer in his service, 262 ix 5.
Muhammad Khātīr, author of a Bengali version of the *Qisṣah i Gul o Hurmuz*, 83.
(Saiyid) **Muhammad Makhdūm i Din**, eulogized by Nuṣratī, 104.
(Saiyid) **Muhammad Mauṣūlī**, described as author of the *Qisṣah i Tālib o Mohini*, 72.
Muhammad Mir, Asar. See **Asar**, 140 etc.
(Saiyid) **Muhammad Mir**, Soz. See **Soz**, 144 etc.
Muhammad Muhibb Allāh, of Dahri, scribe, 168.
Muhammad Mūmin Khān. See **Mūmin**, 213-14.
Muhammad Muqīm Khān, *Qisṣah i Chandarbadan o Mahyār*, 100.
Muhammad Murād, appointment as superintendent of the Company's stables, 262 vi 20.
Muhammad Murād, petition from, 262 ix 4.
(Khwājah) **Muhammad Murād**, Gomāshṭah of the Arcot factory, letter to his uncle, 262 iv.
(Mirzā) **Muhammad Murād**, reply to order issued by the E.I. Co., 262 ii.
(Hakīm) **Muhammad Muẓaffar Husain Khān**, *Misāl-nāmah*, 25.
Muhammad Naqī, editor of *Tanẓīh al-ghāfilīn*, 19.
(Khwājah) **Muhammad Nāṣir**, 'Andalīb. See 'Andalīb, 138, 140.
Muhammad Nūr al-Dīn, scribe, 114.
Muhammad Qādīrī, *Tāẓī-nāmah*, 93 v.
(Mir) **Muhammad Qāsim**, Faujdār of Bardwān, letter to, 262 i.
Muhammad Qāsim, scribe, 223.
Muhammad Qāsim 'Alī, author of a Hindustani version of the Hindi *Padmāvat* of Malik Muhammad Jāyāsī, 166.
Muhammad Qiyām al-Dīn, Qā'im. See **Qā'im**, 55, 138, 143.
Muhammad Qudrat Allāh, scribe, 228.
Muhammad Qulī Quṭb Shāh, hero of a romance, 122 ii.
(Mirzā) **Muhammad Rafī**, Saudā. See **Saudā**, 146-55, etc.
Muhammad Ramaẓān Shāh, *Bulbul i bagh i Muhammad*, 93 iv.
Muhammad Rif'atī. See **Rif'atī**, 32.
(Hājī) **Muhammad Rizā**, son of Murād Beg (A.H. 1134), scribe, 122 i, ii.
Muhammad Rustam, appointment as artilleryman, 262 vi 22.
(Mir) **Muhammad Sajjād**. See **Sajjād**, 124.
Muhammad Salīm, of Bhitri, scribe, 67.
(Mirzā) **Muhammad Shāfi'**, father of Saudā, 146.
Muhammad Shāh Tahmāsp Qulī (sic), of Persia, letter to, 262 i.
Muhammad Shākir, a collection of letters and other documents, 262.
(Khwājah) **Muhammad Sharīf**, *farmān* appointing him overseer of Pargana Sulṭānpūr, 262 v 3.
(Qāzī) **Muhammad Sharīf**, of Bhadohi, *Tārīkh i Bhadohin*, 67.
Muhammad Tāhir, *Qisṣah al-anbiyā*, 73 i.
Muhammad Taiyib, editor of *Tanẓīh al-ghāfilīn*, 19.
(Mir) **Muhammad Taqī**, Mir. See **Mir**, 164 etc.

- (Saiyid) **Muhammad Taqī**, called *Mir Ghāsi*. See (*Mir*) **Ghāsi**, 147, 150.
- Muhammad Taqī**, son of Saiyid Abū al-Ma'ālī, scribe, 115.
- Muhammad Taqī Khān**, Taraqqi. See **Taraqqi**, 172, 212.
- Muhammad Tughluq**, sent *Shāh* Jamāl to Muhammadabad, 47 iv.
- (Nawāb) **Muhammad 'Umar 'Alī Khān**, *Wahshī*. See **Wahshī**, 86.
- (Khwājah) **Muhammad Wājid**, *Fakhr* al-tujjār, letter to, 262 iii.
- Muhammad Wali**. See **Wali**, 112, etc.
- Muhammad Wali**, scribe, 181.
- Muhammad Wali al-Din**. See **Wali**, 112, etc.
- (Nawāb) **Muhammad Yār Khān**, eulogized by Qā'im, 143.
- Muhammad Zamān**. See **Sulaimān 'Alī Khān**, *Widād*, 41.
- Muhammad Zamān Khān** (*Colonel*), Sardār in the army of Khāndōji Sindhia, 202 vi.
- (Khwājah) **Muhammad Zubair**, teacher of Dard's father, 138.
- Muhammadan** religious obligations, treatise on, 31. (*Mir*) **Muhammadī**. See **Bedār**, 156-7.
- Muhkam al-Daulah** I'tiqād Jang, title of Tahnāsp Beg Khān, father of Rangin, 179.
- Muhyi al-Din Khān**, Faqir. See **Faqir**, 217.
- Mu'in al-Din** Bhāgalpūrī, scribe, 57.
- Muir** (William), Collector of Fatehpur, for whom *Dalil Allāh* wrote his history of Fatehpur, 69.
- Mu'izz al-Din**, Šābit, son of *Shāh 'Ālam*, pupil of Ihsān, and author of Persian preface to *Ihsān's Dīwān*, 173.
- Mukāshafāt al-asrār*, by Saiyid 'Alī, Ghāmgin, 221.
- Mukhtār al-ash'ār*, edited by Saiyid Husain Bilgrāmī, 163, 227 i.
- Mūlchand**. See **Munshī**, 171.
- (*Shāh*) **Mulk**. See **Shāh Mulk**, 3.
- Mūmin** (Muhammad Mūmin Khān), *Dīwān*, 213; *Maṣnawī* i *Mūmin*, 214.
- (Saiyid) **Mūmin Khān** (identical with the preceding ?), teacher of *Āhī*, 146.
- Munshī** (Mūlchand), *Shāh-nāmah*, 171; *Dīwān i rekhtah*, 171; *Qawā'id i Urdū*, 171.
- Muntakhab i nek-nām*, translated from the Persian of *Shāikh* Farid al-Din, 'Attār, by 'Aziz (A.H. 1200), 52.
- Muntakhabūt i Hindī*, by J. Shakespeare, 39.
- (Saiyid) **Murād 'Alī**, scribe (A.H. 1267), 222 iii, iv, vi.
- Murād Singh**, Jamadār of Šūbah Multan, order to, 262 ix 7.
- (Rājā) **Muralīdhar**, 262 vi 11.
- Muraṣṣa'-raqam**. See **Tahsin**, 129 etc.
- Murgh-nāmah*, by *Inshā*, 176 xii.
- Murtazā Qulī Khān**, *Firāq*. See **Firāq**, 156.
- (Saiyid) **Mūsā Rizā 'Alī**, scribe, 100.
- Muṣḥafī** (Ghulam Hamadāni), *'Iqd i suraiyā*, 226 ii; *Maṣnawī dar jawāb i Mīr Taqī*, 226 ii; *Shāh-nāmah*, 226 ii; *Tazkirah i Hindī*, 226 ii; verses, 65, 66 iii, 66 v, 224; chronograms on the death of *Mir Ḥasan* and the composition of his *Maṣnawī*, 225 i; was teacher of *Ātish*, 212; and of *Mazhar 'Alī Khān*, *Wilā*, 41; regarded by some as the best *Urdū* poet, 187.
- Mushir**, verses, 66 iii.
- Mushitari Shāh**, Princess of Bengal, heroine of the romance of *Muhammad Qulī Qutb Shāh*, 122 ii.
- Music**, 233-41, 101.
- Muslim** ibn 'Aqil, death of, 53, 54, 112.
- (Nawāb) **Muṣṭafā Khān**. See **Sheftah**, 61, 213.
- Muṣṭafā Khān**, Yakrang, biographical notice, 65. (*Mir*) **Mustahsan**, *Khaliq*. See **Khaliq**, 187, 226 ii. *Muṣṭalahāt i Thagī*, by 'Alī Akbar of Allahabad, 250.
- Muzaffar Khān**, commander of an expedition to the Deccan, 262 viii 18; order notifying the grant of the jagir of Parganah *Muzaffarshāhī* to him, 262 v 1.
- Muzaffarnagar**, statistics of landowners at, 263.
- Mūzīh i Qur'ān*, by *Shāh 'Abd al-Qādir* of Delhi, (A.H. 1205), 5, 6, 8, 9, 10, 11.
- Nādir Shāh**, account of the sack of Delhi by, 49; letter to him (?), 262 i; mentioned, 60, 202 vi, 262 viii 11.
- Naghmah i 'andalīb*, chronogrammatic title of the *Gulistan i be-khizān*, 61.
- Nahif**, verses, 66 v.
- Na'im Beg Khān**, 185.
- (Nawāb) **Najaf 'Alī Khān**, petition from, 262 ix 10. (*Mir*) **Najbat Allāh Shāh**, of Rathāsī, *Qisṣah i Hashshām o Qamar*, 94.
- (Nawāb) **Najib al-Daulah**, Rohilla chief, account of, 50.
- (*Hāfiz*) **Najib Allāh** (A.H. 1239), scribe, 7.
- Najib Allāh**, son of *Barakat Allāh Khān*, petition concerning, 262 ix 11.
- (Saiyid) **Najm al-Din**, son of Saiyid Abū'l-Farah Wāsiti, 43.
- Najm al-Din**, *Ābrū*, called *Shāh* Mubārak (died before A.H. 1161), 124.
- Nakhshabī** (Ziyā' al-Din), *Tūtī-nāmah*, 99.
- Nālah i Dard*, by *Khwājah* Mir, Dard, 138.
- Nāmah i bahr i ulfat* = *Nāmah i Jur'at*, 227 i.
- Nāmah i Jur'at*, by *Qalandar* *Bakhsh*, *Jur'at*, 227 i.

- Nāmāh* i *Shāh* (A.H. 1059). See *Khāwar-nāmāh*, 35.
- Nāmdār Khān**, grandfather of Mūmin, and court physician to *Shāh* 'Ālam (A.D. 1759-1806), 213.
- Names** of the months, days of the week, etc., 266, 21.
- Nandarāja**, minister of *Kṛishṇa Rāja* of Mysore, 42.
- Naql* i *brahman dar bāb* i *kaid* i *zan*, probably translated by *Mirzā Muḥammad Ismā'il*, 76.
- Naql* i *mūsh ki pādshāhat kard*, translated by *Mirzā Muḥammad Ismā'il*, 75.
- Naql* i *zan* i *brahman*, probably by *Mirzā Muḥammad Ismā'il*, 76.
- Nargund**, capture of (A.D. 1785), 145.
- Naṣīhat al-Mūminīn* (masnawī at the end of *Naṣīhat al-Muslīmīn*), by *Khurram 'Ali Bilhaurī*, 22, 168.
- Naṣīhat al-Muslīmīn*, by *Khurram 'Ali Bilhaurī*, 18, 22, 168 (concluding masnawī only).
- Nāsikh** (Imām *Bakhsī*), verses, 66 v, 66 xvi; was teacher of *Faṣīh*, 20, and of *Goyā*, 86; regarded by some as the best *Urdū* poet, 187.
- Nasīm**. See **Aṣghar** (Nawāb *Aṣghar 'Ali Khān*), 213, etc.
- Naṣīr** (Shāh *Naṣīr al-Dīn*), verses, 66 iii, 66 v, 265; was teacher of *Mulchand*, *Munshī*, 171; and of *Mūmin*, 213; regarded by some as the best *Urdū* poet, 187.
- (*Saiyid*) **Nāṣir al-Dīn**, eulogized by *Mamnūn*, 177. (Shāh) **Naṣīr al-Dīn**. See **Naṣīr**.
- (*Mirzā*) **Nāṣir 'Ali**, Persian verses, 66 i.
- Nāṣir 'Ali Khān** *Bilgrāmi Wāsiṭī*, *Haft gulshan*, 41. (Nawāb *Āghā*) **Naṣīr Khān**, 187.
- Naṣr Allāh Khān**, scribe, 166.
- (Nawāb) **Naṣr Allāh Khān**, eulogized by *Qā'im*, 143.
- Nagr* i *Benazīr*, a prose adaptation by *Mir Bahādur 'Ali Ḥusaini* of the *Masnawī* i *Mīr Ḥasan*, 225 i.
- Nassākh**, chronogram on death of *Mir Ghulām Ḥasanī*, 225 i.
- Naujamba**, an ogress in a *Dakhani* story, 76.
- Nau-ratan* i *Rangīn*, by *Sa'ādat Yār Khān Rangīn*, 179-88, 202 ii, iv, 211 vii-viii.
- Nauroz**, king of *Khurāsān*, in a *Dakhani* story, 85, 1.
- Nau-tarz* i *muraṣṣa'*, translation of *Amir Khusrāu's Qisṣah* i *chahār darvesh*, by *Taḥsīn*, 82, 98, 129-32.
- Nau-tarz* i *muraṣṣa'*, by *Zarrīn*, 129.
- Nawāb al-Mulk**, letter to *Rā'e Dālpāt Singh*, 262 iv.
- Nawāz 'Ali Khān**, petition concerning him, 262 ix I.
- Nawāzī Malik**, appointment as *ketwāl* of the fort at *Hooghly*, 262 vi 17.
- (*Mirzā*) **Nawāzish 'Ali Khān**, son of *Nawāb Sālār Jang* and associate of *Mir Ghulām Ḥasan*, 225 i.
- Naẓm* i *Nādir*, by *Kalb Ḥusain Khān, Nādir*, 242.
- Naẓm* i *Rangīn*, by *Sa'ādat Yār Khān, Rangīn*, 195.
- Nicholls** (George Jasper), Judge of *Moradabad*, 50, 51.
- Nightingales** and the crow, fable of the, 85 iii.
- (*Rājā*) **Nihāl Singh**, of *Kapurthala* (A.D. 1849-52), for whom *Mahdī 'Ali* wrote his *Hālāt* i *Panjāb*, 48.
- Nikāh* i *sānū kā risālah*, 268 vii 4.
- Nikāt al-shu'arā'*, by *Mir Taqī*, 164.
- (*Saiyid*) **Ni'mat Allāh**, verses, 114.
- Ni'mat Allāh Khān**, Shāh 'Ālam's wazīr and *Mir Bakhsī*, eulogized by *Qā'im*, 143.
- Nisāb* i *Rangīn* (pt. iii of the *Khamsah*), by *Sa'ādat Yār Khān, Rangīn*, 197 ii; 200.
- Nisāb* i *Turkī*, by *Rangīn*. See *Nisāb* i *Rangīn*.
- Nishāt** (*Basant Singh*), letter in the form of a masnawī from *Rangīn* to him (3rd masnawī in the *Guldastah* i *Rangīn*), 189 vi 3; was a pupil of *Inshā*, 176.
- Niyāz** (*Afzal 'Ali Khān*), accompanied *Rangīn* to *Calcutta*, 179.
- Niyāz** ('Azamat Allāh), *Qisṣah* i *rangīn guftār*, 82.
- Nizām 'Ali Khān**, of *Haidarābād* (A.D. 1761-1803), 218.
- (*Munshī*) **Nizām al-Dīn**, author of a chronicle of the events of the British invasion of *Afghanistan* in 1838, 40.
- (*Mir*) **Nizām al-Dīn**, *Mamnūn*. See *Mamnūn*, 177.
- (Shāh) **Nizām al-Dīn Aḥmad Qādirī**, Governor of *Delhi*, uncle of *Saiyid 'Ali*, *Ghamgīn* and pupil of *Rangīn*, 221.
- Nizām al-Dīn Auliyā**, for whom *Amir Khusrāu* composed his *Qisṣah* i *chahār darvesh*, 98.
- Note-book**, extracts from a, 268 vii.
- Numerals** with transliteration, 266 xvii.
- Nūr** (*Zuhūr Allāh Khān*), verses, 66 iii.
- (*Mirzā*) **Nūr al-Dīn Muḥammad**, letter to the *Begam* of *Aurangabad*, 262 iv.
- Nūr al-marīfat*, by *Shāh Wali Allāh*, 112.
- Nūr Muḥammad**, successor of *Maulānā Fakhr al-Dīn* as *Chishtī* pīr, 23.
- Nūr Muḥammad**, of *Bhatner*, controversy with *Muḥammad Ramazān Shāh*, 93 iv.
- Nūrajāhān**, heroine of a *Dakhani* story, 85, 8.

- Nūrahān** Begam, conversation in Persian verse between her and the Emperor Jahāngir, with Hindustani explanation, 227 iv.
- Nuṣratī** (A.H. 1068). *‘Alī-nāmāh*, 36; *Gulshan i ‘ishq*, 104-7; *Guldastah i ‘ishq*, 104.
- Obligations**, religious, treatise on, 31.
- Ochterlony** (David), heading of a petition addressed to him, 209.
- Orders**, official, 262.
- Outlines** of Panjabi grammar, by Kāśīrāja, Khatri, of Lahore, (A.D. 1811), 261.
- Padmāvāt**, daughter of Gandharūp Sen, king of Ceylon, heroine of the *Qīṣṣah i Padmāvāt*, 73 iii, and of the *Mudallil i sham’ o parwānah*, 166.
- Padmāvāt*, translated from the Hindi of Malik Muḥammad Jayāsi (1) by Muḥammad Qāsim ‘Alī, 166, (2) by ‘Ibrat and ‘Ishrat, 166.
- (Saiyid) **Pahār Khān**. See (Saiyid) **Parwarish ‘Alī Khān**, 43.
- Pahlwān Singh**, Jamadār of Śūbah Multan, order to, 262 ix 7.
- Pañchī-bāchā* (A.H. 1131), Dakhani translation of the *Manūq al-tair*, 121.
- Pand-nāmāh*, ascribed to Luqmān, from which Muḥammad Fakhr al-Dīn Ḥusain’s *Silk al-jawāhīr* was chiefly compiled, 228.
- Pand-nāmāh*, translated by Mazhar ‘Alī Khān, Wilā, from Sa’dī’s poem, 41.
- Panipāt**, Battle of (A.D. 1761), 37, 38.
- Panjab**, History of the, 48.
- Panjab**, Memorial from landholders of the, 264.
- Panjāb Rām** Saīdalwāl, order from Shāh ‘Ālam to, 262 viii 6.
- Panjabi Grammar**, by Kāśīrāja Khatri, 261.
- Panjah i Rangīn*, by Sa’ādāt Yār Khān, Rangīn, 179, 187, 189 i, 189 v, 194, 211 iii (third maṣnawī), 211 ix (first maṣnawī), 93 x (first maṣnawī).
- Panjah i Rangīn* (different from the preceding), by Sa’ādāt Yār Khān, Rangīn, 195 (pt. iv), 196 (pt. v).
- Pannū**, character in a romance, 161.
- Paradigms** of Hindustani verbs, 267 ii.
- (Saiyid) **Parwarish ‘Alī Khān**, ancestor of Roshan ‘Alī Khān, 43.
- Persian**, Hindustani, Arabic, and Sanskrit Miscellanies, 267.
- Petitions**, etc., 262.
- Pharmacopœia** of European Medicaments, apparently by a European author, 230.
- Phillott** (*Lieut.-Col. D. C.*), translator of the *Faras-nāmāh i Rangīn*, 209.
- Phūlan*, by Ibn Niṣṣāṭī, 72, 103, 122 i.
- Pigeons**, Fable of the fowler and the flock of, 85 ii.
- Pir Muḥammad** (A.H. 1158), scribe, 122 iii.
- Plato**, anecdote of, 85 xii.
- Poems**, miscellaneous, 227, 266.
- Poetry**, 1-4, 20, 23, 32, 35-8, 40, 52, 66, 71-4, 77-80, 82, 92, 93 ii-iii, 93 v-x, 94, 99-227, 252-7, 265-6. See also **Tazkirahs**.
- Pogson** (*Captain W. R.*), translator of R. Dodesley’s *Economy of Human Life* into Hindustani, Persian, and Arabic, 178.
- Princess**, who was found in a forest by a king, story of a, 85, 7.
- Qabūl**. See (Mirzā) **Mahdī ‘Alī Khān**, 171.
- (Mirzā) **Qādir Bakhsh**, 222 iii.
- Qā’im** (Muḥammad Qiyaṣ al-Dīn), *Dīwān i Qā’im*, 143; *Hairat-afzā*, 143; *Makhzan i nikāt* (A.H. 1168), 55, 143; *Ramz al-ṣalāt*, 143; *Maṣnawī i ‘ishq i darvesh*, 143; was a pupil of Dard, 138.
- Qaiṣar** (Mirzā Khudā Bakhsh), pupil of Mūmin, 213.
- Qalandar ‘Alī** ibn Ghulām Ḥusain ‘Alī, Persian treatise on grammar, 142.
- Qalandar Bakhsh**, Jur’at. See **Jur’at**, 163, etc.
- Qamar**, Princess, heroine of the *Qīṣṣah i Hashshām o Qamar*, 94.
- (Mir) **Qamar al-Dīn**, Minnat. See **Minnat**, 177.
- Qāmi’ al-bid’at*, by Zain al-‘Abidin, 222 ii.
- Qaṣīdah i Burdah*, with a version by Saiyid Muḥammad, 32.
- Qaṣīdah i Ghauṣiyah*, by ‘Abd al-Qādir ibn Mūsā Jīlānī, translated by Sa’ādāt Yār Khān, Rangīn, 210 ii.
- Qaṣīdah i shahr-āshūb*, by Saudā, 146 i, 153.
- Qāsim** (Mir Qudrat Allāh Qādirī) *Majmū’ah i naḡhẓ*, 59; was father of ‘Ishq, 174.
- Qāsim**, nephew of Ḥusain, account of his death, 54.
- Qāsim Beg**, Hijrī, father of Luṭf, 60.
- Qatīl** (Mirzā Muḥammad Ḥasan), *Daryā i latāfat*, 176; Persian chronogram on the date of the composition of the *Maṣnawī i Mīr Ḥasan*, 225 i.
- Qaul al-jamīl*, by Shāh Walī Allāh, 22.
- Qawā’id i Urdū*, by Mūlchānd, 171.
- Qīṣṣah al-anbiyā*, by Muḥammad Tāhīr, 73 i.
- Qīṣṣah i Abū Shaḥmah* (A.H. 1090), by Amīn, 71.
- Qīṣṣah i achambā* = *Qīṣṣah i Ṭālib o Mohīnī*, 72.
- Qīṣṣah i Anār Rānī*, 84 i.
- Qīṣṣah i Badr i Munīr* = *Maṣnawī i Mīr Ḥasan*, by Mīr Ghulām Ḥasan, 141-2, 225 i.
- Qīṣṣah i Bahlul i ṣādīq*, by Luṭfī, 79.
- Qīṣṣah i bakhīl*, by Makhdūm, 73 viii.
- Qīṣṣah i Bāndagān ‘Alī*, 84 ii.

- Qisṣah i baṣīr u kūhānah-pusht*, 266 ii.
Qisṣah i Bibī Maryam, 73 i.
Qisṣah i ḡahār darvīsh, by Amīr Khusrāu, translated into Hindustani by Mir Amman under the title *Bāgh o bahār*, 98, by Muḥammad Husain 'Atā Khān, Taḥsin, under the title *Naw-tarz i murāsā*, 129, by Khabīr, 129, by Shamlāh, 129, by Zarrin, 129.
Qisṣah i Chandarbadan o Mahyār, by 'Azīz, 100.
Qisṣah i Chandarbadan o Mahyār, by Mir Ḥaidar Shāh (?), 100.
Qisṣah i Fīroz Shāh, title given by Garcin de Tassy to, 73 ii.
Qisṣah i Gul o Hurmuz, 83.
Qisṣah i Hashshām o Qamar, by Mir Najbat Allāh Shāh, of Rathāsī, 94.
Qisṣah i Ibrāhīm Adham i Balḡh, 74.
Qisṣah i Kāmruṭ o Kalākām, by Taḥsin al-Dīn, 126-7.
Qisṣah i khusravān i 'Ajām, chronogrammatic title of Mūlchand's *Shāh-nāmāh*, 171.
Qisṣah i La' o Gauhar, by 'Ājiz, 110-11.
Qisṣah i Mādhumāl aur Kāmakundalā, translated from the Braj-bhāṣā of Motirāma Kaviśvara, by Maḡhar 'Alī Khān, Wilā, 41.
Qisṣah i mainā, 77, 78.
Qisṣah i Manṣūr, by Aḡmad 'Alī Sivaraṅpūri, 80.
Qisṣah i Muḥammad Ḥanāfī, by Muḡ. 'Ashiq, 108.
Qisṣah i mu'jizah i Bibī Fātimah Zuhrah, 73 ix.
Qisṣah i Padmāvāt, by Ḡhulām 'Alī, 73 iii.
Qisṣah i rangīn guṣtār, by Azamat Allāh, Niyāz 82.
Qisṣah i Sabz o Rang, by 'Ashiq, 92.
Qisṣah i Saif al-mulūk, by Ḡhauwāṣī, 99.
Qisṣah i shādī i afṡūnī, by Bhuchchū Beg, Akbar, 222 viii.
Qisṣah i sipāhī u faḡīrān, 266, 15.
Qisṣah i Tālib o Mohinī, by Mir Saiyid Muḥammad, Wālih, 72.
Qisṣah min Bahār i dānish, 266 xvi.
 (Mir) *Qudrat Allāh Qādīri* (Abū 'l-Qāsim).
 See *Qāsim*, 59, 174.
Qudrat Allāh Khān, Qāsim. See *Qāsim*, 59, 174.
al-Qur'ān, Shāh 'Abd al-Qādir's translation and notes (*Mūzīh i Qur'ān*), 5, 6, 8, 9, 10, 11; Shāh Rafī' al-Dīn's translation, 6, 7, 8; *Tafsīr i sī-pārah i 'amm*, by Ḡhulām Murtaẓā, 12; *Tafsīr i Sūrah i Qāf*, 14; *Tafsīr i Sūrah i Rahmān*, 15; *Tafsīr i Sūrah i Yūsuf*, 13; extracts from the *Qur'ān* with Hindustani translations, 268 vii 2.
Qurbān 'Alī Khān, son of Nawāb Fakhr al-Daulah Najaf 'Alī Khān, petition concerning, 262 ix 10.

- (Hakīm Mir) **Qutb al-Dīn**. See (Saiyid) **Ḡhulām Qutb al-Dīn**, 61.
Qutb al-Mulk. See (Saiyid) **Ḥasan 'Alī Khān**, 44.
Qutb i 'Ālam, of Gujaraṭ, ancestor of Soz, 144.
Qutbi, Terah-māsah, 93 vii.
Quswat al-imān, by Rangīn, 210 i.
Rā'e Dalpat Singh, karōjī of Parganaḡ Fath Singh, letter from Nawāb al-Mulk to, 262 iv.
 (Shāh) **Rafī' al-Dīn**, of Delhi, Urdu translation of the *Qur'ān*, 6, 7, 8; *Tanbīh al-ḡhāfilīn* (Urdu translation), 19.
Rafī' al-Dīn, Saudā. See *Saudā*, 146-55 etc.
 (Mirzā) **Rafī' Allāh Beg**, 262 vi 19.
Rāḡa-mālā, by 'Uzlat, 101.
 (Shāikh) **Raḡmat**, deed of surety executed by, 262 vi 4.
Raḡmat Allāh Khān, one of Shāh 'Ālam's generals, 262 viii 15.
 (Ḥāfiẓ) **Raḡmat Khān**, Rohilla chieftain, father of Nawāb Mahabbat Khān, 161.
 (Rājā) **Rāj Ballab**, letter from Col. Clive to, 262 iv.
 (Dīwān) **Rājib Lochan**, order from Shāh 'Ālam to, 262 viii 8.
Rām Dev, order for arrest of, 262 viii 6.
Rām Dev, Gomāshṡtah for Rājā Muralidhar, letter to, 262 vi 11.
 (Rājā) **Rām Narāyan**, letter to, 262 iii.
Ramaseena, by Captain W. H. Sleeman, 250.
 (Shāh) **Ramazān 'Alī, Aḡhīr gashṡ**, 128.
Ramz, original takḡalluṡ of Zuhūr al-Dīn Ḥjātim, 160.
Ramz al-salāt, by Qā'īm, 143.
Rang, daughter of Ḡulshān, king of Ṣabā, (in the *Qisṣah i Sabz o Rang*), 92.
Rangīn (Sa'ādat Yār Khān), *'Ajā'ib o ḡharā'ib i Rangīn*, 189 ii, 191; *Aḡhbār i Rangīn*, 179, 188, 197 i; *Asp-nāmāh*. See *Faras-nāmāh*; *Chahār ḡhaman i Rangīn*, 189 iv, 193, 211 vi (58th anecdote); *Chār bāḡh*, 93 v, 189 vi 2, 211 iv; *Chahār unṡur*, 179 (see also titles of component parts); *Dastān i Rangīn*, 189 iii, 192; *Dastān i Rangīn*, 196; *Dilpazīr i Rangīn*, 189; *Dīwān i āmekhtah*, 179, 182; *Dīwān i anḡekhtah*, 179, 183; *Dīwān i beḡhtah*, 179, 180-1, 187, 211 vii (selections), 211 viii (masnawī in praise of Benares); *Dīwān i rekhtah*, 179, 187, 211 vii (selections); *Faras-nāmāh*, 179, 209; *Ḡharā'ib i Rangīn*, 189 ii 2, 191; *Guldastah i Rangīn* (A) 179, 187, 189 ii, 189 vi, 66 xvii (first masnawī), 211 iv (first masnawī), 93 v (second masnawī), 211 ii (second masnawī), 211 i (fourth masnawī), (B) 202 ii, 204; *Ḥadīyah i Rangīn*, 179; *Hasht biḡisht i Rangīn*, 179 (see also titles of component

- parts); *Hikāyat i Rangīn*, the love story of Baddhū, a flower-seller of Delhi, 197, 199; *Hikāyat i Rangīn* (seven anecdotes), 189 iii 3, 192; *Hikāyat i Rangīn*, anecdotes in Masnawī verse, 197 iv, 201; *Ijād i Rangīn*, 189 i, 190; *Imtiyān i Rangīn*, 179, 187, 189; *Jang-nāmah i Rangīn*, 197 i, 197 ult., 198; *Kahāvat-hā i Rangīn*, 189 iii 2, 192; *Kalām i Rangīn*, 202 vii, 208, 211 v (ninth anecdote); *Khamsah i Rangīn*, 179, 187, 197-201, 202 i, 203 (for a different application of this title see 179); *Majālis i Rangīn*, 185-6; *Majmū'ah i Rangīn*, 179, 184, 187; list of 17 languages and dialects made use of in this diwān, 202 iii; *Nau-ratan i Rangīn*, 179-88 202 ii, iv, 211 vii-viii; *Nazm i Rangīn*, 195; *Nisāb i Rangīn* or *Nisāb i Turkī*, 197 ii, 200; *Panjah i Rangīn* (A), 179, 187, 189 i, 189 v, 194, 93 x (first masnawī), 211 ix (first masnawī), 211 iii (third masnawī); *Panjah i Rangīn* (B), 195-6; *Quevat al-īmān*, 210 i; *Rangīn-nāmah*, 179, 187, 202 iv, 205; *Sab' sayyārah i Rangīn*, 179, 184, 197, 202-8, 211 v; *Sanjah i Rangīn*, 202 iii; *Sāgī-nāmah i Rangīn*, 202 v, 206; *Shahr-āshūb*, 189 iii 1, 192; *Shah jihat i Rangīn*, 179, 187, 189-94, 211 i, ii, iii, iv, vi, ix; *Tajribah i Rangīn*, 202 vi, 207; *Tarjamah i Qasidah i Bānat Sa'ād*, 210 iii; *Tarjamah i Qasidah i Ghaziyah*, 210 ii; *Tasnif i Rangīn*, 197 ult., 201 i, 203; selections from his poems, 211; verses, 65, 66 iii; was teacher of Shor, 216.
- Rangīn-nāmah*, by Sa'ādāt Yār Khān, Rangīn, 179, 187, 202 iv, 205.
- Ranjit Singh, took the Koh i nūr diamond from Shāh Shujā', 40.
- (Nawāb) **Rashīd Khān**, founder of Man-Rashīdabad, historical account of (*Hālāt i Nawāb Rashīd Khān*), 51.
- Rashk** (Mir 'Alī Ausat), chronogram on the death of Ātīsh, 212.
- Rasūlpūr-Jamāl**, History of, 47.
- Ratan Sen**, king of Chitor, hero of the *Qisṣah i Padmāvat*, 73 iii, and of the *Mudallīl i sham' o parvānah*, 166.
- Rauzat al-shuhadā'*, by Walī, 112, 122 iii.
- Rāzī** (Jānī Bihārī Lāl), *Arzhang i Rāzī*, 86.
- Rūzīq-bārī*, a rhymed vocabulary of Persian and Arabic words, 257.
- Religious obligations** and future rewards and punishments, Treatise on, 31.
- Rif'atī** (Hājī Muḥammad), *Shu'ab al-īmān*, 32.
- Risālah i jihād*, by Khurram 'Alī, 268 vii 3.
- Risālah i munājātī*, by Shams al-Dīn Gujarātī, 222 iv.
- Risālah i Saifiyah*, by Saiyid Mahdī 'Alī, 26.
- Risālah i tauhīdah*, 222 iii.
- Riyāz al-Mahabbat*, Pushtu grammar by Nawāb Mahabbat Khān, 161.
- (Saiyid) **Rizā Ḥasan**, scribe, 142.
- Robbers**, story of a band of, 85 v.
- Roberts** (W.), Magistrate of Mirzapur (1852-6), at whose request the *Tārīkh i Bhadohīn* was revised, 67.
- Robertson** (Mr.), Deputy Collector of Aligarh, memorandum of census taken in June, 1848, 66 ix.
- Roebuck** (Captain Thomas), Secretary to the College of Fort William and patron of Benī Narāyan Kshatri, 19; editor of *Khīrad-afroz*, 86.
- Romances and Fables**, 71-98, 99-100, 103-11, 122 i-ii, 126-7, 129-32, 141-2, 166, 171, 189 v 2, 189 vi 2, 199, 202 v, 206, 214, 222 viii.
- Roshan 'Alī Khān**, of Miranpur, *Saiyid al-tawārīkh* (A.H. 1285), 43; *Bāghchī i bū-qalamūn* (A.H. 1255), 43; *Istīlāh al-aqwām*, 43.
- Roshan Khān** Gujarātī, order from Shāh 'Ālam to, 262 viii 14.
- Rukhshān** (Nawāb Ziyā al-Dīn Aḥmad Khān), *ghazals*, 66 xi.
- Rūmī**. See **Jalāl al-Dīn Rūmī**, 66 i, 197 iii.
- Russell** (Mr.), letter to Muḥammad 'Alī Khān, 262 iv.
- (Āqā) **Rustam**, superintendent of the artillery, order from Shāh 'Ālam to, 262 viii 11.
- (Mirzā) **Rustam 'Alī**, Faujdār of Midnapur, letter to Rājā Sāhu, 262 iv.
- Rustam Ḥabīb**, a deed of bondage executed by, 262 v 2.
- Rustamī** (Kamāl Khān), *Khāwar-nāmah*, 35.
- (Chaudhuri) **Sa'ādāt 'Alī**, father of Chaudhuri Ḥusām al-Dīn, 215.
- (Nawāb) **Sa'ādāt 'Alī Khān**, patron of *Inshā*, 176, and hero of his *Shikār-nāmah*, 176 xi; patron of Mir Taqī, 164; *Latā'if al-sa'ādāt* (a collection of his witticisms compiled by *Inshā*), 176.
- Sa'ādāt Yār Khān**, Rangīn. See **Rangīn**.
- Sābit**. See **Mu'izz al-Dīn Sābit**, 173.
- Sābit Jang**. See **Clive** (Colonel Robert).
- Sab' sayyārah i Rangīn*, by Sa'ādāt Yār Khān, Rangīn, 179, 184, 197, 202-8, 211 v.
- Sabqat** (Mirzā Mughal), 187.
- Sabz**, son of Bahār, king of Gulistān, 92.
- (Saiyid) **Sa'd Allāh**, father of 'Uzlat, 102.
- (Shāikh) **Sa'd Allāh**, called Shāh Gulshan, teacher of Dard's father, 138, and of Walī, 112.
- Sadāshiv Bhāo**, Maratha leader defeated at Panipat, 37-8.

- Sa'di.** *Gulistān* translated into Dakhani, 96, 97; *Gulistān*, 39; *Pand-nāmah*, 41; mukham-masāt by Mammūn, 177, 6; anecdote of him, 85, vi bis.
- Sadr al-Din**, scribe, 86.
- al-**Saghāni** (Hasan ibn Muḥammad), *Mashāriq al-anwār*, 22.
- Sahāranpūr**, statistics of landowners at, 263.
- (Rājā) **Sāhū**, letter from Mirzā Rustam 'Alī to, 262 iv; his reported advance on Haidarabad, 262 viii 10.
- (Mirzā) **Ṣa'ib**, Persian verses, 66 i; imitated by Hātim, 160.
- (Saiyid) **Saif al-Din Haidar**, *Ḥadā'iq i isnā-'ashari* (A.H. 1255), 26.
- Saif al-Mulūk**, son of 'Aṣim, king of Egypt, hero of the *Qiṣṣah i Saif al-mulūk*, 99.
- Saif al-Zafar** Naubahārī, *Durr i majālis*, 158.
- Saif i qāṭi'*, a Sunnī masnawī to which the *Barq i lāmī* of Faṣḥ is a reply, 20.
- Saif Khān** Jamadār, report of the death of his son, 262 vi 15.
- Saiyid al-tawārīkh*, by **Roshan** 'Alī Khan, of Miranpur, 43.
- Saiyid Miyān**, called Dīwānjī, 44.
- Saiyids of Bārha**, History of, 44; cf. *Saiyid al-tawārīkh*, 43.
- Sajjād** (Mir Muḥammad), *Diwān*, 124.
- (Nawāb) **Sālār Jang**, son of Ishāq Khān, patron of Afso, 39; employer of Mir Ghulām Ḥasan, 225 i.
- (Saiyid) **Sāliḥ Muḥammad**, *Atālīq al-sibyān*, 21.
- Salutary advice** to married women, 73 viii.
- Samad-Bārī*, a rhymed vocabulary of Arabic, Persian, and Hindi words, 256.
- (Nawāb) **Samsām al-Daulah Khān**, friend of Saiyid Ghulām Muṣṭafā, the grandfather of Afso, 39.
- (Mir) **Sanā Allāh**, (A.H. 1236) scribe, 174.
- Sanā Allāh Khān**, Firāq. See **Firāq**.
- Sanjah i Rangīn*, by Sa'adat Yār Khān, Rangīn, 202 iii.
- Sāqī-nāmah i Rangīn*, by Sa'adat Yār Khān, Rangīn, 202 v, 206.
- (Mahārājā) **Sarup Chand**, letter to, 262 iii.
- (Mir) **Sarwar**, uncle of Mir Ja'far, Zafālī, 133.
- Sarwar** (Mir Muḥammad Khān), *Tazkīrah i Sarwar*, 62; verses, 66 v.
- Sarwar Khān**, piyādhā, 262 v 4.
- Sassi**, character in a romance, 161.
- Saudā** (Mirzā Muḥammad Rafī), *Kulliyāt*, 146-55, 39; *Guldastah i Hind* (= *Kulliyāt*), 152; *Ibrat al-ghāyāt*, 146, 150; prose translation of Mir Taqī's *Shu'lah i 'ishq*, 146; qaṣidah in praise of Nawāb Ghāzi al-Dīn Khān 'Imād al-Mulūk, 210 iv; *Shahr-āshūb*, 146 i, 153; *Tazkīrah of Urdu poets*, 146; verses, 65, 66 iii, 66 v, 266 vi, 267 iii; was a pupil of Hātim, 160; corrected verses of Mir Ghulām Ḥasan, 225 i; eulogized by Qā'im, 143; regarded by some as the best Urdu poet, 187.
- Schultz** (Benjamin), Grammar of the Hindostan Language, 260, 267, 1.
- Scott** (Jonathan), translator of "Story of the Prince of Geelaun and the King Mouse", 75.
- Scott** (Colonel W.), Resident at Lucknow, and patron of Afso, 39, 159.
- Sewā**, translator of *Rauzat al-shuhadā*, 112.
- Sewak**, *Jang-nāmah*, 108.
- Shāh 'Ālam I**, eulogized by Zafālī, 133.
- Shāh 'Ālam II** "Āftāb", poems, 224; imperial orders, 262 v, 262 viii; biographical notices, 64, 65; memorial in praise of his reign, 262 ix 9; letter addressed to him, 262 ix 8; eulogized by Jahāndār Shāh, 167 iv; by Mammūn, 177, and by Qā'im, 143; was patron of Inshā, 176, and of Saudā, 146.
- Shāh Gulshan**. See (Shāikh) Sa'd Allāh, 112, 138.
- Shāh Jamāl**, founder of Rasūlpūr Jamāl, 47.
- Shāh Mubārak**. See **Najm al-Din**, Ābrū, 124.
- Shāh Mulk**, *Shar'iat nāmah* (A.H. 1077), 3.
- Shāh-nāmah*, by Mūlchānd, 171.
- Shāh-nāmah*, an incomplete work on the life of Shāh 'Ālam by Muṣṭafā, 226 ii.
- Shāh Ramazān 'Alī**. See (Shāh) Ramazān 'Alī, 128.
- Shāh Shujā'**. See **Shujā'** al-Mulūk.
- Shāh Wilāyat** (Mir Wilāyat Allāh Khān), Poems, 220.
- (Mirzā) **Shahbāz** Abtālī, order from Shāh 'Ālam to, 262 viii 18.
- Shahbāz** Malik, of Dharmpūr, appointment as *kotwal* of the fort at Hooghly, 262 vi 17.
- Shahr-āshūb*, by Rangīn, 189 iii 1, 192.
- Shahr-āshūb*, by Saudā, 146 i, 153.
- (Mirzā) **Shahryār Beg**, order concerning his property, 262 ix 7; order from Shāh 'Ālam to him, 262 viii 11.
- Shakaristān i Nādir*, by Kalb Ḥusain Khān, Nādir, 242.
- Shakespeare** (John), *Muntakhabāt i Hindī*, 39; testimony to the accuracy of Mir Ḥasan 'Alī's translation of St. Matthew's Gospel, 34.
- Sham' i mahfil*, by Dard, 138.
- Shamlah**, verse translation of the Tales of the Four Darweshes, 98, 129.

- Shams al-Din**, Persian prose introduction to a bayāz, 66.
- Shams al-Din** Gujarātī, admonitory poem against sinful practices, 222 v; *Risālah i munājātī*, 222 iv.
- (Nawāb) **Shams al-Din Khān**, executed for instigating the murder of Mr. W. Fraser, 222 i.
- Shams Wali Allāh**. See **Wali**, 112 etc.
- Shamsher 'Ali**, Bengali version of the *Qiz̄ash i Gul o Hurmuz*, 83.
- Shamsher Khān**, minister of Nawāb Zu'l-fiqār 'Alī and friend of Rangīn, 179, 196, 210 ii, at whose request Rangīn composed the third maḡnawī of his *Khamsah i Rangīn*, 197 iii, and Saudā composed a qaṣīdah in praise of Nawāb 'Imād al-Mulk, 210 iv.
- Shamsher-khānī**, Tawakkul Beg's Persian prose abridgment of the *Shāh-nāmah*, 171.
- (Mir) **Sharaf al-Din**, a deed of bondage executed by Rustam Habib binding his son Būlā for a period of 70 years' service to Mir Sh. al-D., 262 vi 2.
- Sharh Mi'at 'amīl**, Persian commentary by Inshā, on the *Mi'at 'amīl* of 'Abd al-Qāhir al-Jurjānī, 176 iii.
- Sharī'at nāmah**, by Shāh Mulk, (A.H. 1077), 3.
- Shash jihat i Rangīn**, by Sa'adat Yār Khān, Rangīn, 179, 187, 189-94, 211 i-iv, vi, ix.
- Shauq**. See (Mir) **Bāqir Khān**, 129.
- Shea** (David), who presented No. 261 to James Ballantyne.
- Shettah** (Nawāb Muṣṭafā Khān), *Gulshan i be-khār*, 61; was a pupil of Mūmin, 213.
- (Mir) **Sher 'Ali**, Afsoos. See **Afsoos**, 39, 159 etc.
- Sher Muhammad Khān**, Imān, teacher of **Chandā**, 218.
- Shifā' al-'alī**, by Khurram 'Alī Bilhaurī, 22.
- Shihāb al-Din Ghōrī**, employed the ancestors of the Bārhaḡ Saiyids in his invasion of India, 43.
- Shikār-nāmah**, by Inshā, 176 xi.
- Shikār-nāmah**, by Mir Taqī, 164.
- Shīr o birinj**, Persian maḡnawī by Inshā, 176 ii.
- Shor** (Mirzā Maḡmūd Beg), *Diwān i Shor*, 216.
- Shu'ab al-'imān**, by Ḥājī Muhammad Rif'atī, 32.
- (Nawāb) **Shujā' al-Daulah**, patron of Saudā, 146, and of Tahsīn, 129.
- Shujā' al-Din Muhammad Khān**, reply to orders issued by the E.I. Co., 262 ii.
- Shujā' al-Mulk**, King of Kabul, his flight to Lahore, his reinstatement, etc. (*Jang i Khurasān*), 40; code of rules for his army, 243.
- Shujā'at 'Ali Husainī**, of Bardwan, scribe, 135.
- Shujā'at 'Ali Khān**, Faujdār of Bhāgnagar, order from Shāh 'Alam to, 262 viii 16.
- Shu'lah i 'ishq**, by Mir Taqī, 226 iii, 164; prose translation by Saudā, 146.
- Shu'lah i 'ishq**, incorrect title given by W. Carmichael Smyth and Garcin de Tassy to Mir Muhammad Taqī's *Daryā i 'ishq*, 226 i etc.
- Siddiq**. See **Abū Bakr al-Siddiq**.
- Sifr al-bayān** = *Maḡnawī i Mir Hasan*, by Mir Ghulām Hasan, 141, 142, 225 i.
- (Shāh) **Sikandar**, eulogized by Rangīn, 183.
- Sikandar Zū'l-Qarnain**. See **Alexander the Great**.
- Silk i jawāhir**, a treatise on Muhammadan ethics, by Muhammad Fakhr al-Din Husain, 228.
- Silva** (Gaspar da), son of Xavier da Silva, 82.
- Silva** (Xavier da), employer of 'Azamat Allāh, Niyāz, 82.
- Simson** (James), Joint Magistrate of Mirzapur (1858-62), who supplied certain particulars for the *Tārīkh i Bhadohīn*, 67.
- Sirāj** (= Sirāj al-Din Aurangābādī?), *Diwān i Sirāj*, 219.
- Sirāj**, Anṣārī, Qāzī of Muḡammadābād and founder of Qāzīpur-Sirāj, 47.
- (Nawāb) **Sirāj al-Daulah**, of Murshidabad, friend of Mir Māshā Allāh Khān, 176; two orders sent to Admiral Charles Watson, 262 vii.
- Sirāj al-Din**, scribe, 262.
- Sirāj al-Din Aurangābādī**. See **Sirāj**, 219.
- Sirāj al-Din 'Ali Khān**, Ārzū, teacher of Mirzā Muhammad Rafī, Saudā, 146; step-uncle of Mir Muhammad Taqī, Mir, 164.
- Sitārah i Hind*, by Nawāb Muḡammad 'Umar 'Alī Khān, Wahshī, 86.
- Sleeman** (Captain W. H.), General Superintendent for the suppression of Thagī, 250.
- Smith** (General), employer of Tahsīn, 129.
- Smyth** (W. Carmichael), editor of Mir Muhammad Taqī's *Daryā i 'ishq* under the incorrect title of *Shu'lah i 'ishq*, 226 i.
- Sokhtah**, verses, 66 v.
- Soz** (Saiyid Muḡammad Mir), *Diwān*, 144; was teacher of Afsoos, 39, and of Taraqqī, 172; regarded by some as the best Urdu poet, 187.
- Soz i dil*, by Dard, 138.
- Statistical Accounts** of landowners in the United Provinces (A.H. 1844), 263.
- Stories**, 266. See also **Anecdotes and Romances and Fables**.
- Story** of a band of robbers, 85, 5.
- Story** of a king who found a princess in a forest, 85, 7.
- Story** of a king who was versed in Astrology, 85, 12.

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. 1814¹ 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 Farḡhandah, in A.H. 1225 (A.D. 1811).²

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 Ramaḡān. 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 Shaḡmah (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 Muḡammadan 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 *Tuḡfat al-wā'iḡin*.

Another improved and slightly enlarged edition by Saiyid Muḡammad, Muḡammad Ṭaiyib, Amin al-Dīn, and Muḡammad Naḡī, assisted by Maulavi 'Abd al-'Azīz, has been published at Cawnpore in 1877 and in 1883.

Colophon:

حق تعالیٰ فضل و کرم سے انہوں نے تاریخ اکین مہینے
کی سن بارہ سو پینتالیس ہنگامہ میں سنچر کے دن
دو پہر ایک گپڑی کے سے میں تمام ہوئی

20.

U. 11.—Foll. 53; 9 $\frac{3}{4}$ × 6 in.; ll. 15; Nasta'liq;
19th century.

[DELHI 136.]

برق لامع

Barq i lāmi'.

A Shī'ah controversial poem in Maḡnawī verse, written in reply to an anonymous Sunnī Maḡnawī, entitled *Saif i ḡatī'*. By Mirzā Ja'far, Faḡh.

Begins.

پس از حمد خدای حی و قیوم
پس از نعت رسول پاک و معصوم
زبان خامه ہوتی ہی کہ ہر بار
رقم کرتا ہوں مدح آل اطہار

The author gives the text of the *Saif i ḡatī'* a few lines at a time, and writes a reply to each

¹ See Roebuck's *Annals of the College of Fort William*, p. 425.

² *Ibidem*, p. 339. Copies of these two works are described in the British Museum Catalogue of Hindustani MSS., nos. 15 and 96.

- Story of a merchant and his faithful dog, 85, 10.
 Story of a pious queen of Egypt, by 'Ajiz, 73 ii.
 Story of a thief who was in love with a woman, 85, 4.
 Story of a woman who burnt herself to death for love of Muhammad, 73 vii.
 Story of an astrologer who refused the hospitality of a poor man, 85, 11.
 "Story of the Prince of Geelaun and the King Mouse," 75.
 Suhrāb, appointment as *kotwāl* of the fort at Mūrbhanj, 262 vi 18.
 (Mirzā) Suhrāb Beg, Suhrāb, verses, 265.
 Sujān Rā'e, of Patiala, *Khulāṣat al-tawārīkh*, translated by Afsos under the title *Arā'ish i Mahfil*, 39.
 Sulaimān, successor of Maulānā Fakhr al-Dīn as Chishtī pīr, 23.
 (Shāikh) Sulaimān Makkī, ancestor of Shāh Jamāl Makkī, 47.
 Sulaimān 'Alī Khān, Widād, father of Wilā, 41; teacher of Saudā, 146.
 (Mirzā) Sulaimān Shikūh, patron of Inshā, 176, of Jur'at, 163, of Muṣḥafī, 226 ii, and of Rangin, 179.
 Sūrajmal Jā, of Bhartpur, seized Mir Amman's ancestral estate, 98.
 Tābān, Rekhtah verses, 267, 3; mukhammasāt by Saudā on poems of his, 146, 3.
 Tafsīr i sī-pārah i 'amm, by Ghulām Murtaẓā, 12.
 Tafsīr i Sūrah i Qāf, 14.
 Tafsīr i Sūrah i Raḥmān, 15.
 Tafsīr i Sūrah i Yūsuf, 13.
 (Saiyid) Tāhīr 'Alī (1875), scribe, 242.
 Tahmāsp Beg Khān, father of Rangin, 179, 202 vi.
 Taḥsīn (Muḥammad Ḥusain 'Atā Khān), *Nawātarz i muraṣṣa'*, 82, 98, 129-32; *Tawārīkh i Fārsī*, 129; *Zawābiṭ i Angrēzī*, 129.
 Taḥsīn al-Dīn, Qīṣṣah i Kāmrap o Kalākām, 126-7.
 Taiyib Allāh, scribe, 150.
 Tajribah, *khāss*, moral and ethical advice, by Bishān Dayāl of Farrukhabad, 229.
 Tajribah i Rangin, by Sa'ādāt Yār Khān, Rangin, 202 vi, 207.
 "Tale of the Simpleton Husband," translated by Sir Richard Burton, 76.
 Tales, etc., 266. See also *Anecdotes, Romances and Fables, and Stories*.
 Tālib, lover of Mohinī, in the *Qīṣṣah i Tālib o Mohinī*, 72.
 Talkhīṣāt i mujaddad, by Mirzā Kalb Ḥusain Khān, Nadir, 242.
Tanbih al-ghāfilīn, translated from the Persian of Shāh Rafī' al-Dīn ibn Walī Allāh of Delhi, by Benī Narāyan Kshatrī, 19.
Tanbih al-muẓillīn, 18.
 Tapish, teacher of Widād, 41.
 (Mir) Taqī. See Mir, 164 etc.
 (Nawāb Āghā) Taqī Khān, 187.
 Tarab, *Fath-nāmah i Tīpū Sultān*, 145.
 Tarab (Sundar Lal Kāyastha), biographical notice, 65.
 Taraqqī (Muḥammad Taqī Khān), *Dīwān*, 172; was patron of *Atish*, 212.
 Tārīkh i aqwām i Hind, 46.
 Tārīkh i Bhadohīn, by Qāzī Muḥammad Sharif of Bhadohī, 67.
 Tārīkh i Hanswah (c. A.D. 1881), 69.
 Tārīkh i Sher Shāhī, by Mazhar 'Alī Khān, Wilā, 41.
 Tārīnī-charana, editor of Mir Taqī's *Kulliyāt*, 164.
 Tarjamah i Qaṣ'idah i Bānat Su'ād, by Rangin, 210 iii.
 Tarjamah i Qaṣ'idah i Ghausiyah, by Rangin, 210 ii.
 Tāsīr, verses, 66 iii.
 Taskin (Mir Ḥusain), pupil of Mūmin, 213.
 Taṣnīf i Rangin, by Sa'ādāt Yār Khān, Rangin, 197 ult, 202 i, 203.
 Taṣnīf i sirāt, by Mirzā Kalb Ḥusain Khān, 242.
 Tawakkul Beg, author of Persian prose abridgment of Firdausī's *Shāh-nāmah*, 171.
 Tawārīkh i Fārsī, by Taḥsīn, 129.
 Tawārīkh i Jamālī, by 'Abd al-Qādir, of Karanda, 47.
 Tawārīkh i Nawāb Najīb al-Daulah, by Durgā-prasāda (A.D. 1890), 50.
 Taylor (Captain John William), Hindustani Instructor at the College of Fort William, revised a Pharmacopoeia of European Medicaments, 230; superintended the publication of Mir Taqī's *Kulliyāt*, 164.
 Tazkirahs, 55-66.
 Tazkirah of Hindustani poets (anonymous), 65.
 Tazkirah i 'Alī Ḥusainī Gardezī, by Fath 'Alī (A.H. 1165), 56-8.
 Tazkirah i Hindī, a tazkirah of Hindustani poets by Ghulām Hamadānī, Muṣḥafī, 226 ii.
 Tazkirah i Sarwar, by Mir Muḥammad Khān, Sarwar, 62.
 Tazkirah i shu'arā i Urdū, 64.
 Terah-masāh, by Quṭbī, 93 vii.
 Thānesarī, Sunnī poem, 93 ii.
 Theology, 1-34, 93 iii-iv, 128, 168, 202 i, 203, 210 i, 221, 222 i-v, 228-9, 268.
 Thief who was in love with a woman, story of a, 85, 4.
 Tihānpūrī Saiyids, 43.

- (Rājā) **Tilok Chand**, letter from Col. Clive to, 262 iv.
- Tilok Dās**, author of Hindi original of *Hālāt i Nādir Shāh o Muḥammad Shāh*, 49.
- Tipū**, Sultān of Mysore, account of hostilities between him and the Mahrattas (*Fath-nāmāh i Tipū Sultān*), 145; signature, 240; suggested the compilation of *Khulāṣah i Sultānī* or *Ahkām al-nisā*, 16, 17; eulogized by Rangin, 184.
- Topography**, 67-70.
- Totā-kalānī*, by Haidar Baksh, Haidari, metrical version by Rangin of 5th Tale, 93 v, 189 vi 2.
- Treatise** on Muhammadan religious obligations, etc., 31.
- Tuhfah i Akbar Shāhī*, the Persian original of the *Tārīkh i Sher Shāhī*, 41.
- Tuhfah i Panjāb*, by Ayodhya-prasāda, 249.
- Tuhfat al-akhṣār*, translation by Khurram 'Alī of *Mashāriq al-amwār*, 22.
- Tuhfat al-wā'izīn* = *Tanbīh al-ghāfilīn*, 19.
- Tūsi**, Persian verses, 66 i.
- Tūtī-nāmāh*, by Muḥammad Qādirī, 93 v.
- Tūtī-nāmāh*, by Nakhshabī, 99.
- Tūtī-nāmāh*, by Zatali, 135.
- 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 Ghauwāsi, 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 'Alī**, 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 Ghauwāsi, 99; instituted first call to Friday prayer, 268 i.
- '**Uṭārid**, artist and traveller, character in a Dakhani poem, 122 ii.
- '**Uzlat** ('Abd al-Walī), *Dīwān*, 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.
- Wahshī** (Nawāb Muḥammad 'Umar 'Alī Khān), *Sūtārah i Hind*, 86.
- (Shāh) **Wajih al-Din**, Gujarāti, ancestor of Wali, 112, 113, 115.
- Wali**, *Dīwān*, 113-20, 266 vii (19 odes); *Rauzat al-shuhadā*, 112, 122 iii; *Nūr al-marīfat*, 112; imitated by Hātim, 160.
- (Shāh) **Wali Allāh**. See **Wali**, 112 etc.
- Wali Allāh** ibn 'Abd al-Raḥīm Dihlawī, *Qaul al-jamūl* (tr.), 22; Persian tract translated into Hindustani by Rangin under the title *Taṣnīf i Rangīn*, 202 i; was father of Shāh 'Abd al-Qādir, 5, and of Shāh Rafī' al-Din, 6.
- Wali Muḥammad**, nigahbān, 262 vi 8.
- Wali Muḥammad**, of Amroha, father of Muḥaffī, 226 ii.
- Wālīh** (Mir Saiyid Muḥammad), *Qiṣṣah i Tālib o Mohinī*, 72.
- Walter** (Lieut. Augustus), Dictionary of the Hindustani Language, 259.
- Waqā'ī i shahr i Banāras o Jaunpūr*, by Saiyid Mubārak 'Alī, 70.
- Wāqī'āt 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 Afsos, 159.
- Wherry** (E. M.), Index (*'Ā'īnah 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 pachīsī*, 41; *Dīwān*, 41; *Haft gulshan*, 41; *Pand-nāmāh*, 41; *Qiṣṣah 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'ifī, 73 vii.
- Women**, married, Salutory advice to, by, **Makhdūm**, 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), *Dīwān*, 125; *Mukhammasāt* 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 Rangīn, 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-'ābidīn, Qāmi' al-bid'at**, 222 ii.
- Zakā** (Khūbchānd Kāyastha), '*Iyār al-shu'arā*, 63.
- Zakī** Hamadāni, Persian verses, 66 i.
- Zakī**, of Moradabad. See **Mahdī 'Alī**, 48.
- Zar i Ja'farī*, by Muḥammad Kāmil, 133.
- Zarrin** (Muḥammad 'Iwaz), *Naw-tarz i muraṣṣa'*, 129.
- Zatalī** (Mir Ja'far), '*Arzdāshat dar maẓmūn i mevah-jāt* (in Persian), 222 ix; *Fāl-nāmah*, 133, 136; *Kulliyāt i Zatalī*, 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 Taḥsīn, 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 Fazl 'Alī Rizawī, 53.
- Ziyā i hikmat = Sūtārah 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-īmān*, by Kifāyat 'Alī Ḥusainī, 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 Rangīn, 179, 185, 196, 197 iii, who wrote the *Tajribah i Rangīn*, at his request, 202 vi.
- (Nawāb) **Zū'l-Faqār Khān**, 176.
- Zumurrud Shāh**, king of Bengal and father of Prince La'ī in 'Ājiz's *Qiṣṣah i La'ī 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
کئے جن و بشر بھی اوسنے پیدا
نبی مرسل کئے اُنہر ہویدا

The author's reply to this begins:—

یہ کیا کہتا ہے تو ای دشمن عقل
تامل سے عقاید اپنے کر نقل
اگر تو شعری سنی ہی احمق
تو ہی یہ بات کہنی تجکو ناحق

The *Saif i qāṭi'* ends:—

سدا ہاتف نے جب ہضمون سارا
رکھا تب سیف قاطع نام اسکا

The *Barq i lāmī'* ends with a chronogram *حَورِشیدِ طالع* 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 *عقلمنوی 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 Nassākh in his *Tazkirah*, the *Saḥān i shu'arā*, as being a writer of Marṣiyahs, the son of Mirzā Hādī of Lucknow, and a pupil of Shaikh Imām Bakhs̄h, Nāsikh (who died A.H. 1254, i.e. A.D. 1838).

Colophon:

تعمت 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-shibyān.

A manual of instruction on Muhammadan religious observances. By Saiyid Ṣāliḥ Muḥammad.

Begins,

الحمد لله رب العالمين والصلوة والسلام علي رسوله
سيد المرسلين و شفيح العذابين وآله الطاهرين و خلفا
اراشدين و اصحابه اجمعين جان تو کہ نيک بخت
کرے تجکو خدا تعالیٰ بیہ دوتو 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-Din for Miḡān Ilāhī Bakūsh, and is dated 21 Shawwāl, 1247 (A.D. 1832).

22.

U. 13 b.—Foll. 32; 8½ × 5½ in.; ll. 12; Nasta'liq; dated 8th Šafar, A.H. 1239 (A.D. 1823).

[DELIH 145 b.]

نصیحت المسلمین

Naṣiḡat al-Muslimin.

A treatise against polytheism and infidelity. By Maulavī Khurram 'Alī, Bilhaurī.

Begins.

سُبْحَانَ اللَّهِ كَيْفَا شَأْنِ هِيَ تَبِيرِي كَهْ بَغْيَرِ مَدَدِ
دوسرے کی اتنے بڑے آسمان اور زمین کو کس خوب
صورتی کے ساتھ پیدا کیا اور کسی نبی ولی کو اپنے
کارخانے میں کچھ اختیار نہیں دیا

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-Mūminin*, is noticed below (no. 168).

Maulavī Khurram 'Alī is also the author of the following works, all of which have been published:—

Ādāb al-haramain. A manual of religious duties incumbent on pilgrims to Mecca and Medina, written in A.H. 1249.

Tahfiyat al-akhḡār. A translation of the *Mashāriḡ al-anwār*, an Arabic work on tradition by Ḥasan

ibn Muḥammad al-Šaḡlānī. It was completed in A.H. 1249, and has been published with the Arabic text.

Shiḡfā' al-'alīl. Directions for leading a holy life; being a translation of the Arabic *Qawl al-jam'īl* of Shāh Wali Allāh of Delhi, made in A.H. 1260, and published with the text.

Chūḡyat al-anwār. A translation of the *Durr al-mukḡtār*, an Arabic work on Muhammadan law by Muḥammad ibn 'Alī, Ḥaṣkafī. 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:

ساتھ مدد خدای جل شانہ کے رسالہ نصیحت
المسلمین بیچ تاریخ آٹھویں مہینے صفر العظفر سن ہارے
سو ابتالیس ہجری کے تعامی پہنچا فقط

23.

U. 14.—Foll. 60; 11½ × 7¼ in.; ll. 14 to 18; Nasta'liq; dated 10th Rajab, A.H. 1267 (A.D. 1851).

[DELIH 135.]

فضل بہار

Fazl i bahār.

A treatise in verse on the principles of Muhammadan faith and religious observances. By Ḥāfiḡ Saiyid Fazl 'Alī.

Begins.

پہل حمد ہی پاک خَلْق کی
کہ جن اپنی قدرت سے مخلوق کی
وو صاحب فضل اور صاحب کرم
نہیں لکھ سکے وحف اوسکا قلم
عجب اوسکا دریا ہی توحید کا
کہ غواص کا وہاں نہ پارے پتا

Fazl 'Alī belonged to the Chishtī Order, and was a disciple of Maulānā Fakhr al-Din. 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 compiled in A.H. 1240 (A.D. 1824-25).

The author explains the articles of Muḥammadan 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 معنی 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 Mi'at al-masā'il.

Answers to 100 questions relating to the principles and observances of the Sunni 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.

تذکے بے انتہا اوس یمانہ کو لائق ہی کہ مجالف
اور ہمسراوسکا کوئی نہیں اور ہزاروں شکر اور اقسام
نعمتوں در جہانوںکی کہ بڑی زیادہ سب سے توحید

ہی اسکو زیادہ تر صبح سے روشن کیا جمعکو 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 ۱-۳۰, 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 Muḥaffar Husain Khān.

Begins.

سراہنا اور تعریف واسطے اللہ ہی کے سزاوار ہی کہ
جسے ایٹک نظر کن سے جنگل عدم کو بسا دیا اور
اوسمیں سربس تخم محبت اور بیع معرفت اپنی کا
یو دیا اور ایٹک پامیں ہزاروں بے رنگیوں کو رنگت
ظہور میں لیا

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 شنبہ شہ رجب سنہ ۱۲۶۷
 ہجری مطابق سنہ ۲۵ جلوس در بادہ چتور بخط شیخ
 عطا اللہ نو اسلام تحریر یافت تمام شد

26.

U. 17.—Foll. 76; 10½ × 7¼ in.; ll. 12; elegant Nasta'liq; 19th century.

[DELHI 10.]

حدائق اثنا عشری
 Ḥadā'iq i ishnā-'asharī.

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 خالک سے آدم بذیبا اور بہت پسند آیا تو
 اوسے اشرف المخلوقات فرمایا اور خلعت رسالت کا
 عطا کیا اور ابو البشر آدم صلی اللہ خطاب 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 shav' i sharif*. 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 (*tauḥīd*).
2. The Justice of God (*'adl*).
3. The Prophetic mission of Muḥammad (*nubūwat*).
4. The Priestly office of the 12 Imāms (*imāmāt*).
5. The Future existence (*ma'ād*).

The 6 Branches of the tree, subdivided into several leaves (*barj*) 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; 10½ × 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 Muhammadans. By Saiyid Maḥbūb 'Alī, Ḥanafī.

Begins.

حمد و شکر اوس کریم کارساز کو کہ جسے تحقیق
 کیا ہمپر بیندالیس نماز کو پانچ نمازین رکبین اور
 پنجاس کا ثواب اور وعدہ کیا ادا کرنے پر کہ نکرورتکا
 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 maḡribī*), 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 بست 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 Nast'aliq; 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
Ḥusaini, of Bareilly.

Begins.

سب تعریف اوس وحدۃ لا شریک کو لائق ہی
جس نے ہمیں آفت شریک سے بچا کر نخل توحید کا
مزرع 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-
ḥarram 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:—

اسذاک عہد نامہ است طرح ہی پیغمبر صلی اللہ علیہ
و سلم نے فرمایا ہی جو کوئی اس عہد نامہ 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
Baḥṣ i buṭlān i tanāsukh.

Muhammadan arguments against the Hindu doctrine of the transmigration of souls.

Beginns.

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 ہوکے 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; 7¼ × 5 in.; ll. 8, 3 in. long; well-written Ta'liq; c. 19th century.

[COLLEGE OF FORT WILLIAM.]

قصیدہ بُردہ
Qaṣīdah Burdah.

The Arabic text of Muḥammad ibn Sa'īd Būshirī's *Qaṣīdah* in praise of the prophet Muḥammad, with a Dakhani interlinear version by Saiyid Muḥammad.

A Persian religious tract, entitled *Shu'ab al-īmān*, by Ḥājī Muḥammad Rifā'ī, is prefixed on the first five folios. The *Qaṣīdah* is preceded by a Hindustani metrical preface, beginning:—

حمد حق کا کر اول تون صفحہ دل پر رقم
نام پاک اوس پاک کا ہے زینت لوح و قلم

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 یا شرح دکنی کہ احقر العباد سراپا اتحاد سید محمد کہ ہر راہ ودان از قدم سداد ثابت است این لؤلؤ آبدار از لہجہ افکار بساحل اظہار آردہ برشتہ انتظام منسلک کرد تا بزبور قبول خاص و عام موصول گشتہ زینت عرایس طبایع شود

The Hindustani version begins:—

ای صاحب کر پاک تون ہمسایہ شہر سلم
جگت کے اخوان سون ملہ جاری کیا لہو دمہدم
یا چلی ہے باد خوش ہو کاظمہ کے شہر تہی
یا چمکت بجلی کے دیکھیا رات 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; $7\frac{1}{2} \times 5\frac{1}{4}$ 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 زندگی کے واسطے جمع ہووین تب خادم کلیسیا کا ان آیتوں میں سے کسی ایک کو پڑھیگا

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 1807,¹ 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 جمعہ حواریین کے تبا لیا ہی بعد وفات عیسیٰ علیہ السلام کے بطور اخبار احوال اون حضرت کا

Begins.

کتاب عیسیٰ 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 Khalil; 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 ہوگیو - تمام شد
دشائے صبح و نماز صبح موافق ملت عیسائیان

A note on fol. 61 states that it was presented by the translator on 26 Dec. 1816.

¹ 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 المعجین). 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 باتعین نقش نام خدا
 جو صاحب ہے او عقل ہور جان کا
 کیا دین بخشش او ایمان کا
 او ہے ایک صاحب اہر ہور تائین
 جو ہستی پر اسکی گواہین 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 Khattā'ī Khān, and was employed at the court of the Sulṭān of Bijapur, where his ancestors had been in service for the past seven generations, and had been honoured by the title Khattā'ī Khān. Kamāl Khān had written several Persian and Dakhani Qasīdahs and Ghazals under the takhalluṣ Rustamī,¹ 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 Sulṭān

¹ Incorrectly read as Basmi 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 ī 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 کیسا ہون نام
 ہوا خاوران پر قصہ سب تمام
 اس اوپر بہت گذریگا روزگار
 اچھیکا یو دنیا میں ہو یادگار
 تون اس نامے کون نامہ شاہ جان
 دوجی نامہ بیان پر شاہ دلخواہ جان

36.

P. 1000.—Foll. 219; 10 × 6½ in.; ll. 13; Naskh; 18th century.

[TIPC.]

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 اول
 دیا ہی ہمت مردانگون جو توفیق سون بل
 رکھیا اس فتح کے نامے کا علی نامہ ناتون
 جس کا ہر روز میر رستم کے کلکا ہونے ہیکل

After the invocation it begins:—

سرانا سري اس سگدار کون
کہ آدهار هي ان نرادهار کون

The poem, written mostly in Magnawi verse with a few Qasīdahs and Maṭla's, contains a eulogistic account of 'Alī 'Ādil 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 'Ādil 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 تج مدعا تمام
الهي جلک تیغ سون آفتاب
دُباوے ستریکون رت مہہ یو داب
تلك جس سون یو شہ مظفر اچھو
دندبان پر مسدا تیغ تس وراچھو
تمت تمام شد

37.

P. 3080.—Foll. 34; 8 × 5½ in.; ll. 9; Shikastah-āmez; c. 19th century.

[COLIN MACKENZIE.]

جدگنامہ بہاؤ راو

Jang-nāmāh 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 تيرا بسايا
سمرنکا هي سرستي جين گيان بتايا
نگر پاني پت مين سگہ باسا پايا
لکہ جوراسي جيا جون سب دهن دھلایا

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].

سنبت تھارا سي پہ ستروان دن بدہ کا بار
پوہ مہینا اشتمی کیوکاب سوار
بداربع ششم ماہ جماد الثانی
کہ ہارا مرھقا و جینا درانی

38.

U. 21.—Foll. 14; 9 × 6½ in.; ll. 10; Nasta'liq; 19th century.

[DELHI 126.]

جدگنامہ بہاؤ مرہتہ و شاہ درانی

Jang-nāmāh 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 باہکار
کے [?] بند ملک ہند کے آئے ہیں ایٹ بار
بانگت و صلوہ و گلو کُشی عام و اعتبار

The poem is anonymous. It is written in five-lined verses (*mukhammas*).

Ends.

جب دکھنوں کو تاب نہ آئی پانہان کی
کئے بول مردمی کو پڑے سب کو جان کی

D

جائے مرہٹے تھے بمیانوں کو دان کی
 چڑھ چڑھ اکیلے گھوڑوں سے کر کے اوزان کی
 چڑیا کی بیانت اوز 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.

گیارا سی پر سن چوہتر
 پانی پت میں ہوا چلتے
 چپٹی بدہ جماد الثانی
 ہار مرہٹہ جیت درانی

39.

P. 2048.—Foll. 264; 10¼ × 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 یہ مرکز خاکی حیوانات کی آدم گاہ
 ہوا سیکڑوں ہزاروں لاکھوں شہر قصبے سے اور بستے
 جائے ہیں کوئی ادنیٰ کوئی اعلیٰ لیکن ہندوستان
 کی سوزمین 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 Ḥājī 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 Iṣhāq 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),¹ and was appointed Head Munshī in the Hindustani department at the College of Fort William.

The *Dīwān* of Afsos (no. 159) was mostly composed during his residence at Lucknow. He also made there a Hindustani translation of the *Gulistan* of Sa'dī, 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).² This work

¹ See the preface to the author's *Dīwān*.

² 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), Afsoos died in 1809; but Beale (*Biog. Dict.*, 2nd ed., p. 35) says "he died in Calcutta in A.D. 1806, A.H. 1221." Nassākhi (*Sulhān i shu'arā*, p. 39) says that Afsoos 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. Benmohel, 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:—

جمعہ اللہ بتعمیل آمدہ 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 اوستے حرف کن سے اظہار
ہوا خود داوری داری دوران
نہ خاص اوسکے لئے ہی جسم امکان
کیا قائم ہوا ہر جوخ دوران
کنے شمس و قمر انجم بدیدار

The author, who also calls himself Karīm Bakḥsh 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 Muṣṣī 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 انجام 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.

خوش عاجز نہ کر طول و درازی
بہت سی ہو چکی داستان طرازی
کویم اور بخش دونو کر کے یکجا
سمجھ لے نام عاجز سے ربا 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 Rangin's poems Nos. 179, 180, 182-5, 187-8, 192-208, and 210 are autographs.

F. W. THOMAS,
Librarian.

March, 1926.

-
- | | |
|---|--|
| <p>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.</p> <p>Bhaonagree (October 3, 1892: presented by "Mr. Bhaonagree"), 110.</p> <p>Brown, C. P. (Charles Philip Brown, author of <i>A Telugu-English Dictionary</i>, etc., d. 1884), 152.</p> <p>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.</p> <p>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.</p> | <p>166, 172-7, 179-85, 187-8, 190-213, 215-17, 221-2, 224-6, 228, 230-1, 256, 265.</p> <p>Gaikwar (September 29, 1809: presented by the Gaikwar of Baroda), 1, 79, 115, 165, 252.</p> <p>Hall, Fitzedward (Librarian of the India Office 1864-9), 19 (?), 56, 59 (?), 63 (?), 214.</p> <p>Hasan 'Ali, Mir (December 26, 1816: presented by Mir Hasan 'Ali), 34.</p> <p>Hastings, Warren (May 9, 1809: purchased from Warren Hastings), 123, 167.</p> <p>Irvine, William (February 16, 1912: purchased from the executors of William Irvine, d. 1912), 43-4, 46-51, 55, 67-70, 186, 229, 242.</p> <p>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.</p> <p>Kennaway, J. (Sir John Kennaway, d. 1836), 241.</p> |
|---|--|

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 Mazhar 'Alī Khān, Wilā.

Begins.

شکر ہے اُس شاہنشاہ برتر کا کہ وہ واجب الوجود
ہے اور اُسکے قبضہ قدرت میں ساری کائنات اور
جمع حمد اسی واحد بیہمہنگا کو سزاوار

Mazhar '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 Muḥammad Zamān. He was a pupil of Jān Tapish, and also of Muṣḥafī. 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,¹ 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 Hindi*. 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.

¹ See Rieu's Pers. Cat., i, p. 242b.

3. *Pand-nāmah*. A metrical translation of Sa'di'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*, p. 1-69.

4. *Qissaḥ i Mādḥūmal aur Kāmakundalā*. A romance in verse, translated in 1801 from the Braj-bhāshā of Motīrāma Kavīśvara. 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, Wāsiṭī. 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 یکنکا کہ اُسکے فضل و عنایت 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 اٹھارہ 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

Ḥaidar-nāmah.

An historical account of the life of Ḥaidar 'Alī Khān, Rājā of Mysore.

Begins.

کہتے ہیں کہ کشن راج مہاراج لقب جس کا
آدھیر ملکت پر میسور کے مختیار تھا اور کتنے ایک
زمین داران اس نواح کے مغلوب تھے انہوں نے ہر
سال سا لیانہ اُس کے حضور میں بھیجا کرتے تھے

The work, in 17 chapters (*kaifiyat*) is anonymous. The history is prefaced by a brief account of Kṛishṇa Rāja, ruler of Mysore (A.D. 1713-1731), and of his two ministers Nandarāja and Devarāja, and ends with the death of Ḥaidar '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-tawāriḫ.

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 عطلق کا کہ جس نے ذرہ قدرت اپنی سے ہر برکت طویٰ 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 bā-galamūn*. He also wrote *Iqtilāḥ 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-Faraḥ Wāsiṭī.

In A.H. 389 (A.D. 999) Sulṭān Maḥmūd Ghaznawī sent for Abū 'l-Faraḥ 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-Faraḥ, 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-Faraḥ, 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 Chhatrauwīs, settled at Sambhalhepa, near Delhi; those of Saiyid Dā'ūd, known as Kuṇḍālīwāls, at Majhara; those of Saiyid Najm al-Dīn, called Tihanpūrīs, at Dhānsiri; and a small proportion of the family of Saiyid Abū 'l-Farrāsh, called Jajneris, settled at Palṭī, 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-Faraḥ 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 (*ḥamlaḥ*):—

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-Faraḥ from Muḥammad.

4. Fol. 32a. A brief sketch of the life of Sultān Maḥmūd Ghaznawī, the arrival in India of Saiyid Abū 'l-Faraḥ with the Sultān, and the settlement of his four sons in the Panjab.

5. Fol. 40b. In four subdivisions (*daf'ah*). Migration of the descendants of Abū 'l-Faraḥ 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-Faraḥ 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-Faraḥ.

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; 13½ × 8 in.; ll. about 20, 6¼ in. long; Nasta'liq; dated 6th February, 1894.

[W. IRVINE.]

History of the Bārha Saiyids. By Khwushed 'Alī Khān, son of Āftāb 'Alī Khān, of Jānsath.

Heading:—

بیان حسب و نسب سید حسن علی خان
عرفت عبد اللہ خان قطب الملک و سید حسین علی

خان امیر الامرا و سیدان سادات بارہ ساکن جانشیدہ
ضلع مظفرنگر

Begins.

یہ دونوں برادر اولاد سید میان عرف دیوانچی
سادات بارہ ساکنان جانشیدہ ضلع مظفرنگر کے ہیں -
زمانہ سلف میں مورث اعلیٰ انکے مدینہ منورہ میں
رہتے تھے

The manuscript deals specially with an account of Saiyid Ḥasan 'Alī Khān, known as 'Abd Allāh Khān (Qutb al-Dīn), and his brother Ḥusain 'Alī Khān (Amir al-Umarā), sons of Saiyid Miyyān, called Diwānji, who was the son of Saiyid Muḥammad Khān, Bārha Saiyids of the Tihanpūri clan of Jānsath in the District of Muzaffarnagar.¹ 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; 12½ × 8½ in.; ll. 15, 6½ 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
اداؤد نام ذات اُسکی عباسی اور وطن اُسکا عرب تھا
پنسے بھائیوں کے اتفاق سے عرب کا مالک چبوتگر شکارپور

¹ See Beale's *Oriental Biographical Dictionary*, p. 8, col. 1.

میں آگے رہے اور کپڑا بننے اپنی گذران کرتے مگر بندوق
اندازی کے فن میں بہت قابل تھے چنانچہ بوقت
کپڑا بننے کے بندوق اپنے پاس رکھتے

The author is anonymous. He begins his history with an account of Dā'ūd, 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 Dā'ūd, the ruler of Shikarpur complained to Ahmad Shāh Abdālī, who sent a punitive expedition against them. The Dā'ūdputras 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

Tārikh 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 گوروان و پنڈوان کے تخت گاہ
ان لوگوں کا مقام اندر بنست کہ جسکو اندر بنست اور
دہلی بھی کہتے ہیں مقرر ہوا اور راجہ اندر پال نے
اسی شہر اندر بنست 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

Tawārikh i Jamālī.

An account of Rasūlpūr-Jamāl, also called Jamāl-pūr, in the Muhammadabad Pargana of the District of Ghazipur. By 'Abd al-Qādir, Vakil, 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 (*taẓkirah*) of which a table of contents is given in fol. 1b. It begins:—

تذکرہ اول - معلوم رہے کہ اصول لکھنے تواریخ کا دو
امریہ مہنی ہے - تحریرات کے ذریعے سے - ثقہ کی
روایت سے - جسقدر کاغذات دیرینہ پارینہ سے ہمکو
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-Khāir 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 Shaikh Sulaimān Makki and his son 'Abd al-Razzāq (the father of Maulānā Shāh Jamāl) migrated to India in the service of Ghiyāṡ 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 Fāḍimah 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 (Zaki), of Moradabad.

Begins.

بعد حمد خداوند کریم و نعت رسول مقبول و منقبت ائمه حضرات علیهم السلام خلاصه مطلب

دلی یہ ہے کہ بعد ازین داستان طراز ارباب دولت و اقبال بندہ مہدی علی مآخض بہ زکی مقوطن شہر مراد آباد و نشوونما یافتہ شہر لکنو حسب ارشاد مہاراجہ . . . نہال سنگھ بہادر واقع والی ریاست کپورتھلہ متعلق درابہ میان ستلج و بیابہ 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 Biḥtari 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 بھگوان کو مذاکے نادر شاہ بادشاہ کا احوال کبت بذاکر کہتا ہوں

۲ - دلی کا بادشاہ محمد شاہ میرا سردار سیواؤ خوشی اور عیش کے اوسکو دوسرا کچھ نہیں تھا
۳ - مملک 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



**THIS EBOOK IS DOWNLOADED FROM
SHAAHISHAYARI.COM**

**LARGEST COLLECTION OF URDU
SHERS, GHAZALS, NAZMS AND EBOOKS.**

منزل فتح آباد میں جب پہنچا ادھی رات کے وقت
میں امیر محمد خان نے بادشاہ کو قتل کیا۔ فقط۔
تمت 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

Tawārīkh i Nawāb Najib al-Daulah.

An historical account of the Rohilla chief Nawāb Najib al-Daulah. By Durgāprasāda, son of Pandit Munā La'l, of Najibābād, District Bijnor.

Begins.

یہ خاکسار سرایا گندگار بندہ درگاہ پر شاہ ولد پندت
منا لعل قیوم برہمن متوطن قدیم قصبہ نجیب آباد
ضلع جنور اول اوس پالت پروردگار برہمشور کا تہ دل
سے شکرینہ ادا کرتا ہے کہ جسکے حکم کن سے یہ تمام
عالم آباد ہے اور جسے انسان کو اشرف المخلوقات
بدگر 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 Zābiḡah 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 George¹ 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
Ḥālāt 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 Pargana of the District of Farrukhabad, where he died and was buried.

Begins.

نواب رشید خان بہادر قوم 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 Maḥallah of Man-Rashidabad. It was copied by 'Alī Aḡghar, by order of George¹ Jasper Nicholls, then Judge of Farrukhabad, and was sent to England [for Mr. Irvine] from Fatehgarh.

¹ Written "John" (جان) by mistake.

III. BIOGRAPHY.

52.

P. 2617.—Foll. 76; 8×6 in.; ll. 11; badly written
Nasta'liq; 19th century.

[J. LÉVDEN.]

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 تمام
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 اتیسے هجری تمام
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 پانعمیر

هی طفلی برصراطه خاکی بکریتی
آل جور اصحاب کی برکت ستی
تون کرے مقبول اس سون یکجرف
هوونگا رو جت منی هچکون 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, Rīzawī.

The work begins with an Arabic ascription of
praise to God and the Prophet:—

الحمد لله الذي جعل الدنيا الدنيّة ثلوثيا . . . و
محنّية و بلاء ليبلوهم فيها

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, Akbar 'Alī added a Hindu-
stani translation to each of the traditions.

The work is divided into 14 chapters (*taḡkirah*),
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 (ذريعت) 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; 9¼ × 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.

تزیو سجت رسول خدا کا ماتم ہی
تغان و نالد کرو مصطفیٰ کا ماتم ہی
عدن میں روتے ہیں سر پیست بیاری 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 (*manzūm*) 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 'Ali Ḥusaini Gurdezi.

A Tazkirah of Hindustani poets. By Faṭḥ 'Alī commonly called 'Ali Ḥusaini 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 'Ali Ḥusaini Gurdezi.

Another copy. See the Persian Catalogue, no. 699.

Copyist: Mu'īn 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 'Ali Ḥusaini Gurdezi.

Another copy. See the Persian Catalogue, no. 700.

Copyist: Amjad 'Ali, Pandūā'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

*Arabic, Persian,
and Urdu
Collection.*

	<i>Catalogue.</i>
P. 14	103
P. 35	123
P. 58	167
P. 68	115
P. 285	257
P. 353	146
P. 460	2
P. 505	255
P. 515, fol. 102-24	78
P. 767	258
P. 819	247
P. 834	35
P. 908, fol. 1-14	4
P. 931	114
P. 1000	36
P. 1036	131
P. 1050, fol. 1-7	79
P. 1050, fol. 8-21	165
P. 1055, fol. 1266-212	1
P. 1083	253

*Arabic, Persian,
and Urdu
Collection.*

	<i>Catalogue.</i>
P. 1200	252
P. 1204	16
P. 1235	234
P. 1236	3
P. 1243, fol. 1-10	170
P. 1243, fol. 11-65	126
P. 1244	169
P. 1332	122
P. 1397	251
P. 1434	107
P. 1488	220
P. 1503	258
P. 1536	88
P. 1542	87
P. 1638	240
P. 1650	258
P. 1696	161
P. 1899	91
P. 2048	39
P. 2076	89

60.

P. 3126.—Foll. 196; 11½ × 6¼ 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 زبیدی دلیبران 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 Astarabed. 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. 1784.¹ 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.

Sprengr 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 Muḥyī al-Dīn on the 5th Ramaẓān, A.H. 1265 (A.D. 1849).

¹ Oudh Catalogue, p. 180.

² *Ibidem*, p. 184.

61.

P. 3124.—Foll. 146; 12 × 7½ 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 (Astr).

Begins.

مطلع انوار انواع صنعت حسن مطلع تجلیات غزل
کایذات حمد اوس شاعر یکتا کی ہے جس نے بے مدد
اوستاد بوقلمون مضامین بیت الغزل عالم میں بحسن
حسن مقطع از مطلع و تا مقطع ساتھ ایت 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 Muṣṭafā 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 Rabī' I, A.H. 1265 (A.D. 1849), and was published at Lucknow in 1875, with the alternative chronogrammatical title of *Naghmah i 'andalib*. In it the author's name appears as Ḥakīm Mir Quṭb al-Dīn. In Sprengr'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 Muḥammad 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 Khūbehānd 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 ۱۰ and ۱۱, 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 (۱-۳۳); 9×6 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
خلیفۃ الرحمانی شاہ عالم بادشاہ غازی

بات کیجئے اور تیرے اور ہم سے منہ۔ موڑے

تلت خرا سے ڈرئے ان طرفونکو 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 (Muṣṭafā 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 Muṣḥafī, 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 از و است
چگرگاه مغزو روانها از و است
چكلكاه سنجيدن نام او
ز تبغ زبان جوهر گفتگو

The contents are as follows:—

I. Fol. 2*b*. Persian verses by Tūsi, Mirzā Sā'ib, Amīr Khān Muḥammad-shāhī, Maulavi Ma'navī, Mirzā Nāsīr 'Alī, Zakī Hamadāni, Maḡhar, Khān-khānān, Afsurdah, and a Mustazād by Amīr Khūsrau.

II. Fol. 2*b*. Two Hindustani poems by Bismil, copied on the 26th and 27th Jumāda II., A.H. 1252 (A.D. 1836) respectively.

III. Fol. 7*a*. Hindustani verses by Zauq, Jur'at, Muṣṭafī, Saudā, Inshā Allāh Khān, Rangīn, Ma'rifat, Tāḡīr, Aḥmad, Muṣṭafī, Ḥasrat, 'Ishq, Zuhūr Allāh Khān Nūr, 'Ishrat, Aḡar, Naṣīr, Aṣīr, Afsurdān, Ḥazīn, and Afsos.

IV. Fol. 14*b*. A Maḡnawī by Bismil, in 57 couplets, copied on 29th Jumāda II., A.H. 1252.

V. Fol. 18*a*. Another collection of Hindustani verses by Jur'at, Muṣṭafī, Sokhtah, Najīf, 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. 29*a*. Ghazals by Bismil in *radīf* 1. Copied by Saiyid Aḡhar 'Alī, Rizawī.

VII. Fol. 31*a*. Ghazals by Zauq in *radīf* 2.

VIII. Fol. 31*a*. A collection of Ghazals and a Manqabat, or poem in praise of Muḥammad, in six-lined verses by Bismil. On fols. 40*b* and 42*a* are written the place and date of copy, viz.,

Ambala, 11 Rabī' I., A.H. 1254 (A.D. 1838), and, at the end (fol. 50*a*), is the signature of the scribe Saiyid Aḡhar 'Alī, Rizawī.

IX. Fol. 50*b*. A memorandum of a census of houses, males, females, and children, taken by Mr. Robertson (Deputy collector of Aligarh) in June 1848.

X. Fol. 51*a*. Two Wāsokht poems. At the conclusion of the first (fol. 55*a*) 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. 56*a*. Ghazals by Nawāb Ziyā al-Dīn Aḥmad Khān, Rukhshān, in *radīf* 1.

XII. Fol. 56*b*. An account showing the sums of money paid by and due from various debtors during A.D. 1848 and 1849.

XIII. Fol. 58*b*. A Persian poem on the date of the death of 'Alī.

XIV. Fol. 59*a*. The Maḡnawī of Mir Taqī, called *Daryā i 'ishq*. See no. 164.

XV. Fol. 71*a*. Mukhammas poems by Hāmid.

XVI. Fol. 73*b*. Ghazals by Ātish, 'Alī, Nāsikh, Bismil and others. On fol. 83*a* 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. 86*a*. The first Maḡnawī in the *Guldastah i Rangīn*, or Part vi. of the *Shash jihat i Rangīn* (see fol. 149*a* 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 Rabī' I., A.H. 1254 (A.D. 1838).

V. TOPOGRAPHY.

67.

U. 37.—Foll. 38; 10 × 6½ in.; ll. 12, 4¼ in. long; Nasta'liq; dated 14th March, 1904.

[W. IRVINE.]

تاریخ بھدوہین
Tārikh i Bhadohin.

An historical account of the Bhadohi Pargana of the District of Mirzapur. By Qāzī Muḥammad Sharif of Bhadohi.

Begins.

جاننے والا چینی و ظاہر کا واقف حال پیدا کئے گا
سیولئے ذات خالق کردگار کے دوسرا نہیں ہے الغیب
و عند اللہ - چونکہ راقم گنہگار کو دیکھنے کاغذات
پاریتہ دیہی بعضا لہ کتب تواریخ و بزرگان و دیگر
پیرانہ سالن کے زبانی سنے سے اپنے نزدیک سچا و
راست معلوم ہوا لیکر حسب فرمود جناب ولیم
ولبرفورس برٹ صاحب بہادر دام اقبالہ بقاریخ ۱۷
فروری سنہ ۱۸۹۷ 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 Salim of Bihari, District Ghazipur, on the 14th March, 1904. Muḥammad 'Abd al-'Aziz, 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 Ahmad, 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'īnah 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.

Foll 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 ولى الانعام - والصلوة والسلام على سيدنا
محمد خير الانام - وعلى اله الكرام واصحابه العظام -
اما بعد احقر الهربه واققر الخليفة سيد منظور احمد

سعدنی اصلح اللہ حالہ و مالہ وجہہ تالیف اس کتاب
کامل النصاب الموسوم بہ آئینہ بندیل کینڈا 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 Hanswah.

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 جو قام سے
باهر ہے احاطہ رقم سے
ہے نعت نبی بھی سجت 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 جو تشہیر
ہنسواہ جیسے ہوا ہے آیا
یوں لکھتا ہے خامہ نقطہ ایجاد

واضح ہو کہ آبادی قبضہ 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 Aṣghar [son of Muḥammad 'Abd al-'Azīz of Bihār].

70.

U. 40.—Foll. 15; 8×6 in.; ll. 12, $3\frac{1}{2}$ in. long; Nasta'liq; 19th century.

[W. IRVINE.]

وقائع شہر بنارس و جونپور

Waqā'ī 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 شفیق 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 پشکار حضور تحصیل بنارس نے بعد
تحقیقات کے عبارت فارسی عالم فہم میں وقتاً فوقتاً
تحریر فرماکر بحضور پرنس جناب مسٹر ادنی صاحب
بہادر . . . بدفعات گزارنے کئے تھے

These notes, with several others, were originally written from time to time in Persian by Saiyid Mahdī Ḥusain of Jaunpur, Peshkār of the Tahsil of Benares, for Mr. R. Uday, 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 شحمة

Qiṣṣah 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 دل میں یوں گیان دے
 ہمیشہ توں منجیہ میں تیرا دھیان دے
 نہ تیج میں منجیہ کوی 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 شحمة در مقام سونگ پلن

Appended are six short poems in praise of God and the saint 'Abd al-Qādir Jilānī, 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-āmez; dated Mohāmmadpur, 3 Jumādā II, A.H. 1171 (A.D. 1758).

[J. LEYDEN.]

قصہ طالب و موهنی

Qiṣṣah i Ṭālib o Mohini.

The tragic story of the loves of Ṭālib 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 زبانکوں
 دیا قدرت مطلب کی بیانکوں

In the introduction to the poem (fol. 97b) the author refers to the Dakhani romance called *Phūlban* 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 *Qiṣṣah 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 Maṣṣūlī.

Ends.

یو قصے کا سدا رنگین اچبو داغ
 بچن کے حاسدان کا دل اچبو داغ
 عشق کے طالبان مطلوب پاویں
 امیدواران کی امیدان بر آویں

Colophon :

تمت تمام شد بتاريخ سيوم بقاء جماد الآخر سنة
١١٧١ هجري من مقام محمدپور قلم کشت تصنيف
مير سيد محمد والله الع

A portion of the *Khālīq-bārī*, a rhymed vocabulary of Persian and Arabic words explained in Hindustani, by Amīr Khūsrau, is written in the margin of foll. 96b and 97, partly cut away in the binding.

It begins:—

خالق باري سرجن هار - واحد يك بدا گر تار
رسول پيغمبر جان بسينته - يارو دوست بولي جو ايته

At the end of the manuscript (foll. 152b-156) are scribbled a portion of a letter in Persian by Ja'far Zafarī (spelt جعفر جاني, 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 مين كهون باصنات
هي عيسيٰ كے اسمين كتيك معجزات
چينته باب مين ذكر عيسيٰ كا هي
كتيك معجزات مين حكايٰت يو هي

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.

لكيا يو رچيكا سياه بر سفيد
لكن هار گون نين صيا كا اميد
صباؤا سلام كه نبي يو شتاب
پرو فاتحه تمعين سب باصواب

II. Fol. 38b. The story of a pious queen of Egypt. By 'Ajiz. See no. 110.

Begins.

كهون مين ثنا صفت اسكا اول
بذيا هي جون يو جگت بيه بدل
ركيا جن معلق يو ساة آسمان
جگتا هي جيو نيت زمين 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-'Alim, 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-'Alim, 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,¹ mentions this work under the title of *Qissaḥ i Firoz 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 Firoz 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
 طبع مستوری نور کی لے گیتی
 درودان 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 Gandhārūp Sen, king of Ceylon. By Ghulām 'Alī.

Begins.

جہا لیا اول مین خدا کا سپاس
 کیا اوسکے الطاف کا مین سو آس
 تحیت یو بعد از پیغمبر اوپر
 بیچجیا 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 پت سنو در دہند
 سین تو کھیلے دلکی فضلانکے بند
 سنو اسکے تئیں کان دے دلسون 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 پوکر منکے منجیہ دعا
 خدا دیونگا اسکون نادر جزا

V. Fol. 24b. A poem in praise of the saint 'Abd al-Qādir Jilāni, with anecdotes and miracles ascribed to him. By Afzal.

The poem is headed:—

مدح حضرت پیر دستگیر مہجی الدین سید عبد
 القادر جیلانی قدس اللہ سرہ العزیز

Begins.

تہین قطب عالم مہجی الدین قدیر
 دو جگت ہی تیرے ہاتھ مین دستگیر
 تہین چاند تجیہ نور دو جگت مہجی
 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 تان قدس اللہ سرہ العزیز

Fol. 27b.

در بیان حضرت شاہ مدار قدس اللہ سرہ العزیز

¹ *Litt. Hind.* (2nd ed.), vol. i., p. 168.

Ibid.

در بیان پیر زال بخاطر فرزند زاری میکند دستگیر
فرزند داد

Fol. 30a.

در بیان مرید گندگار بود پیر دستگیر دستگیری
کردن دنیای و دین ایمان داد

Fol. 32a.

در بیان تعریف حضرت پیر دستگیر قدس الله
سره العزیز

Ends.

کیا مختصر یو جمع راء حالم
که صلوات سلطان په سب بیجاو تمام
محمد کیا قادری یا ختم
بیجاو درود سلطان پر دهمدم

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.

کهون مین اول صنت سبکان کا
دیانوت دے دان ایمان کا
تہین جس مین ایمان ہی بے حیا
نجا نو دنیا بے اوسکا جیا

Ends.

جئے قید کرتے اونگون تہکے
سوزنگت بید کر آج اسکون تہکے
زمانہ اچے یو ایکارا 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 Zafī.

Heading:—

نقل است زنی بر حضرت رسول عاشق بود از
عشق حضرت رسول در آتش افتاد

Begins.

اتا سن کہون نقل اس نار کا
جو ثابت قوم نار اوتار کا
سُنڈیا ہون نبی زمانے مین اینٹ
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 ہون 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 کیون
پیا یں تجے سنج بیانی ہی کیون
پیاریان پیا کون سو راضی رکبو
ایس پیا کی ارواح 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 محذوم زبان کہول معاف
هریک کوئی سنئے پُر گندہ جوے معاف
هریک 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 Muhammad, on a poor man.

Begins.

دیگر یت حکایت سنو دقرب
جئے مہمانکے دلانکا ہی زیب
سنو فاطمہ کی کرامات کون
قتیر کی مصیبت کی اعانات کون

Ends.

سب سون خجالت کي نين هم مين تاب
 کرين تجبه سون ظاهر هم اپنا حساب
 هماره فعل سب تجبه هي عيان
 کرين عفو هوؤ اٺيان مهربان

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.]

قصه ابراهيم ادهم بلخ
 Qiṣṣah i Ibrāhim Adham i Balkh.

Anecdotes of Ibrāhīm Adham, king of Balkh,
 in Dakhani verse.

Begins.

ثنا اول کر تون اول سو کرتارت
 يو دو جگت کون پيدا کرنيارت
 الہي تون قادر هي رب الرحيم
 تون صاحب هي ستارای ذو الکريم
 رحيمان تون صاحب هي پروردگار
 تون حليم قويم هي بوقرار

Ends.

بسا سوچه تو بي مرنا آھے
 قيامت تلک يادگاري رھے
 کہ بيدان هوين پانچ سو بيسي اوپر
 مچيان پٽو اسکو دلشاد کر
 يو قصه هو سب يو تمت تعلم
 مچيان کہو سن کو فاتحه مدلم

Copyist: Shaikh Ismā'il bin Shaikh Mu-
 hammad.

Colophon:

اين خط شيخ اسمعيل ولد شيخ محمد در ماه
 جمادى الاخر بتارخ اول پير 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.

قديم دنو مين بيچ ملک هند کے يک سوداگر بہوت
 بڑا ہور عمدہ تھا اوسے چہار بيٺے تبے تين لائق ہور
 يک بڑا نالائق کہ تعلم دن ہور تعلم رات بيچ نشہ
 شراب کے مست رھتا و جشن باری مين مشغول

The name of the author is written in an English
 note by Dr. Leyden on the fly-leaf.

The first story, entitled *حکايات 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 price-
 less 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 *نقل موس کہ بادشاہت*
کرد, 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 trans-
 lation (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 manu-
 script. Apart from the ungrammatical arrange-
 ment of words and clauses, which differs so widely

<i>Arabic, Persian, and Urdu Collection.</i>	<i>Catalogue.</i>	<i>Arabic, Persian, and Urdu Collection.</i>	<i>Catalogue.</i>
P. 2109	32	P. 2737	119
P. 2119	150	P. 2746	134
P. 2135	17	P. 2767	97
P. 2181	155	P. 2768	218
P. 2188	244	P. 2782	76
P. 2189	235	P. 2787c	100
P. 2190	239	P. 2789	75
P. 2195	162	P. 2790	76
P. 2203	238	P. 2809	233
P. 2248	116	P. 2817	52
P. 2273	236	P. 2832, fol. 205-37	71
P. 2275	121	P. 2872	144
P. 2278	237	P. 2936	41
P. 2380a	112	P. 2986	81
P. 2380c	101	P. 3036	109
P. 2380d	102	P. 3040	105
P. 2405	148	P. 3063	34
P. 2420	245	P. 3080	37
P. 2452, fol. 32-119	58	P. 3111	33
P. 2483c	118	P. 3123	59
P. 2486e	106	P. 3124	61
P. 2489	158	P. 3125	189
P. 2495, fol. 1-62	99	P. 3126	60
P. 2495, fol. 63-82	74	P. 3127	113
P. 2495, fol. 83-97	111	P. 3128	171
P. 2499	145	P. 3129	127
P. 2512	137	P. 3131	63
P. 2523	248	P. 3161	62
P. 2531	260	P. 3162	214
P. 2556	246	P. 3164	19
P. 2575	159	P. 3168, fol. 1-72	56
P. 2585	227	P. 3170	57
P. 2621	104	P. 3223	40
P. 2624, fol. 67-114	84	P. 3245	249
P. 2646	149	P. 3352-3	152
P. 2675	262	P. 3395	241
P. 2717	85	P. 3396	154
P. 2720	254	P. 3422	179
P. 2721	108	P. 3423	267
P. 2723	83	P. 3438	95
P. 2727, fol. 1-71	73	P. 3522	55
P. 2727, fol. 72-92	77	P. 3526	232
P. 2727, fol. 93-156	72	P. 3545b	30
P. 2729	223		

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 *وہ 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*, *بھیاں*, *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* and *تین* for *کو*. Note also *وہ* for *او*, *اس نے* for *اوتے*; also *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*; *ساتھ* for *چرنا*; *بھائی* for *باہی*; *کچھ* for *کچ*; *ساتھ* for *لگے* for *لاگے*; *بہت* for *بہوت*; *چڑھنا* for *عواہات*, *واستے*, *طرقیب*, *عقربا*, *مذہبوت* *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'īl.

Begins.

ایسا کہتے ہیں کہ بیچ ملک ہند کے ایک شہر
میں برہمن تھا اوس برہمن کون جو بہوت حسنین
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) in 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 بادشاہ*, contains an account of the adventures of a prince of Bengal, who, when born, was surreptitiously

made over to the care of a *faḡīr*. 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 (*rakshasi*) 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
Qīṣṣah i mainā.

The story of the king and the *mainā* bird, in Dakhani verse.

Begins.

کہوں حمد میں پالت رحمان کا
کہ او حمد زیور ہی ایمان کا
جمع حمد اوسکون سزاوار ہی
کہ او جگت کون پیدا کونہار 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 یث یاران نہ کہنا بول
بڑے فہم داران میں ہوں کم فہم
کیا ہوں یو نادانی سو تعام

Copyist: Ghulām Ḥaidar.

Colophon:

تمت تعام شد غلام حیدر تحریر یافت

78.

P. 515 d.—Foll. 23; 8½ × 5¼ in.; ll. 15; Nasta'liq; dated Bangalore, 7 Rabī' II., A.H. 1152 (A.D. 1739).

[Tipu.]

Qīṣṣah i mainā.

Another copy of the preceding.

Copyist: Ḥasan Muḥammad, Fārūqī, of Bijapur.

Colophon:

تمت تعام شد تحریر فی التاريخ ماہ ربیع الآخر
بتاريخ هفتم روز سہ شنبہ بوقت ظہر تجلی بنگلور سنہ
۱۱۵۲ ہجری کاتب المکاتب حسن محمد فاروقی
ساکن بیتجاپور بعون اللہ تعالیٰ نوشتہ شد

79.

P. 1050 a.—Foll. 1-7; 7½ × 4½ 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 يک روز مين صاحب زبان سين
جو اهل سخن تھا نيکو بيان سين
فرشته خوي تھا پاکيز صورت
جون باد صلح تھا بس تيز 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.

شوق کرنا تو عشق پالک کیچھے
براد عاشقی تن جان دیجھے
ارے لطفی تون دل باندھے خدا سين
نہادھے دل عجزی دلریا سين

80.

U. 1 d.—Foll. 59-70; 9½ × 5½ 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 الٹ اسیب ہی آشوب ز
عشق ہی الٹ فتنہ رنج و بلا
عشق ہی الٹ زور ہی نیرنگ ساز
عشق ہی الٹ طرفہ درد جانگداز
عشق الٹ عاشق کش بیداک ہی
عشق الٹ سنگین دل و سفاک ہی

Manṣūr Ḥallāj was the surname of Shaikh Ḥusain Ḥallāj, a celebrated Ṣūfī ascetic, originally a cotton-carder of Baiṣā.¹ 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 Kḥallikān, in A.H. 309 (A.D. 922). The poem has been frequently published.

Ends.

رہ سیدھی کون ہی اُنی باروفا
ہی مگر 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 [out away] ہاتجام
رسید . . . چہارم صفر سنہ ۱۲۸۳ ہجری

81.

P. 2986.—Foll. 141; 9½ × 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*

¹ Beale, *Biographical Dictionary*, p. 243.

gulshat, a prose version by Shāh Ḥusain, Ḥaḳīqat, of the *Magnawī Ḥasht bihišt* of Amīr Khusrāu.¹ See Rieu's Persian Catalogue, p. 611*b*, xi.

Begins.

حمد و ثناء خدای لا یزال اور صفت اوس آفرینندہ
بے مثال کی کہ فقط کن کہتے ہی جسنے پیدا کی
کاینات اور اوسکے اشاریے طرفۃ العین میں عدم 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,² and made this translation of the *Ḥasht gulshat* at his request.

Shāh Ḥusain, Ḥaḳīqat, 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 *Ḥasht gulshat*, or Persian prose version of the *Ḥasht bihišt* of Amīr Khusrāu. He afterwards made a Hindustani metrical translation of the same work, called *Ḥasht gulzār*, which was completed at Madras in Rabī' I, A.H. 1225 (A.D. 1810). It was published at Lucknow in 1267 (A.D. 1851), and at Cawnpore, 1268. Ḥaḳīqat 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),³ the date being expressed by the chronogram *بیاض و بہار*, as stated in the following lines, with which the work concludes:—

چھوڑ کچھ اس جہاں میں ایسی یاد
خلق جس سے کرے بہ نیکي یاد
پہر صنم خانہ جب ہوا طیار
ہوئی تاریخ اسکی باغ و بہار

The copy was made at Sitābārī (Hunter's Sitā-bāldī), 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

Qīṣṣah i rangīn 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
هو اللہ الاحد موجود مطلق
نہیں اوس بن کوئی معبود برحق
نہ کن 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 murassa'*, a translation of the Persian *Qīṣṣah i chahār darvesh*, made by Muḥammad Ḥusain 'Atā Khān, Tahsin (see no. 129). The work was much approved

¹ The *Ḥasht bihišt* was completed in A.H. 701. Amīr Khusrāu died in A.H. 725 (A.D. 1325).

² The Rev. Henry Martyn, translator of the Bible into Persian, who died A.D. 1812.

³ 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 *Baḡh o bahār*.

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 Aehche 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 *Qissaḥ i rangīn guftār*.

Ends.

زاسپار د سلیوا عرف اچھے صاحب نے کہ اوسکو چند روز نیا:ہند سے واسطے تعلم کا بھی درمیان رہا ہی بارت اللہ نہایت ذہن عالی اور طبع رسا ہی اینکن اس کہانی کا مسودہ دیکھ پایا شور کرکے بعوجب سال تاریخ اسکا نام رکھا مہینے بھی اوس کلام پر اختتام رکھا

دید میں آئی جب اس گلشن کی بہار
دیکھے آغاز سے انجام تلک سب گزار
شور نے دیکھ مہرے مجھ سے 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

Qissaḥ 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 چہوتے
ہڑے 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 Khūṭir 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
خوہی سہیں رھنے 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. *Qissaḥ i Anār Rānī*. The story of the princess Anār and her marriage with a prince of India; a fairy tale.

Begins.

کہتے ہارے خبرونکے ہور عاقلان ائے کے کہے ہیں کہ
یہ ملک ہندوستانکے 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. *Qissaḥ i Ban-dagān 'Alī*. A story of adventure of the Caliph Harūn al-Rashīd.

Begins.

ای ہارون و دوستان اگر چہتے ہو کہ یہ نقل عجیب
کو سنا ثابت کان اشیاقکے سنو کہ چہنے دنو میں
یہ عید الضحی کے خلیفہ ہارون الرشید واسطے تعاشا
اور سیر کے یے شہر بغداد کے ایڈھر اودھر بیرونا چاہا
اوسوقت اوسکے ثابت کوئی رفیق جمراہ 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 (*Mitralābha*) 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 (تلمس 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 Nūrbahān, 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'iḡ al-Kāshifī. See Rieu's Cat., p. 756a, and Ethé's Cat., no 757 (col. 510).

Begins,

شروع کرتا ہوں میں اٹ کتآب کو خدای کہ
نام پر کیسا خدا کہ جہانگت موجودات آسمان و

زمین کہ درمیان ہیں رات و دن اسکی صفت
کہت ہیں اور آٹھارہ ہزار تالم 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 *ن* for *نہ* and *ک* for *کہ*; *پڑن* for *پڑنہ* and *و* for *وہ*; *ر* for *رہ*, *ط* for *ت*, *س* for *سے* and *ت* for *تہ*; *پہاڑ* for *پہاڑ*; *اُس* for *اُسے* and *ت* for *تہ*. The final *ma'rūf ye* is generally written *majhāl*, as *کے* for *کے* (سے) *ستے* for *ستے* *کے* for *کے*.

There is another Dakhani translation of the *Anwār i suhaili*, made by Munshī 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-khānī, native of Kolhar, resident of Lucknow, and pupil of Shaikh Imām Bakḥsh (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 Waḥshī, has written an abridged prose translation called *Sitārah 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-Faẓl ibn Mubārak, has been translated into Hindustani by Maulavi Ḥāfiẓ al-Dīn Aḥmad, 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 Kāllilāh 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 دغا باز و حرامزاد دشمنوں سوں پرہیز
مُوں رہگا وہ شخص اپنی غرض گو حاصل کرگا اری
وفادار دوستوں کہ ساتھ بیعتیک خوشوقت رہے اور
بد ذات دشمنوں کی صحبت سوں بیانگے

Copyist: Ṣadr al-Dīn.

Colophon:

کلیئہ دہندہ کتّاب کی جاد تعلم جوئی لکھیے والا
ایک کتّاب کا حقیر صدر الدین اور مالک
[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 ہمایون فال نام
بادشاہ ایک تیا کیسا بادشاہ کہ اسکا دولت و لشکر کا
آوازہ ملت بملت پہنچا تیا اور اسکی بادشاہی و
بررسی 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; 11×7½ 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 تازیدانکی سپیر
کرنے سے شکارگاہ کے میدان جانوروںکے حال پر بند
ہوا۔ جد بادشاہ شکار کونے سون خوشوقت ہوا اور
میدان کو ہوائی و صحرائی جانور سین خالی کیا کوچ
کا تقارہ باجا

89.

P. 2076.—Foll. 102; 9½ × 5½ 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; 11½ × 6½ 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:—

پہلے باب جبوتیہ اور چقلجورونکی بات سون
پوہیز کرنے کہ بیچ - رای داب سلیم نے بید پائی
بہمن گو کہا کہ پہلی نصیحت کا مدعا بہی ہے کہ
جد گونئی شخص بادشاہ کے نزدیک مرتبہ مون
سرفرازی باو تا 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; 10½ × 7½ 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; 13½ × 9½ 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 کر میرے سخن کو
دے آب و رنگ اس شجرے دھن کو
نہال نطق کو اب برکت و بردے
کل و گلزار کر 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
یہہ لا دعوا ہے نہیں ہے اسکو دعوا
الہی تو تصدق بہر حضرات
میری انب جوویں یہہ 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-nāmah*. 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.

یہہ جو مشہور ہی کہ نو سہ جوہے کہائے بلی حج
کون چلی اوسکا اصل مطلب یوں سدا آجاتا ہی کہ
ایک روشن گر کے گہر میں بلی تھی جب وہ معرود
اور ضعیفہ ہوئی تو ضعف اور نا طاقتی کے سبب سین
ہاتھ چالکی اور صفائی اوسکی کا نہایت تگت 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 *Avca'r i suhairi*, or Husain Vāzī Kāshifī's Persian version of the Fables of Bidpāi, Book IV., no. 5.

Copied by 'Abd al-Karīm, on 25th Muḥarram, A.H. 1250 (A.D. 1834).

Colophon:

تمام شد این کتاب گویہ نامہ تصنیف غلام علی
قوم سید بدستخط حقیر و فقیر عاصی عبد الکریم عفی
عنه بمکان دیونخانہ جناب مولوی صاحب قبیلہ 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] ہجری^۱

II. Fol. 10. A Sunnī 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 یہہ عبد ہی
ایسی فہمید کی ہر عقل رد ہی

Ends.

الہی اسکے بڑھے سننے والے
قیامت کو ہوں جذت کے حوالے
یہہ سنکر 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 Faqīr.

Begins.

اللہ نام جیو رہے بہائی
جی تم میں کچھ ہی چترائی
اللہ نام جیو دن رانا
شیر کا توڑو دل سے نانا

¹ 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 مین جاوین پیر سداوین
اپنے کئے کا بدلہ پاوین
وہی انکم 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
ذرہ بھی نہیں ہو سکے اور نعمت آنحضرت 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 Maulavī Muḥammad Ismā'īl, and Maulavī 'Abd al-Ḥaiy, two relations of Shāh 'Abd al-'Azīz, the former his nephew, the latter his son-in-law. He then describes the controversy between Maulavī Nūr Muḥammad of Bhatner, aided by Muḥammad Ismā'īl on the one side, and Muḥammad Ramazān Shāh on the other, regarding the orthodoxy of a work written by the latter, entitled *Bulbul ī būgh ī Muḥammad*. The matter was referred to Shāh 'Abd al-'Azīz, who decided in favour of the author. The work concludes with a brief account of Muḥammad Ismā'īl'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 *Tūti-nāmāh* of Muḥammad Qādirī. The *Magnawī* is the second in the *Guldustāh ī Rangin*, or Part VI. of the *Shash jihat ī Rangin*. See no. 189, fol. 150a.

Begins.

ای میرے جان ای میرے جانی
محرم رازہاے پنهانی
تیری صورت جو یاد آتی ہی
بیتقاری مجھے سدا ہی

The story, which has been published under the title *Chār būgh*, begins (fol. 49a):—

کہ کسی وقت مین کہیں ہمد
ہم سفر چار شخص تھے باہم
ایک درزی تھا ایک تھا نجار
ایک زاہد تھا ایک تھا سنار

VI. Fol. 54. *Daryā ī 'ishq*. A love-poem, by Mir Taqī.

Begins.

عشق ہی تازہ کار تازہ خیال
ہر جگہ اوسکی ایک نئی 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 آیت کہہ چپوٹی تھی مست سون
یو مین بنا بناو دھر سے بیت کا
آ چھا ہی اب داودیہ نگارا جیت کا

The poet begins with the month *Āsādh*, and introduces an intercalary month, called *Laund*, between *Śrāvaṇ* and *Bhādra*, thus making a year of 13 months.

Ends.

جو الموجود فاطمینی تجدنی
وان تطلب سوائی لم تجدنی
جو الاول جو الاخر جو اللہ
جو الظاهر جو الباطن جو اللہ

<i>Urdu</i> Collection.	<i>Catalogue.</i>	<i>Urdu</i> Collection.	<i>Catalogue.</i>
U. 1, fol. 1-33	18	U. 35, fol. 82-113 = D. 118, fol. 82-113	65
U. 1, fol. 59-70	80	U. 36 = D. 74	66
U. 1, fol. 172-3	168	U. 37	67
U. 2 = D. 2	5	U. 38	68
U. 3 = D. 19 (?)	6	U. 39	69
U. 4 = D. ?	7	U. 40	70
U. 5 = D. ?	8	U. 41, fol. 1-50 = D.P. 1171, fol. 1-50	225
U. 6 = D. 35 (?)	9	U. 41, fol. 51-105 = D.P. 1171, fol. 51-105	82
U. 7, fol. 32-68 = D. 24, fol. 32-68	10	U. 42	86
U. 8 = D. 8	11	U. 43	90
U. 9 = D. 1	12	U. 44	92
U. 10, fol. 1-79 = D. 3, fol. 1-79 .	13	U. 45 = D. 68	93
U. 10, fol. 80-103 = D. 3, fol. 80-103	14	U. 46	94
U. 10, fol. 104-6 = D. 3, fol. 104-6	15	U. 47	98
U. 11 = D. 136	20	U. 48	110
U. 12, fol. 1-105 = D. 14, fol. 1-105	21	U. 49 = D. 119	117
U. 13b = D. 145b	22	U. 50 = D. 103	124
U. 14 = D. 135	23	U. 51 = D. 122	128
U. 15 = D. 12	24	U. 52 = D. 66a	129
U. 16, fol. 1-39 = D. 44, fol. 1-39	25	U. 53 = D. 69	130
U. 16, fol. 59-66 = D. 44, fol. 59-66	29	U. 54 = D. 65	132
U. 17 = D. 10	26	U. 55 = D. 50	133
U. 18, fol. 1-24 = D. 18, fol. 1-24	27	U. 56	135
U. 19 = D. 22	28	U. 57, fol. 1-39 = D. 90 (?), fol. 1-39	136
U. 20, fol. 1-69	31	U. 57, fol. 82-8 = D. 90 (?), fol. 82-8	256
U. 21 = D. 126	38	U. 58 = D. 99 B	139
U. 22	42	U. 59 = D. 151	140
U. 23	43	U. 60	131
U. 24	44	U. 61 = D. 149	142
U. 25	45	U. 62 = D. 107	143
U. 26	46	U. 63 = D. 108	147
U. 27	47	U. 64	151
U. 28	48	U. 65	153
U. 29	49	U. 66 = D. 96 A	156
U. 30	50	U. 67 = D. 96 B	157
U. 31	51	U. 68 = D. 98	160
U. 32 = D. 5	53	U. 69 = D. 97a	163
U. 33 = D. 58	54	U. 70 = D. 111	164
U. 34 = D.P. 589	64	U. 71 = D. 153c	166
U. 35, fol. 1-42 = D. 118, fol. 1-42	38	U. 72 = D. 71	172
U. 35, fol. 43-81 = D. 118, 43-81	226	U. 73 = D. 94	173

Copied by 'Abd al-Karīm, on 2nd Rabī' 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 الکریم
نوشتّم برای خود تعلّم شد

VIII. Fol. 78. A Persian *Maghawī*.

Begins.

سرایم کنون حمد آن کارساز
کازل تا ابد هست بنده نواز
همه هر چه بینی همون ساختمه
هم از خواهش خویش پرداخته

IX. Fol. 86. *Bikaṭ kahānī*. A *Bārāh-māsah* poem, by Gopāl. Another copy of No. 169.

Begins.

سنو سکیدو بکشت میری کهبانی
یعنی چون عشق که غم سون دیوانی

Copied by 'Abd al-Karīm, on 25th Shu'abān, A.H. 1245 (A.D. 1830).

Colophon:

تعلّم شد دست خط عبد الکریم برای پاس خاطر
خود نوشتیم . . . سنه ۱۲۴۵ هجری ماه شاپان تاریخ
بست و پنجم روز شنبه

X. Fol. 96. A *Maghawī* by Sa'ādat Yār *Khān*, Rangin, written in the form of a letter sent from Lucknow, and addressed to his brother *Khūdā Yār Khān* at Delhi; being the first *Maghawī* in the *Panjuh i Rangin*, or Part v. of the *Shah shihat i Rangin*. See no. 189, fol. 128a.

Begins.

عزیز القدر میرے یار بیانی
سدتی ہی مجھے تیری جدائی
قسم تیرے ہی سر کی ای خدایار
بہت بیکل رہے ہی بہ دل زار

94.

U. 46.—Fol. 39; 9½ × 6½ in.; ll. 13; Nasta'liq; 19th century.

قصه هشام و قمر

Qiṣṣah 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 مین شفیخ الہم
گسی بات سین تیرے بہت بیج غم
نظر یا نبی جیکی تبی طرف در
کہ آئے مین از در در رائے عمر
کیا اسلام اور کہتے باند خاتہ
کہا یا عمر بیانیو 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 برقول ایمان کینی خاتمه
 اگر دعو تم زد کنی ور قبول
 من و دست دامان آل رسول
 بر این آرزو کردم این را ختم
 رحم کن رحم کن رحم کن رحم

Copyist: Ḥabīb Allāh, son of 'Iṣmāt Allāh, of Rathāst, disciple of the author, Ḥaẓrat Mir Sāhib.

Colophon:

این کتاب قصہ ہشام قمر تصدیف حضرت میر
 صاحب میر نجیب اللہ شاہ جیو سکندہ 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 بیی کچھ نکیا آخر لاجار
 ہوکر اوسکے دروازے پر جا بیٹھا تب وہ بولا سہو تم نے
 ہماری مدح کی کچھ نہ پایا مذمت کی تس پر
 بیی کچھ ہائے نہ آیا اب ہمارے دروازے پر دھرنا
 کیوں دیا ہی کہا اب اس واسطے بیٹھا ہوں جو تم
 مرو تو تمہارا میں مرتیہ 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
 سبب نزدیکی کا ہے اور شکرانہ بیع وسکا زیادہ نعمت
 ہے جو یکدم کہ نیچے جاوے مدد حیات کا جو اوپر
 آوے خوشی وجود کا پس هر دم عون دو نعمت
 موجود ہے هر 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.

انسوس کئے یلک وہ کہ جمع کیا اور نکھایا دوسرا
 وہ کہ جانا اور نکھایا کوئی نجانے بخیل فاضل کون کہ نہ
 خواہش مون کہنے کا کوشش کرے وگر سخا دو سو
 کندہ رکھے بخشش وسکا عیب سب نیچے چہارے *
 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.

یلت بادشاہ کتین سنیا ہیں جو واسطے مارنے
بندیوان یلت بیگناہ کے حکم فرمایا او بیچارہ بیچے حال
نا امیددی کے زبان سین کہہ رکھتا تھا بادشاہ کتین
گالیان روبرو دینے لکھا ہور سخت کہنا شروع کیا

The translation begins with the first chapter, without the preface. The other chapters have the following headings:—

2. بیچے خصلتان قدیرونکے fol. 48a.
3. بیچے بزرگیان قذاعت کے fol. 84a.
4. بیچے فائدے خاموشی کے fol. 114a.
5. بیچے عشق جوانی کے fol. 120b.
6. بیچے ناقوتی بدھاری کے fol. 145a.
7. بیچے اتر کرنے تربیت کے fol. 152b.
8. بیچے اوبان حکمت کے ہور نصیحت کے fol. 179a.

Ends.

ہور کڑوی دارو کن نصیحت کی خوش طبعی
شہد میں ملاکر کئے ہی کیوں کہ کاچل طبیعتان
اونوکی قبولیت کی دولت سوں بے نصیب نا رہے *

98.

U. 47.—Fol. 200; 10½ × 7½ in.; ll. 13, 4½ 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 Khusrau, by Mir Amman of Delhi.

Begins.

سیحان اللہ کیا صانع ہے کہ جسے ایلٹ مٹھی خات
سے کیا کیا صورتیں اور مٹی کی صورتیں پیدا کیں

باوجود دو رنگ کے ایلٹ گورا ایلٹ کالا اور بھی ناک
کان ہاتھ پاؤں سب کو دیتے ہیں

The Persian original was composed by Amīr Khusrau of Delhi (who died A.H. 725, A.D. 1325), in order to amuse the sick-bed of his spiritual preceptor Niẓām 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 Sūrajal Jāt (of Bhatpur) seized his ancestral estate, and Aḥmad Shāh Durrānī plundered his household property, Mir Amman left his native city, and after staying some short time at Aẓīmābād (Patna) he went on alone to Calcutta, where he was employed by Nawāb Dilāwar Kḥān as tutor to his younger brother, Mir Muḥammad Kāẓim Kḥān. After about two years he obtained an introduction to Dr. Gilchrist through Munshī Mir Bahādur 'Alī.

The Persian Tales were originally translated into Urdu by Muḥammad Ḥusain 'Aḥḥ Kḥān, Taḥsīn, 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 Kḥān, Kḥābūr, under the title of *Kharīṭah i surār* (Lucknow, 1875).

Mir Amman subsequently translated the *Aḥḥ-lāq i Muḥsin* of Ḥusain Vā'iz Kāshifī, under the title of *Ganj i kḥayūth*.

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 الملوک
Qiṣṣah i Saif al-mulūk.

The romance of Saif al-mulūk, son of 'Aṣim, king of Egypt, and Badī' al-jamāl, princess of China; a Maḡnawī 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 مانجھ
ولا تاقبت کا جیانا مانجھ
سدا کسب میرا سو اخلص کر
تیرے خالص بندیدان میں مانجھ خالص کر

Ghauwāṣī was a Shī'ah poet at the court of 'Abd Allāh Quṭb Shāh, Sulṭān of Golconda in Haidarabad (who reigned A.H. 1020-1083), and the author of a Dakhani version of Muḡammad Qādirī's Persian abridgment of the *Tūṭī-nāmah* or "Tales of a Parrot" by Nakshabī, which he composed in A.H. 1049 (A.D. 1639).¹

This popular romance is probably taken from a Persian version of one of the Arabian Nights Tales.² Two Panjabi translations have been pub-

lished, one by Luṭf 'Alī, the other by Imām Bakḡsh. There is also a Sindhi version by Bahār Bapī and 'Abd al-Raḡmān, and one in Pushtu by Aḡmad. Garcin de Tassy also notices a Hindustani prose version by Maṅṣūr 'Alī.³

The prologue contains verses in praise of God, Muḡammad, the four Caliphs—'Alī, Abū Bakr, 'Umar, and 'Uḡmān—and the Sulṭān 'Abd Allāh Quṭb Shāh; also of 'Abd al-Qādir Jilānī, who is also called Pir i Dastgīr, and Ghauṣ al-Aḡam Muḡyī al-Dīn, the celebrated saint of Persia who died in A.D. 1166; and of Saiyid Muḡammad Ḥusainī, better known by his surname Gīṣūdarāz, or Kḡwājah 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 Naskḡhī. 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).

بیس 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 بیس میں

Ends.

کہ دنیا فنا ہی پتیاونگو
پنت اسکی اپنت پوجاونگو

¹ Copies of these two works and of a Maḡnawī by Ghauwāṣī are in the Library of the British Museum. See the Catalogue of Hindustani MSS., nos. 47 and 54 n. and 55 vii.

² See Rieu's Persian Catalogue, p. 764b.

³ *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 کذاب دروم شهر جمادی
الثانی سن ہجری ۱۱۳۳ عاجز عزت اللہ

100.

P. 2787 c.—Foll. 104-151; $8\frac{1}{2} \times 6$ 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 چندربدن و مہیار

Qīṣṣah 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 منشی
و قادر ہی قدرت کا صاحب دہنی
جو بون گیا آدم یک ارواح کون
سبا لیا ہی توکان تے تو نوح کوی
کیا نار گزار رب الجلیل
کی نمرود کے ذات بانچیا خلیل

The poet gives no account of himself except that he was a friend of Ghauwāṣī (no. 99). He introduces his name in the following couplet (fol. 106b, l. 4):—

بدا اس قصہ کا کہوای عزیز
نراکت کے موزوں سنیں باتعیر

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 Haidarābād, and another in his own collection, which he thinks may have been written by Mir Haidar Shāh.¹ He also mentions another Maghawī on the same subject composed by Muḥammad Muḥīn Khān, in the Topkhanah Library at Lucknow.²

The work is erroneously stated, in a Hindustani note on the recto of the first page, to be the story of Kālakūm. Several blank spaces are left, which, no doubt, were intended for the insertion of illustrations.

Ends.

سو کرتا چلیا یاد سبحان کا
عجایب تماشا دیک اوس جان کا
مرتب ہوا یان قصہ کا کلام
دروہ پر محمد علیہ السلام

Copyist: Saiyid Mūsā Rīzā 'Alī.

¹ *Litt. Hind.* (2nd ed.), vol. i., p. 547.

² *Ibidem*, vol. ii., p. 391.

Colophon :

حریر فی تاریخ بستم ماه رجب المرجب بروز
چهار شعبه بوقت صبح ارقام یافت سنه ۱۱ مولود
محمدی^۱ کاتب الحروف سید موسی رضا علی

101.

P. 2380 c.—Foll. 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 مٹھنئی و آل اظہر
کہوں ہوں موعود اپنا زمانہ کر
بیان تعہید عظمت سرود

خدا نے جب تیں آدم بقا کو
کہا ای روح تو جا اسکے بھیتر
کیا عرض آد بیتر کو روح نے یوں
اندھیری کو تیری میں جلیوں کیوں
کہا تب ایک ملت کو پیقہ 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

¹ Evidently intended for 1211, by the omission of the century.

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*² 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) Dhanāsīrī.
3. Hīnḍol Rāg, with five Rāginīs, viz.: (1) Tilangī, (2) Devakīrī, (3) Basantī, (4) Sindhūrī, (5) Ahīrī.
4. Śrī Rāg, with five Rāginīs, viz.: (1) Barnātī (? Varātī), (2) Kriyātī (?), (3) Gaurī, (4) Asāvārī, (5) Sindhūr.
5. Dīpak Rāg, with five Rāginīs, viz.: (1) Rāmakalī, (2) Paṭamanjarī, (3) Toḍī, (4) Kumūdī, (5) Gūjarī.
6. Megh Rāg, with five Rāginīs, viz.: (1) Śūrathī, (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.

سعیایا دیکھ اور پاس اپنی دلہر
نکلا مرد نے سامان پتر
ہوا عزلت کا یاور حق تعالیٰ
کیا اتعام نظم راگ مالا

The copy was made at the command of the author himself, by Saiyid 'Abd al-Nabī ibn Saiyid Maḥmūd ibn Mir Muḥammad Rizā Ṣafawī, on the 25th Muḥarram, A.H. 1173 (A.D. 1759).

Colophon :

تعت الرساله راگ مالا من تصنیف سید عبد
الولی صاحب عزلت تخلص بحسب الفرمایش سید

² *Asiatic Researches*, vol. iii., p. 55.

صاحب موصوفہ تحریر نمونہ کاتب الحروف سید
عبد اللہ ابن سید محمود ابن میر محمد رضا صفوی
غفر اللہ تعالیٰ عنہما تحریر بست پنجم شہر محرم
الحرام فی سنہ ۱۱۷۳ بکھنزار اور یکصد و ہفتاد و ستہ من
الہجرۃ النبوی صلی اللہ علیہ وآلہ وسلم

102.

P. 2380 d.—Foll. 45-77; 8½ × 5½ in.; ll. 15; Nas-
ta'liq; 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*,¹ on the authority of the *Gulistan i
sukhan*, that he took up his abode in the vicinity
of Lucknow, and attended the court of the Emper-
'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 سنہسار کے گونہار سب خوبیاں 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 خلاق اکبر کی ثنا
من رائی کی صفت سے کہے پعبور کی ثنا

¹ *Tazkirah i shu'arā i Dakhan*, Lahore, 1879, p. 186.

جب پعبور کہہ چلے میں تن ہوں تو سر ہی علی
نعت ہی بکسر جو تن دے کہئے 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 × 8½ in.; ll. 11; Naskhī;
c. early 19th century.

[TIPO.]

پھولبن

Phūlbun.

A romance, in Dakhani verse. By Ibn Nashātī.
See Garcin de Tassy's *Litt. Hind.*, vol. i., p. 256.

Begins.

تختین یو مئا کرتا ہوں در توحید ساجدانی
جنتے دو حرف میں ظاہر کیا اسرار پئمہائی
اول میں حمد رب العالمین کا
دل و جان سوں کہوں جان آفرین کا
خداوندہ تجھے ہی جم خدائی
ہمیشہ تجکوں ساجی کبر پائی

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
Qutbshāhi 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 لڑیا تو یو گلزار
اکیارا 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 point 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 یوں امید ہی ہے
 سخیدانان سون یوں امید ہی ہے
 کورنگے تو میرا یو پوئیں سیر
 کہو یکبار اچھو 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 قدرتگی اول سراون
 دھریا جسے یو گلشن عشق ناون
 کیا کر کرم عشق کا تس ایوال
 یو باغ انوریش کا پکریا جمال
 عجیب کوئی تو ای بانڈیاں جہان
 کہ صنعت میں 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 Ghauwāṣī (no. 99). Whereupon one of his friends, called Ibn 'Abd al-Ṣamad, 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 یوں ہجرتی
 مبارک یو ہی ہدیہ نصرتی

A Persian Maḡnawī on the story of Manohara and Madhumālātī was written by Mir 'Askarī, Rāzī, in A.H. 1065 under the title of *Mūhr o Mūh*, those names having been substituted for the original names of the lovers.¹ Nuṣratī does not state the source from which he has composed this work. It may probably have been this Persian Maḡnawī, or perhaps some Hindi or Hindustani version of this popular romance. He is also the author of '*Āli-nāmah*, or History of 'Alī 'Ādil Shāh II., already described in no. 36, and of *Guldastāh i 'ishq*. See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 485.

Ends.

کہا ہوں یو قصہ جو خوش دھاون سون
 علی شاہ عادل گیری ناون سون
 تلک جگمیں مقبول اچھو یو مدام
 بحق محمد علیہ السلام

Copyist: Ghulām Qādir.

¹ 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
البحر فقيير حقير غلام قادر بتاريخ سيددهم شهر
شوال ظفريات به بمن افضل لا يزال اتعام يافت
سنة 1199 هجرى

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 Saḍdar.

Colophon :

تمت تمام شد وقائع فتح نود كنده (?) تصنیف
خواجه نصرتی عالی بتاريخ سیوم شهر شعبان سنة
یکهزار دو صد ده من هجرة النبوية الكاتب غلام صفدر
جبهت 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. OGG.]

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 Muḥammad Ḥanīf, the third son of 'Alī, with Yazīd and his adherents after the martyrdom of Ḥasan and Ḥusain; a Magnawī in the Dakhani dialect. By Sewak.

Begins.

کہوں یلک جنگ شاه شیر زمان
حسین شاه ابن علی بعد زان
سو اس شاه کا یلک عرب بیانی تیا
اپا یلک حور بیانی دو مائی تیا
سو اسنام تیا شاه 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 Muḥammad 'Ashiq, entitled *Qissaḥ i Muḥammad Ḥanīf*, 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 تظیما کیا سرپسر
تبی تاریخ تدهان جان خیر البشر
یو سیوت تو هجرى کیری سال تبی
جوا دیلت نود دو کے اپرال تبی

The following manuscript contains a fuller account of the wars of Muḥammad Ḥanīf, also written in Dakhani verse, and composed by a poet called Laṭīf in A.H. 1095 (A.D. 1684), under the title *Zafar-nāmah*. A Hindustani poem on the same subject by Maḥmūd, in 10 chapters (*majlis*), entitled *Jang-nāmah i Muḥammad Ḥanīf*, or *Fath-*

nāmāh, has been frequently published. There is also a Panjabi version by Ḥamid, called *Jang-nāmāh i Imām Ḥanīf*.

Ends.

آیتا یو قصہ فارسی سون اول
کیا دکنی میں ترجمہ منجے بدل
ختم کر تون سدیو دعا یو کلام
حق محمد علیہ السلام

109.

P. 3036.—Foll. 158; 9 × 5 in.; ll. 17; Naskhi; 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 Laṭīf.

Begins.

کرون ابتدا بسم اللہ تے
مدد منگ لے اسم اللہ تے
کہ اول کرون وعنب اللہ کا
جنے جیو دیا سو لا اللہ کا
بوا یا غنی کل شی کا دھنی
مساگین جوہین تے 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* Laṭīf,¹ 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, Ḡhulām 'Alī Khān, Qādirī, is given in a note on the recto of the first folio. He has also adopted the title *Miftāḥ al-'āshiqīn*, or, in the Dakhani, مفتح وون عاشقان, which 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 پڑا لطیف
الہی بخش تون گناہ لطیف
ہزار و نوڈ پانچمیں باصواب
سب یو مثنوی ہوی ختم کتاب
کس آفت تے جون دور تیریں صادقان
لطیف ہے کہ مفتح 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 عجیبے رنگین بیانی
نظا کر مچکو یاقوت معانی
سخن کا لعل دے میبری زبان کو
در معنی سے پھر میرے بیان کو
سخن کے گور کا مچکو جوہری کر
سخن سنجونکو میرا مشقوی کر

¹ 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 Collection.</i>	<i>Catalogue.</i>
U. 74 = D. 105	174
U. 75 = D. 106	175
U. 76 = D.P. 1410	176
U. 77 = D. 114	177
U. 78 = D. 101	179
U. 79 = D. 95 A.	180
U. 80 = D. 95 B.	181
U. 81 = D. 92	182
U. 82 = D. 91	183
U. 83 = D. 110	184
U. 84 = D. 62	185
U. 85	186
U. 86 = D. 36	187
U. 87 = D. 53	188
U. 88 = D. 121	190
U. 89 = D. 134	191
U. 90 = D. 139	192
U. 91 = D. 124	193
U. 92 = D. 140	194
U. 93 = D. 152	195
U. 94 = D. 129	196
U. 95 = D. 141	197
U. 96 = D. 125	198
U. 97 = D. 127	199
U. 98 = D. 37	200
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
U. 107 = D. 137	209
U. 108 = D. 143	210
U. 109 = D. 102	211
U. 110 = D. 93	212
U. 111 = D. 113	213
U. 112 = D. 99 A.	215
U. 113 = D. 104	216
U. 114 = D. 120	217
U. 115 = D. 150	221
U. 116, fol. 1-43 = D. 147, fol. 1-43	222
U. 117 = D. 79	224
U. 118 = D. 43	228

<i>Urdu Collection.</i>	<i>Catalogue.</i>
U. 119	229
U. 120 = D. 39	230
U. 121 = D. 38	231
U. 122	242
U. 123	243
U. 124	250
U. 125	259
U. 126	261
U. 127	263
U. 128	264
U. 129 = D. 49	265
U. 130	268
U. 131	269

<i>Delhi Collection : Urdu Series.</i>	<i>Catalogue.</i>
D. 1 = U. 9	12
D. 2 = U. 2	5
D. 3, fol. 1-79 = U. 10, fol. 1-79	13
D. 3, fol. 80-103 = U. 10, fol. 80- 103	14
D. 3, fol. 104-16 = U. 10, fol. 104- 16	15
D. 5 = U. 32	53
D. 8 = U. 8	11
D. 10 = U. 17	26
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
D. 24, fol. 32-68 = U. 7, fol. 32-68	10
D. 35 (?) = U. 6	9
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 Firoz 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 Tipū Sulṭān by Ḥasan 'Alī, 'Izzat, in A.H. 1192 (A.D. 1778).¹

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 آہرو رکھ
اُنونکوں دو جہاننعین سرخرو رکھ

Scribe: Hirdē Narāyan.

Colophon:

تعمت تمام شد بقلم ہردے نرائین بمقام حیدرآباد
دکن در سند 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.

¹ Cat. of Pers. MSS., col. 931, no. 1717.

112.

P. 2380.—Foll. 186; 8¼ × 5¼ in.; ll. 11 to 15; Nasta'liq and Shikastah-āmez; dated Palghat, A.H. 1216 (A.D. 1801).

[J. LEYDEN.]

روضۃ الشہدا

Rauzat al-shuhadā.

An account of the martyrdoms of 'Alī and his family, especially of Ḥasan and Ḥusain; being a Dakhani metrical translation, by Wali, of the Persian history of Ḥusain ibn 'Alī al-Wā'iḡ al-Kāshifī. See Rieu, *Persian Catalogue*, p. 152b, and Ethé, *Persian Catalogue*, no. 162.

Begins.

کروں نامیکوں بسم اللہ سون آغاز
اجیوں تا عین فصاحت میں سر فراز
سراؤں کیا اوسے جن یٹ سین میں
بندایا جیو دم کے رشتہ سون بدن میں

The author, who writes under the takhalluṣ Wali, and also calls himself Wali Shāh (fol. 58b, line 1), is no doubt the celebrated poet Shāh Wali Allāh of the Deccan, by some called Muḥammad Wali,² by others Shams Wali Allāh,³ and also Muḥammad Wali al-Dīn.⁴ He was a native of Ahmadabad in Gujarat, and a descendant of the saint Shāh Waḡh 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,⁵ and, at his suggestion, was the first to write a *Rekhat* Diwān poem in imitation of the Persian. Wali appears to have returned after a while to his native country, where he completed his Diwān, and went back

² Durgāprasād, Nādir, "Gleanings from the Urdu poets of the Deccan" (*Khasinat al-ūlūm*), Lahore, 1879, pp. 45 and 227.

³ Āzād, *Āb i ḥayāt* (2nd ed.), p. 80.

⁴ Muḥammad Manzūr, editor of the poet's *Kulliyāt*, Bombay, 1874.

⁵ 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 'Aqil, 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.¹ It has been printed at Bombay in 1875, and also in 1879. Walī is also the author of a Šūfi treatise, called *Nār al-marīfat*, and, according to Durgāprasād,² of a *Dīwān* written in Gujarati. Āzād³ mentions a poet of the Deccan called Sewā (سیوا) as being a translator of the *Rauzat al-shuhadā*.

Ends.

کیا ہوں ختم جب ہو درد کا قال
 اگیا رسو ابر تیا تیس وان سال
 زمانہ مہدی آخر زمان کا
 اتیا اس باعث و امن و آجان کا
 ولی اب رکھہ رقم ہور ختم کر بات
 نبی کے آل ابر اب بول صلوات

Copyist: Saiyid Ja'far, called Miyan Šūhīb.

¹ The printed editions have A.H. 1119, the numeral appearing instead of *ansūan* as in this copy.

² *Khazinat al-ulum*, p. 227.

³ *Āb i hayāt* (2nd ed.), p. 72.

Colophon:

تمت تعام شد کار من نظام شد - این روضہ نوشتہ
 سید جعفر عرف میان صاحب در جاہ پالگاٹ ماہ
 شعبان بیست پنجم روز یکشنبہ وقت ظہر مرتب
 شد سنہ ۱۲۱۵ 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 Walī.

The poetical works of Shāh Walī Allāh, poetically surnamed Walī. See no. 112.

This copy of the poems of Walī, the famous poet of the Deccan, and originator of the Hindustani *Dīwān* in imitation of this style of Persian poetical composition, comprises a *Dīwān* 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 *Dīwān*, 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 Manzūr 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,

containing some additional Ghazals and a Qasīdah, 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: Ḥafīẓ Allāh.

Colophon:

این حرفی چند کہ عبارت از دیوان ولی است
از ید فقیر حقیر مورضعیف حقیقت اللہ بتاریخ بیست
و دویم شهر ربیع الثانی سنہ ۱۱۳۰ جلوس محمد شاہی
نکاش 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 Rabī' II. in the 24th year of the reign of Muḥammad Shāh, i.e. A.H. 1155 = A.D. 1743.

[R. Jounson.]

Diwān i Wali.

Another copy.

The *Diwān* of Ghazals begins:—

کیتا ہوں تیرے نام کو میں ورد زبان کا
کیتا ہوں تیرے شکر کون عنوان بیان کا
جس گز اوپر پائون رکبین تیرے رسولوں
تس گرو کون میں کُجَل کرون دیدم جان کا

The miscellaneous poems appended to the *Diwān* consist of 10 Rubā'īs, 60 Fards, 5 Mustazāds, 2 Bāzgashts, 2 Tarjī'-bands, 1 Muḥallāg, 8 Muḥammas poems, 2 Qasīdahs—one in praise of Muḥammad, the other of God—and a Maḥnawī 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 Aḥmad, also called Aḥmad 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 Muḥammad Ḥasan made by him at Khujistah-bunyād, or Aurangabad.

These additions are chiefly in Persian, comprising:—Verses by Saiyid Ni'mat Allāh; several poems in praise of Muḥammad and of Khādījah his wife, by Muḥammad Ḥasan, 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 Muḥyi al-Dīn is known; the conjunctions of planets suitable for the writing of charms (*ta'wīz*); the spiritual pedigree of the poet Muḥammad Ḥasan, Gujarātī, from the Prophet Muḥammad through saints of the Madāriyah, Chishtiyah, Qādiriyah, and Bukhārīyah 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 Muḥammad 'Abd Allāh.

There are impressions of the seals of Muḥammad Aḥmad Rasūl Laṭīf, A.H. 1168, and of 'Abd Allāh bin Muḥammad Ḥafīẓ Aḥmad, A.H. 1186.

On fol. 2b is written a chronogram on the birth of a daughter of Shaikh Aḥmad, named Kaniz Fatīmah, on the *Shaḥ i barāt* (the 14th *Sha'bān*), 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. 1157 is recorded as being that on which Muḥammad Ḥafīẓ 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: Muḥammad Nār al-Dīn.

Colophon :

تمت تمام شد کتاب دیوان ولی بتاریخ بیست
و ششم شهر ربیع الثانی سنه ۳۴ 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 Jilāni, 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; 8×5 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 *الهی 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 Jilāni 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 Muḥallaḥ 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; 9½ × 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 × 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 الحجہ
سنہ ۱۲۸۰ ھجری الخ

121.

P. 2375.—Foll. 124; 9½ × 7½ 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 Magnawi of Shaikh Farid al-Din 'Attar,

by a poet whose takhalluṣ is Za'if. See Rieu, Persian Catalogue, p. 576*a* l., and Ethé, Persian Catalogue, no. 1031, col. 612.

Begins.

ای پنجہی پیاری سخن آغاز کر
حمد سون حقکی بلند آواز کر
شوق سون ایسا اوچا یا نیک چہجیا
جی رہے ترلوت کا عالم لوبہا
گلشن وحدت ہے تیرا آشیان
احدیت کا راز سب تجبر عیان

In the epilogue the translator has given the Dakhani title *Pañchhi-bāchā* (پنجہی 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
قصد کر دکھنی زبان مہین لیکہ آون
تا رہے دنیا مہین میرا بیہی ناون

Ends.

اسعنی یا رب میرا ہوتا ہی کام
شکر ہی جو ہوئی پنجہی باچا تعام
جب کیا تاریخ کا دل مہین حساب
تب ہوا میزان مہین یو خاصا کتاب

بدہ 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 ھجری وقت سہ پہر در مقام
سعادت مند بخط محمد حسین بنام مہی (? Money)
ساحب رقم شد

122.

P. 1332. — Foll. 121; 9 $\frac{1}{4}$ × 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 ۱۰۷). Another copy of the *Phālun* of Ibn Nashāfī (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 Rizā, son of Murād Beg ibn Muḥammad Karīm, Māzandarānī.

Colophon:

کاتب این رسالہ حاجی محمد رضا ولد مراد بیگ
ابن محمد کریم مازندرانے در شہر حیدرآباد قلعے
شد سنہ ۱۱۳۴

The scribe has added a Persian Rubā'ī.

II. Fol. 58 (numbered ۱۰۷۴). The romance of Prince Muḥammad Qulī Quṭb Shāh of the Deccan, and Mushtari Shāh, Princess of Bengal; written in Naskhī.

Begins.

توں اول توں آخر توں قادر ہی
توں مالک توں باطن توں ظاہر ہی
توں عیسیٰ توں مہدی توں واحد سچا
توں تواب توں رب توں ماجد سچا
توں باقی توں مقسم توں ہادی توں نور
توں وارث توں منعم توں بر توں 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 Quṭb Shāh, who is also called simply Quṭb Shāh, the son of Ibrāhīm Quṭb 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 Quṭb 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 بڑکے اسے منج کرین یاد سب
سدا کال منجنی اچھین سدا سب
جتے شعر بولیا اسے کیا ہی شم
کہ جیتا اھے نانون اس جگمیں جم
تعام اس کیا دیس بارہ منی
سنہ یٹ ہزار ہور اتھارا منی

This copy was also made by Hājī Muḥammad Rizā 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 دہم شہر رجب المرجب وقت
عصر ہرآمدہ من سنہ ثمانیہ خمسین مائہ بعد الف
من ہجرت النبوی . . . مطابق سنہ ثمانیہ عشرين من
محمد شاه بادشاہ غازی از عہد ابدان من راقم کعبترین
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 ایک بی بی دم کا
کیا میں تجھے احوال دل و جان کا بتاؤں
اب میں 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 worn-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
عقل کا وہاں سوار پیداہ ہی
چرخ سے شق ہو چاند کا کرنل
طشت از بام اوفتادہ 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 Yaqīn.

A Diwān of Ghazals. By In'ām Allāh Khān, Yaqīn.

Begins.

کون کر سکتا ہی اوس خالق اکبر کی ثنا
نارسا ہی سان میں 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 شہید و شہر کی ثنا

In'ām Allāh *Khān*, Yaqīn, of Delhi, was the son of Azhar al-Dīn *Khān*, Sarhīndī, a pupil of Mirzā Jān i jānān, Mazhar, 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 Aḥmad 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; 8¼ × 5 in.; ll. 15; Nas-ta'liq; 19th century.

[R. JONSSON.]

قصہ کامرپ و کلاکام
Qīṣṣah i Kāmṛup o Kalākām.

The love-story of Kāmṛup, son of a king of Oudh, and Kalākām, also called Kāmlatā or Kalā, daughter of a king of Sarandīp (Ceylon). By Tahsīn al-Dīn.

Begins.

الہی دو جگت کا تون کرتار ہی
ہر دیک شی کا پیدا کرن ہار ہی
نکوئی کر سکے تیری قدرت بیان
تہیں عام تیرا کسی پر عیال

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 و خوش بہار. 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 Lal of Lahore.¹

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 Munshī '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 برد کا نازک طرح
نکچہ ست ہی اس میں نہ اسین گره
برہ کا گره پڑکے پھر نا کہولے
نہ توڑا برد کا کبھی پھر ملے
کنور کی طرح جس نے محنت کیا
وسے حق نے محنت کی راحت دیا

¹ 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).

Qīṣṣah i Kām̄rūp.

Another copy of the same, wanting the first folio.

Ends.

بہت عدل انصاف کر کے کنور
سبھی پاکے انعام رہا در مندر
کنور نے کیا جشن نوروز کا
نکر کا و جالا ہوا حالکا (?)
ہوا قصہ آخر دیگر کیا کہوں
یہی ہی بیلا ایکے چپ کر رہوں
جو اسمنامہ پڑھیکما سدا
مصنف پہ دتا کریکما سدا

Copyist: Amin Allah son of Shaikh Na'im al-Din bin Shaikh Muhammad Sāliḥ.

Colophon:

نسخہ کلکام و کنور کامرورپ بروز شنبہ بوقت
قرب مغرب شد کار من نظام در سنہ ۱۲ ہجری
عطابق سنہ ۱۱۹۳ بقلم کاتبہ مالک امین اللہ ولد شیخ
نعیم الدین بن شیخ محمد صالح ساکن قلعہ مدراس (?)

128.

U. 51.—Foll. 110; $8\frac{1}{4} \times 5\frac{3}{4}$ 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 Ramaẓān '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 تاگت

The author expresses the date of composition in the concluding lines by the numerical value of the letters of his name Ramaẓān 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 جمعیۃ مدام

Copyist: Saiyid Umed 'Alī.

Colophon:

تعمت تعام شد ابن کتاب سید امید علی

129.

U. 52.—Foll. 132; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; ll. 13; careless Nasta'liq with Shikastah; much worm-eaten; dated 20th Ramaẓān, A.H. 1241 (A.D. 1826).

[DELHI 66 a.]

نوطرز مرتع
Nau-tarṣ i muraṣṣa'.

A translation in prose and verse of the Persian *Qīṣṣah i chahār darvish*, or *Tales of the Four Darveshes*, of Amir K̄husrau. By Muḥammad Husain 'Atā K̄hān, Talāshīn.

Begins.

دیباجہ ثناء خداوند ذو الجلال
ایسا نہیں کہ لکھ سکے اوسکا کوئی کمال
منشی کے ہو رہا ہی قلم کا جگر شگاف
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 to 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 Oorloo language it was rendered objectionable by his retaining too much of the phraseology and idiom of the Persian and Arabic."¹ 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 *Zawābit i Angrezi*, and *Tawārīkh i Fārsi*, 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 *Kharīṭah i surār* (Lucknow, 1875).

¹ See his preface to the 2nd edition of the *Bāgh o Bahār*, edited by Ghulām Akbar, Calcutta, 1813.

<i>Delhi Collection: Urdu Series.</i>	<i>Catalogue.</i>	<i>Delhi Collection: Urdu Series.</i>	<i>Catalogue.</i>
D. 53 = U. 87	188	D. 121 = U. 88	190
D. 58 = U. 33	54	D. 122 = U. 51	128
D. 62 = U. 84	185	D. 123 = U. 101	203
D. 65 = U. 54	132	D. 124 = U. 91	193
D. 66a = U. 52	129	D. 125 = U. 96	198
D. 68 = U. 45	93	D. 126 = U. 21	38
D. 69 = U. 53	130	D. 127 = U. 97	199
D. 71 = U. 72	172	D. 128 = U. 99	201
D. 74 = U. 36	66	D. 129 = U. 94	196
D. 79 = U. 117	224	D. 130 = U. 103	205
D. 90 (?), fol. 1-39 = U. 57, fol. 1-39	136	D. 131 = U. 104	206
D. 90 (?), fol. 82-8 = U. 57, fol. 82-8	256	D. 132 = U. 106	208
D. 91 = U. 82	183	D. 134 = U. 89	191
D. 92 = U. 81	182	D. 135 = U. 14	23
D. 93 = U. 110	212	D. 136 = U. 11	20
D. 94 = U. 73	173	D. 137 = U. 107	209
D. 95 A. = U. 79	180	D. 138 = U. 102	204
D. 95 B. = U. 80	181	D. 139 = U. 90	192
D. 96 A. = U. 66	156	D. 140 = U. 92	194
D. 96 B. = U. 67	157	D. 141 = U. 95	197
D. 97a = U. 69	163	D. 142 = U. 100	202
D. 98 = U. 68	160	D. 143 = U. 108	210
D. 99 A. = U. 112	215	D. 145b = U. 136	22
D. 99 B. = U. 58	139	D. 147, fol. 1-43 = U. 116, fol. 1-43	222
D. 101 = U. 78	179	D. 149 = U. 61	142
D. 102 = U. 109	211	D. 150 = U. 115	221
D. 103 = U. 50	124	D. 151 = U. 59	140
D. 104 = U. 113	216	D. 152 = U. 93	195
D. 105 = U. 74	174	D. 153c = U. 71	166
D. 106 = U. 75	175	D. ? = U. 4	7
D. 107 = U. 62	143	D. ? = U. 5	8
D. 108 = U. 63	147		
D. 110 = U. 83	184	<i>Delhi Collection :</i>	
D. 111 = U. 70	164	<i>Persian Series.</i>	<i>Catalogue.</i>
D. 113 = U. 111	213	D. 589 = U. 34	64
D. 114 = U. 77	177	D. 1171g	225
D. 118, fol. 1-42 = U. 35, fol. 1-42	138	D. 1171h	82
D. 118, fol. 43-81 = U. 35, fol. 43-81	226	D. 1410 = U. 76	176
D. 118, fol. 82-113 = U. 35, fol. 82- 113	65		
D. 119 = U. 49	117	<i>Royal Society's Collection.</i>	<i>Catalogue.</i>
D. 120 = U. 114	217		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 Farḡhandah-siyar, and the Story of the First Darwesh.

This copy contains the entire preface, including the Qaṣīdah in praise of the Nawāb Āsaf 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 Bakḥsh Khān for the library of Mr. Richard Johnson,¹ who is styled Sarkār Nawāb Ṣāhib, Mumtāz al-daulah, Mufakḥkhar al-mulk, Husām i jang.

¹ Banker to Warren Hastings. See Sir Charles Lawson's *Private Life of Warren Hastings*, p. 140.

قصہ چار درویش نوشتہ محمد بخش خان در بلدہ
لکھنؤ داخل کتابخانہ سرکار شد

کتاب سرکار نوابصاحب ممتاز الدولہ مخیر الممالک
حسام جنگ مستر رچارد 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 Takhsin'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 Qaṣīdah in praise of the Nawāb Āsaf al-Daulah.

Begins.

بعد ادا کرنے محمد اوس بادشاہ عالم پتلا کے کہ
جسکے افسانہ کنہہ ذات کے ہیں سید عالم نے اوسکی
تحقیق ذات میں ما عرفت حق معرفت فرمایا ہی

The introductory story of king Farḡhandah-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 مہابت ہی اوس ملک العالم بادشاہ در
الجمال و الاکرام کہ جسے قلوب مومنین کو مسکین
ایسے 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'raqam (i.e. Taḥsin), 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 Azād-bakht in the *Bāgh o bahār* of Mir Amman.

Ends.

ای درویشو تم دونو بے تکلفانه اپنا احوال بیی
منصل 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 Ḥusūn 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:

تعلم شد همه داستان قصہ چار درویش وفا اندیش
حسب الارشاد ہدایت بنیاد خان صاحب و قبلہ
فیاضترین حکوم و معظم [blotted] بدست خط
احقر الناس گہترین خلق اللہ بختاور سنگہ قوم کایتہ
شکستہ نا تعلم رسید . . . بقارنہ بست و نہم ۶۶ ماہ
محرم الحرام سنہ ۱۲۴۸ وقت دو گیتی روز باقیماندہ
بمقام حجیر در جہاونی 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
انگشت اعتقاد نهد از چیز کہ کوتاهی کسی او باشد
مخبرم 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 'Ālan, 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 Ja'fari* (Lahore, 1870).¹ 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-

¹ See also Garcin de Tassy, *Litt. Hind.*, iii., p. 387.

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 Baksh, the youngest son of 'Ālamgīr (who died A.D. 1708). The date of Zaṭālī'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 Zaṭālī, "The Jester."¹

134.

P. 2746.—Foll. 47; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 15; Shikastah-āmez; the last 7 leaves worm-eaten; c. 18th century. [J. LEYDEN.]

Kulliyāt i Zāṭālī.

Another collection of the works of Mir Ja'far, Zaṭālī, 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-qa'dah, A.H. 1218 (A.D. 1804).

[J. BALLANTYNE.]

Kulliyāt i Zāṭālī.

A larger collection of the works of Mir Ja'far, Zaṭālī, beginning with the poem called *Tūṭī-nāmāh* (Bombay edition of 1867, p. 6).

Begins.

سنو ای طوطی روحانی من
مکن الفت برنگین پتجری تن

نه تو ره نه به پتجری ره
بوذکر لال جیحو کیا کھیگا

Copyist: Shajā'at 'Alī, Ḥusainī, of Bardwan.

Colophon (written in Shikastah):

تعلم شد کار من نظام شد نسخه کلیات میر جعفر
زقنی . . . بتاریخ دهم شهر ذیقعدة سنه ۱۲۱۸ هجری
. . . کاتب الحروف شیخات علی حسینی ساکن
ضلع بردھوان باتکله براء پاس خاطر میان قربان علی
و حسب الفرویش میان مذکور قلم زده شد

A collection of Persian epigrammatic sayings of Mullā Düpiyāzah 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 رحمت اللہ

136.

U. 57 a.—Foll. 39; 8×6 in.; ll. 11; Nasta'liq; worm-eaten; dated Delhi, 2nd March, 1843.

[DELHI 90 a.]

Kulliyāt i Zāṭālī.

Another and smaller collection of poems by Mir Ja'far, Zaṭālī, including his *Fūl-nāmāh* (fol. 129), which differs from that in the preceding manuscript.

The scribe states in the colophon that he wrote this copy for his brother Lāla Kāshnāth. The latter has added a note of ownership, dated the 2nd March, 1843.

Colophon:

تعلمت تعلم شد این کتاب قصه جعفر زقنی بیاس
خاطر برادر عزیز از جان لاله کاشی ناتیه وند تحریر
یاقوت *

Note:

تحریر بتاریخ دوم ماه مارچ سنه ۱۸۴۳ مع بعد مستقر
مارتین گببس بهادر [Martin Richard Gubbins]
میسٹریٹ دہلی . . . مالک این کتاب این بندہ
کاشی ناتیه است

¹ *Ḥayāt 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 ہی ہنگامہ ہر سو یار کا
 ہی تماشا جلوۂ دیدار کا
 سفاک رویت نہوا اے فلسفی
 دیدہ ہی یہاں دیدۂ دو چار کا
 جان دیکے ہر بیبی اگر تیارے بہہ مول
 مٹت ہی سودا تیرے بازار کا

According to Beale,¹ Amjadi 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 Amjadi 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 *Dircān*,² and Garcin de Tassy notices a work by him called *Tuhfah li-ḡibān*, a copy of which in his possession is dated A.H. 1196.³

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.

¹ *Biographical Dictionary*, p. 5.

² Sprenger's Catalogue, p. 307.

³ *Litt. Hind.* (2nd ed.), vol. i., p. 99.

138.

U. 35 a.—Foll. 42; 8 × 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 Khwājāh Mir, Dard.

Begins.

مقدور ہمیں کب تیری وصفونکی رقم کا
 حقاً کہ خداوند ہی تو لوح و قلم کا
 جس مسند عزت پر کہ تو جلوہ نما ہی
 کیا تاب گذر ہووے تغزل قدم کا

Khwājāh Mir, Dard, was a descendant of Khwājāh Bahā al-Dīn, founder of the Naqshbandi Order.⁴ His father Khwājāh 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 Jahāngīr. 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.⁵ He eventually became a disciple of Khwājāh Muḥammad Zubair, and was initiated by him into the Naqshbandi Order of Faqīrs.

Khwājāh Mir was originally a soldier, and, like his father, became a religious devotee. Āzād states in his biography of the poet⁶ that he wrote a treatise on prayer, entitled *Asrār al-salāt*, when he was only 15 years of age, and another work, called *Waridāt 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 sard*, *Dard i dil*, *Soz i*

⁴ Born at Bukhārā, A.H. 728, and died A.H. 791.

⁵ A noted poet of Delhi, who died A.H. 1140.

⁶ *Āb i hayāt* (2nd ed.), p. 170.

dil, *Sham' i mahfil*, and others. He is also the author of *Waq'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 *Nalah i 'Andalūb*. His brother, Saiyid Muḥammad Mir, Aṣar, has also written a *Diwān*, and a well-known *Maḡnawī* called *Khwaḍ o khayāl* (no. 140).

Dard was contemporary with Saudā, Mir Taqī, and Mirzā Jānjānān 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 Ṣafar, A.H. 1199 (A.D. 1785).¹

Appended to the *Diwān* of Ghazals are a few *Fards*, a *Tarkīb-band*, *Mukhammasāt*, and *Rubā'īs*. His poems have been several times lithographed at Delhi and Lucknow presses, with a biography extracted from a *Tazkirah* by Mir Muḥsin '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 بیعتدار عطا اللہ غفر عنہ تجاللتہ در قصہ کذکرہ
در سنہ ۱۲۳۰ ہجری این اوراق را نوشتہ بود

139.

U. 58.—Foll. 62; 11½ × 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.

¹ According to most biographers and writers of chronograms, but Mirzā Luṭf, in his *Tazkirah* the *Gulshan i Hind*, given A.H. 1202 as the year of his death.

140.

U. 59.—Foll. 46; 11½ × 7½ in.; written in different styles of Shikastah-āmez, in oblique, transverse and horizontal columns; dated Delhi, the 11th Rabī' I., A.H. 1248 (A.D. 1832).

[DELHI 151.]

خواب و خیال
Khwaḍ o khayāl.

A Ṣūfī *Maḡnawī*. By Saiyid Muḥammad Mir, Aṣar.

Begins.

بعد حمد خدا و نعت رسول
کچھ بکے ہی یہ انب ظلمو جہول
بے محابا کلام ہے یعنی
بیشتر ہے بوج و بیعنی

Mir Aṣar, as the author is commonly called, was the son of Khīwājah Muḥammad Nāṣir, and the younger brother of Khīwājah Mir Dard. (See no. 138.) He lived the life of a Ṣūfī ascetic, and has also written a *Diwān*. A copy of another of his *Maḡnawīs* will be found in no. 225, III.

Copyist: Muḥammad Ḥusain.

Colophon:

نعت تمام شد این مثنوی حضرت خواجه میر
انصاحب بعون الله تعالى بتاريخ یازدهم شهر ربیع
الاول سنہ ۱۲۴۸ ہجری در عہد اکبر شاہ غازی خلد
الله ملکہ راقم اصغف احقر العباد فقیر حقیر پر تقصیر
محمد حسین در شاہ جہان آباد بوقت نصف الفہار
مورت تمام یافت

141.

U. 60.—Foll. 102; 9 × 5½; 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
Maḡnawī 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 الفہمائش برادر عزیز خوشتر از جان و دل
لله شیو جسمل زاد عمره خط احقر العباد دیب چند
قوم کبتری [illegible] در مندسور مضاف صوبہ مالوا
در نظامت آذاکیکا دھر و سپیل ہفتدہم رجب
سند ۱۳۳۶ ہجریہ سنہ ۱۳۳۸ [صلی] بیساکہ ہئی
پنجمی شنبہ سہ بہر سمبت ۱۸۷۸ انندی نام مرقوم
یافت

142.

U. 61.—Foll. 87; 11 x 7 in.; ll. 13; Nasta'liq; dated 15th Zi'l-qa'dah, A.H. 1252 (A.D. 1837).

[DELHI 149.]

Maḡnawī 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 Ghulam Ḥusain 'Alī, are written by another hand on the margin of the first five folios.

Copyist: Saiyid Rizā Ḥasan.

Colophon :

از خط بیبریط سید رضا حسن نوشتہ شد بقاریع
بانردہم شہر ذالذکاء [sic] سنہ ۱۲۵۲ ہجری

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 Muḡammad Qiyām al-Din, Qā'im.

Begins.

ہرگز نہ بین مقذور تیری حمد زبان کا
بڑھان ہی دعویکے میرے سجز بیان کا
جب تک کہ ہی تو ہم ہیں تیرے ساتھ ہمیشہ
جون موج کہ نت لازمہ ہی آب روان کا
ای عشق میرے دوش پہ تو بوجہ رکبہ ایفا
ہر سر متکمل نہ بین اس بار گران کا

Muḡammad Qiyām al-Din, who is also called Shaikh Muḡammad Qā'im, or Miyān 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; Muḡhammas and Wāsoḡht poems, fol. 109b; Rubā'is, fol. 119a; Qaṣīdahs in praise of Muḡammad, 'Alī, the emperor, his Wazīr and Mir Bakḡhshi, Amir al-Umarā, Nīmat Allāh Khān, the poet Saudā, Nawāb 'Ināyat Khān, Nawāb Muḡammad Yār Khān, Nawāb Hizbar Jang, and Nawāb Naṣr Allāh Khān, fol. 128a; Maḡnawis, chiefly satires and short stories, fol. 151a.

One of his Maḡnawis bears the title *Ramz al-ḡalāt*, 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 ہجری 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 Taḡkirah of Urdu poets, the title of which — مخزن نکات — *Makḡzan 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. 161*b*), 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. 127*a* 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 آے

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 آہ میں لکھتا
خدا دینا اگر معجو زبان توحید کہنے کی
تو فکر سب الوجودیت 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 Quṭb 'Ālam of Gujrat, 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), Muṣṭafī states that Soz was then alive and was over 70 years of age, and Nassākh 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'īs, Magnawīs, 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 Ṭīpū Sultān.

An account of the hostilities between Ṭīpū, 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 Ṭarab.

Begins.

سجائب سنو دوستان داستان
کہ جسکے بیان میں ہی قاصر بیان

مراثیہ مغل فوج سب جمع کر
خوشی سات سلطان کی سن بد خبر
کئی سب نے یوں شرط سوکند سات
لیوہین ملک چلدی سون اب ہات ہات

The events narrated in this work are briefly recorded in Duff's *History of the Mahrattas*,¹ but the narrative is characterised throughout by a feeling of intense hatred against the Mahrattas. The reason assigned by the author for Tipū'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 Sulṭān 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 Sulṭān, 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 تلک مہ و آفتاب
نہوین رکہ تون سلطان کون آب حیات
عظفرو منصور بر مشرکین
تعمیت و افسر اربا روز مین

146.

P. 353.—Foll. 370; 11 $\frac{1}{2}$ × 6 $\frac{3}{4}$ 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, Āzād, in his *Āb i ḥayāt* (2nd ed., Lahore, 1899), p. 136 *et seq.* 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 Ḥātim (Shaikh Zuhār 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.²

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 Āsaf al-Daulah, granted him an annual stipend of

² Died A.H. 1169 (A.D. 1756). See Rieu's Persian Catalogue, pp. 501b and 1090a.

¹ 4th edition, vol. ii., pp. 187-189.

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-Din, and by Qamar al-Din, Minnat,¹ 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 Munshis 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 Munshī 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 Maḡnawīs 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 Maḡnawī *Shu'lah* i 'ishq of Mir Taqī² (see no. 164), and a Taḡkirah of Urdu poets,³ both of which works are now unprocurable.

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 Soudah."

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, 'Ālamgir II. and nobles of the Court at Delhi and Lucknow, also a poem called *Shahr-ūshūb*, and satires.

Begins.

ہوا جب کفر ثابت ہی وہ تمغے مسلمان
نقوئی شیخ سے زنار 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 صرف ریاں کا

3. Muḡhammasāt (fol. 219a). Twenty-five poems in verses of five lines each, most of which are composed on lines written by other poets, viz.: Ḥāfiḡ, 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 دکھائے 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 تجہد بین ہمیں کیا کم ہی جام
بزم مشتاقان میں تیرے حلقہء مائتہ ہی جام

6. Maḡnawiyāt (fol. 274b), containing anecdotals and witticisms.

¹ See also chronograms by Imām Bakhsb, Nāsikh (*Kulliyāt*, Lucknow, 1872, p. 220), and by 'Abd al-Ghāfir Khān, Nassākh (*Ganj i taswīrīkh*, Cawnpore, 1875, p. 25).

² *Āb i ḥayāt* (Lahore, 1899), p. 23.

³ *Ibidem*, p. 155.

Begins.

میرا دل نام ہر اوسکے ہی شیدا
کیا ہی جن نے حُسن و عشق پیدا

7. Qīṭa'ūt (fol. 334a).

Begins.

یوں سنا ہی کہ خسرو یکتا عصر
ایکتا درویش کے گیا تیا گیر

8. Persian Qaṣīdahs (fol. 348b).

Begins.

یا عندلیب گلشن ایغان برابری است
گلابانگ مرغ خامہ ام اللہ و اکبرست

9. Diwān of Persian Ghazals (fol. 354b).

Begins.

زد شعلہ بردل از نفس سوز داغ ما
روشن شود زیاد سحر کہ چراغ ما

The manuscript is undated, and without a scribe's colophon.

147.

U. 63. — Foll. 467; 10½ × 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 Muḥammad Taqī, of Delhi, familiarly called Mir Ghāsi, a pupil of Fakhr al-Din, preceded by a Persian introduction, beginning *حمد بلیغی کہ* *عندلیب طبع یکتا گل پورمردہ چمن ابداع اوست*, fol. 6; Qaṣīdahs, with a Persian preface, beginning *رفیع ترین گلامی کہ رفعت بخش دیباچہ سخن توآند شد*, fol. 82; Magnawīs, fol. 166; Diwān of Ghazals, fol. 238; Maṭla'ūt, fol. 394b; Rubā'īs and

Mustazād, fol. 396b; Qit'ahs, fol. 403b; Pahelis and Tarji'-band, fol. 415a; Musaddasāt and Wā-sokht, fol. 422b; Mukḥmmasāt, 37 in number, fol. 427a.

Copied at Delhi on 11th Jumādā I, A.H. 1214, by Mir Maqbul Nabī bin In'ām Allāh Khān, Yaqīn, by order of Raja Bahādur Singh.

Colophon:

روز جمعہ تاریخ یازدهم ماہ جماد الاول سنہ ۱۲۱۴
هجری نبویہ مقدسہ بمطابق سنہ ۴۶ جلوس میمنت
مانوس شاہ عالم بادشاہ غازی خد اللہ ملکہ و سلطنت
بخط اضعف العباد میر مقبول نبی بن انعام اللہ خان
تخاص یقین دیوان گلابات میرزا محمد رفیع السودا
حسب الارشاد . . . راجہ بہادر سنگھ بہادر دام اقتبالہ
و حسن مالہ در مقام شاہ جہاں آباد صورت اتمام
پذیرفت

148.

P. 2405.—Foll. 371; 14½ × 8¾ in.; ll. 15; written in fair Nasta'liq, in 2 columns, with 'Uvnāvs; 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. Mukḥmmasāt, fol. 251b. 7. Magnawīs and Marṣiyahs with the Persian introduction, fol. 300b.

Copyist: Muḥammad Amin Beg.

Colophon:

تمت تعام شد دیوان مرزا رفیع السودا مرحوم از
دست احقر العباد محمد امین بیگ سنہ ۱۲۱۹ هجری

CONTENTS

	PAGE
CORRIGENDA	xii
I. THEOLOGY	1
II. HISTORY	16
III. BIOGRAPHY	26
IV. TAZKIRAHS	28
V. TOPOGRAPHY	32
VI. ROMANCES AND FABLES	34
VII. POETRY	52
VIII. ETHICS	127
IX. MEDICINE	128
X. MUSIC	129
XI. AGRICULTURE	130
XII. MILITARY ARTS	130
XIII. VOCABULARIES	131
XIV. DICTIONARIES	134
XV. GRAMMAR	134
XVI. MISCELLANEOUS	136
INDEX	145

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 Ghulam Rizā, Rizawī, with the date A.H. 1222.

1. Qaṣīdahs, with Persian preface, fol. 1. 2. Diwān of Ghazals, with Maṭla's, Rubā'is, Qit'āhs and Pahelis, fol. 89. 3. Part of the Persian introduction to the Marṣiyahs, fol. 221. 4. Muḥammadasāt, Musaddasāt, two Tarjī'-bands, another collection of Qaṣīdahs and Qit'āhs, 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:—Qaṣīdahs, fol. 1; Diwān of Ghazals, fol. 82a; Maṭla's and Rubā'is, fol. 214b; Qit'āhs, 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'āhs, fol. 349a; Persian preface to the *Diwān i marṣiyah*, with verses criticising Marṣiyahs of Mir Ghāsi Taqī, fol. 364a; *Ibrat al-ghāfilin*, in Persian prose, in 5 fasls, fol. 382a; Salāms and Marṣiyahs, fol. 418b.

The *Ibrat al-ghāfilin* 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 Saudā¹ 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,² 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-ghāfilin*, 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 عالیہا
سین رس قدردان جذاب تیلر صاحب بہادر دام
ظہم کے واسطے بیسویں جنوری سن ۱۸۱۷ اتہارہ سو
ستارہ نیسوی . . . 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:—

¹ *Āb i hayāt*, 2nd ed., p. 151.

² Djed A.H. 1221. See Ricu's *Persian Catalogue*, p. 376a.

1. دیوان زنجہا Hindustani *Diwān of Ghazals*, with a collection of *Fards* and *Rubā'is*. Fol. 1.
2. دیوان تصدیقات عاقب نمبر Qaṣīdahs. Fol. 109.
3. دیوان فارسی Persian *Diwān*. Fol. 180.
4. دیوان در بیان تاریخ و قطعہا Qit'ahs and chronograms. Fol. 194.
5. دیوان ہجویات Satires in *Maṣnawī* and *Mukhammas* poems. Fol. 200.
6. دیوان مخمسات در بیان عشق Mukhammas poems on love. Fol. 257.
7. *Maṣnawīs* 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:—*Qaṣīdahs*, fol. 5*b*; *Maṣnawīs*, fol. 87*a*; *Mukhammasāt*, fol. 146*a*; *Qit'ahs*, and a few minor poems, fol. 183*a*; *Diwān of Ghazals*, fol. 195; *Rubā'is*, fol. 307*b*; *Maṭla's* and *Fards*, fol. 313*a*; *Persian Diwān*, with 2 *Rubā'is* and 5 *Qit'ahs*, fol. 314*a*.

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 Munshī Muḥammad '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 *Guldastah i Hind*.

The preface begins:—

کلیات اقسام حمد و توصیف کی اور مجموعہ
انواع شکر و تعریف کا سزاوار ہی نیاز درگاہ رفیع خالص
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 *Qaṣīdah i shahr-āshūb*, followed by a *Maṣnawī* in amplification of the *Marṣiyahs* of Mir Taqī, *Mukhammas* poems, two short *Qaṣīdahs*, a few *Qit'ahs*, *Maṣnawīs*, and *Marṣiyahs*, the *Diwān of Ghazals*, a collection of *Rubā'is*, *Fards*, and *Maṭla'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. 68*a*; *Mukhammasāt*, fol. 70; *Qaṣīdahs* and *Maṭla's*, fol. 90; *Maṣnawīs*, 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:—*Qaṣīdahs*, fol. 1; *Diwān*, fol. 58*b*; *Maṣnawīs*, fol. 128*a*; and *Mukhammasāt* and a few *Fards*, fol. 156*a*.

Copyist: Hasan 'Ali.

Colophon:

تمت تمام شد نسخه هذه الكتاب ديوان ميرزا
رفيع السواد بتاريخ بيست پنجم شهر ربيع الثاني
بوقت دو پهر بروز پنجم بدستخط حقيير حسن على
ضعف من عبد الله سراج الدين تمام يافت .

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 Muḥammad 'Alī, Bedār.
Begins.

هي نام [تير] باءت ايجاد رقم كا
محتاج نهين وصف تير لوح قلم كا
مقدور بشر كب كه تيري حمد سرائے
كيا قطره ناچير سے اوصاف هو دم كا
كيا جانے کہاں جلوہ نما توهی كه یہاں تو
هي داغ تيرے پاس سے دل دیر و حرم كا

Mir Muḥammad 'Alī, who is also called Mir Muḥammadi, an inhabitant of Delhi, was a pupil of Mir Murtazā Qulī Khān Fīrāq, who was a contemporary of the poet Saudā and an officer in the imperial arsenal during the reign of Muḥammad Shāh. In religion he was the disciple of Maulānā Muḥammad Faḥr al-Dīn, who died in A.H. 1199.¹ 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; Muḥam-

masāt, fol. 67a; Musaddasāt, some in Persian, fol. 75a; and Persian Maghawis 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 پهر در سنه ۱۱۹۴ هجری مقدسه
بدستخط خود با تمام رسانیده الخ

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 Qaṣīdahs and concluding Rubā'is, Muḥammadasāt, Qit'ahs, and Maghawis, all in Persian (foll. 1-72).

158.

P. 2489.—Foll. 114; 8¼ × 6 in.; ll. 15; Nasta'liq;
c. 18th century.

[J. LEYDEN.]

دَر مَجَالِس

Durr i majālis.

Anecdotes of the Patriarchs, Prophets, and Saints translated into Dakhani verse by 'Abd Allāh, poetically called Kaminah, son of Hāfiq 'Alī, called Maḡlabi, from the Persian *Durr i majālis* of Saif al-Zafar, Naubahārī. See Rien, Persian Catalogue, pp. 44b, and 1078a.

¹ *Ganj i tawārikh*, by Nassaikh (Lucknow, 1875), p. 25.

Begins.

کہوں میں باب نادر تین اویز بدیس
کیا ہوں ترجمہ ڈری منجاس
عدن سون فارسی میں در عجائب
پروبا نظم دکنی کے شرایب
زہ منجاس حکایت کے ہین موتی
ہریک دانہ سے پرنور 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 ہندا درس دیکر جمالی
امامی دینگی چیزنا میدری تاج
مندر کر ہووے تو ہی آج معراج

159.

P. 2575.—Fol. 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,¹ 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 تطبیقہ قدرت

¹ 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 نشانها 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 Hilario) Barlow, with some Salāms (fol. 30a) and Marṣiyahs (fol. 32b), are prefixed to the Diwān of Ghazals, which begins (fol. 49b):—

خدایا کس طرح ہو وصف مجیسے تیری صنعت کا
کرشمہ ایک ہی بہر چرخ تیری دست قدرت کا
کہہیں کر حمد تیری جن و انسان حور اور شمعان
بیان تو بی بی نہوے ایک شمعہ تیری رفعت کا

Appended to the Diwān are Rubā'īs, fol. 270b; Mukhammasāt, fol. 282a; Wasokhts, 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 Maḡnawī, entitled *Bahār i shikhan*.

160.

U. 68.—Fol. 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 نمودہ

The *Diwān* begins:—

جئے آدم کیتن جان بخشا
خفر کون چشمہ حیوان بخشا
پیر کنعان کو دیا درد فراق
یوسف مصر کو زندان بخشا
تخت بر باد سلیمان کا دیا
دیو کو ملک سلیمان بخشا

Shāikh Zuhār al-Dīn, whose poetical name is Hātīm, and who is commonly called Shāh Hātīm, was the son of Faṭḥ al-Dīn of Delhi. Āzād says¹ that his name Zuhār 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.² He subsequently received religious instruction from Mir Bādī '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, 'Ālamgīr II. (A.H. 1168), Shāh Hātīm states that he had been writing poetry for the last 40 years, since 1128. He followed the style of Mirzā Šāhib³ in the composition of Persian poetry, and that of Wālī⁴ 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 Hindī words in the works of contemporary poets.

According to Azād, Shāh Hātīm 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 اپنی حاصل سب کام محبت کا
دے اسکو خداوند تو جام محبت کا
تایست قدم التت میں رکھو اسے مرتے تک
تو نام نہو جاوے بدنام محبت کا
عشاق کے زور میں مبعوث ہو تو یا رب
آغاز سے ہو تیار 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.⁵ He died in A.H. 1223 (A.D. 1808).

⁵ See *Sukhan i shu'arā*, p. 416.

¹ *Āb i hayāt* (2nd ed.), p. 103 *et seq.*

² On fol. 62a is a poem, dated A.H. 1145, addressed to the Nawāb, tendering a resignation of his appointment.

³ Mirzā Muḥammad 'Alī of Tabriz, who died A.H. 1088.

⁴ Shāh Wālī Allāh of the Deccan, the originator of the Rekhtah *Diwān*, which he took to Delhi about A.H. 1132. See no. 112.

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 *Ri'yāz al-Maḥabbat*.

Besides the present Diwān he has composed two others, one in Persian, and one in Pushtu; also a Hindustani Maḥnawī, entitled *Asrār i Maḥabbat*, containing the romance of Sassi 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; Muḥammadasāt, 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 اللہ بتاریخ دوازدهم شهر
شعبان المعظم سنہ ۱۱۹۹ دیوان محبت خان صاحب
انعام پذیرفت

The following note is written on the fly-leaf:—

بیاض سرکار نوابصاحب ممتاز الدولہ مخیر الملک
حسام جنگ مسٹر 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; Muḥammadasāt, 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.

نالہ موزوں سے مصرع آہ کا چسپان ہوا
زور یہ پر درد اپنا مطلع دیوان ہوا
جسے دیکھا یہ کہ 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 Raḥmat 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 Nassākh¹ and Nāsikh² 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.³

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

¹ *Ganj i tawārīkh*, pp. 27 and 83.

² *Kulliyāt* (Lucknow, 1872), p. 221.

³ *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 × 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):—

تیا مستعار حسن سے اوسکے جو نور تیا
خورشید مبین بی بی اس ہی کا ذرہ ظہور تیا
ہنگامہ گرم کن جو دل نامبور تیا
پیدا ہر ایلت نالے سے شور نشور تیا

Mir Muḥammad Taqī, whose poetical name is Mir, and who is generally known as Mir Taqī, was the son of Mir 'Abd Allah,¹ 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),²

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'ādāt '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 Nassākh³ and Nāsikh.⁴

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 *Maghawis*, of which the principal poems are the *Ajgar-nāmah*, or *Azhdā-nāmah*, a satire on the writings of contemporary Hindustani poets, of whom—Saudā alone excepted—he expressed the greatest contempt; also *Daryā i 'ishq*, *Josh 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,⁵ for the use of students in the College of Fort William, under the inspection of Captain J. W. Taylor, the Hindustani professor, edited by Munshī Tārim-charaṇa, Mirzā Kāzīm 'Alī Jawān, and Ghulām Akbar. It has also been lithographed at Lucknow in 1867 and 1874.

¹ In Beale's Biographical Dictionary he is erroneously said to have been the son of Muḥammad Muttaqī.

² 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.

³ *Ganj i tawārīkh*, p. 26.

⁴ *Kulliyāt* (Lucknow, 1872), p. 221.

⁵ See Roebuck's *Annals*, p. 286.

This manuscript contains only the first *Dīwān*, preceded by *Qaṣīdahs* 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:

تعم شد دیوان اول میر تقی در ساعت مسعود
زمان محمود روز سه شنبه بتاریخ سیزدهم شهر محرم
سنه ۱۲۴۳ هجری بدستخط احمد خان برآء خود

165.

P. 1050 b.—Foll. 8-21; 7½ × 4¾ 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 عجب باغ ہے
کہ جس تہی سدا دل او پر داغ ہے
یو دنیا ہے یاران عجب بیوفا
کہ اسکون گئے جیوڑ کر مصطفیٰ

Ends.

کیا میر یو مدح اسدعات سون
رکھا ختم آخر سو صلوات سون
کیا میں ثنا و صفات رسول
سو کر ختم آخر وفات رسول

تعمت تعم شد کار من نظام شد این وفات نامہ

پیغمبر تایہ سلام بزیان دکہنی نوشہ شد

166.

U. 71.—Foll. 73; 9½ × 6½ 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 حواہیاں آہ نکلے
بہ شکل مدہ بسم اللہ نکلے
کری ہی آہ جس دم جان اکلا
معا نکلی ہی اوسکے منہ بہ سے اللہ
نکلتی ہی صدا اللہ و اکبر

This popular story was originally composed in Hindi verse by Malik Muḥammad Jāyāsī, in the reign of Sher Shāh, in the middle of the 16th century.¹ A Hindustani metrical translation was commenced by Mir Ziyā al-Din 'Ibrat, and was completed, after his death, by Saiyid Ghulam 'Ali '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 'Ali 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 شاعرہ تہا سوکش
پدم 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

¹ See the Catalogue of Hindi Manuscripts.

the commencement of a copy of the *Daryā i 'ishq*, a Maghawī 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:

تمام شد نسخه مکتوبی میر تقی بخط خام نصر اللہ
خان بتاريخ بست چہارم ربیع الاول سنہ ۱۲۶۶ ہجری

167.

P. 58.—Fol. 86; 9 × 4½ 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 Jawānbakht Jahāndār Shāh, was the eldest son of the emperor Shāh 'Ālam. 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 Aurum*, 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 یکدست
کوہ و صحرا و کف دشت و چمن ہر جاو یکدست

II. Fol. 9b. Hindustani Ghazals, beginning:—

خود بخود جو یار ہم سے آج سگجانے لگا
غیر کے گہر آج وہ شاید کہ پھر جانے لگا

III. Fol. 62a. A Hindustani Maghawī, headed:—

مکتوبی شہزادہ عالم میرزا جوان بخت جہاندار شاہ
دام اقبالہ

Begins.

الہی زکھہ سےجیے آوارہ عشق
میرے دل کو کر آتشبارہ عشق

IV. Fol. 73. Complimentary distichs, addressed to Shāh 'Ālam, headed:—

ارشاد حضور پر نور شاہ عالم پادشاہ غازی خلد اللہ
ملکہ و سلطنتہ

Begins.

رب کریم حاصل مراد تمہاری اور در جنکو تو مارکہ
تہیلا
شاہ عالم غازی تمہاری فوجکی دھوم سن جہوڑ بہاجی
ملک رھیلا

Copyist: Muḥammad 'Alī, Mashhadī.

168.

U. 1j.—Fol. 172-173; 9½ × 5½ in.; ll. 15; Nasta'liq; 19th century.

[J. O'KINEALY.]

نصیحت المومنین

Naṣīhat al-Mūminin.

A poem against infidelity; a Maghawī by Maulavi Kḥurram 'Alī, Bilhaurī, excerpted from his *Naṣīhat al-Muslimin*, written in A.H. 1238 (A.D. 1822-23). See no. 22.

Begins.

خدا فرما چکا قرآن کے اندر
میرے سجدتج میں پلیر و بیغمبر
نہیں تاقوت سبوا میرے کسی میں
کہ کام آوے تمہارے بے کسی میں

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 Dabri.

Colophon:

تمام شد از دست احقر العباد بندہ محمد صاحب
اللہ ماتوطن 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
بیہی ہوں عشق کے غم سون دیوانی
نہ عجیبو بیوکہ دن نہ نید راتا
بڑھ کے درن سون سینا پراتا
تعامی لوگ عجیب بوری کہیں رہے
خرن کم کردہ جگنون ہو رہی رہے
نہیں اس درن کی دارو کسی کن
بیٹے حیران سہی حکمائے ڈو 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 دکیہ 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.

درین دنیا نیکجئے آسنائی
کہ چچا پونا پڑے جب ہو جدائی
قصہ سارا کہا گوپال افضل
کہ شد معشوق سون عاشق کو واصل

تعت تمام شد قصہ بارہ ماسہ 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 Rieu's Pers. Cat., p. 539b.) By Mūlchand, poetically surnamed Munshī.

Begins.

سرتنامہ حمد خدایے کریم
کہ ہی کرد گار شغور رحیم
شہی بخش شاہدشان ہی وہی
مہی بخش فرمان روا ہی وہی
کبھی دی فریدونکو وہ دستگاہ
کری گاہ جمشید کو وہ تباہ

Mūlchand was a Kāyastha by caste, born at Lucknow, a resident of Delhi, and a pupil of Naṣīr, 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 Nassākhī (*Sukhan i shu'arā*, p. 462), Mūlchand died in A.D. 1832. He is also the author of a Reḳhtah Diwān, and of a Hindustani grammar, called *Qawā'id i Urdū*, which was pub-