

DESCRIPTIVE CATALOGUE
OF
ORIENTAL MANUSCRIPTS IN THE
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PART I

PERSIAN, URDU & ARABIC MANUSCRIPTS

Dacca University Library Publication 1

DESCRIPTIVE CATALOGUE

OF

THE PERSIAN, URDU & ARABIC
MANUSCRIPTS IN THE DACCA
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In Two Volumes

VOL. II : URDU & ARABIC MANUSCRIPTS

BY

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Arabic

- DU/301 *Lughat-i-Ahadis* : Hetherto unrecorded manuscript of the Appendix, (ذیل و تکملہ) to the *مجمع البحار* a dictionary of rare words in the Quran and Hadis, by Muhammad Tahir b. Ali al-Siddiqi of Pan, Gujrat, written in the 16th century. No other copy is known.
- DU/269 An unknown commentary on the *Hedayatun Nahu* of Taftazani, by Yusuf b. Abul Kasim al Husain of Lahore, dedicated to the emperor Jahangir.
- DU/263 *Zainul Hilm*: A unique, possibly author's holograph of a commentary on the 'Ainul Ilm a 14th century treatise on morals and ethics of an Indian author written by an unnamed author, in India in the 17th century.
- DU/336 *Tahzirul Akhwan* : An unrecorded work on ethics and morals by Muhammad Hashim b. Abdul Gafur al-Sindi, whom Nadir Shah and Ahmad Shah Durrani frequently consulted.
- DU/343 *Ahkamul Arazi* : An extremely rare treatise on land tenure and land revenue in India, by Muhammad Ala b. Qazi Muhammad Hamid al-Faruqi al Thanavi who lived in the II half of the 18th century one of the earliest examination of Questions of Darul Islam and Darul Harb and the position of land revenue in India vis-a-vis the growth of non-Muslim power.

IMPORTANT MANUSCRIPTS NOTICED IN THIS
VOLUME

Urdu

- DU/288 *Diwan-i-Khadim* : Collected Persian and Urdu Poems of an unknown poet named Ghazi Beg Mujrim, completed in 1696 A.D.
- HR/44 *Masnavi Jahan Shah O Jahan Banu* : An unrecorded Urdu Masnavi by Raja Rajkishan Dev of Calcutta, a pupil of Mirza Jan Tapash, written around 1807.
- DU/188 *Diwan-i-Lawni* : An interesting collection of Urdu-Hindi and mixed Brajabuli Urdu-Sanskrit Persian verses in the Lawni metre, by Ibadullah Badil, Ranj, of Dacca, completed in 1877.
- DU/443-445 I *Miraj Nama* : A rare manuscript in Dakhani Urdu by a hitherto unrecorded poet named Syed Bulaqi, written in 1679.
- III *Ishq-i-Darwesh* : Rare manuscript one of Qaim Chandpuri's romance in *Rekhtah* verse.
- DU/261 *Miftahul Musalli* : A work on rules of prayer in Panjabi verse by one Hafiz Asi of Sialkot.
- DU/433 *Hadiul Ummal* : A valuable manuscript of one of the earliest compilations made by Syed Ahmad Khan (after-words Sir Syed Ahmad Khan) in collaboration with his elder brother Mohammad Khan, of the circulars order and letters of the Sader Diwani Court of N. W. Province, and signed by both the compilers, apparently after 1843 when Syed Ahmad Khan was munsiff of Fathpur Sikri.

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URDU

I

HISTORY

365

Tawarikh-i-Khandan-i-Kashmiriya

(تواریخ خاندان کشمیریہ)

Biographical notices of member of the Nawab family of Dacca, descended from Kashmiri immigrants, written by Kh. Ahsanullah (Nawab Sir Ahsanullah K. C. I. E. d. 1901-2) grandson of Khawaja Alimullah and a leading member of the family. It has no preface, but the author frequently refers to himself as *راقم* and on f. 94a mentions himself as the son of Nawab Abdul Ghani K. C. S. I (d. 1896)

There are also Persian and Urdu verses of Ahsanullah's own composition. The account of Nawab Ahsanullah himself ending with his death in 1901-2 is evidently a supplement, added by an unnamed writer who ends it abruptly after describing Ahsanullah's death and funeral. It is probable that the account was meant to be continued. As it is, the concluding text must be dated in 1901-2 A. D.

The work gives a great deal of geneological details of the family, obviously based on a similar work written in Persian by another member of the family, Kh. Abdur Rahman *Saba*, described above under no.16. This author is mentioned in the present work but

as Kh. Abdur Rahim (f.63a-86a) where many of his Urdu poems and letters are quoted in full. An incomplete Urdu novel by the latter is described below under no. 368.

Beg.

ذکر احوال خواجہ عبدالحکیم مرحوم کا مختصر حالات
انکے اولاد وامجاد کا اور تشریف لانا خواجہ عبد القادر مغفور کا
کشمیر سے مع اپنے دونو صاحبزادوںکے وتجدید قرابت کے ساتھ
خواجہ عبدالحکیم مرحوم مغفور کے الخ -

148 ff.; 9 ll.; 7½×6 in.; European paper, with Belgian made mark; *shikastah* & *nastaliq* writing with punctuation and names in red ink; no colophon, early 20th century, Dacca.

Call No. HR/6

366

History of American independence

(تاریخ آزادی امریکا)

Part of an account of the war of American independence, from 1776 possibly summarised from some English work. No author is mentioned and there is no preface or colophon. It is however identical with the history of America, forming folios 1b-2a, of the manuscript journal احسن القصص for 15th July 1884, edited by Nawab Khawaja Ahsanullah of Dacca (no.429 below) where this article is ascribed to the authorship of Asghar Naqshbandi. The present manuscript therefore seems to be the original draft.

Beg.

اب جانا (sic) چاہئے کہ چوتھی جولای ۱۷۷۶ عیسو بکو
دنیا میں ایسی ایک سلطنت جمہوریہ کی بنیاد ڈالی گئی
کہ الخ -

There is a seal on the first folio, of Khawaja Ahsanullah Khan Bahadur, Zamindar and a pencilled date, Dilkusha, 31 October 1891.

On f. 29a are two moral tales in a defferent hand writing.

30 ff.; 20 ll.; 13×8 in.; English paper, water marked 1878; neat *nastaliq* writing; no copyist; late 19th century

Call No.DU/450

367

Dhaka ab-se pachas bars pahle

(دہاکہ آج سے پچاس برس پہلے)

The only manuscript of a series of talks in Urdu, broadcast from the Dacca station of the All India Radio in 1945, by Hakim Habibur Rahman, a noted antiquarian and literary man of Dacca who died in February 1947. He was born of Kashmiri parents who settled in Dacca early in the 19th century and was a physician by profession, practicing in the Unani system of medicine. He collected a large number of Oriental manuscript which have since been acquired by the Dacca University. His collection of coins has been deposited in the Dacca Museum which published its catalogue in 1938; see Bhattasali N. K. : *Catalogue of coins in the Hakim Habibur Rahman collection in the Dacca Museum*, Dacca 1938. For some years Habibur Rahman edited a literary magazine, in Urdu named *Jadu* and is also the author of the *Asudgan-i-Dhaka*, an account in Urdu prose of the shrines and notabilities of old Dacca, printed, Dacca, 1946.

The present work consisting of 16 talks deals with the dress, food, festivities, manners and customs of the people of Dacca, towards the end of the 19th century.

Beg.

یادش بخیر دہاکہ آج سے پچاس برس پہلے کیسا تھا -

یہاں کے لوگوں کی معاشرت کیا تھی -

93 ff. written on one side of the page; foolscap size; 21-22 ll.; machine made Indian paper; *nastaliq* writing copied by Muhammad I'jaz Husain I'jaz, Muradabadi at the All India Radio, Dacca, no date; c. 1948.

Call No. HR/92

II

ROMANCES AND TALES

368

Dastan-i-Saba (داستان سبا)

An incomplete novel being a romantic tale of Prince Jan Jahan and princess of the kingdom of Dilkusha, by Kh. Abdur Rahim of Dacca with the *takhalus* 'Saba,' author of the *تاریخ کشمیریان* (see no. 16 above), and nephew of Khawaja Alimullah; see no. 365 above, where the present work is referred to as incomplete. According to Nassakh, *Sukhan-i-Shuara*, p.278, he died in 1288/1871 A.D.

In the present manuscript, which is an author's holograph, there is no mention of the author's name or title of the work, and the preface contains only the usual *حمد و نعت*. The language is highly ornamental and laboured, and has several quotations from the Urdu and Persian verses of Khusrau, Mir, Naskh, Momin, Jura't, Ghalib, Ishqi, Hasan, Sauda and Haidar Jan Shaiq, a first cousin of the author, as mentioned in the *تواریخ خاندان کشمیریہ* (no. 365 above) Beg.

حمد و سپاس و شکر بیقیاس اس کریم کارساز کو سزاوار ہی
کہ انسان کو اپنی کارخانہ قدرت سے خاک کی پیدا کیا اور جن
وبلک پری کہ ناری ونوری ہیں شرافت عطا کیا الخ -

Ends abruptly on f. 50 b.

تصدیق اپنے رسول مقبول صلی اللہ علیہ وسلم کے مجھی
اس بلا سے بچا اور اس قید سے چھڑا -

Folios 51-55 left blank.

50 ff.; 11 ll.; 8×6 in.; water marked European paper; neat *nastaliq* with red;
no colophon, later 19th century, Dacca.

Call No. DU/185

369

Qissa-i-Hairat Faza (قصہ حیرت فزا)

An incomplete romantic story in prose. Author does not name himself in the preface. One of the *masnavi* poems of Qaim Chandpuri has this title which was composed in 1193/1779. Blumhardt: *Catalogue of Hindusthani manuscripts in the India Office Library*, no. 143; for Qaim, see Saksena, *History of Urdu literature*, p.97. The present story is in archaic Urdu, and may well be a paraphrase of Chandpuri's above mentioned *masnavi*.

ایک روز بادشاہزادی وقت ادھی رات کی مانند زلف دراز
اپنی کی کمند اوپر دیوار محل کی ڈال کر اوتری اور نز دیک
جانباز کی گئی اور کہا کہ بیچ محل میریکی چل جا نباز بموجب
فرمانی شاہزادی کی ہمراہ ہو کر بیچ محل کی گیا -

Transcription apparently was discontinued, for the lower portion of folio 13a is left blank. *Rekhta* verses of Mashafi & Hasrat are quoted.

Beg. نقطہ ہین کن کا اول کیا انتخاب تیرا -

کرتی ذکر ہرجا اہل کتاب تیرا الخ -

On f. 13b are stray Persian verses by the same hand.

14 ff.; 14 ll.; 8×6 in.; hand-made Indian paper, worm eaten, *nastaliq* writing with occasional corrections; no colophon; 18th or early 19th century.

Call No. DU/344

370

Nau tarz-i-murassa' (نوظرز مرصع)

A highly ornate prose version of the Persian *Qissa-i-Chahar Darvesh* of Amir Khusrau written by Mir Muhammad Husain Ata Khan Tahsin and completed in 1775 and dedicated to Nawab Asafuddoulah of Oudh (1775-97).

Tahsin, an inhabitant of Etawah, was the son of Muhammad Baqir Khan, who used the pen name *Shauq*. For some time he was employed under General Smith with whom he visited Calcutta and then practiced as a lawyer in Patna. He finally entered the service of Shujauddoulah of Oudh under whose patronage he commenced the present work but could not complete it till the time of Asafuddoulah. He was a reputed calligraphist and earned the title of *مرصع رقم*. He also wrote, in Persian, the *Zawabit-i-Angrezi*, an abstract of Indo-British regulations, *Tawarikh-i-Qasimi*, a work on history and a book of ornate prose, entitled *Insha-i-Tahsin*; Sprengar, I, p.294, Blumhardt, *op. cit.* no. 129, Saksena, *op. cit.* p. 241; also Abdul Haqq ed., Mir Amman : *Bagh-o-Bahar*, introduction p.4. Cf. Muhammad Husain Azad : *Ab-i-Hayat*, p. 24

The work is one of the earliest prose writings in Urdu and has been lithographed in Bombay, 1846, Kanpur, 1874

The present manuscript was apparently copied from a defective original and after the opening folio of the author's preface there is a *lacunae* as noted by the copyist in the margin and the introductory story of King Azad Bakht which follows on f.2a also lacks the initial part. For a list of the full contents, see Blumhardt : *Catalogue of Hindi, Panjabi and Hindustani manuscripts in the British Museum*, no. 88 Beg.

دیاچہ ثنائے خداوند ذوالجلال

ایسا نہی کہ لکہ سکی اسکا کوی کمال

On f.100-102 are some medical prescriptions and a didactic poem of moral precepts in Hindustani *musaddas*, by Munshi Prithive Narain *Wasilbaqi Navis*, accountant of Meerath. The opening stanza reads :

- ہر لحظہ لگ رہی ہے اجل تیزی گہات میں -
 غفلت کو چھوڑ محو ہو حق کی صفات میں -
 عمر عزیز ضایع نہ کرو و واہیات میں -
 مشغول صدق دل سے ہو فکر نجات میں -
 ہر علم کا خلاصہ سمجھو میری بات میں -
 کرے جو کام کرتا ہے قید حیات میں -

The last line is repeated at every such stanza as a refrain, and is written in red ink, but by a different hand from the main work.

102 ff.; 18 ll.; 11×7 in.; coarse hand-made paper, damaged by insects; *nastaliq* writing with red punctuations; colophon dated 24 August, 1888, corresponding to 4th *Bhadon* 1925 V. S. and signed at Kairana by the copyist, Suraj Saran, a Bhatnagar Kayath.

Call No. DU/320

Bagh-o-Bahar (باغ و بہار)

A simple and more popular translation of the foregoing story of *Chahar Darvesh*, made by Mir Amman of Delhi at the desire of Dr. John Gilchrist for use in the college of Fort William.

Mir Amman, as he says in the preface, left his native city of Delhi because of the Jat and Abdali trouble, during Shah Alam's reign and reached Calcutta via Patna. At Calcutta after working as private tutor in the house of Nawab Dilawar Khan for a year he met Dr. Gilchrist who commissioned him to make this translation in *the* Hindustani. The work was completed in 1803, the title being

a chronogram yielding 1217 A.H. Mir Amman also translated in 1802 the *Akhalaq-i-Muhsini* of Husain Waiz Kashifi (no.322 above) in Urdu, entitled *Ganjina-i-Khubi*; Saksena, *op.cit.*, p.243-244; Blumhardt, *op.cit.* I.O. no.98

The work was printed in 1803. Numerous editions and translations have since appeared both in India and England. See Blumhardt, *op.cit.*, B.M. no. 88 & also *Catalogue of Hindustani printed books in the British Museum*, p.170.

Beg.

سبحان الله کیا صانع ہے کہ جس نے ایک مٹھی خاک سے
کیا کیا صورتیں اور مٹی کی صورتیں پیدا کیں الخ -

131 ff.; 15 ll.; 10¼ × 6½ in.; hand-made coarse paper, worm eaten; *nastaliq* writing; colophon signed by the copyist Khurshid Ali son of Arshad Ali, resident of Meerath and dated 19th *Rajab*; no year mentioned; 19th century.

Call No. DU/321

372

Husn-o-'Ishq (حسن و عشق)

A romantic story of Prince Hormuz and Princess Gul, written by Ghulam Haidar 'Izzat in 1218/1803 A.D. at the request of John Gilchrist.

In the preface the author states that the original story had been written in Persian verse with the title of *Gulshan-i-Ishq* by a *استاد کامل* but as it was lengthy and highly ornamental and full of metaphors and subtle allusions, it was not easily intelligible. Then the Munshi of Munshis, Muhammad Waris had rendered it into Persian prose. 'Izzat adds that in rendering it into '*Rekhti*' he has translated only the substance and not the word or phrases literally, but substituting the latter with simpler expressions.

Altho'ugh with a different title, the work seems to be identical with the *قصہ گل و ہرمز* described by Blumhardt, *op.cit.*, I. O. no.83

as having been written in Dakhani prose and which is evidently an abridged version of this work with the author's preface omitted. The author says nothing about himself, but obviously he lived in Calcutta and may be identical with Ghulam Haider of Hughli, the Munshi and Hindi Sheristadar of Fort William College who edited from Calcutta, (a) the *Ganjina-i-Khubi* of Mir Amman (no. 371 above), (b) Mulchand's Hindustani versions of Tawakkul Beg's *Intekhab-i-Shahnama*, 1846 and (c) a revised edition of the *Kulliyat-i-Sauda* in 1847. He also wrote the *Mufidul Ijlas*, a handbook of criminal law for Indian magistrates and printed in Jabbalpur, 1858. According to the *Ganj-i-Tawarikh* of Nassakh, he died in 1276/1859-60; see Blumhardt: *op. cit.*, I. O. no.146, 171; *Hindustani printed books in the British Museum*, cols. 85, 92, 123 & 248.

The *Gulshan-i-Ishq* which is stated to be the original Persian poem, is not known. The only versified romance of this name was by Nusrati in Dakhani verse ; Sprenger I, p. 631 ; Blumhardt : *op. cit.* I. O. Nor is the name of Muhammad Wares recorded any where as the author of a prose version.

The present work which is an important document of early Urdu prose as developed in the Fort William College does not appear to have been noticed by historians of the language.

Beg.

الہی مین بندہ گنہگار ہو - گناہوں مین اپنی گرفتار ہوں
مجھے بخشو میرے پروردگار - کہ تو ہی کریم اور امرزگار

The story proper begins on f. 2a :

روم کے ملک مین ایک بادشاہ اسمان جاہ تھا ہزاروں
ملک اور جزیرے اسکے زیر نگین تھے اور ہر ملک کے بادشاہ
اسکا تابع اور فرمانبردار خراج بھی اسکو سب چھوٹے بڑے دیتے
تھے اور شہنشاہ قیصر رومی کہتے تھے جہان مین جہان تک
کہ اسباب عیش و خورمی کے تھے اسے حاصل تھا لیکن اولاد
نہ تھی الخ -

Story ends :

اگلے دن صبح کے وقت شہزادہ گل کو گود میں اٹھا معافے
میں سوار کیا اور تحمل شاہانہ سے شاہ خوازن سے رخصت ہو کر
تھوڑے عرصے میں روم میں داخل ہوا شہزادہ گل کے ساتھ
بعیش و عشرت مشغول ہوا اور دل کھو لکر ارمان دلکے لگائے شعر
شعر - غرض بعد چوتھی کے وہ شاہ جہان - ہوا تخت پر اپنے جلوہ
کنان بعد فرخ کو رخصت کیا - اسپر حمد واسپ اسکو دیا
ہواشاہ جیسے وہ شاہ جہان - رہیں شاد و خورم میرے دوستان -

111 ff.; 15 ll 9¼ × 7 in.; country made Indian paper slightly damaged by insects; mixed *Shikastah* and *nastaliq* writing; space for rubrics left blank. Some folios missing after ff. 5, 26, 32, & 88; copied by Mufizuddin, son of Moizuddin inhabitant of Bansra (?), district Faridpur and colophon dated on the 27th *Baisak*, 1250 Bengali, at Jorabagh thana.

Call No. HR/28.

373

Bagh-i-Urdu (باغ اردو)

Incomplete translation of Sa'di's *Gulistan* made by Mir Sher Ali Ja'fari of Delhi who used Afsos as his *takhallus*, and completed in 1799-1800.

Sher Ali's father was *darogha-i-topkhana* of Nawab Mir Quasim Ali Khan of Bengal. After his father's death he lived in Lucknow for sometime and then on the recommendation of Col. Scott, he became the head Munshi at Fort William College in Calcutta. Among his other works written in Calcutta is the well known history named *Araish-i-Mahfil*, printed in Calcutta 1808, being an Urdu adaptation of Munshi Sujan Rai's *Khulasatuttwarikh* (no. 3 above). He also completed a *diwan* of his verses. He died in 1809.

For details of his life see Blumhardt : *Hindustani Manuscripts in the B. M.* p. 39, no. 72 ; Saksena, *op.cit.* p.245.

The *Bagh-i-Urdu* which is a chronogrammatic title yielding 1214/1799 A. D. was printed in Calcutta in 1802.

Manuscripts of this work are rather rare, but the present one lacks the author's preface for which see Blumhardt : *Hindustani printed book in the British Museum.* col. 305.

Beg:

شکر واحسان ہے خدا کا کہ غالب ہے سب پر اور بزرگ
ہے سب سے طاعت اسکی سبب ہے قرب کا اور شکر اسکا زیادہ
کر نیوالا ہے نعمت کا الخ ۔

Transcription is incomplete, text breaking off in f. 128 from the 19th tale of the 3rd *bab*.

128 ff.; 13 ll.; $9\frac{1}{4} \times 4\frac{1}{4}$ in., English manufactured paper with embossed seal marked 'superfine-London', slightly damaged by insects; *nastaliq* writing with headings and punctuation in red ink; no colophon ; 19th century.

Call No. DU/179.

374

Another fragmentary copy of the same work, covering only part of the first *bab*.

Beginning as above.

48 ff.; 12 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made Indian paper, worm eaten; *nastaliq* writing; no colophon.

Call No. KS/421

375

Majmu'a Naqliat (مجموعہ نقلیات)

Humorous stories and witty sayings collected by one Muzaffar for Khawaja Ahsanullah, Nawab of Dacca (see no. 365), stories

mostly relate to incidents involving the contemporaries and relations of the Nawab.

Beg.

حمد بے حد اسے خالق یکتا کے ہے جس نے ایک لفظ کن سے ہجڑہ
ہزار عالم کو میدان نیستے سے طرف بادیدہ ہستے لایا الخ -

On f. 1a is an endorsement signed by Ahsanullah to the effect that it was corrected by Khawaja Abdul Gaffar.

31 ff.; 7 ll.; $7\frac{1}{2} \times 4\frac{1}{2}$ in.; ruled English bank paper; *nastaliq*; author's autograph copy, no date; apparently early 20th century.

Call No. DU/193

III

POETRY

376

Diwan-i-Seraj (دیوان سراچ)

Selection of the poems in Dakhani verse made by the poet himself, named Syed Serajuddin who used *Seraj* as his pen name. He belonged to Aurangabad, and was born in 1127/1715 A.D. and died in 1177. See Nasiruddin Hashmi, *Daken men Urdu* p. 249. He wrote verses both in Persian and Urdu and is the author of a *Masnavi* named *Bostan-i-Khayal*. In the last *ghazal* in the present manuscript (f. 59a) date of compiling this *Diwan* is mentioned as 1152/1739-40.A.D.

جب کیا جزو پریشان شیرازہ بند -

تہی برس چوبیس میری عمر ہے بنیاد کے -

- سال ہجرت تھی ہزار یکصد و پنجاہ دو -
 واقف علم لدنی صاحب ارشاد کے -
 چار سو پرتیس ہے دیوان اعداد سراج -
 ریختہ میں پھر موافق سب اسی اعداد کے -

Cf. Shamsullah Qadri : *Urdu-i-Qadim* p.111; also *Asafia*, I, p. 758, no.99, where the date is stated to be 1153 A.H. Cf. also Nassakh: *Sukhan-i-Shuara*, who mentions another Seraj whose real name is stated to have been Qamar Ali. See also Blumhardt: I.O. *Hindustani manuscripts*, no.219.

The present manuscript which lacks several folios from the beginning and the end contains mostly *ghazals*, arranged according to the final letter of each verse and are followed by some *fards*, *mustazads*, *rubais* and *tarkib bands*. Unfortunately in rebinding order of the folios has been reversed, folios 68-107 should have preceded ff.1-67, even though some intervening folios are missing.

According to the correct order indicated here, the surviving manuscript should open with the last line of the *ghazal* in the *radif* الف:

تین جب سین پاس شاہد کلکون تمہا سراج
 جی ہیں تنگ جسم جا مہ سیاہ ہوا -

The following *ghazal* opens with

غم نے باندا ہے میرے چوہو کھلا ہی کھلا -
 بہرنے سرمستی ائی ہے ہلا ہی ہلا -

On the present arrangement, the opening line is :

صحراے جنون میں ہے اوسے لولہ غم -
 ہی پائے جگر میں اوسے ابلہ غم -

Rubais begin (f.59a)

ہرآن تیری خیال میں ہوں مشغول -
 یکبارنگاہ مہربانی سے نہ بہول -

بنده ہوں تیرا جاں و دل سی -
ای قادرے نیاز کر اسکون قبول -

fards (f.59b)

کیا کروں تجھ غمین ابخوان کا شمار -
مجھکون تاری گنتے ماری رات کٹے -

Mustazad

اول تو ہمارے سون سجن مہر و وفا کا - اقرار کیا ہے -
آخر کون ہمیں مارا پس جو رو جفا کا - انکار کیا ہے -

Tarkib Band (f.60b)

عشاق تیرے دام میں بیجان ہوں ہمیں -
تجہ زلف کے حلقہ میں پریشان ہوں ہمیں -
دیکھنے سے تیری حسن کے حیران ہوں ہمیں -
کل دیکھ تیری مون کو پشیمان ہوں ہمیں
شبہم سینے تم ہو کہ عرق افشان ہوں ہمیں

The last line in the present order of the folios is in the *Radif* س

جب سین دکھلا یا ایس تصویر کون جان سراج -
جلوہ گرھے آرسی پر رنگ حیرانی کا نقش -

107 ff.; 16 ll.; 8½ × 5 in.; European water marked paper, worm eaten and discoloured; *nastaliq* writing. Initial and concluding folios missing; no colophon; 19th century.

On the binder's fly leaves is a humorous story entitled جنگ نامہ بھکنی *جنگ نامہ بھکنی* in Dakhani prose and also stray couplets in the same dialect by a different hand.

Call No. DU/287

Hasht Bihisht (هشت بهشت)

A versified account of the life and character of the Prophet Muhammad in Dakhani Urdu in *masnavi* verse, by Muhammad Baqir, who used Agha as his pen name.

He was born in Vellore, South India in 1158/1745 A.D. after his father had migrated thither from Bijapur after its fall. Baqir was a vastly learned man and wrote copiously in Arabic, Persian and Dakhani Urdu; his works are said to number 303. Nawab Muhammad Ali of Carnatic honoured him and assigned handsome pension and a jagir for his maintenance and also appointed him his private secretary. He died in 1220 A.H. and was buried near Mylapur, Madras. He left *diwans* of both his Arabic and Persian verses. See *Catalogue of Islamic manuscripts in Govt. Oriental manuscript library*, Madras, no. 192.

Of his other Dakhani Urdu works the following are known.

1. *Tuhfatun Nisa*, a versified account of Fatema and other virtuous ladies of Islam, written in 1185 A.H. ;
2. *Hidayat Nama*, in verse, on avoidance of sin
3. *Miraj Nama*, on the Prophet's ascension
4. *Risalah Firqha-i-Islam*, on Muslim sects in verse. (Nos 2-4 written between 1200/1206). Bib. Nationale, Paris, no.872
5. *Aqaid*, on Muslim beliefs, in verse, written between 1185/1200
6. *Mahbubul Qulub*, in verse, on the life and miracles of Abdul Qadir Jilani, written in 1206 A.H. *Asafia*, II, p.1562 no.53
7. *Tuhfa-i-Ahbab*, on the virtues of the Prophet's companions, in verse, written in 1206 A.H.; British Museum OR, no.6504
8. *Riyazul Jinan*, a *masnavi* on the virtues and account of the Prophet's family, written in 1207. British Museum OR. no. 6505
9. *Masnavi Gulzar-i-Ishq*, a romance on the love and adventures of Rizwan Shah and Ruh Afza, written

in 1210-11/1775-76. *Catalogue of Islamic Manuscripts in the Govt. Oriental Manuscript library, Madras, I, no.19; Bodleian no.664.*

Many of Baqir's Urdu works have been printed. For a full account of his life and works see Nasiruddin Hashmi : *Europe men Dakhani makhtutat*. Hyderabad, 1932, pp.436-466; also, *Cat. of Islamic Manuscripts in Govt. Oriental Manuscripts Library, Madras, I, p. 21*

The present work, begun in 1185/1775 A.D. and completed in 1206/1791 is made up of 8 separately named sections covering different aspects and stages of the Prophet's life: *Mandipak, Manharan, Manmohan, Jag Mohan, Rahat-i-Jan, Man Darpan* and *Man Jeban*, some consisting of more than one *fasls*. In the preface where he gives a list of the Arabic, and Persian sources books, the poet urges the Muslims of Deccan to recite and listen to these eight parts during the Prophets's *Milad* celebrations from the 1st to 12th *Rabiul Awal*.

The main work is preceded by a preface in Dakhani prose. Beg.

حمد و سپاس حق سبحانه تعالیٰ کتنی سزاوار ہے کہ نعمتان
اسکے لئے بدلے بہار ہین اور درود و سلام اوپر جناب سید عالم
الخب -

The *Mandipak* opens on f.9a; cf. *Cat. Islamic Manuscripts Madras. op. cit. no.29*

جس حمد کو نہیں اول آخر - ہی خاص خدائے عزوجل -

279 ff.; 12-17 ll.; 12×8 in.; mill-made water marked paper; *nastaliq* writing within red border and double-ruled *jadwal* or with red headings; anonymous copyist's colophon dated, 2nd *Ramzan*, 1258 A. H.

Call No. DU/378

378

Masnaviyyat-i-Urdu (مثنویات اردو)

Fragmentary copy of a collection of *masnavi* verses containing letters to friends, fables and anecdotes some of an indecent nature,

by Sa'dat Yar Khan who used the *takhallus* Rangin (d.1250-51/1835-36 A.D). His father Tahmas Beg Khan was a Turani immigrant who as a boy came to Delhi with Nadir Shah (1739 A.D) and entered the service of the Delhi emperor. Rangin, entered military service under Mirza Sulaiman Shikoh son of Shah Alam but subsequently took to trading in horses. He wrote Persian *Rekhta* verses from boyhood, and received corrections from Hatim and Mushafi. He travelled widely and visited Calcutta and Dacca also. But he lived mostly in Lucknow where he became a noted poet, and also a noted gallant in which he was aided by his wealth, talent and good looks. Among his works are four *diwans* collectively known as *Nau Ratan* and named by him *Rekhta*, *Bekhta*, *Amekhta*, and *Angekhta* or *Rekhti*, the last one being in the slang and idioms used by the females of the *harem* and women of loose character. He also wrote a treatise on Hippitry called *فارس نامه*, a *masnavi* romance named *مثنوی دلپذیر*, a series of literary anecdotes, a criticism of Urdu verse in Persian prose called *مجالس رنگین* (no. 379 below) and two *masnavis* of anecdotes and letters etc. called *مظهرالعجایب* and *ایجاد رنگین*.

Most of his works have been lithographed in India more than once. Rangin is considered to be the originator of *Rekhti* poetry. On his life and works see Saksena, *op. cit.* p.93-95; Blumhardt: *Hindustani manuscripts in the British Museum*, no. 74; Sadiq: *A history of Urdu literature*, London, 1964, p.142.

The present manuscript whose initial folios are missing, contains parts of the *Masnavi Dilpazir* and the *Ijad-i-Rangin*.

Beg: (latter portion of the *مثنوی دلپذیر*):

تیری ہی بغل مین یوں میرا دل - جس طرح کہ مرغ نیم بسمل

This portion contains some *ghazals* and two *masnavis* :

1. خط بطور مثنوی از لکهنؤ بشاهجهان اباد بنام لالا

بسمت سنکھ در حالت اضطرار دل -

2. خط بطور مثنوی از لکهنؤ بشاهجهان اباد بنام عزیز القدر

خدا یار خان واحوال الخ -

Masnavis included in the *Ijad-i-Rangin* begins without any title on f. 12a. Cf. in Blumhardt : *ibid.*

ہو سکی ہی حمد کہاوس پاک کے -
پاک کی جسنی یہ صورت خاک کے -

There are *lacunae* after f. 19, 21, 38 & 39.

41 ff.; 12 ll.; 8×6 in.; hand-made paper badly damaged by insects; *nastaliq* writing with headings in red ink. No colophon; early 19th century.

Call No. DU/203

Majalis-i-Rangin (مجالس رنگین)

A series of short literary anecdotes and criticism of *Rakhta* verse, written in Persian prose by Rangin, author of the foregoing work. The Anecdotes are grouped under *Majlis* of which there are 62.

This work has been printed in Muhammadi Press in 1264/1847 from which the present manuscript is copied.

Beg:

بعد حمد داور دادار و نعت احمد مختار صلی اللہ --- این
چند نکات خادم الشعراء سعادت یار خان رنگین ولد محکم الدولہ
طہماس بیگ خان الخ -

46 ff.; 15 ll.; 8×5 in.; glazed European paper; *nastaliq* with headings in red ink; copied by Mirza Hasan Ali, and colophon dated on 30th *Chaitra* 1258, Bengali era, at Kamaldih.

Call No. DU/133

Kulliyat-i-Sauda (کلیات سودا)

A collection of the poetical works of Mirza Muhammad Rafi, *Sauda*, one of the greatest of Urdu poets.

Son of a merchant who had migrated from Kabul, Muhammad Rafi was born in Delhi in 1713, but after 1754, lived in the court of Nawab Shujauddowlah and Asafuddowlah of Awadh where he enjoyed further honour as the *Malakush Shuara* and a handsome stipend. He died in Lucknow, 1780. For his life and works see Saksena, *op. cit.* p. 60-63; Sadiq, *op. cit.* pp.82-84; Sauda is chiefly famed for his *Qasidah* and satires.

Sauda wrote copiously and his verses were arranged as *Kulliyat* and first published in Calcutta, 1803. Subsequently selections and enlarged editions were published by the college of Fort William in 1810/1847. Further editions with the verses re-arranged, were printed in Delhi, and Kanpur and an English translation of a selection of his poems by Henry Court was also printed in Calcutta in 1875. Since then numerous editions have appeared and a critical edition of his *Kulliyat* by Abdul Bari 'Asi, appeared in 1932.

The present manuscript is fragmentary; initial and terminal folios are missing. Verses included are *qasidah*, *mukhammas*, *rubai* and *hajo*

Beg. (Second line)

آیا نہ ایک گل کبھو اس بوستان تلک -
جسکے بہار پہنچ نہوے خزان تلک -

132 ff.; 16 ll.; 8 × 4½ in.; hand-made paper; much damaged by insects. Fine *shikastah* writing; no colophon; 19th century.

Call No. DU/177

Mukhammasat-i-Sauda (مکتھمسات سودا)

Incomplete copy of another selection of Sauda's verses, consisting of *qasidahs*, *mukhammas*, satire etc. Terminal folios are missing.

Beg.

درمدح نواب عماد الملک بہادر :
 کھی ھے کاتب دوران سے منشی تقدیر -
 سمجھ کے دفتر دوران کیا کر اب تحویر -

49 ff.; 14 ll.; $8\frac{1}{4} \times 6\frac{1}{4}$ in.; hand-made paper, insect eaten; *nastaliq* writing with heading in red ink; incomplete, therefore no colophon.

Call No. DU/439

382

Masnavi Fazail-i-Ramzan (مثنوی فضائل رمضان)

Part of an Urdu version in *masnavi* verse interspersed with Persian Urdu and Arabic quotations in prose, of a treatise on Muslim theology and law, originally said to have been written in Arabic in ten parts entitled *نجم المبین* by the same author, Muhammad, Khairuddin called Khuyuri. This Arabic work cannot be traced now nor is the Persian version, entitled *سراج منیر* of an abridgement of this Arabic work named *Tabsir*, also written by the same author, recorded in any catalogue. Name of the original work and its Arabic and Persian abridgements are mentioned only in the versified colophon of the concluding part of this poetical version (p.54-55) described below, where date of its completion is given as 1303 A.H. In both the manuscripts the author refers to himself only by his *takhallus* 'Khuyuri' which occurs very frequently in the verse.

It is not possible to say definitely how many parts this Urdu version comprised, for the present work gives no indication and no particular title is mentioned in the manuscript. It is probable that this and the following manuscript embodied the poetical version of the introductory part in Urdu prose, comprising ten sections, to the author's Urdu commentary on Ahmad Shaukani's (d.1832)

الدر الباہیہ فی المسائل الفقہیہ

(Brocklmann GAL. Supp.II p.818) entitled *الدر الباہیہ* درج
 which was printed in Calcutta in 1894 in which the introductory section is named *البصائر العشرۃ الجلیۃ لجزء الاول من العقاید الخیریہ*

An explanatory section of this part in Urdu prose and verse was also printed under the title of *حفظ المثلین عن لمرض الدین* in Calcutta 1898/1316. See Blumhardt : *Supplementary catalogue of Hindustani books in the British Museum* col. 322 & 323. Another part of this introduction was possibly named *ریاض الازهار* and printed in Lucknow, 1302/1885 ; *Catalogue of Urdu printed books in the Madrasha Alia, Dacca* 1961 p.84

No further particulars of this author are available.

The present manuscript deals with the merits and rules of the observance of fasting according to the four Sunni *mazhabs*. Standard law books are cited as also the *Fatawa-i-Azizia* of Sh. Abdul Aziz of Delhi.

Beg. حمد اس خالق کا ہے ہر صبح و شام
فرض جس نے ہے کیا ہمپر صیام -

44 ff.; 21 ll.; 10½ × 6½ in.; polished hand-made paper; neat *nastaliq* writing with the *takhallus* and headings in red ink; no writer's colophon; late 19th century.

Call No. DU/199

383

Aqaid-i-Khuyuri (عقاید خیوری)

Fragmentary copy of the concluding part of the *Aqaid-i-Khuyuri* completed after 1303/1885 (f.54-55)

ہوا جب عقاید خیوری تمام - صدی تیرھویں پر تھی سہ عام تام -

18 folios are missing of which two, f.7 and 8, have been wrongly placed between folios 6 and 9. Some folios are also missing from the end.

This portion is meant to be a supplement to the main work and consists of 17 *babs* and one *Khatimah*, proving the legality of certain religious practices indulged in by the Sunnis of India, like *taqlid*, *maulud* of the Prophet, visiting shrines etc., which were condemned as unislamic by the Indian Wahhabis, particularly by Sh. Ismail Shaheed in his *Seratul Mustaqim*. Copious citations and reference are given to the earlier writers, including Shah Waliullah and Sh. Abdul Aziz to prove that the Wahhabi condemnation of these practices was wrong.

Beg. abruptly:

ذبیحہ جو ولیونکی منذور ہے - وہ منسوبہ انکی جو مشہور ہے -
 حلال انکی نزدیک منظور ہے - مقال اسمیں کرنا نہ دستور ہے -
 تو بکتے ہیں بہ وھابی جہال - وہ کیوں کرتے ہیں اسمیں بدقیل وقال

54 ff.; 21 ll.; 10½ × 6½ in.; polished country made paper; injured by insects; *nastaliq* writing by the same hand as the foregoing manuscript with the headings and author's *takhallus* in red ink; no colophon; 19th or early 20th century.

Call No. DU/200

384

Masnavi Serajul Munir (مثنوی سراج المنیر)

An account of the life of the Prophet and of his four companions, together with description of some extraordinary performances of Ali, rendered in *Masnavi* verse. As the initial folios are missing the author's full particular cannot be ascertained except that he appeared to have called himself Gholam Ali, although these words can also be taken literally in the following two verses.

f. 7a غلام علی ہم ہیں با اعتقاد - ائمہ کا ہم پر کرم ہے زیاد -

f. 317a ہواہی جو یکسو غلام علی - اوسیکو کھا حق نے بیشک ولی -

No *takhallus* is used in the verses. In the introductory section he speaks of a command received in a dream to write in Hindi an account of the four companions, which he eventually did on the basis of several authoritative books of commentaries and tradition, biography and history in both Persian and Arabic languages. A list of these source books like *Tafsir-i-Hasan Askari*, *Husaini*, *Baizawi* and works of traditions like *Nasai*, *Bukhari*, biographies, *Ma'arijun-Nabuwat*, histories like *Habibus Sayar*, *Rauzatus Safa* and *Ganjul Asrar*, *Kanzul Irfan*, *Rahatul Qulub*, *Nuzhatul Arwah*, *Asasul Iman* etc. is given in verse on f.8-10. The work which was named *Serajul Munir* is in the form of a disputation with a learned man of the Imamiah sect and is divided into 14 *babs*, the first eight being on the Prophet and last one on the 'Ali's feats of bravery, intelligence, piety etc.

In the versified colophon (f. 316 b) the following couplets give the date of the composition as begun in 1193/1779 and completed in 1211/1796

برکت سے اہلیت نبی - لکھا مختصر میں یہ مثنوی
 اور اس مثنوی کی ظہور امام - شروع کی ہے تاریخ ای خاص و عام
 کہ در یکہزار و دو صد یازدہ - شد این مثنوی سالم آراستہ
 رسیدہ با تمام چون این کتاب - بتاریخ تاریخ شد انتخاب

I failed to discover any reference to this work in any of the sources. Some extracts from the work may help in its eventual identification. The present manuscript opens abruptly with the concluding lines of the حمد و نعت :

محمد کو پیدا نہ کرتا کریم - تو قائم نہ ہوتا یہ عرش عظیم
 ہوا حق میں لولاک جسکے نزول - ہے سرتاج سبکا ہمارا رسول
 f. 4b مجھے ایک شب یہ اشارہ ہوا - تو لکھ مثنوی یہ اشارہ ہوا
 شفاعت کا تیری وسیلہ ہے یہ - سعادت کا تیری صحیفہ ہے یہ
 خدا اور نبی کے جو ہین دوستدار - فضائل تو لکھ اونکے کر اشکار
 پڑھین اور سنیں اسکے تین خاص و عام - دعا حق میں تیرے کرین وہ مدام
 ای یکسو کتاب ایک ہندی نیا - کہ جسمین صحابہ کے ہوئے ثنا
 f. 109a ہوا باب پنجم شروع اب یہاں - فدک کا ہے مذکور اسمین عیان
 یہ سنکر کہا پھر وہی مولوی - کہ ہے کل شی کا خالق وہی
 کہ تو راست کہ اب خدا کے قسم - ابو بکر پھر اور عمر ہو بہم
 لئے فاطمہ سے میں باغ فدک - بظلم و تعدی نہ کر دلمین شک
 یہ سنکر کہا میں نے سچ ہے یہ بات - لئے ہے فدک اوسنے موجب کے ساتھ
 f. 121b کہا یہ وہ فاضل دو بارا پکار - میرے لئے تو سن ایچوان اشکار
 وہ ای دوشمنان نبی و علی - ذرا تو ڈرو حق سے حق ہے وہی
 کرو یاد اوس دنکو تم خوف لا - کہ معشر کا دن جو کریگا خدا

کہ ایک شخص چل راہ میں اہل شام f.177b
 کہا ہے عمر سے وہ ہو ہم کلام
 تیرے لئے میں کرتا ہوں ایک سوال
 حرام ہیگا متعہ و یا ہے حلال

کہے سنکے عبداللہ بن عمر
 حلال ہیگا متعہ زنان سر بسر
 f. 260a لکھے ہیں کئی راوی یہ ماجرا -

کئے نہردان فتح جب مرتضیٰ

رضا ابن ملجم نے حیدر سے لے - ہوا ہے وہ تیار اسواسطے
 کہ جا شہر کو قیمتی دنیا خیر - خراج نہ پائے علی جو ظفر
 f. 3146 کہ احسن کیا ہے جو مشہور اب لکھا اوسمیں ہیگا یہ مذکور سب
 امام بحق صادق دو جہان - روایت کئی ہیں سنو مؤمنان
 ابو بکر کے وقت میں سر بسر - پیا تھا کس شخص نے لے خمر

Tradition of the Prophet and Quranic verses are quoted and translated in Urdu verse. In the prefatory section there are enumerated, as 149 Quranic verses, 63 traditions of the Prophet and Ali, 50 of the companions, the total verses being 9240

کہ آیات قرآن کے اسمیں سب - ہیں ایک سو پہ پنجاہ تم دیکھو اب
 احادیث حضرت نبی و علی - بچاوپر تیرا ہیں اسمیں سبھی
 صحابہ کے قولین کیا جب قیاس - تو گنتی میں سب آئی سبکی پچاس
 کیا اوسکی بیتونکا جب میں شمار - ہیں دوسو پہ چالیس اور نو ہزار

325 ff.; 14 ll.; 8½ × 5¼ in.; coarse hand-made paper, worm eaten; *shikastah-amez* writing; copyist's colophon dated 4th *Jamadi* 1, 1276/1859 A.D. Transcribed by Karimuddin Khan, Mansabder, son of Qadir Khan Mansabdar 'in 2 months.'

385

Masnavi Sarapasoz (مثنوی سراپا سوز)

A versified romance by Qazi Muhammad Sadiq Khan, who used Akhtar as his *takhallus*, and died in 1858. He was born in Hooghly, but lived mostly in Awodh, was entitled Malikush-shuara by King Ghaziuddin Haidar, but later quarrelled with Wajed Ali Shah and worked as Tahsildar at Etawah. His autobiography in Persian named *Subh-i-Sadiq* has been noticed under no. 343 (I) above. For the present work, see Sprenger I, p.599, no. 591. For his works Cf. Saksena, *op. cit.*, p.122 and Nassakh, *op. cit.*, p.16.

The title on the binding is wrong and occurs only as part of the copyist's colophon. The date of completing the work is given in a series of chronogram in the author's versified colophon, which yield 1248 A.H.

سال تاریخ کی اگر تصریح کوئی چاہے تو نغمہ ہین ملیح

The work has been printed in Lucknow.

Beg: در بیان قلم

اے اشہب کلک پرواز - دیکھلا مجھی گرمی تک و تاز

کاغذ کو اب اسمان بنادی - پرواز فرشتگان دیکھادی

44 ff.; 15 ll.; $8\frac{3}{4} \times 6\frac{1}{4}$ in.; coarse hand-made paper, worm eaten, *nastaliq* writing with headings in red; from f 24, the couplets are written in separate pairs of transverse lines; colophon dated 16th *Ramazan*, 1257/1841; no copyist named. Call No. DU/425

386

Diwan-i-Khadem (دیوان خادم)

Collected Persian and Urdu poems mostly *ghazals* and *qasidahs* of an apparently unrecorded poet whose real name, as stated in the concluding poems of both the collections, was Ghazi Beg, with the *takhallus* of خادم مجرم. At the end of the Urdu *diwan* (f.56a) he gives some details of his own life. He was a native of Lucknow and lived there happily under Nawab Asafuddoulah till his death. In 1206 A.H.

/1791 he left for the Deccan in search of livelihood, staying sometime in Nagpur, Banaras and Bhopal. He appears to have lived in Haidarabad, for in an Urdu poem (on f.57b.) in promise of Nizam Ali Khan (Asaf Jah II, 1759-1803) and his wazir Arastu Jah, he said he compiled his Urdu (*Rekhta*) *diwan* in 1215/1800 A.D. His persian *diwan* was completed in 1211/1796 when he was 30 years of age (f.20a) after which he took up writing 'Hindi' verses.

I have not found this poet mentioned in any *tazkira* or catalogue. I give some instances of his verses :

Persian : برفرق خود نهاد چو یارم کلاه کج (f.6b)

شد برفلک ز سوز مس این دود آه کج
از رشک مهر رویتو دیدم شی کزابر
چادر برخ گرفته نمی رفت ماه کج
بستمیم دل ز بسکه بهرتار موی او
کارم هنوز مانده جز زلف سیاه کج
دل را بگوی عشق تو گم کرده ام ازان
جا تادراز زلف تو میداشت راه کج
هرگز رسد نه خادم مجرم بمنزلی
هرکس شد ز راه منزلت پناه کج

گوهر مقصدم آنوقت دراید درکف (f. 16b)

که بیاید دلم از دولت وصل توشرف
چشم جادویتو کرد نگاه بر من
نازک غمزات از سینه من ساخت هدف
ایمه غنچه دهن لاله رخ گلشن ناز
بیرخت سیر کل اید بنگاهم چو علف

(f.19 a) ای بادشہ صاحب فرمان توئی

ای کان سخا لعل بدخشان توئی

خورشید نگاہی و رخت همچوماہ

ایمحرّم دل صاحب عرفان توئی

وارث ملک دکھن رستم دوران شاہی

خوش زمان عہد وزیرای ارسطو جاہی

(f.22 a) کیا مزہ تھا جب کے وہ دلبر میرا ہرخانے تھا Urdu

دل صنم کا الفت اغیار سے بیگانہ تھا

مثل مجنون روز شب با آہ سرد و چشم تر

اس پری رخنکے کلی میں عاقل و فرزاندہ تھا

کچھ عجیب لذت تھے یاروکلکے سب مجلس کے بیچ

ساقی سر شار تھا اور باد و پیمانہ تھا

خادم مجرم بوقت مرگ یہ ثابت ہوا

جو کہ دیکھا خواب تھا اور جو کہ سنا افسانہ تھا

(f.25 b) تجکو کرتا ہوں میرے یار گل اندام دعا

شب دعا روز دعا صبح دعا شام دعا

یاد الفت تیری جسد مجھے آئی تھی صنم

اسگھڑی دیتا ہوں لیے لیکے تیرا نام دعا

(f.32 b) اج ہوتا ہے جدا مجھ سے میرا استاد

رخصت ہو کر ہے چلا در شہر حیدرآباد

دوست کہتے ہیں اب تجھ کو خدا کو سونپا

حق رکھے تجکو جہان بیچ ہمیشہ دلشاد

نہ آیا آج میرا یار صد حیف (f.38 b)

پری میرت پری رخسار صد حیف

رضائے یار مین رہنا ہمیشہ

نکرنا اوس سے کچھ تکرار صد حیف

بغیر از عشق کیا کام اوے زاہد

تیرا یہ جبہ و دستار صد حیف

دیکھکر اوس پری رعنائی - دل میرا ہو گیا ہے سودائی (f.49 b)

ہجر کے رات اور شب باریک - جسیہ ساونکرے ہے گہنا مہیائی

اج گشنمین کیا تیاری ہے - شاید اوس شوخ کو سواری ہے (f.53 b)

باغ میں گل نہیں کہلا اب تک - تیرے آنے کی انتظاری ہے

شعر دیوان خادم مجرم - دایما افک مین یادگاری ہے

In both the *Diwans*, the verses are arranged alphabetically according to the last letter. In the rubric of the Urdu *Diwan*, the poet says in a verse that his *rekhtah* poems number 101.

The Urdu *diwan* is incomplete, text breaking off in the letter **میم**.

Some folios have been bound upside down and out of order, e.g., f.58.

On the fly leaf are quotations of verses in Persian & Urdu from other poets.

56 ff.; 8½ × 5 in.; hand-made Indian paper, much damaged by insects; neat *nastaliq* writing with headings in red ink; incomplete, no copyist's colophon; evidently 19th Century.

Call No. DU/288

Masnavi Bahar-i-Danish (مثنوی بہار دانش)

Versified Urdu rendering of the Persian romantic tale of Sh. Inayatullah Kaubui Lahori (see no. 50 above) named *Bahar-i-Danish* made by Mirza Muhammad Ismail also known as Mirza Jan, who used Tapish or Taish **طپش یا طیش** as his pen name,

He was the son of Mirza Yusuf Beg of Bokhara, and was born in Delhi, but settled in Lucknow. Subsequently he went to Bengal, and lived sometimes in Dacca in the company of Nawab Shamsuddoulah, Naib Nazim. Later he went to Calcutta and was alive in 1812. He is reported to have good knowledge of Sanskrit. Among his other works is a *Diwan* of his verses, and a collection of Hindustani idioms entitled شمس البیان فی مصطلحات ہندوستان. Blumhardt: *Catalogue of Hindustani Mss.* in the British Museum, no. 37; Nassakh, *op. cit.*, p.302-30. The work was printed in Calcutta, 1839, Bombay, 1867, Lucknow, 1872.

Sprenger, I, p.640, no.715 says that the present work was dedicated to Dr. Hunter and Mr. Taylor. This fact is not evident from the present manuscript, which however is defective, the initial and terminal folios having been lost. Cf. however, Blumhardt, *ibid.*, who cites a chronogrammatic word باغ و بہار in the last verse, yielding 1217 as the date of completion, for in the present manuscript the following verses in the author's colophon mention 1215/1800 as the date of completion.

کہا میں نے امید کی اسکو سات - جو کوئی پڑھین اسکتین نیکذات
 مجھے مغفرت سے کرے یاد وہ - جہاں کہین ہمیشہ رہین شاد وہ
 ہوا ہیگا جس سال اتمام یہ - ہزار و دو صد اور تھا پانزدہ
 نبوجہو فقط یوں کہانی ہے یہ - میری زندگی کی نشانی ہے یہ

After these lines the colophon breaks off.

Ff. 168-170, appear to be concluding portion of another romantic *masnavi*, in the same handwriting by a poet using *Figar* as his *takhallus*. Final lines of the colophon read :

تیرے فضل سے ہیگی یہ آرزو - کہ ہر عالم میں پہونچی ہریکسوسوسو
 بہلا ہے کہ اب مختصر کر فگار - یہ طول سخن کہا بہلا ہیگار
 بہلا مختصر سب سے ہیگا کلام - کہا یہ سخن تجھکو اب والسلام

It is not possible to state which of the two *Figars*, mentioned in Sprenger I, p.226 (Mirza Qutb Ali Beg, a plagiarist, and Mir Husain of Delhi, a pupil of Ghalib) can this author be. See also Nassakh, *op. cit.*, pp. 371-372. Of the main text the folios 1-7 seem to be misplaced and mixed up with part of the other *masnavi* of *Figar*. The beginning, as at present, is different from the copy described by Sprenger, *op. cit.*;

ٹنای جہان افرین ہے مجال - زبان اسمین جنبش کرے کیا مجال

The opening line of the *Masnavi* of Figar reads :

وہ گارونے سنکر یہ ماجرا - کھی شاہزادی سے آ برملا

170 ff.; 14 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; country-made paper, injured by insects, *nastaliq* writing, headings occasionally in red, but generally left blank; copied *Safar* 1229/1813 A. D. corresponding 1220 Bengali era, by Muhammad Muzaffar; endorsement of successive owners.

Call No. DU/178.

388

Masnavi Jahan Shah o Jahan Banu

(مثنوی جہان شاکہ و جہان بانو)

A romantic tale in Persian verse by Raja Raj Kishan of Calcutta with the *takhallus* Raja, son of Raja Naba Kishan or Nobkissen, the well known Munshi and Baniyan of Clive and founder of the Pathuriaghata Raj family. Raj Kishan was the pupil of Mirza Jan *Tapish* whom he mentions in the colophon of the present work, and is the author of a *Diwan* of poems; see Nassakh, *op.cit.*, 174.

Exact title of this work is not mentioned in the preface, and the terminal folio is missing, which also contained date of its completion, expressed in a chronogram composed by Tapish, as stated in the last verse:

طپش اوستاد نے جسوقت اسے دیکھا - بچشمہ غور ہریک شعر دیکھا
نہایت خوش کہا تاریخ منظوم - ہوں بعد اس بیت کے کرتا مرقوم

It was written apparently during the governor-generalship of Minto (1807-13) on whom there is a panegyrical poem (f.63b).

خصوصاً وہ امارت پیشہ خوشخو - ہی جسکا نام نامی لارڈ منٹو
ہوتی ہے عہد میں جسکی یہ تصنیف - نسخ جسکے لئے ہوتے ہیں تالیف
الہی درد دل مجھکو عطا کر - الم سے رنج و غم سے آشنا کر . Beg.:

The last folio contains a fragment of another versified *masnawi* by an author poet.

64 ff.; 19 ll.; $9 \times 5\frac{1}{2}$ in.; hand-made paper; *nastaliq* with occasional marginal additions; incomplete; no copyist or date; early 19th century.

Call No. HR/44.

389

Diwan-i-Maruf (دیوان معروف)

An excellent copy of the collected Urdu poems of Nawab Ilahi Baksh Khan, *Ma'aruf*, made in his own life time, perhaps under his own supervision.

He was the younger son of Mirza 'Arif Jan, of Delhi, and younger brother of Fakhruddoulah Nawab Ahmad Baksh Khan, Zaminder of *Firozpur Jharka* and a pupil of Nasir Dehlavi. He adopted Sufism and led a retired life, when he met Muhammad Ibrahim *Zauq*, the famous poet laureate of Bahadur Shah Zafar's court. *Ma'aruf* died in 1242/-1826 A.D. and left two *diwans*. See Nassakh, *op.cit.*, p.449; Sprenger I, p.255; Sadiq, *op.cit.*, p.166-67.

The present manuscript contains *ghazals* in alphabetical order, there are also *muntakhab*, *qita*, *Rubai*, *mukhammas*, a *masnavi* on *نظمی رجود* with a poem on its date by Bhorī Khan Ashifta, besides 101 *matlas* on beauty and losely styled *تسبیح زمرد*, followed by a *qita* in Persian on the date of composition, of this last poem, by Ibrahim Zauq, the date, expressed in a chronogrammatic verse, being 1236/1820 A.D.

Beg: *به جز حمد الله اهل دین کا - کہان مونہ وصف رب العالمین کا*

268 ff.; 8 - 13 ll.; 11 × 6½ in.; country-made paper, much injured by insects; neat *nastaliq* writing with rubrics in red and initially within double ruled borders, unsigned copyist's colophon dated 23rd *Ramzan*, 1240/1824 A D:

Call No. DU/384.

390

Diwan-i-Mihr (دیوان میہر)

Collected poems of Nawab Aminuddoulah Syed Agha Ali Khan, son of Motamiduddoulah of Lucknow, using *Mihr* as his pen name. He lived in Kanpur and died in Najaf. Nassakh, *op.cit.*, p.478. The couplet, 3,4,6 & 8 quoted by Nassakh, occur on f.37a & b, 83b, and 96a respectively of the present manuscript. He was a pupil of Nasikh whom he mentions in a verse on f.35a.

پوچھتے ہو مجھکو کیا ای مہرآہ

نام تھا نامخ میرے اوستاد کے

There are also *ghazals* on Kanpur (f.86a) and Lucknow (f.114a).

Beg: ہے سر دیوان جو بحر حمد نام اللہ کا۔

سامعون کے منہ سے کیوں نعرہ نہ نکلے آہ کا

174 ff.; 13 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse hand-made paper, worm-eaten, *nastaliq* and *shikstah* writing, copyist's colophon dated 14th *Rabi* I, 1266/1849 A. D., copied from the *Diwan* of Hedayetullah khan *Dagh* and signed by Mir Ahmed Ali, son of Banda Ali.

Call No. DU/280

391

Masnavi Husn O Ishq (مثنوی حسن و عشق)

A short *masnawi* poem on a story of love by Abdur Rouf, who used *شعور*, as his *takhallus*. He was the son of Shaikh Hasan Reza of Bilgram but lived in Lucknow and was a pupil of Mushafi. He left a *Diwan* of poems ; Nassakh, *op.cit.*, p.247. The present work was composed in 1253/1837 as expressed in two chronogrammatic couplets, one of which was composed by the author's friend, Shaikh Zahir Muhammad *Zaheer*.

(۱) فہم بے سر کو کاٹ کر دونوں

بحر الفت میں گر کے ڈوب مرے

(۲) سال تاریخ کی نہیں مجھے فکر

یہ کیا خوب مثنوی کھدئے

Beg:

واقعی بحر بیکران ہے عشق

دشمن جان عاشقان ہے عشق

7 ff., $8\frac{1}{2} \times 6\frac{1}{2}$ in.; 20 couplets written in transverse lines on each page; coarse country-made paper, worm-eaten; *neem shikstah* writing; unsigned copyist's colophon, dated 18th *Ramzan*, 1257/1841.

Call No. DU/364.

392

Diwan-i-Shahidi (دیوان شہیدی)

Collected poem of Munshi Mir Karamat Ali Khan, *Shahidi* of Lucknow, son of AbdurRasul Khan, who died in 1256/1840 in Madinah. He was a pupil of Mushafi and also of Nasir Dehlavi. Sprenger, I, p. 287, says he was pupil of *Nasikh*. He lived mostly in Gujrat, Rampur, Bareilly and Bhopal. He is said to have been gifted with extraordinary knowledge in the science of prosody and mathemactis; Nassakh; *op. cit.* p.261.

Beg.: حسن سخن ہو جمال اوس جمیل کا -
 کلگونہ جسکا اسم رخ قال وقیل کا

Diwan contains only *ghazals*, which appear to have been selected and arranged in *radif* order.

25 ff., 15-17 ll.; 8½ × 5½ in.; modern mill-made paper, worm-eaten; *nastaliq* writing, the *takhallus* written in red ink, but at places left blank; anonymous copyist's colophon dated 18th *Rabi* II, 1260/1844.

Call No. DU/181.

393

Diwan-i-Mahzoon (دیوان محزون)

Fragmentary copy of a *Diwan* of Zahurun Nabi, *Mahzoon* of Sirhind. He belonged to a family of sufis and lived in Calcutta and died around 1260/1844; Nassakh, *op. cit.*, p. 418. Cf. Sprenger, I, p.253, where *Mahzun* of Amroha is named Alam Shah and is said to have been a pupil of Muhammad Masud of Delhi.

The present manuscript which lacks the initial and terminal folios and also contains *lacunae* in the text, consists only of *ghazals* arranged according to the *Radif* order.

Beginning with *Radif* ج ;

رہتا ہے آسمان پر دلدار کا مزاج - مانند برق گرم اوس یار کا مزاج

25 ff.; 12 ll.; 7½ × 5 in.; Bengal paper, worm-eaten; *nastaliq* with red headings; blank spaces on some folios; incomplete; no colophon or preface; 19th century.

Call No. HR/42.

Diwan-i-Niaz (دیوان نیاز)

A fragmentary copy of the Urdu poems of Shah Niaz Ahmad, Niaz who died in 1250/1834. He was the son of Hakim Shah Rhamatullah and received spiritual training from Maulana Fakhruddin of Delhi and Shah Abdul Aziz Baghdadi. He lived mostly in Bareilly and composed both Persian and *Rekhtah* verses. See Sprenger I, page, 274; Nassakh, *op. cit.*, p.536.

His *Diwan* of Persian and Urdu verses was lithographed in Delhi, 1869, 1876, Agra, 1878 and Bombay, 1883; see Blumhardt: *Hindustani books in the British Museum*, p. 275.

The present manuscript lacks the initial folios and there are also *lacunae* after f.4, 8, 14 & 15. It consists only of Urdu *ghazals*. In the penultimate couplet there is a reference to his visiting Azimabad :

عظیم آباد میں آئے وہ ناگاہ - ہوئے ہر شخص کو بہت اس کے چاہ

Beg: سیاہ رنگ نہیں لالہ دار داغ اپنا - جلے ہے آتش بے درد سے چراغ اپنا

16 ff.; 14 ll.; 8 × 4½ in.; Indian hand-made paper, worm-eaten; *nastaliq* writing; no copyist's colophon.

Call No. DU/202.

Diwan-i-Lawni (دیوان لاونی)

Author's holograph of an interesting collection of Urdu, Hindi and mixed Urdu-Brajabuli-Sanskrit-Persian verses in the *Lawni* metre, composed by Shaikh Ibadullah Badil, who used *Ranj* as his *takhallus* and compiled in 1294/1877, as expressed in a chronological verse by the author (f. 121a). He belonged originally to Kanpur, but appeared to have settled down in Dacca.

He was the leading versifier in one of the two parties of *Lawni* singers of Dacca city, one of the Urdu Bazar and the other of Islampur

area of the city who used to be rivals to each other and held competitions. Ibadullah Badil belonged to the party known as the *Turrah baz* (طوره باز), from the turbans they used to wear as uniform. The other party known as *Kalghi Wala* (کلغی والا) because of their plumed caps, had Khwaja Abdur Rahim, *Asim*, of the Dacca Nawab family, as their leading versifier. See Habibur Rahman: *Dhaka Pachas Bars Pahle* (no. 367 above) f.80a. This is confirmed by the author in his preface to the present manuscript (f.1a) where he admits to his belonging to the *Turrah* party, rival of the *Kalghi* party; in a few verses *Asim* is also mentioned.

On f.120a, however in a appreciative review by Faizullah Khan, doctor, who used *Zarar* as his *takhallus*, this work is stated to have been meant as an answer to the printed *Lawni* verses of Banarsi who is also referred to in some of the verses. Banarsi Das is the author of the *Lawni Banarsi* (also called *Marhati Khayal* مرہتی خیال) on Hindu religious philosophy, lithographed in Kanpur, in 1879; see Blumhardt : *Hindustani Books in the British Museum*, col. 46. Apparently the printed verses of Banarsi to which the present work was meant to be an answer, must have appeared before 1877, but whose particulars could not be traced.

These poems, of which 138 are numbered (2 more at the end have not been enumerated) are of the *murabba*, *mukhammas*, *musaddas* and *musabba'a* variety, occasionally with some *mustazad* couplets. Subjects are varied; there is a poem on Kanpur also (f.47-48) but all of them contain names of the poet together with a few other names who participated in the singing. These names are Gafur, Rasulgar, Muhamdu, Rajab Ali, Babban, Farid and Kallu as proved, for instance, by verses like this :
رجب خان گارین د نکل مین ارر گارین محمد ر ارر فرید
The poems appear to have mainly two structural forms entitled
لڈگری رنگت and سیدھی رنگت

There are also versified hymns to the Hindu dieties like Shiva, Kali, Ganga and at the end is a wholly Sanskrit-Hindi hymn in Persian script, addressed to Mahabir entitled خیال زبان شاستر مہن

Beg: بلبل خامہ گلزار حمد اوس باغبان حقیقی میں نغمہ سرا ہے
کہ جس طرح طرح کے گل الخ -

The poems begin (f.2a) :

روز اجل کا لیکھا مٹی کب دخل تو اسمین کری نہین
جام حیات کا نہین چھلکتا جب تک پورا بھری نہین الخ

Ending :

بادل کھین مل سانچی گر سے جو پر کھاوین برن برن
جگت جوہری جوہری جو پر کھین ھین ما نک من

121 ff.; 12 ll.; 11½ × 7½ in.; machine made paper slightly worm-eaten ; bold *nastaliq* writing; no, copyist's colophon; late 19th century

Call No. DU/188.

Masnavi Bahar-i-Ishq (مثنوی بہار عشق)

Love story of Jahandar Shah and Husn Banu in *Masnavi* poem, by Hakim Tasadduq Hasan Khan of Lucknow, alias Nawab Mirza, who used *Shauq* as his pen name. He was the son of Hakim Agha Ali Khan and a pupil of *Atish*. He was a noted *Masnavi* writer. See Nassakh, *op. cit.*, p.256; Saksena, *op. cit.*, p.30 ; Blumhardt : *Hindustani books in the British Museum*, col. 333.

The present work which seems to be his first composition was printed in Kanpur in 1268/1851, Sprengaer I, p.639, no.712, and an illustrated edition appeared along with his other *Masnavis*, named لذت عشق and فریب عشق, زهر عشق, from Lucknow in 1869.

The present manuscript also has some illustrations but of very crude workmanship done in pen and ink.

Beg. لکھوں پہلے حمد خدائے قدیم - کہ ہے نام جسکا غفور الرحیم

41 ff.; 17 ll.; $9\frac{1}{4} \times 6$ in.; factory made paper; *nastaliq* writing within *Jadwals*; 13 half page pen and ink drawings; no copyist's colophon; 19th century; ownership endorsement of Nawab Fida Husain on f. 1a, dated 1894

Call No. DU/260.

397

Masnavi Aqd-i-Hazrat Fatema (مثنوی عقد حضرت فاطمہ)

A short *masnawi* poem on the wedding of Fatema and Ali by a poet whose name could not be ascertained and the initial folio is missing and there is no copyist's colophon. He was obviously a Shi'a but makes no mention of his name in the surviving verses. The above title appears only on the fly leaf, put in by a former owner.

Beg. مگر تو دی دہان اور تو زبان دی - قبول خاطر اور حسن بیان دی

Ends with a poem entitled *مناجات* in which the poet prays for wordly and spiritual blessings for himself and his children.

20 ff.; 12 ll.; $7 \times 4\frac{1}{2}$ in.; hand-made paper much damaged by insects and moisture; *nastaliq* writing with rubrics in red; no colophon; c. late 19th century.

Call No. DU/180

398

Masnavi Majmaus-Sana'i (مثنوی مجمع المنايع)

Holograph copy of a series of panegyrical poems in various metres, written by Hakim Syed Hasan Mirza, Harq of Dacca. He was the grandson of Mir Ashraf Ali, a leading merchant-nobleman of Dacca whom Bishop Heber met in 1824. Harq was the pupil of Ashina and Mujib and was a friend of Nassakh; *Sukhan-i-Shuara* p.124; also Habibur Rahman : *Dhaka Pachas Bars Pahle*, f.71

* These poems were written on the occasion of the (a) appointment of Khwaja Abdul Gani of Dacca as member of the Indian Legislative

Council in 1865 (b) installation as the heir, of his son, Khwaja Ahsanullah, 1868, and (c) birth of the latter's son Hafizullah in 1867.

These poems were all collected in the present work in 1286/1869 A.D.

Beg. ای قلم پہلے پڑھکے بسم اللہ - کر رقم لا الہ الا اللہ

34 ff.; 11 ll.; 8×5 in.; coloured European paper; *nastaliq* within ruled *Jadwals*, and an illuminated title page done in ordinary writing ink; no copyist's colophon, 1869.

Call No. DU/182

Gushaish Nama (گشائش نامہ)

An Urdu *masnavi* version of the *Gushaish Nama* originally written in Persian prose by Raj Karan in 1689-90 and containing seven *Gushaish* or stories of remarkable escapes; see Ivanow-Curzon, no. 113; also Ethe, no. 825.

The present Urdu version was made by Sada Sukh, son of Ram Sahay, a Bhatnagar Kayesth of *qasbah* Kairana in 1287/1870 as expressed in a chronogrammatic couplet giving the date also in Christian and Samvat eras-1870/1925. In the preface and also in the colophon, he gives details of his life and ancestry and incidentally of the events which took place during the mutiny in the district of Muzaffar Nagar where he was then working as a Qanungoe. He was born in 1810 and belonged to a family of Munshis, his own uncle Harsahay, *Masrur*, being Sharistadar in the Muzaffar nagar court. Having loyally worked during the mutiny under Messrs. Edward, Grant and Martin, joint magistrates of Muzaffar nagar, the author was eventually dismissed from service on a false criminal charge. In order to relieve his boredom in this forced retirement, he versified the original Persian work into Urdu, although he had given up literary pursuits since his school days and practised Urdu writing only when in 1833 A.D., Govt. ordered the replacement of Persian with Hindustani in all court and revenue transactions.

The translator, or his work does not appear to have been noticed earlier. In the preface (f.17a) the work is stated to consist of seven *Gushaish* of which the fifth is composed by the author's son Banwarilal, revenue accountant of the *qasbah* Budhana, and the seventh is an account of the author. Actually therefore there are here only six of the seven *Gushaish* of the original Persian work. Cf. however, a copy described in Rieu II, p.767, containing only six.

Beg. : after بسم الله

بہ حمد ایزد برتر سخن پرواز ہوتا ہوں

نشان بے نمون اوہام سے دمساز ہوتا ہوں

قریبان اس بیچگون و چون کے۔ صدقہ اس بے نشان نمون کے

میدان فلک کو مثل گزار۔ اختر سے کیا ہے یا سمن زار

116 ff.; 17 ll.; 9 × 5½ in.; coarse hand-made paper, damaged by insects; mixed *shikastah* and *nastaliq* writing, with the headings in red ink; copyist's colophon signed by Suraj Saran Saksena kayesth, and dated 20th October, 1888 A.D. Corresponding to 1625 Samvat, at Kairana.

Call No. DU/323.

400

Two Masnavi poems

F.1-33b : *Masnavi Nan-o-Namak* (مثنوی نان و نمک), a poem on ethics and morality written in imitation of Bahauddin Amuli's (d.1620-21 A.D.) Persian *masnavi* on asceticism called *Nan-o-Halwah* (Ethe, no. 1517-1520), by Mirza Jafar Ali Fasih, son of Mirza Hadi of Lucknow. Fasih was a noted writer of *Marsiya*. He migrated to Mecca and died in 1838; Sprenger I, p.606, no.614; Nassakh, *op.cit.* p.368.

The work has been edited by Mirza Ali and printed in Lucknow, 1262/1845.

The initial folios of the present manuscript are missing and begins abruptly :

اپنی خاطر روز نعمت کی تلاش -
خادمون کو بن بگھاری دال ماش

- II. F.34-57: *Masnavi Shir-Biranj* (مثنوی شیر برنج)
Another poem in imitation of Amuli's *Nan-o-Halwah* by the well known poet Inshaallah Khan *Insha*, who was born in Murshidabad and died in 1817, his father Mir Mashaallah Khan, having migrated thither from Delhi. Insha returned to Delhi and after living some years in the court of Shah Alam, he left for Lucknow where he found favour with the Nawab Wazir Sa'adat Ali Khan for his wit, brilliance and poetical talent. He however alienated the Nawab by his thoughtless humour and practical jokes and ultimately died in penury and misery. Insha excelled in satire of a rather ribald and scurrilous kind, and his main rival was Mushafi. He wrote copiously in all varieties of *rekhta* poetry and also a prose tale in pure Hindi, called *Kahani Theth Hindi Men* (کہانی تہت ہندی مہن). This latter has been published frequently by the Fort William College. His most notable work was the *Darya-i-latafat* (دریائے لطافت) a grammar of the Urdu language the first ever written, although in the Persian language. He wrote it in collaboration with his friend *Qateel* in 1802. This was printed in Murshidabad in 1848. He also wrote a *masnavi* on Pashto grammar. Insha's *Kulliyat* of his works has been published in Delhi, 1855 and in Lucknow, 1876. On his life and work see Saksena, pp.82-88; Nassakh, *op.cit.* pp.52-53; Blumhardt : *Hindustani Manuscripts In the India Office Library*, no. 176; Sadiq, *op.cit.*, pp.125-127.

بِسْمِکَ اللّٰہِ یٰ اَرْبَ الْفَلٰقِ - اَنْتَ خَلٰقَ السَّحَابِ وَالشَّفَقِ

Cf. Sprenger 1, p. 614, no. 637.

The manuscript is incomplete, the concluding folios are missing.

57 ff.; 14-15 ll.; 9¼×6 in.; strong hand-made paper, worm-eaten; *nastaliq* writing; colophon of no. 1 is signed by the copyist Abdul Karim Haidari and dated in 6th *Rabi* I, 1266, corresponding to 20th Febr. 1850 A D., 10th *Falgun*, 1250 Bengali era; copied for Mian Manzur Ahmad; Section II also has the same handwriting.

Call No. DU/452.

401

Three Masnavis.

- I. F.1 b-27a : *Mi'raj Nama* (معراج نامہ). An Extremely rare *masnavi* in Dakhani Urdu describing the Prophet's ascension, by a hitherto unknown poet, named Syed Bulaqi, written, as stated in the following couplets (f.26b) in 1090/1679 in 700 verses.

کھی ہفت صد بیت معراج میں۔ کہ جوہر جڑی ہین فکر تاج میں
قصایوں براہوں سب خلق ہے عجب۔ گیا چاند سولی سون ماہ رجب
ہزار یا شصت سے سال میں۔ کہ اطوار کے روز خوشحال میں
کہ اوس روز میں خلق عالم کیا۔ خدانے بزرگی سو اوسکون دیا

The author's name occurs in the final verse of the colophon (f.27a) :

اگر یہ دعا یوں تو کرنا قبول۔ ز برکت محمد وال رسول
تیری چار یاران و بارہ امام۔ دگر پنچ تن پاک عالی مقام
خدا جب کرے سب کرمکے نظر۔ اومت کون۔۔۔۔
کہ ظالم کریگا اوپر کچھ ظلم۔ ہر برکت محمد نبی الختم
کہ سید بلاقی نبی کا غلام۔ قصا تجھ لطف سون کیا میں تمام

The work is identical with the fragmentary copy in the Bib. Nationale, Fond Hindustani no. 818, briefly described by Nasiruddin Hashmi: *Europe men Dakhani makhtubat* (Dakhani manuscripts in Europe) p.622, which however does not contain the author's colophon or date. Opening lines are identical with the Paris manuscript as quoted by Hashmi;

اول نام الله جو بولون ابد - ثناور صفت اوسکی کر بیعدد
 ثنا اوس اوپر نت سزاوار ہی - کر نہار قدرت میں کرتا رہی
 کیا چاند سورج ستاری فلک - زمین اسمان جن حورو ملک

The other verses quoted from the Paris manuscript occur on ff.6-7 and 19a, of the present manuscript. There are in all 723 couplets but exactly 700, where the main story ends, remaining couplets deal with the *munajat* and the colophon.

Copied at Shahjahanabad on the 8th *Jamadi* II, 1190/1776.

- II. F 28a-38b : *Shula-i-Ishiq* (شعله عشق). A romantic *masnavi* in *rekhta* by Mir Taqi Mir, on whom see no. 343 above. The *Masnavi* has been printed several times separately and also as part of Mir's *Kulliyat*. See Blumhardt: *Hindustani manuscripts in the India Office Library*, no. 164.

Beg. محبت کے ظلمت سے گاڑھا ہی نور - نہوتی محبت نہوتا ظہور.

Copied for Shaikh Karimullah Khan by Shaik Abdur Rahman on the 5th of *Zilhaj*; no year mentioned.

- III. F 39a-56b : *Ishq-i-Darwesh* (عشق درویش)
 A rare manuscript of a romance in *rekhta* verse by Muhammad Qiyamuddin who used Qaim as his *takhallus*. Qaim is also called Sh. Muhammad Qaim, or Miyar Qiyam and was a native of Chandpur in Bijnor, but lived mostly in Delhi. He was employed in the royal army,

and studied poetry under Dard and Sauda. He died in 1210/1795 A.D. He was a prolific poet having written ten *Masnavis*, one a half lakh couplets, and hundred *quasidahs* besides numerous *Ghazals* and *rubais*. One of his prose works is a valuable *tazkirah* of Urdu poets in Persian, named *Makhzan-i-Nukat*, (مخزن نکات) and an imitation of Sa'adi's *Gulistan*, named *Shakaristan*; see Saksena, *op.cit.* p.97; Nassakh, *op.cit.* p.380-81; Blumhardt; *Hindustani Manuscripts in the India Office Library.*, no.143. See also Ethe, no.701, and Sprenger I, p.179, no.44. The present work is rather rare and is not included in the manuscripts of Qaim's work in the India Office. An abridged French translation of this romance was published by Garcin de Tassy in his *Historie de Literature de 'Hindui*, Vol. II

Beg. الہی شعلہ زن کراتش دل - تمب دل دے بقدر خواہش دل

The signature verse occurs on f.56 b.

بس آب قایم خموشی پیشہ کر تو - سخن کی طول سے اندیشہ کرتو

Copied by Shaikh Abdur Rahman, for Sh. Karimullah Khan, in qasbah Larampur alias Mustafabad, on 8th *Zilhaj*, during the Nawabship of Ahmad Ali Khan (?); no year mentioned ; 19th century.

(The title of the manuscript embossed on the binding is wrong.)

Call No. DU/443-445

402

Scrap book of Verses. (بیاض)

Scrap book of poems of Muhammad Jiu of Dacca who also wrote poetry using 'Asi as his *takhallus*. Nassakh, *op.cit.* p. 320 notices him but is unable to give his full name; he calls him Shaikh Bangali. In the present manuscript his full name is written at 3 places as

احقر محمد جیو متخلص بعاصی غفر اللہ عنہ

Nothing further is known about him. He lived in the latter part of the 19th century and among his poems included in this manuscript there are *qasidahs* written in praise of Khawja Abdul Gani, and his son Khawja Ahsanullah on the former's receipt of knighthood and the latter's wedding. There is also a *qasidah* on Maharaja Babu Anand Bahadur.

The manuscript includes, besides *gazals*, *qasidas* and *masnavis* of 'Āsi, also the *Haft Band* of Kashi and a *rekhta* satire of Jafar Zatali. Towards the end are a number of poems composed by 'Āsi as invitation, congratulation etc. on behalf of others. Among them there is one Gobinda Chandra Dutt apparently a citizen of Dacca on whose behalf 'Āsi composed a poem in Persian inviting the addressees to the musical festival organised on the occasion of the Durgapuja.
Beg. (f.1 a) : *Marsiya* of 'Āsi

اصغر کو ابھی لیگیا پھر رنسی نہ آیا اتنے میں ہوا کیا
گر قتل ہوا خونمیں سرشار کھان ہے سید میرا بابا

Specimen of his *ghazal* :

عاصی ہو جائیگا ابھی اسکا سلجھنا مشکل
دل الجھا ہوا نہ تو زلف پریشان میں کبھی
یار کے مرکز بھی چھوڑینگے نہیں ہرگز قدم
خاک ہو کر ہم رہینگے اس گلی کے خاک میں
ساگری میں نظر اتی ہے صورت صاف صاف
ساقیا کیا میکدہ میں جام جم پیدا ہوا

20 ff.; 24 ll.; $8\frac{1}{4} \times 6\frac{1}{4}$ in.; mill paper, damaged, but legible; *shikastah* and *nastaliq* writing, verses all written in pairs in transverse lines and occasionally with headings in red ink and in different hands; verses mostly numbered. No copyist or date. On f. 20b, are certain accounts; late 19th century.

Call No. HR/43

Risalah Bait Bashi : (رسالۃ بیت باشی)

An anthology of Persian, Urdu and occasionally also Arabic verses from the *ghazals* and *masnavi* poems of various poets, arranged alphabetically according to the first letter of each couplet, all of which end in the letter *lam*. The poets represented are Sauda, Qudsi, Mir Taqi, Sa'adi, Jami, Nazir etc. There is no link between the subject matter of each couplet, the only unity being that provided by the initial and final letter of each couplet.

No compiler is mentioned and the above title appears only on the heading. The anthology was apparently put together in Dacca towards the end of the 19th century as there are a larger number of couplets quoted from Abdur Rahim Saba (see no. 368 above) and also of Kh. Abdul Ghafur, both of the Dacca Nawab family.

Beg : اولا حمد خدا کا میں کھوں عز و جل
اسکے پھر بعد لکھوں نعت نبی مرسل

49 ff.; 17 ll.; 12½ × 8 in.; European (French) paper with embossed seal of the manufactures; *nastaliq* writing in the 2 columns and with headings in red ink; no copyist or date.

Call No. DU/126.

Scrap book : بیاض

Selected Persian & Urdu poems of Mashafi, Mir Dard, Talib Kalim, Saib, etc. Owner's name not available as the manuscript appears to lack the initial final folios. Verses are all written in transverse lines. There are some prayers and notes of a religious nature.

Beg.

ایک آہوی وحشی کو میرا رام کیا ہے۔

بیطاقتی دل سے غرض کام کیا ہے

108 ff.; 27 ll. $9\frac{1}{2} \times 6\frac{1}{2}$ in. ; hand-made paper, worm-eaten ; *nastaliq* and *shikast* writing. No copyist or date ascertainable.

Call. No. DU/387

405 ✓

Scrap book : بیاض

Two manuscripts of different formats bound together :

1. (a) Quotations of Persian verses from different poets.
 - (b) A series of Urdu verses in Lawni metre with names of Ramdayal, Ramparsad, Badal, Gafur, Raja Khan, Muhammad Zaef, Peerbuksh and the 2 parties of Lawni singer, the *Turrabaz* and *Kalghi Wala*; see no. 395 above.
- II. Persian verses of *Hamd o na'at*, quotations from verses of Dara Shikoh, Zaibunessa and a short collection of Urdu *ghazals* of Safir (صغیر) whose full name was Syed Farzand Ahmad, Excise Inspector of Monghyr and native of Bilgram, and a friend of Nassakh, *op. cit.* p. 283. Selection from Sauda's verses, consisting of a *masnawi* and some *mukhammas*. On the last folio are some verses by one Ahmad.

32 ff. in all ; $9\frac{1}{2} \times 6\frac{1}{2}$ and $6\frac{1}{2} \times 5\frac{1}{2}$ in. ; country made paper of different varieties, worm-eaten ; *shikastah* and *nastaliq* writing in different hands ; no copyist or owner's name found.

Call No. DU/420.

IV

LEXICOGRAPHY & GRAMMAR

406

صرف اردو **arf-i-Urdu**

Incomplete copy with initial and final folios missing, of a versified grammar of Urdu, by Amanatullah, Shaidah, on whom see no. 411 below. The work was written, as stated in the preface (f. 1b), in 1221/1806 at the request of Dr. Hunter, secretary to the Fort William College and was printed in Calcutta in 1810 A.D.

Beg. abruptly:

تجھے چاہئے اب ای شیدا - کہ اٹھاوے دعا مین دست اپنا

39 ff.; 17 ll.; $8\frac{1}{2} \times 6$ in.; hand-made Indian paper, badly worm-eaten; *nastaliq* in 2 columns with punctuations in red; colophon missing.

Call No. HR/24

407

ترتیب جدید قاعدہ بغدادی **Tartib-i-Jadid Qaidah Baghdadi**

An elementary text book of Arabic by an anonymous author meant to be used as the first book of reading by children, modelled on the popular Arabic primary reader known as the *Qaidah-i-Baghdadi*. The author refers to himself only as **این عاجز**

The transcription or possibly the work itself is incomplete and the last folio is written in pencil in the same hand, and the remaining folios are left blank.

Beg **سب تعریف ہے اللہ عزوجل کے کہ جس نے ہم انسان کو**

پیدا کر کے ایسی عقل اور تعیز دی اور زبان اور منہ کو۔۔۔

اما بعد واضح ہو کہ جب اس عاجز نے دیکھا کہ الخ -

24 ff.; 8-14 ll.; $6\frac{1}{2} \times 4\frac{1}{4}$ in.; mill made polished paper, *nastaliq*, written with steel pen; incomplete; no colophon; 20th century

Call No. DU/191.

V

THEOLOGY AND LAW

(a) Muslim

408

✓ **Ahsanul Aqaid (احسن العقاید)**

A manual of Muslim belief and dogma in Urdu prose, written by Moulvi Abdur Rahman, Hanafi at the instance of Khawja Abdur Gaffar of Dacca, and named after Nawab Khawja Ahsanullah of Dacca and completed in 1290/1873 A.D., as stated in the Arabic colophon on f. 148. No particulars of this author are recorded.

At the end is a list of the works consulted in the preparation of this work.

Beg. نکتہ سخن ہاے طبع سخن پیرا گذارش حمد ایزد
توانا ہے کہ جسے انسانکو اشرف المخلوقات کیا الخ -

149 ff.; 9 ll.; 7 $\frac{3}{4}$ × 6 in.; European water marked paper; *nastaliq* and *naskhi* writing with Arabic sentences in red ink; no copyist mentioned; possibly author's autograph copy.

Call No. DU/183.

409

Resalah dar bayan-i-qiyamat (رسالہ در بیان قیامت)

A short descriptive account of the Muslim belief in the *Qiyamat* or day of resurrection in Urdu prose, by Faiyazul Huq, written at the request of a friend named Muhammad Riza in 1256/1840 A.D. Another similar work of this author named *Bihisht-Nama* was lithographed in Delhi in 1873. Blumhardt: *Hindustani Books in the British Museum*, col. 80.

Beg. الحمد لله رب العلمين والصلوة والسلام على رسوله
محمد وآله واصحابه اجمعين اما بعد ايكدن اس فقير خاكسار
فياض الحق سے ايكدوست الخ -

13 ff.; 25 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; hand-made Indian paper, damaged by insects;
nastaliq writing; colophon undated and anonymous.

Call No. DU/206

410

Radd-i-Hindu (رد ہندو)

Copy of a printed work on Muslim theology in the form of a dialogue between a Hindu and a Muslim, written by Muhammad Ismail Konkani of Konkan, Bombay presidency, in 1260/1844 A.D.

The present manuscript was copied from the lithographed edition printed at the Masihai Press, Kanpur in 1267 A.H. Another lithographed edition appeared from Bombay in 1873 A.D.; Blumhardt: *Hindstani Books in the British Museum*, col. 235

Beg.: حمد بے حد و ثنائے بیعدد خداے واحد کو لائق ہے
کہ جسے اسلام کو رفعت و جلال بخشا الخ -

114 ff.; 9 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; mill made paper, worm-eaten; *nastaliq* writing; no copyist's colophon; 19th century

Call No. DU/194.

411

Hidayatul Islam (ہدایت الاسلام)

A manual of Muslim religious rites and observances, written by Moulvi Amanatullah of Calcutta in 1804 for John Gilchrist.

Amanatullah also wrote Urdu poetry under the pen-name of *Shaida* and among his other works is a Hindustani translation of the *Akhlaq-i-Jalali* of Jalaluddin Dawani, entitled *Jamiul Akhlaq*, written in 1805, at the request of Captain Mogatt and translated into English and printed in 1848, 1872 and 1881. He also wrote a versified Urdu grammar, called *Sarf-i-Urdu*, printed in 1810 (no. 406 above). Saksena, *op. cit.* p.253. See also Blumhardt, *op.cit.* col. 30.

The present work was planned to be printed from Calcutta in 2 vols. with an English translation by Gilchrist but only the 1st volume was printed in 1804. The second volume and Gilchrist's translation was never published. Another edition of this volume appeared in Calcutta in 1263/1846. The present manuscript is a transcription from this last edition.

Beg. - حمد اس خدا کی ہے کہ جس نے ہمیں ظلمت کفر سے -

نکالا اور ہمارے دلونکو نور ایمان سے روشن کیا الخ -

12 ff.; 9 ll.; 7×5½ in.; country made paper, worm-eaten; *nastaliq* writing with red punctuations; transcribed by Aziz Ahmad of Chilchali, dist. Naogaon; colophon dated in 14th *Safar*, corresponding to 25th *Bhadra*, 1222 Bengali *Samvat*

Call No. DU/184.

Resalah Kasheful Haqq (رسالہ کاشف الحق)

Two Shi'a tracts

I. f.1a-24 b: an essay proving the correctness of the Shi'a belief about Ali's appointment by the Prophet as his successor, written by Abu Turab Riza Ali, in refutation of a *fatwa* signed by some Sunni divines of Lucknow denying the Shi'a claim.

In the preface Riza Ali calls himself brother's son of Moulvi Mirza Hadi Saheb of Muftiganj, Lucknow and by profession a teacher. The Sunni *fatwa* whose signatures are reproduced, was dated in 1295/1878 A.D. and the present

essay was written, according to the copyist's note on the fly leaf, on the 4th *Zilqad* of the same year.

- II. f.25a-31b: Another essay by the same writer proving the need for the Shi'as to observe the obligatory rules of the *shariat* in addition to having belief in the Prophethood of Ali, written, as stated in the colophon, on the 15th *Ramzan*, 1294/1877.

Beg. يا من احصى كل شىء فى امام مبین - وقرنه بالقران وجعلهما حجبتين الخ

31 ff.; 17-20 ll.; 9½ × 6 in.; hand-made paper, inelegant *nastaliq* with marginal corrections; copied by Mirza Muhammad Beg, on the 4th *Zilqad*, 1295 A.H.

Call No. HR/7

413

Resalah-i-Hillat wa Hurmat (رسالة حلت وحرمت)

Copy of a printed pamphlet on the religious legality of eating the flesh of different animals and the permissible process of killing, according to the four schools of Sunni law by Muhammad Saleh Abul Hasan.

In the preface the author states that he was induced to write the present book in order to refute and correct the wrong statements made on these points in an Urdu work entitled *غايت الكلام فى العلال* which some persons had written and printed in Lucknow in imitation of the *غايت البيان فى احكام العهوران* by Moulvi Muhammad Muin who, it appears, was the present author's teacher. In the prefatory portion certain instances are given of the wrong statements made in the printed work.

From two chronogrammatic verses, one by Moulvi Keramat Ali and the other by Shamsuddin Khan *Shams*, the date of printing of this pamphlet appears to be 1258/1840 A.D. No copy of this printed edition is recorded.

الحمد لله الذى خلق الوحوش والطيور والجن والانس وفضله الخ۔ Beg.

21 ff.; $9\frac{1}{4} \times 6$ in.; thick factory made paper, worm-eaten; bold *nastaliq* with red headings; copied by Abdul Karim; no date.

Call No DU/451

414

Miftahul Musalli (مفتاح المصلی)

(Title in the binding *Mahabharat Farsi*, is wrong.)

An important copy of a treatise on the rules of performing the Muslim prayers composed in verse in the Punjabi language written in Persian character with a large admixture of Arabic and Persian words. Author's name is not mentioned in the prefatory poems but he was possibly named Hafiz with the *takhallus* *Asi*, as these two words, Hafiz and *Asi*, very frequently occur in the initial or final couplet of each section and in the last poem. That he belonged to Sialkot is indicated by the following

عاصی دعوی فضل نکوئی ایہان جت اجان
ذات رانجہا جاء تخت ہزارا روشن وچ جہان
حاصل علم کیتا سیالکوٹی مولویا ندی یاس
بخشی رب استاذان تائین جنہان خبرا کاس

The work comprises several sections whose headings are always written in Persian.

Beg.

بسم الله الرحمن الرحيم
الله تائین حمدہی هر پل هر ساعات
حامد اوسدی حمد دی ساری مخلوقات

The copyist Muhammad Jafar son of Mian Amanatullah also wrote his colophon in Punjabi.

کاتب اس کتابدا عاجز جعفر نام
 برکت اس کتابدی ثابت رکھ ایمان
 پھرئی والیوں مومنون عاجز کرو دعا
 خاطر پیر محمد یارو لکھی یہ کتاب

There is no date mentioned any where. I could not find any reference to this author or this work.

118 ff.; 10 ll.; $9 \times 5\frac{1}{2}$ in.; hand-made Indian paper, sadly damaged by insects but still legible; bold *naskh* writing within double ruled red borders and heading in red ink; no date; C. late 18th or early 19th century.

Call No. DU/261.

415

رسالہ مسائل ضروریہ (Resalah-i-Masail-i-Zaruria)

Two *fatwas* or religious verdict on certain questions by Khan Bahadur Abdul Karim *Khaki* son of Sh. Abdul Azim of Ilachipur, Dacca, for whose life and other works see no.149, 313 and 340 of this catalogue. There is no date.

الحمد لله رب العلمین - - - - اما بعد آج کل قوم اسلامیون
 مین بہت سے فرق ہو گئے ہیں الخ -

10 ff.; 13 ll.; $9\frac{3}{4} \times 7\frac{1}{2}$ in.; mill-made Indian paper; bold *nastaliq*, possibly in the author's own hand. No colophon or date, late 19th century.

Call No. AR/139

(b) Non-Muslim

416

HA
Gyan Sagar گہان ساگر

A treatise on Vedantism in Urdu prose by Girdhari Lal, son of late Hiralal son of Lala Jitmal, a Bhatnagar Kayesth of Kairana, district Saharnpur, and completed in 1278/1862, as expressed in two chronogrammatic poems in the author's colophon.

He says in the preface that he was Nazir in the collectorate of Saharanpur and was induced to undertake the present work of translating the Sanskrit *Vicharmala* into Urdu by his Guru, Brahma-murti Gosain Bansidhar Jiu Maharaj. Girdhari Lal was the author of two other works in Urdu: (a) the *Anand Sagar*, also on Vedantist philosophy, printed in Saharanpur, 1878 A.D. and (b) a poem on the story of Prahlad, named *Prahlad charitr*, lithographed in Lucknow in 1871.

The present work was printed twice; Lucknow 1872 and Kanpur 1897. See Blumhardt: *Hindustani Books in the British Museum*. col. 101, and, *Supplementary catalogue of the Hindustani books in the British Museum*. col. 150. The work is divided into eight chapters, called (مرج) *mauj*.

Beg.

ناراین سچدانند

جس کا آدہ ومدہ وانت کچھ نہین اور جو جنم مرن سے
رہت اور شبید و سپرشن و رنگ ورس و گندہ سی متنزہ الخ -

89 ff.; 8 × 5½ in.; country made Indian paper, worm-eaten; *nastaliq* writing; unsigned colophon, dated 18th April, 1863

Call No. DU/325.

Shri Bhagvat श्री भगवत्

A rare copy of the *Krishna Lila*, being a translation in Brajabhakha, of the tenth *skandha* of the *Shri Bhagvat Purana*, in *Sakhi* verses in the *Changrai* metre, written however in Persian script, by Krishna Das, alias Nihala Mangal of Sialkot. This author is not recorded nor is the work mentioned in any catalogue. There are 191 numbered *Sakhis*. From the text it appears to have been meant to be recited in religious gathering. The title page and preface is missing.

اوسرست مری گنیشای نمہ

دومت کہت جھیرا بدھیو دونون ایک سمان

اک گاوی. گن کرشن کی اک ہرجی سُرکیان

Author's name occur in the preface and invariably in the last line of every *Sakhi*; e.g.

or بالک روپی کرشن اننت - کرشننداس بل کملاکنت

or ماکھن چور کسور مکند - کرشننداس بل گوکل چند

کمل نین کرنا بہندار - کرشننداس یک پر بلہار

The copyist's colophon signed by Harjas Rai, son of Anup Rai Madhok, is dated 3rd *Rabi* II, 1179/1765 corresponding to 1822 *Vikram Samvat*; from the mention of the copyist's name in the following invocatory verses in the beginning it would seem that he was a contemporary and a member of Krishna Das's party:

(f.1b) دیا سندہ دولہ پر بہو تمہہ سبہہ بدہ پرین

ہرجس جاچی دوار پر کرشننداس آت دین

319 ff.; 19 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made Indian paper, worm-eaten at the margin; *nastaliq* in 2 columns with headings of each *Sakhi* also in verse, written in red ink; copied in 1765 A.D.

Call No. DU/400.

(418)

Mazmur-i-Daud (مزسور داؤد)

Versified translation of the 'Book of Psalms' of the old Testament, by an unnamed author, apparently belonging to the Christian religion. The manuscript lacks 8 folios from the beginning, containing 10 Psalms. There is also a big *lacunae* between the 29th and 78th Psalm. The manuscript ends with the 145th Psalm and the *verso* of the last folio is blank, indicating that the transcription was left incomplete. Letters C. M. or -L. M. in English are written by hand at the top of every Psalm;

Beginning of the 11th Psalm:

یہوہ پر میرا اعتماد ہے۔ کیون میرا جیو کو کہتا ہے
چیڑیا کی مانند آوڑ بھاگ جا۔ پہاڑ مین کر سکونت گاہ

73 ff.; 12 ll.; 8¼ × 6 in.; European paper; *nastaliq* writing in 2 columns; the Psalms are numbered in the margin in a different hand; no colophon.

Call No. DU/341.

VI

SCIENCES: MENTAL, MORAL & PHYSICAL

(a) Philosophy, Logic & Ethics.

419

Bhag Bhari (بھاگ بھری)

Urdu prose translation of the moral precepts embodied in the *Akhlaq-i-Nasiri*, *Akhlaq-i-Jalali*, *Akhlaq-i-Muhsini* and *Sultanul Akhlaq*, made by Kanhaiyalal, known as *Alakhadhari*. Kanhaiyalal was a prolific writer in Urdu on didactic and religious subjects and wrote *انرارنا مٹناہی*, a translation of Kamandak's *Nitisara*, (see no. 420) and also on Hindu religion like: *سوامی۔ کھنڈن۔ فہرست ابواب دھرم پرکاش۔ تلسی سالگرام۔*

دیا نندسریں جی کی جیون etc. He also wrote an account of the Indian mutiny named *تاریخ بغارت ہند* and translated Napoleon Bonaparte's military maxims under the title of *اٹین سلطنت*. The present work was printed twice in Agra and again in Malerkotla. Most of his other works were printed in Meerut, Kanpur, Lahore and Ludhiana between 1865 and 1896. A collected edition of his works also appeared in six volumes from Lahore in 1880; see Blumhardt: *Supplementary catalogue of Hindustani books in the British Museum*, col, 201-2; some more of his works are listed in the notice appended to the work described in the next article.

The present manuscript lacks the initial folio and the transcription was done from an incomplete copy, as stated by the copyist in the colophon.

Beg. مسافر فقیر آواز دیتا ہے کہ بندگی سردار پھلی اپنی اولاد کی
تربیت کو دو استاد مقرر کرتے تھے الخ -

58 ff.; 9-12 ll.; $8 \times 5\frac{1}{2}$ in.; hand-made Indian paper; badly damaged by insects; careless and ignorant *nastaliq* writing; copyist's colophon signed by Suruj Saran on 17th November, 1883 A.D.

Call No. DU/322.

420

Anwar-i-Na Mutanahi (انوار نامتناہی)

or

یا

Usul-i-Hikmat-i-Nazari (اصول حکمت نظری)

A short treatise on the division of knowledge and theoretical and practical sciences, by the same author, Kanhaiyalal Alakhadhari, copied from the second edition printed by the author at Malerkotla, the first edition having appeared from Agra.

The work is divided into 3 parts called *tajalli* (تجلی)

Beg. فقیر کہتا ہے کہ دریافت کرنا چاہئے اس شئی کو جس سے معاش و معاد کی بہتری ہوے۔

On the last folio is a price-list of the author's other books. This includes, besides those mentioned under no. 419 above,

کلیات - خیالات - شمع معرفت - چراغ ہدایت - تیترو بہتر پوران
and a collection of essays entitled مضامین مختلف

68 ff.; 10 ll.; 8 × 5½ in.; hand-made paper, worm-eaten; *shikastah-amez nastaliq*; no copyist's colophon.

Call No. DU/324.

421

Kalid-i-Aql کلید عقل

A collection of moral and ethical maxims in prose, by shahzada Muhammad Rais Bakht Zahiruddin Gurgani a grandson of Bahadur shah II, the last emperor of Delhi, written on the occasion of the Silver Jubilee of Queen Victoria on the 21st June 1887. In the preface mention is made of Lord Lansdowne, Viceroy of India and the author's patron, Maharaja Lakhsewar Singh of Darbhanga.

The manuscript appears to be the press copy, meant to be printed by one Haji Syed Jan Saheb, book seller of Patna, to whom all rights of the work are transferred in the preface. No printed copy of the work is, however, noticed any where.

Beg. حمد خدای عز وجل کا ارمان اس دوانگل کی زبان پر ایسا
بڑا دھیان الخ -

63 ff.; 7 ll.; 7½ × 6¼ in.; mill-made paper, slightly worm-eaten; bold *nastaliq* with proper name in red ink; copyist's colophon unsigned and undated

Call No. DU/192.

(b) Medicine

422

Kitabut Tashrih (کتاب التشریح)

An Introductory treatise on Anatomy containing description of the heart, artery, lymphs, cartilage, nerves etc. apparently based on some renowned English text book on Anatomy. There is no preface.

Beg. فصل در بیان ارثری یعنی شریان

یہ ایک قسم کا نالی ہے اسمین سرخ خون بہتا ہے الخ-

On the fly leaves are stray notes on Anatomy in a different hand with a few pen and ink drawings.

126 ff.; 13 ll.; 9×5½ in.; mill made European paper; *nastaliq* writing; colophon dated 29th *Baisakh*, 1273 Bengali era, corresponding to 11th May 1866 and signed by the copyist and owner Syed Aulad Rusul, son of Munsif Fazle Rabbi, at Qazi Para, parganah Panduah, dist. Hooghly.

Call No. DU/205.

423

Makhzanul Adwiyah مستخزن الادویة

A treatise on the therapeutic properties of herbs and drugs used in Allopathic medicine, together with tables of dosage, and English medical terms and their Hindustani, Persian and Arabic equivalents, by an unnamed author.

He was apparently a non-Indian, as he admits in the preface that he does not have proficiency in Hindi language. It was revised, as stated by the author, by Captain John William Taylor, Hindustani teacher of the Fort William College.

The work is identical with the India Office manuscript no. 4/120, described in Blumhardt : *Hindustani manuscripts in the India Office*, p. 128, no. 230 which has an author's colophon dated, 18th *Safar* 1247/1831. The work appears to have been printed as stated in the preface (f.2b);

یہ کتاب سرکار دولت مدار کے فضل و عنایت سے چھپی -

The present manuscript may therefore belong to a much later date.
Beg. as in Blumhardt. op. cit.

اس کتاب کے پڑھنے والوں پر پوشیدہ نرھے کہ مؤلف نے اسکی
تالیف میں دو مطلب رکھے ہیں -

105 ff.; 13 ll.; 9¼ × 6 in.; European factory made paper; *nastaliq* writing;
no copyist or date.

Call No. DU/204

424

Three treatises on medical treatment

1. F.1b-54a: Zahr-i-Sanp زہر سانپ A treatise on snake poison and its treatment, apparently translated from some English book, by an European whose name does not appear on the preface and the colophon has not been copied. The manuscript has been transcribed from a printed copy which was illustrated; these illustrations have been omitted, retaining only their descriptive list.

Beg. سانپ کی بکھ کی بیان کی اگے چاہئی کے بیان کیا جائے
کس قسم کا سانپ بکھ دارھے الخ -

- II. F. 54a-80a: A treatise on the effects of drowning, hanging, suffocation and lightning and means for resuscitation, by an unnamed author, possibly European, and copied from the edition printed in Calcutta, 1824; see Blumhardt: *Hindustani Books in the British Museum*, col. 329

.Beg. سب کو معلوم ہووے کہ جب ادھی یا دوسری
حیوانات پانی میں ڈوب جاوین الخ -

- III. F. 80a-104a: بیان کترکت یعنی مرتیا بندکا A treatise on cataract of the eye and methods of operation and treatment, translated

from or written by an European author whose name is not mentioned.

Beg. کٹر کٹ کے یونانی لفظ کٹر سوسے نکالا گیا ہے اور معنی
اس لفظ کا دھند لائی ہے الخ۔

104 ff.; 11. ll.; 8 × 5½ in.; European paper, some tinted; *nastaliq* writing, copied by Muhammad Waliullah son of Md. Kamal of Alipur, Fatikchari, dist. Chitagong, for the owner, Raushan Doctor of Dacca, on 18th *Agrahayan*, 1253 B.S. subsequently purchased for 2 Rupees by Sh. Munawar Khan.

Call No. DU/195-197

425

رسالہ پراکتیس، *Risala-i-Practice*

A manual of *Materia Medica* with a large admixture of English words written in Urdu script by an author whose name can not be ascertained, as the first 5 folios containing the preface are missing. It is possibly the *معالجات احسانی* by Ihsan Ali Khan, printed in Lucknow, 1869; see Blumhardt; *Hindustani Books in the British Museum*, col. 126.

Beg. وڈریا اپسی وغیرہ سے اور اوسمرضکی کولڈ ایسٹج کے حالت
میں بدن کے باہر کا خون کسی ارگن میں جمکر جیسا کہ لیور اسپلین الخ

At the end there is a supplement by the same hand, on hectic fever.

122 ff.; 15 ll.; 8 × 5 in.; polished European paper, slightly worm-eaten; *nastaliq* writing; unsigned colophon, dated 9th *Zilqad*, 1271/1854 corresponding to 20th *Sraavan* 1261 B.S.

Call No. DU/198

426

نادر الحکمت (*Naderul Hikmat*)

An incomplete and fragmentary treatise on the preservation of health according to the Unani system of medicine. The prefatory

folios are missing, and the author's name therefore cannot be ascertained.

Short extracts from another tract on food and nourishment, and from another, named on the margin as *Nadirul Afaq*, is appended at the end; folios 35a-37 are written upside down, but by the same hand.

Beg. واضح ہو کہ طب وہ علم ہے جس سے حال صحت اور مرض بدن کا معلوم ہوتا ہے الخ -

37 ff.; 15 ll.; 9×5½ in.; mill-made paper; *nastaliq* writing; no colophon or copyist's name or date.

Call No. HR/2

427

Kitab Tashrih کتاب تشریح

An incomplete copy of a Hindustani version of an English book on anatomy.

Initial and final folios are missing and there are *lacunae* after folios 2 and 78; author's or translator's name is unascertainable and the above title is mentioned only on the binders fly leaf. Perhaps it is identical with some parts of F.J.Mouat's *Usul Fann-i-Tashrih* (اصول فن تشریح) translated by him in to English as "Elements of Anatomy" and published in Calcutta, 1848. See Blumhardt: *Hindustani books in the British Museum*, col. 204.

Beg. اور اس ہڈی کے نیچے اور باہر کی طرف دو اونچی جگہ ہے الخ -

88 ff.; 17 ll.; 10×6½ in.; mill made paper, discoloured, very badly damaged by insects specially the first 12 folios; *nastaliq* writing; no colophon.

Call No. HR/47

428

Qarabadin Majmua-i-Ulum قرآ بادین مجموعہ علوم

Hindustani version of the London Pharmacopeia, edited with an appendix on the uses of all the preparations contained in the

Pharmacopeia by F.J. Mouat, printed in Calcutta in 1845. See Blumhardt: *Supplementary catalogue of Hindustani book in the British Museum*, col. 30.

The present manuscript, which lacks the initial title page and also has *lacunae* between f. 162 and 163 appears to have been copied from this printed edition. It is in 2 parts, bound together.

بیان میٹریا میڈیکا کا - یہ سکھلاتی ہے خاصیت اور فوائد
ہر ایک چیزوں مفرد اور مرکب کا جو استعمال کیا جاتا ہے
ادویہ بنانے میں الخ -

269 ff.; 15 ll.; $9\frac{3}{4} \times 6$ in.; mill-made paper, discoloured and brittle with age; *nastaliq* writing; copied by Hadi Ali of Naogaon, for Najaf Ali Daktar, and the colophon signed and dated on each part separately, the first part (f.164 b) on 1st February, 1848 and the second on 20th February, 1849.

Call No. DU/186-187

VII

VARIA

429

Ahsanul Qasas (احسن القصص)

The first issue of a manuscript magazine edited by Khwaja Ahsanullah of Dacca, issued every Friday. The present issue is dated 15th February, 1884. The articles written in 3 verticle columns on each page, consists of the opening section of the *تواریخ خاندان کشمیریہ* by Khwaja Ahsanullah (no. 365 above), a section of the *تواریخ امریکا* by Asghar Naqshbandi (no. 366 above), some anecdotes and stories of some contemporary members of the Khwaja family of Dacca, and certain practical instructions relating to outbreak of fire.

No further issue of this magazine is known to have appeared.

Beg. ہم نہایت بہجت و خوشی کے ساتھ لکھتے ہیں کہ جناب مستطاب نواب عبد الغنی صاحب بہادر - سی - اس - ائی - دام اقبالہ نے فضل شافی حقیقی سے صحت کلی پا یا الخ -

4 ff.; 18 ll. in each column; 13×10 in.; mill-made paper, no copyist.

Call No. DU/441.

(430)

Games

قاعدہائے شطرنج Qaidaha-i-Shatranj

Rules of the game of chess according to the western system. No author is mentioned and there is no colophon or date.

شاہ ایک چال مین صرف ایک گھر چل سکتا ہے

6 ff.; 13 ll.; 9½×5½ in.; hand-made Indian paper, worm-caten; *nastaliq*; no copyist or date; 19th—20th century.

Call No. DU/349

431

Court procedure

ہادی العمال Hadiul Ummal

A valuable copy of one of the earliest compilations of Syed Ahmad Khan (afterwards Sir Syed Ahmad, founder of Aligarh M.A.O. College) made in collaboration with his elder brother Syed Mohammad Khan, being a classified collection of circulars, orders and letters of the Sadar diwani court of the N.W. province. There is no date in the preface which is signed by both the compilers, but the latest date in the documents collected is 1843 when Syed Ahmad was Munsif of Fathpur Sikri; see Badayuni I, 326; Graham: *Life and work of Syed Ahmad Khan*, London.

There is a list of contents and an index with page reference to the present manuscript. It could not be ascertained if the manuscript is copied from a printed edition of which no mention is found in any catalogue.

Beg. سید محمد خان بہادر اور انکے حقیقی چھوٹے بہائی سید
احمد خان نے ملک ممالک مغرب کے صدر دیوانی عدالت کے
سرکیولر اردرس اور چہتیاں استراکشین وغیرہ میں سے الخ -

160 ff.; 13 ll.; 9×6 in.; hand-made Indian paper, badly worm-eaten; *nastaliq* writing; no copyist's name or date.

Call No. DU/433

432

Festivals

Risala-i-Nauroz رسالہ نوروز

A short essay on the religious merit of the Shi'a festival of the Nauroz based on the *Zadul Ma'ad* of Muhammad Baqar Majlisi, on whom see no. 265 above. The present essay was written, as it appears from a signature verse in a poem appended to this essay, in praise of Ali and the 12 Shi'a Imams by Abdul Hai, who obviously was a Shi'a.

At the end is a brief incomplete account in Persian of what is called *Ilm-i-Rimiya* the science of mixing different things to produce surprising and magical effects.

Beg. جناب مجلسی علیہ الرحمۃ والرضوان نے کتاب زاد المعاد
میں ترجمہ ایک حدیث کا الخ -

11 ff.; 13-15 ll.; 9×5½ in.; modern mill-made paper; *nastaliq* writing with red headings; incomplete; no copyist's colophon.

Call No. HR/91

433

Calendar

اوقات الصلوة Auqatus Salat

A permanent calendar for Muslim prayers, showing each hour and second prepared by Abdus Salam, who gives no further particulars about himself. As the starting point of the calendar is stated in the preface as 1270, the work was presumably written about that year.

Beg. حمد اوس خداوند پاک کو سزاوارھے کہ سہکی قبضہ
قدرت مین عرش سے فرش تک مجبورھے الخ۔

4 ff.; 12-18 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; hand-made paper, worm-eaten; *nastaliq* writing; calophon undated; possibly copied by the author.

Call No. DU/345.

434

Scrap book

Bayaz بیاض

Scrap book of Hakim Habibur Rahman (see no. 367 above) containing several humorous stories, a list of illustrations of مزینت and مذکر and a description of the *asthma*.

Beg. لطیفہ - ایک نوجوان کنواری لڑکی سے بیاہی ہوئی
عورت نے پوچھا الخ۔

10 ff.; 18 ll.; $9 \times 5\frac{1}{2}$ in.; mill-made paper, worm-eaten and torn; *shikastah* writing; no copyist; 1st half of the 20th century.

Call No. HR/62.

ARABIC

I

HISTORY AND BIOGRAPHY

435

Nurul Uyun fi talkhis-i-siyaril Amin wal Mamoon**نور العيون فى تلخيص سير الامين والمأمون**

A synoptic abridgement made by the author himself of a full biography of the Prophet entitled **عبرون الأثر فى فنون المغازى والشمايل** by Abul Fath Muhammad ibn Muhammad, known as Syed al-Nas al Ya'muri, as written in the present work. (or Abul Fath Muhammad b. Muhammad, known as Fathuddin ibn Syed Un Nas, as stated in Ibn Khallikan, IV, p.285; cf. also Brockelmann II, p.71), who died in 734/1334. He was born in 1283 in Cairo of parents who traced their ancestry to a family in Seville, Spain and studied also in Damascus. Later he became a teacher in the Shafei section of the Zahiriya Madrasah in Cairo where he died in 1334. He also wrote Qasidas on the Prophet named **المقامات العالیه - البصراء اللبيب بذكر الحبيب** شرح جامع الترمذی, a tract on the Prophet's miracles, and **فى الكرامات الغالیه**, a commentary on Tirmizi's collection of traditions, see Brockelmann *op. cit.*, supplement II, p.77.

The full work **عبرون الأثر** has been printed in Damascus, 1358 A.H. For its Persian translation see Storey *op.cit.* II, no. 179

قال العلامة ابو الفتح محمد بن محمد الشهير بسيد
الناس اليعمرى بعد حمد الله فاتح ابواب الندى ومانح اثواب الهدى الخ-
At the end is a note by the same hand on Waqidi (written Watidi) on the prayer needed to render the scorpions sting harmless.

10 ff.; 17 ll.; 8×6 in.; course hand-made paper, worm eaten; maghribi *nash* writing; undated colophon signed by Tamid ibn Habib al Dari; probably 16-17 century.

Call No. DU/296.

(436)

Khulasatul Aqwal fi Marifatil Rijal خلاصة الأقوال في معرفة الرجال

A biographical dictionary arranged alphabetically of the Shi'a traditionists, by Jamaluddin Hasan b. Yusuf b. al-Mutahhar al-Hilli who died in 726/1326. He was a pupil of Nasiruddin Tusi and a notable Shi'a jurist, being chief of the Imamia Shi'a under Sultan Uljaitu Khodabanda, the Ilkhanid ruler of Iraq (1294-1397). His composition in different branches of learning is reported to be about 500 in numbers. He was a bitter opponent of the Sunnis, and led the debates held under Uljaitu with the sunni divines whom he worsted in arguments. See Brockelmann II, p.64; *Suppl.* II, p.206-209; Bankipur X, p.96; XII, p.77; Kanturi, *Kashful Hajab* p.306-30.

The work, as stated in the preface, is divided into 2 parts called *Qism*, covering the authentic and less reliable narrators. The *khatimah* deals with the science of tradition. First part of the work has been printed in Tehrán, 1312 A.H.

Beg. الحمد لله مرشد عباده الى سبيل السداد وهاديهم الى

طريق النفع في المعاش والمعاد وصلى الله على شرف العباد الخ -

76 ff.; 22 ll.; 9×5½ in.; hand-made Indian paper, worm eaten, neat *nashh* writing on the red over linings; copyist unnamed; colophon dated 1st *Zilqad* 1071/1660 A.D.

Call No. DU/290

(437)

Kitabul Ansab كتاب الانساب

First volume of a general biographical dictionary arranged alphabetically according to the *nisbah* (patronymic or place-name) by Tajuddin Abu Sa'd Abdul Karim Muhammad b. Mansur al-Tamimi al-Sam'ani, who died in 562/1167 A. D. He was born in

Marv, and travelled extensively for study. He began to compile this work on the advice of his teacher Umar b. Abul Husain al Bistami in 550 A.H.; Haji Khalifa, I, p.456; see also Bankipur XII, no. 646. Among his other works is a supplement to the *Tarikh-i-Baghdad* of ibn Khatib, and also tracts on jurisprudence and grammar; see Brockelmann *Suppl.* I, p.505

The present work, whose abridged edition was made by Ibnul Asir in 3 vols. under the title of *al-Lubab*, and also by Jalaluddin Suyuti, under the title of *لب الالباب فى تحرير الانساب* (see Brockelmann *GAL I*, p.330), has been published in a facsimile edition by Margoliuth, London, 1912.

Its biographical notices cover mostly Persia and Central Asia and is considered as of great value for the historical and geographical materials relating to these regions.

The present manuscript contains letters الف to ج and includes, besides Sam'ani's preface, another by Abu Bakr Muhammad b. Abdur Rahman al Ahmadabadi in Shahjahanabad, Delhi, the copy of the manuscript from which the present one was transcribed, giving a short account of Sam'ani's life and works, based on the Supplements of Ibnul Asir al-Jazari, and Suyuti. A list of contents is on f.1a-4b.

Beg. الحمد لله الذى فتح ابواب الرغائب و صح اسمباب
المواهب زين الدنيا بمتاعها ثم زهد الخ -

237ff.; 22 ll.; 13×8 in.; modern European water-marked paper; *nastaliq* writing within double ruled red borders; colophon signed by the copyist Ismail b. Ishaque of Kandhla, on 22nd *Rabi II*, 1307 at Dewri.

Call No.DU/447.

(438)

Second volume of the foregoing work containing names beginning with letters ح to س with an index on f.1a-6a

Beg. حرف الحاء باب الحاء والالف الحابسي بفتح الحاء
المهملة وبعد الحاء الالف ثم الباء الموحده المكسوره وفي اخرها
السين المهملة هذه النسبه الى حابس وهو اسم الجد ابي جعفر محمد
بن احمد بن يونس الخ -

259 ff.; 22 ll.; 13×8 in.; modern water-marked European paper; *nastaliq* writing with double ruled border; copyist Ismail b. Ishaque of Kandhla, and dated *Sha'ban* 1307, at Bhopal.

Call No. DU/447a

(439)

The third and concluding volume of the same work with the text continued from the letter ش

A list of contents of the volume is on f.1 to 4

195 ff.; 22 ll.; 19×5½ in.; modern machine made paper *nastaliq* writing within double ruled borders. Copyist's colophon dated 7th *Rabi* I, 1308 and signed at Ashta, Bhopal state, by Ismail b. Ishaque Kandhlavi.

Call No. DU/449

II

POETRY

(440)

Ainul Zulāl عین الزلال

A small versified account of Sunni Muslim dogmas, rules of ablution, prayer, fasting etc. by one Abdul Wahhab, composed in 220 couplets each ending in the letter *lam*, and completed, as stated in a couplet on f.11a., in 1010 A.H./1601. Nothing more is known of the author or his work.

Beg. حمدت الله حمدا بالتوالى - رؤفا راحما مولى الموالى

11 ff., 9-10 ll.; 7½×4½ in.; hand-made paper damaged by insects, but readable; Indian *naskh* writing; colophon undated, signed by the copyist Abul Fazal; perhaps early 19th century.

Call No. DU/427

(441)

Mubaderatul Ainiya fin Nadertul Ghaibiya**مبادرات العينية فى النادرات الغيبية**

A qasida in praise of God, ascribed to Sh. Abdul Qadir Jilani, the celebrated saint (d.1166 A.D.), and identical with Ivanow-Curzon no.411(4), described therein as *al-Ainiyya*, the couplets all rhyming in the letter ع. See Brockelmann I, p.46; *Supp.*I, p.779. In the anonymous preface to the present manuscript the work is named as above.

هذه القصيدة الوحيدة الدر الفريدة الموصوفة بالمبادرات
العينية فى النادرات الغيبية المنصوبة الى الشيخ المحقق العارف
المدقق بحر التوحيد الخ -

The verses begin

فوادبه شمس المحية ساطع - وليس نجم العزل فيه مواقع

The manuscript is incomplete, breaking off after the verse.

والحوالما فى اللوح قد كان ثابتا - فيثبت اذا وقعت ثم وقايح

166 ff.; 15 ll.; 7½ × 4½ in.; hand-made paper, worm eaten; *nastaliq* writing in 2 columns; no copyist or colophon; presumably copied 18-19th century in India.

Call No. DU/408

III

ORNATE PROSE

(442)

Ajabul Ujab (عجب العجائب)

A collection of letters and their replies compiled as models of the epistolary Art, by Ahmad b. Muhammad b. Ali b. Ibrahim al Ansari al-Yamani al-Shirwani in Calcutta, completed, as stated in the author's colophon of the printed edition from which the present manuscript is apparently copied, on the 27th *Rabi* II, 1228 (date of printing). The author, a great grandson of one of the ministers of Nadir Shah, was born in Hudaïda, Iran but due to some differences with the king the family left the country and our author eventually arrived in Calcutta in 1810. There, on the recommendation of Jawad Sabat, an Arab convert to Christianity, he obtained a teaching post in the Fort William College. Later, he resigned and travelled to Lucknow where the king Ghaziuddin Haidar received him hospitably. After the king's death he visited Kanpur, Banaras, Haiderabad, Bhopal and Patna where he died in 1840. See Brockelmann, *Supplement* 11, p.850-51, for his works in Arabic poetry, prosody and grammar, most of which have been printed several times in India. The present work was first printed with an English preface by T.T. Thomas, Calcutta 1813, see Ashraf Ali: *Cat. Arabic Mss. in Asiatic Society of Bengal*, 1890, p.70; subsequent editions are, Bombay, 1257, 1275, 1303, Calcutta, 1234, 1261, 1281. See also *Asafia* I, p.110.

The work consists of a *muqaddama*, 3 *qisms* and a *khatimah* of which the first 2 *qisms* contain letters actually written by and replies sent to the author, mostly with the addresses and writers' names and dates. These dates come down to 1222. Cf. Brockelmann, *op.cit.* for the date 1212 mentioned as the date of first printing. The third *qism* and the *khatimah* contain admittedly model letters without any name.

Beg. الحمد لله منشئى النعم الوافرة لعباده كرمنا منه ومنأ
الموضح لهم منهج علم الادب عن بدائع الكاشف الخ -

118 ff.; 12 ll.; $9\frac{1}{4} \times 6$ in.; modern mill paper, slightly injured by insects;
Naskh written double ruled red borders. No copyist's colophon; copied carelessly
by a half-educated scribe.

Call No. KS/418

(443)

Talkhisul Miftah (تلخيص المفتاح)

Fragment of one of the most popular works on Arabic rhetoric by Jamaluddin Muhammad b. Abdur Rahman, Khatib-i-Dimishqi of Qazwin (d.1339), being a synoptic elaboration and commentary on the third part of the most comprehensive work on the subject, namely *Miftahul Ulum* of Serajuddin Abu Baker Yusuf al Khwarizmi, popularly known as *Sakkaki*. The work is in 3 sections, called *fann*, each consisting of a number of subsections. †

Khatib Dimishqi's *Talkhis* has been printed several times; Calcutta, 1815, Constantinople, 1260 (1844 A.D.), Delhi, 1888. See. Loth no. 849; Brockelmann I, p.295; cf. Haji Khalifa, II, p. 402, who calls him Jalaluddin, but on IV, p.19 calls him شمس الدين

The present manuscript contains two identical copies, by the same hand, of a part of this work, one upto the احوال المسند and the second upto a section of the احوال المسند الهه of the 1st *fann*. This is followed by 3 folios of a finely transcribed Quran manuscript in *Naskh* writing in black, blue & red, containing a part of the last chapter of the Quran.

Beg. الحمد لله على ما انعم وعلم من البيان ما لم نعلم والصلواة
على سيدنا محمد خير من نطق بالصواب الخ -

24 ff.; 17 ll.; $10\frac{1}{4} \times 6\frac{3}{4}$ in.; the section of Quran containing double ruled lines to a page; modern mill paper; incomplete. No copyist's name but the last section by a different hand is apparently bound here from a different Quran manuscript.

Call No. KS/429

(444)

Mutawwal (مطول)

A fine copy of a elaborate commentary on the foregoing work of Khatib Dimishqi by Sa'duddin Masud b. Umar al Taftazani (d.1389 A.D.) completed between 742 and 748 A.H. and dedicated to Sultan Muizuddin Abul Hosain Muhammad of the Kurt dynasty of Harat (1331-1370 A.D.). The commentator was born in Taftazan near Nesa in Khorasan in 722/1322 and worked as a Professor in Sarakhs. He was later taken by Timur to Samarqand where he died in 1389. See *Descriptive Catalogue of Arabic, Persian and Hindustani manuscripts in Bombay University Library*, p.122; *Encyclopaedia of Islam*, article on Taftazani. Beside the present work Taftazani is the author of several other works on grammar, logic and prosody including ارشاد الهادي, شرح تعريف الزنجاني, تهذيب المنطق والكلام, تركيب الجليل, بحث المشترك, تركيب القريب etc. and also an important commentary on the عقايد نسفي (see no. 258 above); Brockelmann II, *op.cit.* II, p.215-216; *suppl.* I, p.516; Loth no. 852. He also wrote تلويح في كشف حقايق التلخيص a commentary on the work of Jurisprudence by Ubaidullah Sadrus Sharrah II, named تنقيح الاصول of which an extract is noticed under no.497 below.

The present work is highly esteemed and has been printed several times; Constantinople 1260, Lucknow 1265, Tehran 1270, Tabriz 1272, Lucknow 1878, 1889, Bhopal 1311, Cairo 1910 etc.

The present manuscript, one of the most valuable in this collection, is unfortunately incomplete and lacks the initial folio and also some concluding folios. It begins abruptly in the introduction.

لا يدرك الواصف المطري خصائصه وان يك سابقا في كل

ما ووصفا الخ -

Along the margin are annotations in Persian & Arabic and extracts from the glosses (*Hashiya*) of Hasan Chelbi, Sharif Jurjani and Qasimi Samarqandi cited as Qasimi (no.448 below) etc. as also from the *Surah*. The whole manuscript is very carefully and neatly written within ruled borders in gold and red.

The transcription seems to have been left incomplete as the verso of the last folio is left blank.

372 ff.; 19 ll.; $9\frac{1}{2} \times 5\frac{1}{4}$ in.; polished hand-made paper, slightly damaged by insects; neat *nashh* writing within gilt borders. Marginal annotations in neat *nastaliq*, apparently by the same hand. No colophon; 16-17th century A.D.

Call No. AR/130.

(445)

Another valuable copy of the same work, with interleaving for annotations and glossaries in the same hand. The initial folio is missing.

قفي كل لفظ منه روض من المنى وفي كل سطر منه عقد
من الدر الخ - و

259 ff.; 27 ll.; $11 \times 8\frac{1}{4}$ in.; old hand-made paper, badly worm-eaten and damaged by moisture; *nastaliq* writing with red over-rulings; no copyist's name, but on f. 259b is an endorsement apparently by the same hand as the copyist, noting its purchase by Abdul Karim b. Abdus Salam in 1001/1592 in Bokhara

انتقل بالبيع الصحيح الشرعى على يد الضعيف الحقير عبد الكريم
بن عبد السلام فى التاريخ سنة احد و الف فى البلدة بخارا

There is also a seal of one Shaikh Muhammad Taher, on f. 259a.

Call No. DU/356.

(446)

Al-Mukhtasar (المختصر)

One of the oldest manuscripts in the present collection, being a second and shorter commentary or *sharh* of the above mentioned *Talkhisul Miftah* of Khatib Dimishqi (no.439) written by the same Taftazani, author of the foregoing work, in 756/1355, and dedicated to Jalaluddin Abul Mozaffar Jani Beg Khan (1340-1357), the last

great ruler of the Mongol Khanate of the Golden Horde ruling over southern Russia with its capital at Saray on the Volga river. The work which is also called *Arusul Afrah* (عروس الافراج) was written in Gujduwan. Haji Khalifa, II, p.404-5; see also Brockelmann *Supp.* I, p.518, for glosses written by several authors on this work. The *al-Mukhtasar* has been frequently printed; Calcutta 1228, Istanbul 1290, 1301, 1313, Lucknow 1917 A.D.

The present manuscript unfortunately lacks the initial folios and only 7 lines from the concluding part of the author's preface are found on the opening folio, the text beginning abruptly.

ناصر العباد ماحى الظلم والعدا رافع منار الشريعة النبوية
 ناصب رايات العلوم الدينية الخ -

95 ff.; 27 ll.; $9\frac{3}{4} \times 6\frac{1}{2}$ in.; hand-made paper, very badly injured by insect with parts of some folios completely missing. Copyist's colophon signed by Shihabuddin and dated the 3rd Rabi I, 850 A.H/1446 A.D.

Call No.DU/165

(447)

Another modern copy of the same shorter commentary by Taftazani.

The 1st eight folios of the manuscript contain the initial part of the *Tafsir-i-Baizawi* or, as the author calls it انوار التنزيل فى اسرار التاويل of Abdullah b. Umar al Baizawi (d. 1286 A.D.) which has been wrongly bound with the *al-Mukhtasar*. The latter also lacks the initial leaves and thus the text opens on f.9a, with the concluding part of Taftazani's preface.

وتبسم في رجائي المطالب بان توجهت تلقاء دين العارِب
 حضرت (sic) من انام الانام ظل الامان وافاض عليهم سجال العدل
 والاحسان الخ -

8+253 ff.; 15 ll.; 9×7 in.; country made paper; bold *naskh* writing with red over rulings and punctuations; no copyist's colophon but on the initial fly leaf is an endorsement ascribing the ownership of the manuscript to Moulvi Hamiduddin of Ilaichipur and signed by the copyist (كاتبه) Abdul Karim son of the Moulvi Azim Abdul a clerk of the English

هذه الكتاب اسمه مختصر معاني مالكة مولوى حميد الدين
ساکن الاج پور کاتبه اضعف العباد عبد الکریم عفا عنه ولد مولوی
کرانی انگریزی -

This Abdul Karim should be identical with Khan Bahadur Abdul Karim *Khaki* author of a number of works in Persian noticed under nons. 149, 307 and 335 above.

Call No.DU/175

(448)

Hawashi-i-Sharah-Talkhis (حواشی شرح تلخیص)

A compendium of extracts of glosses on the two commentaries of *Taftazani*, namely the *Mutawwal* and *al-Mukhtasar*, together with annotations from the lexicons and Quran commentaries, put together by an anonymous compiler in India. On the margin of the first folio the works from which these extracts are taken are listed. These are: The *Hawashi* of the *Mutawwal* (glosses) (1) by Mir Syed Sharif, (2) Abdul Hakim Sialkoti, (3) Hasan chelebi, (4) Abu Ward, (5) Shaikhul Islam, (6) Qutbuddin, (7) Abul Qasim, (8) Khatib, (9) Samarqandi, (10) Maulazada, (11) Mir Jamal, and (12) Nur Muhammad Lahori. Two other works, the *Hashiya Munhia* and *Hall-i-Abiyat-i-Mukhtalefah*, are mentioned only by their titles. Of the glosses on the *Mukhtasar*, those of Ruknuddin, Zauzani, Khalkhali, Mulla Isami and Nizamuddin are mentioned; of the dictionaries the *Surah* and *Tajul Masadir* are mentioned together with the *Sihah-i-Sitta* and *Tafsir-i-Baizawi*. For these writers of glosses, see Brockelmann, I, p.294-296; *Supp.* I, pp. 516-519.

The initial folio with the preface is missing and the transcription is also incomplete, the text breaking off in the middle of the last folio.

The text of the original *Talkhis* is referred to under the initial word after *قوله*, followed by the relevant gloss from one or the other commentators, with their names generally written at the end either in full or by their intitial letter.

The compiler's above note listing his authorities is dated 1282 A.H.

Beg. قوله الحمد لله الذى الهمننا الخ- الاقرب الى الضميم
ان المراد بالالهام فى هذا المقام معنا الخ -

243 ff.; 16 ll.; $9\frac{1}{4} \times 8\frac{3}{4}$ in.; hand-made Indian paper, worm-eaten; *nastaliq* writing with headings and punctuations in red ink; incomplete, no colophon; c. 1865 A.D.

Call No.DU/313.

(449)

Another copy of the same مطرل of Taftazani, with commentaries on the margin wrongly named on the initial leaf as حاشيه مطرل . ابو القاسم على مطرل . It is defective at the end but otherwise complete, having been transcribed in 3 hands. Commentary proper begins الحمد لله الذى الهمننا حقايق المعانى و دقايق البيان و خصصنا
ببدايع الايادى و روائح الاحسان الخ -

Commentary proper begins with (f.6b)

الحمد لله افتتح كتابه بعد التيمن بالتسميته بحمد الله سبحانه
و تعالى و اداء الحق شى بما يجب عليه من شكر نعمائه التى تاليف
هذا المختصر اثر من اثاره الخ -

On the margins and between lines are extensive notes and extracts from other commentaries with their author's name among these are Abul Qasim, Abi Ward, Chelbi, Maulazada etc. On ff.4b-6a are similar extracts of commentaries on Taftazani's preface.

The manuscript is defective at the end, some concluding folios being missing.

278 ff.; 17-24 ll.; $10\frac{1}{4} \times 6\frac{1}{4}$ in.; old hand-made paper very badly damaged by insects but repaired with fine paper; transcribed apparently by 3 hands in *nastaliq* and *naskh*, incomplete, no copyist's colophon; seal of Mustafa Khan on f. 6a; C. 17th century

Call No.DU/271

IV

LEXICOGRAPHY AND GRAMMAR

(a) Dictionaries and Lexicons

(450)

Fiqhul lughat wa Sirrul Arabiya (فقه اللغة و سر العربية)

Valuable copy of a glossary of Arabic nouns, arranged according to subjects, by Abul Mansur Abdul Malik b. Ismail al-Sa'alibi *ابو منصور عبد الملك بن محمد بن اسماعيل الثعالبي* an eminent philologist, better known for his anthology of contemporary Arabic Poetry named *يتيمة الدهر* (Haji Khalifah, vol.VI, p.508-9). He was born in Neshapur (Khorasan) in 350/961 and died in 1038 A.D. For details of his life see Ibn Khallikan ed. Wustefeld, p.1103. For his other works see Brockelmann, *GAL* I, p.284-86, *Supp.* I, pp. 499-502.

The present work, which is dedicated to Amir Abu Fazal Ubaidullah, was written at his instance and in his residence in Firozabad where the author spent a few months. It has been printed, Paris 1861, Beirut 1885, 1903, Cairo 1284, 1325, 1341 A.H. For other manuscript copies see Bankipur XX, nos. 1969, 1970, 1971.

The present manuscript lacks the initial folio containing the author's name, but the dedicatory preface is there. It is divided into 30 *babs*, each consisting of several *fasts*.

Beginning abruptly:

وصرف همه اليها ومن هداه الله للاسلام شرح صدره بالايمان
واتاه حسن سريرة فيه الخ -

270 ff.; 11 ll.; 10½ × 6¼ in.; hand-made Indian paper. worm-eaten; bold *naskh* writing with punctuations and headings in red ink; copyist's colophon anonymous and undated; c. early 19th century.

Call No. DU/150.

(451)

Muzil Aghlatul-Surah مزيل اغلاط الصراح

A short tract on corrections of errors in the two well-known Arabic dictionaries, *al-Qamoos* and *al-Surah*, compiled by Muhammad Habibullah. In the short preface, the author gives no further particulars of himself and even does not give any title to the work; the above title is found on the back of the binding, put in by a former owner. The errors are arranged alphabetically.

I could not trace this work or this author in any other manuscript collection.

الحمد لله الذي هو مثبت الصحاح و مزيل الاغلاط والصلوة Beg.
على قال العبد الراجي الى شفاعت نبي الاله محمد حبيب
الله بعد مطالعتي كتابي القاموس والصراح وتتبعي اكثر اطلاقات
السقام والصحاح صادفت جملة من الالفاظ بخطاء فيها العوام وعدة
اللغات يسهو فيها العلماء الاعلام فرتبتهما بترتيب التهجي --- باب
الالف اصف بفتح الصاد كاتب سليمان لا بكسرهما كما اشتهر الخ -

9ff.; 13 ll.; 8½ × 5 in.; old hand-made paper, very much worm-eaten; *nastaliq* writing with lead words in red ink; copyist's anonymous colophon dated 1193; on f. la a seal and signature of the owner Niaz Ahmad dated 1240 A.H.

Call No. DU/300.

(452)

Lughat-i-Ahadis لغت احاديث

A dictionary of rare words in the Quran and in the Hadis. Author's name is not mentioned either in the preface or the colophon but it is possibly the appendix *ذيل وتكملة* to the *معجم بحار الانوار* written by Muhammad Tahir b. Ali as-Siddiqi at Patani (d.1578 A.D.), a noted scholar of Gujrat

belonging to the Bohra community and who wrote, among other works, تذكرة الموضوعات, on false *hadis* (Bankipur V(II) no.315). He was a staunch opponent of the Mahdavi sect who eventually killed him. For his life see Brockelmann *Suppl.* II, pp.601-2. According to Haji Khalifah, V, p.394 the appendix to the *مجمع البحار* was based on the *النهاية في غريب الحديث والآثار* a similar dictionary of rare words of the Quran and Hadis, of Majduddin Abus Sa'adat al Mubarak b. Abul Karam Muhammad, known as Ibnul Asir al Jazari *مجد الدين ابو السعادت المبارك بن ابو الكرم محمد المعروف بابن الاثير الجزري* who died in 606/1209 A.D. (Haji Khalifah VI, p.403). In the copies described in Loth no.1023 and also in the *British Museum catalogue of Arabic Manuscripts* no. 756, this appendix is not included nor is it found in the two vols. in Bankipur XX, nos. 2001-2002. The present copy must therefore be extremely valuable.

In the preface the author without naming himself, speaks of (the *اصل*) the original work *النهاية* of Ibnul Asir which he has adopted as his basis and urges the reader to refer to the *مجمع البحار* without which the present work will not be of much use to him.

This preface is reproduced below.:

بسم الله الرحمن الرحيم وصلى على خير خلقه محمد واله واصحابه
وسلم - الحمد لله رب العالمين بعد حمد الله تعالى على دوام نعمائه
وتواتر الايه بتوفيق دوام خدمت جوامع كلمه اكرم رسله فانها
تقرب الى الحق سبحانه ومنجاة من ... وكشف الغموم ومطوية
للعيش في الدارين ومرضاة لسيد الرسل ومطنة لنيل مرام وجميع
السؤل لما دعى بهذا حضرة الرسول ودعاه واجبة القبول فقال صلى
الله عليه وسلم نصر الله امراء سمع مقالتي ودعاها وادائها كما
سمع اعلم اني اصطلحت هنا وفي الاصل على اني اكتب اول كلمة
من حديث بحمرة ليتميز عما تقدم الا ان يتميز بحمرة علامات
الكتب واتبع اصله في ترك حرف العطف على لفظ فيه في اول كل

مادة من الباب و في عطف ما بعده الى تمام تلك المادة وايضا
 قد نسبت في ماذكرته الاصل المنقول عنه فاعلمته بلفظ الغير ثم
 انى ان جعلت كتاب ابن الاثير اصلاً لانه فاق علماء هذا الفن في
 نهجه و هو امام بارع ورع ابو السعادات مجد الدين المبارك بن
 محمد بن محمد بن عبد الكريم الجزرى ثم الموصلى صنف جامع
 الاصول والنهاية تفسير جامع بين الشعالي والكشاف و كتاب المصطفى
 المختار في الادعية والاذكار وغير ذلك روى عنه ولده و اخوه
 ضياء الدين مصنف مثل السائر و اخوه الاخر عز الدين التاريخ كذا
 في حاشية النهاية و اعلم ان لا تستفيد في بعض المواضع من هذا
 الاسود الا بالرجوع الى مجمع البحار فلا تغفل عنه -

The words are written on the margin and the commentaries
 thereon are introduced in the text under abbreviated references to
 the authorities, the abbreviations are explained in the preamble.
 The authorities are شرح السنة - شرح ابن ماجه - شرح حصن حصين
 بغوى and others.

The commentary begins on f. lb.

فيه ما ابراهيم معنا آب رحيم و يحذف الفه و الف كل اعجمي
 كثير استعماله كاسماعيل واسرايل ولم يحذف من داؤد يحذف واوه
 ولامن طالوت الخ -

The *Majmaul Bahar* which was written between 976, 978/1570
 has been lithographed in 1283, Lucknow 1314 A.H.

The text breaks of in the فصل فى فوائد

137 ll.; 24 ll.; $11\frac{1}{2} \times 6\frac{1}{4}$ in.; old hand-made paper sadly damaged by insect and
 thoughtless repair; neat *naskh* writing with lead words in red ink; No copyist's
 colophon; text apparently incomplete; c. 17th century.

Call No. DU/301

(b) Grammar

(453)

Hedayatun Nahv هدايت النحو

An excellent copy of a treatise on Arabic syntax, being a classified abridgement with elaborations of the section on *Nahy*, of the well-known Arabic grammar named *al Kafya* of Ibnul Hajib (Jamaluddin Abu Umar Usman b. Umar Abu Bakr, Ibnul Hajib) a celebrated grammarian and philologist who died in 1249 A.D. in Alexandria (no. 461 below).

Present work is identical with Loth 941-42, 943-II, 944-II, Madras no. 121-122 (*Descriptive Catalogue of Isl. Manuscripts in Govt. Oritenial Manuscripts Library*, I, p.93-94) and Asiatic Society of Bengal no. B/93, B/94 and B/95. It was printed by Baillie, Calcutta 1803, along with four other works on Arabic grammar; also Calcutta 1262, 1264, Kanpur 1298, Madras 1299 A.H. See also Brockelmann *GAL*, I, p.35 and *suppl.* I p.335

In none of the above mentioned catalogues and editions however is the author's name mentioned and the work is listed as anonymous. The copyist's colophon to the present manuscript, however ascribes the authorship to Mulla Sa'duddin Taftazani (Sa'duddin Masud b.Umar al Taftazani) a well known writer on theology, logic and philology (See no. 444)

Although Haji Khalifah, VI, p.946, mentions two works with this title by different authors, he appears to be unaware of this abridgement by Taftazani. This colophon reads as follows:

تمت هذا الكتاب بعون الملك الوهاب المسماة بهداية النحو
من تصنيف مولوى معنوى ملا سعد الدين تفتازانى مع لواحقه زوال
السبت الثالث عشر من شهر شوال المنتظم فى ملك شهر سنة ست
وثلاثين وائتى عشر مائة من هجرة النبويه صلعم مالكاها وكاتبها
بهاء الدين -

الحمد لله رب العالمين والعاقبة للمتقين والصلوة ... Beg.
 اما بعد فهذا مختصر مضبوط في النحو جمعت فيه مهمات النحو على
 ترتيب الكافية مبويا ومفصلا بعبارة واضحة مع ايراد الامثلة في جميع
 مسائلها من غير تعريض الادلة والعلل لثلا يتشوش ذهن المبتدى
 عن فهم المسائل وسميته بهداية النحو ورتبته على مقدمة وخلة
 اقسام وخاتمة ... اما المقدمة فهي المبادئ التي يجب تقديمها
 لتوقيف المسائل عليها وفيها فصول ثلاثة فصل في التعريف النحو
 علم باصول يعرف بها احوال اواخر الكلمة الثلاثة من الاعراب ...
 فصل الكلمة لفظ وضع لمعنى مفرد وهي منحصرة على ثلاثة اقسام
 اسم وفعل وحرف الخ -

A commentary on this work is described below.

52 ff.; 13 ll.; $9\frac{1}{4} \times 6\frac{1}{2}$ in.; course hand-made Indian paper, slightly worm
 eaten; bold *naskh* writing with headings in red ink; copied by the owner
 Bahauddin and colophon dated in 1236/1820 A.D.

Call No. KS/399

(454)

شرح هدايت النحو Sharh Hedayatun Nahv

Unique copy of a hitherto unrecorded commentary on the
 foregoing work of Taftazani written by, as stated in the preface, Yusuf
 b. Abul Qasim al Husaini Lahori, and dedicated to the Mughal
 emperor Jahangir (1605-1628)

This commentary and this author is not apparently noticed
 in any other collection of manuscripts.

Beg. نعمدك يا من نور قلوبنا بطوالع المثاني و اضاء صدورنا بمصابيح
 المعاني و حقق الكلمة الحسنی ... و بعد فيقول اضعف العباد الله

القوى الفقير الى رحمة ربه يعنى يوسف بن ابي القاسم الحسينى
المشتهر بلاهورى اصلح الله حاله و نور بحقائق معرفته باله لما
رايت المتون اكثر مبينة بالشروح الكثيرة الا المختصر المسمى بهداية
النحو فانه لم يتعرض احد لشرحه مع انه وقع مقبول الطباع وبه يحصل
التوقى لكل مبتداء وما زال الى رحمة الله اوان جهومة شايقا الى ان
يشرح له اردت ان اشرح مبينا لاصوله وفروعه الخ -

It is a running commentary, the words and phrases of the text being marked by a red overlining only.

The commentary proper begins (f.2b):

الحمد هو اسم للذات الواجب الوجود المستحق لجميع المحامد
واهل له حذفت الهمزة و عوضت عنها حرف التعريف الخ -

122 ff.; 16-18 ll.; 8½ × 4½ in.; old hand-made paper, badly worm eaten and discoloured with age; *nastaliq* writing within double ruled red borders. Copyist's colophon unsigned, but dated in Peshawar 1112/1700, 6th (?) year of the reign(?)

Call No. DU/269

(455)

Al-Misbah المصباح

A well known work on Grammar, written for his son Masud and culled from the work of Abdul Qahir Jurjani (see no.240 (III) above), by Abul Fath Nasir b. Abu Sayeed al-Mutarriz of Khwarizmi who died in 610/1213. Apart from philological studies in which he wrote a number of works, al-Mutarriz was also a scholar of Muslim jurisprudence and Mutazilite doctrines in which he believed. See Haji Khalifah V, p.582; Brokelmann, *GAL* I. p.293-94, *Supp.* I, p.514-15 where list of his other works, including *al-Iqna*, mentioned in the preface to the present work, and their commentaries are given.

This work has been printed; Calcutta 1803, Lucknow, 1261 A.H. and a section was printed also by de Sacy in his *Grammatical Anthologies*

Beg.: (f.2 has been wrongly bound with the *verso* side as *recto*)
 اما بعد حمدى الله ذى الانعام جاعل النحو فى الكلام كالملاح
 فى الطعام والصلوة على نبيه محمد سيد الانام وعلى اله واصحابه
 مويدي الاسلام فان الولد الاعز لازل كاسمه مسعودا الخ -

Cf. Madras, (*op.cit.*, p.86) no. 110.

113 ff.; 3-5 ll.; $10\frac{1}{2} \times 6$ in.; old hand-made paper, very badly damaged by insects but repaired and reinforced with tissue paper, bold and beautiful *nashk* writing, in its *Suls* and *Tughra* varieties, occasionally also in *nastaliq*; extensive marginal and interlinear annotations apparently by the same hand; copyist's colophon dated in 974/1566 A.D., but copyist's name is missing as a fragment of the folio is missing.

Call No.DU/160

(456)

Zau al Misbah ضوء المصباح

Abridged edition of his own larger commentary on the foregoing work of al-Mutarriz, written by Tajuddin Muhammad b. Muhammad b. Ahmad b. Saifuddin al Isfaraini in 684/1258. Isfaraini's large commentary was named *المفتاح* which he reduced to this concise edition. Haji Khalifah V, p.583. No copy of the large commentary has been recorded.

This work has been printed in Lucknow 1850 with glosses and the author's preface which, however, is wanting in the present as well as in most of the manuscripts. See Bankipur XX, no.2035.

Beg: قوله اما بعد حمد الله اما كلمته فيها معنى الشرط فلذلك

كانت الفاء لازمة لها قال سبويه فى قولهم اما زيد فمنطلق معناه الخ

101 ff.; 17 ll.; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; hand-made Indian paper, slightly damaged by insects; *nastaliq* writing with overlining and guide. Words in red ink; folios after f. 95 have been misplaced; copyist's colophon undated and anonymous; owner Ghazanfar Husaini's seal on the last folio with date 1163 AH/1749

Call no.KS/424

(457)

Alfiyah fin-Nahv الفية فى النحو

A popular versified treatise on Arabic Syntax (علم النحو) in one thousand verses, by Jamaluddin Abu Abdullah Muhammad b. Abdullah b. Malik at-Tayi (al Jayyani al Shafei) known as Ibn Malik, who died in 672/1273 A.D.; Haji Khalifah I, p.407. He was born in Damascus where, after studying at Halab, he worked as teacher, and was reputed as the greatest grammarian of his age. He wrote several works on Philology, grammar and prosody. See Brockelmann, *GAL*, pp.298-99, for a list. In the prefatory verses, the author refers to another *Alfiyah* by Ibn Mu'ta (Zainuddin Yahya b. Abdul Mu'ta, d. 628/1230, Haji Khalifah *op.cit.* p.414) which he hopes to surpass

و تقضى رضى بغير سُخط
فائقة الفية ابن معطى

This work has had numerous commentators and gloss writers; see Haji Khalifah, *op.cit.*, pp. 407-414; Brockelmann, *supp.* I, p.522-525. See also Bankipur, XX, no.2092; Loth, no. 958.

It has been printed frequently, e.g Lucknow 1263 A.H. 1898, Lahore 1902, Bulaq 1251,53, 1307, 1329, 1342 etc.

Beg. قال محمد هو ابن مالك - احمد رضى الله خير مالک الخ -

131 ff.; 8 ll.; 8×5 in.; country-made Indian paper, worm-eaten, but legible bold *naskh* writing with wide margin and interlinear and marginal notes in Persian in *nastaliq* writing; copyist's colophon undated and unsigned; c. late 18th or early 19th century.

Call No. DU/149.

(458)

Two works on Arabic Rhetoric and Grammaticals.

- I. F.1a-15b: A short tract, named البيان البيان a work on Rhetoric, written, as stated in the colophon, "in haste, by Shaikh Abdur Rahman, known as al-Ahmar"

ঢাকা বিশ্ববিদ্যালয় গ্রন্থাগার

সংস্করণ সংখ্যা... ০০০

تمت الرسالة المسماة ببيان البيان خذها فان غيرها لا يعطيك
العيان حرره وسوده استعجالا --- ولاجل الشيخ عبد الرحمن
المشهور بالحرر واغفرلنا ولجميع المسلمين -

I could not trace particulars of this author or this title. It is possibly an abridgement of the كتاب البنيان في المعاني originally written by Sharfuddin Husain b. Muhammad al-Tibi (d.743/1342) completed in 1325 A.D. on which see Haji Khalifah, II, p.184-5, Brockelmann, *GAL*, II, p.64 *Supp.* II, p.67; see also Bankipur, XX, no. 2199.

The tract appears to consist of two sections each with a short invocatory preface but omitting the author's name or the title. The 1st section on علم الرضع begins:

الحمد لله الذي دل على وجوب وجوده استحاله الدور وامتناع
تأثير الاثر --- وبعد فنقول علم الوضع اصول باحثه عن احوال
اللفظ الخ -

The second section begins.

الحمد لمن ليس ابتداء الهيئه ايسا والشكر لمن ايس انتهاء
الوهيته ليسا --- علم البيان اصول وقواعد تتعلق باظهار المراد
وبيان المعاني بتراكيب بعضها الخ -

- II. F.17b-207b: *Hadaiqul Haqaiq*, (حدايق الحقايق) a commentary on the grammatical treatise of Zamakhshari (see no. 517 below), named *Unmuzaj* which is a shorter version of his larger work named *المفصل* (see Haji Khalifa I, p.468), by Sa'duddin Bardai سعد الدين البردعي whose date could not be ascertained. This commentator is not mentioned by Haji Khalifah, but for other manuscripts of this work see Brockelmann, *GAL* I, p.291; *supp.* I, p.510

الهم انا نريد ان نتشبه بمن يحمدك على الاثك وان
 نتشبت باذيال من يشكرك لنعماثك --- و بعد فيقول المقرط
 في التفريط المتعسف المتماذ في التوريط سعد الدين سعد الله عن الهفوة الخ

207 ff.; 14 ll.; $8\frac{1}{2} \times 6\frac{1}{2}$ in.; old hand-made paper, much injured by insects but still readable; *naskh* writing with red headings and punctuations and extensive marginal and interlinear Arabic annotations in the same hand as the text; incomplete, concluding leaves apparently missing; no copyist's colophon; c. 17-18th century.

Call No. DU/292-93.

(459)

Tracts on grammar

I. F.1b-20a: *al-Awamil fin Nahv* العوامل فى النحو. The well known work dealing with the hundred grammatical rules of the glosses written by Abu Bakr Abdul Qahir b. Abdur Rahman al Jurjani (see no. 240 (III) and 455 above) a reputed grammarian and the author of several works on grammar and rhetorics, who died in 471/1078 A.D.; Haji Khalifah, IV, p.278, which see for commentaries and glosses written on this popular and useful work. See also Brockelmann *GAL*, I, p.287 for other works of this author; see also Flugel I, p. no. 147.

This work which is also variously known as *al Awamil. al-mi'at-i-Amil, Kitab al Awamil alal mi'at*, has been repeatedly printed in India, Egypt and Persia and translated into Persian, Turkish & Urdu. It was also printed in Leiden 1617 and included by Baillie in his five books on Arabic Grammar, Calcutta 1803, 1814.

The colophon to the present manuscript, however, erroneously calls it شرح مائة. It is identical with Bankipur, XX, no.2020. On f. 1b-5a however is the preface indicating the contents. Opening sentence of this preface is repeated at the beginning of the main text which begins on f. 3 b;

الحمد لله على نعمائه الشاملة و الاذه الكاملة والصلوة
على سيدنا محمد بن المصطفى - - - اعلم ان العوامل في النحو
علي ما الفه الشيخ الامام افضل علماء الانام عبد القاهر ابن
عبد الرحمن جرجاني سقى الله ثراه وجعل الجنة مثواه مائة عامل
لفظية معنوية فاللفظية منها علي ضربين الخ -

- II. F.20b-21b: a fragment, possibly from the *كتاب الجمل* of the same
Abdul Qahir Jurjani (for which see Haji Khalifah, II,
p.624) described in the colophon as *اصل الجملة*

Beg. اعلم ان اصل الجملة على اربعة اوجه اسميه و فعليه
وظرفيه و شرطيه -

- III. F.22a-25a: Fragment from another work on syntax without
any title.

Beg. الحمد لله رب العالمين والصلوة على رسوله سيد
المرسلين - اعلم يا بنى اطل الله تعه عمرك واعطاك
علما نافعا المبتداء وخبره مرفوعان الخ -

25 ff; 13 ll.; $9\frac{1}{4} \times 6\frac{1}{2}$ in.; hand-made paper worm eaten; bold *naskh* by
the same hand with occasional overlinings and headings in red ink; colophon
undated and anonymous; C. early 19th century.

Call No. KS/407

(460)

Three treatises on Arabic grammar

- I. F.11b-9b: Fragment of the *الجمل في النحو*, a very instructive work
on Arabic grammar known as *الجمل الكبير* for its length and
in distinction to the *الجمل* of Abdul Qahir Jurjani (no. 459
(II) above) on the subject, by Abul Qasim Abdur Rahman
b. Ishaq al-Zajjaji اسحاق الزجاجي ابو القاسم عبد الرحمن بن

an eminent grammarian born in Nehavand (Western Persia), who studied in Baghdad and taught in Damascus, dying in 337/948. Haji Khalifah II, p.625; see also Brockelmann *GAL.* I, p. 110 for commentaries written on this work. The present text is without any preface but the opening sentence seems to agree with Bankipur, XX, no. 2012 which is one of its many commentaries. The title is given only in the colophon.

Beg. الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف
الكلام ما يتركب من مسند و مسند اليه الخ -

The manuscript contains as it appears only the باب
باب والثانى فيما يدخل العوامل والزل فى العوامل
off in the middle of the المذكور الموثق فى
sentence

الضمير فالتانيث لازم فيقال الناقة سارت والنار حصلت

II. F.10b-35 a: المصباح: Another copy of the popular grammatical work of al-Mutarriz.
Begining, as in no. 455 above.

III. F.35b-63a: المختصر فى النحو الضريرى: A short treatise on grammar by Abul Hasan Ahmad b. Muhammad Ibrahim al Zariri al-Qahanduzi القهندزى البراهيم الضريرى who lived early in the 5th century A.H. according to Bankipur, XX, no. 2018; cf. Loth, no. 956 and also Brockelmann, I, p.296 and *Supp.* I, p. 519-20 who, following Haji Khalifah, I, p.338 and VI, p. 481, identify him with Hamiduddin Abul Hasan Ahmad b. Muhammad b. Ibrahim al Damiri al Bukhari, the author, among other works on grammar, of the commentary on Al Marginani's well known work on *fiqh al-Hidayah* (no. 491 below) and who died in 666/1267 A.D.

The present work has been printed in Lucknow 1262 A. H., Bombay 1306 A. H.

الحمد لله رب العالمين و العاقبة للمتقين والصلوة على
رسوله اجمعين قال الشيخ الامام الاجل الزاهد ابو الحسن احمد بن
محمد ابراهيم الضريرى القهندزى - اعلم ان الكلام العرب يتقسم الخ-

63 ff.; 13 ll.; $9\frac{1}{2} \times 6\frac{1}{4}$ in.; hand-made paper slightly worm eaten; bold *naskh* writing with occasional annotation on the margin. Copyist's colophon unsigned and undated; ownership endorsement of Chowdhury Raisuddin of Baliadi, Dacca, C. 19th century.

Call No.KS/404

(461)

Al-Kafiya (الكافية)

A popular text book on Arabic syntax by Jamaluddin Abu Umar Usman b. Umar b. Abu Bakr, known as Ibn Hajib who died in 646/1249 A.D. Haji Khalifah, IV, pp. 3-6. See no. 453 above. This along with his work *شافيه فى التصريف* on Etymology (no 525-I below) are generally known as *مقدمه* and have been immensely popular with numerous commentaries, glosses and super glosses having been written on them. Many of these have been printed several times. See Brockelmann, *supp.* II 535-37. Haji Khalifah IV, pp.3-6

الكلمة لفظ وضع لمعنى مفرد وهى اسم وفعل وحرف
لانها اما ان تدل على معنى فى نفسها الخ -

On ff.35a-39b is an appendix enumerating the masculine and feminine forms of the numerals.

39 ff.; 15 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; machine-made paper; bold *naskh* writing, with ink-drawn *unwan*, copyist's colophon signed by the owner Raisuddin Ahmad of Baliadi District Dacca, pargana Talebabad; no date; late 19th century.

Call No.KS/415

(462)

Three treatises on Arabic Grammar.

- I. F.1a-28b: Another copy of the *هداية النحر*, Taftazani's abridged version of the section on syntax of Ibn Hajib's *al-Kafiya* (no. 453 above)

Beg: -- الحمد لله رب العالمين والعاقبة للمتقين والصلوة
اما بعد فهذا مختصر مضبوط في النحو الخ -

In this copy also the colophon does not mention the author's name and the date of its completion is written as الف

1246 = رمئئهن رسته راربعين من هجرة النبي

- II. F. 29a-40b: *المصباح*, an incomplete copy of the grammar of al Mutarriz (no. 455 above) the text breaking off at the beginning of the *الفصل الرابع* of the *باب الخامس*
- III. F. 40a-68b: Copy of a printed edition of the *الكافية* of Ibn Hajib (wrongly designated on the top right hand corner of f. 40b as *كافيه شرح شريفه*, published by Shaik Abu Fazal in 1244 A.H. from the press of Moulvi Badar Ali, and transcribed therefrom by the owner-copyist Akbar Ali, son of Munshi Ahmad Ali of district Jalalpur in 1236 B.S. There are marginal and interlinear annotations in a different hand in Persian and Arabic.
- IV. F. 69a-70b: Fragment of a treatise on Logic (*Isagujī*) without the name of the aauthor. The text contains only the initial portion.

Beg. نحمد الله على توفيقه ونسأل هدايته طريقه ونصلي
علي محمد وعترته اما بعد فهذه رسالته في المنطق اوردنا فيها الخ -

70 ff.; 15+15+9 ll.; 12½×8 in.; modern mill-made paper, slightly worm-eaten; *nastaliq* and *naskh* writing; copied by the same hand as Sc. III, who signs as Akbar Ali.

Call No.AR/134

V

THEOLOGY AND LAW

(a) Quran and its Commentaries

463

Zuhratul Akmam زهرة الاكمام

A commentary on the 12th chapter (*Sura Yusuf*) of the Quran, wrongly ascribed in the copyist's colophon to Imam Ghazzali (Abu Hamed Muhammad al-Ghazzali b. 1059 1111 A.D.). It is identical with the anonymous Bankipur manuscript no. 1449-I, which is also ascribed to Ghazzali. A commentary on this *sura* in 27 *majlis* (chapter) with this title زهر الكمام or زهر الاكمام is mentioned by Haji Khalifah, III, p.550, no.6906, as written by Abu Ali Umar b. Ibrahim al Ansari (or, as Brockelmann, II, p.265 writes it, Abu Ishaq Ibrahim b. Yahya b. Ahmad al Ansari al Ausi al-Mursi) who lived in Granada and died in 1350; see also Brockelmann: *suppl.* II, p. 377-78. The present manuscript, however, does not contain any division into *majlis* and should therfor be a different work. See Haji Khalifa, II, p.367 for other commentaries of this *sura*. See also Loth, no. 114 for a commentary, without any title, on this chapter ascribed to Ghazzali but which actually is an elaboration of the story illustrated with moral tales and poetry, the latter part of which is the Persian commentary *Tafsir-i-Husaini* of Husain Waiz Kashifi (no. 247 above). For other *tafsir* on this *sura* see Brockelmann II, p. 204, 438, *Suppl.* II, p.135, 389, 650, 984.

The manuscript appears to have been copied without the author's preface and one folio is missing between f. 1 and 2.

Begins, as in Bankipur, *loc. cit*;

روى عن كعب الاحبار رضى الله عنه انه قال ان الله تبارك
و تعالى لما خلق آدم عليه السلام مثل له ذريته على ضحضاح الماء

واراه الشقى والسعيد والذليل والعزیز والغنى والفقير وقال ثم ان
الله تبارك وتعالى اراه طبقات الانبياء الخ -

133 ff.; 17 ll.; 7×4½ in.; hand-made paper worm-eaten; neat *naskh* writing with headings and Arabic verses in red ink; colophon dated 29th *Rabi* I, 1086 and signed by the copyist Muhammad Zarif b. Muhammad Sharif on the order of Mirza Azizullah.

Call No. DU/144

464

Ma'alimul Tanzil معالم التنزيل

The second volume of a well-known commentary of the Quran by Abu Muhammad al Husain b. Masud al Farra al-Bagawi, commonly known as *محيى السنة* who belonged to the Shafei school of Muslim law. He was born in Baghshor in Khorasan and died in 570/1116-17 A.D.; Haji Khalifah V. p. 611. He is the author of a number of works on *tafsir*, *hadis* and *fiqh*; for a list see Brockelmann, 1, p. 363-64.

This work has been printed many times: Bombay, 1269, 1296, 1309, Cairo 1305, 1331 A.H. etc.

Volume begins from the *Sura kahaf*

الحمد لله الذى انزل علي عبده الكتاب اثنى الله على نفسه
بانعامه علي خلقه الخ -

437 ff.; 27-29 ll.; 13½×9 in.; thick hand-made oriental paper; *naskh* writing with double ruled red borders and inside margins also enclosed by black line; colophon dated by the anonymous copyist on 15th *shaban* 1203/ A.H.; copied for Ahmad b. Saleh al Hazrami of Hejaz. A short note on the front page dated 19th *Jamadi* I, 1239 A.H. records its purchase for 80 rupees by Abdul Fattah,

Call No. AR/128

As-Safi fi tafsiril Quran كتاب الصافي في تفسير القرآن

The second, third and incomplete fourth quarter of a comprehensive Shi'a commentary on the Quran by Muhammad b. Murtaza called Mulla Muhsin Kashi of Kashan (born in 1598). He was the pupil and son in-law of Mulla Sadra who gave him the *takhallus* of Faiz. He was a well known Shi'a divine and wrote several works on Shi'a theology, *fiqh*, *hadis*, ethics, mysticism, quranic commentaries etc. He also wrote, *marasiyas* in Persian, one of which, known as the *Haft Band Kashi*, is very celebrated. Many of them have been printed. See Brockelmann, *Suppl.* II, p.584-585 for a list of his works, who, however writes his name as Muhammad Murtaza. He died in Isfahan in 1090/1679.

The present work, of which an abridged version entitled *الاصفى في تفسير القرآن* was prepared by the author himself after two years, (*Kashful Hujab* p.48) was completed in 1075/1664, as stated in the chronogram *قم كتاب الصافي*, in the colophon of a complete copy in Bankipur, XVIII, no. 1467, and has been printed several times; Tehran 1244, 1266, 1274, 1276, 1320, 1326 and Bombay 1274 A.H. It contains a preface in 12 parts; see *Kashful Hujab* p.364.

The present manuscript however, lacks this preface and the first quarter; the text begins with Chapter II (*sura Yunus*) and the surviving folios bring the text only upto the *Surah Qiyamat* (29th para).

الر القمى الر هو من حروف الاسم الاعظم المنقطع فى القرآن
فاذا فقه الرسول او الامام فدعا به الخ -

317 ff.; 25 ll.; 9½ × 7 in.; thick hand-made Indian paper injured by insects, very sadly toward the end; neat *nashk* writing, with the Quranic verses invariably overlined in red and given vowel points; f. 247-48 written by a different hand, appear to be scattered leaves of another copy of the same commentary; No colophon; c. early 18th century.

466

Qasida-i-Shatibi (قصيدة شاطبي)

A versified treatise on the proper reading of the Quran, whose full name is *حزر المعاني ووجه التهانى* by Abul Qasim b. Firroh b. al Khalaf b. Ahmad ar-Ruiani, Shatibi, who was born in 1143 A.D. and from 1176 was a Quran teacher in the Faziliya Madrasah in Cairo. He died in 1194 A.D. It is actually a metrical version of the *كتاب التيسر لقرات السبع* of Abu Umar Osman b. Said b. Osman Dani (d.444/1052); Haji Khalifah III, p.43, who says it comprised 1172 verses-Loth. see also *Catalogue of Arabic manuscripts in the India Office*, p.7, no. 41.

The work has been printed Qazan, 1907; for commentaries written on it see Brockelmann *GAL, Supp. I*, p.725.

Beg. *بداًت بسم الله فى النظم اولاً - تبارك رحمانا رحيماً ومولاً*

On f. 58 is a colophon in persian by an unnamed editor elaborating some of the rules of Shatibi.

58 ff.; 10 ll.; 13×8 in.; country made Indian paper discoloured and injured by worms but repaired with wide margins; *nashk* writing; copied for the owner Hafiz Abdul Mannan, resident of Muhammad Toli, Dacca, by Abdus Subhan of Sylhet while a student in Dacca; no date; c. early 19th century.

Call No. DU/152

467

Kitabul Waquf (كتاب الوقوف)

A short treatise indicating the places where the pause has to be observed in the reading of Quran, by Abu Jafar b. Taifur as-Sajawandi (Muhammad b. Taifur al Ghaznavi al Sajawandi) who died in 1165 A.D. Its real title is *كتاب الايضاح فى الوقف والابتداء* and comprises pauses, classed as *مرخض, مجوز, جائز, مطلق, لازم*, *ضرورت*. Cf. Brockelmann, *GAL*, I, p.408 and *Supp. 1*, p. 724. Seven letters used as punctuations in the Quran manuscript are explained in the short introduction. For an abridged version, see Loth, *op. cit.*, no.46-47.

الحمد لله حمدا الكافي نعمه ويمزى مزيدته والصلواة علي
رسوله محمد وعبيده ... وبعد فاعلم ان الالههم لقارى القرآن علم
الوقف والوصل الخ-

126 ff.; 11 ll.; $7\frac{3}{4} \times 4\frac{1}{2}$ in.; coarse hand-made paper, slightly worm-eaten; bold *naskh* writing with the punctuations and headings of *Surahs* marked in red ink; no copyist's colophon; on the last folio is a *tughra* seal of the library of Abdul Mannan, dated 1300 A.H.

Call No. DU/147

468

A neatly transcribed copy of the foregoing work.

Beg : as above.

39 ff.; 11-19 ll.; $8\frac{1}{2} \times 6$ in.; polished Indian paper, worm eaten and repaired; excellent *naskh* writing within double ruled gold, red and black borders, enclosed by another in blue and with the punctuation marks and headings of *surahs* in red; marginal notes and supplements by the same hand; on f. 39a a coloured diagram indicating the sources of the various sounds required in pronouncing the Quranic verses; colophon signed by the copyist Muhammad Jawad b. Muhammad Ali Kashmiri and dated 9th *Rabi* I, 1263/1846.

Call No DU/371

(b) Hadis

469

Al-Jamius-Sahih (الجامع الصحيح)

First part of the second *daftar* of the celebrated collection of the traditions of the Prophet of Islam, usually accepted by the Muslims as the first of the six most authentic collections or *صحيح سنه*, compiled by Abu Abdullah Muhammad b. Ismail b. Ibrahim al Ju'fi of Bokhara known as Imam Bukhari. He was born in 810 A.D. and died in 870 A.D. He is the most respected of the traditionists of Islam and one of his earlier works, written at the age of 18, is the *تاريخ الكبير*. For his life and work see, among others, Bankipur, V, part I, no. 129 where other references are given.

The work has been very extensively commentated and abridged, for which see Haji Khalifah II, p.512 and Brockelmann, I, p.158, *suppl.* I, p.261-264. It has been printed repeatedly in most of the Muslim countries and a French translation by Houdas & Marcais appeared from Paris in 1903-1914. For its editions and translation in other languages, like Persian, Turkish, Urdu, Bengali and English, see Brockelmann, *op. cit.*

The present manuscript opens with the كتاب البهوع

Beg. باب - ما جاء في قول الله تعالى فاذا قضيت الصلوة

فانشروا في الارض وابتغوا من فضل الله الى اخر السورة -

362 ff.; 23 ll.; $13\frac{1}{2} \times 8\frac{1}{2}$ in.; coarse country-made paper browned with age, slightly injured by insects; neat *naskh* writing within double-ruled red borders and wide margins; occasional additions in *nastaliq* in the margins; copied by Faqir Sabz Ali, and colophon dated in 1125/1725 A.D.

Call No. DU/415.

470

Shamailun Nabi (شمائل النبي)

The collection of traditions on the details of the Prophet's personal features, manners and habits, compiled by Abu Isa Muhammad b. Isa al Tirmizi, author of the *al-Jami*, the 4th of the six canonical collections of tradition. He was a pupil of Bukhari and died in 892 A.D.; Brockelmann, I, p.161-162, Bankipur, V, part I, p. 116-117. See also Haji Khalifa, IV, p.70. This work, comprising 56 chapters, has been repeatedly translated and printed in India, Egypt and other countries. For editions and translations see Brockelmann, *Suppl.* I, p.268-69. A Persian commentary of this work has been described under no. 254 above.

The present manuscript contains extensive interlinear and marginal annotations in both Arabic and Persian, being extracts from the commentaries which are referred to only by initials of the title or the author.

The title page contains on the verso a list of 55 chapters of the text but the first 33 chapters are missing and the text therefore opens with only a part of the 34th chapter (f.2a)

بن الحارث قال ما كان ضحكك رسول الله عليه وسلم الا تبسما الخ -

58 ff.; 9 ll.; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; old paper discoloured by age and moisture extremely brittle, some leaves already cracked in the middle; *nastaliq* writing with headings in red ink; copyist's colophon signed by Ataullah b. Khwaja Baba Uluvi and dated Agrah, 997/1588

Call No. DU/243

471

A fuller copy of the same work, also with similar annotations extracted from other commentaries cited equally with initial letters of the titles. The annotations however are not identical.

Beg : (see Bankipur, XV, p. no. 980)

الحمد لله وسلام علي عباده الذين اصطفى قال الشيخ الحافظ

ابوعيسى بن سورة الترمذى رحمه الله تعالى الخ -

134 ff.; 11 ll.; $7\frac{1}{4} \times 4\frac{1}{4}$ in.; hand-made Indian paper with first 8 folios of a thinner variety of pinkish colour, somewhat injured by worms, but surprisingly well-preserved for, its age, as the copyist's colophon on f.134b, is dated on the 15th *Ramazan* 1055/1645, copied by Hasan Beg son of Maulana Yaqub Kashmiri (probably identical with Shaikh Yaqub Sarfi d. 1594, author of the *Maghaziun Nabi*, described under no.115 above).

Call No. DU/145.

472

'Ainul 'Ilm (عين العلم)

A treatise on moral and pious living and conduct in accordance with the instructions and examples of the Prophet. Author's name is not mentioned in his preface, but at the heading of the list of contents prepared by the copyist, he is named Shaikhul Islam Muhammad b. Usman b. Umar, al Balkhi. According to Haji Khalifa, IV, p. 283, who also refers to other views according to which the author was an Indian (من فضلاء الهند و صلحاؤهم), this Muhammad b. Usman al

Balkhi is identical with the author of a work on grammar named *الرافى فى النحو* written around 800/1397. Cf. Brockelmann, *Suppl.* II, p. 258 who writes the author's name as Jamaluddin Muhammad b. Umar and names the work as *عين العلم رزين العلم*. Cf. also Loth, no. 680. In the preface, the work is dedicated to a person described as a descendent of the Prophet, named Ruknuddin :

واتخفت به الفرع العلى من الاصل العلوى والغصن السنى من
الشجر الحسنى ارفع السراة عمادا والهول الكماة نعاادا واكثر الكرام
رمادا واكبر العظام وسادا وهو من بنى بنى عدنان وسمى جده
خليل الرحمن ركن الدين المشار اليه قطب الشرع المدار عليه طاهر
الذيل عن دنس الهوى غازف القلب عن لذة الدنيا الخ -

The work is divided into 20 chapters (*babs*) and one *muqaddamah*; See Loth, *op. cit.* for a list of the topics in each *bab*. It has been edited by M. E. Gottwald, Kazan, 1856; *Cat. of Arabic Books in the British Museum*, p.272.

يارب يا رباہ بسمک ابتدى وبک اقتدى وبنور قدسک

اهتدى الله الله الى م تمد الى زهرة حيوة الدنيا الخ -

103 ff.; 11-13 ll.; 8½ × 5 in.; old hand-made paper, badly worm eaten and discoloured with age; *naskh* writing with punctuations and chapter headings in red ink; unsigned colophon dated 12 Rabi I, 1111 A.H., copied from the manuscript of Abdul Latif.

Call No DU/374

473

(زين العلم شرح عين العلم) 'Zainul Hilmi Sharh 'Ainul 'Ilm

An extremely rare and possibly unique and holograph copy of an elaborate commentary on the foregoing work of 'Ainul 'Ilm (no. 472 above) by an author whose name, unfortunately, cannot be ascertained, as folio 2 of the present manuscript, containing relevant portion of the author's preface is missing. In its surviving portion on

ff. 3-4, the author refers to his eventual arrival at Sirhind and profiting from the teaching of Maulana Saifuddin Faruqi, Naqshbandi, Sirhindi (d.1098/1686; *Khazinatul Asfia*, II, p. 647) grandson of the *Mujaddid Alf-i-Sani*, Ahmad Faruqi Sirhindi, on whose advice he undertook the present commentary. He does not name the author of the original work but only refers to him as an Indian scholar

(ركان كتاب عين العلم لبعض علماء الهند ...)

This commentary is actually an elaborate examination of the source, degree of authenticity and interpretation of the traditions quoted in the original work, where the sources of the traditions are not mentioned and was admittedly written with a view to distinguish the salutary from the injurious statements, as a warning to the beginners and as a memorandum to those who may have completed study of the original work :

المتضمن تخريج اثره وحديثه والملتمزم تميز طيب
القول من خبيثته تنبيهها للمبتدئين وتذكيرا للمنتهين -

(Col. f. 385 b.)

It follows the divisions of the original work and after the preface (f.1b-4b-with f. 2 missing), the author briefly sets out his authorities for judging a particular *hadis* as an authentic, good, accepted or weak etc.

Beg : ... الحمد لله الذي

The main commentary begins (f.4b) :

قول المؤلف رح يا رب يا رباه باسمك ابدي الخ اخرج
ابن ابي الدنيا ضعيف عن عايشة موقوفا ومرفوعا اذا قال العبد
يا رب يا رب الخ -

384 ff.; 17 ll.; 8½ × 6 in.; good hand-made Indian paper, badly worm-eaten, but still legible; very neat *naskh* writing within blue borders with the first 2 folios having a double-ruled gold and blue *umwan* and borders, headings invariably written in red ink; colophon signed by the copyist Shaikh Muhammad Ahmadi, on the 16th *Shawwal* 1092/1680; that is within the lifetime of the author's preceptor, Saifuddin Sirhindi, mentioned in the preface.

Call No. DU/263.

Tamizut Tib min al Khabis (تميز الطيب من الخبيث)

One of the oldest manuscripts in this collection, being an abridged version of a collection of the more well known traditions, entitled المقامد الحسنه في بيان كثير من احاديث الدائرة على السنة of Sakhawi (Abu Abdullah Muhammad b. Abdur Rahman al-Sakhawi, d. 902/1497) ; Cf. Brockleemann *GAL*, II, p. 35, *Supp.* II, p. 32, also Bankipur, V-part II, no.298.

The present abridgement named by the author تميز الطيب was done by Abdur Rahman b. Ali b. Mahmmd ibn al Daiba (عبد الرحمن ابن علي ابن محمد) al Shaibani (1461-1537 A.D.) who in the preface refers to his having been a pupil of Sakhawi with whom he read the above-named book in 897 A.H. He was a teacher in the madrasah of Zabid, his native town and wrote, besides the present, 3 other works on local and dynastic history; Brockelmann, *op.cit.*, p.401. The work has been lithographed, 1324, 1342 A.H. The present work was completed, as stated by the author in the colophon on 12th *Ramzan* 906/1500. Cf. Brockelman, *op.cit.*,

فرغت من اختصاره في يوم الخميس الثاني من رمضان سنة ست
وسبعمأة بمدينة زيد

Beg. الحمد لله --- بعض خلقه --- في الدرجات والمنازل
وميزبين الخبيث والطيب بمحكّمات الدلائل الخ -

85 ff.; 21 ll. 7½ × 6 in.; coarse hand-made paper, worm-eaten; *naskh* writing with red headings and punctuations; colophon signed by the copyist Abdur Rahman al Munawa, and dated 14th *Ramzan* 982/1574 A.D. On f.85b is a supplementary *hadis* written by Syed Muhammad al Hanafi al-Misri al Istambuli and dated also in 982 A.H.

Call No. DU/442.

Muntakhabat Hisn-i-Hasin (منتخبات حصن حصين)

An incomplete selection from the well-known collection of prayers based mainly on the Prophet's tradition, written in 791/1388 by Ibnal Jazari (Shamsuddin Abul Khair Muhammad b. Muhammad al Jazari,) a Shafei Shaikh who died in 833/1429 A.D. Haji Khalifah, III, p.71-72; Flugel, III, p.144-145; Bankipur, XXIV, no.2726.

The main work has been printed several times in India and Egypt. For glosses and commentaries written on it see Brockelmann *GAL*, II, p.201.

The present manuscript which mentions no editor, is admittedly a portion and comprises only 3 of its eight *babs*. There are interleniar notes in Persian.

Beg. قال شيخنا الامام العامل الكامل شيخ شيوخ الاسلام
والمسلمين قاضي القضاة وماحي الدين فخر القراء والمحدثين
وحيد عصره وفريد دهره شمس الملة والشريعة والتقوى والدين
محمد بن محمد بن محمد الجزري الشفعي الله ظلالة --

Jazaris text opens :

الحمد لله الذي جعل ذكره حيوة القلوب ودعاه سبباً لنيل
المطلوب الخ -

Cf. Loth *op.cit.*, no. 345-347.

6 ff.; 13 ll.; 9½×6 in.; coarse hand-made paper, worm-eaten, reinforced with tissue paper; Indian *naskh* writing with red punctuations and headings; transcription apparently incomplete; no colophon; probably 18th century..

Call No . DU/162.

Sharh Mishkat al Masabih (شرح مشكاة المصابيح)

The Second volume of a commentary on al-Khatib Tabreze's (Waliuddin Abu Abdullah Muhammad b. Abdullah al Khatib al -Tabrezi d. 743/1343) enlarged edition named *Mishkat al-Masabih*, of Muhammad al Farra al-Bagawy's (ابن محمد حسن بن مسعود بن الفراء) commonly called *معى السنة* d.1116-17; see no.464 above) collection of tradition written by Shehabuddin Ahmad ibn Hajar al Haisami, a noted writer on Tradition and jurisprudence, who died in 1566 A.D. For the commentator, who was born in Western Egypt, studied in the Jami al Azhar and belonged to the Shafei school of Law, see Brockelmann, *supp.* II, p.527-29.

The present volume contains the portion from the *باب الصلوة* to the *كتاب الزكوة* and begins :

صفة الصلوة اى كيفيتها المشتملة على واجب وينقسم لداخل
في ماهيتها ويسمى ركنا والعارج عنها و يسمى شرطا الخ -

34 ff.; 31 ll.; 15×7½ in.; coarse hand-made paper, worm-eaten; written in *nashk* in two hands with headings and the text of the traditions in red ink; copyist's colophon undated, but on f.1a he signs again as Zainul Abedin b. Muhammad b. Abdullah, Uluwi al Husaini and dates it in 1149/1736.

Call No. DU/453.

al-Kashif min Haqaiq al Sunan (الكاشف من حقايق السنن)

First volume of another commentary on the same *Mishkatul Masabih* by Husain b. Muhammad b. Abdullah al Tibi, teacher of Khatib Tabrezi, the author of the *Mishkatul Masabih* (see the foregoing entry) who was a great scholar in Theology, Tradition and Philology and died in 743/1342-3 A.D. See Bankipur, V/II, p.85.

The present volume comprises from the *muqaddamah* on
 كتاب الجنابة of the باب زيارة القبور to اقسام الحديث
 Beg. الحمد لله مسبب اركان الدين بقواعد آيات كتابه المبين الخ

264 ff.; 26 ll.; 13×8½ in.; modern machine-made Indian paper; *nastaliq*
 writing within double ruled border; copied by Ismail b. Ishaq Kandhlavi
 (كاندھلوي) and completed on 9th *Safar*, 1308/1890 A.D.

Call No. DU/454.

478

The II volume of the foregoing commentary containing the
 text from the كتاب الزكوة

الزكوة الطهارة والنجاء والبركة والمدح وكل ذلك قد استعمل الخ
 At the end of the text is a list of the chapters.

299 ff. 26 ll.; 13×8½ in.; machine-made paper; *nastaliq* within double ruled
 margins; copyist's colophon dated 11th *Jamadi I*, 1307 and signed by Ismail b.
 Ishaq, Kandhlavi

Call No. DU/455.

479

The third concluding volume of the same work, the text
 beginning from the كتاب الجهاد

المقرب جهده حملته فوق طاقته والجهاد مصدر جاهدت
 العدو واقابله في تحمل الجهد الخ -

A list of contents on f. 303b-304b.

304 ff.; 26 ll.; 13×8½ in.; Same machine-made paper, and *nastaliq* writing;
 colophon signed by the same copyist as of the two foregoing manuscripts and dated
 in 21st *Shaban* 1307 at Kandhla (Gujrat, India) and copied from a manuscript in
 which the colophon (reproduced here) was dated 1st *Zilqa'd* 1126 and signed by
 Sulaiman b. Ali Abdul Hafiz.

Call No DU/456.

480

Shifa fi Ta'rif Huquqil Mustafa
(شفاء في تعريف حقوق المصطفى)

A much venerated work on the merit and excellence of the Prophet and of the Muslim's obligation towards him, by Qazi Hafiz Abul Fazal 'Aiaz b. Musa al Yahsubi (قاضي حافظ ابو الفضل عياض بن موسى) who died in 544/1149. He was born in 476/1083; studied in Cordova and worked as Maleki Qazi in Granada, and later in Morocco. Among his other works are *العلم في ضبط الراج*, a treatise on the Science of tradition, *ترتيب المدارك وتقريب المسالك لمعرفة عالم مذهب* and *كتاب الاعلام في حدود الحكم* and *مالك* both on Maleki Law. Haji Khalifa, IV, p.56; Brockelmann, *GAL*, I, p.369-70.

The present work which Haji Khalifah terms as singular - no one else in Islam having written a similar book - comprises 4 divisions, called *قسم*, each divided into *babs*, and *babs*, in turn, into several *fasls*; see Haji Khalifah, *op.cit.* p.58-60, for a list of these sections. Because of the great merit of this work which is considered very reliable and authentic a large number of commentaries, glosses and supplements have been written. Haji Khalifah names several of such commentators; see also Brockelmann, *supp.* I, p.531-32.

It has been repeatedly printed: Istanbul 1264, 1290, 1293, 1312 A.H., Bombay 1276 A.D., Kanpur 1877 A.D., Cairo 1295, 1322, 1329 A.H. For Persian translation see Storey, *op.cit.*, II, p.176.

The present manuscript lacks some folios from the beginning, covering the first four *fasls* of the first *bab* of *qism* I. Therefore, it begins abruptly :

التفسيرين والمراد بالبلد عند هواء مكة وقال الواسطي اي
يخلق لك بهذا البلد الخ -

(Certain folios have been transposed in binding which should be corrected as shown).

213 ff.; 19 ll.; 9¼ × 6 in. ; ff.1-70 and 177-209 on polished hand-made paper, rest on machine made tinted paper, worm eaten; *nastaliq* writing in two hands in the two sections; Author's colophon on f.208b-209a; no copyist's colophon or date; earlier section probably 18th century.

Call No. AR/144.

Ilal-al Sharai wa al-Ahkam. (علل الشرايع والاحكام)

A sadly defective copy of a valuable collection of Shi'a traditions of the Prophet dealing with principles and rules of religion written by Abu Jafar Muhammad b. Ali b. Babuya al-Qumi known as Shaikh al-Sadiq, a noted Shi'a theologian and traditionist who migrated from Khorasan to Baghdad to the Buwaihid prince Ruknuddoulah and died there in 381/991; *Kashful Hujab*, p.384, no.2129. He is said to have written nearly 300 books. For his extant works see Brockelmann *GAL*, I, p.187, *Suppl.* I, p.321-22.

A Persian translation of this work has been published in Tehran 1297 A.H. Manuscripts of this work are rather rare. But unfortunately the present manuscript lacks the initial and terminal folios and some intervening folios are also missing. The text is divided into *babs*, but its original arrangement and divisions could not be ascertained.

The first folio is sadly mutilated by insects and rendered illegible by the thick paper with which the binder reinforced it. Folio 2 opens :

وصوته في السماء لالقي قدرة التي طبخها بالاقطار يبلغ الله
المومن عن العناية في اختيار ايمانه الخ -

Text breaks off on باب عللة خلق الخالق الى رحمة الله

130 ff.; 21 ll.; $8\frac{1}{2} \times 4\frac{1}{2}$ in.; old hand-made paper sadly damaged by insects, and discoloured by moisture; neat *nastaliq* writing with over markings and headings in red; some marginal notes and connections. Incomplete, no colophon; c. not later than 18th century A.D.

Call No. DU/386.

(c) Aqaid and Religious Ethics

482

Two tracts on Sunni Muslim belief.

- I. F. 1a-5a : *Fiqh al-Akbar* (الفقه الأكبر), the well known catechism of Sunni belief and dogma, by the celebrated jurist, Imam Abu Hanifa Numan b. Sabet al Kufi, funder of the Hanafi aschool of jurisprudence, who died in 150/767 A.D. On his life see, among others, Brockelmann, *Suppl.* I p.284

This work which has served as the most concise and universally accepted manual of Sunni beliefs, has been printed frequently all over the Muslim world and also translated in several languages. See Brockelmann, *GAL*, I, p.170, *Suppl.* I, p.285 etc. for commenteries and glosses written on it; see also Haji Khalifa, IV p.458-59; also Loth, no. 380.

Beg. as in Bankipur, X, no.485 (the opening folio has been wrongly bound with the verso side first):

قال في اصل التوحيد وما يصح الاعتقاد عليه يجب ان يقول
امنت بالله وكتبه ورسله الخ -

- II. F. 5a-7a : *Wasaya* (وصايا), a short manual of Muslim creed and dogma written in the form of a testament or counsel to a friend by the same Abu Hanifa; Brockelmann, *suppl.* I, p.171-III. Two other similar *Wasaya*, one addressed to his son, and another to his pupil, the jurist Qazi Abu Yusuf, are also known.

الحمد لله رب العالمين والصلوة والسلام --- هذا لكتاب
الوصية لامام الاعظم والهامم --- قال الايمان اقرار باللسان
والتصديق بالجنان الخ -

7 ff.; 15-17 ll.; 6¼ × 4 in.; old hand-made paper, worm eaten, reinforced with tissue paper; *nastaliq* writing, colophon anonymous and undated; C. late 19th century.

Call No. DU/299,

Nasr al-Lali (نثر الألى)

Selected maxims and precepts ascribed to Ali b. Abi Talib, the fourth Caliph of Islam, collected and arranged alphabetically according to *Kashful Hujab*, p.576, by Ziauddin Abu Riza Fazlullah b. Ubaidullah al-Husaini, Rawandi al-Kashani who flourished in the 6th century of the Hajra. See Bankipur, XXIV, no. 2650, also Loth, no. 658-VII, f.138r. Another collection, similarly arranged, was made by Abdul Wahed b. Muhammad b. Abdul Wahed Tamimi (6th century A.D.) entitled *غرر الحكم ودرر الكلم* see Haji Khalifah, II, p.646; Loth, no. 162. The title ascribed on the binding is not the one given to it by the author. The author's preface or name does not appear.

The manuscript unfortunately has been bound with the leaves arranged from the wrong end and, so has to be read back wards from f. 15a, which contains the beginning :

قال امير المؤمنين امام المتقين محبوب المسلمين امده الله الغالب
مطلوب كل طالب على ابن ابى طالب كرم الله وجهه - حرف الالف
ايمان المرء يعرف بايمانه الخ -

The main text ends on f.3a with the حرف الاء ; f.2b-1a contain some traditions of Ali, selected from what is stated on the top as كشكل. This opens with :

عن كميل بن زياد قال سألت مولانا امير المؤمنين عليه السلام
فقلت يا امير المؤمنين الخ ..

15 ff.; 8 ll.; $7\frac{1}{2} \times 4\frac{1}{2}$ in.; polished Indian paper, badly injured by insects; bold *naskh* and *nastaliq* writing (f.2-6), no copyist's name or date mentioned; c. 19th century

Call No. DU/422.

Riyazus Salehin (رياض الصالحين)

A collection of authentic traditions of the Prophet, supported by appropriate verses from the Quran, bearing on morals, piety and ascetic living, compiled by Muhiyuddin Abu Zakariya Yahya b. sharaf al-Nawawi, completed in 670/1271. He was born in Nawa, near Damascus, in 1233 A.D., studied theology in the city, and after his return from pilgrimage, remained in Damascus as a private teacher. Later, after 1262, he became a teacher of Hadis in the Ashrafia Mardrasah in the city. He died in 676/1278. Haji Khalifah, III, p. 518; Brockelmann, *GAL*, I, p.397. Nawawi is the author of several other works on jurisprudence, tradition and theology, e.g. *Kitabul Arbain*, *Rauzatut talebin*, *Khulasatul Ahkam*, *Minhajut-talebin*, on the shafei law, *Sharh Sahih Muslim*, on tradition, *Tahzib al Asma-il-Lughat*, a biographical dictionary of illustrious men in early Islam, etc., Brockelmann, *op.cit.*, p.395-397, where 22 of his works are listed, several of which have been printed.

The present work comprises 264 *babs* (chapters) as against 265, as stated by Haji Khalifa; *cf.* Loth, no. 167 where 365 are enumerated. It has been printed; Mekka 1302 and 1213 A.H.

There is an incomplete list of contents on f. 1b to 4a.

The main text begins on f.5b.

الحمد لله الواحد القهار العزيز الغفار يكور الليل على النهار
الذي ايقظ من خلقه الخ -

25ff.; $7\frac{3}{4} \times 5\frac{1}{2}$ in.; old hand-made paper, badly worm-eaten, but still legible; clear *naskh* writing, with red headings; copyist's colophon dated 14th *Rajab*, 1080 A.H./1669 A.D. and signed by Umar b. Amin; on f.5a is a note of purchase of this manuscript for Rs. 42 in 1127 A.H. from the heirs of one Hamid Khan.

Call No DU/399.

Minhajul Abedin (منهاج العابدين¹)

A work on Sufism and mystic way of living, reportedly his last work, written by the celebrated Imam Ghazzali called *Hujjatul Islam* (451/1059-505/1111 A.D.). For short details of his life and his works, see Brocklemann, *GAL*, I, p.422-426, *Supp.* I, pp.747-756.

The work, whose full title is منهاج العابدين الى الجنة رب العالمين is divided in seven chapters called *Aqabat* and contains, as he says in the preface, the substance of all his previous writings on mystic knowledge. See Haji Khalifa, VI, p.210. It has been repeatedly printed e.g. Cairo, 1288, 1305, 1306, 1313, 1316 A. H. etc.

The work was transmitted through Abdul Malek b. Abdullah as explained in the following lines preceding Ghazzali's own preface.

حدثني الشيخ الفقيه الصالح الزاهد عبد الملك بن عبد الله
رض تعالى عنه وارضاه قال املى علي الشخى الاجل الزاهد المدقق
حجة الاسلام شرف الائمة ابو حامد محمد ابن محمد بن محمد الغزالي
رفع ربه في الجنة درجته هذا الكتاب وهو اخر كتاب صنفه ولم
يلتمسه منه الا خواص اصحابه -

The author's preface, same as quoted by Haji Khalifah then follows :
والحمد لله الملك الحكيم الجواد الكريم العزيز الرحيم الخ -

Around the margin (*Hashiya*) is a copy of the *Usul al Fiqh* منار الانوار of Abdul Malik b. Ahmad b. Muhammad al Nasafi (d.710 AH/1310), for whom see Haji Khalifah, VI, p.121. It has been printed, Istanbul 1315, 1326, Delhi 1287, Agra 1319 A.H.

This begins

الحمد لله الذي هدانا الى صرارة المستقيم والصلواة على من
اختص بالخلق العظيم الخ -

114 ff.; 19 ll.; 12×8½ in.; old hand-made paper much injured by insects and moisture and discoloured with age; *nastaliq* writing; on the fly leaf are 2 seals of Khawja Sultan Serajuddin with a note on the ownership of the manuscript and date of transcription in 1080/1669. Copyist's name has been rubbed out

Call No AR/140.

(486)

Murshid al-Tullab (مرشد الطلاب)

A rare work on religious ethics and piety, by Zainuddin b. Ali al Ma'bari al Malibari al Fanani زين الدين بن على المعبرى الملبباري الفاناني or as written in a copy in the Asiatic Society of Bengal, no.E 82 الفانانى who, according to Brockelmann, *GAL* II, p.22 & *Suppl.* II, p.311, died in 1522 A.D. Nothing more is recorded about him. Brockelmann lists the following works by him, all on ethics and piety :

- (a) *Hidayat al Azkia ila Tariq al Aulia* (هدايت الاذكياء الى طريق الاولياء)
 (b) *Manzumfi Suabal-Iman* (منظوم فى سعب الايمان)
 (c) *Irshad al Auliya* (ارشاد الاولياء) and
 (d) *Irshad al-Alba' ila mirat al Azkia* (ارشاد الالباع الى مرآت الاذكياء).

The present work, only one other copy of which is recorded, has now to be added to the list.

Although the author's name does not appear in the present manuscript which is incomplete and so lacks the colophon, the author's introduction clearly mentions the title **مرشده الطلاب الى الكريم الوهاب**

This work is ascribed to him by his grandson Zainuddin b. Ghazzal b. Zainuddin al-Ma'bari who wrote the **ارشاد العباد الى سبيل الرشاد**, a work of similar nature based, among others, on the *Murshid al-Tullab*. See Bankipur, XXIV, no.2670.

The work is divided into several *babs*, subdivided into *fasts*, of which the present manuscript comprises 12 *babs*; the text breaks off after **فصل فى اكرام الضيف**. It is in the form of a *tazkir* and is addressed to Muslim brothers : **اخواننا**

Beg : after **بسم الله**

الحمد لله المتفضل علينا بما لا تحصيه اعدادنا من النعماء المان

علينا بما لا تحيط به اوها منا من الالاء الذى هداانا بمحض كريم

الدين الاسلام الخ -

148 ff.; 15 ll.; $8 \times 5\frac{1}{2}$ in.; good hand-made Indian paper slightly worm eaten; neat *naskh* writing within red border with overmarking, punctuation and headings in red ink; interlinear and marginal annotations. Incomplete; no colophon; c. 18th century.

Call. No. DU/403.

(487)

Tahzir al-Ikhwan (تحذير الاخوان)

Perhaps a unique copy of a hitherto unrecorded work on ethics and morality, by Muhammad Hashim b. Abdul Gafur al Sindi al Tattawi, a distinguished scholar of Sind who died in 1760 A.D. Both Nadir Shah and Ahmad Shah Durrani sought advices from him. See Bankipur, XIX, no. 1802. He was the author of several works on *Tafsir*, *Fiqh*, *Aqaid* and *Hadis*. Brockelmann, *Suppl.* II, p.612-13, enumerates 12 such works. His list however does not include the present which is not mentioned in any known catalogue. Preface to the present manuscript however does not mention the author's name but in a short Persian essay on the sanctity of the *Ahl-i-bait* appended to this work, he mentions himself محمد بن هاشم عبد الغفور سندی. Relevant passage in the preface of the main work reads :

اما بعد فهذه فوائد فريدة وقواعد مفيدة في بيان ما ينفي الفقر والنسيان ويستحلب الغنى والامان انتخبها من كتب الائمة الذين مقتدى هذه الامة وجمعتها في هذه الرسالة لتكون شاملة على --
 وما ورد في هذه المقالة وسميتها تحذير الاخوان مما يورث الفقر والنسيان والله سبحانه تعالى الخ -

The work is apparently divided into chapters, but the chapter headings have not been put in by the copyist.

Beg. الحمد لله على ما انعم و علمنا من البيان ما لم نعلم
 وحرصنا على موجبات الغنى والنعم وحذرنا مما يورث الفقر والنعم الخ -

The Persian essay on f.14b. begins:

الحمد لله وكفى وسلام على عباده الذين اصطفى وبعد ميگوید
 فقیر حقیر امیدوار رحمت به حضرت محمد هاشم بن عبد الغفور سندی
 اصلاح الله تعالی حاله واحسن ماله که بدرستی بسماع رسید که گفتند
 بعض متعصبا از اهل سنت تجاوز الله تعالی عنهم که هر کسی که
 اطلاق کنند لفظ پنج تن پاک را بر نفوس کریمه خمسه معروفه
 آن شخص رافضی باشد الخ -

16 ff.; 13-17 ll.; $7\frac{3}{4} \times 5\frac{1}{2}$ in.; coarse thick hand-made paper, worm-eaten;
 non-Indian *naskh* writing with occasional headings in red ink; no copyist's name
 or date, later 18th or early 19th century.

Call No. DU/336.

(488)

Qasida-i-Munajati (قصیدة مناجاتی)

A scrap book containing prayers and notes about special
 invocations. Owner's name is not recorded.

F. 1-8a, contain the دعای سریانی (see no. 351 (II)
 above), with interlinear Persian verse translation on the first two
 folios.

On the remaining folios is the اسم اعظم, various prayer
 for special purposes with notes in Persian and the various form of the
 Muslim creed, e.g. کلمه توحید, کلمه شهادت, کلمه تمجید, ایمان المجمع,
 کلمه تو حید, کلمه شهادت, کلمه تمجید, ایمان المجمع, etc.

13 ff.; 12 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; modern machine-made paper; *naskh* and *nastaliq*
 writing; no colophon or copyist's name; c. 20th century.

Call No. KS/398.

(489)

Bad'ul Khalq (بدء الخلق)

Legendary description of the beginnings of the universe, creation of Adam, angels, Satan, the process of death, afflictions in the grave, destruction of the earth, resurrection, paradise etc, according to the Muslim traditions ascribed to the Prophet. Author's name or title of the work is not mentioned. The above title, which is doubtful, is found written on the binder's fly leaf by a previous owner. A work entitled *بدء الخلق وسهر الانبياء* by an anonymous author is described in Bankipur, XV, no.979 but its contents do not tally with the present work. Haji Khalifa-II, p.23 gives this name (*بداية الخلق*) to the well-known *Qasasul Ambia* of Abul Hasan Muhammad b. Abdullah al Kissai (5th century A.H.), the most popular history of the prophets before Islam which has been so frequently abridged and translated in various languages; see also Haji Khalifah, III, p.174; Brockelmann, *Supp.* I, p.592; see also no.20 above. Al-Kissai's work also contains other stories of creation as introductory to the account of Adam; Loth, no. 715.

But the present work appears to be different, in as much as it does not contain the history of the prophets. It is possibly identical with the Asiatic Society of Bengal manuscript D/288; see Ashraf Ali: *Catalogue of Arabic books & Manuscripts in the Asiatic Society of Bengal*, fasc. I & II, p.52.

The text is divided into unnumbered *babs* or chapters :

- باب في تخليق آدم عليه السلام -
- باب في تخليق الملائكة -
- باب في ذكر ملك الموت -
- باب في جواب قبض الروح -
- باب في ذكر جواب الاعضاء -
- باب في ذكر الشيطان -
- باب في ذكر النداء بعد النزع الريح -

- باب في ذكر تناد الارض و تناد القبر -
- باب في ذكر النداء الروح -
- باب في ذكر المصيبة الميت -
- باب في ذكر الضرب على الميت -
- باب في ذكر الخروج الروح من العبد -
- باب في ذكر الملك يدخل في القبر -
- باب في ذكر جواب وسؤال منكر نكير -
- باب في ذكر كراما كاتبين -
- باب في ذكر بيان القرآن -
- باب في ذكر نفخ الصور -
- باب في بيان الاشياء -
- باب في بيان محشر الخلائق -
- باب صفة البراق -
- باب في نفخة الصور والبعث -
- باب في ذكر نشور الخلائق -
- باب سوق الكفار -
- باب في ذكر القيامة -
- باب في ذكر الصراط -

Which the author quotes some traditions also, usually he begins the accounts with the قد جاء في الخبر

Beg. الحمد لله رب العالمين والصلوة على رسوله محمد واله
 واصحابه اجمعين قد جاء في الخبر ان الله تعالى خلق شجرة ولها
 اربعة اغصان فسامها شجرة اليقين ثم خلق نور محمد صلى الله الخ -

38 ff.; 15-17 ll.; $8\frac{1}{4} \times 6\frac{1}{4}$ in.; hand-made paper, slightly worm-eaten; *nastaliq* writing; colophon undated and anonymous; C. 19th century.

Call No. DU/167.

(490)

‘Aqaid al-‘Azudia (عقايد العزديّة)

A short tract embodying the Ash‘arite belief about God by ‘Azududdin ‘Abdur Rahman b. Ahmad al-Iji, who was born in Ij near Shiraz after 1281 A.D. For a long time he was Qazi in Shabankara and became Qaziul Qazat under the Ilkhanid Abu Said (1316-1335 A.D.). He died in 756/1355 A.D. Brockelmann, *Suppl.* II, p.287; Cf. Haji Khalifah, IV, p.217.

Azududdin wrote mostly on theological subjects and 12 of his works are at present known, most of whom have had several commentaries, glosses and super commentary and super glosses written on them. See Brockelmann, *GAL* II, pp.208-29 and *Suppl.* II, pp.287-293. Fragment of a commentary on one of his other works e.g.

كتاب المراقف في علم الكلام, is noticed under no. 499 below; also see no502-I, for a series of commentaries on another work of his on dialectics named اداب البحث

On the present work also, manuscripts of which are rare, many commentaries and super glosses have been written.

Beg. الحمد لله على نواله والصلوة على نبيه محمد واله

قال النبي عليه الصلوة والسلام ستفترق امتي ثلثا وسبعين الفخ -

4 ff.; 14 ll.; $7\frac{1}{4} \times 4\frac{1}{4}$ in.; old hand-made paper much damaged by insects; bold *naskh* writing with punctuations and vowel points in red ink; undated copyist's colophon signed by Muhammad b. Isa al Husaini al Marshati (Copyist of no. 499 below which must have originally been part of the same manuscript).

Call No. DU/155.

(d) Fiqh

(491)

al-Hidayah (الهداية)

An excellent copy of the well-known work on Hanafi Law being a commentary on his own larger work named *Bidayatul Muftadi* (بداية المفتدي) a compendium of Sunni legal principles and their applications, by Burhanuddin Abul Hasan Ali b. Abu Bakr b. Abdul Jalil Marghinani (d. 593/1197 A.D). See Levy, *op.cit.* Vol. II, Part III, p.235; Haji Khalifah, VI, p.479.

This work is the most widely used authority on Sunni Fiqh, and was printed for the first time in Calcutta 1824, and an English translation by C. Hamilton had appeared earlier from London in 1791. Since then it has been printed repeatedly in India, and Persian and Turkish translations have also been published. Commentaries and glosses have also been written on this by a large number of writers in Arabic, Persian and Turkish and in Urdu; for a list see Brockelmann, *GAL* I, p.376-378, *Supp.* I, pp.644-649; see also nos. 273 and 493, 494 of this Catalogue.

Beg. الحمد لله الذي اعلى معالم العلم واعلامه واطهر
شعائر الشرع واحكامه وبعث رسلا وانبياء الخ -

The opening chapter كتاب الطهارت follows immediately after this preface.

The present manuscript has extensive interlinear and marginal annotations taken from various commentaries. There are similar annotations in Persian and Arabic on the fly-leaves also. On f.6-8 is a list of the chapters.

547 ff.; 19 ll.; 10 × 6½ in.; good quality hand-made paper, worm-eaten; *naskh* writing; annotations on the fly-leaves in *nastaliq* in a different hand; no copyist's colophon, but an ownership endorsement on f.546b, signed by Muhammad Sharaf who purchased it from Syed Muhammad Jafar for 45 Rupees, is dated 21 *Zilqad* 1107/1695 A.D.; part of another note on f.10a mentions 21st *Jamadi* I, 767/1365A.D

Call No. KS/434.

Another excellent, better preserved copy of the same work. There are copious marginal notes and also on the fly leaves by the same hand who copied the text.

Beginning as in the foregoing manuscript.

501 ff.; 23 ll.; 11 × 6½ in.; good hand-made paper, slightly worm-eaten; neat *naskh* writing within double-ruled red and black borders with decorated *Unwan* on the opening page; no copyist's colophon; an ownership seal of f.1a is dated 1264 A.H. Possibly late 18th or early 19th century.

Call No. AR/132

البنائية في شرح الهداية
(Al-Nihayah fi sharh al hidayah) **النهائية في شرح الهداية**

The second and concluding volume of a commentary on the *Hidayah*, by Badruddin Muhammad b. Ahmad al-Aini, completed in 850 A.H. at Cairo when he was ninety years of age. The author who was a Qazi in the city under the Mamluks (Haji Khalifah, VI, p.486) died in 855/1451. In the colophon he states that he had written a commentary of the *Hidayah*, namely **كتاب المضاربة** and **كتاب القسمة** on the request of a non-Arab scholar; twenty years later he took up writing systematic commentaries of the remaining sections beginning from the **كتاب المضاربة** which he completed in 837 A.H.; he completed the II & III sections by 838 but the remaining sections, IV-VIII could not be resumed until 847 A.H. and took him 3 years to complete.

In most of the other catalogues this work is generally named **النهائية في شرح الهداية**. See Brockelmann, *GAL* I, p.377 (9), *Suppl.* I, p.645(a); Haji Khalifah-*loc. cit.*, also gives it the same title. But in the present manuscript the author's colophon clearly names it as **كتاب البنائية في شرح الهداية** :

و هذا آخر ما انتميت من تاليف كتاب البناية في شرح الهداية
في العشرين من شهر الله المحرم الحرام عام خمسين وثمانمائة بالقاهرة
المحروسة في مدرسة البدرية بالقرب من الجامع الازهر الخ -

A copy in the Khedivial library Cairo, (*fihrist*, I, p.40b) however, names it *الذهاية* as in the present manuscript.

The work has been lithographed, Lucknow, 293 A.H.

The present manuscript opens with the *كتاب الرهن* and ends with the *كتاب الخنثى*

Beg. *كتاب الرهن اي هذا كتاب في بيان احكام الرهن وجه المناسبة*
بين الكتاب الخ -

132 ff.; 32 ll.; $11\frac{1}{2} \times 7\frac{3}{4}$ in.; thick hand-made paper, some what damaged by insects; *nashk* writing with headings in red ink, the text and commentary always indicated by the letter *م* and *ش* written in red ink; mistakes in trascription; no copyist's colophon; an ownership note at the end recording the purchase of the two volumes of the commentary from Mian Hashim is dated in 1161/1748. There is a seal of one Hafiz Abdullah.

Call No. DU/414

494

Sharh al-Wiqayah (شرح الوقاية)

A commentary on the *وقاية الرواية في مسائل الهداية* generally known as the *وقايه*, an epitome of the *Hidayah* (no. 491 above), compiled by Muhammad (known as *برهان الشريعة* b. Ubaidullah al Mahbubi, (known as *صدر الشريعة الاول*) al Hanafi who lived in the VII century A.H. for whom, see Haji Khalifah, VI, p.458; also Levy, *op.cit.* II, III, no. 1559. The present commentary which has become more celebrated than the *Wiqayah* itself was written by his grandson Ubaidullah (also known as *صدر الشريعة ثانی*)

b. Masud b. Tajul-Shariah, who completed it in 663/1264 (see no. 495 below). He lived in Bukhara where the famous traveller Ibn Battuta met him in 1333 A.D. and died in 746/1346 A.D. according to Haji Khalifah, *op.cit.* p.460. This commentator Ubaidullah Sadrus-Shariah II, also wrote *اربعين حديثين* on traditions, *تنقيح الاصول* التوضيح في حل الغوامد التنقيح and its commentary *رفقارى ما واره الزهر* on jurisprudence (for a gloss on an extract from this work see no.497 below), *تعديل العلوم* on philosophy and natural history, and another commentary on the *Hidayah*, named *النقاية*. Brockelmann, *GAL*, II, p.214, *Suppl.* II, p.300-301; See also Levy, *op.cit.* no.1561.

Several super commentaries and glosses have been written on this commentary also and translations in Persian Urdu & Turkish have also appeared, many of which have been printed; Brockelmann *GAL*. I, p. 376.

The present manuscript is incomplete and concluding folios are missing.

الحمد لله رب العالمين والصلوة على رسوله محمد واله
 الطيبين و الطاهرين اجمعين اما بعد فيقول العبد المتوسل الى الله
 تعالى باقوي الذريعة عبيد الله بن مسعود بن تاج الشريعة سعد جده الخ-

184 ff.; 19 ll.; 10½ × 8½ in.; hand-made paper injured by insects; *naskh* writing with headings and punctuation in red; copious interlinear and marginal annotations in Arabic by the same hand. No copyist's colophon. An owner's seal of Abu Ala Zahiruddin Muhammad on f.20a is dated 1271 A.H., c. early 19th century.

Call No. KS/427.

495

Another fuller copy of the same *Sharh al-Wiqayah* with the author's colophon recording its compilation on the last day of *Safar* 663/1264.

The initial folio is missing, so the text on f.1a begins abruptly.

منه تعلقات المختصر فشرعت في اسعاف مرامه فتوفاه الله تعالى

قبل اتمامه الخ -

309 ff.; 20 ll.; $8\frac{1}{2} \times 6\frac{1}{4}$ in.; old hand-made paper, damaged by insects; *naskh* writing with punctuation in red ink; marginal notes in Arabic in *nastaliq* writing; copyist's colophon signed by Muhammad Zahid is undated; c. 19th century

Call No. KS/416.

496

Fragment of an anonymous and untitled work on *Fiqh* containing only the *كتاب العُدود* and *كتاب الجنابة* which also are incomplete. The text does not seem to agree with the *Hidayah*

Beginning with the *كتاب العُدود* :

شرعاوركنه وشرطه وحكمه والحد في الشريعة العقوبة المقدرة
حقا لله تعالى حتي لايسمى القصاص حدا لما انه حق العبد الخ -

The 51st chapter *كتاب الجنابات* begins on f-40a :

كتاب الجنابات وفيه سبعة عشر بابا الباب الاول في تعريف الجنابة

On f.97-98 is an extract from the *تيسير الاحكام*, a Persian work by Shihabuddin Umar Daulatabadi on principal points of Muslim theology of which a fuller copy is noticed under no. 346 (V) above; see also Ethe, no.2595.

98 ff.; 17 ll.; $8\frac{1}{2} \times 6\frac{1}{4}$ in.; old hand-made paper, injured by insects, *nastaliq* writing with headings sometimes in red ink; fragmentary; no colophon; C. 19th century.

Call No. DU/168.

حاشية التوضيح والتلويع Hashiya al Tauzih wa al-Talwih

Glosses on a passage in Sadrus Sharia II, Ubaidullah's (b. Masud b. Tajus-Sharia Muhammad, see no. 494 above) commentary named *تنقيح الاصل* on his own *تنقيح* *في حل غوامد التنقيح* on principles of jurisprudence (Bankipur XIX/I, no.1513), and on Taftazani's (Saduddin Masud b. Umar Taftazani d. 1389 A.D.; see no.444 above) commentary on the same work named *تلويح في كشف حقايق التنقيح* (printed Lucknow, 1287 A.H.), written by Abdul Hakim b. Shamsuddin Hindi Siyalkoti who died in 1067/1657 A.D., Levy, *op. cit.*, II-iv, p.349; cf. Haji Khalifah, IV, p.225. Abdul Hakim wrote a series of commentaries and glosses, on (a) *Tafsir-i-Baizawi*, (Loth, no. 90), (b) on Khayali's super commentary on Taftazani's annotation of the *Aqid-i-Nasafi* (see no 444 above, and Loth, no.390), (c) on Sharif Jurjani's *شرح كتاب المراقف في علم الكلام* (Loth, no. 409, no. 499 below) (d) on the latter's glosses on Qutbuddin's commentary on Najmuddin Katib Qazwini's treatise *الرسالة الشمسية* (e) and on Sirajuddin Muhammad's *مطالع الانوار* on logic (Loth, no.596). He was a teacher (mulla) by profession and the last mentioned commentary is dedicated to Shahjahan. See also Brockelmann, *GAL* II, p.417; *Supp.* II, p.613-14.

This work has been printed in India, 1229 A.H.

حامدا لمن انزل كتابه الحكيم تبياننا لكل شئى وهدى ومصليا
على كاشف مجملاته الذى الخ -

94 ff.; 9-12 ll.; $7\frac{1}{2} \times 4\frac{1}{4}$ in.; hand-made Indian paper, badly worm-eaten *nastaliq* writing, with headings in red ink; copyist's colophon unsigned and undated; c. early 19th century.

Call No. DU/375.

Ahkamul Arazi احكام الاراضى

An extremely rare manuscript of a treatise on the Muslim law regarding the ownership and taxation of land in Darul Islam, with reference to India, by Muhammad Ala b. Qazi Muhammad Hamid b. Muhammad Sabir al Faruqi al Thanavi. His date or other particulars cannot be ascertained but he quotes from the *Fatawa-i-Alamgiri*, a 17th century work. He also refers to his own time when non-Muslims had become ruler over Muslims. Therefore the author could not have lived earlier than the later half of the 18th century A.D.

The author refers to a work on the same subject written by Jalaluddin Thanawari in which, however, authorities had not been cited. The present work was written to rectify this defect by quoting rules, principles and authorities. It actually appears to be a commentary on that work as passages and sentences are quoted with the remark منها . . . The work comprises 3 *babs* and several *fasls*

- f. 1a باب الاول في بيان معنى دار الاسلام ودار الحرب
f. 6b باب الثاني في بيان احكام اراضى دار الاسلام-
f. 21b باب الثالث في بيان احكام اراضى بلاد الهند -

Certain passages in the 3rd *bab* are explained in Persian

The present manuscript lacks the initial folio containing the author's name but the above title is mentioned clearly in the concluding part of the author's preface on f.1a. Only one other copy of this work has been noticed; see Levy, *op.cit.* II, pt. III, no.1730 where the author's name is mentioned.

Beg. abruptly : ايدى الكفرة فى الاراضى ليست بمعتبرة شرعا :
بحيث يحكم بها بانهم اصحاب الايدى والا يلزم الحكم بالجور
والظلم على السلاطين الخ -

26 ff.; 21 ll.; 8½ × 5 in.; old hand-made paper, worm-eaten; *nastaliq* writing; colophon undated and anonymous; c. late 18th century A.D.

Call No. DU/343

Sharh-i-Mawaqif wa Sharifa (شرح مواقف و شريفة)

Fragment, with leaves hopelessly misarranged in binding, of Syed Sharif Jurjani's (Sharif Ali b. Muhammad al Jurjani, d. 1413 A.D. commentaries (Loth, no.438; see also no. 497 above) on (a) Azududdin Iji's *كتاب المواقف في علم الكلام* entitled *شرح مواقف* and (b) on the *Faraiḥ al-Sirajiah* a well known treatise on the Muslim law of inheritance by Serajuddin Muhammad b. Muhammad al Sajawandi (see no. 240 (V) above, for fuller copies see Bankipur XIX, no.1948 ; it has been repeatedly printed and an English translation by Sir W. Jones appeared in Calcutta in 1792) see also no. 271(II) above.

Beg. (f. 1 a) the *Sharh-i-Mawaqif*,

اعلم ان الثواب فضل من الله سبحانه والعقاب عدل من غير
وجوب عليه الخ -

Passages from the *Sharifa* on f.4,5,6 & 7.

8 ff.; 29 ll.; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; hand-made paper, worm-eaten, repaired with tissue paper, *nashh* writing; on f.8a is a written colophon signed by Muhammad b. Isa al Husaini al Marshati, no date; c. 18th century

Call No. DU/176.

Shia'a Jurisprudence

500

Irshadul Azhan (ارشاد الازهان)

An excellent copy of a well known work on Shi'a jurisprudence dealing with important points of law, by Jamaluddin Abul Mansur al Hasan b. Yusuf Mutahhar al Hilli, a famous Shi'a scholar who was born in 1256 and died in 1325 A.D. He was pupil of Nasiruddin Tusi (see no. 310 above) and chief of the Imamia sect in Iraq under the Il-Khanid Sultan Uljaitu Khodabanda (1304-1316 A.D.). He wrote on Shi'a religious subjects. Brockelmann, *Supp.* II, pp 206-208 enumerates 39 of his known works. See also *Kashful Hujab*, p.38, no.170.

Beg: الحمد لله المتفرد بالقدر والدوام والامتزازه من مشابهته

الاعراض الخ

415 ff.; 9 ll.; $9\frac{1}{2} \times 6\frac{1}{2}$ in.; good machine made paper, much damaged by insects, neat *naskh* writing with headings in red ink; no copyist's colophon; c. 19th century.

Call No. DU/392

501

Two treatises on Sunni jurisprudence and legal rules

- I. F. Ia-54 a: *Nurul Izah* (نور الايضاح): a concise treatise on *fiqh* relating to ablution and fasting, whose full title as given in the author's preface is نور الايضاح ونجاة الراجح by Abul Ikhlas Hasan al Wafai al Sharunbulali al-Hanafi, who was a professor in the Jamiul Azhar at Cairo and died in 1658 A.D. He wrote a large number of works on jurisprudence and theology; for a list see Brockelmann, *GAL Supp.* II, p.430-31.

A copy of the present work is described in Bankipur, XIX(II) no. 1782 ; for commentaries on this work see Brockelmann, *GAL* II, p.313. It has been edited and published in Leiden, 1895.

Beg :

الحمد لله رب العالمين والصلوة والسلام علي محمد
خاتم النبيين قال العبد الفقير الى مولاه الغني ابو الاخلاص
حسن الوفائي الشرنبلالي الحنفى انه التمس الخ -

- II. F. 58b-119b *نصاب الاحتساب* : a compendium of the rules of *Hisbah* and duties of the *Muhtasib* (Censor of Public morals) in accordance with the *fiqh*, written by Umar b. Muhammad b. Iwaz al Sunami (as in the present manuscript and also in Levy, *op.cit.*, II-ii, nos. 1693 & 1695, but Cf. Bankipur XIX(II), no. 1714, and Haji Khalifah, VI, p.345, where it is written الشامى). No date of his death or particular of his life are known, but according to Bankipur *op.cit.* he must have lived in the 8th century A.H. as this work is quoted in the *Fatawa-i-Firuz Shahi*, written in India during the reign of Firuz Tughluq (1351-1388). It is very likely that the author also lived in India, in which case السنامى rather than الشامى should be the correct appellation.

The work is divided into 65 chapters called *babs* ; see Levy, *op.cit.* no. 1693, for a list.

It has been printed; Calcutta 1830; see also *Asafia*, II, p.1108. On f.576 is a list of the chapters but text is incomplete and ends in the *bab* 64.

Beg. الحمد لله الحبيب الرقيب علي نواله ايماناً واحتساباً
والصلوة علي رسوله الحبيب الخ -

On 54b-57a is an extract from the *Fatawa-i-Alamgiri* on the proper reading of the Quran.

On F. 119 b-121 is an extract from the *Fatawa-i-Ibrahim Shahi* in Persian.

121 ff. ; $10\frac{1}{2} \times 6$ in.; Section I has 15 ll. to a page; Sect. II, 22 ll; a different kind of old hand-made Indian paper, much damaged by insects; sect I in *naskh* with red headings, and undated colophon signed by Inayetullah, resident of Awadh, India, and copied in Ahmadabad at the Madrasah of Shaikhul Islam for the use of Nuruddin; possibly 17th century. Sect. II has no writer's colophon or date; apparently a later addition.

Call No. DU/350-351

VI

SCIENCE: MENTAL, PHYSICAL

(a) Philosophy, Logic and Dialectics

502

Hashiya Sharh Adabul Azudia (حاشیة شرح اداب العزديّة)

A series of commentaries and glosses on the *Adabul Bahas*, a work on dialectics, of 'Azududdin Abdur Rahman al Iji; for his life see no. 490 above; also Bankipur, XXI, no. 2405.

Adabul Bahas commonly known as *Adabul Azudia*, has been lithographed, Meerut 1871.

I. F. 1b-9b: An incomplete Persian paraphrase by an anonymous writer; concluding portion is missing.

ابتدا کرد خود را بتسمیه تا امتثال امری شود

که از حدیث مشهور فهم میشود الخ -

II. F. 14b-21b: an Arabic commentary on the *اداب العزديّة*, the same work without any title or commentator's

name in the preface. On the top corner of the recto side of the same folio, however, is a note in the copyist's handwriting naming it as *براداب عضنى* شرح مولانا عبدالرحمن جامى. I could not ascertain the correctness of this ascription; Haji Khalifah or Brockelmann do not mention any commentary by Jami.

Beg. نحمدك بانى استحق الحمد والثناء
ونشكرك على ما اعطيتنا من المواهب والعطايا
لا يقدر احد يمنعك فيما تريد خلقه الخ -

- III. F: 22a-24a : Fragment of a gloss on the commentary of Mulla Muhammad Hanafi al-Tabrezi (d.1495 A.D. : Haji Khalifah, I, p.210). The present gloss is ascribed to Maulana Shah Qudsi b. Mir Syed Ashiq (as mentioned in the colophon of 503-II. The earlier portion of the gloss is missing. Beginning abruptly:

والا الخالق يحال الحامد الخ فيه افضل المناقشة الخ -

- IV. F. 25b-46a. Another gloss on Mulla Muhammad Hanafi's commentary by Abul Fath Muhammad b. Amin Taj al-Saidi Ardabili, who lived under the Timurid Sultan Ulugh Beg (1447-1459); Brockelmann, *Supp.* II, p.287; Haji Khalifah, I, p.210

Beg. الحمد لله على افهام الخطاب والصلواة على رسوله المبعوث الخ -

46 ff.; 17-23 ll.; $7\frac{1}{2} \times 4$ in.; old hand-made paper sadly damaged by insects; part of Sect. I in *naskh*, rest in *nastaliq* writing; colophon of section II & IV signed separately by Lutfullah b. Abdur Rahim and dated between 1009 and 1017/1600-1608 A.D.

Call No. DU/429

Another series of commentaries and glosses on the same *اداب العضديه*

- I. F. 1a-19a : A super gloss on Muhammad Hanafi's commentary (no. 502 above) by Muhammad Baqir Majlisi (d.1689 A.D.) a leading Shi'a scholar, some of whose writings on Shi'a law and theology have been noticed under nos. 265, 266, 267 above, See Haji Khalifah, I, p.210.

Beg. - ادبني باداب نبيك يا كريم وبه نستعين -
لك الحمد اعلم ان الشارح التحرير سلمه الله الملك
القدير بعد ما يتيمن بالتسمية لم يات بحمد الله
سبحانه دون ما اني به الخ -

- II. F. 19b-21b : Extract from the gloss of Maulana Shah Qudsi b. Mir Syed Ashiq on Muhammad Hanafi's commentary (Section III of the foregoing manuscript).

Beg. اظهار الصواب غرضه اظهار الصواب يقتضي ان
لا يطلب صحة النقل الخ -

- III. F. 22a-26b : Extract from another commentary on the same work, whose name cannot be ascertained.

Beg :

اذا قلت بكلام الخ - اعلم ان المطلوب لم يذكر
الاستفسار مع انه منصب معدم على سائر المناصب الخ -

- IV. F. 27b-59b - Another commentary on the *اداب العضديه* without any title or author's name,

Beg :

قال بعض الاكابر نعم العلم الاداب لانه من
اصول الفقه انما افرداه لاهتمام به لسهولة التعلم
كما ان الفرائض جزء من فروع الفقه والاداب
جمع الادب وهو في اللغة نگاه داشتن ... لك الحمد
اي يا واجب الوجود الخ -

The copyist's colophon mentions that he heard part of this commentary from the author referred to as deceased. This colophon is dated 1016 A.H.

- V. F. 60b-93a : A supplementary commentary (تعليق) on the *اداب العزديه* or *اداب البصير* by Muhammad Sadeq b. Darvish Muhammad, the author of a commentary on Abdul Qahir Jurjani's *Awamil*, on grammar; Loth no. 982-I. On the author's colophon the date of writing the commentary is expressed in a chronogram *حل اداب عضدي* which yields 930/1523 A.D.

Beg :

الحمد لله الذي خالق الاشباح الذي تحت امره الارواح
قديحي اسم من ينازعه ماله مانع لمانعه لن ترى ناقضا لما اعطاء
... وبعد فهذه مخيلات كثيرة المعاييب وموهامات متولدة من
الفكر الغير الصايب الخ -

93 ff.; 19-21 ll.; 7½ × 4 in.; country-made Indian paper, very badly damaged by insects; *nastaliq* and *shikastah* writing; colophon of each section signed by Lut-fullah b. Abdur Rahim and dated between 1015-1019.

Call No. DU/430

Tracts on Dialectics. :

A series of commentaries and glosses and super glosses on the *Risalah fi Adabil bahas*, a treatise on Dialectics, of Shamsuddin Muhammad b. Ashraful Husaini, Samarqandi, a noted scholar who died some time after 690/1291; Brockelmann, *GAL* I, p.468; see also Bankipur, XXI, no. 2264. Cf. Haji Khalifah, I, p. 207 who states that Samarqandi died in 600/1203. He was a specialist in Logic and Philosophy and wrote also on Mathematics, Physics and Theology. For a list of his works see Brockelmann, *Suppl.* I, p.849-50. A copy of the *Risalah fi Adabil bahas* is described in Bankipur, XXI, no. 2411/IV.

- I. F. 1b-31a : *حاشية شرح اداب مسعودى* A super gloss on a commentary of al-Masudi's (Kamaluddin Masud al-Shirwani al-Rumi, d.1499 A.D.) commentary on the above work of Samarqandi; see Haji Khalifah, I, p.207; writer of this super gloss of the commentary is not named any where in the text. For such writers of glosses and commentaries on Masudi's commentary see Brockelmann, *Suppl.* I, p.849-50; Haji Khalifah, *ibid.* p.208.

Beg :

المتن الفصل الاول فى التعريفات اى مفهومات الالفاظ
الدائرهما فى المناظرين وانما جعل الفصل الاول
فى بيانها او تصوراتها مبادى تصور الخ -

- II. F. 31b-32b : Sundry notes on the same subjects of dialectics.
- III. F. 33b- 38 a : *مفتاح الابرار* : An incomplete copy of a short treatise on dialectics by Ali b. Hasan Ismail Amuli Jurjani, who gives no further particulars about himself. This work or its author is not mentioned by Haji Khalifah or Brockelmann. It consists, according to the author's preface, of a *Muqaddamah*, two *Maqsads* and a *Khatimah* of which the present contains only the *Muqaddamah*.

Beg :

عونك يا من لا يخفي عنه خبايا الاسرار في اذايا
الضميم نحمدك يا من لا مانع لتقديره الخ -

- IV. F. 38b- 40 b: A short Persian tract on the (اداب البحث) whose author's name is written by the copyist on the top of F. 38 b, as Maulana Husain Shah Baqqal. Nothing more could be ascertained of this author.

Beg :

الحمد لمن لا مانع لحكمه ولا ناقص لقضايه والشكر
لمن لا معارض له الخ -

- V. F. 41b-51a: خلاصة المناظرة : A tract on dialectics and argumentation by Muhammad b. Husain known as Fakhruddin Husaini who also wrote (تحقيق في اثبات الواجب لذاته) a commentary on the theological treatise (كتاب الموافق في علم الكلام) of Azududdin Abdur Rahman al Iji (No.490 above) in 953/1546. See Levy : *Catalogue of Arabic manuscripts in the India Office*, II-IV, p.354.

This work would seem to be identical with the *Adabul Munazara* noticed in Brockelmann, *Suppl.* III, p. 1301, note to p.594 of *Suppl.* II. Another copy is noticed under 516 below.

Beg. الحمد لله الحكيم الوهاب والصلوة على محمد
خير من نطق بالصواب الخ -

- VI. F. 52a-68b : Another commentary on Samarqandi's *Risalah Adabul Bahas* by Hamiduddin al-Shashi, d. 1446 A. D. ; see Haji Khalifah *op.cit.* I, p. 209, Brockelmann, *GAL*, I, p.468

Beg: الحمد لله العظيم حمدا يليق بذاته ونخصمه
بامجد اسمائه وصفاته الخ -

VII. F. 70b-88b : Another commentary on Samarqandi's work on dialectics. Commentator's name is not mentioned anywhere.

Beg. الحمد لله رب العالمين والصلوة على رسوله محمد واله اجمعين
وبعد فقد قال الامام المحقق والهامام المدقق سلطان الحكماء
والمتأخرين جامع جميع فضائل العلماء المتقدمين مولانا شمس
الملة والدين السمرقندي تغمده الله بغفرانه واسكنه باعلى
جنانه المنية علينا في من عليه الواهب افضل النعم الخ -

VIII. F. 90b-134b: Glosses on Masudi's commentary known as *Adab i-masudi*, on the same work of Samarqandi, by Abul Fath Muhammad b. Abu Said known as Tajus Said al-Ardabali (above no. 502-VI): see Haji Khalifah *op.cit.* I, p.201.

Beg. الاداب طريق المتفرقين وذريعة المتضرعين لديك اللهم صل
على اكملهم وافضلهم محمد واله المعتمدين باقواله وابعاله وبعد
فهذه حاشية على شرح اداب المسعودي حررها ابو الفتح محمد بن
ابوسعيد المدعو بتاج السعيدى فتح الله عليه الابواب الخ -

It is incomplete, concluding folios are missing.

134 ff.; 19 ll.; $7\frac{1}{2} \times 3\frac{3}{4}$ in.; old hand-made paper, much injured by insects; *shikastah* and *nastaliq* writing. Dated colophon in each section signed by the copyist Lutfullah b. Abdur Rahim and dated 1018/1609 A.D.

Call No, DU/407

(505)

A series of commentaries and glosses and super glosses, on works of Theology (*Kalam*) and (*Mantiq*) Logic.

I. F. 1a-23b : Part of an annotation on Mir Zahid's gloss (Sec. V below) on Taftazani's (Saduddin Masud b. Umar b. Taftazani, see no. 444 above) work on Logic named تهذيب المنطق والكلام completed in 1386; for a copy see Levy, *op.cit.* no. 1906. A commentary with the text is noticed under 514-II. The gloss is written by الفاروقى (Mubarak b. Muhammad Daim Adhami Faruqi Gopamoi) see Bankipur, XXI, no. 2289. The words of the text are preceded by قوله written in red ink.

II. F. 24b-31b : Part of a commentary on the *Sullamul Ulum*, (see IV below) a treatise on dialectics of Muhibullah b. Abdus Shukur Behari (d.1119/1707). He was appointed Qazi of Lucknow by Aurangzeb and became *Qaziul Qazat* of the empire under his successor Shah Alam I; Brockelmann, *GAL*, II, p.421. Large number of glosses and commentaries and abridgements have been written on this work. See Bankipur, XXI, no.2315-2327; Loth, nos. 567-572, also Brockelmann, *Supp.* II, pp.622-23. A fragment and a fuller copy of this text are noticed below under 505-IV and 525-III. This work used as text book on Logic has been frequently printed in India with or without the commentaries. The commentary is by the above mentioned Qazi Muhammad Mubarak b. Mahammad Daim Adhami Faruqi, Gopamoi, who died in 1162/1748 A.D. See Loth, no.563. A fuller copy of this commentary is noticed under no. 511 below. This commentary has been printed in Lucknow, 1265 A.H. Another commentary is noticed under 510 below.

Beg. سبحانه الط ان سبحان مصدر كغفران فانه سمع له فعل
ثلاثى فى القاموس سمع كمنع سبحانا لكن الخ -

Commentator's name does not appear in the present manuscript, but the opening agrees with the fuller copy described in Loth, no.567-8. It is incomplete, concluding pages being missing.

- III. F. 32a-62a : Notes to Mir Zahid's (Mir Zahid b. Muhammad Aslam Haravi, d. 1689 A.D. Bankipur XXI, p.40) annotations on Sharif Jurjani's glosses (Bankipur, XXI, no. 2244) on a commentary written by Qutbuddin Razi al-Tahtavi (d.1364 A.D.; see Bankipur, no. 2241) entitled تحرير القواعد المنطقية في شرح الشمسية (printed repeatedly in India) on Najmuddin al-Katibi's (d. 1276) *al-Shamsiah* (الشمسية) a well known work on Logic. For details of this work and this author and the numerous commentaries and glosses written on it, see Brockelmann, *Supp.* I, pp.845-47. Author of the present notes is not named in the text, which begins directly with the notes:

الحمد لله رب العالمين والصلوة والسلام علي سيد الانبياء
والمرسلين وعلى اله واصحابه اجمعين - قوله الحمد لله الخ
الام الاستغراق والجنس والاختصاص لا يينا فيها لانه هوالمحمود
في حمد كل محمود الخ -

It appears to be incomplete; transcription ends with the sentence:

قوله والعقل بعد قلب المهنة من الممتنعات اه هذا
انما يصح اذا كان مرتبة المهنة متقدمة علي مرتبة الوجود
وانحطاط الكائنات في اتحاد الوجودات ومعروضة -

- IV. F. 46b-68b : Earlier part of the *سالم العلوم* described under sect. II above. For the full text see no. 525-III below.

معاناه ما اعظم شاناه لا يحد ولا يتصور ولا يتتهج ولا يتعرف Beg.

- V. F. 74b-97b : الكاشية على شرح التهذيب : Mir Zahid's gloss on Taftazani's *Tahzib al Mantiq wal Kalam* (I above). This gloss, a very popular one with in the Madrasahs of India, has been repeatedly printed. For complete manuscript, see Bankipur, XXI, no. 2287.

Beg. قوله الحمد هو الوصف اه المراد بالحمد المعنى المصدري
وهو ما يعبر عنه بالفارسية ستودن او الحاصل بالمصدر -

The transcription is incomplete, text breaking off after

قوله والافتصور التصور عبارة عن الصورة الحاصلة عن الشي
عند العقل فقط ومحمّل بوجهين الاول مع عدم اعتبار الاذعان
والثاني مع اعتبار عدم الاذعان والاول اعم من الثاني -

- VI. F. 98a-112b: شرح التهذيب : Incomplete copy of another well known commentary on Taftazani's work, by Jalaluddin Muhammad b. Asad al Siddiq al-Dawwani, a very famous scholar, and author of several works on Philosophy, Ethics and Theology, who died in 907/1501 A.D. See Haji Khalifah, II, p. 480; Brockelman, *GAL* II, 217 *Supp.* II, p. 306.

This work has been frequently printed. For a complete copy see Loth, no. 539.

Beg : (as in Bankipur XXI, no. 2280).

تهذيب المنطق والكلام تو شيجه بذكر المفضل والمنعام
وترشيجه بالصلوة والسلام الخ -

112 ff. some intervening folios left blank; 23 ll.; 10×6 in.; hand made paper, much damaged by worm; *shikastah* writing, with the lead-words in the text written in red and with copious marginal annotations; no copyist's colophon; possibly transcribed by a student for his own use; c. early 19th century.

Call No. AR/139.

(506)

Hidayatul Hikmat (هداية الحكمت)

A modern copy of the second and third parts (*Qism*) of a concise and widely used work on Logic, Physics and Metaphysics, by Asiruddin Mufazzal b. Umar al Abhari, who lived in the court of the Atabeks of Mosul as Philosopher-astronomer and died in 664/1265 A.D.; Haji Khalifah, VI, p.473-75, Brockelmann, *Supp.* I, p.839. Abhari also wrote the *Kitabul Isaguji*, an introductory work on Logic, and on the concluding sentence of the present work he refers the reader to another work of his on Philosophy, named *زبدة السرار* which does not appear to have been noticed by Brockelmann, *Supp.* I, pp. 842-44, which see for a list of the commentaries and glosses written on the *Hidayatul Hikmat*; also Loth, nos. 487-496. Part of the work noticed under 525-IV. For one of its commentaries see no. 507 below.

القسم الثاني في الطبيعيات وهو مرتب على ثلاثة فنون
الفن الاول فيما يعلم الاجسام الخ -

On ff. 1-6 are extracts, by the same hand, of the initial page of Bahauddin Amuli's *Ilmul Hisab* (for the full text see no.525-VI below) with interlinear Persian commentary and a short anonymous essay in Persian named *فن دنشمذی*

46 ff.; 11 ll.; $9\frac{1}{2} \times 6\frac{1}{4}$ in.; modern machine made paper, worm eaten; *naskh* and *nastaliq* writing, within double ruled border and with a pen-and-ink *unwan*; copist's colophon dated in 1297/1879 and signed by Shaikh Ahmad Baksh Jahangirnagari.

Call No. DU/161.

(507)

Sharh-i-Hidayatul Hikmat (شرح هدايت الحكمت)

One of the popular commentaries on the second and third parts of the foregoing work written in 880/1475 by Husain b. Muinuddin al Maibuzi (Persia) poetically surnamed *Mantiqi*, who died in 1502 A.D.; see Loth, no.487. Bankipur, XXI, no. 2362.

This commentary has been printed in Calcutta and Lucknow, 1281 A.H.

Beg. قوله الهداية امر من لديه هذا دعوى مدلل بدليل كبراه
قوله كل شى يعود اليه الخ -

366 ff.; 17 ll.; 10×7 in.; hand made Indian paper, slightly worm-eaten; *nastaliq*, with the lead-words (قوله) written in red; no copyist's colophon or date; on f. 366 is a seal of one Wahajuddin Ahmad, dated 1256 A. H.

Call. No. DU/166.

(508)

Sharh Risala-i-Shamsia (شرح رسالة شمسية)

Valuable and excellent copy of a commentary on Najmuddin Ali b. Umar Katibi al Qazwini's (d. 765 A.H.) popular treatise on Logic entitled الرسالة الشمسية, dedicated to the wazir, Shamsuddin Muhammad Juwaini (d.681/1281). See H. Khalifah, IV, p.76. This work has been edited by Sprenger, Calcutta, 1584.

The commentary is by Qutbuddin Mahmud b. Muhammad al Razi Tahtavi, d. 766/1364; see no. 505-III above. Its full title is تحرير القواعد المنطقية فى شرح رسالة الشمسية but it is generally called شرح قطبى; see Bankipur, XXI, p.2241. It has also been printed in Calcutta, 1815 and 1262 A.H. Another super commentary by Abul Qasim is noticed under no. 522 below.

Beg. ان ابهى درر تنظم بنيان البيان وازهر زهر تنتشر فى ردان
الاذهان الخ -

On f.1-2, and 429b-430, are sundry notes on the same subject and some seals.

230 ff.; (f.51 bound upside down), 13 ll.; 7½×4½ in.; old country-made paper, damaged by insects; *naskh* writing, with interlinear and marginal notes in *nastaliq* and punctuation in red ink; copyist's colophon signed by Husain b. Ahmad Ali and dated 15th Muharram 974/1566.

Call No.DU/158.

(509)

Hashiya Sharh Qutbi (حاشية شرح قطبي)

A gloss on Qutbuddin Razi's foregoing commentary, by Faizullah who names himself only in the colophon in which he dates its completion on the 15th *Jamadi* II, 1094 A.H./1682 A.D.

تمت شرح الشمسية المعروف بالقطبي علي يد الضعيف النحيف
الراجي الى رحمة الله غريب الغرباء فقير فيض الله ظهر يوم الجمعة
المطابق بالتاريخ خمسة عشر في جماد الاخر المنسلك في ملك السنة
الف واربعه وتسعين من هجرة سيد الانبياء وختم المرسلين صلى
الله عليه وعلى اله واصحابه اجمعين اللهم احفظ لكتابها وقاريها
وناقلها مع جميع المومنين برحمتك يا ارحم الرحمين -

It begins without any preface:

افتتح كتابه بالاستعارات الدالة علي ان احسن الكلام حمد المبدع
ذي الانعام فتنبيهها علي ان صدور الحمد عنه في صدر مقاله ومفتتح
الرسالة الخ -

It is difficult to identify this gloss writer.

On f.1b-3a is part of a Persian tract on metaphysics; title or author's name is not available, text begins.

هرايك ادسي را قوتيست دراك كه منتقش ميگردد دروي
صورايشاء چنانكه درائينه الخ -

103 ff.; 19 ll.; 8¼ × 5¼ in.; Indian hand-made paper, very badly worm-eaten; mixed *nastaliq* and *shikastah* writing; no copyist's signature or date; c. 17th century.

Call No. DU/148

(510)

Sharh-i-Sullamul Ulum (شرح سلم العلوم)

Commentary on Muhibbullah Bihari's work on Logic named *Salm al-Ulum* (no. 505-II above), written by Muhammad Ashraf b. Abu Muhammad al Abbas, Bardawani, who began it in 1146 and completed it in 1151 A.H. in the reign of Qutbuddin (Sic. Nasiruddin) Muhammad Shah (1719-1748 A.D.). In the preface he calls himself a pupil of Maulana Muhammad Sahib of Lucknow, a famous scholar of the 12th/18th century. Only two other copies of this commentary are noticed; Buhar, II, no. 304 and Bankipur, XXI, no. 2320.

Preface begins ;

سبحان من اخرج الجائزات من كتم العدم الى ساحة الوجود
 ووضع عليها موائد صنوف الكرم وانواع الجود وابدع النفوس
 الكاملة الخ -

Text of the commentary proper begins after:

فها انا شرعت في شرح الكتاب متوكلا على فهم الصدق والصواب
 سبحانه الكناية اما راجع الى لفظ الله المذكور في التسمية او المذكور
 في القلب المصرح ببناء على انه الخ -

The concluding folios are missing and the text breaks off after:

من اجلة المتأخرين في بعض تصانيفه ومن ههنا الى من اجل
 ان طائفه من المفهومات -

117 ff.; 13 ll.; 10½ × 8 in.; modern machine-made paper, slightly worm-eaten; *nastaliq* writing with marginal annotations; no copyist's colophon; 19th century.

Call No.HR/27,

(511)

Hashiya Qazi Mubarak (حاشية قاضي مبارك)

A good copy of another commentary on the *Sullamul Uulum* by Qazi Mubarak bin Muhammad Daim Gopamoi. It is identical with Loth, no. 567-68-69, where its title is given as بحسب التصديقات; another abridged and incomplete copy has been noticed under 505-II above.

Beg. سبحانك اللهم انا نحمدك بالائتك ونشكرک بنعمائك
لك الحمد والمنة فاطر الملك والملکوت ...

There are extensive marginal notes.

111 ff.; 21 ll.; $11\frac{1}{2} \times 6\frac{1}{2}$ in.; modern hand-made Indian paper, worm-eaten; *nastaliq* writing within double-ruled red and black borders, with headings and punctuations in red ink; copyist's colophon signed by Wajihuddin, and dated the 18th *Shawwal* 1228/1813.

Call No. AR/137.

(512)

Hashiya Ghulam Subhan

(حاشية غلام سبھان على حاشية مير زاهد ملا جلال)

Incomplete copy of an annotation on Mir Zahid's (Mir Muhammad Zahid b. Muhammad Aslam Harawi, see no.505-III above) gloss on Jalaluddin Dawwani's commentary on the *Tahzibul Mantiq* of (Saduddin Masud b. Umar al) Taftazani, see no.505-VI above.

The present annotations are by Ghulam Subhan, a teacher in the Calcutta Madrasah and later *Qaziul Quzat* of Bengal in the early 19th century. In the preface, he mentions that he had prepared these notes while studying the book as a student and edited them in the present form, when he was appointed teacher in the Madrasah, for one Lutfur Rahman who studied the book under him. For his life see *Tazkira Ulama-i-Hind* p.129. Only one other copy of this work is recorded, Bankipur, no. 2298.

Beg. الحمد لله رب العالمين والصلوة علي خير خلقه محمد
 واله --- اما بعد فيقول العبد المستعين بعناية الله --- خادم
 الطلبة غلام سبحان لما كانت صناعات الميزان الخ -

From f. 1a to 9b the text is written in zigzag lines and from f. 26, lines are written diagonally.

The manuscript is incomplete, text breaking off after

الجوزان يكون بمعنى الخلق و هو لا يكون او المجهول اليه

28 ff.; 13 ll.; 6×4½ in.; hand-made paper, worm-eaten; *nastaliq* writing; incomplete, no copyist's colophon; later 19th century.

Call No. DU/154.

(513)

Hashiya Bahrululum (حاشية بحر العلوم)

Another annotation on the same glosses of Mir Zahid as the foregoing, by Abdul Ali Muhammad Abul 'Iyash b. Nizamuddin, popularly known as Bahrululum on account of his great erudition. He was born in Lucknow and worked as Principal of the Madrasah at Rampur State, and afterwards of the Madrasah at Buhar, Burdwan (Bengal). Later he went to Madras where he continued to teach till his death in 1819 A.D. He wrote several commentaries and glosses on works of theology, metaphysics, logic and jurisprudence. For details of his life see Bankipur, X, no. 548; also Brockelmann, *Suppl.* I, p. 793, 840, II, p. 290, 580 & 625 for his other works. For another copy of the present work see Bankipur, XXI, no. 2295.

Beg. الحمد لله الذي هدانا الى منطلق فصيح يعبره عما في الصدور
 من الحاجات واشهد ان لا اله... قوله المراد بالحمد اه تفصيله انه
 اذا قام حالة شئى يكون ذلك الخ -

159 ff.; 14 ll.; 8¼×6¼ in.; hand-made Indian paper, worm-eaten; *nastaliq* writing with interlinear notes in a different hand; copyist's colophon undated and anonymous; 19th century.

Call No. DU/159.

(514)

Collection of commentaries and tracts on logic.

I. F. 1b-25a : حاشيه منهيه على شرح بديع الميزان : A gloss on the *Badiul Mizan* which is a commentary on the منطق الميزان (sect. III below) a popular textbook on logic and which was written by Abdullah b. Ilahdad al Usmani al Tulanbi of Multan who came to India in the reign of Sikandar Lodi (1488-1507 A.D.) and was professor of the Madrasah in Delhi; Bankipur, XXI, no. 2311; cf. Loth, no. 574; Brockelmann, *Suppl.* II, p.625. Text of the *Mizanul Mantiq* forms Sect. III of this manuscript.

Name of the author of the present gloss (*hashiyah*) is difficult to ascertain. The text begins without a preface. The above title is found in the following colophon which does not mention the author and which apparently is written by the editor, Mukhlesur Rahman Islamabadi, who prepared this text for printing in 1259 A.H. with the assistance of Moulvi Abdul Fattah and Moulvi Qamar Ali. Cf. Brockelmann, *Suppl.* II, p.625 and III, IV, p. 1303 who mentions 3 untitled glosses on the *Badiul Mizan*, one of them having been written in Jahangirnagar during Shah Jahan's reign by Moulvi Muhammad Siddique b. Mirza.

Colophon (f.25a):

وبعد فيقول العبد المفتقر الى ربه الغنى المعروف بمخلص
الرحمن الاسلام ابادى لما رايت الحاشيه المنهيه على شرح بديع
الميزان قليل الوجود وقصيره فى هذا الزمان والناظرين ينظرون فى
الشرح لحل المقام ولدقته ومتانته لم يحوموا حول المرام - اردت
طبعها تكثيرا لفوائدها وتفهيما لعوائدها صححتها على حسب الوسع
والامكان وبذلت جهدى فى تهذيبها على ما تيسرلى من الله المنان
باعانة الفاضل الذى هو بين العلماء كالمصباح التحرير المحقق
المولوى عبد الفتاح والواقف بالسر الجلبى والتخفى البارع الفائق

المولوى قمر على - فطبعها طبعا يسر عن البسر - فالحمد لمن خلق
القوى القدر - سنه تسع وخمسين ومائتين والفا من الهجرة لهجرة
النبوية وعلي صاحبها الصلوة والسلام الخ -

It is possibly copy of a lithographed edition of 1259 A. H. which however, I could not trace.

Beg. قوله بمعرفت المعقولات هذا براءة الاستهال بناء على
ان موضوع المنطق المعقولات الثانية لا يحازيها امر في الخارج الخ -

II F.26b-105b: حاشية عبد الله يزدي على تهذيب المنطق :

A commentary, together with the text of Taftazani's above mentioned *Tahzibul Mantiq* (no. 505-I above) by Najmuddin Abdullah b. Shihabuddin Yazdi (d.1606 A.D.) completed in 967/1559. See Loth, no. 547, Haji Khalifah, II, p.481, Brockelmann, II, p.215. This commentary has been frequently printed in Calcutt, 1243, 1292, Kanpur, 1291, Hyderabad, 1301 A.H.

The text of Taftazani is written on the top of the page and the commentary is continued as a foot note.

Beginning of the text. الحمد لله

قوله الحمد لله افتتح بحمد الله بعد التسمية اتباعا

بخير الكلام واقتداء بحديث خير الانام -

III. F. 106b-119b ميزان المنطق : A popular treatise on logic by an anonymous writer, used as text book in Indian Madrasahs. It has been printed very frequently

Beg. هذه رساله مترجمة بميزان المنطق مرتبة على فصول العلم الخ -

It is incomplete, concluding portion not copied.

On f. 120 is a stray leaf from an unnamed commentary on a work of philosophy.

120 ff.; 16 ll.; 8×5 in.; machine-made paper, slightly worm-eaten; neat bold *naskh* writing, with headings in red ink; copyist's colophon missing; possibly transcribed by Abdul Fattah and Qamar Ali named in the colophon to Section I.

Call No. DU/170-17 2

(515)

Kisala Mantiq (رسالة منطق)

Collection of notes on Logic consisting of extracts from texts and commentaries of books on Logic and short notes and memoranda on separate points, apparently made by a student on course of his study, as under several notes the following remarks are found :

كذا سمعت من الاستاد - هكذا سمعت - كتب كما سمعت etc.

The principal extract (f.1b-3a) is from Ahmad al Sandilli's (Ahmad b. Ali b. Fathullah Hussaini as Sandilli, d.1785; Bankipur, XXI, no.2270) annotations to Mir Zahid's glosses on Jalaluddin Dawani's commentary on the *Tahzibul Mantiq* (see 513 above). For fuller copy of Sandilli's annotations see Bankipur, XXI, no.2293.

This extract begins:

الحمد لله الملك العلام والصلوة على نبيه الفارق بين الحلال
والحرام وعلى اله واصحابه الكرام الذين هم شيدوا اركان الدين
والاسلام الخ -

8 ff.; 16 ll.; 6½ × 4¼ in.; hand-made course paper, worm-eaten; *nastaliq* writing, mostly in transverse lines; no colophon or copyist's name; c. 19th century.

Call No.DU/18

(516)

Khulasatul Munazarah (خلاصة المناظرة)

Another copy of the tract on dialectics and debates by Muhammad b. Husain known as Fakhruddin al Husaini described under 504-IV above.

Beg. الحمد لله الحكيم الوهاب والصلوة على خير خلقه - - -
فهذه خلاصة ما لا بد منه من مسائل المناظرة لمن خاص في شيئي في
العلوم حررها الفقير عفو الغني محمد بن حبيبي الشهير بفخر الدين
الحسيني -

On f.1a is an extract from another tract on the same subject, named on the top *رساله طريق البحث*. There are extensive marginal annotations by the same hand.

8 ff.; 20 ll.; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; good country made paper; *shikastah* writing; no copyist's colophon or date; c. early 19th century.

Call No. DU/298. (164) (517)

Rabiul Abrar (ربيع الأبرار)

A valuable copy of a collection of philosophical, ethical and pious utterances and sayings of the sages, Prophets and companions of the Prophet etc., compiled by Abul Qasim Mahmud al-Zamakhshari, well-known for his commentry on the Quran named *Kashshaf an Haqiqat tanzil*, popularly known as *Tafsir-i-Kashshaf* for which see Bankipur, XVIII, Part II, no. 1339. The author was born in Zamakhshar in Khwarizm, and died in Baghdad and lived a long time in Makkah. He was an exponent of Mutazilite belief which he held and the opening section of his *Tafsir* originally contained a phrase embodying one of the principal Mutazilite doctrines, namely the createdness of the Quran, الحمد لله الذي خلق القرآن, which the orthodox Ash'arite copyists later changed to الحمد لله الذي أنزل القرآن. His *Quran* commentary expounds its rhetorical beauties and most of his other works relate to Philosophy, Rhetoric, etc. He also wrote on religious ethics and theology. He died in 538/1144. see Brockelmann, *GAL* I, p.289-92, *Suppl.* I, pp. 507-513, for a list of his works and commentaries and glosses thereon.

The present work, whose full title is *Rabiul Abrar fi ma Yasurru al Khwatir wal Afkar* ربيع الأبرار فيما يسر الخواطر والأفكار (cf. Haji Khalifah, III, p.344, ربيع الأبرار ونصوص الأختيار) has been printed together, with one or other commentaries and glosses in Cairo, 1279, 1280 A.H.

قال عبد الله الفقير اليه محمود بن عمر الزمخشري الحمد لله

استحمد الى عبادته بموجبات المحامد مما اسبع عليه في نعمه البوادي

العوايد حمدا الخ -

539 ff.; 25 ll.; $8 \times 5\frac{1}{2}$ in.; strong hand-made paper, worm eaten, but readable; *naskh* writing within double ruled red borders with section-heading in red ink and with a small gold blue and red illuminated *unwan* on f. 1 b; copyist's colophon signed by Ismail al-Buhairi and dated 19th Shawwal 1103/1691.

Call No. DU/368,

Hududul Hikmah حدود الحكمة

Fragments of two untitled tracts on definition of terms used in logic and geometry.

F. 1b-3a, written in large *Suls* character, cover the opening section of a tract on definitions of terms of logic, compiled from different works and divided into six *fasls*. Author's name is not mentioned. The folios contain only part of the first *fasl* :

Beg. --- نحمد الله على ما زين السمتنا بشكره وقلوبنا بذكوره
فانى قد انتخب (sic) من كتب المنطقين اكثر الحدود الذى ذكرها
في هذه الفن الخ -

The *fasls* are listed as

- فصل الاول في المقدمة
- فصل الثانى في المفردات
- فصل الثالث في القضايا
- فصل الرابع في احكام القضايا
- فصل الخامس في القياس
- فصل السادس في الخاتمه

F. 4a-9b: An anonymous gloss on the first book of اقليدس (Euclid) on geometrical definitions, by an unnamed author; for a similar gloss, but not identical with this work, see Bankipur, XXII, no. 1430 which was written by Ahmad b. Umar al Karabisi a scholar who lived before the 3rd century A.H.

The present title begins without preface, and contains diagrams:

النقطة ما لاجزاء له يعنى من ذوات الاوضاع الخط ما دل بلا عرض
وينتهى بالنقطة الخ -

9 ff.; 14 ll.; 8½ × 6 in.; thick hand-made paper; *naskh* and *nastaliq* writing, no copyist's colophon; C, 18th century.

Call No- DU/151,

(b) Medicine

(519)

Bahrul Jawahir (بحر الجواهر)

An excellent copy of a medical dictionary by Muhammad b. Yusuf, al-Tabib al-Rumi. (Cf. Loth, no. 1024, who reads it as *Harawi*) written in 924/1518 for an unnamed Sultan, and re-written in 933/1526 for the wazir Zahiruddin Muhammad, known as Amir Beg. Cf. Bankipur, XX, 1998 where the title is stated as جواهر اللغة. The above title is however clearly given in the author's preface where he gives a list of the authorities consulted in preparing this work, the original draft of which was practically lost in consequence of the disturbance which occurred in Khorasan. (Bankipur XX, no. 1998, is copied 1526 and since it does not contain the wazir's name it may be the earlier version). It had to be almost wholly rewritten at the desire of the wazir. Two other works of this author, also on medicine are known: *الحميات* - *Asafia*, II, p.930 no. 226- and *المنتخب في التذكرة السريديه*

The present copy does not contain the dates mentioned above, for which see Brockelmann, *supp.* II, p. 592 where the full title of the work is stated to be

بحر الجواهر في تحقيق المصطلحات الاطباء اللاتينيين واليونانية

It has been printed in Calcutta, 1830.

حمد لعلام اعطى من ذوى الافهام تحقيق دقايق اللغات العربية وشكر الوهاب --- وبعد فيقول العبد الفقير المحتاج الى الله القوى محمد بن يوسف الطبيب الرومي لما كان علم الطب اشد مما يحتاج اليه الطالبون الخ -

194 ff.; 21 ll.; 9½ × 6½ in.; old hand-made paper, worm-eaten, but repaired; neat *naskh* writing with red over-rulings; undated copyist's colophon signed by Fateh Muhammad; c. 17th century.

Call No. DU/255.

(520)

Kamilus-Sana'at (كامل الصناعات)

A valuable though defective copy of a complete system of medicine, and theoretical and practical treatment, written by Alauddin Ali b. al Abbas al Majusi, a personal physician of the Buwaihid Sultan Azududdoula of Fars (949-82 A.D.) and a noted writer on medicine. He also wrote *Kitab fil tib*. He died in 384/994 A.D.; Haji Khalifah, V, p. 25; Brockelmann, I, p. 237, *Supp.* I, p. 423. This work, which is also known as كتاب الملكى, on account of its dedication to Azududdoula, attained great fame and remained the standard work until it was displaced by Ibn-Sina's famous القانون. It consists of 2 parts, theoretical and practical, each having 10 *maqalahs* divided into several *babs* and *fasls*.

The work has been printed; Lahore 1283, A.H. Lucknow 1906 A.D., Bulaq 1294 A.H. It has also been published from Leiden 1903-4 and a Latin translation appeared in Venice, 1492 and also at Leyden 1523. For a complete copy see Bankipur, IV, no. 12.

The present manuscript lacks the earlier *maqalahs* and contains the *maqalahs* VI-X of the 1st part and I-VI of the second part, each *maqalah* having a separate colophon.

Beg. ضعيف القوة بطى الهضم قليلاً لباه ويكون سائر علامات الخ

298 ff.; 25 ll.; $10\frac{1}{2} \times 6\frac{1}{2}$ in.; old hand-made paper, worm-eaten, but repaired; neat Arabian *naskh* writing with headings in red ink; incomplete, no copyist's name or date; c. 17th century.

Call No. HR/26.

(c) Astronomy

(521)

Sharh-i-Mulakkhas fil Haiat (شرح ملخص فى الهيئة)

A well-known commentary on the *Mulakkhas fil Haiat al Basitah* (ملخص فى الهيئة البسيطة) a concise work on astronomy of Mahmud b. Muhammad b. Umar al Jaghmini al-Khwarizmi, who

flourished in Persia in the 13th century of the Christian era; Brockelmann, *supp.* I, p. 865 who is inclined to place his death in 644/1246; cf. also Bankipur, XXII, p. 33.

The original work consisting of a *muqaddamah* and two *maqalahs* was a standard text book on the subject and has had several commentaries and glosses written on it; see Haji Khalifah, VI, p. 113-4 for a list of the chapters and the commentators.

The present commentary which is one of the most popular, was written by Musa b. Muhammad b. Mahmud ar-Rumi known as Qazi Zada, who completed it in 814 as expressed by the chronogram *وارخرا* in the colophon, and dedicated it to Sultan Ulug Beg (1447-1449) the grandson of Timur, an enthusiastic patron of scientific pursuits and the author of the *Zij-i-Ulugh Khani* and who erected the famous observatory at Samarqand; Brockelmann, *GAL* II, p. 212. Qazi Zada was one of his teachers and assisted in the erection of the observatory. He died shortly after 1420 A.D. Bankipur, XXII, no. 2440; cf. Brockelmann, *GAL* II, p. 212 where his death is dated in 1412. Qazi Zada is also the author of other works on astronomy viz. *شرح التذكرة الغورية*, *شرح اشكال التاميس* and also a treatise on Mathematics.

This commentary has been frequently printed e.g., Lucknow 1290, Delhi, 1312, 1316 and also in Teheran (without date).

Beg. الحمد لله الذي جعل الشمس ضياء والقمر نورا وبسط على
بساط المبسط ظلا الخ -

The chronogrammatic colophon, quoted in Bankipur, *op. cit.* appears here in a slightly different form :

سئلت عن تاريخه قلت لهم وارخوا

117 ff.; 16 ll.; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; coarse country-made paper, somewhat worm-eaten; *nastaliq* and *hurried naskh* writing, occasionally with red over-linings and interlinear and marginal annotations in Persian; 33 pen-drawn diagrams of the sun's position; copyist's colophon anonymous and mentions only the day (يوم الاثنين); c. early 19th century.

(522)

Resalat al Makania (رسالة المكانية)

A super commentary on Katibi Qazwini's *Shamsia* (see no. 508) by Abul Qasim, named only in the copyist's colophon and who appears to have lived early in the 19th century. As the manuscript is very sadly damaged and the earlier leaves are missing it is difficult to be certain as to the name of the original commentator who is referred to in the surviving pages as the شارح. There are references to the commentaries of Sharif Jurjani, Mirza Jan (Habibullah Mirza Jan Syed al-Shirazi al Bajandi, d. 1586) and also to the *Shifa* (of Ibn Sina)

The original commentator's words are introduced with قال and the gloss-writer's words with اقول

Begins abruptly :

لم يكن هذا ولا ذاك بل يكون الاجزاء متساوية في الميل مكان المركب حيث اتفق وجوده فيه وقالوا في بعض المواضع من هذا البحث مكانه حيث المحاذيات فيه متساوية الخ -

The copyist's colophon reads as follows :

وقع الفراغ في تحرير الرسالة المكانية التي فيها الفاضل العلامة الوحيد الدهر فريد العصر الحكيم ابو القاسم ابقهما الله وجعلهما نافعا لخلقه تلفظه وكرمه بيد العبد الضعيف الراجي الى رحمة ربه القوي عبد الله بن علي الحسيني يوم الاثنين والعشرين من شهر الصفر وختم منه الف واثنين واربعين -

From the phrase ابقاهم الله used for Abul Qasim and his work the transcription appears to have been made in the life time of the gloss-writer.

66 ff.; 15 ll.; 7½ × 4½ in.; country-made paper, browned with moisture and very badly damaged by insects, with some leaves displaced by thoughtless manner of repairing by cutting up the old margin of the leaves and pasting paper on all sides for fresh margin in binding. *Nastaliq* writing; copied by Abdullah b. Ali al Husaini in 1240/1824.

Call No. DU/146

(d) Geometry

(523)

Risalatul Mu'niqa fi Tahqiq ashkal al Tafriqa (رسالة الموثقة)

A short tract on geometry by Moulvi Muhammad Barkat, an Indian scholar of the 19th century, specially noted for his mastery in Mathematics. He is the author of a commentary on the first *Maqala* of Tusi's *Usul ul Hindasa wal Hisab*, also called *Uqlidas* (Euclid's elements of Geometry); see Bankipur, XXII, no. 2435, also Brockelmann, *Supp.* I, p. 929. His commentary on Tusi's geometry has been frequently printed in India.

The present work, whose initial leaves are wanting, does not appear to have been noted and this copy might well be a unique one. Its above title is found in the colophon only.

Abrupt beginning :

والقطر اعظم من كل حوايه مستقيمة الخطين فيما متفرعان على
المطلوب بالبرهان المذكور بحسب ظن اقليدس وغيره من ناقل هذا
الشكل الى العربي من اليوناني الخ -

5 ff.; 17 ll.; 9×6 in; coarse hand-made paper, worm-eaten; *shikastah* writing; no copyist's colophon or date; c. late 19th century.

Call No. DU/153.

(e) Physics

(524)

al-Shams al Bazighah (الشمس البازغة)

A celebrated commentary on the author's own work on Physics, named *الحكمة البازغة*, by Mahmud b. Mahmud al Faruqi Jaunpuri, an eminent scholar of India who died in 1062/1652 A.D. He wrote also on Rhetorics, Quranic commentary and Metaphysics; See Bankipur, XX, no. 2193.

The original *حكمة البازغة* as well as this commentary was intended by the author to form part of a system of Philosophy

comprising Logic, Physics and Metaphysics. But the other two parts, Logic and Metaphysics, apparently were not completed. In the preface he refers to another treatise in which he proposes to discuss the elements (مبادئ الأجسام) *الدرومة المبادأة فى حديقة الصورة* and *المادة* but it is uncertain if it was actually completed, for no copy is known at present. The present *شمس البازغة*, however, became famous and several glosses were written on it; see Bankipur, XXI, no. 2396, 2399 and 2400; also Brockelmann, *Supp.* II, p. 621. It was also frequently lithographed in India, Lucknow 1278, 1280, 1288, 1327, Ludiana 1280 A.H. etc.

احمد لله حمد الشاكرين واصلى على محمد واله الطاهرين
 اما بعد فانى قد كنت انتصبت لتعليم ما علمنى الله والهمنى
 من الصديق المتين الخ -

The work ends on f. 110b.

Folio 112b-131b, contains another treatise on metaphysics by the same author, *رسالة اثبات الهيولى* on the first matter, identical with Loth, no. 561-II.

فى اثبات الهيولى واعلم انه مهد قبل الخوض فى نظم البرهان
 على وجود الهيولى الاولى فى الاجسام مقدمات منها ينتظم البرهان
 الاولى ان الاتصال الثابتة الاجسام الخ -

131 ff.; 22 ll.; $9\frac{1}{2} \times 6$ in.; coarse Indian country-made paper, much damaged by insects; *nastaliq* writing with headings and punctuations in red ink; ff. 1-3 contains 2 diagrams and notes on the same subject; at the f. 110a is a copyist's signature Khairuddin; no date; c. early 19th century.

Call No. HR/45.

VII

MANUSCRIPTS OF MIXED CONTENTS

(525)

1. F. 1b-20a : شافية في التصريف *Shafia*: A treatise on etymology written as a companion volume to his work on Arabic syntax, named الكافية في النحو (noticed under no. 461 above) by Jamaluddin Abu Usman b. Umar better known as Ibnal Hajib.

This work, like the الكافية, has been frequently printed; for editions see Brockelmann, *GAL* I, p.305; see also Loth, no. 945. Beg. (as in Bankipur, XX, no. 2067).

الحمد لله وسلام على عباده الذي اصطفى وبعد فقد
 سالتني من نستحي مضايقته ولا توافقتني مخالفته ان
 الحق بمقدمتي في الاعراب مقدمة في التصريف على
 نحوها ومقدمة في الخط فاجبته سائلا متضرعا ان ينتفع الله
 بهما كما نفع باختها الخ -

- II. F. 25b-53a : تلخيص المفتاح of Jamaluddin Muhammad, Khatib Damishqi, described under no. 443 above.

Beginning, as in the manuscript referred to, (the owner's endorsement at the end, however, naming it مفتاح العلوم of Allama Umri, is wrong).

- III. F. 55b-73a : A fuller copy of the سلم العلوم, a treatise on dialectics, of Qazi Muhibbullah b. Abdus Shukur Bihari (d. 1707 A.D.) described under 505-II above.

The author's name does not appear in the present copy.

سبحانه ما اعظم شانہ لا يحد ولا يتصور ولا ينتج ولا يتغير Beg.

تعالى الخ

- IV. F. 73b-84a : هدايت الحكمة : The second of the 3 parts of the *Hidayatul Hikmah* of Asiruddin Mufazzal b. Umar al Abhari, noticed under 506 above.

القسم الثاني في الطبيعات وهو ترتيب على ثلاثة فنون
والاول فيما يعم الاجسام وهو مشتمل على فصول الخ -

- V. F. 84b-97b: تجريد العقائد or تجريد الكلام : A compendium of philosophy and Muslim theology by Nasiruddin Tusi (d. 672/1273), the well known Ismailiya astronomer-philosopher under the Mongols, two of whose Persian works have been noticed above under no. 310 & 326. Beside the references cited under 310 above see also Haji Khalifah II, p. 193-94.

This work, considered the first of the Ismaili works on dogmatics, has been lithographed in Tehran and has been widely commented upon by other writers, many of whose glosses have been printed.

It is divided into six *maqads* some with a number of *fasls*

اما بعد حمد واجب الوجود على نعمائه والصلوة
على سيد الانبياء فاني مجيب الى مامسات من تحرير مسائل
الكلام الخ

The transcriptions appear to be incomplete and final colophon is missing.

- VI. F. 101b-117a : خلاصة الحساب : A treatise on arithmetic written by Bahauddin Muhammad b. Husain al-Amuli, who was born in 1574 A.D. in Syria but migrated to Persia with his father where, after completing his studies, he travelled for 30 years finally settling down in Isfahan and occupying a respected place in the court of Shah Abbas I. He wrote several works on Shi'a tradition, theology, *figh*, mysticism, astronomy,

mathematics, Arabic grammatics and also poetry. Brockelmann, *Supp.* II, p. 595-97, enumerates 42 of his works in Arabic and Persian. He died in 1621 A.D. This work has been printed, comprising a *muqaddamah*, 10 *babs* and a *khâtimah*, with a Persian translation, at Calcutta, 1812. A German edition appeared in Berlin, 1843, and a French translation from Rome in 1814. The work has had several commentators ; see Loth, no. 759-763.

نحمدك يا من لا يحيط بجمع نعمه عدد ولا ينتهي
تضاعف قسمه الى احد واصلي المجتبي --- و بعد فان
الفقير الى الله الغنى بهاء الدين العالمى انطقه الله
بالصواب في يوم الحساب الخ -

- VII. F. 118b-125a : رساله در معرفت اصطراب : A Persian treatise on the *astrolabe* by Nasiruddin Tusi (V above), identical with Ethe, no. 2254-(2) consisting of 20 *babs* for which it is generally known as *باب بست باب* cf. Ivanow-Curzon, no. 568.

Beg. اين مختصر يست در معرفت اصطراب و اعمال ان
مشمول بر بيست باب باب اول در القاب والات الخ -

- VIII. F. 127b-139 : زبده الامرل : A treatise on Shi'a jurisprudence by Bahauddin Muhammad al-Amuli, author of the *Khulasatul Hisab* (VI above). Cf. Levy : *Catalogue of Arabic manuscripts in the India office.* II, part III, no. 1510. It has been printed in Lucknow 1307 A. H. For commentaries and abridgements see Brockelmann, *Suppl.* II, p. 597; also *Kashful Hujab* no. 1612, and its commentaries nos. 2852-1858, It consists of five sections called *منهج* each with a number of *fasls*.

Beg. ابهى اصل يبتنى عليه الخطاب واولى قول فصل ينتهى
اليه اولو الالباب حمد من تنزه وصمة التحديد والقياس الخ -
Cf. *Kashful Hujab*, no. 1622.

- IX. F. 143b-162b : قانونچه : A compendium of medicine, compiled from the *Qanun* of Ibn Sina by Sharfuddin Muhammad b. Umar al Jaghmini (d. 745/1344 A.D.); Brockelmann, *GAL* I, p. II, p. 213. It consists of 10 *maqalahs*; see Haji Khalifah, IV, p.495 for a list of the *maqalahs*.

It has been printed, Calcutta, 1827.

Beg. الحمد لله رب العالمين والصلوة على محمد واله
اجمعين و بعد فهذا مختصر مشتمل على زبدة ما يجب
استحضاره من صناعت الطب الجـ

Cf. Loth, no. 791; Buhar, II, no. 464—2.

- X. F. 163a-200b : A series of astronomical tables showing the constallations of the sun and position of the planets and fixed stars.

It has no title.

Beg. حرکت یکساله کبیسه - حرکت یکساله غیر کبیسه

200 ff.; 23 ll.; 12×7½ in.; thick machine-made paper with water mark; bold *naskh* writing with headings and punctuations in red ink; no copyist's name or date; ownership endorsement at the end of every section, in the name of Mirza Muhbmmad Saleh, alias Agha; late 19th century.

Call No. HR/53-61.

(526)

Kalid-i-Imtihan (کلید امتحان)

A student's help book for answering questions in Logic & Rhetorics, Fiqh, Arabic grammar, Aqaid etc. set for the senior class Examination in the Arabic department of Dacca Madrasah, prepared by Abu Musa Muhammad known as Ahmadul Huq, a Turk (Rumi), by descent but born and resident in Jahangir-nagar, and son of Moulvi Muhammad Mahfuz Ali, teacher in the

Nawabia Madrasah, Dacca, in 1298/1880. On the title page the author traces his lineage thus : Muhfuz Ali, son of Qazi Sa'adat Ali Khan Bahadur, *Sadrus-Sudur*, son of Mirza Rabiullah, son of Mirza Dost Muhammad.

On f. 38b is a time table of the examination dated 5th December 1881, issued by Ubaidullah (Ubaidi Suhrawardi) the Superintendent of the Dacca Madrasah.

On f. 1b-2a and 17a-b, 30a-b, are set out model questions on the respective subjects.

The answers begin on f. 2b to the questions

(هل الامر حقيقة في القول والفعل ام لا - بينوا مع الدليل والاختلاف)
 ان الامر حقيقة في صيغة افعال استقلاء بالاتفاق و يطلق على الفعل
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of this manuscript. This part covers the last forty years of the emperor's reign which, because of the latter prohibiting all historical writings, could not be included in the *Alamgir Nama* and which he compiled at the request of his patron Inayetullah Khan (f. 31a & b).

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

Part I, Beg : (f. 1b)

انتخاب صحائف ایجاد انس و جان و القاط لطائف

Part II, Beg : (f. 30a)

لله الحمد فى الولى والاخرة خامه بر پير ايش

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

باستفاضه خدمت حضرت شاهنشاهی سعادت حفظ کلام سبحانی و خواندن
علم دینی بر اندرخته الخ

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There is no colophon or date of transcription.

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

Call No. DU/318.

Aurang Nama (اورنگ نامه)

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